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1863

THE SACRIFICE OF THE MASS

AN HISTORICAL AND DOCTRINAL INQUIRY INTO
THE NATURE OF THE EUCHARISTIC SACRIFICE

BY
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✠ JOHN CAMERON,
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By one Sacrifice He hath perfected forever
them that are sanctified.—*Hebr.* 10 : 14.

Prefatory Note.

IF this little work shall serve in any measure, however slight, to clarify the traditional Catholic conception of the Holy Mass as being identically the same Sacrifice once offered in the Last Supper and on Calvary, it will not have been written in vain.

ST. ANDREWS,

ANTIGONISH, N.S.,

FEAST OF ST. FRANCES OF ROME,

1905.

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CHAPTER I.

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Immolari se dixit, non mori : non quia non moritur qui immolatur ; sed non omnis qui moritur immolatur. Ergo immolari est Deo mori. Ductum est enim verbum a sacrificio. Omne quod sacrificatur Deo occiditur. S. Augustinus *in Natali Apostolorum Petri et Pauli*, serm. 299, n. 3.

THE purpose of the present work is to discuss, and, as far as may be, determine the essential character of the Eucharistic Sacrifice. At the very outset of our inquiry it is needful to define precisely what is meant by sacrifice. We cannot have a true idea of what makes the Mass a sacrifice if we have not first a true idea of what sacrifice is. There is question here of sacrifice in the strict and proper sense, which may briefly be defined as the offering of a victim to God. This is

Pure &
Simple

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the elementary notion of sacrifice, and in setting it down we abstract from the end for which the victim is offered, as not coming within the scope of our inquiry. By a victim we mean, for the present, simply the thing that is offered. There can be no sacrifice without a victim, for there can be no offering. "Every high priest," says St. Paul, "is ordained to offer both gifts and sacrifices; wherefore it is necessary that this high priest also have something to offer."—Heb. 8, 3. The victim must be external and sensible. Sacrifice is an act of external worship, and the thing sacrificed must therefore be perceptible by the senses. Also, it must be meet for sacrifice, that is to say, such that it shall be acceptable to God. Under the Mosaic dispensation God Himself made choice of and set apart certain things to be offered in sacrifice to Him.

Now, given a victim meet for sacrifice, will the mere offering of it to God by a priest, without anything else, constitute a sacrifice? Does a thing that is in itself meet for sacrifice become a victim in the formal sense simply by being offered to God? Or, to put it in yet another way, is the

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offering by itself and alone, the formal constituent of sacrifice? Scripture answers this question emphatically in the negative. Not only is there a distinction made between gifts and sacrifices, both of which are said to be offered, but when God Himself laid down the law of sacrifice in the days of Moses and Aaron, He gave explicit directions that the thing offered should, in every case, be immolated. (Lev. 1, seq.) When the victim was an animal, it was slain, and its blood poured out or sprinkled, while at least part of the flesh was consumed by fire. When a meal-offering was made, part of it had, in like manner, to be consumed by fire. We conclude, then, that immolation, or the sacrificial destruction of the thing offered, is, by God's own institution, an essential element of sacrifice. The victim is not a victim in the formal sense, that is, in the sense in which the offering of it constitutes sacrifice, until it is immolated. Even among heathen peoples, who offered sacrifices to false gods, the essence of sacrifice was regarded as consisting in the immolation of a victim. †

It is the more needful to insist upon this point

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that there is a modern theory of sacrifice, of which Dr. Paul Schanz is in our day a leading exponent, which would eliminate the element of destruction, and make the notion of offering (*προσφορά*), not simply the generic, but the fundamental, notion of sacrifice. Wilhelm and Scannell, in their *Manual of Catholic Theology*, have served to popularize this theory in Britain and America. In the erudite and exhaustive treatise on the Eucharistic Sacrifice by the Rev. Alfred G. Mortimer, D. D., Rector of St. Mark's (Anglican), Philadelphia, which was published four years ago, the theory of Dr. Schanz is thus summed up : *

“The external form of sacrifice seems to demand some appropriate action done to the victim, or gift, by a lawful minister by which the gift is consecrated or handed over to God. This indeed is implied in the very word ‘sacrifice’ (*sacrum facere*), to make a thing sacred, to consecrate it by some action of an appropriate minister, whether he be priest or layman. Such action of old was generally accomplished by the outpour-

* *The Eucharistic Sacrifice* : Longmans, Green & Co., New York.

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ing or sprinkling of the blood or the libation of the drink-offering, or the consumption of the gift by burning. This, however, as we shall see later, did not necessarily imply that its destruction was essential to the idea of sacrifice, but was rather a means of handing it over to God and thus making it sacred." p. 33.

"The burning or outpouring of the gifts hands them over to God, and through their acceptance God admits the giver to communion with Him; for the essential character of the sacrificial gift is not its destruction, but its handing over and consecration to God. The outpouring of the libations and the killing of the animals are but the means for handing over the gift to God and bringing the giver into communion with Him. The killing necessarily precedes the burning. 'The victim is killed in order to be offered' (S. Gregory, in Ezek. i, 2, Hom. x, 19). In other words, the killing is preparatory to the sacrifice." p. 34.

The word "sacrifice," considering its derivation (*sacrum facere*), may properly be taken to mean the doing of a sacred thing, the performing of a

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sacred rite, rather than the making a thing sacred, or consecrating it. The question, however, is not etymological, but theological. Does the essence of sacrifice lie in the destruction of the thing offered, or in the ceremonial handing over and consecrating of it to God? The Scriptures do not seem to leave any room for doubt that it lies in the destruction or immolation. We have instances of a handing over and consecration of things to God, which was not sacrificial, and of a true and proper sacrifice in which there was no ceremonial offering and consecration of the victim. Aaron and his sons were made over and consecrated to God, with solemn and impressive ceremonial rites, but this handing over and consecration was no sacrifice (Cf. Ex. 29 and Levit. 8). On the other hand, the offering made of Isaac by his father was a true sacrifice, because, though Isaac was not immolated in act, he was in virtue of the obedience of his father, and by proxy. God took the will for the deed, and Himself provided a vicarious offering, for so it is written; "And Abraham went and took the ram, and offered him up for a burnt offering in the

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stead of his son.”—Gen. 22 : 13. Now the manner of the offering of Isaac was this : “Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.”—Ib. 22 : 9, 10. When he slew the animal instead, after having laid it upon the altar, the sacrifice was consummated, as a sacrifice, without anything more being done, though to make it a holocaust, or whole burnt offering, the fire had to be kindled and the victim consumed.* But how are we to know, it will be asked, that the sacrifice was consummated as a sacrifice by the slaying of the victim? We can infer it from the fact this was so in the case of the great Sacrifice of the New Law, of which all the sacrifices of the Old Law were adumbrations. The Sacrifice of Calvary was consummated by the death of the Divine Victim who hung upon the Cross. In token of this, Our Lord, as St. John tells us, said,

* Cf. Ex. 10 : 21, and 18 : 12, where the victim as slain is spoken of as a sacrifice (in Hebrew, “zabach”), and contrasted with “ôlah” (the whole-burnt offering”).

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“It is consummated, and bowing His head gave up the ghost.”—19 : 30. There was no ceremonial sprinkling of the Victim’s blood on Calvary : it trickled slowly to the ground from the pierced hands and feet. There was no consuming of the Victim’s flesh by fire, save in a mystical sense ; for the love greater than which no man hath was as a fire which consumed the Divine Victim. Yet a true sacrifice was offered there, nay, in a high sense, the only true sacrifice, for all the sacrifices that preceded were but the shadows which that Divine Event cast before. Interpreting, then, the Old Testament by the New, which reveals the truth clear of symbol and shadow, we infer that the pouring or sprinkling of the victim’s blood, in the old dispensation, was but the ceremonial offering of the sacrifice, not, strictly speaking, the sacrifice itself. The same may be said of the consuming of the victim’s flesh by fire, which, besides its symbolic meaning, figured the coming Sacrifice in respect of the love that inspired it.

