

Eucharist: A School of Love and Mercy

Fr. Joseph Kentenich, April 1st, 1957, OME #6

The better I know a treasure, the more highly I esteem it and the more I am prepared to make sacrifices for it.

But I must also say, on the other hand that what the eye does not see the heart does not grieve over. If I do not understand the value of Holy Mass, then I will not be interested in it. At the most I will participate because it is a commandment or for some other reason.

You see, if in this context we ask ourselves what importance Holy Mass has in our life, I think that we would probably say that we know the full value too little. However, we belong to those Catholics who have a mysterious urge to participate in Holy Mass. Or vice versa - Holy Mass attracts us with a mysterious, magnetic force although we don't quite know how deep it goes and what all of it means. We grew up with Holy Mass from childhood on... You also sense the reason why you have such great joy to discuss Holy Mass now very extensively.

You see, now we could pick up the thread where we dropped it last time.¹ Do you remember the context into which we placed Holy Mass? We made two statements. We did so in connection with our covenant of love. Do you remember how we want to learn to see the covenant of love this year? As an original, perfect union between divine, infinite mercy and human misery.

From there, we began to look more deeply into the countenance of the merciful God. You see, we now understand a little the expression "merciful love is the original emotion, the original urge in God." Thus his merciful love, not his justice, is the primary and the original.

We have shown Holy Mass as the memorial of mercy, of God's merciful love or as the classic object lesson about God's mercy. We paraphrased

the idea more precisely: The mercy of the Father and the Son and the mercy of our dear Mother of God unite in the Holy Spirit in Holy Mass to enable the world to have an infinitely worthy sacrificial gift for the glorification of the Father, an infinitely worthy sacrifice for the glorification of the Triune God and thus realize the meaning of creation.

We divided this great theory into four questions: Firstly the question about the sacrificial gift; secondly, the question about the meaning of the sacrifice; thirdly, the question about the bringer of the sacrifice; and fourthly, the question about the giver of the sacrifice.

We started with the first question. The question reads: What does the sacrificial gift look like that we receive in Holy Mass? The answer is: That is Jesus Christ, the God Man himself who offers himself to the Heavenly Father in Holy Mass.²

You see, this sacrificial gift could be seen under a twofold viewpoint. For instance I could say that there is a human and a divine viewpoint in Holy Mass. In other words, Holy Mass is a work of human beings and a work of God.

If we say that it is a work of man, we have to make a number of reservations. We can only explain that man takes the sacrificial gift given by God, as it were, into his hand and offers it to the Triune God. It means practically that I take the sacrificial gift the Savior offered to me. ■

Reflection

- ❖ What do I carry in my heart when I participate in Holy Mass: pain, joy, sorrow?
- ❖ What gifts of love and of sacrifice do I bring to the altar? Do I connect the sacrifice of the Mass with my daily sacrifices and therefore also with my contributions to the capital of grace, to my loyalty to the covenant with Mary? Mary protects my loyalty!

¹ Cf. Talk on 03-18-1957, Bk. 5: Faith in God's Merciful Fatherly Love, S. 291-309.

² For the following explanations about Holy Mass cf. Catechism of the Catholic Church, Nr. 1322-1419.