

Life of the Spirit

Volume III

JUNE 1949

Number 36

THE DOCTRINE OF THE MASS

AN OUTLINE FOR TEACHERS¹

BY

WILLIAM BARDEN, O.P.



THE Sacrament of the Eucharist is the sacrament to which all the others are ordered. The reception of all the others should be followed by it. It is the crown and consummation of the sacramental system. The sacrament of the Eucharist is not merely the consecrated species of bread and wine, which really and substantially contain the body and blood, soul and divinity of Jesus Christ and which we receive in Holy Communion: it is also the words of transubstantiation uttered by the priest, which are the vehicle of Christ's substantiative action and make *physically present to us his priestly act of self-oblation*. The sacrament of the Eucharist in so far as it does this thing, makes present in a sacrament, but really, the priestly action of Christ, is called the Mass. The Mass is thus the supreme sacrament in its active part, as Holy Communion is the supreme sacrament in its passive part.

If we appreciate the position of the Mass in the sacramental system we appreciate that system, and if we appreciate the sacramental system we have partly understood that greater sacramental thing which is the Church.

Now the Church is the sacrament of Christ as Christ is the sacrament of God. We have not fully understood the Church till we have seen it as the sacrament of Christ, as we have not fully understood Christ till we have seen him in his human nature as the sacrament of God. Thus the sacramental principle is the key to a real insight into the world of supernatural reality. The Blessed Trinity and its love for souls is the basic fact, the ultimate final thing; all else is sacramental, expressing that and containing it. Christ in his prophetic, priestly and kingly work is the sacrament of that deeper possession by the Blessed Trinity of souls by sancti-

¹ The substance of an address given to the Conference of Convent Secondary Schools of Ireland in 1943 and here reproduced by kind permission of the Secondary Teachers Association.

fyng grace. This is the basic fact, *Ecclesia*, the Church, the kingdom of God in souls, of which God's priestly, prophetic and kingly action is the sign and the effective sacrament. All who are in *Ecclesia* are likewise in *Christo*, but their being in *Christo* is the sacrament of their being in *Ecclesia*.

Now the Apostolic College, the Catholic Hierarchy, is the extension of the Incarnation. In and through his bishops and priests Christ continues to exercise his priestly, prophetic and kingly work on souls. They are the sacrament of Christ as priest and prophet and king. When they sacrifice and sanctify it is Christ who sacrifices and sanctifies; when they teach it is Christ who teaches; when they command it is Christ who commands. They are the sacrament of Christ, as Christ in his human activity is the sacrament of the uncreated and infinite re-creative love of the Blessed Trinity. The sacrament of the Eucharist in its active part is the Catholic priesthood physically appropriating and making present the priestly activity of Jesus, standing before the Father not merely with the body and blood of Jesus, but with him as he offers it by that self-same act of offering wherewith he offered it on the altar of the Cross.

When then we are in *Catholica*, in the Catholic Church by our union with the Hierarchy in their priestly, doctrinal and imperial ministry we are sacramentally in *Christo*. When we are in *Christo* we are sacramentally in *Ecclesia*, in Grace. We cannot be in grace unless in and through Christ. We can be in Christ without being in *Catholica*, but the supreme way of being in him is by being in *Catholica*, and we are supremely in *Catholica* when we are offering the Mass and receiving Holy Communion.

To grasp the sacramental theology of the Mass is thus to flood the mind with light on the whole of the supernatural plan which is, in its deepest understanding, a sacramental one. To flood the mind with light on God's plan is the surest way to inflame the will to love him. Can we give our children to drink at the living well of dogma? We can, I think, if we have first done so ourselves.

