

## Do Catholics Re-Crucify Our Lord at Mass?

By: Jordan Bergeron

“For we know that Christ being raised from the dead will never die again; death no longer has dominion over Him,” (Rom 6:9).

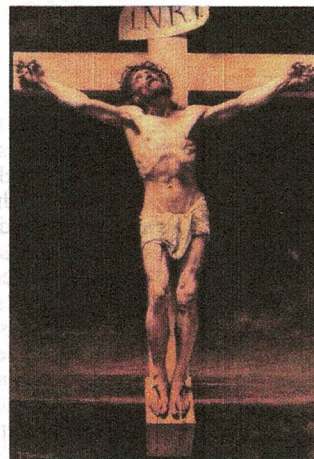
Some Protestants claim that Catholics re-crucify Our Lord every time they gather for Mass. This claim used to be common, but it is not as frequently claimed in our times. The reason that this claim would be made is that the Protestant making the claim would be understanding faith and action on a deeper level. The person claiming this would have at least heard that a formal Catholic gathering in the church building is not called “service”, P&W worship, celebration, “church”, or any other generic term that can be used to describe a congregation of people who come together to address their God. The Protestant making this claim would have at least heard that Catholics go to Mass, and if this Protestant is *really* doing his homework, he will know that Catholics attend the Sacrifice of the Mass. If

you ask a typical Christian what the greatest sacrifice is, he is likely going to say, “giving one’s life for another,” but it must be understood why the thought of dying for another is considered a sacrifice. People could surely think of a list of things that they sacrifice daily, such as sacrificing having a sports car so that the family can have a useful vehicle like a van, sacrificing that promotion at work because your kid needs a soccer coach, or simply sacrificing that dessert that you know you shouldn’t have after dinner. I think the word sacrifice here is only used in a partially correct way. Sure these are things that have been *given up*, but why do we say they have been *sacrificed*?

Sacrifice means more than to give something up or go without something. It also means to offer something to something greater. In the case of the greatest sacrifice, one’s life, is it the life given up and offered to the person whom you are saving? Or do

you offer it to someone else? What makes a sacrifice great or good? Our Blessed Lord said, “apart from Me, you can do nothing.” (S. John 15:5) He said this in the context of bearing fruit. But back to sacrificing. If you ask someone if he sacrifices anything *for* anyone else, he will likely say yes. If you ask that same someone if he offers sacrifice *to* anything, he may look at you like you need mental help because, sadly, our world has forgotten that...

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## Love! O Invincible Captor!

By: Jordan Bergeron

Creator of all things World without form and void	How He loved you! You scorned Him!	Too weak to withstand If He but willed their demise	hands to the wood, not iron.
Spoke and raised all mountains, birds, land animals and creatures of the sea, all things.	Creation now turned Creator rejected The very elements turned against Him	This wood This iron They have no strength No creator can they bind	O Inescapable Captor! O Invincible Love!
Crowned by man, the top of His creation. A God, captured by love.	Now this timber Now this iron Fastened tight To hold this Creator Elements He made	No! It was love! Love was the captor! It was love that supported His body, not the wood. It was love that pinned His	
O fall! How foolish! Your Lord was yours!			

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### SPECIAL POINTS OF INTEREST:

- *Become a Christian! See page 4 for details on how to join the Church of God, started by Jesus Christ*
- *Find out what worship actually is in an extended article, Pages 1, 2, and 3*
- *Baptizing infants continued: Page 3*
- *Are all traditions bad? Catch Part 2/2 on Sacred Tradition*
- *Find out on Page 4 why we need a savior, why we need Jesus Christ*

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...we are supposed to offer sacrifice *to* something. Doesn't it make sense to say that Our God would expect us to offer sacrifice to Him, if we offer sacrifice to anything? Offering sacrifice to anything else would be idolatry or worship of a false god. This is why the question is necessary about who life is being given for, but also who life is being *offered to*. If life is being offered to God, then what a pleasing sacrifice it can be. If it is offered to man, it is worship of false gods. Apart from the Christ, no sacrifice can be offered to the Father. Three verses from Sacred Scripture are of particular importance on this topic. One was previously mentioned in this article (S. John 15:5).

