

“The Mass is... an action of God”

Isn't it strange how many Christians, who take their time and have leisure enough in their social life (they are in no hurry), in following the sleepy rhythm of their professional affairs, in eating and recreation (no hurry here either), find themselves rushed and want to rush the Priest, in their anxiety to shorten the time devoted to the most holy Sacrifice of the Altar? (The Way, 530)

February 6

The three divine Persons are present in the sacrifice of the altar. By the will of the Father, with the cooperation of the Holy Spirit, the Son offers himself in a redemptive sacrifice. We learn how to personalize our relationship with the most Blessed Trinity, one God in three Persons: three divine Persons in the unity of God's substance, in the unity of his love and of his sanctifying action.

Immediately after the Lavabo, the priest prays: "Receive, Holy Trinity, this offering that we make in memory of the passion, resurrection and ascension of our Lord Jesus Christ." And, at the end of the Mass, there is another prayer of homage to the Trinity of God: "May the tribute of my service be pleasing to you, o

Holy Trinity; and grant the sacrifice that I, who am unworthy, have offered to your majesty, may be acceptable to you; and that through your mercy it may bring forgiveness to me and to all those for whom I have offered it."

The Mass is, I insist, an action of God, of the Trinity. It is not a merely human event. The priest who celebrates fulfils the desire of our Lord, lending his body and his voice to the divine action. He acts, not in his own name, but *in persona et in nomine Christi*: in the Person of Christ and in his name.

Because of the Blessed Trinity's love for man, the presence of Christ in the Eucharist brings all graces to the Church and to mankind. This is the sacrifice announced by the prophet Malachy: "From the rising of the sun to its setting my name is great among the nations, and a fragrant sacrifice

and a pure offering is made to me in all places" [1]. It is the sacrifice of Christ, offered to the Father with the cooperation of the Holy Spirit — an offering of infinite value, which perpetuates the work of the redemption in us and surpasses the sacrifices of the old law. (Christ is passing by, 86)

[1] Mal 1:11

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