

# **A KEY TO THE DOCTRINE OF THE EUCHARIST**

**By**

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## **Chapter 1**

### **Faith**

We take for granted the Incarnation and the Atonement on the Cross, we take for granted that the Son of God through His death has redeemed mankind in general and has satisfied for sin; we know that in Christ there is plentiful redemption; such things are for us unchallengeable and universal articles of belief which may be called God's side of the matter.

How do individual men come into contact with the great Christ who is our Redemption personified?

“Atonement” by which is meant, not directly the benefit of man, but the benefit of God: that full restoration of what had been taken from God through man’s sin, His honor and glory. Christ’s act on the Cross has given back to the Father all that was ever taken away from Him by man, and the divine rights have been fully restored.

Mere membership with the human race does not link me up with Christ, though it be true that Christ died for the whole race.

...but a member of Christ I shall not become unless some new realities be brought into play. These new realities which are the link between me and Christ are faith and the sacraments.

“The power of Christ’s passion,” says Saint Thomas “is linked up with us through faith and through the sacraments. This, however, in different ways: for the linking up which is by faith takes place through an act of the soul, while the linking up which is by the sacraments takes place through the use of external things.”

Saint Thomas calls faith an indispensable endowment of the soul, because it is the beginning or principle of the spiritual life.

The sacraments complete and render more efficacious that instrumentality of faith, just spoken of; they do not supersede the instrumentality of faith, but they make it more real, if possible, and certainly more infallible in its effect.

## **Chapter 2**

### **Sacraments**

There is an excellent definition of the nature of the sacraments in Article Four of the Sixty-First Question of the Third Part of the Summa Theologica: “Sacraments are certain signs protesting that faith through which man is justified.”

The sacramental system is grafted on faith. Because of her faith, the Church is granted those further powers of reaching Christ which make Christ not only the object of devout contemplation, but of physical possession.

There could hardly be a more unfair accusation brought against the Catholic Church than to say that by her uncompromising insistence on the sacramental life she diminishes the power of faith.

Saint Thomas gives a threefold reason for the institution of the sacraments: Firstly, the condition of man's nature, being a composite of spirit and sense; secondly man's estate, which is slavery to material things; thirdly man's activities, so prone to go astray in external interests, finding in the sacraments a true bodily exercise which works out for salvation.

Sacraments are through their very nature an extension of the Incarnation. Is not the Son of God made Man, the Sacrament par excellence, the magnum sacramentum, the invisible made visible?

Saint Thomas divides the life of mankind into four seasons—the state of innocence before the fall, the state of sin before Christ, the state of sin after Christ, and the state of bliss in heaven. No sacraments are necessary in the first and the last state; sacraments are necessary to man in the two middle states. But it is in the “state of sin after Christ” that sacraments reach their perfection; the seven sacraments of the Christian dispensation, are sacraments in the highest sense, because, besides signifying the grace which is the inheritance of faith, they also contain that grace and cause it.

## **Chapter 3**

### **The Power of Sacramental Signification**

It is the very essence of a sacrament to be a sign; it is its proper definition.

Saint Thomas states that the sacrament properly so-called, is a thing ordained to signify our sanctification; in which three phases may be taken into consideration, namely; the cause of our sanctification, which is the passion of Christ; the essence of our sanctification, which consists in grace and virtue; and then the ultimate goal of our sanctification, which is eternal life. Now all these are signified by the sacraments. Therefore a sacrament is a commemorative sign of what has gone before, in this case the passion of Christ, a demonstrative sign of what is being effected in us through the passion of Christ, that is grace, and a prognostic sign, foretelling our future glory.

Every sacrament, then, has something to declare: it recalls the past, it is the voice of the present, it reveals the future.

A sacrament is a sign that can embrace heaven and earth, time and eternity, because it is a sign; were it only a grace it would be no more than the gift of the present hour; but being a sign, the whole history of the spiritual world is reflected in it.

