



Tau Maria Franciscan Formation Meditations
Franciscan Meditations – V Trinity Sunday to 12th Sunday after
Pentacot – By Bernardin Goebel O.F.M. Cap.

M Meditation – St. Francis and the Eucharist

II. Point: *The Mass a Sacrifice of Reparation*

Consideration. The Council of Trent teaches expressly that the holy Sacrifice of the Mass “according to the tradition of the Apostles is offered not only for the remission of the punishment due to sin of the living faithful, but also of those who died in Christ, who have not yet been fully cleansed.” Our divine Savior rendered full satisfaction to the Father for the sins of men by his sacrificial life of obedience from the crib to the cross, which was of infinite value due to the divine dignity of his person.

This complete satisfaction, however, is made present and available to us in every holy Mass. The Savior offers this infinite satisfaction to the Father for us and we can offer it to God with him and through him as if we had rendered it ourselves. With it we can pay our debts as well as the debts of our brothers and sisters in Christ, whether still battling here on earth or suffering in purgatory.

That is why the Church has recourse so often to the Mass. She has a votive Mass for the time of war, of pestilence, of famine. That is why she offers the Mass so often for the departed and remembers them at the Memento of every Mass. The Church is of course fully aware that the justice of God is balanced by his wisdom, and that it is impossible therefore for us to know in how far the satisfactory value of the Mass is applied in an individual case.

However, according to St. Augustine, the holy souls benefit from the Mass in the same measure as they have made themselves worthy of it on earth by the esteem they have placed on the holy Sacrifice and the zeal with which they have applied it to other souls in purgatory (De cura prom. 4).



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Application. How consoling is this doctrine of the infinite value of the Mass as a sacrifice of reparation! However, it does not free us from the obligation of personal reparation, on the contrary, this teaching encourages us to make all possible personal reparation in order that we, as the Church says, “might become conformable to Christ, who atoned for our sins, and from whom all our ability stems.” But we can give greater value to our satisfactory works by uniting them to the infinite atonement rendered by Christ on the altar, so that, as the Church again says, “they may be offered y him to the Father, and through him be accepted by the Father.”

We may confidently hope, therefore, that our penances, thus immeasurably increased in value by the holy Sacrifice, may satisfy God’s justice and turn away his punishing hand from us and the world, or at least dispose us so that his visitations become a blessing for us. We can also in this way discharge our debt of gratitude and love towards our departed parents, relatives, confreres, and benefactors in the most effective manner. We priests should therefore always make a good use of the Memento for the dead. And whether we are superiors or subjects, let us observe faithfully the prescriptions of the Constitutions regarding the suffrages for the dead!

Prayer. O my God, I recognize more and more the inestimable riches of the holy Sacrifice of the Mass. But to my shame I must confess that I have not made the proper use of these riches. Forgive me all my indifference and neglect! Help me esteem the holy Sacrifice more and more, and to draw the fullest benefit from it!