The next is, "...present your bodies as a living sacrifice, holy and acceptable to God, which is *your spiritual worship*" (Rom 12:1). The third is, "...no man comes to the Father, but by Me." (S. John 14:6). We must consider then that we are instructed to worship by offering sacrifice. We do not worship in the same sense by singing songs,

raising our hands, reading Sacred Scripture, talking about Sacred Scripture, or anything else like that. All of those are good and pious practices, *but they are not worship*, as defined by S. Paul in Romans 12. When anything was offered to God in the Old Testament, it was only considered holy and pleasing if it was the best of your goods, without spot or blemish. If we then are instructed to offer ourselves as sacrifices, holy and acceptable, how are we to do this? How could we ever consider ourselves without spot or blemish? In comes the next verse. If we offer ourselves without Christ, then we offer a new and different sacrifice. In offering a new and different sacrifice, we declare by our action that the Cross is nullified and replaced by our new sacrifice. This is absurdity! Then what are we to do to fulfill S. Paul's command? We approach the Cross, and offer ourselves to Him Who made the holy, acceptable, and final sacrifice to the Father. It is only by Him that we come to the Father to offer ourselves as sacrifices. We bind ourselves to The Sacrifice. This Sacri-

fice was once, for all. So how do we participate in it? The Mass is the answer. In Mass, the once for all Sacrifice is re-presented to the Father, not re-done, but re-presented. It is Our Blessed Lord exiting time and space and entering eternity before Our Father. In this way, every man can now offer himself if he is in Christ, the Perpetual Victim, slain for our offenses, because He is always before the Father on our behalf, making mediation for us with the Father. It is impossible to re-perform something that never stops happening, so we simply cannot re-crucify Our Lord, even if we had some weird desire to do so. "Apart from Me, you can do nothing." This is what He told us, and this is the answer to how it is possible to present ourselves holy and acceptable to the Father. We must take action to be in Christ. It is more than just an intellectual agreement that we accept Christ. It takes action. And let the man who would claim that no action is necessary to be saved be asked if accepting Christ is an action. How do we live in Christ?

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## Scorn All Tradition? (Part 2/2)

By: Jordan Bergeron

When it comes to tradition, it is possible to see, from Part 1, that some tradition is from God, or divine. If it is a tradition from God, then it is Sacred. If it is from man, it is not necessarily sacrilegious, unless it gets in the way of following God's commandments. For example, suppose I am a teenager, still under my parents' roof, and it is my responsibility to cut the grass before I do anything else on Saturdays. Also, suppose I regularly feed the poor on Saturdays at 10:00 AM, and this prevents me from cutting the grass. Wouldn't cutting the grass be excused since what I was doing instead was good works of feeding the poor? My Saturday tradition is feeding the poor, so I do not have time to cut the grass. Consider another example. Suppose a man is in charge of a group that regularly gets together to read Sacred Scripture together. The group meets twice a week to focus on discussion and contemplation of the Holy Bible and different readings from it. They take notes, they discuss the different ways that they apply the teachings of Our Lord each week, and they pray together. Each week, this man spends about 10 hours focusing on preparation for the

meetings, and each meeting lasts about 2 to 3 hours. That is 14 to 16 hours dedicated each week to Holy Scripture. This sounds great; however, this man has a wife and children at home that do not see him for those 14 to 16 hours, and they are not receiving instruction from him as father, nor are the interactions joyful or pleasant because most of the time at home, he is under stress from trying to prepare for his meetings. He simply tells his children what the right way to act is, punishes them when they do wrong or violate rules, and focuses on what to talk about at the next meeting. This man, who is supposed to be husband and father, is derelict in his duties that have been given him by God so that he can go read and talk about Sacred Scripture. His weekly meetings are an example of a tradition of men that leaves the commandment of God because he is neglecting instructing and loving his wife and children properly. In the first example also, I am breaking the fourth commandment to honor my father and mother because I am not obeying my duty to cut the grass. My tradition of men is feeding the poor, while I leave behind the fourth commandment

of God. The pharisees also left the fourth commandment of God to hold fast to their traditions, claiming that the money they held on to was dedicated to the temple, or Corban, whereas they truly held on to the money out of greed, and they should have been using it to take care of their parents' who were of old age. So when someone says that Catholics have man-made traditions, they are correct, but only because everyone has man-made traditions. If they transgress the commandments, get rid of them. If they do not, then why is there a problem? And lastly, if the traditions are from God, like Sacred Tradition, and a man doesn't follow them, that is a problem. So check the traditions that your church follows. Are they from God, or from man? Is there any church that practices traditions given from God? I think you know the author's response to that question, so he will leave you with this quote from S. Paul in Sacred Scripture (a.k.a. Tradition handed down by the Church), "So then, brethren, stand firm and *hold to the traditions* which you were taught by us, *either by word of mouth* or by letter," (2 Thess 2:15).

