

CATHOLICISM AND PROTESTANTISM

DIFFERENCES IN HOW WE UNDERSTAND:
THE WORD OF GOD
FAITH
THE MORAL LIFE
ECCLESIOLOGY
WORSHIP

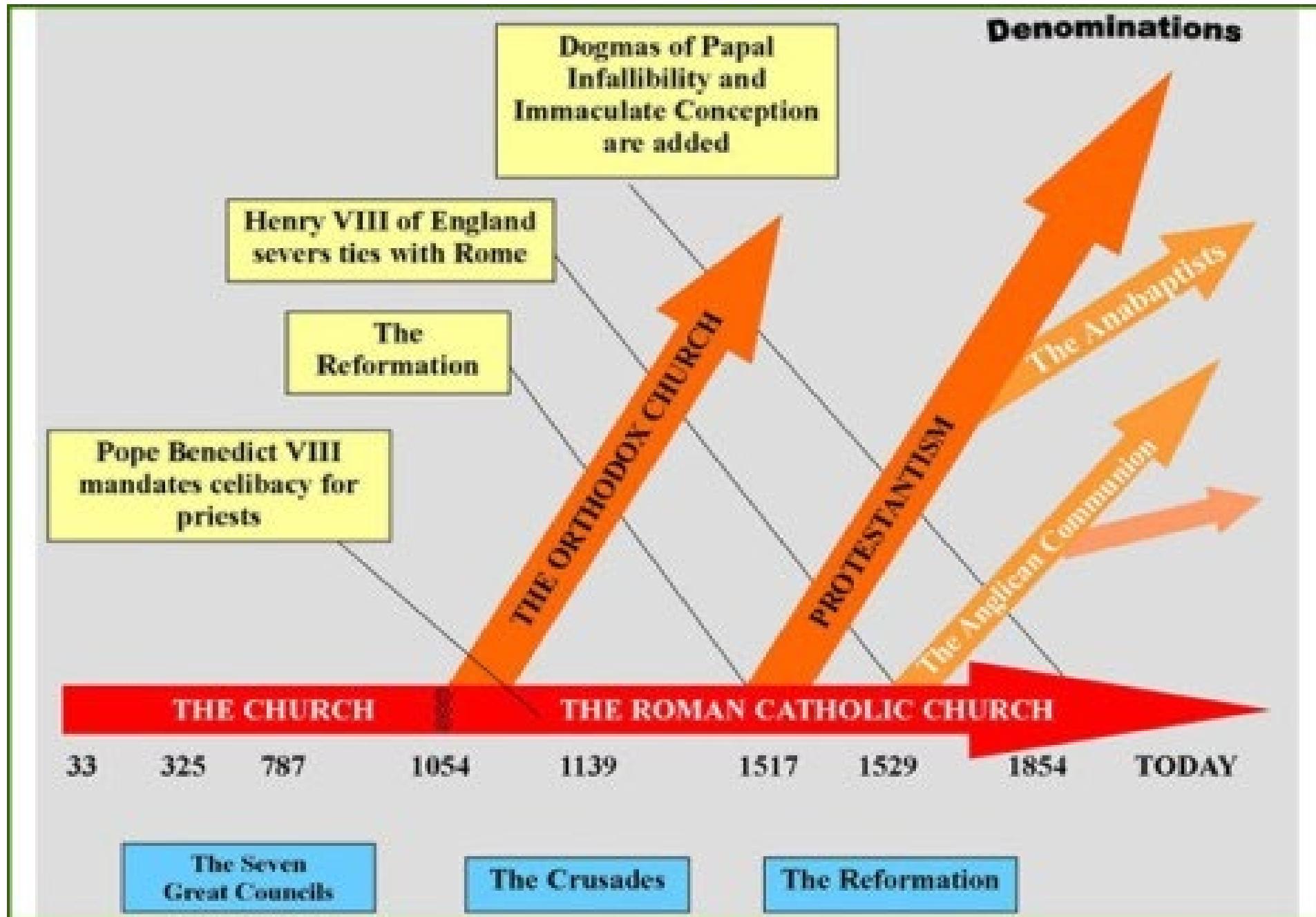
PRAYER TO THE HOLY SPIRIT

Come Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Send forth your Spirit and they shall be created. And You shall renew the face of the earth.

