

Mass and Mary

Jesus Alone is the Sinless Son of God
& Redeemer of Men

1

Roman Catholicism and Sacraments

- Vatican II claims that the sacrament is given “not merely as a sign but as a cause of grace.” (Ott, *Fundamentals of Catholic Dogma*, p. 325)
- Sacraments are said to “move God to bestow the grace by their objective value. As soon as the sacramental sign is validly accomplished God bestows grace.” (Denzinger, *Sources of Catholic Dogma*, p. 331)

2

Roman Catholicism and Sacraments

- “Sacraments are effective objectively whether or not their efficacy is experienced subjectively.” *ex opere operato* - “by the work that is worked” (Geisler, *Roman Catholics and Evangelicals*, p. 242.
- Only the RCC can administer the Eucharist. “The validity and efficacy of the Sacraments is independent of the minister’s orthodoxy or state of grace.” Ott, *Fundamentals*, p. 341.

3

“If anyone shall say that the sacraments of the New Law do not contain the grace which they signify, or that they do not confer that grace on those who do not place any obstacle in the way, as thought they were only outward signs of grace or justice received through faith...let him be anathema.”

Denzinger, *Sources of Catholic Dogma* no. 849, p. 262

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Roman Catholicism and Sacraments

For Every Stage of Life

- ☐ Baptism - Infancy
- ☐ Confirmation - Childhood
- ☐ Matrimony - Young Adulthood
- ☐ Extreme Unction - Healing / Final blessing of grace for the dying

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Roman Catholicism and Sacraments

For Special Grace

- ☐ Holy Orders
- ☐ Penance
- ☐ Eucharist / Mass

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"As sacrifice, the Eucharist is also offered in reparation
for the sins of the living and the dead"

Catechism of the Catholic Church 1414

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"The sacrifice of Christ and the sacrifice of the
Eucharist are one single sacrifice...in this divine sacrifice
which is celebrated in the Mass, the same Christ who
offered himself once in a bloody manner on the altar of
the cross is contained and is offered in an unbloody
manner"

Catechism of the Catholic Church 1367

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Mass - Eucharist

- According to the RCC, the miracle of the Mass is known as transubstantiation. *Trans* - "across"; *substantiation* - "substance"
- At the prayer of consecration, the physical attributes of the elements remain bread and wine, but the substance is changed into the actual body and actual blood of Jesus.

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Mass - Eucharist

- The change continues for as long as the elements exist. They are held in a box called the tabernacle on the altar.
- The whole Christ, His divine nature and human nature, is present in both the bread and the wine.

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Two Ordinances

- Evangelicals disagree with the RCC...
 - Only Baptism and Lord's Supper are clearly commanded and demonstrated in scripture (Matt 28:19; Acts 2:38; 1 Cor. 11:23ff) and are practiced as an outward and visible sign that commemorates or symbolizes a spiritual reality.
 - They are not a cause for dispensing God's accumulated grace

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Two Ordinances

- Evangelicals disagree with the RCC...
 - Sacerdotalism is confined in the OT to the priestly code of Moses
 - There is no sacerdotal priesthood in the NT because of the finished work of Jesus Christ as our final Great High Priest.

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Jesus, Our Great High Priest

- Jesus is identified as our Great High Priest and Sacrifice (Hebrews 4-10)
- "My Son"(Ps 2:7) and "a priest forever"(Ps 110:4) - 5:5-6
- "This makes Jesus the guarantor of a better covenant" - 7:22
- "...He holds his priesthood permanently, because he continues forever." 7:24

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Jesus, Our Great High Priest

- Jesus is identified as our Great High Priest and Sacrifice (Hebrews 4-10)
- "...he entered once for all into the holy places...by means of his own blood, thus securing an eternal redemption" 9:12
- "Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have to suffer repeatedly since the foundation of the world. But as it is he appeared once for all at the end of the ages to put away sin by the sacrifice of himself." - 9:25-26

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Jesus, Our Great High Priest

- Jesus is identified as our Great High Priest and Sacrifice (Hebrews 5-10)
- "And by that will, we have been sanctified through the offering of the body of Jesus Christ once for all." 10:10
- "For by a single offering, he has perfected for all time those who are being sanctified." 10:14

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Roman Catholicism on Mary

- Sinlessness and Immaculate Conception – Luke 1:28 “full of grace” based on the Latin Vulgate, should be more accurately translated, “highly favored,” or “favored one.”