THE SACRAMENTAL THEOLOGY OF THE MASS

'God is love', said St John. This is the basic truth both in the natural and in the supernatural order. Supremely and infinitely perfect and happy in himself, of his free and superabundant love, he drew creaturehood out of nothing. He did that by love. Because he loved, it was. 'He hath first loved us.' 'Also in this he shewed me a little thing, the quantity of a hazel nut, in the palm of his hand; and it was as round as a ball. I looked thereupon with the eye of my understanding and thought; "What may this be?" And it

was generally answered thus: "It is all that is made". I marvelled how it might last, for methought it might suddenly have fallen to naught for littleness. And I was answered in my understanding: "It lasteth, and ever shall last, for that God loveth it". And so all thing hath the Being by the Love of God.² God's love is thus a giving of himself, not a mere complacency in something good, but a love that makes good out of nothing.

God then comes to his creature by giving himself to his creature in an act of creative love. The first duty of the intellectual creature is to recognise God's existence, to recognise him for what he is, the First Cause of all created things and their sustainer in being by the free act of his creative and conserving love. At the vision of this Supreme good and 'tremendous lover' the will is stirred to love, the love of admiration and then of surrender. Recognising that of itself it is nothing, that even the fact of self-hood, by which it calls itself its own, is a sheer gift, a something drawn out of nothing by a freely-creative love, the intellectual creature surrenders itself back to God in worship. The love of God that flows into worship is the highest natural moral virtue, the supreme perfection of the natural man morally as the knowledge of God by reason is his supreme intellectual perfection.

Let us examine a little closer this attitude of worship. It springs from the knowledge that we are God's property, that we are more his than we are our own, that even our very being our own is his love's creating. It demands therefore a certain intellectual appreciation of God's mystery and majesty and sanctity. No mere vague awareness of the mysteriousness of existence is sufficient but the distinct appreciation of the tremendousness, the awfulness of uncreated majesty is required. This intellectual appreciation is rare enough in the contemporary world; and we of the household of the faith find it hard to achieve and to keep that vision. The measure of modern self-complacency, of that naturalistic humanism which dulls the mind to reality, is the thinness, the jejuneness of its metaphysic. It is not calvinist to fear God, to work out one's salvation in fear and trembling. God forgive us preachers if we soft-pedal the dogma of eternal punishment. The only valid attitude of the creature before its creator is one of trembling, a trembling of fear and love. 'I am who am', said Christ to St Catherine of Siena, 'thou art who art not.' We tremble before him who is, we are amazed at his act of creative and sustaining love, we return our love in a bliss of trembling. When the mind has ceased to appreciate the dreadfulness of God, it has become super-

² Julian of Norwich: *Revelations of Divine Love*, Ch. 5.

ficial, vapid, and human living has lost its authentic quality and become a vulgar, shallow, strident, silly thing.

Worship is then a fear of God as of the author of our being, a subjection to him, a servitude to him, a total donation of ourselves and all we have to him. True, we are always by the nature of things the property of God, but in worship there is the recognition of this basic fact and the free acquiescence in it, there is the joying in the fact that we are his and the glad free act of our total donation of ourselves to him. This is devotion in its technical and most satisfying sense, the free handing over to God of what is already really his, but over which he has freely given us subordinate proprietary rights that we may have the joy of freely approving the truth. This total dedication of our deepest and most real self-hood to God is the first and essential act of the supreme moral virtue of religion or worship.

But this inner element of worship, this standing in the presence of the Lord by prayer and this surrender of ourselves to his dominion by love and devotion, seeks inevitably, according to the laws that govern our present psychology, to express itself in the word, the gesture, the sign and the symbol. The inner worship is impelled to express itself in the acts of external religion. These acts of external religion derive all their value from that soul of worship which informs them. Should that inner fire of devotion be dead, the external facts of religion are lifeless and untrue. St Thomas suitably arranges the different manifestations of external religion under the headings of adoration, sacrifice, oblations and first-fruits, tithes, vows, oaths, adjurations and praise. Some of these external forms of worship find their congenial context in that period of the people of God's journeying under the Old Covenant, but at all times and in all places, the unchanging nature of man is constrained to express its internal self-dedication to the Most High in the external form of sacrifice. This is the supreme form of external worship.