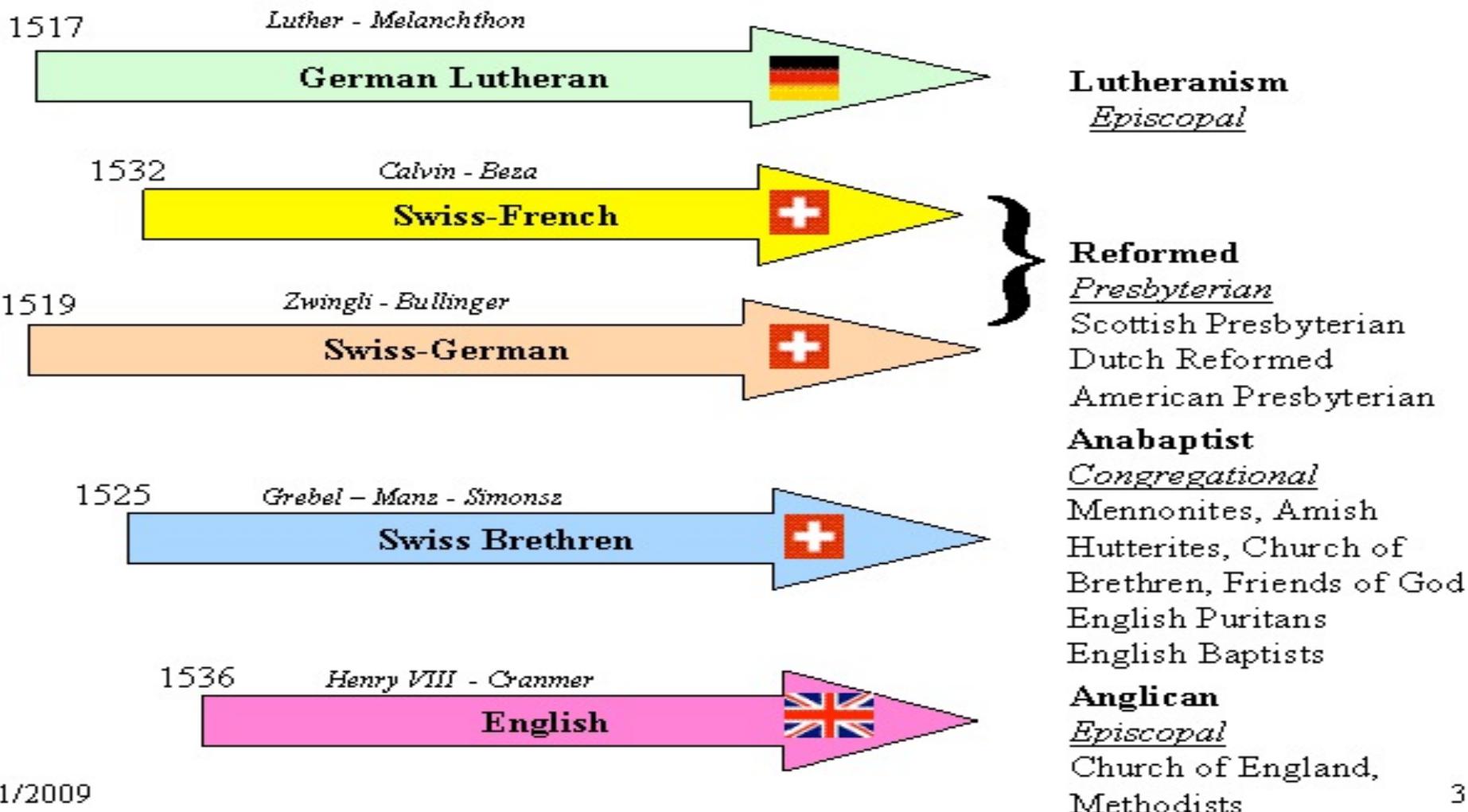
O God, who by the light of the Holy Spirit did instruct the hearts of the faithful, grant that by the same Holy Spirit, we may be truly wise and ever enjoy His consolations.

Through Christ our Lord.

Amen.



Origin of Reformation Traditions

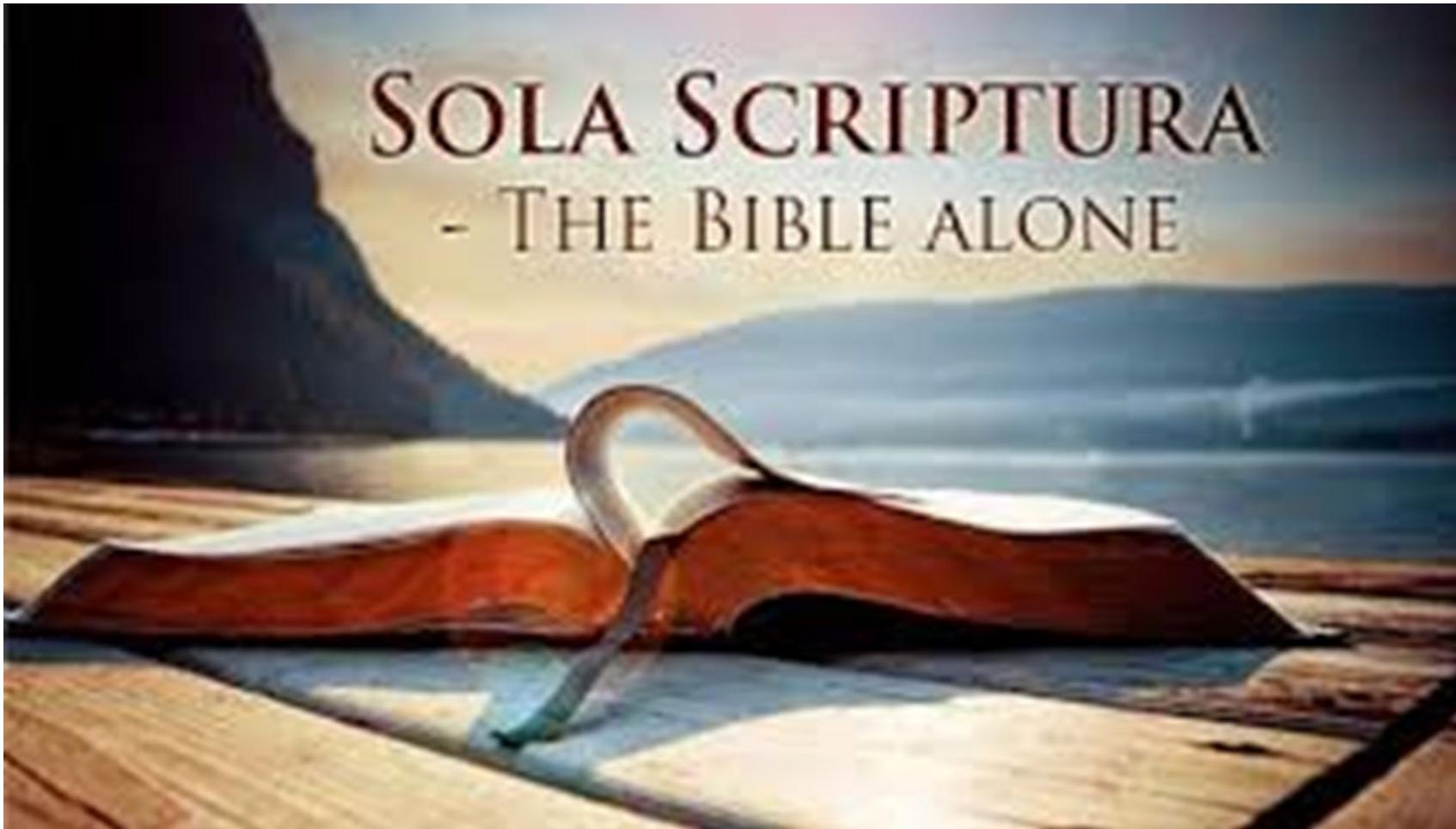


The Five Solas

The Five Solas are five Latin phrases (or slogans) that emerged during the Reformation to summarize the Reformers' theological convictions about the essentials of Christianity.