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... To live in Christ, one first needs to understand man's fallen nature. If he understands that he is fallen, he can repent and believe. He must understand his natural birth comes with the stain of original sin. With original sin, it is impossible to live in Him Who is without sin. The solution to this is Baptism, in which man is reborn of water and the Spirit (S. Jn 3). The sacrament of baptism cleanses one from original sin and any personal sins, so that man now has life in Christ. If man never commits another personal sin after baptism, then he is fully alive in Christ. If man commits another sin after baptism, he can have his feet washed to regain this life (S. Jn 13:10). He does this in the sacrament of confession (S. Jn 20:23). Once prepared, the sinner, being redeemed by the Lord, is ready for the Most Blessed Sacrament. This is the sacrament that fully allows participation in Christ's own Precious Lifeblood. The Most Blessed Sacrament is the Eucharist, in which man is fully united to the Christ, able to call himself brother to the Lord and child of the Father.

It is when man eats the flesh of the Son of Man and drinks His blood that the lifeblood of Christ then flows in his veins (S. Jn 6). It is then, at the Holy Sacrifice of the Mass, that he can truly offer himself as a sacrifice holy and acceptable at the Cross, because it is no longer his own blood that is offered, but the innocent blood of the lamb, which is infinitely pleasing to the Father. If it was his own blood being offered, it would be unholy and unacceptable before the Father, because it is not without spot or blemish. But in living in Christ, it is no longer I who offer, but Christ Who offers in me (Gal 2:20) This is the greatness and the wonder of the mystery of the love of Our Blessed Lord! He sacrificed Himself so we could be fully part of Him, so we may not even boast of our works or our sacrifices, because they belong to Him, without Whom we could do nothing.

The reason for the Mass is now clear. It perpetuates that once for all Sacrifice, so that all men who wish to be saved may be saved by participation in the life of Our Blessed Lord. Without the Mass, it would be impossible to offer pleasing

and acceptable worship to God, and man would be lost. But in loving us as He does, He makes Himself available in the Mass until the end of the age. We know He will not leave us orphans, and He desires our salvation. The Mass is where we meet our Father, Who does not abandon His wayward children when they reject Him, but always offers His mercy back to them that the sinner might be saved. The Mass is where we meet Our Lord, physically present to us, Who calls to us to save us, to give us His Body and Blood, to always lay down His life for the flock. We are never abandoned or left as orphans. So it is that we must be in Christ to make our bodies living sacrifices, pleasing and acceptable to the Lord. The Sacraments are how we attain this life in Christ, and the Mass is the only place on earth where once we are in Christ, we can make those living sacrifices at the foot of the one, true, and final sacrifice, because once they are united to the Sacrifice, they cease to be many sacrifices and become part of the One True Sacrifice. Amen.

## Why Would You Baptize an Infant? (Part 2)

By: Jordan Bergeron

All family lineages are traced back to Adam and Eve, who are known as the first parents. This statement is made by faith and belief in Sacred Scripture that the first humans created were Adam and Eve, and all people descend from them. If these two people are the first parents, this means that their genetic codes are still in all people to this day, passed down by them. Adam and Eve were born into a *state of original holiness and justice*. They were told by God to not eat of a certain tree in the garden He placed them in because they would die if they did (Gen 2:15-17). They eventually disobeyed God and ate of the tree of knowledge of good and evil. When they did this, they forfeited by free will their state of original holiness and justice, so they no longer had it. In the end of Part 1 of this series, it was stated that we would find out what we now lack because of the fall. This is the answer. No longer does man have original holiness and justice to pass on to his descendants. From this point forward, man could only pass on a human nature deprived of original holiness and justice.

