

THE HOLY
SACRIFICE OF THE MASS

EXPLAINED IN SERMONS

A COURSE OF SEVEN LENTEN SERMONS, INCLUDING
A SERMON FOR GOOD FRIDAY

AND

ELEVEN SERMONS ON THE
SACRED HEART

BY THE
REV. J. FUHLROTT

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The Holy Sacrifice of the Mass.

A COURSE OF SEVEN LENTEN SERMONS.

I. THE NECESSITY OF A SACRIFICE WORTHY OF GOD.

"A sacrifice to God is an afflicted spirit."—Ps. 1. 19.

The holy season of Lent which has just begun, should be an occasion for us to think oftener and more seriously than ordinarily of the salvation of our soul. For this reason Holy Church offers us more frequent opportunities than at any other time of the year, by impressive services and sermons, to think over the great truths, which should in particular impel and move us to care for the salvation of our soul. There is, however, no other means of salvation, which exerts such power in the Christian life, and which is more adapted, if properly understood and brought into daily life, to unite man and his heart with God, to take him away from every-day worldly life, and lead him to God, than the doctrine of the Most Holy Sacrament of the Altar. The Blessed Sacrament is not only the source from whence all the graces of salvation flow to us, but it is the center of our whole spiritual life, from the cradle to the grave, and it is the center of the whole Catholic worship of God.

We know that to honor and to love Jesus Christ in the Most Holy Sacrament of the Altar should be our joy and happiness; the worship of Jesus in the Holy Eucharist gives us blessing and happiness for body and soul, consolation and strength in life and death.

With the help of God we will take for our Lenten consideration this year the doctrine of the Most Holy Sacrament of the Altar; namely, the *Catholic teaching of the Most Holy Sacrifice of the Mass*.

So as to properly understand and comprehend the teaching of the Most Holy Sacrifice of the Mass, my dear brethren, we must know beforehand first of all what we are to understand by a sacrifice, and we must learn that man is required to offer to God an agreeable sacrifice. Let this therefore be the object of our con-

temptation to-day, and we will consider: (1) *What is understood by sacrifice*, and (2) *the necessity of a sacrifice worthy of God*.

1. The word "sacrifice," from "sacer," sacred, and "facere" to make, means to offer to Heaven, that is to say: to present, to offer, to give. Sacrifice is therefore a gift presented by man to God. Certainly God is the Lord and ruler of every creature; and we might ask the question: What has man that he can offer to God? God has, however, given man a certain authority to govern himself, and power over all creatures. When, then, man offers a gift to God, he acknowledges thereby the supremacy of God over man and over all creatures. This is the very essence and nature of worship. Sacrifice forms, therefore, naturally the center of divine service in every religion. It is a necessity for man to express his religious sentiments; to give outward and actual expression to the consciousness of his allegiance to God. Therefore, sacrifice is as ancient as the history of man. Already in paradise before sin, it was man's solemn duty to show his absolute submission to God, by voluntary and perfect obedience. By an absolute submission of his will to God man would have remained united with God.

We know that man in paradise refused this sacrifice of submitting his will to God; he sinned. Even in the state of sin it still remained his duty, as we shall see, to offer sacrifice, as it was still the duty of man to acknowledge and to worship the supreme lordship of God. With this duty was combined from now on that other important task of appeasing an offended God, of calming His wrath; and henceforth every sacrifice assumed the character of an expiatory sacrifice. Man by sinning had deserved death, sinful man deserved death. A respite was, however, granted to him in the meantime, in expectation of the coming Redeemer, but man had to acknowledge and admit that death was the deserved punishment. It was easy for man to see that he must make atonement, and offer an expiation to a degree which he was unable to accomplish himself. He therefore looked about for an object of sacrifice, for a sacrificial gift, to which he might transmit his guilt, and then offer atonement by having it slain, or, as the case may be, destroyed. In this way we arrive at the idea of atonement by proxy, and in this way we also arrive at the right understanding as regards the object of sacrifice.

Sacrifice is the offering up of a material, visible gift, offered to God alone by a lawfully appointed minister, to acknowledge God as

the Supreme Lord, and to propitiate His wrath, and offered by means of sacred rites. We must observe five parts as belonging essentially to the nature of sacrifice:

(a) First of all the object of sacrifice must be owned by the one offering the sacrifice; for how could the offer of a gift gain favor from another, when the gift does not in any way belong to me?