Now sacrifice is the giving to God of something external to the spirit of man in token of that inner giving by which the spirit surrenders itself and dedicates itself to God by devotion. Devotion is a giving, and sacrifice is a giving. In devotion we give the inner thing, the important thing, the spiritual thing; in sacrifice we give the outer thing, the material and sensible thing, to express and utter the giving of the inner thing. Now to give is to yield up, to alienate, to transfer from one's own possession into the possession of another, to order, to relate something to another person. Thus to give is to relate, and to relate is an act of one's mind, one's practi-

cal intellect. Giving, then, whether it be the giving of something spiritual or of something external to the spirit is always an inner, a spiritual action. If this spiritual action is the relating of the spirit to God, it is the giving of devotion; if it is the giving of something external to the spirit, it is sacrifice. Thus sacrifice, although it is called an external act of religion, is a spiritual, an inner action, an act of the mind and will, but because this act of the mind and will plays on an external sensible thing, it is called an external act of religion. The formal act of sacrificing which is the transferring of the sensible gift into the possession of God is materially completed in the sensible changing and destruction of the sensible gift. Transferring into God's possession is alienation from human use and contact; the thing in becoming the property of God in this new way, in acquiring this new sanctification, sacrifice, has passed out of the world of human things. The material element then in sacrifice is the destruction of the thing given. Devotion then leads on to sacrifice and sacrifice clothes itself or avails of another's clothing it in the material destruction of the thing given and sacrificed, made God's.

So far we have considered the basic realities of the natural order, God and man in their mutual giving of love and of devotion and sacrifice. But this divine-human interchange of giving deepens and is transfigured when the divine begins to love man in a new and more mysterious way, when the creative love of God the author of nature is outpassed utterly in the recreative love of the Blessed Trinity, the author of grace. God is loving us now with that inner, intimate love wherewith he loves himself. And just as the love of God the creator was effective and produced the term of that love, so the supernatural love of the Blessed Trinity for souls is effective of its term and produces the whole world of grace in which human nature is caught up, transfigured, re-created, made a new thing, sharing in the very hidden and intimate life of the Blessed Trinity. Souls are transfigured with this divine life not merely as individuals. The grace that makes them the object of God's supernatural loving has a social reference. All souls in grace are members of a great solidarity. They are *Ecclesia*, the Church.

And *Ecclesia* returns this giving love of the Trinity. *Ecclesia* and every individual soul which constitutes it takes hold of, enters into and possesses the reality of the Blessed Trinity in the psychological possessing of supernatural knowledge, the darkness of infused faith. *Ecclesia* and the graced soul tremble in reverential wonder at this unutterably mysterious intimacy that is established between the majesty of the Uncreated and the created soul. And

so the love that springs from this knowledge is far beyond any love of nature for its Creator and the worship that follows on this love has a higher motive in the awareness of a more intimate presence with a more tremendous dreadfulness.

At this point I must pause in parenthesis to say a word about a distinction which St Thomas uses specifically to illuminate his eucharistic doctrine but which has a far wider bearing. It is the distinction between *res tantum*, i.e. the thing, *res et sacramentum*, i.e. the thing and the sign, and *sacramentum tantum*, i.e. the sign. In the Blessed Eucharist we have first of all the consecrated species or appearances of bread and wine. They are not the body and blood of Christ. They are the sign of the body and blood of Christ. They are not an empty sign. They contain what they signify. But they are the sign of the body and blood of Christ, they are *Sacramentum*. Now the body and blood of Christ are the thing to which they point as a sign. But in Holy Communion when we feed on the body of Christ under the sacramental species our souls are simultaneously flooded with grace, lifted up into the embrace of the Blessed Trinity and made intimately one with the divine Persons. This communion with the Blessed Trinity by grace is more wonderful far than our communion with the body and blood of Jesus in their sacramental presence. The body and blood of Jesus which are the thing to which the consecrated species of bread and wine point, themselves point to a further and more wonderful thing, the infusion of grace into the soul of the communicant. The body and blood of Jesus in the Blessed Sacrament are then simultaneously the thing, the *res*, to which the species point, and the *sacramentum* pointing to a further thing, the outpouring of grace on the soul, the heightening of the divine transfiguration of *Ecclesia*, the *Communio* of which is deepened. The body and blood of Jesus in the blessed Eucharist are then *res et sacramentum* and the increase of grace in *Ecclesia* is *res tantum*, i.e. the final thing to which everything else points, to which everything else in the supernatural world is ordered.

