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“Torah will go forth
out of Tziyon, the
Word of ADONAI
from Yerushalayim.”
(Isaiah 2:3)

If you don't believe that Genesis 1 through 11 is *literally* true, how can you believe that John 3:16 is *literally* true?
Approx. reading time: 15 minutes

A Few Reasons Why I Choose to Not Celebrate Christ Mass

by Dr. Rickard L. Sawyer¹

In the Torah God has decreed seven *moadim*, or “designated times” (Leviticus 23:1-44), for *all* His people to appear before Him in corporate holy assembly: Shabbat, Pesach, Matzah, First Fruits, Shavuot, Yom Kippur, and Sukkot.² He said that these are to be **His** “designated times ... that you are to proclaim as holy convocations” (Leviticus 23:2,37), and that they are to be observed by *all* His people as “a permanent regulation through all your generations, no matter where you live” (Leviticus 23:21).

The Church argues that these days are “holidays of the Jews,” yet the Bible clearly calls them “the designated times of ADONAI”³ (Leviticus 23:24). Daniel prophesied that the Anti-christ “defy the Most High and oppress the holy people of the Most High. *He will try to change their sacred festivals and laws, ...*” (Daniel 7:25, NLT). *In the spirit of Antichrist*, the Church has decided that what ADONAI has commanded is simply not important and refuses to honor the times of worship that He has designated. The Church presumes that He should be satisfied with their showing up *uninvited* on Sunday, Christmas, and Easter, all of which are *totally pagan* in origin. “Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap” (Galatians 6:7, NASB).

I have four primary reasons for which I choose to not celebrate Christ Mass.

First and foremost, there is neither Biblical command nor Biblical precedent for celebrating Messiah’s birth *at all*. In ancient Hebrew tradition (and Yeshua was — *and still is* — a Hebrew), it is the anniversary of a person’s death that is commemorated, not of their birth.

Second, God has established an entire annual cycle of feasts and festivals that He gave to His people to be celebrated *forever*. There is *nothing* in Scripture that suggests that God is pleased when His people seek to worship Him in ways of their own designing; in fact, the exact opposite is quite true.

Third, the Festival that God has ordained that coincides with Yeshua’s birth is Sukkot [Tabernacles], which is the *actual* date of Messiah’s birth.⁵

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In the beginning was the Word, and the Word was with God, and the Word was God. ... The Word became flesh, and took up residence [literally, tabernacled⁶] among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth. (John 1:1,14 HCSB⁷)

Fourth and finally, Christ Mass is *totally pagan* and has its deepest roots in the Babylon Mystery Religion where “the Queen of Heaven” (Ishtar, a.k.a. Diana, Venus, Aphrodite, or Astarte) and her infant son (Nimrod, a.k.a. Tammuz, Zoroaster, or Zarathustra) were worshipped as deity. When Emperor Constantine created “Christianity” and made it the official state religion of his Empire, he succeeded in creating a blend of pagan Roman polytheism mixed with the Messianic branch of Judaism known as *haDerek* or “The Way.” That paganized Roman religion has survived until today as “Christianity.” On December 25 the Romans celebrated a winter feast called Saturnalia in honor of their “god” Saturn, which was celebrated by the giving and receiving of gifts. All the apostate Roman church *actually* did was to continue the same pagan winter feast and give it a new “Bible-sounding” name: Christ-Mass.

... be careful that you are not ensnared to follow them, after they are destroyed from your presence, and that you do not inquire about their gods, saying, ‘How do these nations serve their gods, that I also may do likewise?’ (Deut. 12:30, NASB)

The Roman Catholic Mass is, in their own words, “... a continuation and a *re-offering of Christ’s sacrifice* on Calvary” [see below.] Since the Christ Mass is rooted in paganism and is a festival in honor of the false god Saturn (according to Scripture, all false gods are really demons posing as deity), then any sacrifice that is rooted in that paganism would be the same as a sacrifice to a demon. The Bible says that *all* Gentile [non-Jewish] sacrifices are sacrifices to demons:

No, what I am saying is that *the things which pagans sacrifice, they sacrifice not to God but to demons*; and I don’t want you to become sharers of the demons! (1 Corinthians 10:20)

The Bible also teaches that the sacrifice of Messiah was a once-for-all event that can *never* be repeated.

