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Majesty of the Sacrifice of the Mass

The Rev. Thomas Heverin preached
the following discourse at St. Agnes'
Church, California, his theme
being "The Sacrifice of the Mass."
My dear brethren: The sacrifice of
the Mass is about the commonest oc-
currence, so far as frequency is con-
cerned, in the Catholic Church. That
sacrifice is offered every day, in every
part of the world.

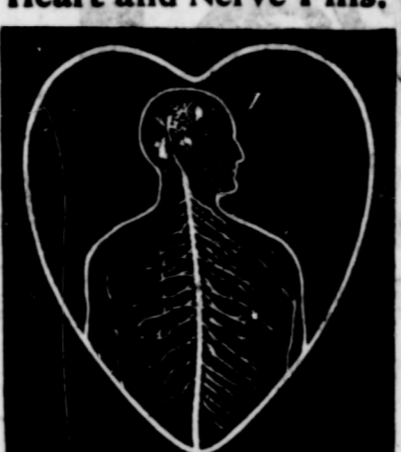
The elements of the sacrifice are
bread and wine, and the essential
parts the Offertory, at which the
bread and wine are offered to God;
secondly, the Consecration which
changes the substance of the bread
and wine into our Lord's Body and
Blood, and, thirdly, the priest's Com-
munion, at which time, the con-
secrated bread and wine are consumed.

This sacrifice can be offered only
by a priest. St. Justin, martyr, of
the second century, writes that God
receives sacrifice only from His
priests. It can be offered only to
God, and it is the great act of
worship of the Church. The name
"Mass," which is applied to that se-
ries of actions, comes, according to
the best authorities, from the Latin
word "missa," which means a dis-
missal. How did this word come to
be applied to what we call Mass?

In the ancient Church there were two
dismissals of the people attending:
first of the Catechumens, that is, of
those who were under instructions
and not yet Christians. They were
dismissed immediately after the Gos-
pel and sermon. The second dismissal
was that at the end of the ser-
vice. Now, in course of time, the
word "missa," which was used for
the dismissal, came to be applied to
the service from which the people
were dismissed.

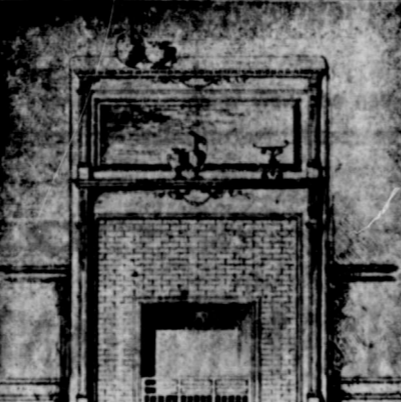
From our frequent attendance at
the Mass, we are apt to become so
familiar with it that we may attend
with distracted minds, not realizing
the momentous action which is tak-
ing place before us. Familiarity,
they say, begets contempt. It tends,
at all events, to create an absence of
interest in things with which we are
familiar unless our attention is strik-
ingly drawn to them. It is true of
the wonderful universe in which we
live and with which we are so fami-
liar, and it is true in a large measure
of the sacrifice of the Mass. In the
hope of making you appreciate better
the great thing the Mass is, and enab-

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Makes Signs**

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thirst, for example, are the sensations
that communicate its need of food and
drink. You heed these signs, but there
are others, just as important, that you
frequently neglect.

When your stomach refuses to digest
its food, it is making the unmistakable
sign

For

Beecham's Pills and gives you decidedly
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its need of this old and proven medicine.
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indigestion, sick headache, sluggish bow-
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head pains, sweeten and tone the stom-
ach, promote digestion and establish regu-
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sleep and regular habits are a few of the
beneficial effects that follow the use of

BEECHAM'S PILLS

ing you to assist at it with more
devotion, more faith and fervor and
with greater profit, I wish to speak
to you this morning on the Mass. I
will confine myself to the nature and
universality of the Mass.

The nature and the universality of
the Mass were foretold in the Old
Testament. In the 109th Psalm, which
is part of the Old Testament, we read
these words: "The Lord hath sworn
and He will not repent. Thou art a
priest forever, according to the order
of Melchisedech." Now, in regard
to that text, we may ask, to whom
was the prophet referring when he
said, "Thou art a priest forever, ac-
cording to the order of Melchisedech?"
Who was this Melchisedech, and who
is to order a sacrifice according to
his order? St. Paul tells us in his
Epistle to the Hebrews that those
words of the Psalm, "Thou art a
priest forever, according to the order
of Melchisedech," refer to our Lord,
St. Paul uses the same words, and
applies them to Christ, and they sig-
nify Christ's eternal priesthood.