Now we may close the parenthesis. The Blessed Trinity effectively by love producing *Ecclesia in gratia* is the first thing, the absolute, the *Res*. But this outpouring of supernatural love on souls and the return of the supernaturalised soul to the Trinity in faith and charity and worship are involved and enshrined in a sign, a sacrament. That sacrament is Christ, the Word of God incarnate, in his human nature. The supernatural kingship or dominion of the Blessed Trinity over the communion of souls in grace has found its sign and its effective sign in the human nature and the activity of the human nature of Jesus. Through him the uncreated love

of the Trinity is outpoured on souls. Through him the created knowledge and love and devotion of the graced soul reaches out to the Trinity. He is the door of love, the uncreated love that pours out on us and our created love that seeks to return.

This mediation of Jesus is exercised in a triple way. He is first of all the Sanctifier, sanctifying soul and mind and will. Through him come sanctifying grace to the soul, actual grace and theological faith in the mind, actual grace and theological hope and charity to the will. The love of the Blessed Trinity works through him, that love which sanctifies, supernaturalises, graces, soul and mind and will. From the first faint invitations of grace, even before charity is given, even before faith is infused, until the final perfection of grace nothing is given to the soul, to *Ecclesia*, except through Christ.

He is also prophet and king. Through him the Blessed Trinity has revealed to man the objective message of salvation, the notional statement, the doctrine, which when lit up by that infused light by which in his sanctifying function he has already graced the mind, enables the mind already in the darkness of faith psychologically to contact the supernatural mystery of the Blessed Trinity. Thus the prophetic function needs completing from his sanctifying one. Likewise his kingly function, through which the Blessed Trinity rules the will of man in his free choices of the moral good, not only proposes the objective command but receives collaboration from his sanctifying function in the infusion of the actual grace freely to fulfil it.

Of Christ's triple function through which the Blessed Trinity reaches down to, rules and embraces souls, his sanctifying one is supreme. Let us examine a little closer the sanctifying function of Christ.

All the riches of grace come to us through contact with Christ. There is no other way. The humanity of Jesus is the instrumental cause of all grace. But that self-same humanity, which is here and now the physical instrumental cause of the sanctification of every soul and of *Ecclesia* of souls, is likewise the meritorious cause of all grace save that which the Blessed Trinity immediately lavished on the humanity of Jesus. From the first moment of his conception in the womb of Mary till he died upon the cross Jesus was meriting for all humanity and for every individual soul. The outpoured love of the Blessed Trinity on souls, grace, has been merited by the human actions of the Word Incarnate. It is the purchase of the love and devotion in the human mind and will of Jesus for the Father.

But though the whole earthly life of Jesus merited the outpouring of the love of the Trinity upon a creation that had previously spurned the divine gift by original sin, and though the sufferings endured by the God-man in his human nature more than satisfied supremely and finally for all the outrages of sin, Grace, *Eccllesia*, is the purchase of the passion of Christ.

As Jesus hung upon the cross he exercised his priesthood, he did the priestly thing. He freely related his living body and his living blood out of his own possession into the possession of the Father. Not that they did not always belong to the Father, but now they became his property in a new way. Jesus in his human nature freely yielded up that human nature into the possession of the Father and by that transference they became in a new and special sense a holy thing—a sacrifice, a sanctified thing. And this act of yielding up his living body and blood availed of the death that was being wrought in them by the action of the Jews and the Roman soldiery to find a fitting expression of that inner sacrificial action of the priestly mind and will of Jesus which was the act of external worship that merited all the riches of supernatural grace for mankind.

