

## Unneeded.

Beside his bed I watched, and said:  
"Dear Lord, it cannot be!"  
On other hearts might fall such dread;  
But, surely, not on me.

"For, look, how wide on every side  
His gracious influence flows;  
What aid his bounties ever provide,  
What cheer for others' woes."

"At Thy command, his ready hand  
Is prompt Thy work to do;  
His worst rebuke has holiness bland,  
His lightest word holds true."

"Thy world, indeed, has utmost need  
Of lives like his, to-day;  
How can I fear Thou hast decreed  
That life to take away?"

With heart ached, secure of fate,  
I bent, his smile to see;  
O, foolish heart, made wise too late,  
'Twas Death that smiled at me!

The world goes on, though he be gone;  
That world where now I see  
The noblest life may be withdrawn,  
Unneeded, Lord, by Thee.

MARGARET C. FYLE.

## THE HOLY SACRIFICE.

## A Most Edifying Treatise by the Bishop of Melford.

## THE IDENTITY OF THE SACRIFICE OF THE MASS WITH THE SACRIFICE OF CALVARY.

I.  
You have often been told that all the Saints have been formed upon the Passion of our Blessed Lord.

It was the constant subject of our dear Lady's contemplation, and no one can expect to attain to any degree of holiness and union with God whose soul is not fed and nourished by constant meditation on His Passion and Death.

This statement at first sight may seem to you to be a statement of exaggeration, but its sober, solemn truth will appear most convincingly when you have once for all taken in the fact that the Mass has been instituted for us, as the perpetual Commemoration and Representation of the Passion and Death of Jesus Christ.

It may be said that the Three Adorable Persons of the Trinity contemplate for ever the Passion and Death of the Son of God. The glorified picture of our redemption is ever present to the eyes of the Blessed, while it is the tremendous Sacrifice ever offered in the Church.

How ought we not then to make the passion of Our Lord the chief subject of our thoughts! It is never for a day, nor for an hour, absent from the mind of the church, for the holy sacrifice never ceases to be offered wherever it is morning throughout the world. How closely joined in our mind and affection ought the Passion and the Mass to be united together!

II.  
We have seen in the last Chapter in what manner Our Lord becomes the Victim of the Sacrifice of the Mass. We have now to learn in what manner the Mass is not only a Sacrifice commemorative of the Sacrifice of the Cross, but also identical with it.

First, then, in point of time and in conjunction of celebration, Our Blessed Lord brought the institution of the Mass and His Passion and Death as closely together as possible. The circumstances of time and place were designated to manifest their unity.

Having eaten the Paschal lamb, the most perfect image of the Old Testament of Himself. He doctored for ever the rites and sacrifices of the Old Law and instituted in their place the Adorable Sacrifice of the New Law, which we call the Mass.

Listen to His tender appeal to the Apostles. "With an altogether singular and ardent desire have I desired the solemn moment of this Paschal Supper. I have desired to bring the celebration of the figure to an end, and to institute in its place the unbloody Sacrifice of the true Lamb who taketh away the sins of the world. Presently I shall pour out streams of blood and die in torment for you on the cross. Now before I am laid in the agony of Death, I make this my last Testament, and bequeath unto you no other than My very self. I am the bread that comes down from heaven, and he that eateth Me the same shall live by Me. This is the unbloody Sacrifice of the New Law, which shall be offered for the remission of sins to the end of time, in commemoration of the sufferings and Death I am about to undergo."

Having instituted the adorable Sacrifice of the Eucharist, being Himself the Priest and the Victim, He forthwith went out to offer the same Sacrifice in Blood on Calvary.

III.  
The Fathers point out that the special resemblance of the Sacrifice of the Mass to that of the Cross consists in the two-fold separation of the Body from the blood, or, in other words, the real Death of Christ is mystically represented, the Priest (as St. Gregory of Nazianzum says) "using the voice for a sword." Our Blessed Lord is indeed a perfect Victim under either species; but the two-fold consecration is essential for the Sacrifice of the Mass, because it was thus Christ ordained that His Death should be commemorated and mystically renewed.

IV.  
Finally the Council of Trent has defined that the Sacrifice of the Mass is "the same as the sacrifice of Calvary. It is 'the same' because there is a numerical identity in the Chief Priest offering the two Sacrifices, and because there is a numerical identity in the Divine and ever-blessed Victim which is offered; and thus, in all that is essential to sacrifice, a priest, and a victim, the two Sacrifices are specifically one and the same.

Their difference lies in certain particulars. First, the manner of offering is different, the one being in pain and with the physical effusion of Blood, the other without pain and without Blood-shedding.

Secondly, the number of offerings is different. The one was offered but once, the other is offered repeatedly. The Chief Priest and Victim were visible to men; in the Mass they are not seen by men.

Fourthly, there is a difference and an identity in the end and effect of the Sacrifice of the Cross and of the Mass. In the first, the Priest acquired infinite merits, and made a satisfaction or compensation to God sufficient to atone for the sins of

a thousand worlds. In the second, the same Priest acquires no new merit, and makes no new satisfaction; but dispenses and applies to souls according to their fitness and capacity, the merits and satisfactions acquired, and as it were heaped upon in an infinite store, by His death upon the Cross.