## **Chapter 4**

### **The Perfection of Sacramental Signification**

The sacraments are signs of God's actions; they are perfect signs because they contain and they bring about the very thing they signify.

Saint Thomas states that the sacraments of the New Law are at the same time causes and signs; and on this account it is commonly said that they bring about what they signify.

The sacraments of the Old Law had no power in themselves by which they might have brought about the

bestowal of justifying grace, but they only signified that faith through which men were justified. But our sacraments not only contain grace, they cause it.

Signification and causation of the spiritual thing, of the mystery of faith, are indissolubly united in the Christian sacrament. If the sacrament were only the signification, it would not rise above the ancient rites of the Jewish Law; if on the other hand, a sacrament were causation only, it would at once lose its historic value, it would no longer be a reviving of the past, it would have nothing to connect it with the greater historic event of Christ's death.

Whenever the sacramental doctrine is either falsified or deflected from sound tradition the cause has been this, that men, who ought to have known better, in one way or another ceased to visualize the double concept of signification and causation. The two concepts are strictly inseparable in this matter of the sacrament. The sacrament must be cause in such wise as actually to



represent the past, the present and the future; and it must be sign, in such wise as actually to effect the thing which it proclaims.

## **Chapter 5**

### **Sacramental Thought**

The sacramental world is a new world created by God, entirely different from the world of nature and even from the world of spirits.

Sacraments are a unique creation with entirely new laws. They belong to the “mystery which has been hidden from eternity in God who created all things; that the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the church.”  
(Ephesians Chapter 3)

Sacraments are not substitutes for anything else; they are their own end and justification. They produce their own grace, and in a way entirely different from all the other modes of participating in the divine life. “The

sacrament is achieved”, says Saint Thomas, “not through the justice of the man who either gives or receives it, but, through the power of God.”

A sacrament has no such permanent and natural fixity of being. If a sacrament were a fixed being in its natural condition, radiating forth grace and life, it would not be a sacrament. With all its realism, a sacrament is a power which is transient, and incomplete as a natural being.

In sacraments we deal with realities which one might call elusive, in the sense that we can never say of any sacrament that it is either Christ or the Holy Spirit or angel or man in their natural, person mode of existence; though we may say of the sacrament that it may be Christ himself, if necessary. But then it is not the natural Christ, it is the sacramental Christ; which is a very different proposition.

May it not be said that the radical difference between Catholicism and Protestantism is in this: Protestantism is blind to the things of that intermediate world which lies

between the creature and the uncreated God; the sacramental world, which is neither nature nor divinity, yet which partakes of both? Protestantism ignores, at least to a very great extent, the fact that there are means of sanctification which are not the personal acts of man, but the sacramental effect.

Saint Thomas says, “The power of Christ’s passion is joined to us through faith and through the sacraments, yet in different ways; for the contact which is through faith takes place through the act of the soul, but the contact which is through the sacraments takes place through the use of external things.”

Faith in Christ could exist before Christ appeared in the reality of the flesh: but the Christian sacrament presupposes the natural and historic presence of Christ on earth. The reason is this that Christ in His flesh is the effective cause of all the powers that are in the Christian sacrament.

## Chapter 6

### The Sacramental Role

Every grace serves the interests of God as well as the interests of man; it promotes the glory of God as well as the salvation of man. We may accept it as an axiom in the doctrine of grace that man's profit and God's glory are the twofold purpose of one and the same thing, grace. Sacraments would not be the divine things they are if they had not an aspect facing God as well as one turned towards man.

Saint Thomas considered the sacrament as divine cult quite as much as human purification.

He also goes on to explain that Christ on the Cross destroyed all sin; but that it was also on the Cross that He instituted the rite of the Christian religion, offering Himself as an oblation and victim to God. Sacraments consequently represent the Cross in the double aspect of atonement for sin and worship of God.

If we go back to the fundamental concept of the sacraments, that it is a representation of Christ's passion, the element of cult is seen to belong to it intrinsically, as it belonged intrinsically to Christ's death on the Cross, which before all things and above all things was a sacrifice to God.