That inner sacrificial act of Jesus found its natural expression in the death upon the cross. That self-same inner act of Jesus had found already a sacramental expression in the first transubstantiation of the Supper-room.

That priestly act of Jesus, his sacrificing of his body and his blood, sprang from and was prompted by his total act of devotion by which he in his created human nature had already from the first moment of his conception surrendered his whole created being to the Father. That devotion was in its turn the fruit of his love, the supernatural charity that made his created Will utterly from the first moment of its existence pour itself out in love of the Father. Love, devotion, sacrifice: such is the progression. And it was by the love of the human will of Jesus as it flowed into devotion, into the acts of all the other moral virtues, and finally into that act of external worship which was the priestly giving on the cross that the human race was purchased and redeemed. *Eccllesia* was born upon the cross, the new Eve came from the pierced side of the new Adam as he slept upon the cross.

The charity and devotion of the created will of Jesus have never for an instant been suspended since the first moment of his conception. Now in heaven that charity and the homage of that devotion are unceasing. And that priestly act of Jesus by which he gave his body and blood in the supper-room and on the cross remains

eternally in his mind and will. In heaven, true, it is not clothed in an external, sensible, sacrificial expression and so we say there is no sacrifice in heaven. But that inner act of his mind and will by which he related his body and blood into the possession of the Father is never retracted and still remains for us to contact, to appropriate, to make our own and sensibly to express in a sacrificial mode. We can make it the means of our worship, even of our external worship.

Now all grace was merited for us by the sacrificial act of Jesus on the cross. A worship of infinite value was offered to the Father by that self-same sacrificial act. And all grace comes to us by that act. Unless we contact it we shall not obtain grace. Unless we contact it we shall not worship God with a worship that is infinitely pleasing.

There are two ways in which we may contact that action of our great high-priest so that God's grace may flow to us through it and that we may offer him our worship through it. Those who lived before the Incarnation could not contact it physically but they could contact it by faith, by the act of their mind psychologically contacting it in the knowledge of belief. Even after the Incarnation this way of contacting it remains valid. Indeed it is always the fundamental way. And it is the only way open to those outside the sacramental influence of the Catholic hierarchy. Doubtless there are many whom God is leading to the beatific vision outside the fold of the body of the Church, but they are not outside the soul. They are going to God through Christ by the contact of faith. The grace of God is coming to them in their contact by faith with Christ. And it is Christ in his passion whom they are thus contacting. And it is Christ of the sacrificial action of his priesthood through whom their worship goes to God and through whom the grace of the Blessed Trinity is poured out on their souls.

But the Catholic has another way of contacting the priestly act of Jesus and thus enriching, filling out the contact already established by faith. Let us bear in mind that this act of Jesus has a heavenward and an earthward aspect. As it looks to God it is an act of worship; as it looks to man it is the channel and cause of grace. One cannot contact it merely as a cause of grace because it is always, primarily, an act of worship. But what is the other way of making it our own besides the way of faith? It is the way of a sensible sign in which this action is signified and in which this action is physically made present and contacted under the sign. Such a sign, making present really what it signifies, is a sacrament.

Now there are many such divinely constituted signs. But there

must be faith before one approaches this world of signs, the signs that surround the priestly act of Jesus, hand it over really into our very earthly lives that it may sanctify us and that we may offer our worship to God in and with it. Now baptism is the first of these signs contacting the passion of Christ as it lives on virtually in the never-retracted priestly act of giving in his mind and will. But baptism not merely establishes the initial contact but gives us the ability to press on further into this sacramental world and to establish other and more tremendous contacts with this priestly action. In the order of priesthood is conferred the power of transubstantiating bread and wine into the body and blood of Christ, and this transubstantiative action whenever it is exercised necessarily brings with it the priestly act of Jesus. Wherever there is a transubstantiation the priestly act of Jesus is being contacted, being made present to the priestly character of the human priest standing at the altar. But it is being contacted precisely and primarily as it is an act of worship and in the double transubstantiation it receives a sensible expression to our faith which merely expresses it as an act of worship and not as a cause of grace. We are making the worship of Jesus ours and in a sacrificial way. Our sacrifice is the self-same sacrifice as that of the cross though the expression is different. The priest is the self-same, the victim is the self-same and the very act of offering is the self-same. The Mass is the very reality of Calvary handed over to us that we may worship God through it to our heart's content.

