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JMJ

U.I.O.G.D.

Ave Maria!

Jesus, Mary, Joseph, we love You, save souls
O God come to our assistance. Jesus, Mary, Joseph please make haste to help us!

+ + + Jesus, Mary, Joseph + + +

Volume 3 = THE GOOD CHRISTIAN
SECOND SUNDAY AFTER PENTECOST

The Honor Given to God in the Holy Mass

“A certain man made a great supper.” St. Luke 14:16

By this man is understood Jesus Christ, our Saviour; the great supper which he prepares for the faithful is his own flesh and blood, which are placed on the altar in the holy Mass as a victim, and at the same time as food and drink. I showed in the last sermon that this is an infinitely holy sacrifice, in which the priest is God himself, and the victim God himself. I now continue and say— *In the holy sacrifice of the Mass an infinite honor is given to God.*

The greater and more excellent a lord is, the greater the honor that must be paid him, and this honor has to bear proportion to the dignity and majesty of him to whom it is given, or else it will not be pleasing in his sight. Since, then, God is an infinitely great lord, who has in himself infinite perfections in an infinite degree, it follows that a similar, that is, an infinite honor, is due to him. But where can we find on earth a gift that is suitable for that infinite Lord? What sacrifice can we offer him that will render him infinite honor? In the Old Law there was certainly nothing of the kind, even if all the sacrifices they then had were all heaped up together. Why? Because in all their circumstances they were too vile and unworthy. The priests who offered were poor, miserable mortals, subject to sins and vices; the victims were only sheep, oxen, goats; *the* manner of offering was to slay those animals and burn them. There was nothing in all this that bore any resemblance to the infinite majesty of God, and therefore it is no wonder that God sometimes felt but little pleasure in such sacrifices and so often rejected them.

Thus, in order to give that great Lord the honor due to him, it was necessary that God should remain on the throne of his glory to receive the sacrifice, and at the same time descend on our altars to offer it. The same God, too, had to be the person who offered himself with the utmost humility and reverence before the divine Majesty, since it is God to whom the offering was to be made. In this way alone God is honored as becomes his dignity and majesty. For he who offers is the incarnate God, Jesus Christ, true God of true God, the object of the infinite, eternal love of the Father; he who is equal to the Father in all things. He it is who offers sacrifice to the Father, of whom the Father said: “This is my beloved Son, in whom I am well pleased” (St. Matthew 17: 5). What an honor it is to receive a sacrifice from such a Son! And what does he offer? Not the dead, perishable flesh of a lamb, or an ox, or any other animal, of which the ancient sacrifices consisted, but his own flesh and blood; his holy, living, and vivifying flesh, that stainless flesh which he received in the holy and immaculate womb of the Virgin Mary, which the power of the Holy Ghost united to the divine nature and made to exist with it in the Person of the Eternal Word.

In a word, his offering is himself in all his greatness and immensity. Could the Lord God receive any greater honor outside himself, than what he has in such a sacrifice?

Finally, in what manner is that sacrifice offered? The marks of respect that we men give each other generally contain some act of humiliation; for instance, we uncover the head, bow it down, bend the body, and, according to the dignity of the person, bend the knee to show our respect. But it is the almighty God who in a special manner can and will be honored by his creatures only by humiliation, Therefore, in the holocausts of the Old Law, which were for the sole object of honoring God, the victim was thrown into the fire and burnt to ashes and as it were annihilated, whereby those who offered testified to God that they were as nothing in his sight, and that they were ready to give up all they had, even their lives, for his honor and glory, just as the victim was destroyed instead of them in the fire. Judge now of the immense honor and glory that the Son of God daily renders his Eternal Father in the holy Mass, inasmuch as he makes of himself as, it were a holocaust and burnt-offering, with a humiliation which cannot be more profound. For this King of glory condescends to come down on the altar at the word of a poor mortal, and to place himself in the hands of the priest, although the latter may be the most wicked of men. What a humiliation for the same God to hide himself under the lowly appearances of bread and wine, so that not the least ray of his divinity, humanity, glory, or majesty is seen! What an annihilation it is for him to shut himself up in the narrow compass of the sacramental species, so that he has placed his human body in each particle of the consecrated Host in such a position that it cannot exercise any of its senses in a natural manner! What a humiliation it is for him thus to renew daily his Passion and death, and to place himself in the condition of the death which he suffered for us on Calvary! What an annihilation for him to become our food and drink, to be eaten and drunk by the priest and others who receive holy Communion, and thus to lose the sacramental life he received in the consecration nay, he would even lose his natural life thereby, if that were not now immortal and preserved by a miracle! What a humiliation for him to put on the appearance of a sinner who acknowledges by the act of sacrifice that he deserves to be deprived of life and to be annihilated