(b) The object of sacrifice must be something material, something visible. Man consists of body and soul; in all pursuits of the soul the body takes part, therefore it is just and reasonable that the gift, with which man seeks to propitiate an offended God, should be taken from amongst visible things, so that the body might partake therein.

(c) After what we have said about sacrifice, it is clear to us that man must offer sacrifice to God alone, the Almighty Lord of all things; of course we can offer to a man, to an earthly lord or king, presents and gifts, but a sacrifice in the right sense of the word can only be offered to the Almighty, to God alone.

(d) In such offering we must have the intention of acknowledging the supremacy of God over us, and of striving to appease His outraged majesty.

(e) From the foregoing points it appears that by offering up of a sacrifice the object is to reconcile two estranged parties. For this reason a mediator is necessary, who is acceptable to both parties, who intercedes for the one party and receives the gift from the other; he is the lawfully appointed minister, through whom the sacrifice is offered; and thus we come to the mediating priesthood, which is an essential condition in the service of sacrifice.

2. Now we may ask: Is such a sacrifice necessary? Is it necessary that man should offer to God, his almighty Lord, visible gifts, or cause them to be offered to Him, thereby to acknowledge Him as his Master, and to appease His outraged majesty? Without hesitation we must answer: A sacrifice is necessary; we must make a sacrifice to God, for we are His debtors, and we must wipe out our indebtedness if possible. We are guilty before God in a multitude of ways.

"I believe in God the Father Almighty, Creator of heaven and earth"—this is how we begin our profession of faith. God therefore is our Lord; from Him we have our being; without Him we should not be; therefore to Him is due our entire devotion, our

absolute obedience, and we should disregard our position as created beings, by neglecting to acknowledge our dependence upon God, and give outward expression to our submission to Him.

We are debtors to God! O what precious goods have we received from our Lord! The life of the body, the life of the soul, the faculties and strength of the body as well as of the soul; are they not all gifts and presents from God? "What hast thou, O man," says therefore the apostle very truly, "which thou didst not receive?" Certainly, dear brethren, if we wished to enumerate all the benefits which we have received from God for soul and body, we should not know where to begin or where to leave off; with feelings of the most profound humility and gratitude we should say with the Psalmist: "What shall I render to the Lord, for all the things that he hath rendered to me?" (Ps. cxv., 12). Ask yourselves, dear brethren, whether there would be a spark of gratitude in us if we did not feel a desire to offer to God, the Giver of all good gifts, frequently and willingly a sacrifice of thanksgiving?

We are debtors to God. Let us suppose, if that were possible, that God would withdraw Himself from us for one hour, that He would refuse us His help, would take away from us His saving, protecting and blessing hand: what would become of us?

Yes, indeed, we are dependent upon God every moment of our lives; every moment brings with it fresh benefits from God for us; we could not exist if we did not continually receive God's assistance and blessing. Every day we come to God with different requests and prayers; what is more natural, what is more self-evident than that we should accompany our petitions with a gift pleasing to God!

We are debtors to God. O what have we done? We knew His will and we have not complied with it; we knew His commandments, and how have we behaved toward Him; we called Him our Master, and yet we did not serve Him; we received His benefits, and then we grieved and offended Him! We have sinned, and thereby merited His wrath and His chastisement. How can we make amends for all this? All nations acknowledge that man must offer sacrifice to the Highest Being, and they all have introduced sacrifice in the worship of God; even the heathen, though misguided in the choice of their sacrifice, and in the manner of offering it, yet they all introduced the practice of it. Man is a debtor to God, and we must strive as much as possible to pay this debt, and

for this purpose sacrifice is necessary; a religion therefore without sacrifice is not conceivable. For this reason, God, who wished to bring up the people of Israel as His people, in whom He wished to preserve the true religion and the belief in the one true God, ordered them to offer a sacrifice to God: a sacrifice of thanksgiving, a sacrifice of prayer, and a sacrifice of praise, and He instructed this people carefully as to the season, and number, and manner of offering of sacrifices. We certainly must conclude that: If God did not allow the prescribed sacrifice of the old law to remain, but, on the contrary, abolished it, it does not mean that the new, perfect law, whose founder and center is the incarnate Son of God Himself, should be without sacrifice. No; on the contrary, we may, and we ought to, conclude from this, that God has enabled man to offer a more perfect, and worthy sacrifice, under the new law.