But just as the character of Holy Orders is necessary to make Christ present in his priestly action at our altars so the character of baptism is necessary that we may have Christ as our priest in his sacramental presence at the altar. The first power which baptism gives us is the power to worship God through the Sacrifice of Jesus sacramentally present in the Mass. And then consequent on that it gives us the power to partake of the victim of Calvary sacramentally present under the consecrated species. Then Jesus in his human nature is the cause of grace, exercising the priestly office of sanctifying, giving to us the things of God; at the moment of transubstantiation he was likewise present under the sacrament of the human priest, exercising the priestly office of sacrificing, giving to God his body and blood as the sign of his inner devotion and of ours. We have a need to worship just as we have need of grace. Our passive needs have passive sacraments, our active needs have the active sacrament of the Mass.

In all the sacraments, confirmation, penance, etc., the passion of Christ is sacramentally contacted as the cause of grace, in the

sacrament of the Mass it is contacted in its Godward aspect as an act of worship. It is in itself an act of infinite worship.

THE SACRAMENTAL THEOLOGY OF THE MASS AND THE CHILD

One of the most consoling features of modern Catholic thought is the return to sacramental thinking in the theological world. It would not be too much to say that we are only now beginning to recover that sacramental vision of the Church and of the Mass which the sixteenth century 'reformers' completely lost and which even Catholic thinkers allowed to become very dim indeed. I think that if we can give this vision of the Church, the Hierarchy, the Priesthood, the Mass, indeed, of all the sacraments, to our children that we shall have given them a vision that is wonderful, sublime, inspiring, and one which is of the substance and reality of things.

The main thing is then to explain that the Mass is a sacrament, that it is part of the Blessed Sacrament and not something outside it, leading up to it and a mere prerequisite to it. This is most important. If we ourselves see how the Mass is a sacramental thing and how all its tremendous meaning can only be fully seen when we envisage it in this way, I am sure our joy and satisfaction with this 'discovery' will make us indefatigable preachers of the Mass. We have become so used to limiting the Blessed Sacrament to that which is produced by transubstantiation and remains when the consecration is over, that we have failed to see that the consecration is itself a sacrament. The priest utters the words of consecration, his power of transubstantiation changes the bread into the body and the wine into the blood, but all this is the sacrament of something more, which lies behind the action of transubstantiation but is *really present* in it. The priestly action in the mind of Christ in heaven is *really present* in every action of transubstantiation just as the substance of his very body and blood is *really present* in every consecrated species of bread and wine. It is this action really present at the moment of transubstantiation which makes the Mass to be a sacrifice, and to be the self-same sacrifice as the sacrifice of the Cross. Christ is *actually* the priest in every Mass, not by a new and distinct action in every Mass, but by the self-same act of priestly giving which expressed itself on the Cross in a bloody mode and expresses itself daily in an unbloody mode on our altars.

The *real presence* of the priestly action of Christ, this is what we must endeavour to bring home to the minds of the children. They are familiar enough with the idea of the real presence of the body and the blood, with the real presence of Christ as victim; we must bring home to their minds the equally *real presence* of Christ the

Priest, when his priestly action is really laid hold on by the priest at the moment of consecration.