It may be urged that, at least in the case of the meal-offering, the burning of “the memorial there-

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of upon the altar" (Lev. 2 : 2), was the true and only sacrificial act. Granted; but this, instead of lending support to the theory that would eliminate from sacrifice the element of destruction, only makes against it. For the sacrifice, in this case, consisted in the very thing which that theory would eliminate. Nor does it avail to say that destruction was only the means of handing the victim over to God, since it was the only means. You cannot eliminate that which is the necessary means to an end, if you would obtain the end.*

* There was but one act of destruction in the case of the meal-offering, and this was the burning of "the memorial" thereof upon the altar. The ceremonial offering coincided with the sacrificial destruction of the thing offered. In the case of an animal-victim, on the other hand, there was more than one act of destruction. There was first the slaying of the animal, and then the burning of its flesh, in whole or in part, together with the outpouring or sprinkling of its blood. There are several reasons, however, which point to the slaying as the essentially sacrificial act. (1) The slaying was the primary act, and the mere fact of its being directed to the worship of God invested it with a sacrificial character. (2) The real victim of the sacrifice was the whole animal: therefore the great and essentially sacrificial act was the destruction of the animal as a whole,

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It should be noted, moreover, that the meal-offering was but a substitute for the offering of an animal, which seems to have been the victim of God's own choice from the beginning of the world. Abel's sacrifice of the firstlings of his flock was acceptable to God, while Cain's, from the fruits of the earth, was not (Gen. 4: 4). When Noah stepped out of the ark and erected an altar to the Lord, it was the "clean beast" and the "clean fowl" that he offered in sacrifice thereon (Gen.

not the destruction of its flesh or blood. (3) A fundamental principle of sacrifice is that what is best and noblest should be offered to God; and what is best and noblest in an animal is its life. (4) With one victim we can have but one sacrifice. Now, if the burning of the victim's flesh and the pouring out of its blood were to be regarded as sacrificial acts of destruction, coördinate with the slaying we should have three sacrifices instead of one. It follows that these acts were subordinate and complementary, not essential. (5) There is a final consideration which would by itself prove our contention. The essentially sacrificial act of destruction in the one great and Eternal Sacrifice was the slaying of the Victim on Calvary. The voluntary death of Christ on the Cross accomplished the Sacrifice. The consuming of His Flesh in the fires of the Passion was figurative, not real; nor was there any ceremonial outpouring, or sprinkling, or offering of His Blood on Calvary.

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8: 20). The victim of Abraham's sacrifice, as we have seen, was an animal; so was the victim of the sacrifice offered by Moses and his people in the land of Egypt (Exod. 12): so was the victim in the principal sacrifices offered by Aaron and his sons (Lev. 1: 8): so was the victim offered in the tabernacle from that time onward, and afterwards in the Temple at Jerusalem, until the coming of the Lamb who taketh away the sins of the world. "And the Lord called unto Moses, and spake unto him out of the tabernacle saying, Speak unto the children of Israel and say unto them, When any man of you offereth an oblation to the Lord, ye shall offer your oblation of the cattle, even of the herd and of the flock."—Lev. 1: 1, 2. From the fifth chapter of Leviticus we gather that the meal-offering was a concession to poverty in favor of those who were unable to furnish an animal for the sacrifice: "But if his means suffice not for two turtle-doves, or two young pigeons, then he shall bring his oblation for that wherein he hath sinned, the tenth part of an ephah of fine flour."—Ib. v. 11.

The choice of an animal as the victim in the

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sacrifices of the olden time was not without its symbolic and figurative meaning. God accepted the life of the animal as an offering instead of the life of the transgressor, and this in view of the Life that was to be laid down in the after time. "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement; for it is the blood that maketh atonement by reason of the life."—Lev. 17: 11. Once the life-blood of the victim therefore, ebbed away, atonement was made, and a sacrifice in the true and proper sense was offered. That which was over and above belonged not so much to the essence as to the completeness of the sacrifice in its symbolic and ceremonial aspect. The killing was itself the sacrificial action which found its fitting complement in the ceremonial offering of the victim through the outpouring of its blood and the consuming of its flesh by fire.

As the life of the flesh is in the blood, and life becomes extinct when the blood is drained away, it follows that the typical sacrifice of the Old Law consisted in the taking of the victim's life

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by the shedding of its blood. And in this it must needs have consisted to correspond with its great Antitype in the New Law. "Greater love hath no man than this, that he lay down his life for his friend." Such is Our Lord's own conception of the Sacrifice that He offered: it was the laying down of His life for us. Such, too, is the Apostle's conception of that sacrifice: "Nor yet that he should offer himself often, . . . else must he have often suffered since the foundation of the world."—Heb. 9: 25, 26.

Sacrifice is symbolic of what is due from man to God. There does not appear to be any reason in the nature of things why the mere offering, or the consecration and handing over of a gift to God, without the physical destruction of it, should not serve the purpose of this symbolism, though reasons of congruity will suggest themselves. In any case, the essential character of the symbol is not determined by the law of nature. It is the positive divine law that has determined it. And if it be asked why the symbol expresses itself in the physical destruction of the thing offered, the New Testament, faithful interpreter of the Old,

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will furnish, for our present purpose, an adequate answer. "These things happened to them in figure." The Lamb was slain in type "from the foundation of the world." The physical destruction of the victim which served but as the shadow of the good things to come was essential, because the physical destruction of the true Victim was from eternity foreordained. This appears to be the supreme reason why physical destruction is an essential element of sacrifice. It also explains why, of all the victims offered in the olden time, the animal-victim was pre-eminently acceptable to God. The shedding of its blood fitly symbolized the shedding of that Blood which alone cleanses the conscience from dead works that we may serve the living God. (

The advocates of the theory above referred to appeal in support of it, to the sacrificial terms used in Latin, Greek, and Hebrew.* It is deemed significant that, of the many terms employed, there is only one the primary idea of which is "slaughter." The question, however, is not one of words, but of facts and ordinances. It is a

* See Dr. Mortimer, *op. cit.*, Appendix A.

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fact, a hundred times made plain in the Old Testament and attested by the Blood of the Victim in the New, that physical destruction is, by the express will of God Himself, an essential element of sacrifice. Words, or names, are but the counters of ideas; they set a thing before us under one or other aspect of it; they do but throw out hints, while facts speak plainly. Of the terms commonly employed in the Old Testament in reference to sacrifice, two are generic ("minchah," from an obsolete root signifying "to give" or "to offer," and "korban," which corresponds in sense to our "oblation"); one is specific, ("zebach," from a root that signifies "to slaughter animals,"); and four are not only specific but distinctive ("ôlah," from a root signifying "to ascend," for the whole of the burnt offering ascended in smoke to God; "shelem"—"to be in health," used to denote the peace offering or thanksgiving; "chat-tath"—"a going astray," and "asham," from a root which means "to be guilty," the names given to the various sin-offerings of the Jews). But whether the scriptural term employed be generic or specific, the thing denoted by it, that

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is, the sacrifice, in every case involved, not only the offering, but the immolation of a victim.

Against the received notion of sacrifice as involving necessarily the destruction of the thing offered, it is urged that the victim in the Jewish sacrifices was not unfrequently killed by the person offering it, and not by the priest.* If this objection had any weight, it would prove too much—and therefore proves nothing. It would prove that no true sacrifice was offered on Calvary. For, as has been already observed, there was no ceremonial offering of the Victim's blood on Calvary, and no consuming of the Victim's flesh by fire. These rites of the Mosaic Law, in which those who urge the objection place the whole essence of sacrifice, were conspicuous by their absence on Golgotha. With a gibbet for His altar, rude soldiers to fasten Him thereon, gibes and derision instead of prayer and ritual consecration, the great High Priest of the New Law offered the Sacrifice of our Ransom. It needs not, then, that the priest who offers the sacrifice should himself slay the victim. The

* *A Manual of Theology*, part ii., bk. 7, c. 5. n. 267.

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one thing needful is that the victim be slain by the will of the priest, as the Victim was slain on Calvary—*oblatus est quia ipse voluit.*

It may still be urged that the killing is necessary, indeed, but only as preparatory to the sacrifice. Is not this what St. Gregory means when he says (*in Ezech. hom. 10. n. 19*), "The victim is slain that it may be offered"? Take a sentence out of its context, and it will mean almost anything you like. The context, including the sentence cited above, runs thus: "These, as has been said, chastise their bodies, in accordance with the words of the Apostle; *that you may present your bodies a living victim* (Rom. 12: 1). [A living victim may seem a contradiction in terms], for the victim is slain that it may be offered. But the man who is chastened for the Lord is a living victim. He is said to be a victim and yet said to be alive, because while his virtues live, his vices are slain. He is a victim, in sooth, in that he is dead to the vices of this world, but alive, in that he does all the good he can." The words, with their immediate context, run in the Latin original, "*hostiam viventem. Hostia*

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quippe occiditur ut offeratur. Sed hostia vivens est corpus pro Domino afflictum." The particle "quippe" appears to be used here in an elliptical sense, like the Greek *γάρ*, some such words as we have supplied being understood. St. Gregory is speaking of sacrifice in the moral sense, and his allusion to sacrifice in the strict sense is purely incidental. The words of the Apostle, "a living victim," arrest his attention because of the paradox they involve, and he proceeds to comment upon them: "A living victim. How can this be, seeing that the victim is slain in order that it may be a sacrifice? The explanation is that a man may be slain and yet be alive—slain as to his vices, alive by reason of his virtues. And in so far forth as he is slain, in so far forth as he is dead to the things of this world for the honor of the Lord, he is a victim in the moral sense." According to St. Gregory, then, the thing offered becomes a victim and constitutes a sacrifice when slain unto the Lord. "Quod et hostia dicitur, . . . quia, . . . est a vitiis occisum, . . . quia jam huic mundo est a pravis actibus mortuum." The slaying, the death, the

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destruction is, in his eyes, the formal constituent of sacrifice. He does not say that the thing offered is a victim because it is offered, but because it is slain, for sacrifice is the offering to God of a victim that is slain. It is slain that it may be offered to God—of a surety, else the slaying would not be sacrificial. But the fact that it is slain to this end makes the very act of slaying an offering as well. Any subsequent offering is a matter of ceremonial observance in compliance with the formalities required by law or custom.