The sacrifices of the old law were, as the Apostle St. Paul says justly, insignificant, imperfect in substance, and only of value by the intention offered with them. What does miserable man possess that he could offer as a commensurate sacrifice to Almighty God? The holiest and most perfect man, even the pure spirits in heaven were not precious enough nor worthy to be offered up to God as an efficient sacrifice. For this reason the Son of God Himself became our sacrifice. He willed to take the guilt and the obligations of mankind upon Himself, and placed His divine Person, through taking unto Himself our human nature, in a position to fulfill all our obligations toward God. God therefore Himself gave to man, who stood in such great need of it, a sacrifice worthy of God, of which St. John writes in his revelation: "This is the Lamb, which was slain from the beginning of the world" (Apoc. xiii. 8). Amen.

II. JESUS CHRIST THE WORTHY SACRIFICE OF THE NEW LAW.

"Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odor of sweetness" (Eph. v. 2).

Man did not submit his will entirely to the will of his Creator in the state of innocence, still less did he do so in the state of sin. It was necessary that man should offer this obedience to God. Man owed to God, his Lord and Creator, a sacrifice. This necessity of a sacrifice has been recognized by all people, at all times. There has

never been, therefore, a single race in the history of man which has not introduced sacrifices in its religious worship. For the people of Israel, which God raised up to be His people, so as to preserve in it the belief in the one true God, He Himself ordained sacrifice. The sacrifice of the old law consisted, according to Mosaic law, of bloody and unbloody offerings, which were intended to inculcate the consciousness upon this people, that God was their only and greatest Master, to whom they owed everything, and whom, therefore, they should honor in the highest degree. Furthermore, this sacrifice, especially the sacrifice of atonement, should preserve among the people the consciousness of sins committed, and of the heavy weight of guilt which burdened man, and which must be wiped out, and which would be expiated one day by the promised Redeemer of the world.

Certainly neither this sacrifice of the Jews, still less the various and often sinful sacrifices of the heathen, could suffice to the Almighty for the past sins and offenses of mankind, and He to whom everything belongs could not be propitiated by any of these sacrificial offerings. To perfect the new law, founded by the Son of God Himself, and in which from the beginning the promised Redeemer was to accomplish the work of redemption, God willed to create for man a better, a more perfect sacrifice—a sacrifice which would be sufficient to afford Him complete satisfaction, and in which man might acknowledge his submission and allegiance in the most perfect way.

Jesus Christ, the Son of God Himself, became this perfect sacrifice of the new law, the promised Redeemer, and this sacrifice shall be the object of our consideration to-day, in which we should consider:

- I. Christ as a sacrifice by His will.
- II. Christ as a sacrifice by His teaching and His deeds.
- III. Christ as a sacrifice by His death upon the cross.

The third point we will omit, on account of its great importance, from our meditation to-day, and reserve the same for our special consideration on Good-Friday evening.

I. The sacrifices of the Israelites, which God had prescribed for them through Moses, had a proper intention, and a profound meaning, but the Israelites did not, as they were told many times by their own prophets, augment that sacrifice by its most important ingredient, *i.e.*, with leading a pure and spotless life.

They believed that they had bought the favor of the Almighty with

their outward oblations, and had made sufficient satisfaction to God for their sins. For this reason God told them through His prophets: "I will not take calves out of thy house, nor he-goats out of thy flocks" (Ps. xlix. 9); "for I desired mercy, and not sacrifice; and the knowledge of God more than holocausts" (Osee vi. 6), and so Jesus came and was the "end of the law" (Rom. x. 4); and by His bloody death offered once and forever the worthy and all-sufficient sacrifice for the sins of men, and brought about the "adoration of God in spirit and in truth" (John iv. 24).