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“The Most Holy Virgin Mary was in the first moment of her conception, by a unique gift of grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Redeemer of mankind, preserved from all stain of original sin... [this] has been revealed by God and on this account must be firmly and constantly believed by all the faithful.”

– Infallible pronouncement by Pope Pius IX, 1854.

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Evangelical Response

- There is absolutely no evidence that “full of grace” is a proper name declaring a state of perfection. It could simply be a declaration of God’s favor on Mary.
- The translation “full of grace” is based on the Latin Vulgate and the Catholic Bible actually translates it correctly now as “favored one”

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Evangelical Response

- She in fact was a favored one at that very moment. Being favored does not mean being sinless and there is no logic in declaring a lifetime of sinlessness.
- Thomas Aquinas points out that Mary in the Magnificat declares "My soul exalts in the Lord, And my spirit has rejoiced in God my Savior."
- The Scripture declares that all have sinned but one! Romans 3:23

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Roman Catholicism on Mary

- **Perpetual Virginity**- the belief is that Mary was a virgin prior to and *after* the birth of Jesus. Jesus' birth was believed to be miraculous in nature to preserve her virginal state. Catholic doctrine teaches (as well as some Protestants) that Mary never had other children with Joseph. They were cousins

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Evangelical Response

- This belief is strongly based on document called "Protoevangelium of James" and not taught in scripture.
- Matthew 13:55 doesn't square with this "cousins" theory

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Is not this the carpenter's son? Is not His mother Mary,
and brothers, James and Joseph and Simon and Judas?
And His sisters, are they not all with us?

Matthew 13:55-56

29

The book of the genealogy of Jesus Christ, the Son of
David, the Son of Abraham...

Matthew 1:1

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Evangelical Response

- While many early church fathers held to this teaching, Tertullian was opposed.
- This idea has its roots in a Gnostic understanding of the body. It is a dualism that diminishes the reality of Jesus taking on flesh. There is nothing unspiritual or sinful about sexual relations between a husband and wife.

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When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife but knew her not **until** she had given birth to a son. And he called his name Jesus.

Matthew 1:24-25

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Roman Catholicism on Mary

- **Her bodily assumption** - Declared as dogma "revealed by God" by Pope Pius XII on May 1, 1950

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"Just as the glorious resurrection of Christ was an essential part, and final evidence of the victory, so the Blessed Virgin's common struggle with her son was to be concluded with the glorification of her virginal body...[Mary] has finally attained the highest crown of her privileges, that she should be immune from the corruption of the tomb, and that in the same manner as her Son she would overcome death and be taken away soul and body to the supernatural glory of heaven, where as Queen she would shine forth at the right hand of the same Son of hers, the Immortal King of Ages"

Denzinger, Sources of Catholic Dogma, p647

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Evangelical Response

- There are absolutely no passages of scripture that express proof of Mary's bodily assumption and glorification. The best Catholic theologians can do is offer "probability" or "possibility." Those "possibilities" are interpretations driven by doctrine not biblical hermeneutics. Every passage used to support this doctrine is pure eisegesis not exegesis.

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Evangelical Response

- This is based on a logical deduction from doctrine that supports the doctrine of sinlessness.
- Her bodily assumption and subsequent crowning as Queen of Heaven has no scriptural support. There is an attempt to use Revelation 12:1-6 as a proof text.

36

And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was pregnant and was crying out in birth pains and the agony of giving birth. And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child, he might devour it. She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days.

