

The state of Jesus is a state of death. Appearing at Brussels and at Paris, in 1290 and in 1366, it was with His wounds, as our Divine Victim

He is without movement, will, like one dead, who must be carried.

Around Him reigns the silence of death. His altar is a tomb, for it contains the bones of martyrs.

The Cross surmounts it — the Cross points it out as it points out tombs. The Corporal that envelops the Sacred Host is another winding-sheet, *novum sudarium*. — When the priest vests for the Sacrifice, he puts on the insignia of death. All the sacred vestments are ornamented with crosses. He carries the sacred emblem on his breast and on his back.

Always death, always the Cross. Such is the state of the Eucharist considered in Itself.

II

Considered as Sacrifice and as Communion, It is still death, and even in a more sensible manner.

The priest pronounces the sacramental words separately over the matter of the bread and separately over the wine, so that, by the strict force of those words, the Body is separated from the Blood, and that is death. — If death does not really take place, it is because the glorious and resuscitated state of Jesus Christ is opposed thereto. He assumes, however, death as far as He can. He takes the state of death and we behold Him as the Lamb immolated for us.

Thus it is that Jesus Christ, by His mystical death, continues the Sacrifice of the Cross, thereby renewed thousands of times for the sins of the world.

In Communion, the Saviour's death is consummated. The heart of the communicant becomes His tomb, for the Sacred Species dissolving under the action of natural heat, the sacramental state ceases. Jesus in the Host lives no longer in us corporally ; it is the death of the Sacrament, the consuming of the holocaust.

O glorious tomb in the heart of the just ! Tomb of ignominy in the heart of the sinner ! In the first, Our Lord, in losing His sacramental Being, leaves His Divi-