

THE HOLY EUCHARIST THE KEystone.

In, and through, this central mystery the other mysteries are nearer and, as it were, become personal to us. Thus, I do not see, I can not understand the mystery of the Holy Trinity, but I know that the Father gives His Son to me in the Blessed Eucharist, and that, in consequence of Holy Communion, the dwelling of the three divine persons in me is borne in upon me with greater power and vividness. I do not see, I cannot understand the sublime gift of the Incarnation and the Redemption — a God becoming man and dying for the world—but I know, I feel, that it is true when, after hearing such general statements as these: "God so loved the world as to give His only-begotten Son" I hear Jesus telling me personally: "Take and eat, this is my body, given, sacrificed for thee — take and drink, this is my blood, shed for the remission of sins." I know then, and feel what true salvation means for me; I feel that I have a Saviour; I have met Him at last; I realize what it is to hope in Him when I eat the Host of the Cross as the Divine Food of my soul; when I take the chalice of the precious blood as the title, the pledge, the substance of my eternal inheritance in the home of my heavenly Father.

What a wonderful dogmatic synthesis this is. No human genius could dream even of so vast and harmonious a system: the Cross prepared by the religious life of all past centuries; the Cross perpetually raised upon our altars in the Holy Eucharist; the Cross, through the Holy Eucharist, transfiguring souls for the glories of heaven, And this system is a fact; in the Blessed Sacrament, salvation and religion in their entirety, the Kingdom of Heaven itself, are mine.