Who was Melchisedech? Melchise-
dech is mentioned in the book of
Genesis, in the 14th chapter, and in
St. Paul's Epistle to the Hebrews.
He was a priest and his sacrifice was
one whose elements consisted of
bread and wine. To be a priest,
therefore, according to the order of
Melchisedech was to offer a sacrifice
according to the rite of Melchisedech,
that is to say, a sacrifice in which
bread and wine would be prominent
elements. Now, our Lord offered that
sacrifice according to the order of
Melchisedech when at the Last Supper
He took bread into His hands and
said, "This is My Body." And then
taking the chalice containing the
wine, said over it: "This is My
Blood, which shall be shed for you
for the remission of sins."

St. Augustine in commenting on this
remarks: "There was a sacrifice al-
ter the order of Aaron, and after-
wards He, Christ, offering His own
Body and Blood, presented a sacrifice
according to the order of Melchise-
dech. Put there was a difference be-
tween the sacrifice offered by Melchise-
dech and that by our Lord, in this,
that Melchisedech's offering of bread
and wine did not effect a change of
their substance into the Body and
Blood of Christ, since Christ had not
yet become Man, whereas our Lord's
offering of bread and wine at the
Last Supper did effect a change in
their substance into that of His Body
and Blood. It was then that He veri-
fied this 109th Psalm: "But Christ
was to be a priest forever." "Thou
art a priest forever according to the
order of Melchisedech," that is to
say, this sacrifice offered at the Last
Supper would continue to be offered
throughout all time until the end.

Our Lord took care that this sacri-
fice should be continued by appoint-
ing a priesthood, first the Apostles
and then their successors. These hu-
man and visible priests are instru-
ments in the hands of the Divine and
Invisible Priest, who is Christ Him-
self, who exercises through their in-
strumentality His eternal priest-
hood, by offering daily, under the ap-
pearance of bread and wine, His
Body and Blood, on the altars in the
Catholic churches throughout the
world.

Consider, therefore, the dignity of
priests, which I say, not as intimat-
ing that you have not the respect for
us and not as wishing to exalt my-
self, for I feel only too keenly my
own unworthiness and unfitness to be
officer, as I think every other priest

does; but I say: Consider the dignity
of priests in order to call more strik-
ingly to your attention that
from which their dignity is derived,
namely, that great, momentous sacri-
fice of the Mass.

St. John Chrysostom says: "The
priestly office is discharged amongst
men, though it ranks with heavenly
ordinances and rightly so, for neither
men nor angels nor archangels, but
the Paraclete Himself, the Holy
Ghost, instituted this office and per-
suaded men, while still abiding in the
flesh to undertake the ministry of an-
gels. Wherefore, the consecrated
priest ought to be as pure as if he
were standing in the heavens among
the heavenly powers for when thou
seest the Lord sacrificed and laid on
the altar and the priest standing and
praying and all the people enraptured
with that precious blood, canst Thou
still think Thou art standing on the
earth and amongst men."

The sacrifice of the Mass, I said, is
a universal sacrifice, offered daily and
in every part of the world, and this
universality of the Mass was also
foretold. In the Old Testament, in
the last of the prophets, Malachias,
we read these words: "I have no
pleasure in you, said the Lord of
Hosts, and I will not receive a gift
from your right hand for from the
rising of the sun, even unto the going
down, there is offered to My name a
clean oblation. For my name is
great among the Gentiles, saith the
Lord of Hosts, but you have profane-
d it." These words of the prophet
were addressed to the Jewish people.
They foretold the rejection of the
Jewish sacrifice and the future insti-
tution of a new one. This new sacri-
fice would be a clean oblation, ac-
cording to the prophet, that is to
say, an unbloody one, in other words
it would be offered daily: "From the
rising of the sun until the going
down," said the prophet. And in every
place, in every part of the world this
sacrifice is made, and there is no
institution on the earth which veri-
fies that prophecy except the sacri-
fice of the Mass.

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Archbishop Walsh's Plan

(New York Freeman's Journal.)

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himself able to contribute liberally,
as he is famed for doing, in aid of
religious works of all kinds in his
diocese. Recently, in an address at
a meeting in one of his parishes to
raise funds for the improvement of
the parochial church and schools, he
said that whenever he looked into
his purse to see whether he could give
help as he wished, he never found
it empty, "a fortunate state of af-
airs" which he thus accounted for:
"I think I can give the reason for
that fortunate state of affairs. I
think it is in great measure due to
my having done what I could to act
upon the advice given to me at the