For the Messiah has entered a Holiest Place which is not man-made and merely a copy of the true one, but into heaven itself, in order to appear now on our behalf in the very presence of God. Further, *He did not enter heaven to offer himself over and over again*, like the *Cohen HaGadol* [High Priest] who enters the Holiest Place year after year with blood that is not his own; *for then He would have had to suffer death many times* — from the founding of the universe on. But as it is, He has appeared once at the end of the ages in order to do away with sin through the sacrifice of Himself. Just as human beings have to die once, but after this comes judgment, so also the Messiah, *having been offered once* to bear the sins of many, will appear a second time, not to deal with sin, but to deliver those who are eagerly waiting for Him. (Hebrews 9:24-28)

It is in connection with this will that *we have been separated for God and made holy, once and for all*, through the offering of Yeshua the Messiah's body. Now every *cohen* [priest] stands every day doing his service, offering over and over the same sacrifices, which can never take away sins. But [Yeshua], *after He had offered for all time a single sacrifice for sins*, sat down at the right hand of God, from then on to wait until his enemies be made a footstool for his feet. For by *a single offering* He has brought to the goal *for all time* those who are being set apart for God and made holy. And *Ruach HaKodesh* [the Holy Spirit] too bears witness to us; for after saying, “This is the

covenant which I will make with them after those days,' says ADONAI: 'I will put my Torah on their hearts, and write it on their minds ...,'" He then adds, "'And their sins and their wickednesses I will remember no more.'" Now where there is forgiveness for these, *an offering for sins is no longer needed.* (Hebrews 10:10-18)

Therefore, I do not celebrate Christ Mass because:

- (1) it is a pagan practice,
- (2) it is considered a re-sacrifice of our true High Priest,
- (3) it is therefore a sacrifice to demons, and therefore,
- (4) because I know the Truth, for me to participate in Christ Mass would for me be a sin.

"So then, anyone who knows the right thing to do and fails to do it is committing a sin." (James 4:17).

For more information see also:

- The Shocking Origin of Christmas (hope-of-israel.org/cmas1.htm)
- Who is Santa Claus (paganspath.com/magik/yule-history2.htm)
- Paganism and Catholicism: Christmas (amazingdiscoveries.org/S-deception_Catholic_pagan_Christmas_feasts)
- Pagan Roots? 5 Surprising Facts About Christmas (livescience.com/25779-christmas-traditions-history-paganism.html)
- Ten Christmas Customs with Pagan Roots (paganwiccan.about.com/od/yuletraditions/tp/Ten-Christmas-Customs-with-Pagan-Roots.htm)
- Christmas Traditions: Pagan or Christian? (patheos.com/blogs/panman-key/2013/12/christmas-traditions-pagan-or-christian/)
- The History of Christmas (simpletoremember.com/vitals/Christmas_TheRealStory.htm)

The Liturgy of the Eucharist^s

The Priest receives these gifts [the offering] and says a blessing over them, offering them to God, the work and fruit of our hands, highlighting the great mystery that God will take food and drink we have made and transform them into a Heavenly Meal, the Body and Blood of Our Lord Jesus.

After blessing the gifts, the Priest prays that God will cleanse him of all iniquity and symbolically washes his fingers which will touch the Lord.

The People then pray that God will accept the Priest's **Sacrifice** "for the Praise and Glory of His Name, for our good and the good of all His Church."

The Mass has its beginning in the Last Supper when Our Lord first *changed bread and wine into His Body and Blood*. But it also has its links in the great events of Good Friday. **Each Mass is a continuation and a re-offering of Christ's sacrifice on Calvary.** It takes

the holocausts and burnt, bloody sacrifices of the Old Testament and transforms them into the Holy Sacrifice of the Lamb of God that redeemed all mankind.

After the Priest recites a short prayer of praise to God — the “Preface” — the People sing the Heavenly Chant of the “Sanctus” “with all the Angels and Saints:”

Holy, Holy, Holy Lord,
God of Power and Might,
Heaven and Earth are full of Your glory
Hosanna in the Highest!
Blessed is He who comes in the name of the Lord
Hosanna in the Highest.

The People then kneel in readiness for the moment when ***Jesus will become truly, physically present on the altar.***⁹

The Priest begins to pray a great prayer of thanksgiving and supplication to God called the “Eucharistic Prayer.” There are a number of Eucharistic Prayers for the Priest to choose from:

The First Eucharistic Prayer is a translation of the Canon. The Canon was the only Eucharistic Prayer that was said in the Latin Rite from the time of the Counter-Reformation until Vatican II. It is rich in the history of the People of God, it calls on our Jewish heritage, it reminds us of our Heavenly goal, it calls on each of the Apostles and the Saints and the Martyrs of the Early Church, each by name, to intercede for us. (It is my personal favourite!)[sic.]

The Second Eucharistic Prayer (one of the new ones introduced by Pope Paul VI after Vatican II) is based on the Eucharistic Prayers in use in the very early Church. It is beautiful in its simplicity and many appreciate how it links us to the prayer of the early Church. Many also appreciate that it is so much shorter than the others! (It is certainly the most often used, the “default” Eucharistic Prayer, if you like!)