The Thomistic view of the sacrament then is clear; it indissolubly unites cult and sanctification; it prepares us for the idea of the Christian sacrifice, which is highest worship, being found in a sacrament; as sacraments are cult.

In the sacramental system man is active, not only passive; in it he gives back to God God's own gifts.

## Chapter 7

### The Sacramental Setting of the Eucharist

The Eucharist in its double aspect of cult and food, of sacrifice and communion, does not in that respect differ from the other six sacraments, rather is it the sacrament par excellence. It is the first of the sacraments, not because at an point it breaks through the divine circle of sacramental significance, but because from within that great circle it rises to the Throne of God. Saint Thomas says “The Eucharist is the perfect sacrament of the Lord’s passion inasmuch as it contains the very Christ Himself who suffered.

We distinguish in the Eucharist between the sacrifice and the communion; we even speak of the faithful who receive Holy Communion, as “receiving the sacrament,” thus introducing into theological language a workable distinction between the Eucharist as sacrifice and the Eucharist as sacrament.

Three concepts belonging to the general theory of sacraments in the theology of Saint Thomas, more than any others, have made it possible for him to keep the Eucharist entirely within the sacramental circle.

The first, so prolific in its consequences, is the representative signification in every sacrament of a past, a present, and a future; the past being the death of Christ on the cross, the present being the very thing which the external symbol signifies, the future being the union with Christ in glory.

The second concept, belonging to the sacraments in general, and as fertile, is this; that the sacrament is not only man's healing but also God's glorification, i.e., the divine cult. It will be readily perceived that the Eucharistic sacrifice which is radically a representative sacrifice of a past immolation, and which is essentially a supreme act of worship, moves easily within such broad views concerning sacraments in general.

The third idea, so dear to Saint Thomas, that the sacrament actually contains what it signifies; that is not merely an external symbol, but a true carrier of spiritual realities. This notion of containing makes it possible for Saint Thomas to speak of the immolated Christ as being contained in the sacrament. The sacrament is called victim (hostia) because it contains Christ Himself, who is the victim of salvation.

## **Chapter 8**

### **Sacramental Harmony**

Saint Thomas calls the Eucharist the most powerful of all the sacraments. He sees in the Eucharist a threefold reason for the supremacy of the Eucharist. In it Christ is contained substantially, while in the other sacraments there is a certain instrumental power derived from Christ. Again, all other sacraments prepare men for the Eucharist and find in it their consummation. Thirdly, Catholic practice makes the other sacraments end in the celebration of the Eucharist.



Saint Thomas differentiates between the Eucharist and the other sacrament as follows:

“A sacrament is so called because it contains something sacred. Now a thing may be sacred in two ways, either absolutely, or with reference to something else. The difference between the Eucharist and the other sacraments which have a matter known to the senses is this, that the Eucharist contains something sacred absolutely, namely Christ Himself; but the water of Baptism contains something sacred with regard to something else, that is to say, it contains the power of sanctifying; and the same thing may be said of the chrism and of the other sacramental things. Consequently, the sacrament of the Eucharist is fully accomplished (perfected) in the very consecration of the matter, while the other sacraments are fully accomplished in the application of the matter to the man to be sanctified.”

## Chapter 9

### The Sacramental Idiom of Saint Thomas

The Eucharistic sacrifice is entirely subsumed under the concept of the Eucharistic sacrament—nay, more the Eucharistic sacrament is said by him to have its main expression and celebration in the consecration; which consecration, again, according to him, is the direct and complete sacramental representation of Christ's passion, and as such, its sacrifice.