By saying an infant should not be baptized because he has no personal sin, a person would have to believe that it was

possible to be born holy and in total harmony with God. Baptism would only be a "failsafe" in case a person sinned. If man could be born holy, he would only need baptism after he sinned and was taken out of his state of holiness. At some point, even with Our Blessed Lord when He became man, every man will be presented a temptation to sin, and he will either give in to it or resist it. The Christ was able to resist temptation and so is like us in all things except sin (Heb 4:14-16). Unless one is granted special graces by the merits of Our Lord's passion, death, resurrection, and ascension, he is born into original sin. We are told that all have sinned and fallen short of the glory of the Lord (Rom 3:23), so if we believe this that we are told, then we must believe that at some point, he would give in to at least one of those temptations and then need the Savior. But why would man ever sin in the first place? Another way to ask this would be, why can no man live and die without committing any sins? The Catechism of the Catholic Church states, "The whole human race is in Adam' as one body of one man.' By this 'unity of the human race,' all men are implicated in Adam's sin, as all are implicated in

Christ's justice....But we do know by Revelation that Adam had received **original holiness and justice** not for himself alone, but **for all human nature**. By yielding to the tempter, Adam and Eve committed a *personal* sin, but this sin affected the human nature they would then transmit *in a fallen state*," (CCC, 404 emphasis original and added). It can then be understood that Adam and Eve's personal sin changed our human nature. This means that it is now in our human nature to sin. The fact that we are drawn toward sin, or have a concupiscence for it, is a testimony to the fact that original sin has affected us. The Catechism says, "...the control of the soul's spiritual faculties over the body is shattered..." (CCC 400). It also says, "...the overwhelming misery which oppresses men and their inclination towards evil and death cannot be understood apart from their connection with Adam's sin...Because of this certainty of faith, the Church baptized for the remission of sins even tiny infants who have not committed personal sin," (CCC 403). The Church recognizes that infants have not committed personal sin, but that we all have contracted original sin. To be continued....

*Do you want to become a Christian? Join the Catholic Church. Do you already consider yourself a Christian but feel like there is something you are missing or that you do not have the fullness of Christ that you search for? If so, please consider joining the Catholic Church. You can seek membership in the Church by contacting St. Agnes Catholic Church parish and asking about joining. You can also seek out any other Catholic Church to ask about joining. All Catholic Churches are part of the same body of Christ, so if you want to become a Christian, seek out any Catholic Church.*

## **St. Agnes Catholic Church**

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## **Why We Need Jesus Christ**

In the beginning of creation, man was created to be in holiness and justice with God, but man chose to disobey God and sinned. This was the first sin committed, by Adam and Eve, and it separated man from God. The result of this sin is that man now has to die. He no longer had eternal life with God after this sin, and so his life became mortal. If this sin was never committed, we would not know death, because death would not exist among God's creation. God tells us in the book of Wisdom in the Bible that He, "did not create death, and He does not delight in the death of the living." (Wis 1:13) But the Bible also tells us that "the wages of sin is death," (Rom 6:23). Man inherited this condition of sin and its result from his first parents, Adam and Eve. This does not mean that man committed the sin that Adam and Eve committed. It means that he inherited a sinful nature because after sin, Adam and Eve could no longer pass on original holiness. This is an inherited condition of being separated from God. It is not because

of a sin we committed that we are born this way, but this does give us an inclination to sin, because it makes us fallen from the glory of God. The good news is that there is a second part to the sentence. It says, "but the free gift of God is eternal life in Christ Jesus Our Lord." (Rom 6:23) Christ came to earth and became man so that He could save us. He did this by conquering death. He conquered death by offering Himself up for crucifixion. When He died, He also rose from the dead, and this is how He conquered death for us. He is the New Man who starts the new creation in Himself, and if we are in Him, we are part of that new creation, and death, the result of

sin, no longer has power over us. So how do you become part of Christ? The first thing necessary is to call to mind that you are a sinner in need of God's mercy. After this, call on God's mercy by being baptized in the name of the Father, and of the Son, and of the Holy Spirit. Baptism is rebirth. It takes you from being born of Adam and makes you born of Christ, so that you are in Him. To be baptized, you must belong to His Church. His Church is the way to salvation, and He offers you His Body and Blood, Soul and Divinity through this Church that you may fully be part of Him and you may have life, life eternal, life to the fullest, in the glory of God, forever.

### **NOTE**

*This is an independently produced newsletter. St. Agnes Catholic Church is not responsible for the production of this material. It is fully produced by the authors named throughout the publication with no involvement from the parish. Jordan Bergeron is a member of St. Agnes Parish and desires that all people come to the Church and be in fullness of communion with Christ, so he invites people to come and join the Church in the parish to which he belongs. There are many Catholic churches in Baton Rouge and the surrounding areas that someone could join if they did not want to join St. Agnes.*