The Levitical Law distinguishes a twofold offering of the victim, one before, the other after, the slaying. The victim was first handed over and consecrated to God "at the door of the tabernacle" (Lev. 1: 3), that is, before the high-altar, and the second time when the priest poured out the blood and consumed the flesh with fire. Both the one and the other were ceremonial, and served but to express outwardly what was implied in the immolation of the victim. The one offering essential to the being of the sacrifice was the internal act of the priest which directed the slaying of the victim to the worship of God.

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Without this act the thing done would be the killing of an animal merely ; by virtue of it, it was the immolation of a victim to God, that is to say, a sacrifice in the strict and proper sense of the word. Once more we look for the proof of this to what happened on Calvary. By the act of His own will our Lord offered His life on Calvary to the Father for us, and so turned what else had been Deicide pure and simple into the Sacrifice of our Ransom.

CHAPTER II.

HISTORY OF THE SACRIFICIAL IDEA IN THE MASS.

IN his learned brochure on this subject,* Dr. Vacant marks out three periods for separate treatment: the first, or patristic period, from the sub-apostolic age till the time of St. Gregory the Great; the second, from the time of St. Gregory to that of St. Thomas of Aquin; the third, from the time of St. Thomas down to our own. Dr. Mortimer, in the work already referred to, follows the same division. A careful survey of the whole field has satisfied the present writer that the question did not enter upon a distinctly new phase till the rise of Protestantism in the sixteenth century. Up till then, indeed, it had not even been mooted. If the theologians of the Middle Age touch upon it at all, it is only inciden-

* *Histoire de la Conception du Sacrifice de la Messe dans l'Eglise Latine*, Paris, 1896.

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tally. To them not less than to the Fathers, the Mass is but the offering, day by day, under the sacramental veil, of the Victim once for all immolated on the altar of the Cross. We may thus distinguish two well-defined periods in the history of the sacrificial idea in the Mass; one marked by simple faith in the identity of the Sacrifice of the Mass with the Sacrifice of the Cross, the other by theological speculation, wide divergence of opinion, great uncertainty, and, it must be added, great confusion. The former extends from the first century to the sixteenth, the latter from that time to the present.

I.

The distinct affirmation by the Fathers of the sacrificial character of the Holy Eucharist, has not associated with it any explanation of the way in which the Eucharist is a sacrifice. It is impossible to compile from patristic sources a clearly cut and sharply defined theory about it.*

* *The Holy Eucharist; an Historical Inquiry.* (The Church Quarterly Review, July, 1901—p. 359.

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What is here said is true also of scholastic sources, and for the same reason, as we have intimated above. With medieval theologians as with the Fathers, faith in the Mass made theory about it uncalled for. Their mental attitude on the question is set before us in the following words of a distinguished theologian of the seventeenth century: "If it be established that the Sacrifice of the Eucharist is the same as that of the Cross, it will be proved by the same means that in the Eucharist a true sacrifice is offered (for no one ever questioned the Sacrifice of the Cross)." * This is precisely the point of view of the Fathers and of the Doctors of the Middle Age, only they do not at all concern themselves to establish the sameness of the two sacrifices—which are two in name and outwardly, but one inwardly and in reality. They assume this as a first principle in all they say on the subject, as a point of faith revealed by God and taught by His Church. The Sacrifice of the New Law is one, whereof the Victim was once for all really immolated on Calvary, and is ever

* Thomassin, *De Incarnatione Verbi*, 1. 10, c. 17.

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since really offered, under the forms of bread and wine, in the Holy Eucharist—such is the belief handed down in the Catholic Church from the time of the Apostles, a belief which has survived the theories of post-Reformation theology, greatly as they have tended to confuse and obscure it. A cloud of witnesses, in the first fifteen centuries, rise up to attest this, as many witnesses indeed as there are writers on the subject. Enough for our purpose to cite the clearest and most weighty among them.

To St. Ignatius Martyr, the disciple of St. John, the Eucharist is, “the Flesh of our Saviour Jesus Christ, which suffered for our sins.”* The same thought is expressed in a striking way by St. Cyprian. “For the Passion of the Lord,” he declares, “is the sacrifice that we offer.” † “Having obtained eternal redemption,” writes St. Ephrem, “Thou dost daily renew Thy Sacrifice on the altar.” ‡ St. Cyril of Jerusalem calls the Eucharistic Sacrifice, “the bloodless service upon that Sacrifice of Propitiation,” § i. e. the Sacrifice

* *Ad. Smyrn.* 7.

‡ *Opera Omnia*, tom. 3, p. 555.

† Ep. 63, n. 17.

§ Catech. 23.

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of the Cross. St. Macarius calls it the "Divine Mystery itself of the Body and Blood of Christ,"* and St. Gregory of Nyssa says that "Christ offers Himself as a Sacrifice in a hidden kind of Sacrifice [the Eucharist] which can not be seen of men."† St. Ambrose sees in the Eucharist "that saving Sacrifice whereby the sins of the world are blotted out," ‡ and conceives of it as the offering of the Body of Christ "since, though Christ is not now seen to offer, yet Himself is offered on earth, . . . yea, Himself is plainly seen to offer in us, whose word sanctifies the sacrifice that is offered."§ "Let us reverence, then," says St. Chrysostom, "let us reverence the table of which we all partake, the Christ who has been slain for us, the Sacrifice that is laid upon it."|| Elsewhere he appeals in proof of the sacrifice to the fact that he who was slain for us is offered on the altar. "Consider attentively," he says, "the proof of this sacrifice: Christ lies slain. And wherefore was He slain? To establish peace in

* *De Charitate*, n. 29. † *In Christi Resurr.* 1. 9.

‡ *Echort. Virginit.* c. 14. n. 94. § *In Ps.* 38, n. 25.

|| *In Rom.* hom. 8, n. 6.

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heaven and on earth.”* Such, too, is St. Augustine’s conception of the Eucharistic Sacrifice: it is the offering of Christ’s Body once slain on the Cross. “For this Sacrifice succeeded all those sacrifices of the Old Testament, which were immolated as a shadow of that which was to come, . . . because for all those sacrifices and oblations His Body is offered, and is ministered to the communicants.”† He regards it as being simply identical with the Sacrifice of the Cross, declaring, in his *Confessions*, that “the Sacrifice of our Ransom was offered up” for the soul of his mother Monica.‡ “If, then, the priesthood of the Old Law has come to an end,” are the words of Theodoretus, “and a Priest after the order of Melchisedech has offered sacrifice, and rendered other sacrifices needless, why do the priests of the New Law perform the Mystery? But any one who is versed in divine things knows that we offer not another sacrifice, but celebrate the memory of that one and salutary oblation. For so our Lord has given us commandment: This do for a com-

* *Hom. de Prodit. Judae*, n. 9.

† *De Civit. Dei*, 1. 17, c. 20, n. 2. ‡ 1. 9, c. 12, n. 32.

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memoration of me.”* In like manner St. Leo the Great proclaims the absolute oneness of the Sacrifice of the New Law: “Now also the various carnal sacrifices having come to an end, the one oblation of Thy Body and Blood takes the place of every different kind of victim; for thou art the true Lamb of God that taketh away the sins of the world (Is. 1: 29): and thou dost so accomplish in Thyself all the mysteries that, as there is one Sacrifice instead of every victim, there may be one Kingdom out of every nation.”† “From this, then, let us consider what kind of a sacrifice in our behalf this is,” says another Pope who bears the title of Great,” which for our salvation ever represents the Passion of the Only Begotten Son.”‡ “For, in a unique way,” he says, “does this Victim, which renews for us in mystery the death of the Only Begotten save the soul from eternal death.” §

From the time of Pope Gregory the Great, in other words, from the beginning of the seventh century, till the close of the fifteenth, the concep-

* *Super Ep. ad Hebr.* c. 8. † Serm. 59, c. 7.
‡ S. Gregory I, *Dialog iv.* 58. § *Ib.*

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tion of the Eucharistic Sacrifice remained unchanged. It was still based on faith, not on theory; affirmation, not speculation, lay back of it. It is true that the writers of this period put stress more especially on the effects of the Sacrifice, or, as Dr. Vacant says, conceive of it by its effects. This, however, they do, not by way of showing that the Mass is a sacrifice, but by way of setting forth its identity with the Sacrifice of the Cross. Thus, in the twelfth century, Alger the Scholastic, declares that, because on the altar and on the cross we find the same Body of Jesus Christ and the same effect wrought, to wit, our salvation, and because there is for us but one salvation: therefore, on the altar and on the cross the sacrifice is one and the same.* Here we have the keynote of the teaching that prevailed throughout the early and later Middle Age. In this, indeed, as in the earlier time, the Eucharist is spoken of as the "memorial" or the "image" of our Lord's Passion; but its essential note as a true sacrifice is ever regarded as lying, not in its