Thus the two Sacrifices are essentially identical, though different in certain respects.

So far as the practical effects produced upon the soul are concerned, the Holy Mass has in some sense the advantage over Calvary; for, given the same disposition, it is more profitable for us to assist day by day at the Sacrifice of the Mass than it would have been to have been present once upon Calvary. And the reason is this. In the Mass Jesus Christ dispenses and applies to the soul according to its dispositions, that which was won, but not dispensed, on the Cross. On the Cross we were redeemed; but on the Altar "the work of our redemption is carried out."

## THE MASS THE GREAT CENTRAL ACT OF WORSHIP.

I.  
Do we not sometimes feel weary of the world, weary of ourselves? Laden with sorrow, mortified by trials, suddenly impoverished, broken down in strength, and bearing affliction alone and without sympathy—do we not on these and other occasions long to be with our Lord, happy by his side, safe, comforted and secure, leaning our poor head upon his sacred breast? Oh that we could go straight to Him and tell Him our grief, that He might stretch forth his hand and say, "Be thou made whole!"

Well, in the Mass we possess Him, not in figure as God formerly dwelt behind the veil of the old Temple; but substantially and personally, in all His living power and pitiful love and goodness, hidden behind the thin veil of the sacramental species. The veil is impenetrable as a wall of adamant to sense and human fancy; but to Him it is slighter and fainter than the faintest gossamer, and He comes as near to us as the very species themselves.

It is no mere picture, recital, or history of His life that is brought before us in the Mass. The very God-man Himself, with the whole continuity of His life from the Incarnation until this moment are actually present. The life of the Divine Priest in the chaste womb of Mary; of the Infant weeping in the manger; of the Master teaching His disciples how to pray; of the Pastor having pity on the multitudes without a shepherd; of the Physician healing the soul of the poor woman just taken in sin, curing every manner of infirmity—here He is, here He is present.

The Good Shepherd, who took upon Himself our woes, our sufferings, our innumerable sins, the Priest who offered Himself a Victim for our salvation, nailing to the Cross with Himself the handwriting of condemnation that was against us; the very Body that was buried, that rose from the dead and ascended; the glorious life He is living at this moment in Heaven—all, all are here present for us. What more could we desire short of seeing Him in His glory?

II.  
Open the eyes of faith and behold the Altar. All the altars in the world are but one altar, all the Victims but one Victim, the one Chief Priest is Jesus Christ—the *Catholicus Patris Sacerdos*. The same Priest, the same Victim, the same Sacrifice as on Calvary, ever present on the Altar, in the great world-wide Temple of the Church.

Behold the wondrous scene. Above the Altar are open the Heavens, the dread Majesty of God, the light inaccessible; the exhaustless dew and fountains and rivers of grace, ever descending upon the earth. Mary and Joseph, Apostles and Saints, with myriads of blessed spirits, adore, praise, bless, and thank Him with strong and incommunicable song and sweetness for His gift to them, and for the stupendous mystery of Calvary continually represented. The whole of creation is in debt to Jesus Christ; not an angel but has received grace and bliss of His plenitude. As St. Thomas teaches: "The plenitude of grace in Christ is the cause of all the graces possessed by every intelligent creature." (In Joan i. 16.)

Below are crowding round the Altar a vast multitude of the faithful, like unto "the great multitudes of sick, of blind, of lame, of withered, who were waiting for the moving of the water." (Jo. v.); but they are waiting for one greater than an angel here. There are Magdalens with their sin of shame; a Nicodemus with his fear and cowardice; the thief converted while the Sacrifice has been offered; Longinus with the spear that had just pierced his very heart; and a countless multitude of "creatures groaning and travelling in pain, even till now."

O poor child, come hither with thy bleeding heart, come to the Sacrifice and it will be well with thee. Have thy losses, suffering, poverty, dishonor, and solitude broken down thy human courage? Hasten to the Holy Mass. There wilt thou find Him who was accounted a worm and no man, one acquainted with infirmity, laden with each several trial that presses so heavily on thee. Thou art no longer a solitary and without a friend, for thou hast Him. He will speak to thy heart, and will be thy consolation and thy strength.

Mark His tender goodness. He does not appear in the effulgence of His glory and the brightness of His risen and ascended life; but as a Victim and in Sacrifice under a garb so lowly and on an Altar so humble that poor suffering, sorrowing sinful humanity must approach with confidence; and say in truth "we have not a High Priest who cannot have compassion on our infirmities, but one tempted and tried in all things like as we are, without sin." (Heb. iv.)

Could He expand before thy eyes a more glorious picture, pointing out to thee thy proper place? Could He press thee, poor child of earth, by any lower condescension of love to overcome thy sloth and coldness and to appear before Him at least one day in every seven? And what inducement to lay thy burden daily at His feet!

