

## THE EUCHARIST

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The Divine Eucharist should be loved, worshipped, and partaken of, more and more, among the Christian people. It is indeed from the Eucharist, as from its source, that the spirit of the supernatural life is diffused over the whole body of the Church. Here we have a bond whereby the members of the same body are closely brought together. In this august sacrament our sweet Saviour is really present; and truly living, although mystically hidden from us, will dwell in our midst until the end of time. Here then, especially, is the flame of divine charity enkindled within us; here lies the foundation of our hope. And whereas we regard this sacrament as the centre of our faith, one and the same for all, so likewise the order of its consecration, one and the same for the whole Catholic priesthood through so many different rites, denotes our unity of discipline and of government.

Again, we venerate the Eucharist, not only as the greatest of sacraments, but as that which is truly the chief act of divine worship and essential to religion: namely, a sacrifice. For it is indeed the sacrifice of the New Testament, proper to the Church of Christ, foreshadowed by offerings of the Fathers of the old Law, notably by that of the High Priest Melchisedech, and clearly promised in the prophecy of Malachias. In the Eucharist that selfsame sacrifice offered once upon the Cross is renewed, in a bloodless manner and uninterruptedly, throughout the world. Wherever members of the fold of Christ stand before the altar, and, after the manner of their forefathers in the new dispensation as in the old, render to God Almighty the homage which is His due, there this sacrifice is offered: a tribute of thanksgiving and praise, of atonement and propitiation. We cannot imagine anything better calculated than this to inflame devout souls with the desire that it may be held in ever greater honour throughout Christendom.

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