* *De Sacram. Corp. et Sang. Dom.* 1. 1 c. 16 (Migne P. L. t. 180, p. 786)

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being a commemoration or representation of the Sacrifice of Calvary, but in its being one and the same with it. Enough to give a few citations in point from some of the most distinguished writers of the time :

Because, therefore, our Redeemer to this day carries on, in the commemoration of His Passion, all that which He once wrought in His Passion, I consider this to be the main reason why we ever renew the memory of His sacred death by immolating daily His Most Holy Body and Blood on the altar.—S. Paschasius Radbertus.*

If our daily sacrifice were other than that once offered in Christ, it would not be true but superfluous.—Alger the Scholastic.†

It is not that a different sacrifice is offered now from that which then was offered, but that whereof it is said, *Christ was offered once* (Hebr. 9 : 28), He left to His Church evermore to be offered up.—Peter the Venerable.‡

On the Cross Christ died once, and there was He offered in Himself ; in the Mystery He is offered daily, because in the Mystery there is a commemoration of that which was done once. Hence it is gathered that what is done on the altar is and

* *Lib. de Corp. et Sang. Dom. c. 9., n. 2.* † *loc. cit.*

‡ *Tract. contr. Petrobus.* (Migne. P. L., tom. 189, p. 798).

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is called a sacrifice, and that Christ has been offered once and is offered daily, but in one way at that time, in another way now,—The Master of the Sentences (Peter Lombard).*

Our sacrifice, is not merely a representation, but a true immolation, that is, the offering by the hands of the priests of that which has been immolated (*rei immolatae oblatio*). Hence it includes two things, a Victim slain and the offering of it; for immolation, properly speaking, is the offering up of that which has been slain for the worship of God.—Blessed Albert the Great.†

As it beseemeth not now, under the new dispensation of grace, that there should be any sacrifice but such as is pure, pacific, and plenary; and as there is no other such save that which was offered on the Cross, namely, the Body and Blood of Christ, therefore, the Body of Christ must needs be contained in this Mystery, not in figure only, but in reality.—St. Bonaventure.‡

The Sacrifice that is offered daily in the Church is not other than the Sacrifice which Christ Himself offered, but is the commemoration of it.—St. Thomas of Aquin.§

To these extracts may fittingly be added a few citations from the prayers and collects of the Mass, some of which date from the medieval

* *Sent. IV.*, c. 12, n. 7.

† 4. S. D. XIII, a. 23.

‡ *Breviloquium VI.* 9.

§ 3 a. q. 22, a. 3, ad 2.

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time, while one or two may perhaps be traced back to an earlier period :

As often as this commemorative Sacrifice is celebrated, the work of our redemption is carried on.—Secret of the Mass.*

We offer Thee, O Lord, on occasion of the precious death of thy servant, this Sacrifice which is the fountain-source of all martyrdom.—Secret of the Mass.†

Accept, O Lord, we beseech Thee, the offering we have made, and mercifully grant that we may receive with pious sentiments what we celebrate in the Mystery of Our Lord's Passion.—Secret of the Mass.‡

May this holy and spotless evening Sacrifice sanctify us, O Lord, we beseech Thee, which Thy Only Begotten Son offered up on the Cross for the salvation of the world.—Secret of the Mass.§

May this Sacrifice be acceptable to Thy Majesty, we beseech Thee, O Lord, in which we offer Thee the very wounds of Thy Only Begotten Son as the price of our redemption.—Secret of the Mass.||

* Ninth Sunday after Pentecost.

† Thursday of third week in Lent.

‡ Wednesday in Holy Week.

§ Feast of the Spear and Nails.

|| Feast of the Five Wounds.

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Grant, we beseech Thee, O Lord, that this Sacrifice may profit the soul of Thy servant, by the offering of which Thou didst set the whole world free from the bonds of sin.—Secret of the Mass.*

O Lord Jesus Christ, who didst offer Thyself upon the Cross a spotless and willing Victim to God the Father, we earnestly pray that the most holy offering of the same Sacrifice may obtain for us pardon of our sins and everlasting glory.—Post. Comm. of the Mass.†

Legem credendi lex statuat supplicandi. The belief of the Church about the great Sacrifice that she offers from the rising of the sun to the going down thereof, is mirrored in these beautiful prayers. She regards it as carrying on the work of our redemption, as the Mystery of Our Lord's Passion, in which the very wounds of the Only Begotten Son of God are offered to the Father as the price of our redemption. She declares it to be the spotless evening Sacrifice which the Only Begotten offered up on the Cross for the salvation of the world, the Sacrifice by the offering of

* *Praesta, quaesumus, Domine, ut animae famuli tui haec prosit oblatio, quam immolando totius mundi tribuisti relaxari delicta.*—*Secr. pro uno defuncto.*

† Feast of the Spear and Nails.

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which Christ set the whole world free from the bonds of sin, the offering again of that same spotless and willing Victim that hung upon the Cross for our sins. Here we have the thought of the Church as she stands at God's altar, with the Bread of Life and the Cup of Salvation in her hands. Words must be construed to mean the reverse of what they say, else is the Sacrifice of the Mass, in the mind of the Church that offers it, one and the same, in the strictest and most formal sense, with the Sacrifice of the Cross.

During the period under review, the schism begun by Photius having been consummated two centuries later by Michael Cerularius (A. D. 1054), the Eastern Church was torn from the center of Catholic unity. She retained, however, her sacraments and her Sacrifice, as well as her pristine faith in the formal identity of the latter with the Sacrifice of Calvary. Thus, Nicholas Cabasilas, Bishop of Thessalonica in the fourteenth century, writes: "This Sacrifice is not an image or figure of a sacrifice, but a true sacrifice. The Sacrifice of the Lamb (Eucharistic) and that Sacrifice which was once for all offered (on Calvary) are

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one Sacrifice."* And, much nearer our own day, Macarius, a Russian Bishop: "The Sacrifice offered to God in the Eucharist is in its character precisely the same as that of the Cross. For to-day we still offer on our altars the same Lamb of God who once offered Himself on the Cross for the sins of the world; the same Flesh, infinitely pure, which suffered there; the same Blood, infinitely precious, which was there shed. To-day this mysterious Oblation is still invisibly accomplished by the same Royal and Eternal High Priest who offered Himself on the Cross." † To these two testimonies may be added an earlier and not less striking testimony of the belief of the Schismatical Greek Church. In his *Symbolism*, Moehler relates how, in the twelfth century, a certain Sotericus Panteugone was made to recant, before a synod of Greek Bishops, a false opinion he entertained regarding the Mass. He had maintained, as would appear from the words of his recantation, that the Mass was a sacrifice

* *Sacrae Liturg. Interpret.* c. 32.

† *Theol. Dogm. Orth.* tom. 2, p. 492. I am indebted to the Rev. Dr. Mortimer for both of these citations.

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only in an improper sense, basing his contention on the words of Scripture that *Christ was offered once*. The recantation runs:

I agree with the holy Synod herein, that the Sacrifice now to be offered up, and once offered up by the Only Begotten and Incarnate Word, was once offered up, and is now offered up, because it is one and the same. To him who doth not so believe, anathema; and if anything hath been found written in contradiction hereof, I subject it to the anathema.*

In closing our review of the medieval doctrine regarding the Mass, there are two points that deserve a passing notice. One concerns St. Thomas's definition of sacrifice, the other a rather singular opinion about the Eucharistic Sacrifice held by that keen and subtle critic of the Angelic Doctor's teachings, the famous Duns Scotus. "That is properly a sacrifice," says the Angelic Doctor, "when something is done to the thing offered, as when animals were slain and burnt, and bread is broken and eaten and blessed. And this the name itself implies, for a sacrifice is

* Cited by Moehler, *Symbolism*, p. 233 (3d ed. The Catholic Publication House, N. Y.).

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so called because man does something sacred. It is called an offering simply when a gift is made to God and nothing is done to it, as money or bread is said to be offered when placed on the altar without anything more being done. Hence every sacrifice is an offering, but not conversely.”* This passage evokes from Dr. Vacant the following comment :

By this sacred thing that man does, according to the Angel of the Schools, we must not understand (with William of Auvergne and Albert the Great) a simple offering, but a change wrought in the thing offered. This idea places sacrifice outside of the sanctification and moral effects that flow from it. It opens up new horizons in the domain of theology. From this time forward sacrifice will be made to consist in the physical change produced in the victim. Three centuries later, the principal question agitated in the schools will be that of determining what is the physical action affecting the Victim that constitutes the essence of the Sacrifice of the Mass.†

Both Dr. Mortimer and the writer of the articles in *The Church Quarterly Review* follow Dr. Vacant in affirming that St. Thomas was the

* 2 a. 2 ae., q. 85, a. 3, ad eum.