The Third Eucharistic Prayer draws greatly on the liturgical traditions and imagery of the Eastern Church.

There is also a Fourth Eucharistic Prayer and a number written especially for Masses with Children.

The common elements of the Eucharistic Prayers are:

The Consecration — the moment when ***the Priest transforms the bread and wine into the Body and Blood of Our Lord*** by repeating the words of consecration:

This is my Body (*hic est enim corpus meum*)
This is the cup of my Blood (*hoc est calix sanguinis meus*)

Prayer for the Church

Prayer for the Pope, the local Ordinary (Bishop), all priests and all the Faithful

Prayer for the Faithful Departed (those Faithful who have died)

Invocation of the Blessed Virgin, the Apostles and the Saints

Finally, the Doxology of Praise by the Priest followed by the People's "Great Amen": Through Him, with Him, in Him, in the unity of the Holy Spirit, all glory and honour are Yours, Almighty Father, for ever and ever. Amen.

The People then stand to say the Lord's Prayer together and to share the Kiss of Peace with each other (usually a handshake or a nod of the head!)

The Priest then breaks **the Body of Christ** while the People pray, "Lamb of God, who takes away the sins of the world, have mercy on us." (*Agnus Dei, qui tollis peccata mundi, miserere nobis*).

The Priest then invites us again to acknowledge our unworthiness in the "*Domine, non sum dignus*": "Lord, I am not worthy to receive you but only say the word, and I shall be healed."

The Priest then eats and drinks **the Body and Blood of the Lord** before proceeding to distribute the Sacrament to each of the People in turn who wish and are able to receive communion.

This is the great pinnacle of the Mass, of the Christian Life, of the Church, the moment when **Jesus, truly present, Body, Blood, Soul and Divinity, enters into our very being, our bodies and souls, making us one together with Him** and with each other, cleaving us to His Mystical Body, the Church.

Needless to say, a few moments' quiet reflection and then a song of great joy and praise follow this blessed moment!

At this stage, a second collection is usually taken. The proceeds of this collection are for the needs of the parish (maintenance of the Church buildings, paying for the electricity, funds for the Parish School, etc.) and to provide for the priests.

After consuming any remaining Precious Blood and placing any remaining hosts in the Tabernacle, the Priest cleans and purifies the sacred vessels and then sits quietly for a time in reflection and thanksgiving.

¹ About the Author: Dr. Rickard L. Sawyer has been privileged to serve the Master as a Bible teacher, pastor, and theologian since 1965. He holds a Master of Arts (MA) in Bible, a Master of Theology (ThM) in Systematic Theology, a Doctor of Theology (ThD) in Cults and Comparative Religion, a Doctor of Ministry (DMin) in Bible College Administration and Curriculum Development, a Bachelor of Arts (BA) in Business and Organizational Management, a Master of Business Administration (MBA) in Church Administration (all summa cum laude), an Associate of Arts (AA) in Criminal Justice (magna cum laude), and completed four years of study towards a Doctor of Naturopathy (ND).

² See MessianicLearning.org/holy_days/moadim.html

³ Adonai is the Hebrew word for "lord" or "master." In Hebrew tradition, when one is reading the Scriptures and encounters the four-letter Name of God — יהוה, YHVH — the "Covenant Name" of the God of Isra'el, the God of Avraham, Yitzhak, and Ya'akov, one uses the word "Adonai" instead of pronouncing the Sacred Name. When rendering the Name in print, the tradition is to render it in small caps, ADONAI, like most modern English translations render it as LORD or GOD.

⁴ Unless otherwise indicated, Scripture references are taken from the *Complete Jewish Bible*, © Copyright 1998 by David H. Stern. Published by Jewish New Testament Publications, Inc. All rights reserved. Used by permission.

⁵ See MessianicLearning.org/holy_days/birthday.html

⁶ The Greek word that is used here is σκηνώω (*skenoo*), to fix one's tabernacle, have one's tabernacle, abide (or live) in a tabernacle (or tent), to tabernacle; to dwell temporarily.

⁷ *Holman Christian Standard Bible* ® Copyright © 2003, 2002, 2000, 1999 by Holman Bible Publishers. Used by permission. All rights reserved.

⁸ The following description of the mass is taken from “A Tour of the New Mass” at catholic-pages.com/mass/newmass.asp. It is not our intention to engage in “Catholic-bashing.” We merely present this information for your careful consideration. You need to decide for yourself whether this is something in which you are comfortable participating (all emphasis added).

⁹ It is critically important to understand that in Roman Catholic belief, the Eucharist is not merely symbolic of the body and blood of Christ. After having been blessed by the priest, the bread literally becomes His flesh, and the wine literally becomes His blood. This is literally cannibalism!