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beginning of my time in the
bishopric; by an old friend of mine,
now no longer with us, the Arch-
bishop of Cashel, Dr. Croke. When
I was appointed Archbishop he said
to me, "You will have a good deal
of heavy work before you in Dublin in
the building and enlarging of church-
es, of schools, of hospitals, and so on,
and you will be expected to give
liberal support to them all. It will
take a deal of money, but from all I
have ever heard of the people of Dub-
lin, I think I am safe in saying that
they will never see you short of money
for any work of the kind provided
'ed,' he added, 'you take the advice
that I am going to give you now.'
I naturally asked him what it was,
and when he gave it to me, I must
confess that it took me by surprise.
'All that you have to do,' he said,
'is to give out money freely, give it
out whether you have it or not, go
in debt for it, and, above all things,
never make a poor mouth. There is
nothing,' he added, 'that will encour-
age the people that have money to
entrust you with for the work of
the diocese as seeing you spend it
freely and well.' Well, that is the
principle that I have endeavored to
act upon from that day to this, and
it has turned out well."

And the Archbishop gave further
good example of his principle on the
spot by subscribing £500 (\$2,500) for
the work in hand at the meeting. The
policy which works so well in Dub-
lin is worth taking note of for trial
elsewhere.

"Anything that makes religion sec-
ondary, makes religion nothing. God
is patient and long suffering with
weak and petty faults of the human
heart, but there is one thing he will
never endure—the second place. He
who offers God the second place in
his heart, offers Him no place."

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from stomachic irregularities, and for
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Pills, which will be found a pleasant
medicine of surprising virtue in bring-
ing the refractory organs into sub-
jection and restoring them to normal
action, in which condition only can
they perform their duties properly.

What is the Love of God?

It is implanted in the soul of every
reasonable being, by his Creator, to
seek his own happiness, or what he
calls good. We find men incessantly
occupied in this search, from early
morning to late at night, from day
to day, and from year to year, as
long as life lasts. They seek it in
the present, and they look ahead and
try to secure it in the future.

But, alas! the trouble is that they
seek it where it is not to be found.
Many place it in the gratification of
the senses. They say, "Let us eat
and drink for to-morrow we die."
Our Lord has described such as these
well: "There was a certain rich man
who was clothed in purple and fine
linen, and who feasted sumptuously
every day."

A life of this kind brings a horrible
vacancy in the soul, like the younger
son who left his father's house to go
into a far country, and spent his
substance in riotous living. He was
then hungry, and would fain fill him-
self with the husks which even the
swine would not eat. Such a life-
makes one utterly selfish, hard-heart-
ed, and cruel, makes him unsatisfied
and discontented, shortens life,
brings on disease, deprives him of
hope of the future life, and makes
him die in despair.

Others place their happiness in hu-
man praise and glory. They are
pleased and satisfied for the moment
with this empty wind. Making of
money is what most people think to
be the end of life and its happiness.
This takes up their whole time and
attention, invited to the eternal
banquet of God, they say they have
no time to attend to it; they cannot
come. But, alas! money will not
purchase health, nor life—for we can
carry nothing out, and we must die
shortly; nor peace of mind. Who are
more restless and discontented than
the rich; and more insensible and cold
towards all spiritual things?

Our right reason and experience tell
us that true happiness is to be found
in one of these things. If our Lord
had not told us so, we should know
it all the same.

We can find our real happiness in
God alone. He is our Creator. He
drew us out of nothing. He endowed
us with all the faculties and powers
we have. He made us in His own
image and likeness. As far as the
body is concerned, we are like the ani-
mals, we are subject to fatigue,
pains, sickness and death. As to the
soul, we are like to God. We have
reason and intelligence; are able to
understand the works of God and to
enjoy unbounded happiness; and al-
though now feeble and defective in
mind, God intends to make us perfect
and to gratify our utmost desire for
happiness by making us sharers in
His own infinite happiness and glory.
In other words, we have been made
for Him and He is our last end. He
is entitled to our love for this reason.

Love does not consist in a sensible
and delightful feeling, which is after
all, in many nothing but self-love, for
then we love God because it gives us
a pleasure; but the knowing who and
what God is, and obeying and hon-
oring Him in spite of all obstacles,
and in the state of drudgery as well as
in sensible consolation, is the true
love of Him.

But how shall we know what is the
will of God? We know it already in
all the most important things. When
the question of sin comes up, con-
science will soon admonish us. We
have instruction in the Christian
faith; we know in a general way what
is pleasing to God.—If we have a
strong desire to please Him and do
what seems best, we cannot go
wrong. If we keep ourselves recol-
lected by frequent prayer, we shall
know the will of God all the time.
The habit of prayer will enable us to
love God with our whole heart.

Sincere and heartfelt prayer will
draw down an abundant grace from
God. Without grace we can do noth-
ing—i.e., of ourselves without God we
can do nothing.

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