Saint Thomas will say that the sacrament is a sacrifice; that the sacrament is celebrated at Mass; that to receive the sacrament in communion is a natural outcome of the sacrament; that the sacrament and sacrifice (sacrament when received, sacrifice when it is offered up). When Saint Thomas says that the sacrament is at the same time sacrament and sacrifice he is far from that modern dichotomy which splits the Eucharist into two separate realities; his distinction implies the containing of two things in one—nay, even the containing of a minor thing in a greater thing; the sacrifice is the greater thing which contains the minor thing, the participation.

Saint Thomas states that the celebration of mass is a sacramental act, and that, in a cherished phrase of his, the Eucharist is celebrated in the consecration more truly than in communion: “The sacrament is accomplished in the consecration of the matter; the use of the sacrament by the faithful does not of necessity belong to the sacrament, but is something following upon the sacrament.”

So the Eucharist is fully sacrament the moment it is consecrated. It fulfills its mission then, because then the sacrament-sacrifice is accomplished. The sacrament has been completed, has shed its light heavenwards and earthwards, before the faithful eat it, because the sacrifice has been performed once more.

## **Chapter 10**

### **The Sacramental View of the Sacrifice of the Mass: Its Negative Aspect**

In believing the divine sacrifice of the Mass to be a sacrament, they (Catholic people) must envisage what takes place on the altar in a way which creates a quite unique mentality. They are asked to distinguish two things: first, that on the altar, at a given moment, there is offered up the perfect sacrifice whose elements are absolutely divine, being, in fact the Body and Blood of Christ. But they are not to give to that sacrifice a meaning which is in any way merely natural, as if it were a sacrifice in the sense in which other sacrifices have been offered here on earth, as if that element of destruction were present which has been the common property of all natural sacrifices.

In other words, the principle that in the Mass our sacrifice is a sacrament implies two things, both equally directly: first, that there is a real sacrifice; second, that it is a sacrifice of a kind unknown to human experience.

It is of utmost importance, in order to safeguard the sacramentality of the sacrifice of the Mass, to eliminate from it all such things as would make it into a natural sacrifice, a human act, with human sensations and circumstances. It must be a thing in which the ordinary

laws of nature have no part, otherwise it would be, not a sacrament, but a natural event. In order to remain orthodox it is just as necessary to preserve in our minds the sacramentality of the sacrifice of the Mass as the real presence of the divine Victim. This attitude I call the negative aspect in the sacramental concept of the sacrifice of the Mass.

A natural sacrifice is essentially a thing of human observation and experience. Now the Eucharistic sacrifice is the very opposite; no human experience will tell us the nature of that sacrifice; such a sacrifice is not meant to come under human observation. The sacrifice which is a sacrament belongs to an order of things which could never be known to us except through faith. It is commonly called the mystical sacrifice, or the unbloody sacrifice.

We Catholics have that great freedom of mind through our faith in the reality of the Eucharistic sacrifice, we know that through this faith we move in a world which is entirely beyond human experience; we are true mystics, because we hold an infinite reality and yet hold it

without any human factors; it is truly the mystery of faith.

Christ's natural sacrifice and Christ's Eucharistic sacrifice stand to each other in a relationship which is truly unique in the whole realm of revealed truth; one represents the other, but does not complete the other. It does not belong to the nature of the sacrament-sacrifice to supplement, or even to complement, the spheres of natural modes of being; one could never, to use a colloquial phrase, stand in the way of the other. Such confusion could only arise in the minds of men unable to see what the sacrament really means.

## **Chapter 12**

### **The Essence of the Eucharistic Sacrifice**

The essence, then, of the sacrifice of the Mass ought to be completely stated before we touch Christ in the personal aspect; that is to say, the Eucharistic sacrifice is not directly a mystery of Christ's Person, it is primarily a mystery of Christ's Body and Blood. Christ's Body is offered up, Christ's Blood is offered up; these are the

inward kernel of the external sign in the sacrificial rite; and beyond these—the Body and the Blood—the sacrament, as sacrament, does not go.

When we offer up the great sacrifice we say that we are re-enacting Christ's death sacramentally. Now Christ's death is the separation of His Body and Blood; we do neither more nor less when we sacrifice at the altar. We do not enter directly into the mystery of Christ's Person; we enter into the mystery of His Body and Blood.

