

THE BLESSED EUCHARIST

WHAT WE BELIEVE

The Holy Eucharist is the Sacrament that contains the Body and Blood, seal and divinity of our Lord Jesus Christ, under the appearance of Bread and Wine. It is called the "Eucharist"—good grace—thanksgiving—because when our Saviour instituted it, He gave thanks to His heavenly Father; and even now every time it is offered, it is most agreeable to Him. Frequently we speak of it as the "Blessed Sacrament," thereby showing that of all the seven sacraments, it is the most august, for while others produce grace, this sacrament contains God Himself, the Author and giver of grace.

Christ is present by Transubstantiation, that is, the entire substance of the bread is changed into the substance of His Body; and the entire substance of the wine is changed into the substance of His Blood, the appearance of bread and wine remaining.

Christ is present on the altar, under every particle of the Sacred Species, in the smallest as well as the largest. He is whole and entire under the appearance of Bread, whole and entire under the appearance of wine. He is there, body and soul, God and man, not dead or suffering, but living and glorified, shining like the sun, as in His Transfiguration, a veil, however, is before our eyes. The same Body that was crucified at Bethlehem, the same Blood that trickled down on Calvary—all is there pulsating with life, joined to His human soul—a perfect human nature united to His Divinity. He whose almighty word drew the earth and heavens out of nothing. He who spoke and the world leaped into being—He speaks now and the bread is no longer bread. He speaks and wine is no longer wine, and we have instead, the Body and Blood of the world's Redeemer.

WHY WE BELIEVE CHRIST PROMISED IT

In the sixth chapter of St. John, we read of Jesus telling the people, "I am the Bread of Life. Your fathers did eat Manna in the desert and are dead, I am the Living Bread which came down from heaven, if any man eat this Bread, he shall live forever, the bread that I will give is My flesh for the life of the world."

Here the question arises, must we take our Lord's words as they stand, promising to give His real flesh to eat, as Catholics hold; or must we accept them in the figurative sense, as Protestants hold? Who is right? Happily Christ Himself has answered it. A sound principle of interpretation is this: The true meaning of a word or phrase is that which was attached to it at the time when the person spoke it. With this in mind we ask: Who would be the better judges of what Christ meant, those who were about and heard Him, the day He made the promise, or people who came sixteen hundred years later, and merely read what Christ said? We argue that the Jews who heard Jesus that day are the better judges. Now how did they understand Him? Did they take the idea that He was to give His flesh to eat? Listen to St. John, the reporter of the event.

"The Jews strove among themselves saying, How can this man give His flesh to eat? At once we use the idea of eating His flesh. It was the custom of Jews when He was misunderstood, to explain. Here was His chance. Knowing how repulsive to the Jews was the idea of eating flesh and drinking blood, He would have immediately changed such frightful notion, and likely would have said, I do not mean that you are to eat My real flesh, or drink My real blood. Now how did Jesus answer their question? If the Jews were right, then Catholics are right; if the Jews were wrong, then Protestants are wrong.

Instead of saying you people have misunderstood Me entirely (as He should have if the Protestant interpretation is correct), Jesus repeats again and again, with greater emphasis and stronger words, no less than five times, "Except you eat the flesh of the Son of Man, and drink His Blood, you shall not have life in you," and for seeing that many would refuse to accept these words, that many would say, "This is a hard saying, and will take away from Him no more to return, foreseeing this, the Jews Jesus therefore them with eternal damnation." Unless you eat My flesh, and drink My blood, you shall not have life in you." Therefore, from these repeated utterances of Jesus from the words and actions of the Jews, we argue that Jesus spoke and meant literally what He said.

WHY WE BELIEVE—THE INSTITUTION

The above promise, "The Bread that I will give is My flesh for the life of the world," was kept. Matthew, Mark, Luke, tell us that on Holy Thursday, "Jesus took bread, blessed and broke and gave to His Disciples, saying, 'This is My Body,' and taking the chalice giving thanks, 'This is My Blood.'"

The fact that Jesus so acted, and said such words is generally admitted. The dispute is, do these words mean that bread is changed into the Body and wine changed into the Blood of Christ, as Catholics hold; or do they mean that bread remained bread, and wine remained wine, and the disciples were asked to eat bread and drink wine of memory of the Master, as Protestants hold? The Catholic takes these words in their evident sense, and claims that when Jesus

said those words He meant what He said, and said what He meant.

