

IN MEMORIAM

I.—ADORATION.

It is a truth of faith that the Eucharist was instituted by Our Lord Jesus Christ to perpetuate the memory of His Passion and Death, and in consequence the memory of the love which induced Him to accept both for our salvation.—“*Hoc facite in meam commemorationem*: Do this in commemoration of Me.” said the Saviour, whilst annihilating His Body and His Blood under the appearances of bread and wine, and burying Himself in His entirety under the shroud of the holy species. St. Paul also said, according to the revelation that had been made to him personally by the Lord: “As often as you shall eat this bread and drink this chalice, you shall show forth the death of the Lord.”

It is therefore of the greatest importance that the memory of the death of Jesus should always live amongst men. It is only by the invocation of the suffering Christ and the application of the merits of His death that we can be saved.—And, besides, death accepted for those we love being the greatest proof of love, Jesus who knows that our hearts can entirely be won only by His love, requires that the proof and manifestation He has given of it in His Passion be always present to our eyes.

The Eucharist must then repeat to all men in every age the sweet story of old that Jesus has suffered and died for them. How does it accomplish that mission? By renewing daily the death of Jesus, at holy Mass, when the priest, by virtue of the powerful words of the consecration, calls from the heights of heaven, the living and triumphant Christ, and encloses Him motionless and mute in the bonds of the Eucharistic species. Is He not then in a state of death, the divine Saviour? He is there beneath the Eucharistic veils, in the perfect possession of His life as Man-God; faith teaches indeed that since His resurrection, Christ cannot die. But what is it then to possess life and not to be able to manifest it by any exterior act nor show it by any perceptible proof! It is to be in a state of death, in the condition of a corpse. Such is Jesus in the Sacrament; and such He appears and shows Himself. It is only necessary to believe and see in order to understand it: to believe that beneath the veils of the Sacrament resides the Son of God made man; and to see that

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