† *Op. cit.* p. 46.

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first to import the element of destruction into the notion of sacrifice. This is very far from the truth. The definition given by St. Thomas is in fullest harmony with that contained in the words cited above from his teacher, Albert the Great, according to whom sacrifice is *rei immolatae oblatio*, or, as he goes on to say, "includes two things: a victim slain, and the offering of it." St. Thomas's definition is, in its content, as old as the Old Testament, the words of which he had before his eyes when he framed it.* Nor did the Fathers conceive of sacrifice as an offering merely: they were too familiar with the teaching of Scripture to have entertained any such notion. We have seen how St. Gregory the Great finds the distinctive note of sacrifice, as Albert the Great does, in the offering of a victim that is slain. When St. Augustine describes "any work done to unite us with God in holy fellowship" as "a true sacrifice," † it is the end or object, not the essential concept, of sacrifice that he has in his mind. With him, as with St. Thomas and the rest, sacrifice, in its essential concept, involves

* Cf. *loc. cit.*

† *De Civ. Dei*, 1. 10, c. 6.

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the destruction of the thing offered. "To be immolated," he observes in his homily on the feast of SS. Peter and Paul, "is to die for God. The word is borrowed from the ritual of sacrifice. Whatsoever is sacrificed is slain unto God."* With what justice can St. Thomas be said to have "narrowed" the notion of sacrifice, when St. Augustine, eight hundred years before his time, circumscribes it within such limits as these?

There are two considerations that will perhaps serve to account for Dr. Vacant's misconception. The first is that, before the time of St. Thomas, ecclesiastical writers did not concern themselves to define sacrifice in the strict sense. And as the generic notion is that of "offering," the generic term was the one commonly used in speaking of sacrifice. The second is that, when the earlier writers describe sacrifice as an "oblatio," or offering, they have in mind the Sacrifice of the Mass, whereas St. Thomas is setting forth the notion of sacrifice in general. There is no real immolation in the Mass, which is but the offering of the Victim slain once for all on Calvary.

* *Sermo. 299, n. 3.*

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A word now on the opinion of Scotus, referred to above. Scotus maintained that, though Christ is the High Priest of the Mass, He does not concur immediately in offering it, for that it is not by an act of His will, but by an act of the will of the priest who ministers at the altar, the Mass is both applied and celebrated.* This opinion has its roots in the tenet of Scotus that the sacraments are instrumental causes of grace, not strictly speaking, but only in so far as they are divinely given tokens and pledges of the grace that God Himself immediately produces in the soul. For, in this view, the minister of the sacrament is not Christ's instrument, but rather himself the principal agent, not of the spiritual effect produced, which he has nothing whatever to do with, whether as agent or instrument, but of the outward action or rite. Hence, in the outward action or rite of the Mass, Christ would not at all immediately concur, and the words of consecration would be but declaratory, not effective. This particular opinion of Scotus about the minister of the Mass is the logical outcome of his gen-

* *Quodlibet* 20, a. c.

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eral theory regarding the sacraments. It is no longer tenable since the Council of Trent has declared that Christ offers Himself in the Mass by the ministry of His priests. He is thus the principal agent of the sacrifice, and the priest is but the instrument who lends Him his hands and his voice.

II.

Until the controversies of the sixteenth century brought into question the doctrine of the Eucharistic Sacrifice, no serious attempt was made by the theologians of the Church to investigate the *nature* of the Sacrifice itself.*

When, however, the storm of Protestantism burst upon the Church in the sixteenth century with a denial of any sacrificial character in the Eucharist, the attention of theologians was directed, as never before, to the work of defining the term "sacrifice" and of proving that the Eucharist fulfilled this definition.†

That the very concept of sacrifice includes the element of destruction is indicated by the fact that it still holds its place in the definitions framed by theologians after the rise of Protestantism, when they had every motive to be rid of it, if they could. John Calvin, the ablest and

* Dr. Mortimer, *op. cit.* p. 179. † *Ib.* 205.

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most astute of those who led the assault against the doctrine of the Eucharistic Sacrifice, sought to break through the defense of his opponents especially at this point. The victim that is offered, he argues, must be immolated; therefore, if Christ is sacrificed in every Mass, He must be cruelly put to death every moment and in a thousand different places. Nor does it avail, he adds, by way of pressing home his advantage, to say that the Mass is an unbloody sacrifice, for the nature of sacrifice cannot be changed at the will or caprice of men. Bellarmine, who states this objection of Calvin's for us,* replies that Christ is offered in the Mass, not *in specie propria*, but under the form of bread and wine, and that the destruction is such as befits a victim offered under this form. He concludes, therefore, that the element of destruction in the Mass consists in manducation, not slaying. Calvin could have rejoined that the eating of that which is offered in sacrifice is no sacrificial act of destruction, no handing over of the victim to God, but a converting of it to the use of man: in short, that man-

* *De Controversiis*, Cap. XXV. de Missa, lib. 1.

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ducation is not an essential part of the Sacrifice proper, but of the Feast upon the Sacrifice, which he held the Lord's Supper to be, after a symbolic fashion.

Here was a grave objection, which the theologians of the day would surely have met by a straight denial that destruction is an essential element of sacrifice, could they have seen their way to do so. The plain teaching of Scripture blocked the way.* But how was the sacrificial character of the Mass to be maintained? In all two ways offered themselves. One was to insist upon the identity of the Sacrifice of the Mass with the Sacrifice of the Cross, of which the Mass is the continuation and repeated application; the other was to find within the Mass itself, as it is celebrated on our altars, something that should answer to the requisite element of destruction. This latter was the way adopted by the contro-

* "All things whatsoever that are called sacrifices in Scripture had necessarily to be destroyed; things that have life by slaying; things without life, if solids, such as flour, salt, incense, by burning, if liquids, such as blood, wine, or water, by pouring them out on the ground." Bellarmine, *Op. cit.* c. 2.

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versial writers of the time. And it must be said that they were all but driven to adopt it by the exigencies of the controversy. So long as men were willing to take the word of the Church that the Mass was a sacrifice, and that it was identical as a sacrifice with the Sacrifice of the Cross, there was no need of examining more minutely into the matter. But when men cast off the Church's yoke, and openly scoffed at her doctrinal authority, and carried their appeal to the Scripture, and set up reason as sole interpreter and judge, it seemed needful to meet them on their own ground. The traditional teaching of the Church that the Mass was Calvary made present and brought home to the believer in every age and in every clime, was an *argumentum non apparen-tium*: it rested wholly on faith, and with men who had discarded that faith would have no weight whatever. On the other hand, if it could be shown that the liturgical rite of the Mass contained within itself everything needed to satisfy the requirements of sacrifice, after its strictest definition, a formidable objection was disposed of, and the mouths of the objectors were

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stopped. Such I take to have been the reason that led the champions of Catholic truth, in their controversies with Protestants, to leave the plain way of simple faith trodden by the Schoolmen and the Fathers, and enter upon the way of speculation and theory—a dark and devious way, as the event has proved.

It was not, however, without protest on the part of at least one theologian of eminence, that the old way was forsaken. Cardinal Cajetan, the great commentator of St. Thomas, with his keen logical instinct, scented danger in the new departure, and pointed out the error into which it would seem already in his day to have led.

“Observe,” he writes, “that there is an error on this head in that the Sacrifice of the Altar is reputed to be different from that which Christ offered on the Cross, when in truth it is the self-same, just as it is the self-same Body of Christ and the self-same Blood of Christ that are on the altar. But there is a difference in the manner of offering.”* Elsewhere he shows that the formal identity of the Mass with the Sacrifice of Calvary

* *Opusc. t. 2, tract. 2 de Euch., c. 9,*

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is in no wise affected by this difference in the manner of offering, for, "Though there is a difference in the manner of offering, yet because this mode, to wit, of unbloody immolation, was not instituted as a disparate mode of immolation, but only as having a relation to the bloody immolation on the Cross, hence it is that, as with the wise and the discerning, *where one is solely on account of another there is but one only*,—hence, I say, it is, that it can not, properly speaking, be affirmed that there are two sacrifices, or two victims, or two immolations, or whatever you may choose to call it, in the New Law, because there is a bloody Victim, Christ on the cross, and an unbloody Victim, Christ on the Altar."*

In vain did the last of the Scholastics, in these words so worthy of the best traditions of the Schools, point out the true meaning of the mystic immolation in the Mass. The Phaethon of the New Learning had already clambered into the chariot of the Sun, and under his driving the coursers ran no longer in the safe and beaten way. By the end of another century the theory of two im-

* *Tom. 3, tract. 10 de Missae Sacr. c. 6.*

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molations was in full swing, and a past master in the science of theology had thence drawn the inevitable conclusion that the Sacrifice of the Mass was *simpliciter diversum* from the Sacrifice of the Cross.