Finally, you may see around, and far away in the dim distance scattered over the globe, the ignorant, unbelieving, un-

converted nations of the world, full of sin; but even they participate indirectly at least, in the fruits of the Sacrifice, for none of them are hidden from His sight, and all are called to become members of His Church, to take part in His Sacrifice, and to receive His salvation. The Mass is offered "pro nostra salutis que mundi salute."

## WILL THE BODY RISE AGAIN?

The almost universal observance of Easter among the descendants of the old Puritans of New England, especially of Boston, is not more remarkable than the great diversity of teaching and speculation to which this observance gives rise on the subject of the Resurrection. It is, that you seldom hear the Catholic doctrine of the resurrection of the body insisted on even by so-called orthodox preachers. Unitarians of the theological complexion of James Freeman Clarke make the observance an occasion for decanting on the immortality of the soul; while the more advanced thinkers, like Mr. Savage, do not hesitate to ridicule the idea of the resurrection of the body as absurd and contrary to the laws of nature. Indeed, the whole tribe of free-thinkers and free-religionists seem to have discarded this old, well-established and most consoling doctrine as one of the "effete superstitions of the dark ages."

It is not a little surprising how many of those gentlemen, who occupy what are called Christian pulpits, seem never to have made any thorough study of philosophy or theology, and, though reading the Bible from the pulpit, and taking their texts from its sacred pages, apparently know more of the objections and difficulties which infidels and skeptics have brought against its authenticity than they do of its real import and of the true answers to those objections.

The arguments against the Resurrection, though plausible to the uneducated, are, really, very frivolous, and founded entirely on our ignorance of the nature of matter. Philosophers have always had to acknowledge that we know nothing of the essence—the substance of matter.

The distinction between substance and accidents, as applied to matter, is a scientific one. We are cognizant of the accidents—the appearance of matter; they are subject to the observation of the senses. But the substance—*substantia*—what it is, how it is, we have no means of knowing. But this much, in reference to the human body we do know: that during all the change which it undergoes from birth to death, during which, science tells us, it is constantly throwing off old matter and taking on new; and sometimes, as in the case of cannibalism, one body is apparently assimilated to and becomes part of another body; yet, each separate body, in reality, remains the same; its personal identity is preserved, so that, though scientifically that body may appear to have been renewed every seven years for a long series, yet, it is proper to say that that body is the very same as at birth; the body that died and was buried, constituting the same identical person; and that somebody, whatever and wherever it may be after death, will be raised up and reunited to the soul, which will recognize its old companion, though in a new form, and be forever identified and perfectly at home with it.

St. Paul, a trained lawyer and profound thinker, as well as inspired Apostle, anticipated the objection to the resurrection of the body, and gave a complete and satisfactory answer from the analogy of nature. "But some men will say, how are the dead raised up and with what manner of body do they come? Senseless man! Or as King James' version has it, 'Thou fool! that which thou sowest is not quickened except it die first. And that which thou sowest, thou sowest not the body that shall be, but bare grain, as of wheat, or some other kind. But God giveth it a body as it hath pleased him.' Observe that grain of corn which you put into the ground. It rots and dies, yet out of it springs the germ of a new body, which grows and flourishes while the particles of the original kernel are scattered and mingle with their mother earth. Note the application. Not every particle of matter that composes the body of the human body in this world, will necessarily be raised up in the last day; not necessarily every particle of which it is composed at the time of death. During the last sickness, the body may be wasted to a skeleton. The particles disappear in gases, in perspiration and in other ways, and go we know not whither. The 'remains' are buried in the earth, and mingle with mother earth. But is not the body that is raised up, a new body, a new and animated being in the elements of that body so recently the seat of intelligence and power? Surely, modern scientists, at least, and agnostics who would substitute the powers of nature for the power of God, should be the last to distrust His possibilities. You say, perhaps, that the body is the soul and the soul being separated from the body, how then can there be life in it? Let St. Paul answer: 'There is a natural body and there is a spiritual body.' 'It is sown a natural body, it is raised a spiritual body.' Do you say we do not know what a spiritual body is? Very true, there are many things about it that we do not understand. But neither do we know what the essence of matter is. There is an essence of matter distinct from the accidents—the appearances. So there is a spiritual body distinct from the accidents and appearances of the natural body. If you ask where is this body after death, and how does it exist till the time of the resurrection, and how is it to spring out of the dissolving elements of which it was originally composed? We can only reply that the same Almighty Power which can bring a new germ out of the rotting and dissolving elements of a kernel of corn can also cause a new body to spring out of the corruption of the flesh of man, and the transformation of a disgusting worm, crawling on the ground, into a gorgeous butterfly, floating in ether and sipping honey from a thousand flowers, is sufficient pledge to us that the resurrected body of man will be as much more sublimated, beautiful and glorious than the grovelling natural body, as Heaven is above the earth. At any rate, and this is the principal point we are aiming at in

this brief discussion of a very broad and deep subject, what we have said is, we venture to think, a sufficient and conclusive answer to the objections of skeptics and free-religionists, founded on an ignorance of what lies beyond the observation of our senses.—Catholic Review.

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