Hence, whenever holy Mass is celebrated, the Almighty receives an infinite honor, such as all the creatures of the whole world could not give him through all eternity. Imagine that the Almighty creates, as he can do, millions of the most beautiful heavens, and fills them all with Seraphim, who for all eternity shall praise, love, and honor their Creator with the greatest zeal and fervor ; that he creates, moreover, countless worlds, all inhabited by men who for many hundred thousand years serve him with the holiness of the Blessed Virgin Mary, and that at last all those holy men are slain in his honor and offered to him as burnt-offerings; what inconceivable honor would thus be rendered to God! And yet it is all a mere nothing compared to what is rendered him in the holy Mass. A single Mass gives God more honor than all I have said, and he has more pleasure in it than in all the homage that all possible creatures can ever give him because in every Mass a *God offers*, and a *God is offered*, and that, too, with the utmost humiliation and self-abasement. God himself prophesied this by Malachias: “I will not receive a gift of your hand. For from the rising of the sun, even to the going down, my name is great among the Gentiles.” Why? “And in every place there is sacrifice, and there is offered to my name a clean offering” (Mal 1: 10).

It seems to me now, my dear brethren, that you will perhaps feel a secret envy towards us priests, since we have the great privilege, in preference to all others who are not priests, of offering daily at the altar that most holy sacrifice by which God is honored in a special manner, which you, with all your prayers and good works, cannot approach. True, but be satisfied and contented; you share in our happiness; Jesus Christ did not wish to be the only one to pay infinite honor to the Blessed Trinity; for he has instituted the Mass as a sacrifice in which all Catholics can share; in it, namely, he gives himself to all the faithful in general, and to each one in particular, so that each and every one present may offer him to the Eternal Father. The sacrifice is offered not by the priest alone who says Mass and represents the person of Christ, the High-Priest, but by all those who, being united with Christ as his members, hear Mass with devotion and offer it to God. The only difference between you and us is that we priests have the power of changing

bread and wine into the body and blood of Christ, a power that lay people have not. But when the body and blood of Christ are thus present on the altar, all Christians of both sexes who are present can offer him with all his infinite merits to God, in union with the priest, nay, with the Son of God himself. Such is the meaning of the honorable titles given by St. Peter to all Christians: “But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare his virtues, who hath called you out of darkness into his marvelous light.” The same appears still more clearly from the prayers which the priest says on the altar during Mass in the name of all those present. “We offer to thee, O Lord,” he says: and, “receive, O Most Holy Trinity, this offering we present to thee.” When he turns to the people, saying, “Pray, brethren,” he continues in silence, “that my sacrifice and yours may be acceptable to God, the Father Almighty.” After having prayed for the absent, that they, too, may receive the fruit of the holy sacrifice, he adds, “and all those present who offer thee this sacrifice of praise.” Immediately after the consecration he says:

“We, thy servants, and thy holy people, offer thee a pure host, a holy host, an immaculate host, the holy bread of eternal life, and the chalice of everlasting salvation.” There is, then, no doubt that all the faithful present who hear Mass devoutly in union with Jesus Christ, their Head, whose members they are, offer that holy sacrifice with the priest, and consequently give their heavenly Father the same honor that Jesus Christ, his only-begotten Son, gives him, that is, an infinite honor.

What an exceeding great happiness that is for you Catholics. Have you ever really thought of this before? Have you ever reflected, when hearing Mass, that you thus offer Jesus Christ, the Son of God, to the Eternal Father, in order to give him the honor due to him? O Christians, remember this with a lively faith whenever you enter the church to hear Mass; then you shall learn to appreciate better than you have hitherto done this most august sacrifice; then shall you be determined not to allow a day to pass, as long as you are in good health, without assisting at this mysterious sacrifice, and that, too, with all possible devotion, with constant attention and the utmost reverence.

For you can easily see from what has been said what a grievous insult they offer the Lord who in any way willfully misbehave in the church during Mass. Jesus Christ, the Son of God, offers himself for us on the altar to his Eternal Father, and thereby honors him with an infinite honor; we are there for no other purpose than to offer the same sacrifice with Jesus Christ, and the same infinite honor to his Eternal Father; and should we, then, give our Lord occasion to make the same reproach to us that he made to the envious and wicked Pharisees : “I honor my Father, and you have dishonored me?” (St. John 8: 40.) Far be such wickedness from all of us who are here present! If we have hitherto been wanting in this respect, we humbly acknowledge our fault and repent of it with our whole hearts. With the help of thy grace, O God, we shall do better in future, and we shall come before thee with more devotion humility and respect, so that, when we hear holy Mass, we may be able to say with thy divine Son, our Lord and Saviour, I, too, give my heavenly Father due and infinite honor. Amen.

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