1. Sola Scriptura ("Scripture alone"): The Bible alone is our highest authority.
2. Sola Fide ("faith alone"): We are saved through faith alone in Jesus Christ.
3. Sola Gratia ("grace alone"): We are saved by the grace of God alone.
4. Solus Christus ("Christ alone"): Jesus Christ alone is our Lord, Savior, and King.
5. Soli Deo Gloria ("to the glory of God alone"): We live for the glory of God alone.

The Bible Alone is our Highest Authority



Sola Scriptura

- Sola Scriptura, or "Scripture alone," alleges that the Bible – as interpreted by the individual believer – is the only source of religious authority and is the Christian's sole rule of faith or criterion regarding what is to be believed.
- Rule of faith (Latin: *regula fidei*) is the name given to the ultimate authority or standard in religious belief.
- By this doctrine, which is one of the foundational beliefs of Protestantism, a Protestant denies that there is any other source of religious authority or divine Revelation to humanity.
- The Catholic, on the other hand, holds that the immediate or direct rule of faith is the teaching of the Church; the Church in turn takes her teaching from divine Revelation – both the written Word, called Sacred Scripture, and the oral or unwritten Word, known as "Tradition."
- The teaching authority or "Magisterium" of the Catholic Church (headed by the Pope), although not itself a source of divine Revelation, nevertheless has a God-given mission to interpret and teach both Scripture and Tradition. Scripture and Tradition are the sources of Christian doctrine, the Christian's remote or indirect rule of faith.

The Final Authority Established by Christ: The Teaching Church

- All Christians agree that Jesus Christ is the ultimate authority.
- During his earthly ministry, He was the Final Authority.
- His authority superseded the Old Testament, human reason, Jewish Tradition, and the power of the state.
- But after His ascension, He did not leave us without direction.
- Before He ascended, He made provisions for a continuing doctrinal authority.
- He gave us the teaching of the apostles.
- It is important to note that Christ never mentions the writings of the apostles.
- He gave them no command to write, and never restricted their authority to the written word. Jesus did not teach Sola Scriptura.
- His authority attached to their persons and their teaching.

Jesus Commissioned His Apostles To Teach With Authority

- Jesus told his disciples, “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations . . . teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.” (Matt. 28:18-20)
- Jesus sent his apostles to teach, and promised to remain with them. Many passages of Scripture show that Christ’s authority accompanied their teaching:
 - “As the Father has sent me, so I send you.” (John 20:21)
 - “Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me.” (Luke 10:16)
 - “And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it.” (Matt. 16:18)
 - “Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven (Matt. 18:18)



Matthew 13

That same day Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: “Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!”

The Purpose of the Parables

Then the disciples came and asked him, “Why do you speak to them in parables?” He answered, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given.

The Apostles Appointed Successors to Teach with Authority

- “They appointed presbyters for them in each church.” (Acts 14:23)
- [Paul to Titus] “For this reason I left you in Crete so that you might . . . appoint presbyters in every town, as I directed you.” (Titus 1:5)
- [Paul to Timothy] “And what you heard from me through many witnesses entrust to faithful people who will have the ability to teach others as well.” (2 Timothy 2:2)
- “For a bishop as God’s steward must . . . be able both to exhort with sound doctrine and to refute opponents.” (Titus 1:7-9)
- These texts show clearly that the apostles appointed the bishops and priests (presbyters) who took over the leadership of the infant church. They also show that leaders were 1) stewards of the Gospel, 2) given authority to teach and refute false doctrine, 3) ordered to entrust this charge to others.

Early Church History – Successors Who Teach with Authority

- The First Epistle of Clement, c. 42 (written sometime between A.D. 70-96):
“Christ therefore was sent forth by God and the apostles by Christ . . . They [the apostles] appointed the first fruits of their labors, having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe.”
- St. Ignatius of Antioch “See that you all follow the bishop, even as Jesus Christ does the Father, and the presbytery as you would the apostles; and reverence the deacons, as being the institution of God. Let no man do anything connected with the Church without the bishop. [...] Wherever the bishop shall appear, there let the multitude [of the people] also be; even as, wherever Jesus Christ is, there is the Catholic Church. [...] Whatsoever [the bishop] shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid.” (St. Ignatius: Letter to the Smyrnaeans; Ch. 8)

We Are Saved Through Faith Alone in Jesus Christ.

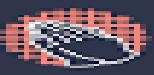




- With his doctrine of justification by faith alone, Martin Luther brought in a new kind of Christianity unlike anything that had gone before. Faith for a Catholic is an intellectual virtue based on belief in truth revealed by God and safeguarded by the teaching authority of the Catholic Church. For Luther it was instead an affective virtue, a sentiment of confidence in God's favor. Religious feelings supplanted doctrinal orthodoxy and allowed emotional experiences to run riot at the expense of reason.
- All man can do, ran the new teaching, is to trust in the mercy of God and believe with firm confidence that God has received him into his favor. As the Augsburg Confession, puts it, "Men are freely justified for Christ's sake through faith, when they believe that they are received into favor and that their sins are forgiven for Christ's sake." This doctrine of justification by faith was the keystone of the whole Lutheran system and became the battle cry of the Protestant Reformation.