POWER GIVEN PRIESTS TO CONSECRATE

What Christ did at the Last Supper, changing bread and wine into His Body and Blood, He ordered, "Do this in memory of Me." Do what? Why do what you have seen Me do? Change bread and wine into My Body and Blood. This injunction is obeyed in the Catholic Church, for at the consecration of every Mass this same is accomplished, learn that this was the practice as far back as from the very times that Christ commanded it, since we read of St. Paul, writing but twenty years afterwards, "The chalice which we bless, is it not the Communion of the Blood of Christ?" And from this date we have a constant stream of writings, showing that through all the centuries, they believed in the Real Presence of the Body and Blood consecrated by the priests. The arguments to prove the divinity of Christ are hardly stronger than those that establish His Eucharistic Presence. —The Tablet.

THE ASCENSION

Today from sunrise to sunset the thoughts of millions of the faithful will be carried to the sacred fields where the Lord had gathered His faithful disciples after His resurrection. There they will recall His sacred person and see Him as He "began to do and to teach, until the day on which, giving commandments by the Holy Ghost to His Apostles whom He had chosen, He was taken up."

Once before had He been "taken up," not by the powers of heaven, but by the power of the arch-enemy of the race. On that dread occasion He was taken up to the golden spires of the temple of Jerusalem. There He was set on the highest pinnacle, and commanded by the tempter to cast Himself down. Cast Thyself down and show "progeny whether or not thou art the Son of God."

"Tempt not the Lord thy God; He said and stood: But Satan smitten with amazement fell."

And then the just and sublime fancy of the poet beheld the Son of Man taken from the pinnacle where He stood famished from His fast of forty days, to a bower radiant with joyous delights:

"So Satan fell; and straight a fiery globe Of angels on full sail of wing flew nigh, Who, on their plumed vans received Him soft From His uneasy station, and up-bore As on a floating couch through the blithe air, Then in a flow'ry valley set Him down On a green bank, and set before Him spread A table of celestial food, divine, Ambrosial fruits, feld'd from the Tree of Life, And from the Fount of Life ambrosial drink."

That soon refreshed Him wearied, and repair'd What hunger, if aught hunger had impair'd Or thirst; and, as He fed, angelic choirs Sung heav'nly anthems of His victory Over temptation and the tempter proud."

It was in words of such beauty that Milton told of our Saviour's victory over the tempter—a victory which, if we consider the possibility of a fall or an overthrow, was no victory at all. It was no victory because there was never a possibility of defeat. The tempter must deceive, and every man that yields to temptation is for the moment deceived. Christ, the all-seeing and the all-knowing God, could neither be deceived nor fall. He surrendered Himself into the hands of Satan for a purpose which is worthy of His infinite wisdom. His conduct in dealing with the enemy has been an inspiration to men of all times.

If the poet was at pains to describe the Messiah's victory over Satan in language of surpassing beauty, the sacred writer in describing His crowning victory over the world and sin and death, makes use of the language of the friends, almost the language of the nursery. But its simplicity lends it to a charm which places it beyond the reach of the sublimest poet. Is there anything in literature more charming than these plain unvarnished words of the Acts?

"They therefore who were come together, asked Him, saying: Lord, wilt Thou at this time restore again the kingdom of Israel?"

"But He said to them: It is not for you to know the times or the moments, which the Father hath put in His own power: But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth."

"And when He had said these things, while they looked on, He was raised up; and a cloud received Him out of their sight."

"And while they were beholding Him going up to Heaven, behold two men stood by them in white garments. Who said: Ye men of Galilee, why stand you looking up to Heaven? This Jesus who is taken up from you into Heaven, shall so come as you have seen Him going into Heaven."

"Then they returned to Jerusalem from the Mount that is called Olivet, which is nigh Jerusalem, within a Sabbath day's journey."

Such is the scriptural story of the Ascension of the Lord. He was taken up to Heaven. He was taken up by angels. The heavens opened, their eternal gates to receive the returning Lord, now victor over death and the grave, or as the poet has it:

"Then with the multitude of my redeemed Shall enter heaven long absent, and return, Father, to see Thy face, wherein no cloud Of anger shall remain, but peace assured And reconciliation: wrath shall be no more Thereforeforth, but in Thy presence joy entire."