Another eminent theologian of the sixteenth century who held to the traditional teaching of the Eucharistic Sacrifice, was Melchior Canus. "To the doctrine of St. Thomas," says Dr. Vacant, "which had up till then subsisted under the abstract form of a definition, he gave concrete and bodily shape." * St. Thomas, as we have seen, had laid it down as essential to the concept of sacrifice properly so-called that something should be done to the thing offered, as, for instance, "when animals were slain and burnt, and bread is blessed and broken and eaten." Taking his cue from these words, Melchior Canus argues that, in the Mass, "since nothing has been done of the sacrifice, in regard to the species, before the fraction [of the Host], the sacrifice has not been offered. Also, since, by the institution of Christ, we ought to set forth His death with the symbols of the

* *Op. cit.*, p. 52.

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reality, if our Sacrifice is to be real and complete and a perfect copy of that which Christ offered on the Cross, and since there is no symbol of the real Sacrifice until the species are broken and mingled and consumed, we can conclude with certainty that the sacrifice is not yet complete before the fraction. It remains therefore that not only the consecration and oblation, but also the fraction and consumption, are requisite to the completeness of the outward sacrifice."* Dr. Vacant, † Dr. Mortimer, ‡ and the writer of the series of scholarly articles in *The Church Quarterly Review*, § infer from these words that Melchior Canus conceived the element of destruction to be supplied in the fraction of the Host and consumption of the consecrated species. The expression "outward sacrifice" should have warned them against taking so inadequate a view of the teaching of this profound theologian. "And, to say nothing about the hidden and inner Sacrifice of the Body and Blood," are the words that immediately precede in the context of the passage cited above,

* *De Loc. Theol.*, lib. 12, c. 11. † *loc. cit.*

‡ *Op. cit.* 211. § *January*, 1904, p. 389.

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“the outward and mystic sacrifice certainly does not consist simply in the oblation.” He therefore understands, and rightly, St. Thomas to mean that the blessing and breaking of the Eucharistic Bread belong to this “outward and mystic sacrifice,” not to “the inner and hidden Sacrifice of the Body and Blood.” A little further on,* he opens his mind fully and clearly on the subject. He declares that the outward and mystic sacrifice is but “the image and representation of the Sacrifice of the Cross,” and that, “in the Body and Blood of Christ which are contained within, that same Sacrifice exists in its reality.” How far he was from thinking that any symbolic action in the outward and sensible rite adequately supplied the element of destruction in the Sacrifice of the Mass, may be gathered from the following luminous passage, which I need not apologize for placing before the reader in full :

But let us concede the point to those who argue that there can be no perfect immolation unless the victim is slain ; for we, too, believe this to be essential if there is to be a true sacri-

* *Op. cit.*, lib. 12, c. 12.

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fice. Now (they will urge) we offer a living and breathing Victim, for the Body in the Eucharist is one and the same with that which is in Heaven. Granted; but though Christ's Body in the Eucharist has life in it, and though the Blood is in the Body, it is not offered as having life in it, nor is the Blood offered as in the Body. The Body is offered as slain, and the Blood as shed upon the Cross. If the Victim of Calvary had never been withdrawn from the sight of men, but were to hang on the Cross before the eyes of all the faithful in every place and time, there would, of course, have been no need of Christ's leaving the memorial of His death, and of transferring the reality of the living original to a copy of it (*nihil necesse erat ut exemplum facti relinqueret, et in simulacrum ex animali exemplo veritas transferretur*). Those who then stood by the Cross, if it so be that they were truly devout and understood what was going on, offered with Christ the same Sacrifice to the Father. So, too, if the same Victim immolated on the Cross were to remain for all time visibly before our eyes, we should need no memorial and representation of it. But inasmuch as that offering and visible immolation, though it is done and over, is yet so acceptable to God and has such perennial worth in His eyes, that it is not less efficacious to-day than it was on the day when the Blood flowed from the Saviour's open side; therefore do we truly offer now the same Sacrifice of the Cross with Christ as did those who stood beside the Cross. They indeed had no

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representation of the Sacrifice before them, because there was no need of one so long as the bleeding Victim was there present and they could see it with their eyes. For us, on the other hand, Christ renews that Sacrifice after a symbolic fashion, and sets it before us in a sort of transcript of it. But this symbolism does not at all stand in the way of our offering the self-same Blood which Christ shed on the Cross, just as though it were now being poured forth before our eyes.*

Thus does Melchior Canus meet the objection raised by Calvin, that in every real sacrifice there must be a real immolation of the victim. It is the way that Chrysostom, Augustine, or Aquinas would have met it, for the whole sum and substance of their teaching on this point is that the Sacrifice of the New Law is one and one only, begun in the Cenacle, finished on Calvary, prolonged behind the Eucharistic veil for evermore. Who can doubt that it is the true way?

* *Loc. cit.*

CHAPTER III.

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THE Passion of the Lord is the Sacrifice that we offer.—St. Cyprian, Ep. lxiii, n. 17.

Against the Continental Reformers in general [the Fathers of Trent] maintained that the Eucharist is the Sacrifice of the Body and Blood of Christ, identical with that which was offered on the Cross.—*The Holy Eucharist: an Historical Inquiry* (The Church Quarterly Review, July, 1902, p. 282).

The second article [of the Decree of the Council of Trent concerning the Sacrifice of the Mass] affirms the Sacrifice of the Mass to be the same with that of the Cross. The same Victim, i. e. Jesus Christ Himself, is offered, only after another manner; an expression which is no longer allowed to mean that then He was offered in reality, and now by representation and figure. It is insisted—at whatever hazard to reason and consistency—that the Cross and its commemoration are *one and the same Sacrifice*.—*Sacrifice and Participation of the Holy Eucharist*, by George Trevor, M. A. London, 1869 (p. 17).

The Papists can not be content with this doc-

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trine that the Supper of the Lord (which they most gladly term "the Mass") should be a memorial or remembrance of that Sacrifice which Christ Himself offered on the Cross, but they will have it the self-same Sacrifice, of the same virtue, strength, efficacy, might, and power, to save the souls both of the quick and the dead.—*A Comparison between the Lord's Supper and the Pope's Mass*, by Thomas Becon, Chaplain to Archbishop Cranmer ; p. 358.

Christ in His most holy Supper, in which He instituted this Sacrament, made of bread and wine His own Body and Blood, and gave to His disciples to be eaten and drunk. A few hours afterwards He offered the same Body and Blood on the altar of the Cross, a sacrifice to His Father for the sins of the people, which sacrifice being finished, the testament was consummated. . . . He who diligently examines this will find Christ to be the eternal Priest, who, in place of all the sacrifices which were offered by the temporary priesthood of Moses's Law, whereof many were but the types and figures of this holy sacrifice, has instituted One Sacrifice, the greatest of all, the plenitude of all, as the sum of all others, that it might be offered to God and given for food to the people. . . . On the Cross He consummated the sacrifice which He began in the supper. And therefore the commemoration of the whole thing, to wit, of the consecration in the supper and the oblation on the Cross, is celebrated and represented together in the Sacrament of the Mass, and therefore the death is more truly represented

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than the supper.—Henry VIII., *Assertio Septem Sacr.*, pp. 30, 31.

Touching the Mass, two things are of faith, as defined by the Council of Trent: (1) that it is a sacrifice in the true and proper sense of the word; (2) that it is essentially the same as the Sacrifice of the Cross, the only difference being in the manner of offering. Any theory of the sacrificial idea in the Mass which conflicts with either of these two divinely revealed truths, is by that very fact shown to be false; any theory which fails to account for both of these truths is thereby shown to be inadequate. It is not enough to account for the Mass being a true and proper sacrifice. This, indeed, the Mass is, but it is more. It is the Sacrifice of the New Law, which is one and one only. There is question, therefore, of determining not merely what makes the Mass to be a sacrifice but, that which is of far more vital moment, what makes it to be one and the same with the Sacrifice of Calvary. For—and this must never be lost sight of—the Mass is not other than the Sacrifice of Calvary, but is that same Sacrifice perpetuated under a sacra-

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mental or mystic veil. The "sacrament" of the Eucharist is the "mystery" of the Eucharist, the word *sacramentum*, in the usage of the Latin Fathers, being the equivalent of what the Greeks call *μυστήριον*, and this is primarily the Sacrifice of the Mass, which the Church, in the very act of offering it, speaks of as *Mysterium Fidei*. Without the Sacrifice there would be no Sacrament of the Eucharist, in the now received sense of the term, for the consecration of the bread and wine, which effects the Sacrament, is the Sacrifice.

- It is needful that we should have a clear idea of the precise point to be determined in this inquiry into the sacrificial idea in the Mass. The question which theologians have set themselves to answer is this: *In quonam reponenda est formalis ratio sacrificii Missae?* that is to say, what is the intrinsic and formal constituent of the Mass as a sacrifice? The question is not wherein lies the essence of the Eucharistic Sacrifice; for all, or nearly all, are agreed that this lies in the consecration. The question precisely is, assuming that the essential element of the Sacrifice consists in the consecration, what it is that gives

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the consecration its sacrificial character, and makes the Mass, not merely a sacrifice, but the Sacrifice of the New Law, one with that which Christ offered at the Last Supper and on the Cross. It is not the essence, but, as the Schoolmen would say, the form, the formal constituent element, of the Sacrifice that is in question.