- The most drastic consequences followed. An almost entirely self-centered individualism resulted, evangelical piety making personal conversion, guaranteed by feelings of assurance, the center of its work.
- Popular Protestantism urges the individual "to believe in Christ and be saved." The sense of community and of corporate religion inevitably declined. No intermediaries—priests, sacraments, or saints—were needed. The individual was prior to the very Church itself, which had to be defined in a totally different way: no longer as a visible institution founded by our Lord but as a vague, invisible aggregate of the "saved," known only to God.
- The Catholic has the gospel set before him by his Church. He accepts the truth guaranteed for him by the guidance of the Holy Spirit operating within the Church; He repents of his sins.
- From the Church, the mystical body of Christ, he receives the very grace and life of Christ, a life he must make his own in accordance with Paul's words, "I live, yet not I, but Christ lives in me" (Gal. 2:20). In Catholic teaching neither the individual nor the Church can be ignored; but Protestant theology, with its doctrine of justification by faith only, quite upsets this balance.

SACRAMENTS



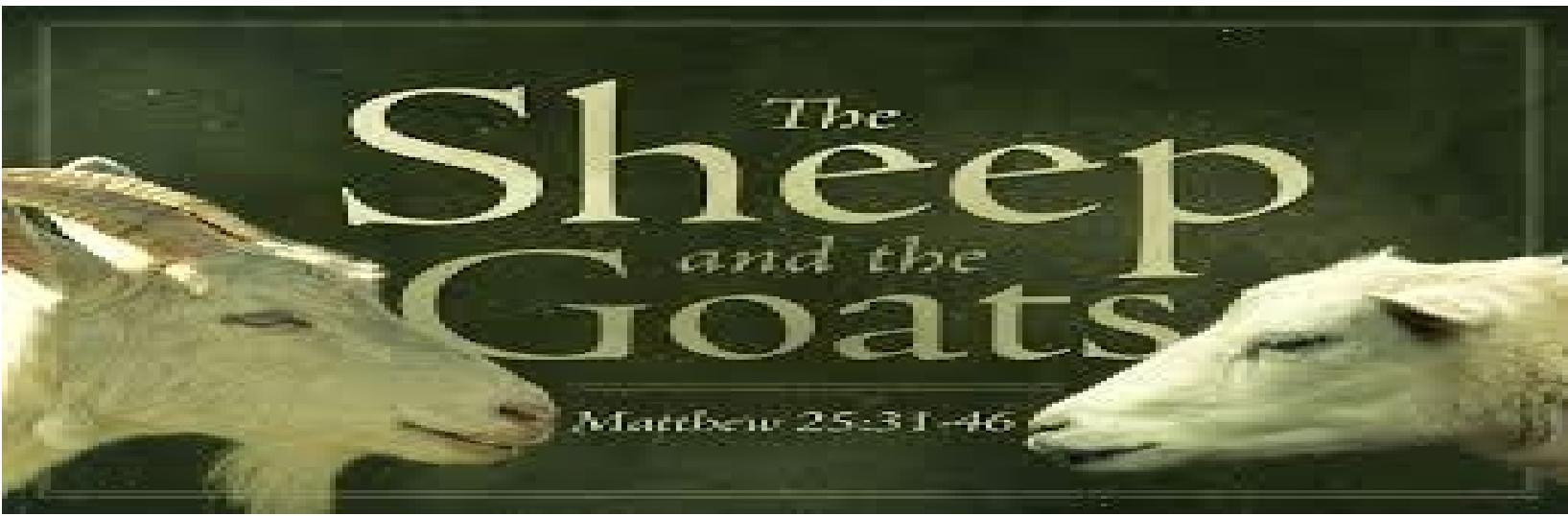
- In the new interpretation of Christianity the sacraments could not be a means of grace. At most they could be "ordinances" to symbolize a favor already conferred. So they came to be regarded as more or less superfluous and to be neglected.
- Indeed, the logical end of the road was reached in the complete abandonment of liturgical worship and sacramentalism by such bodies as the Quakers and the Salvation Army.
- The effect on the spiritual life was calculated to have equally sad results. The theory of justification by faith alone could not maintain Christian standards of spirituality.

GOOD WORKS



- Luther had failed to find peace of soul in ascetic self-discipline and efforts at "good works." He never declared a good life unnecessary. His "Peccata fortiter sed crede fortius" ("Sin boldly but believe still more firmly") was not meant to be an encouragement to yield to sin without scruple.
- He intended simply that however great a sinner one may be, granted repentance, he can be justified solely by faith.
- But to be zealous for good works, thinking them to be a means to salvation, was to manifest a lack of faith in God's power to save.
- The popular results of this teaching were tragic. Men declared that good works prescribed in order to please God were utterly meaningless.
- It was an easy step from that to conclude that the observance of the moral law itself was not really necessary, still less any ascetical self-discipline for the sake of an imaginary and impossible "spiritual progress."

- If there is but an exterior imputation of the righteousness of Christ, there can be no such thing as a truly interior sanctification of the soul, and the one supreme task is to reinforce one's feelings of assurance in one's own personal salvation. And such feelings had no necessary connection with obedience to the laws of God or with duties in regard to one's fellow men.
- True, the conduct of the vast majority of Protestants is better than their creed, but it is with the creed itself that we are here concerned, and logically that creed leads to the undermining of Christian standards of conduct and still more of all efforts to attain to higher degrees of holiness in one's personal spiritual life.
- The idea of "full, free, and present salvation" for those "justified by faith"—as if Christ had done all and the Christian had to do nothing toward his own salvation—led to the dreadful doctrine that it is belief and not behavior that matters—a doctrine that is the very basis of hypocrisy.
- Christ warned his hearers against imitating the Pharisees, of whom he declared, "They preach but they do not practice" (Matt. 23:3). Quite evidently he thought that not only what we believe matters but also how we behave.



- Christ himself certainly went out of his way to stress the necessity of good works for our salvation. He warned us, "Not everyone who says to me, 'Lord, Lord' shall enter into the kingdom of heaven, but he that does the will of my Father who is in heaven" (Matt. 7:21).
- Praising good works, he said, "Rejoice and be glad, for your reward is very great in heaven" (Matt. 5:12).
- He declared that such good works, or the absence of them, will be a deciding factor in the Last Judgment. Then he will say, "Come, you blessed . . . for I was hungry and you fed me," or "Depart you cursed, for I was hungry and you gave me nothing to eat" (Matt. 25:34, 41).
- How can it be said that salvation is "wholly without works" if, for lack of good works, it can be forfeited?

