

2017-04-30, Series on the Mass, Part 70

The Sacrifice

St. Pius X said, concerning sacrifice, "that sacrifice in general consists in offering to God something sensible, and to destroy it (or to renounce it) in some way to recognize God's sovereign power over us and over all things." This is the general definition of sacrifice, and it applies to all sacrifice properly understood. The pagans and particularly the Jewish people of the Old Testament offered sacrifices, but as St. Paul says, "For it is impossible that with the blood of oxen and goats sin should be taken away. Wherefore when he cometh into the world, he saith: 'Sacrifice and oblation thou wouldst not: but a body thou hast fitted to me'". (Hebrews 4-5)

The sacrifices offered would have ceased if they had been, of themselves, perfect to all the intents of redemption and remission, as is Christ's death. There would have been no occasion of often repeating them just as there is no occasion for Christ's dying any more for our sins. "Holocausts for sin did not please thee. Then said I: Behold I come: in the head of the book it is written of me: that I should do thy will, O God." (Hebrews 10:6-7)

Thus the sacrifice of the Body and Blood of our Lord on the Cross, which is made present at each sacrifice of the Mass, constitutes the perfect sacrifice of the New Testament. It is our duty to join our sacrifices to this perfect sacrifice by our attendance and interior participation in the sacrifice of the Mass, so that this objective sacrifice, which can remove all sin, subjectively is applied to us individually. We must make an effort of uniting ourselves to this sacrifice.

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