In the sacrifice of the Mass we have the separation of Christ's Body and Blood brought about, not by a fiat of God's omnipotence irrespective of any precedent or human conditions, but as a prolongation of the whole commemorative rite which historically, and as an unbroken chain of remembrance, is linked up with the dead Christ on the Cross.

But let us constantly remember that in the sacrament we are not dealing with the natural life of Christ; we are dealing with His representative life. The Eucharistic Body and Blood represent Christ's natural Body and Blood. The Protestant would go only so far as to say the Eucharistic bread and wine represent Christ's Body and Blood; the

Catholic goes beyond that and says that Christ's Body under the appearance of bread and Christ's Blood under the appearance of wine represent His natural Body and Blood as they were on Calvary.

## **Chapter 13**

### **The Eucharistic Representation, Application, and Immolation**

In the Eucharistic mystery Body and Blood exist separately—through a sacramental separation completely sufficient for the purpose – though the natural person of Christ be whole and entire.

Christ, who gave His Body and Blood to the Apostles at the Last Supper, was whole and entire at the head of the festive board. The Christ whose Body and Blood is on the Catholic altar is whole and entire in heaven. But the Eucharistic Body and Blood are representations of Christ



in the state in which He was not whole and entire; when He was broken on the Cross at His death.

If we were to say that at the sacrifice of the Mass Christ comes down from heaven and is sacrificed again, we should be expressing the mystery of the Eucharist in a totally wrong way.

The Eucharistic sacrifice, then, is essentially representative; it puts on the altar the Christ of Calvary, the same that Mary beheld as she gazed at the Body of her dead Son hanging on the Cross. We have already said that each one of the seven sacraments is representative of the passion of Christ in its own way; but the Eucharist represents it in a most realistic fashion, because it is what Christ was at one time, Body and Blood. When Christ was Body and Blood only, He was the perfect sacrifice; and the Eucharist is a perfect sacrifice because it again makes present—such is the literal meaning of representation—all there was on this earth of Christ when His Soul had been given up to the Father.

The Eucharistic sacrifice is the divine means whereby the individual believer comes into contact with the sacrifice of the Cross.

So it can be said that in the Eucharistic sacrifice Christ is truly immolated, because the immolation of Christ on Calvary is brought home to us in such a realistic manner.

The one great truth that illumines the Eucharistic doctrine with a light as clear as that of the rising sun is that one phase of the career of the Son of God on earth is kept perpetually present among us with an exactness of reproduction that is truly astonishing. After His death, and before His Resurrection, Christ was truly on this earth; but in what state! His Body was lifeless and bloodless, His Blood was poured out, and the earth drank it as it had drunk the blood of Abel; yet in this broken condition the Person of Christ remained, for the death of Christ was not as the death of Abel. Hypostatic Union survived that great dissolution—that is to say, the divine

Person of the Word remained united as before, both with the Body and Blood of Christ; the Person of Christ as Person remained entire, though His human nature had been broken; so that it may be said in all exactness of theological language, that the Body and Blood on Calvary or in the sepulcher were Christ, on account of the divine Person hypostatically united to them. The Son of God never ceased to be a complete Person, even in death, a thing which is not to be admitted of the human dead, who cease to be persons in the real sense of the word.

## **Chapter 14**

### **The Oneness of the Christian Sacrifice**

The sacrifice of the Christian altar and the Sacrifice of Calvary are one and the same. At the same time the Church maintains that the Mass is a sacrifice in the true sense of the word, an act which is new every day, though the sacrifice be not new.

But let the sacrifice be a sacrament in the full sense of the word, then it cannot be a new sacrifice, but it must

be the representation, pure and simple, of the historic or natural sacrifice.

It is the genius and very nature of the Christian sacrament to be an act which may be repeated indefinitely, though the content, or, if you like, the object of the act, be immutable. This is the representative role of the Christian sacrament. Such a thing cannot happen anywhere outside the sacramental sphere.