Is every Mass, then, numerically the same thing? The answer to this comes immediately if we remember that there is an exact parity between the sacrament of the Eucharist in its active and in its passive aspects. Is every consecrated host the same thing? The sacramental species (the *sacramentum*) is different in each host, the thing behind the species (the *res sacramenti*) is the same. The host which I consumed yesterday at Holy Communion is assuredly numerically distinct from the host I consumed this morning, but the body of Christ which was really present both in this host and in that was numerically the same. Similarly, my uttering of the words '*Hoc est Corpus Meum*' and the transubstantiative action which my priestly character or power elicited, were different, numerically distinct, this morning and yesterday morning, and are different in the case of every priest at every Mass, but the *Res*, the thing which lay behind all these distinct transubstantiative actions and was equally contacted by them all, made equally *really present* in them all, was the same, and with the sameness of numerical identity. It was, and is, and will be till the end of time, the numerically identical priestly act of giving in the Mind and Will of Jesus which is made present and sensibly expressed in every Mass. The sensible expressions differ in every Mass, the inner priestly act of the great High-priest is numerically the same. 'Thou art a priest for ever according to the order of Melchisedech.'

If we can give this understanding of the Mass to the children they will see the Mass as something more than a mere making present of Christ upon our altars. 'Jesus is being born in the hands of the priest at the consecration', we tell them. Of course, that is true, but how pitifully incomplete it is. How often the Mass is conceived as a mere making present of Jesus in order that we may possess him in Holy Communion. And then we juxtapose in a very artificial manner the idea of offering him in a sacrifice. Finally we reach the pious practice of offering our Holy Communion. Of course, all this is good and true, but it reveals the failure to grasp the glory of the Mass as a sacrifice. If it is a making present of Jesus as a victim to be consumed, it is also a making present of the very act, or priestly action of Jesus, by which he immolated himself on the altar of the Cross. It is the sacrament of a giving no less than a thing given. It is the sacrament, the making really present of a *giving* that we may make that giving ours, lay hold of it, appropriate it by our baptismal character, as we have already appropriated it by faith. Then we give, not merely with our own personal giving, but with the very giving of Christ made ours. We are one

with Christ in his giving, the *Totus Christus*, the whole Christ, head and members is built up into one giver in one act of giving, we are built into Christ in his active function of worshipper of the Father. The *Totus Christus* is at worship. And what does it give? It gives the Body and Blood. In sign of what? Of its giving itself. Christ's human will and heart are poured out in devotion. To the extent that our wills and hearts are offered to the Father, to that extent we are built up into the *Totus Christus*, not merely as one principle in the offering of the body and the blood, but as one principle in the offering the inner holocaust of the spirit, and mind, and will, and heart. It was the inner holocaust of Jesus on the Cross that made his sacrifice of infinite availing; it is our inner holocaust of ourselves united to that of Jesus which will make the Mass, the *sacrificium ecclesiae*, the sacrifice of the *Totus Christus*, a sacrifice of infinite availing.

And so we return at the end to the idea of self-sacrifice, of the giving of ourselves to God. This is the supreme principle which we must teach our children. In every vocation, in every circumstance, in every accident, we must be always giving. 'The art of perfect living', Fr Jarrett never tired of repeating, 'is the art of perfect giving.' If we have taught our children this we have succeeded as Christian educators.

Suscipe Domine universam meam libertatem. Accipe memoriam, intellectum atque voluntatem omnem. Quidquid habeo, vel possideo, mihi largitus es: id tibi totum restituo, ac tuae prorsus voluntati trado gubernandum. (S. Ignatius de Loyola.)



TASTING GOD

BY

PHILIP BARRY, O.P.

Grant us, we beseech thee, so to venerate the sacred mysteries of thy body and blood, that we may ever taste within us the fruit of thy Redemption.



RUCTUS Redemptionis—the fruit of redemption is grace which Christ merited for us on the Cross—hence the metaphor. We already received grace in Baptism and the other sacraments. But the Eucharist is the Sacrament *par excellence* of grace. It contains the Author of grace in Person—not so the other sacraments which contain but a participation of the power of Christ. The

Eucharist is the very store-house of grace, the very Orchard of the fruit of Redemption, the very fountain-head of the divine life, the