We Are Saved by The Grace of God Alone





- The Catholic Church defines ‘grace’ in her Catechism as follows:
- The grace of Christ is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it. It is the sanctifying or deifying grace received in Baptism. It is in us the source of the work of sanctification.
- Our justification comes from the Grace of God. Grace is favor, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life.
- The Catholic Church dogmatically teaches that grace is a free, undeserved, gratuitous gift from God.

Man's Total Inability Before the Fall

- Protestants emphasize man's complete inability, without special grace, to come to God after the Fall. Catholics also emphasize this but also teach that man was completely unable, without special grace, to have union with God before the Fall.
- Catholic theology divides human acts into two kinds, natural and supernatural. Natural actions are those which God's natural (or "common") grace enables man to perform (e.g., build houses, plant crops, bear children, etc.).
- Supernatural actions are those which require God's supernatural (or "special") grace to perform (i.e., acts of faith, hope, and charity). Without supernatural or special grace, man is completely unable of performing these actions. They require a special infusion or outpouring of God's grace.
- This is true for man even in an unfallen state. God could have created man in what is known in Catholic theology as "the state of pure nature," in which man would have had an unfallen but purely natural existence.
- Correspondingly, he would have had a pure and possibly immortal destiny on earth, but not the calling to the supernatural destiny of eternal life in intimate union with God. Thus the Catechism of the Catholic Church teaches:
- This vocation to eternal life is supernatural. It depends entirely on God's gratuitous initiative, for he alone can reveal and give himself. It surpasses the power of human intellect and will, as that of every other creature. (CCC 1998)

- As it happened, God chose to give Adam supernatural grace at the time he created him, placing him in what is called “the state of elevated nature” or “the state of original righteousness.” The Catechism of the Catholic Church states:
- The Church . . . teaches that our first parents, Adam and Eve, were constituted in an original “state of holiness and justice”. This grace of original holiness was “to share in. . . divine life”. (CCC 375)
- By the radiance of this grace all dimensions of man’s life were confirmed. As long as he remained in the divine intimacy, man would not have to suffer or die. The inner harmony of the human person, the harmony between man and woman, and finally the harmony between the first couple and all creation, comprised the state called “original justice. (CCC 376)
- Still, it required a special infusion or outpouring of God’s grace for Adam to have union with God.
- The same is true of every individual supernatural act (i.e., of faith, hope, or charity) that Adam performed before the Fall. St. Thomas Aquinas states:

And thus in the state of perfect nature man needs a gratuitous strength superadded to natural strength for one reason, viz., in order to do and wish supernatural good; but for two reasons in the state of corrupt nature, viz., in order to be healed, and furthermore in order to carry out the works of supernatural virtue . . . (Summa Theologiae I-II:109:2)

Man's Total Inability After the Fall

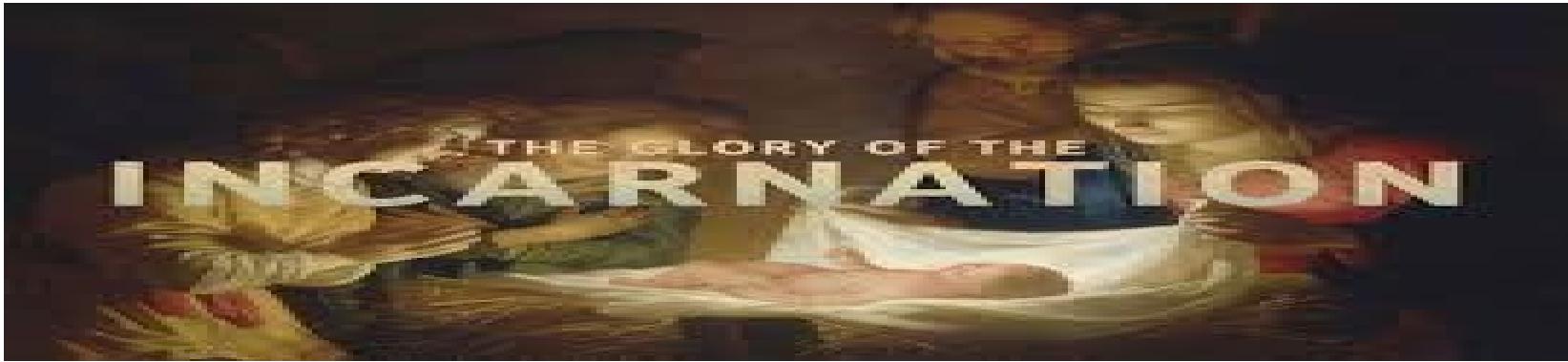
- The Catholic Church is equally adamant that man is completely unable to rise from sin and come to God in the state of fallen nature. Both human nature and the Mosaic Law are completely unable to lift man out of sin. The Council of Trent taught:
- “If anyone asserts that this sin of Adam . . . is taken away either by the forces of human nature or by a remedy other than the merit of the one mediator, our Lord Jesus Christ [see 1 Tim. 2:5], who has reconciled us to God in his own blood, made unto us righteousness, sanctification and redemption [see 1 Cor. 1:30] . . . let him be anathema” (Decree on Original Sin 3).
- “The holy council declares first, that for a correct and clear understanding of the doctrine of justification, it is necessary that each one recognize and confess that since all men had lost innocence in the prevarication of Adam, having become unclean, and, as the Apostle says, by nature children of wrath . . . that not only the Gentiles by the force of nature, but not even the Jews by the very letter of the law of Moses, were able to be liberated or to rise therefrom” (Decree on Justification 1).
- “If anyone says that divine grace through Christ Jesus is given for this only, that man may be able more easily to live justly and to merit eternal life, as if by free will without grace he is able to do both, though with hardship and difficulty, let him be anathema” (Decree on Justification, can. 2).
- Just as man needed special grace for each individual act of faith, hope, and charity before the Fall, so it is necessary for man even after man has come to God and entered a state of grace or justification. In 529, the Second Council of Orange infallibly taught:

- “It is a divine gift, both when we think rightly and when we restrain our feet from falsity and injustice; for as often as we do good, God operates in us and with us, that we may operate” (II Orange, can. 9).
- “The assistance of God ought to be implored always even by those who have been reborn and have been healed, that they may arrive at a good end, or may be able to continue in good work” (II Orange, can. 10).
- “God does many good things in man, which man does not do; indeed man can do no good that God does not expect that man do” (II Orange, can. 20).
- Similarly, the Council of Trent taught:
- “Christ Jesus Himself, as the head into the members and the vine into the branches [John 15:1f], continually infuses strength into those justified, which strength always precedes, accompanies and follows their good works, and without which they could not in any manner be pleasing and meritorious before God . . . ” (Decree on Justification 16)
- There can thus be no doubt on the Catholic Church’s teaching of the absolute necessity of grace, both before the Fall, after the Fall, and after a person has come to Christ and been justified. All man’s good actions are absolutely require God’s grace from first to last.

SOLUS CHRISTUS

Solus Christus

- The argument is that we need Christ alone — no interference or assistance from the saints, priests, popes, or Mary.
- But the practical effect of this false teaching is that devotion to the saints and Mary and obedience to priests and popes is eliminated from the life of the Christian.
- This is at odds with a fundamental reality of the gospels: Christ is always with other people.
- Rarely does someone meet with Christ alone.
- Indeed, one strains to think of when Christ is ever alone.
- Rather, from the very beginning Christ relates to the world through other persons, through a community.



- Consider the Incarnation itself: Christ did not ‘descend’ from heaven but instead was ‘born.’ He certainly could have appeared from the heavens, already fully human while fully divine.
- That might seem odd to us only because the Christmas story is so intimately familiar. But really it is strange that a being from another world should enter ours in such a manner.
- There is no counterpart in the modern myths of our culture, nor even in the ancient world, in which there were accounts of divine births but they always involved some element of violence and the prior descent of some other deity. Nor is there precedent in the Old Testament.



- But Christ first appeared on this earth as a member of humanity's primordial community, the family. When the three wise men and the shepherds venerated him, they did so in the presence of St. Joseph and Mary. It was Mary who first introduced Christ to John the Baptist and Mary who first publicly presented him at the temple.
- This pattern continues in the ministry of Jesus. What does Jesus do first? Stand in the ancient town square and start proclaiming the good news? No—He first meets someone else who was drawing large crowds to himself, John the Baptist. And what does Jesus then do? Does He then take John the Baptist's place? No, He presents himself as one of the crowd. And as they did, so He also submits to baptism by John.
- Even after this, Jesus does not start preaching alone. Instead, He recruits disciples to first follow Him. Only then, with this company, does Jesus set out to preach and heal.
- Preaching, by its very nature, is a public act. In our society, healing tends to be the opposite: it is intimate and private. But that's not how it is in the gospels. Most accounts of Jesus' healings always seem to involve the presence of other people—from the hemorrhaging woman who snuck through the crowd to the deaf man who was presented to Jesus by a crowd (Mark 7).



- In the crucifixion too, Jesus was not alone. John and Mary were at his feet. Even in the moment in which He parts with His mother and experiences the agony of divine abandonment, Jesus was not alone: two others were crucified with Him.
- This continues in His death. The descent into sheol today is sometimes described as a solitary event but in traditional depictions it's a crowded scene: usually Jesus is seen pulling Adam and Eve out of their graves by their wrists, surrounded by many other Old Testament saints.
- The one obvious exception to this in the gospels is those moments when Jesus retires to pray. But this exception explains the pattern we otherwise see: even during these times Jesus is not truly alone because He is praying to God the Father. So Jesus can never be alone: the Trinity, the divine community is always with Him. “Do you not believe that I am in the Father and the Father is in me?” Jesus said in John 14:10.
- This is why Jesus normally appears with others in the gospels. His very manner of appearing reveals a fundamental truth about God. God is not a lonely God. He is not like Adam, in paradise yet lacking for a partner. He is a community. (Yet He is not a plurality of individual beings. He is one because He is perfect.)



- Because God is a community held in love, when we encounter God through community we are brought closer to Him. Just as loving others draws us to God, as Pope Benedict XVI, explains in Deus Caritas Est: “[I]f in my life I fail completely to heed others, solely out of a desire to be ‘devout’ and to perform my ‘religious duties,’ then my relationship with God will also grow arid. ... Love grows through love.”
- "No man is an island, entire of itself. Our lives are involved with one another." No one lives alone. No one sins alone. No one is saved alone. Pope Benedict XVI Spe Salvi “In hope we were saved”

Soli Deo Gloria
GLORY TO GOD ALONE



GLORY

Definition

- The recognition and praise of someone's excellence.
- Applied to God, the divine (internal) glory is the infinite goodness that the persons of the Trinity constantly behold and mutually praise.
- His external glory is first of all the share that creatures have in God's goodness. Sometimes called objective glory, it is given to God by all creatures without exception, by their mere existence, insofar as they mirror the divine perfections.
- Formal glory is rendered to God by his rational creatures, when they acknowledge the divine goodness and praise God for who he is and what he has communicated of himself to the world. (Etym. Latin gloria, renown, splendor, glorification.)

- God's glory, as revealed to man, is supremely manifested by His acts of redemption.
- We might have expected the Scriptures to begin speaking of "God's glory" from creation, and although God's glory certainly is revealed by creation, it is not insignificant that Scripture first explicitly refers to glory as such when Moses and Aaron speak to Israel, saying, "At evening you shall know that it was the Lord who brought you out of the land of Egypt, and in the morning you shall see the glory of the Lord."
- God's glory is revealed most fully by His redemptive interaction with His covenant people. Later, God makes it clear to His people that it was not because of anything they possessed that they were chosen, lest the Israelites misunderstand God's gratuitous relationship with them.