A sacrament is not an act in the drama, however great that drama may be; a sacrament is essentially the representation of the whole drama. The historic drama must be complete before the sacraments are possible. Sacraments are the monuments of the finished thing, not the introductory scenes of the last acts of some great historic deed.

## **Chapter 15**

## **Saint Thomas and the Council of Trent on the Oneness of the Christian Sacrifice**

The Eucharist is a sacrifice and is one and the same sacrifice with that of the Cross.

Saint Thomas states, “As the celebration of this sacrament is the representative image of the passion of Christ, so is the altar representative of the Cross itself on which Christ was immolated in His own nature.”

The objector says that in the immolation of Christ the priest and the victim are the same; but in the celebration of this sacrament the priest and the victim are not the same; therefore the celebration of the sacrament could never be an immolation of Christ. Now for the answer. “In the same line of thought the priest also is the image of Christ, in whose Person and by whose power he pronounces the words of consecration.....and so in that way the priest and the victim are the same.”

The priest represents Christ; the Eucharistic elements represent Christ's Body and Blood. The Christian priesthood is as truly representative of Christ's priesthood as the Eucharistic Body is representative of Christ's natural Body. The Christian priesthood is as truly a sacrament as the Christian sacrifice is a sacrament.

The sacrifice which is offered daily in the Church is not something different from the sacrifice which Christ Himself offered, but it is its memory.

## **Chapter 17**

### **Transubstantiation**

Transubstantiation, then, is not so much the sacrament, as the divinely revealed explanation of the truth of the sacrament. Transubstantiation is not the Eucharistic sacrifice, but it is the hidden power that makes the sacrifice a reality and not a mere symbol.

We do not bring Christ down from heaven, we do not raise Him up from the depths, through the sacramental signification; He is in our hands and in our mouths before we know we are.

Transubstantiation is the power of Christ to change bread into His Body and wine into His Blood.

As already insinuated, the difference between the Eucharist and the other sacraments is not one of kind, but one of degree. They are all of them powers of changing. In the other sacraments the change is in the soul of men, in this sacrament the change is in the very elements, bread and wine.

## **Chapter 18**

### **“Difficulties”**

This sacrament differs from the other sacraments in two ways: Firstly, because this sacrament is completed in the

consecration of the matter, while the other sacraments are perfected in the use of the matter.

The receiving of the Eucharist by the faithful is, of course, an additional sacramental circumstance. Protestantism has located the Eucharistic change in the soul only, when Christ is received by faith; Catholicism, with a deeper insight into spiritual realities, places the Eucharistic change, before all things and above all things, in the Eucharistic elements.

In the Eucharist we have the Body of Christ and the Blood of Christ, but with a mode of being entirely different from that mode of being in which Christ was at the Last Supper, in which He is now in heaven.

This duality in the mode of being—the natural mode and the sacramental mode—belongs to the heart of the mystery. We are really coming back here to the guiding thought of this whole book, the sacramental state.



For more than one believer, without being conscious of it, the Eucharistic Presence is nothing else than a natural presence under a thin disguise. Such, of course, is not the Catholic dogma. Sacraments, as has been said before, belong to a sphere of reality which has nothing in common with the natural plane of reality.

## **Chapter 19**

### **Concomitance**

Concomitance signifies the act of walking along with someone as a companion,

The Eucharistic Body and Blood of Christ are accompanied; they are not alone, they come as it were escorted by friends.

The sacrament of the Eucharist has a concomitance, a cortege of splendors. The Body and Blood of Christ in heaven; therefore on the altar they are surrounded by all that surrounds them in the Person of Christ in heaven.

Through concomitance then the whole glorious Christ is in the Eucharist. This is Catholic faith; St. Thomas never doubts it for a moment.