If we look up the writings of the New Testament, we find it repeatedly stated, that it is the duty of man to offer sacrifice to God, that he must love God alone, serve Him and obey Him, and consecrate to Him alone all the faculties of his mind and body, (Rom. xii. 1; Heb. xiii. 15, 16; Matt. ix. 13, xii. 7). Jesus Christ came to offer this sacrifice to God, and to teach men anew how they could offer it themselves, and to entirely and perfectly submit His will to the will of His Heavenly Father as the Psalmist said of Him beforehand: "Sacrifice and oblation thou didst not desire; burnt-offering and sin-offering thou didst not require. Then said I: Behold I come. In the head of the book it is written of me that I should do thy will: O my God, I have desired it, and thy law in the midst of my heart" (Ps. xxxix). How perfectly did Jesus Christ solve this problem and sacrifice His will! From that solemn moment in the simple room of the Virgin Mary at Nazareth, in which she said, "Be it done to me according to thy word" (Luke i. 38), at which moment the Son of God became man, according to the will of His Heavenly Father; until that awful moment in the garden of Gethsemani, in which the Lord Jesus Christ, recognizing the difficulties and the bitterness of this sacrifice of the will, exclaimed, His forehead covered with a bloody sweat: "Father, not my will, but thine be done" (Luke xxii. 42). His whole life of thirty-three long years was an uninterrupted sacrifice of the will, an uninterrupted obedience to God His Heavenly Father. No sooner had Jesus reached the age at which the ordinary child begins to use its reason, than He commenced to overcome His human feelings, His attachment to His parents. He parted from His dear parents, and said in the temple at Jerusalem: "Did you not know, that I must be about the things that are my Father's?" (Luke ii. 49). Although He was the Son of God, and equal to the Heavenly Father in eternity, power, holiness, and perfection, yet

He submitted His human will to the will of His Father in heaven, as He said Himself: "I came down from heaven, not to do my own will, but the will of Him that sent me" (John vi. 38). The accomplishment of His Heavenly Father's will was all in all to Him; for its sake He forgot to eat and drink. On one occasion, tired after a journey, He sat down at Jacob's well. His disciples had gone to the nearest town to bring food and drink. Meantime the Samaritan woman approached Him, and He instructed her about the kingdom of God. The disciples, returning, invited their Master to eat, but He spoke these memorable words: "I have meat to eat which you know not: my meat is to do the will of him that sent me" (John iv. 32-34). Look, dear brethren, at this perfect submission of His own will, the complete surrender of His will to the will of the Almighty, the most perfect sacrifice of His will, although His entire life, from His conception, from His birth in the stable until the agony in the Garden of Olives, "obedient in all things, obedient even unto death" (Phil. ii. 8). Truly, it was a sacrifice worthy of God; it could be, and it must be, acceptable to Him. The first creatures had denied Him the obedience which was His due; their descendants were just as wicked and refused God the obedience due to Him; and so men went on, and they will never cease to refuse God their obedience. Through this perfect obedience of Jesus Christ, all man's disobedience, from the very first until the last was expiated; the wrath of God is now propitiated, and He turns a friendly countenance toward His children. He pardons them, and gives them His grace and His blessing, on account of the obedience of the Redeemer.

II. As Christ made a sacrifice of His will to propitiate the Almighty for man's refusing his obedience, He was also, by His teaching and His life, the most perfect sacrifice for men; for by His teaching and His actions, He showed man how from henceforth God must be acknowledged as the Almighty Lord of heaven and earth, and how all men and all nations must serve the true God alone, and, indeed, they must serve Him and adore Him "in spirit and in truth." This is the purport of His teaching, and that is the aim of His work, that man may find again the right way to God, and may return to his proper relationship with God. For this reason he founded a kingdom of God upon earth, Christendom, which should be a port of salvation and a place of expiation for all men who would be taken into it. Christ is the high priest of this exalted new kingdom, who spent His entire pure life as Mediator be-

tween God and man. Through Him alone—this is His teaching—can we come to the Father in heaven; through Him alone can man be saved (John vi. 44, 66; John x. 7, 9; John xiv. 6, 7; Acts iv. 12). “Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.” “Being justified freely by his grace through the redemption that is in Christ Jesus” (Rom. iii. 24).

The life of Jesus, therefore, was a life of incessant privation and renunciation, of poverty, by being stripped even of the most necessary things, so that He could say of Himself: “The foxes have holes, and the birds of the air nests, but the Son of man hath not where to lay his head” (Matt. viii. 20). Thereby He has taught men to bear poverty for the love of God, and to become poor for the love of God, to renounce property and fortune, wealth and pleasures, so as to honor the Giver of all good gifts. Hence His teaching: “If thou wilt be perfect, go sell what thou hast, and follow me” (Matt. xix. 21). Christ is the sacrifice of peace. Who could fill in the unfathomable breach, which sin had caused, between the Creator and the creature; who could equalize the dreadful disorder into which the creature had fallen, with its Creator, if Christ had not given Himself as a peace offering, whom the prophet proclaimed beforehand as our Prince of Peace (Is. ix. 6), whose birth was announced by the angels in songs of peace: “Glory to God in the highest, and on earth peace to men of good will” (Luke ii. 14), and He introduces Himself as our peacemaker with these words: “Peace I leave with you, my peace I give unto you” (John xiv. 27).