God Shares His Glory

- Now there is indisputably a Biblical sense in which God's glory is shared with His redeemed.
- We see this particularly in Romans where Paul says, "and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him,"
- And in 2 Thessalonians, "God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth. To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ."
- And so there is some sense in which God's glory is shared in a way that does not detract from it. In other words, Soli Deo Gloria (Glory to God Alone) must be understood in such a way that it is compatible with the sharing of glory as described in these verses, and insofar as we wish to affirm it, we must also clarify it in the light of what the Scriptures say about the redeemed sharing in God's glory.

Glory Revealed Through Covenants

- What we gather from Scripture regarding the sharing of God's glory is that God reveals the fullness of His glory through His covenants.
- Under the Old Covenant He reminds the covenant people that salvation is gratuitous. The covenant people learn through the Law that they cannot be justified by the Law, but God does not say, "You can't pay for it, so do nothing and I'll just give it to you."
- He surprises everyone with a New Covenant, fulfilling, not abolishing, the Old. In it God the Son shows His disciples that, although salvation is a free gift, they must cooperate: "now take up your cross and follow Me."
- Finally, He says to the Father, "The glory which thou hast given me I have given to them, that they may be one even as we are one."

Share of Glory Requires Suffering

- It is worth noting briefly that the way in which we come to share in God's glory, according to these passages of Scripture, is precisely by sharing to some degree in His suffering. For God's children, suffering precedes glory.
- His covenant people, then, are those who, moved by His grace, live a life of obedience to the gospel and are gratuitously given a share in His glory. The glory is still uniquely His, and His covenant people are still undeserving and not even glorious among men.
- Yet by His grace they shall be raised to share in a glory that exceeds not only what they could have hoped for but what they could have imagined.
- We should be careful to note that the authors of the New Testament saw no contradiction in maintaining that we shall share in His glory, since those same authors emphatically repeated: "to Him be the glory."

WORSHIP



Spirit & Truth

John 4:24

WORSHIP

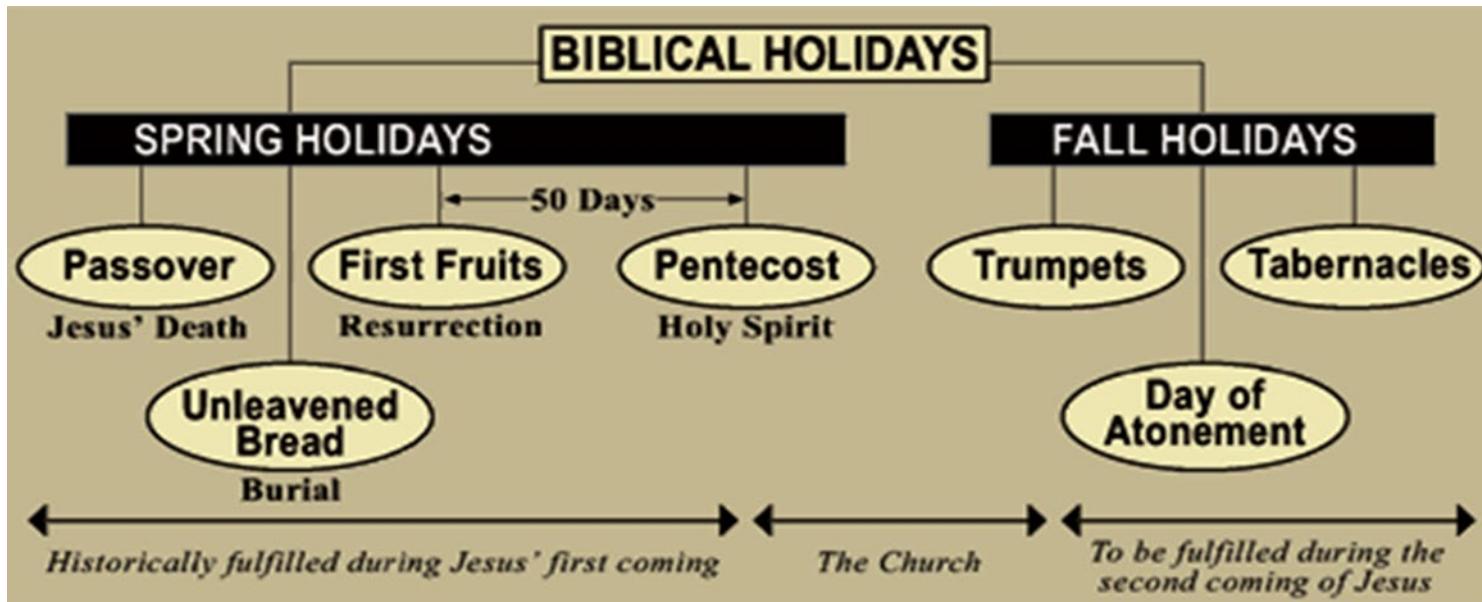
- Acknowledgment of another's worth, dignity, or superior position. In religion, worship is given either to God, and then it is adoration, or to the angels and saints, and it is called veneration.
- Divine worship actually includes three principal acts, namely adoration (or the recognition of God's infinite perfection), prayer or the asking for divine help, and sacrifice or the offering of something precious to God.
- Worship as veneration also has three principal forms, whereby the angels and saints are honored for their sanctity, asked to intercede before the divine Majesty, and imitated in their love and service of God.

LITURGICAL WORSHIP



- God is the Supreme Excellence and man is dependent on Him; God has a right that this fact be acknowledged, and we as creatures have a duty to acknowledge this reality. To acknowledge God as the Supreme Excellence is called Worship.
- Worship involves adoration, prayer, and sacrifice and must include the entire person, both interior (mind) and exterior (body).
- Worship may be an act of a private individual or group, or it may be the act of society. Man by nature is a social being, born into a family and destined to live in community with his fellow man. If Man as an individual is dependent on God and owes Him worship, then also too is society dependent on God and is duty bound to worship Him.
- Prayer to God by an individual is called Private Prayer and prayer by the Church to God is called Liturgical Prayer. Liturgy literally means “work of the people” and is the public prayer of the Church.
- It includes the Sacraments, the Divine Office (Liturgy of the Hours), and the Mass. Liturgy is also defined as the customary public worship performed by a religious group, according to its particular beliefs, customs and traditions.