The Lord ascends to Heaven with the multitude of those who He has redeemed. You, and all men, are of the number of the redeemed. If you would ascend with Christ keep the law of Christ. Consult His will, reproduce it in your lives, and it must follow as the night the day, that your place will be with Christ and His elect in His presence where joy is entire.—Catholic Transcript.

THE SERIOUSNESS OF THE HOUSING PROBLEM

ANOTHER HALLOWED SHRINE

The high cost of building material, the rapidly increasing population, and the enormous annual destruction of dwelling houses, in which there were 5,644 fires last year in Ontario, have combined to make the housing problem one of the most serious and acute proportions.

Ontario is noted for its extravagance through unnecessary firewaste, which is nothing short of an economic crime, caused chiefly through our careless habits and indifference.

Statistics show that 64%, or practically two out of every three fires which occur, are in our homes; 80% of which are preventable.

The Ontario Fire Prevention League in affiliation with the Fire Marshal Department, has inaugurated a Province-wide publicity campaign for the purpose of conserving our homes as well as our lives from destruction by fire. The boys and girls of the Province will be called upon to assist in the most desirable and patriotic movement. Through the principals and teachers of our schools, the League will distribute 250,000 copies of a "Home Inspection Blank" so that the pupils with the help of their parents, may answer the questions. The primary object is to clean up attics, cellars, back yards and remove hazardous conditions. The underlying thought being to prevent fires by removing the cause and thus save our homes.

THE VAN DEN HEUVEL INCIDENT

The Living Church (Episcopalian) issue of April 2, under the editor's caption, "I clip this from an English paper," prints the following:

"SECESSION FROM ROME"

"Father van den Heuvel, a former Roman Catholic priest, will shortly take up his duties as curate at St. Peter's Church, Plymouth. The parish magazine states that while serving with the troops during the War he found himself unable any longer to accept the Vatican doctrine of Papal infallibility. He lived for a considerable time with the Cowley Fathers and was received by them into communion with the English Church."

The following from The Universe (Catholic) is self explanatory:

A SCANDALOUS CANARD

We have now before us the full letter signed "P. van den Heuvel," and addressed to the Secretary of the Protestant Alliance, which was apparently the basis of the outrageous report printed by certain papers about Father A. van den Heuvel, of Cassifit.

From this it appears that the person who actually seceded was already "an ex-priest of the Church of Rome" when he "came to London about a year before the Armistice." He could not find employment in "Christian work" owing to his inadequate knowledge of English, but got a job in connection with munitions. After the Armistice this came to an end, and his "money was soon used up." Apparently he went around London looking for what he could find, and the Protestant Alliance sent me to my own country (Belgium) "to follow up your work among our suffering people." This seems not to have lasted, and "now a door is being opened in Canada." There the story ends. How the other story, about a certain Mr. van den Heuvel having been reconciled to Anglicanism by the Cowley Fathers, and going to the titular church of St. Peter's, Plymouth, originated, we are still trying to find out.

Now, unless we are to contemplate the almost impossible coincidence of these being an apostate A. van den Heuvel going over to High Anglicanism, while P. van den Heuvel was going over to Low Anglicanism or dissent, it is plain that some one deliberately altered the initial, and tacked on to the name the address of a well known Catholic priest of this country. We do not say that either the Guardian or the Church Times did it, but when done they jumped at

it. Moreover, they let loose this abominable charge against a priest without making any inquiry in Cardiff, and the Church Times calmly intimated that a cursory consultation of the Catholic Directory was sufficient justification for spreading broadcast such an outrage. And, characteristically, it printed its subsequent correction without adding one word of apology or regret. This alone—a worthy finale—is enough to put the whole incident in its true light in the eyes of all decent-minded people.

An esteemed correspondent writes suggesting that if the appropriate legal remedy were sought in such cases as this, they would cease. We have no doubt of it. But Father van den Heuvel's view is that the whole thing is too contemptible for him to notice. Moreover, it has to be remembered that there is a great deal of trouble, time and preliminary expense in such action, apart from the dislike of a priest to the apparent self-advertisement which legal action entails upon him. But anti-Catholic controversialists, of whatever particular tint, will do well to remember the case of Father Bernard Vaughan against the Rock, and bethink themselves that it may not always be safe to spread false statements about a priest. In the Rock case, British justice turned out to be quite unamenable to appeals to anti-Catholic prejudice.