Christ is the sacrifice of freedom. Ah, how disgraceful was the condition of slavery in which mankind lay imprisoned, on account of sin! Man's thoughts and wishes, his actions and undertakings were influenced and hindered by the law of his sinful flesh; we sighed under the dominion of the prince of darkness, as the apostle says: “Whosoever committeth sin is the servant of sin” (John viii. 34). Christ snapped these fetters asunder; Christ spoiled Satan of his dominion over us; Christ offered Himself up as a sacrifice, and has made us really free (John viii. 36). Christ has become the sacrifice for our temporal welfare. Who could count all the sufferings and troubles and afflictions which would have overtaken mankind in consequence of sin, and who could give man the courage and strength to bear them all, to endure all, the sicknesses, and the visitations of sorrow, if Christ had not made Himself a sac-

and declared: "Come to me, all you that labor, and heavy laden, and I will refresh you" (Matt. xi. 28).

Christ became a sacrifice of love. Men were the children of God from the beginning, and it was their destiny to be, and to remain eternally the children of God. But alas! what strife and enmity, what quarrels and what hatred had sprung up between God and man, and between man and man! Christ shows us by example and teaches us by His word, how we can again look upon God as our Father, and how we should love Him; He shows us His example, and teaches us by His word, how we are to love another, and to regard one another as children of the one Father. He makes it a condition of belonging to His kingdom, that we have "love one for another" (John xiii. 35).

Christ has made Himself the sacrifice of our lives. O how bitter was death, the hardest and the last of the temporal punishments for sin! Christ, the Lord over life and death, took away the sting of death. He raised many dead to life again while He was upon earth. He restored health to many sick persons who were near death, and taught them that death is only a sleep, a passing over to a better life without sorrow. Blest with this conviction, the holy Simeon wished to die (Luke ii. 29), and the Apostle Paul cried out, inspired: "to live is Christ, and to die is gain" (Phil. i. 21).

Dear brethren, we have in Christianity, in the kingdom of grace and reconciliation, a sacrifice worthy of God, a complete sacrifice. Jesus Christ took upon Himself our sins, loaded Himself with our guilt, bore for us suffering and sorrow, persecution, hatred and even death itself. "It behooved him in all things to be made like his brethren" (Heb. ii. 17). In all things He offers Himself to God as a sacrifice, so as to discharge our burden, to exalt us, to sanctify us, and to be our reconciliation. "Christ is our advocate with the Father, and not for us only, but for the whole world" (I. John ii. 1, 2).

Let us, my dear brethren, acknowledge with gratitude and emotion, what the apostle says: "That, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works" (Titus ii. 12-14). Amen.

III. THE NECESSITY AND THE NATURE OF THE HOLY SACRIFICE OF THE MASS.

"If any man eat of this bread, he shall live forever: and the bread which I will give, is my flesh for the life of the world."—John vi. 52.

Jesus Christ is, in His person, and in His life and conduct here upon earth, an historical character, separated from us by space and time. His work of redemption, His life and death of sacrifice, is of itself and in itself a complete fact. If we stopped at this idea we should have no other association with the historical Redeemer who died upon the cross, than we should have with any other historical character of antiquity, and the work of redemption itself would be simply an historical fact; the acquisition of the redemption would consequently be nothing else than a remembrance, just as we acquire historical facts by tradition. This is the Protestant standpoint, and that is the reason why the Protestant can not grasp the thought that Christ continues to live in His person and in His works in the visible Church. They can not comprehend that Christ is really present in the Holy Eucharist, but they only acknowledge Christ present therein figuratively, as a token, as a remembrance. How different is our Catholic view and conviction! We believe in a real communion of man with Christ; we know that we who are living are united with the living Christ; we know and believe that the living Christ is present in our midst. We are consequently not satisfied with merely an historical Christ, nor with an historically consummated redemption, but we require that the past should become the present; that the sacrifice of Golgotha should be a continuous and ever present sacrifice whose fruits we can acquire at all times.