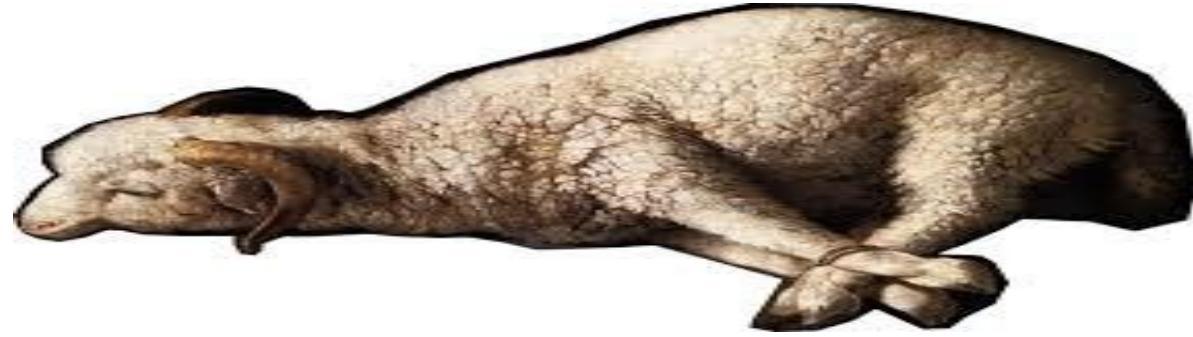
Jesus Worshiped Liturgically Seven Jewish (Liturgical) Feast Days



- Jesus transformed the Jewish feast of Passover into the Mass.
- And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.”

What is the Mass?

- The Mass is the Sacrifice of the New Law in which Christ, through the ministry of the priest, offers Himself to God in an unbloody manner under the appearances of bread and wine.
- A sacrifice is the offering of a victim by a priest to God alone, and the destruction of it in some way to acknowledge that He is the Creator of all things.
- By his very nature man wants to adore and thank his Creator. Men mistaken at times about the nature of the true God have offered false worship; but they have always recognized the obligation of adoring the Supreme Being.
- As far back as the history of man is recorded, there is evidence that men acknowledged their dependence on the Supreme Being by offering sacrifices to Him.



- Before the coming of Christ, sacrifices were offered to God in many different ways. The patriarchs and Jewish priests at the command of God offered fruits, wine, or animals as victims. Cain, for example, offered fruits; Abel offered some sheep of his flock; Melchisedech offered bread and wine.
- The destruction of these offerings removed them from man's use and thereby signified that God is the Supreme Lord and Master of the entire created universe and that man is wholly dependent upon Him for everything. ***Sacrifice, therefore, is the most perfect way for man to worship God.***
- All these different sacrifices of the Old Law were only figures of the sacrifice which Christ was to make of Himself. His offering of Himself on the cross was the greatest sacrifice ever offered to God. All the sacrifices of the Old Law derived their efficacy, or value, from the sacrifice which Christ was to offer on the cross.

Is There any Difference Between the Sacrifice of the Cross and the Sacrifice of the Mass?

- The manner in which the sacrifice is offered is different. On the cross Christ physically shed His blood and was physically slain, while in the Mass there is no physical shedding of blood nor physical death, because Christ can die no more; on the cross Christ gained merit and satisfied for us, while in the Mass He applies to us the merits and satisfaction of His death on the cross.
- On the cross Christ was offered in a bloody manner; in the Mass He is offered in an unbloody manner. On the cross Christ alone offered Himself directly; in the Mass He offers Himself through the priest, who is the secondary but true minister, dependent upon Christ.

Malachi 1:11

For from the rising of the sun to its setting my name is great among the nations, and in every place incense is offered to my name, and a pure offering; for my name is great among the nations, says the Lord of hosts.

- On the cross Christ suffered and died; in the Mass He can no longer suffer or die. On the cross He paid the price of our redemption; in the Mass He applies to us the merits of His Sacrifice on the cross.

Why is the Mass the Same Sacrifice as the Sacrifice of the Cross?

- The Mass is the same sacrifice as the sacrifice of the cross because in the Mass the victim is the same, and the principal priest is the same, Jesus Christ.
- Christ, though invisible, is the principal minister, offering Himself in the Mass. The priest is the visible and secondary minister, offering Christ in the Mass.
- The most important part of the Mass is the Consecration. In the Consecration bread and wine are changed into the body and blood of Christ who then is really present on the altar. Through the priest He offers Himself to God in commemoration of His death on the cross.
- The other most important parts of the Mass are the Offertory and the Communion. In the Offertory the priest offers to God the bread and wine that will be changed into the body and blood of Christ. In the Communion the priest and the people receive the body and blood of Our Lord under the appearances of bread and wine.

What are the Purposes for which the Mass is Offered?

- The purposes for which the Mass is offered are: first, to adore God as our Creator and Lord; second, to thank God for His many favors; third, to ask God to bestow His blessings on all men; fourth, to satisfy the justice of God for the sins committed against Him.
- In every Mass adoration, praise, and thanksgiving are given to God, and reparation is made to Him.
- Besides the purpose for which the Mass is offered and the effects that it produces, there are also special fruits of the Mass. The fruits Of the Mass are the blessings that God bestows through the Mass upon the celebrant, upon those who serve or assist at it, upon the person or persons for whom it is offered, and also upon all mankind, especially the members of the Church and the souls in purgatory.
- The measure of these blessings depends especially on the dispositions of those to whom they are given.

CATHOLICISM AND PROTESTANTISM

DIFFERENCES IN:
THE WORD OF GOD
FAITH
THE MORAL LIFE
ECCLESIOLOGY
WORSHIP