THE VERSAILLES TREATY

HARDING IS SAID TO HAVE RESENTED OMISSION OF GOD'S NAME

If President Harding be correctly quoted as having deprecated, in a recent address, the omission of the name of God or any invocation of His power and guidance in the deliberations of the Peace Commission, and as having branded the omission as an omission of the disastrous fruits of that council, he has added his name to the list of American leaders who are now bearing witness to the importance of the fact that in spiritual regeneration lies the nation's hope of true peace and lasting prosperity.

Moreover, if facts are to be faced, there must be an end of the middle station that some would assume; declaring this real religious need under the ambiguous term of morality. There is not, and there never can be, any true foundation of morality, or any lasting sanction of its precepts, that is not based on simple, humble faith and trust in God. The law of development, miscell evolution if you will, rooted in our very nature, is that the mind of the mature man keeps what has been sown in the heart of the child. It over the chosen leaders of this republic set themselves faithfully and fearlessly to the task of safeguarding the homes of the people and the seats of authority, their first task will be to remedy the appalling crime that stains the great educational system of the country; the crime, namely, of training the children of the nation in things of material interest only, and of cloaking under the guise of religious liberty the sinister fact of an education that is godless.

TO HEAL A STRICKEN WORLD

A great American novelist once wrote a novel not rarely read, about a mythical people who attempted to legislate themselves into goodness. To abolish war they passed an ordinance to destroy all weapons, and vice versa they passed laws of prohibition, to make virtue reign in every heart they enacted laws that today would be called the bluest of the blue. Yet all without avail, for their zeal, for their reform failed to touch the human heart. As a human nature asserted itself again, and the reaction that followed proved that the cure was worse than the disease.

The story was written to show the futility of all reform that does not start with a reform of the heart and conscience of men. Today we are engaged in a vast attempt to bring peace and good will into a war torn world. And the world is proceeding by laws and enactments to legislate the world into peace. But the world will legislate in vain unless the hearts of men are first touched from bitterness and strife and filled with mutual forbearance and goodwill. Pope Benedict in his encyclical of last Pascoes, pointed out that the Gospel "has not one law of charity for individuals, and another for States and nations which are but collections of individuals." He noted with sorrow that despite the signing of peace treaties, there was still strife and bitterness, the germ of future conflicts, and pleaded for a true peace of brotherhood and goodwill among the nations and filled with mutual forbearance and goodwill. Pope Benedict in his encyclical of last Pascoes, pointed out that the Gospel "has not one law of charity for individuals, and another for States and nations which are but collections of individuals." He noted with sorrow that despite the signing of peace treaties, there was still strife and bitterness, the germ of future conflicts, and pleaded for a true peace of brotherhood and goodwill among the nations and filled with mutual forbearance and goodwill.

During the War the Holy Father's pleadings fell on deaf ears. A propaganda of hatred blinded the eyes of many to the dictates of the Gospel, so that some went so far as to say with one of the characters of the War that they could not pray for the enemies' dead. But now that the War is over the nations and the individuals that compose them should give heed to the Holy Father's warning that without the firm adherence to the teachings of the Gospel on true brotherhood and the reign of the law of charity these can be no real peace. It has been true

that nations who have renounced the principles of the Gospel and have given themselves up to the mad pursuit of gain and to the enjoyment of sensual pleasures have suffered as a Divine chastisement the blinding of their eyes, the closing of their ears and the hardening of their hearts against truth and justice.

To pay that God may avert such a calamity to our world is a duty that should commend itself to Catholics. No time is more appropriate for prayers for true peace than Easter-tide. This is the season of peace, again and again in the Gospels of those Sundays after Easter we read of Our Blessed Lord greeting His disciples with the words, "Peace be to you." At the Last Supper He spoke of "peace not as the world giveth," but a peace free from the turmoil of passion, of union with God, and of charity to all men. This was the peace on earth to men of good will that the herald angels sang at Bethlehem. This is the peace for which the church prays in her Mass, in her liturgy, and in her prayers. This is the prayer that her faithful children should utter during these trying days, "Lord give us Peace, and give the nations grace to listen to the admonitions of the Vicar of the Prince of peace."—The Pilot.

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Religion in the heart of the child is the only guarantee of a future God-fearing citizen. So says and so has always said the age-wise Catholic Church. Thank God that even at this late day this truth comes home to our men in high places.—Standard and Times.



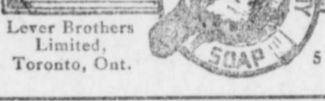
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