It is absolutely necessary to confess according to Catholic faith that the whole Christ is in this sacrament. We must know however that something of Christ is in this sacrament in either of the following ways. In one way through the power of the sacrament; in another way through natural concomitance.

The Council of Trent again employs Thomistic language, making perfectly clear the difference between sacramental power and concomitance. It calls the latter “that natural connection and concomitance through which the parts of the Lord Christ, who is risen, already from the dead, who dies no more, are linked together.”

Eucharistic phraseology is almost exclusively what we might call sacramental, all through the centuries; it is only recently that it has become predominantly personal,

in the sense of the Eucharist being spoken of as Christ Himself.

Let us remember that, while the whole Christ is in this sacrament—though not in virtue of the sacrament—He is there not in a natural mode of being, but in an entirely new mode of being, the sacramental mode.

Which makes it imperative on us to speak of the Person of Christ in the Eucharist as being the sacramental Christ.

## **Chapter 20**

### **Man's Share in the Eucharistic Sacrifice**

The Eucharist is essentially a gift to the Church, not only of Christ but of the sacrifice of Christ; so that the Church herself has her own sacrifice, nay, every Christian has his own sacrifice.

The full Christian religion is this, that the very sacrifice is put into our hands, so that we too, have a sacrifice.

The Church is one, says Saint Augustine in so many words, because it has one sacrifice, and that one sacrifice being like the sacrifice of Melchizedek in bread and wine, is truly the sacrifice of Christ handed over bodily to the Church.

The Eucharistic sacrifice of the Church, for the Church's daily use; and by use we mean, above all things, the worship of God. The Eucharistic sacrifice is not, as was the sacrifice on the Cross, an offering for the whole world; but being a sacramental thing is for the Church, for every member of the Church, because it is offered up as the sacrifice of the Church, by the children of the Church.

We cannot give the Eucharistic sacrifice a scope wider than the Church, because it is the Church only that offers it, and she offers it as her own gift. The sacrifice of the Cross belongs to the whole world, but the Eucharistic sacrifice belongs to the Church only.

The whole object of the Eucharistic sacrifice is that the Church should have a clean oblation to offer up to God. If the Eucharistic sacrifice is a power in this world that affects even those who are not in the body of the Church, yet it is only through the visible Church that the power is exerted.

There is no phrase stamped more clearly on the face of Catholic theology than this, that the Eucharistic sacrifice is offered up always and everywhere in persona Christi. Christ must be looked upon as the One who offers the Eucharistic sacrifice as truly as He offered the Calvary sacrifice; this is the Catholic faith. In the great Christian sacrifice the Priest and the Victim are one and the same.

When Christ gave to the Church that sacrifice in which the Priest and the Victim are always one, He gave her at the same time a priesthood entirely commensurate with the divine offerings, so that she should have the joys of the priesthood as well as the benefits of the sacrifice.

A sacramental priesthood offers up a sacramental sacrifice.

In the Church's sacramental genius, she knows that her Mass is the living image, the living memory of the holiest thing that ever happened here on earth, the sacrifice of perfect sweetness on Calvary.

The Church considers that every Mass is a new and a complete sacrifice, because at every Mass a priest acts anew, and does what he did not do the day before. The Eucharistic sacrifice is not one continuous act performed by Christ in heaven; is so many different sacrifices, with a human mode of differentiation. In many Masses the offering of the sacrifice is multiplied, and therefore the effect of the sacrifice and of the Mass is multiplied.

What He did at the Last Supper His priests do forever, in His Name, in His power, in His Person; as the Council of Trent says—they do what He did. He was the first Priest of the Church, and all other priests are His sacramental

images. The priesthood which He exercised at the Last Supper as the Head of the Church goes on in the Church in her own priesthood, which is the sacramental continuation of the priesthood of the Last Supper, as the victim is the sacramental representation of the Calvary sacrifice.

This great provision of a sacrifice and of a priesthood which Christ made for His Church had, according to the Council, one great object, namely, “that His Priesthood should not come to an end through death.”