Revelation 12:1-6

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“Moreover, the scholastic Doctors have recognized the Assumption of the Virgin Mother of God as something signified, not only in various figures of the Old Testament, but also in that woman clothed with the sun whom John the Apostle contemplated on the Island of Patmos”

Pope Pius XII

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Evangelical Response

- According to RC Sproul, this statement by Pius XII “...caused quite a bit of controversy among the Roman Catholic biblical scholars, many of whom chastised the pope for this teaching.”

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Roman Catholicism on Mary

- **Her mediatorship as Co-redemptrix** – Mary is viewed as standing at the cross offering her son as a sacrifice for all humanity. (Some Catholic biblical scholars do not believe this is infallible doctrine and therefore do not accept this teaching)
- Mary’s *fiat* (Latin imperative “to be”)- “Behold, I am the servant of the Lord; let it be to me according to your word.”

40

“Nothing whatever of that immense treasure of all graces, which the Lord brought us...is granted to us save through Mary, so that, just as no one can come to the Father on high except through the Son, so almost in the same manner, no one can come to Christ except through his Mother”

Pope Leo XIII

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Evangelical Response

- This is contrary to a biblical understanding of God's sovereignty and omniscience

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Roman Catholicism on Mary

- Mary is viewed as the “Second Eve” by which all of creation is brought redemption.

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“[God] willed that the incarnation should be preceded by assent on the part of the predestined mother, so that just a woman [Eve] had a share in the coming of death, so also should a woman [Mary] contribute to the coming of life.”

Catechism of the Catholic Church 488

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Evangelical Response

- The Bible clearly illustrates a direct relationship between the first Adam and Christ the second Adam. There is no relationship in Scripture between Eve and Mary

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Roman Catholicism on Mary

- Mary participates in the redemptive suffering of Jesus her son.

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“There she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother’s heart, and lovingly consenting to the immolation [sacrificial offering] of this victim, born of her.”

Catechism of the Catholic Church 964

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Roman Catholicism on Mary

- Mary participates in the coming of the Holy Spirit at Pentecost.

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“...aided the beginnings of the Church by her prayers...imploring the gift of the Spirit, who had already overshadowed her in the Annunciation.”

Catechism of the Catholic Church 965

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Evangelical Response

- While the suffering of Christ would have likely been uniquely difficult for her, Mary did not suffer as a “co-sufferer” with Christ resulting in bringing about our redemption.
- There is no scriptural support for Mary as the co-initiator of the church.

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Roman Catholicism on Mary

- **Her veneration as mediator** – “Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of they womb, Jesus. Holy Mary, mother of God, pray for us sinners, now at the hour of our death. Amen.”
- Latria - Worship reserved for God alone
- Dulia – Veneration and Honor given to the saints
- Hyperdulia – Maximum veneration and honor for Mary alone.

51

We have no greater help
No greater hope than you,
O Most Pure Virgin; help us, then,
For we hope in you, we glory in you,
We are your servants.
Do not disappoint us.

*Novena Prayers in Honor of Our Mother of Perpetual Help
Sisters of St. Basil, 1968*

52

Come to my aid, dearest Mother, for I recommend myself to thee. In thy hands I place my eternal salvation, and to thee I entrust my soul. Count me among thy most devoted servants; take me under thy protection, and it is enough for me. For, if thou protect me, dear Mother, I fear nothing: not from my sins, because thou wilt obtain for me my pardon of them; nor from the devils, because thou art more powerful than all hell together; not even from Jesus, my judge, because by one prayer from thee, He will be appeased.

*Novena Prayers in Honor of Our Mother of Perpetual Help
Sisters of St. Basil, 1968*

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Shall we scruple to ask her to save us, when “the way of salvation is open to none otherwise than through Mary.” “Many things,” says Nicephorus, “are asked from God, and are not granted: they are asked from Mary and are obtained. At the commands of Mary all obey—even God”

Alphonsus de Liguori, The Glories of Mary 1750

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Evangelical Response

For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.

1 Timothy 2:5-6

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