We know from our Holy Faith of Christ's presence in the most Holy Sacrament of the altar. Our expectations of a continual ever-present sacrifice is accomplished by the Holy Eucharist, the most Holy Sacrament of the altar, as a sacrifice. We will consider to-day briefly:

- I.—How necessary this Eucharistic sacrifice is.
- II.—Why it is a real sacrifice worthy of God.

I.

From what has been already said we know that the sacrifice accomplished by Jesus Christ is not sufficient for us; that we must have a sacrifice continually present with us, in which we can take part. If we could have seen the sacrifice of the life of Jesus, and lived through it, and if we could have united our good works with His, and have begged Him to let us take part in His works of sacrifice; if we could really have seen His blood flowing, and have been able to beseech Him upon our knees that He might offer one drop thereof to the heavenly Father as a propitiation for our sins and guilt, then we should have certainly been happy and contented. Instead of this, it is nearly two thousand years since Christ Himself offered up this all-sufficing sacrifice, Christ has returned to God the Father in heaven, and sits at His right hand. Our participation in the sacrifice of Jesus is wanting. The fruits of the sacrifice of Jesus Christ are the merits of Christ, the grace which justifies and sanctifies us. We must take part in this grace of justification; the work of the redemption accomplished by Jesus Christ must be executed in every single person just as much as it was accomplished at that time. This takes place in the Holy Sacrifice of the Mass, which, as we shall see, renews perpetually by a living and constant activity, the sacrifice of the cross in its entirety, divested only of its limits of time and space, in the Church founded by Christ. In the Eucharistic Sacrifice of the Holy Mass, Christ has left Himself and His entire work, all the fruits and merits of His actions, as a sacred legacy to His Church, and through her to all mankind for their perpetual use.

In many parts of the Old Testament the treasure of grace which Christ has merited for us by His work of sacrifice, is represented to us by the symbol of flowing waters. These waters of salvation are, by virtue of the sacrifice of Christ, coming to mankind as from a well dug at the foot of the cross on Calvary. By the institution of the Sacrifice of the Mass, the Lord has formed these waters into a running, living stream, the well has become a stream of living waters, flowing abundantly in all directions. Each celebration of the Holy Sacrifice of the Mass, every offering of the Holy Sacrifice of the Mass, is a fresh bubbling-up, an outpouring of the source of salvation, whereby the water of salvation is brought near to us, and placed within our reach. But even this does not quench our thirst. We must approach this well of life, and drink of the same in reality.

The Sacraments are the channels through which this saving drink is brought to us. The Holy Eucharist is the principal channel, for it supplies us with this water of salvation in abundance, without the source ever becoming exhausted.

We see, dearly beloved, that the historical fact of Christ's life and death of atonement is not sufficient for us. Christ must live on in His person as well as in His sacrifice. He must be present with us, as long as we stand in need of sanctification and reconciliation with God. It is in the Holy Sacrifice of the Mass that this need is realized.

II.

Now we ask the question; Is the Holy Sacrifice of the Mass a real, true sacrifice? We shall find that the Holy Sacrifice of the Mass is really a true sacrifice, if we consider the institution of the same, and compare the attributes of a sacrifice with it.

In that solemn evening hour when Christ ate the Paschal lamb with His disciples, before He went to His death, He founded the Church of salvation, He erected the altar upon which the true sacrifice of atonement of the New Law was then offered, and should be offered up daily for us to the heavenly Father. This is the reason He desired so ardently for this hour, as He Himself declares: "With desire I have desired to eat this pasch with you before I suffer." (Luke xxii. 15.) "And taking bread, He gave thanks, and brake, and gave them, saying: This is my body which is given for you, Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you." (Matt. xxvi; Luke xxii.) "Do this in commemoration of me."

This is the institution of the Holy Sacrifice of the Mass in a few brief words, and at the same time the first offering up of the same, as well as the manifestation of the will of Jesus that it should from now on be continually repeated in His Church. Let us observe well: "The body which shall be given—the blood which shall be shed." This can have no other meaning or significance than: This is my body which will be given for the atonement of the sins of men, and this is my blood which flows for the forgiveness of the sins of men. His body is, therefore, a true body of sacrifice, His blood is really a blood of sacrifice. Very important for the understanding of the Holy Eucharist as a sacrifice, is this expression of our Lord's: "This is