Now, sacrifice in the formal sense must be carefully distinguished from sacrifice in the material sense. Sacrifice in the material sense is the victim considered apart from the action of the priest who offers it. Sacrifice in the formal sense is the victim considered precisely as affected by the action of the priest who offers it. Thus, the Paschal lamb, viewed apart from the slaying and offering of it, was a sacrifice in the material sense only, or, in other words, the matter of the sacrifice; as slain and offered, it was a sacrifice in the formal, that is, in the full and proper, sense of the word. From this it appears that a formal sacrifice implies two things: a victim, and the act of the priest who offers it; and that the *ratio formalis*, or formal constituent, of sacrifice, is not the thing sacrificed, nor yet the state or condition

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of the thing as sacrificed, but the action which places the thing in that state or condition. And the priest, or offerer of the sacrifice, it is who performs the action that induces this state or condition by virtue of which the thing offered becomes a sacrifice in the formal sense.

- Further, the act of the priest, or offerer, is twofold, internal, and external. The former is the act of the will, which directs the doing of the thing to the worship of God ; the latter, the doing itself, which is, more properly speaking, an action. This outward action, which presupposes the internal act of the will as the determining principle whence it proceeds and derives its specific character, is again twofold ; the immolation of the victim, and the ceremonial offering of it. The former need not necessarily be performed by the priest himself, though it must needs be performed by his will and, in the case of ritual offerings, under his direction. The latter must be performed by the priest himself, but is not an essential element of sacrifice save in the case of ritual offerings, that is to say, of sacrifices offered in accordance with prescribed rites and ceremonies.

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Against what has been said above, that the formal constituent of sacrifice is the action which puts the thing offered in the state of victim, it may be urged that the formal constituent of a thing is intrinsic to it, whereas an action is extrinsic, as being on the part of the agent. Thus, the formal constituent of man as man is the rational soul which is intrinsically united with the human organism. The two cases, however, are not parallel. Man as such is a physical being, having an abiding existence in the physical world; sacrifice, as such, is a moral entity, a work performed for the worship of God, having but a passing existence. Hence what the soul, in virtue of which man is and abides, is to man, that the action, by virtue of which the sacrifice is and is done and over, by virtue of which the thing offered passes from one state to another, is to the sacrifice. Man begins to be by virtue of a productive act, which unites the principle of life with an organized body; sacrifice begins to be by virtue of a destructive act, which, in the case of an animal victim, separates the principle of life from the organism. The formal constituent of that which re-

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sults from a production is in the thing produced ; the formal constituent of that which results from a destruction proceeds from the agent who does away with or destroys a thing, and is no other than the action which does away with it. The state of the victim is a state of privation whereof the action of the agent, or offerer, is the formal constituent.

Since, therefore, the formal constituent of sacrifice consists in an action, and since the Mass is not other than the Sacrifice once offered at the Last Supper and on Calvary, it follows that the sacrificial action of the Mass must be one and the same with the action of the Last Supper and of Calvary. In the sacrifice offered at the Last Supper, in the sacrifice offered on Calvary, in the sacrifice offered on our altars, not only is the Priest the same, but the Victim as Victim is the same, and this implies that the sacrificial action is one and the same. They are thus not three sacrifices, but One Sacrifice, as the Church has ever proclaimed.

Let us now consider what this sacrificial action consists in. In the Sacrifice of the New Law



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Christ is both Priest and Victim. The action of the Sacrifice must therefore be Christ's own action. If any other action concurs with His in offering the Sacrifice it can only be instrumental, since He alone is the Priest of the Sacrifice. Now, as has been pointed out above, we may distinguish in the offering of sacrifice, the internal act of the priest, directing the immolation of a victim to the worship of God, the corresponding external action, which consists in the physical destruction of the victim, and a twofold ceremonial offering of the victim, one before, the other after, its immolation. The first, that is, the internal act, is the root and determining principle of the rest, which are but the embodiment, as it were, and symbolic expression of it. Hence St. Augustine says,* and St. Thomas concurs,† that of this inner act, whereby a man offers himself to God, which he calls the "invisible sacrifice," every "visible sacrifice is the sacred sign or symbol."

At the Last Supper, having duly celebrated the Jewish Pasch, Christ the Man-God, High Priest of the New Law, instituted the Christian Pasch,

* *De Civit. Dei*, 1. 10, c. 5.

† 34 q. 22, a. 2.

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or Sacrifice of the New Law. He who sat at the table with the Twelve was the Word of God, by whom all things were made, and without whom was made nothing. By an act, then, of His all-powerful will He offered Himself, His Body and His Blood, under the appearances of bread and wine, as the Sacrifice of our Ransom and the Food of our souls. From that moment the Sacrifice was finished so far as He as Priest was concerned with it, and in itself virtually finished, since it was by virtue of the act wherewith He offered Himself there that He became a Victim on Calvary the next day—*oblatus est quia ipse voluit*. “No man taketh (my life) away from me, but I lay it down of myself; and I have power to lay it down, and I have power to take it up again.”—John 10 : 18.

By the act of His own will Christ laid Himself on the altar at the Last Supper to be slain. The only thing wanting to the completeness of the Sacrifice was the actual slaying, which took place some hours after in virtue of that act, that is, in virtue of the power which that act gave His executioners to put Him to death.

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It has been said that the internal act of offering a victim to God, on the part of the priest, with its corresponding external action in the slaying of the victim, is the formal constituent, or, as it may also be called, the action of sacrifice. Now the internal act of offering is the essentially sacerdotal act. Under the Levitical Law, the priest did not slay the victim, except when he made a sin-offering for himself (Levit. 4 : 3, 4), or for himself and the people (Ib. 9 : 7-12). The principle, in the case of sin-offerings, appears to have been, that the sinner should slay the victim, and the priest should make the ceremonial offering of it to the Lord (Ib. 4 : 13-16 ; 22-25 ; 27-30). There was thus a twofold reason why the slaying of the victim, in the Sacrifice of the New Law, should not be done by the High Priest: first, that He was Himself the Victim, and self-slaying is forbidden by the law of nature ; second, that, though "He was made sin for us," He was Himself the Sinless One. But because the slaying, as we have seen, was contemplated, and willed, and thus formally included, in the internal act of offering, therefore the Action of the Sacrifice of Calvary,

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the part borne by Christ as the Priest of the Sacrifice, took place once for all in the Cenacle ; the Passion, or part borne by Christ as Victim, began immediately after in Gethsemani, and ended the next day on Golgotha. Thus did the Antitype correspond to its Type : the Sinner slew the Victim, and the Priest offered the Sacrifice.

Truly, then, does St. Cyprian declare that “the Passion of the Lord is the Sacrifice that we offer, “seeing that it was the Sacrifice which He offered, when He bade His disciples : *Do this for a Memorial of Me.* “The Lord’s Sacrifice,” the same Cyprian declares, “is not celebrated by a legitimate consecration unless our oblation and sacrifice correspond to His Passion.”* And again : “For if in the Sacrifice which Christ offered Christ alone is to be followed, of a surety we ought to obey and do that which Christ did, and which He commanded to be done.” † There is, then, in the Mass, a legitimate consecration, according to St. Cyprian, when that is done which Christ did and commanded to be done. Now the Consecration is what Christ did, the Consecration is the

* Ep. 62, n. 9. † Ib., n. 14.

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Action of His Sacrifice; what He suffered is the Passion. Therefore the Consecration is the Action of the Mass. And the Consecration is the self-same in His Sacrifice as in ours, which is His, for He it is who consecrates, and He it is who is offered. It is not by virtue of a new action that the consecration takes place in the Mass, that the Mass is a sacrifice, but by virtue of the Action once for all performed by our High Priest. Christ's Action instituted the Sacrifice, Christ's Action perpetuates the Sacrifice. The Word of God spoke at the first institution of things, and things came into being, and things continue to be by virtue of the Word. The Word of God spoke at the institution of our Sacrifice, and the Sacrifice came into being, and the Sacrifice continues to be by virtue of the Word.

