

Participating in Holy Mass

[From Divine Intimacy #166](#)

PRESENCE OF GOD: O Jesus, immolated at every moment of the day on our altars, let me share in Your Sacrifice.

MEDITATION

1. The Encyclical *Mediator Dei* exhorts the faithful to “participate in the Eucharistic Sacrifice, not passively, carelessly, and with distractions, but with such ardor and fervor that we shall be closely associated with the High Priest.” It is not enough to be present at Mass; we must take part, “participate” in it. In Holy Mass, Jesus continues to sacrifice Himself for us, and to offer Himself to His Father, in order to obtain divine blessings for us. It is true that Jesus offers Himself through the ministry of the priest, but the priest makes the offering in the name of all the faithful, and they, in union with him – as the words of the Canon indicate: “for whom we offer, or who offer up to You this sacrifice of praise.” This means that the faithful also are invited to offer the divine Victim with the priest. *Mediator Dei* states it thus: “to unite their intentions of praise, petition, expiation, and thanksgiving with those of the priest, or better, the Sovereign Priest Himself.” On Calvary, Mary did not take a passive part in the Passion of her Son; she united herself with His intentions, and offered Him to the Father. In the same way, when we are present at the Holy Sacrifice of the Mass, we, too, can offer the Father the divine Victim who is *ours*, because He offered and immolated Himself for all of us. Our praise, petitions, and expiations are only poor things; but if we give them to God united with those of Jesus and made valuable through His Sacrifice, we have the right to think that they will be acceptable to Him and will be heard because of the infinite dignity of the divine Victim Himself. Jesus, the Head of the Mystical Body, sacrificed Himself for us, His members, and being our Head, He belongs to us; *He is ours*. He is the Victim who, although He immolated Himself wholly on Calvary for our salvation, wills to perpetuate His immolation on our altars. Every day, every hour, we have His offering at our disposal; daily we can offer it to the Father for our intentions.

2. “In order that the oblation by which the faithful offer the divine Victim to the heavenly Father may have its full effect, still one thing more is necessary; it is necessary that they immolate themselves as victims” (*Mediator Dei*). This teaching, authorized by the Church, exhorts us to take part in the Holy Sacrifice, so far as to become “together with the Immaculate Host, a victim acceptable to God the Father” (*ibid.*). Jesus offered Himself as a Victim to the Father by accepting His will in everything, even to the point of willing to die on the Cross for His glory. We offer ourselves as victims to God when, renouncing everything that is contrary to His will, we study to conform ourselves to this divine will in everything, that is, in the exact fulfillment of our duties and in the generous acceptance of all that God permits in our regard. If a duty requires sacrifice, if our life includes suffering, we have the opportunity each morning in the Holy Mass to give the greatest possible value to our sacrifices by offering, as the *Mediator Dei* teaches, “ourselves as well as our worries, troubles, sorrows, and misfortunes, together with our divine crucified Head.”

Jesus sacrificed Himself alone on Calvary for our salvation, but on the altar He wishes to associate us with His immolation; for, if the Head is sacrificed, the members must be sacrificed also. Let a poor

creature offer in expiation to God his sacrifice and even his life. What value could this have? None, because we are nothing. But if this offering is united to Jesus' offering, then it becomes, with Him, by Him, and in Him, an acceptable sacrifice to God the Father. Then, when we return to our duties, the remembrance of the offering we have made in the morning will help us to be generous in accepting our daily trials, great or small. The thought that at every moment of the day and night Jesus is immolating Himself on our altars will urge us to continually unite our sacrifice with His, and will stimulate us to live as real victim in union with the divine Victim. What strength and generosity the soul will draw from this living, constant participation in the Holy Sacrifice of the Mass!

COLLOQUY

"O Jesus, grant that Your Sacrifice, the Holy Sacrifice of the Altar, may be the source and model of my sacrifice, for my life must also be a holy sacrifice. It certainly is a sacrifice, for life is all interwoven with mortifications, detachment and suffering...But that my sacrifice be 'holy,' like Yours on Calvary and in the Holy Mass, it must be vivified, offered and consumed by love. O Jesus, give me a great love which will give value to my sacrifice and make it fruitful for the glory of the Father, the triumph of the Church, and the good of souls.

"O Jesus, divine Priest, what shall I offer you as matter for the sacrifice, as a victim of love who shares in Your Sacrifice? I offer You my heart, my will, my very love, to be entirely transformed into Yours. In fact, in Your Holy Sacrifice, You give me an example of this perfect docility, this conformity to the divine will, and this abandonment. This is the offering which I too, make; a generous, total acceptance of every decree of Divine Providence, of every divine wish" (cf. Sister Carmela of the Holy Spirit, O.C.D.).

"O my Savior, in union with the offering and the sacrifice of Yourself which You made to the Father and in His honor, I offer myself to You to be a bloody victim of Your will, a victim immolated for Your glory and that of Your Father. Unite me to Yourself, O good Jesus, DRAW ME INTO YOUR SACRIFICE, so that I may be sacrificed with You and by You. Since the victim must be sacrificed, slaughtered, and consummated by fire, make me die to myself, that is, to my vices and passions, to all that is displeasing to You. Consume me entirely in the sacred fire of Your divine love, and grant that hereafter my whole life may be a continual sacrifice of praise, glory, and love for Your Father and for You" (St. John Eudes).