Between the creation and conservation of the human species and the institution and perpetuation of the Sacrifice of the New Law there is a parallel, as well as a divergence, which it will be instructive to consider in detail. The creative act that first formed man, uniting a rational soul with a body made out of the earth, also conserves

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man, uniting each rational soul with a body drawn from the parents. There is no new creative act when a new individual of the human species comes into existence. The same creative act, the same fiat uttered at the beginning, still operates. In like manner, the one Divine Action performed at the institution of our Sacrifice perpetuates the Sacrifice to this day, doing at every altar what was done in the upper room at Jerusalem. So far the parallel. Now for the divergence. Each new-born man is a new individual of the species, numerically distinct from every other individual. On the contrary, each new celebration of the Mystery is not a new sacrifice, but the reiterated offering of the Sacrifice once offered. The reason of this is that, whereas each individual man has for formal constituent an individual rational soul, and for material principle an organized body numerically distinct from every other organism, each celebration of the Eucharist has for material principle the self-same Victim once immolated on the Cross and for formal constituent the self-same Action of the High Priest who first offered the Sacrifice. Hence the Mass

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is not only specifically but numerically one and the same with the Sacrifice of Calvary. "In the New Testament," observes Cajetan," the Sacrifice is not repeated, but the one Victim once offered continues in a state of immolation." * Priest, Victim, and Sacrificial Action are the same in the Mass as they were on the Cross ; and the Death which Christ suffered on the Cross He still offers in the Mass. Thus is the Mass no new sacrifice, but the *showing forth of the Lord's death until he come.*

This is no new theory of the Eucharistic Sacrifice. It is not a theory at all. It is but a plain statement of the Christian faith and teaching from the first. In his commentary on the Epistle to the Hebrews, St. Chrysostom, after explaining why it was needful for the Jews to repeat their sacrifice day after day, goes on to observe :

But in the case of Christ it is different. He was offered once, and it was enough for all time. . . . Do not we, too, offer up (the Sacrifice) daily? We do, indeed, but making a commemoration of His death, and this is one, not many.

* *loc. cit.*

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How is it one, not many? Because it was once offered. . . . We offer up always the same; not one sheep to-day and another to-morrow, but always the same. Wherefore the Sacrifice is one. . . . As, then, He that is offered up in many places is One Body, not many bodies, so the Sacrifice is one. Our High Priest it was who offered up that Sacrifice which cleanses us. That same Sacrifice do we also offer up now, which was then offered up—that Sacrifice which cannot be exhausted.*

It is not only the Priest and Victim, but the Sacrificial Action, that are, according to St. Chrysostom, one in the one Sacrifice of the New Law. This appears more plainly from a passage in one of his sermons, where, after comparing the institution of the Eucharist with the institution of the human race which is forever propagated by virtue of the word spoken at the beginning, he says :

This word (*hoc est corpus meum*) once spoken, from that time to the present and unto His coming effects a Perfect Sacrifice on every altar. †

In the former of these citations, St. Chrysostom considers the Sacrifice of the New Law from the

* *In Hebr.*, hom. 17, n. 3.

† *Hom. in Prodit. Judae*, 1. 6.

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point of view of the thing offered, and he concludes that it is one, because Christ, having once died, became a Victim for evermore. In the latter, he considers it from the point of view of the offering, and finds it likewise to be one, because the word once spoken at the Last Supper effects a Perfect Sacrifice on every altar till the end of time. It is of the Mass he is speaking in both places. Hence, he recognizes in the Mass two essential elements or component parts, the Action of Christ at the Last Supper and the Passion of Christ which was consummated on Calvary. It is not the Action alone nor the Passion alone that makes the Mass the one Perfect Sacrifice of the New Law, but the Action joined with the Passion as the formal constituent of the Sacrifice with its complementary material element.

The Action inaugurated by the High Priest at the Last Supper, the Passion consummated by the death of the Victim on Calvary, coalesce into the one Sacrifice of the New Law, which is offered daily on our altars from the rising of the sun even to the going down of the same. Here

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again the Antitype corresponds to its type in the Old Testament; the reality is outlined in the shadow that it cast before. In the Last Supper, we have the ceremonial offering and consecration of the Victim, preparatory to the immolation; on Calvary, the sacrificial destruction of the Victim; in the Mass, the ceremonial offering of the Body and Blood of the Victim—of the Blood shed on the Cross and the Body consumed in the fires of the Passion. “For the bodies of those beasts whose blood is brought into the holies by the high priest for sin are burned without the camp. Wherefore Jesus also, that He might sanctify the people by His own Blood, suffered without the gate.”* Thus is the Sacrifice of our Ransom perpetually offered on our altars with those ritual accessories that it so conspicuously lacked on Calvary. For the Christian Church, too, must offer its Sacrifice, not indeed with bloody and carnal rites, as did the Jewish Synagogue, but with rites befitting the Clean Oblation of Him who is Priest forever according to the order of Melchisedech.

* Hebr. 13: 11, 12.

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It follows that the Mass derives its sacrificial character and efficacy from the bloody immolation of the Victim on Calvary. For," as it is appointed unto men once to die, . . . so also Christ was offered once to exhaust the sins of many,"* and "by one oblation He hath perfected forever them that are sanctified." † The mystic immolation of the Victim in the Last Supper looked onward to the real immolation of the Victim on Calvary, as the mystic immolation in the Mass looks backward upon it. In the order of time, the mystic immolation went before the real; in the order of being and actuality, the mystic immolation presupposed the real and came after it. Without the real immolation on Calvary, the mystic immolation in the Last Supper would not have been even the semblance of a sacrifice. There can be no shadow without the bodily substance that casts it. It was a mystic immolation precisely because the real had been already virtually accomplished in the voluntary oblation which brought about the actual accomplishment of it some hours afterwards on the Cross. Hence

* Hebr. 9 : 27, 28.

† Ib. 10 : 14.

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it is that Christian worshipers in every age have been taught to look, not to the Cenacle, but to Calvary for the great Original whereof the Mass is at once the memorial and representation, and, by reason of the identity of Priest and Victim, the continual reproduction. For the Mass is, as has well been said, "not only the shadow of Calvary, but it is also the reality."* Now, if there had been a sacrificial act of destruction in the Last Supper sufficient of itself to constitute a real sacrifice, the Mass would be the continuation of that sacrifice, not of the Sacrifice of Calvary; for the Last Supper was the First Mass. As a matter of fact, the Mass continues the One Sacrifice which was instituted at the Last Supper and finished on Calvary. From the Last Supper it takes its commemorative and symbolic character; to the Cross it owes its sacrificial efficacy and infinite worth. The mystic offering is blended with the real in the One Oblation which reproduces both.

The Council of Trent has defined that our Lord did, at the Last Supper, in quality of Priest after

* 13 :—*The Glories of the Sacred Heart*, V. 3.

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the order of Mechisedech, offer to God the Father His Body and His Blood under the forms of bread and wine, and gave His Body and His Blood under the symbols of these things to His Apostles, commanding them and their successors also to offer them.* The Anglican Trevor, in the work already cited, after pointing out what he conceives to be contradictions in the teaching of the Council concerning the Mass, says of this particular passage :

The Council had a narrow escape from the further contradiction of declaring that Christ commanded His apostles to offer what He never offered Himself. The clause 'that He offered His Body and Blood under the forms of bread and wine,' was warmly opposed, though all were ready to decree that He commanded His apostles to do so. During several congregations the theologians were almost equally divided on this question, and the opposition was so strong that the Cardinal legate Seripand at one time agreed to omit the assertion. One of the weightiest arguments was that of a Portuguese divine, who said that it could not be doubted that the Mass was a sacrifice, since all the Greek and Latin Fathers called it so ; but that Christ offered Himself in the supper was not proved by the example of Melchisedech, or by the Paschal Lamb, which was

* 14 :—Sess. xxii., c. 1.

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rather a type of the Sacrifice of the Cross. To this also the words of Institution plainly referred. He urged that Christ's Sacrifice in the supper was a point which theologians were not agreed upon, and it was equally Catholic to assert or deny it. Hence he desired its omission in the decree, and the sacrifice to be rested on apostolical tradition. The archbishop of Grenada was earnest to the same effect, and the bishop of Veglia insisted that to admit a propitiatory sacrifice in the Last Supper was to deny the ransom of the Cross, since it was absurd to say that the Supper and the Cross were the same sacrifice.* Yet these very divines agreed that the Mass was the same with the Cross, and that Christ gave it to His apostles as a propitiatory sacrifice! It was this predetermined resolution, in fact, that occasioned all the confusion. The sacrifice of the Mass was at all hazards to be held propitiatory, in the sense of satisfaction for sin—the then popular conception of a sacrifice. It was impossible to deny this character to the Sacrifice of the Cross, and equally so to admit that Christ offered Himself *twice*. Neither could it be said that the Supper and the Crucifixion were one and the same transaction. Hence the proposal to assert *upon tradition* that our Lord commanded His apostles to do what He never did Himself, though the essence of the rite is confessed to be in perpetuating His Institution. Hence, too, the unanimous declaration that the Sacrifice of the Mass is the same as that of the Cross though it is beyond all question

* Fra P. ii. 246.

† Ibid. 260.

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the same with the Supper, which many held to be quite a different thing! *

Passing over the opinions here attributed to theologians at the Tridentine Council, and the writer's own comments thereon, we may be permitted to make one or two observations upon the statements of fact contained in the passage. These statements are mainly two : first, that there was no dissent, on the part of any of the Tridentine theologians, from the traditional teaching of the Church concerning the identity of the Sacrifice of the Mass with the Sacrifice of the Cross ; second, that there was at first considerable divergence of opinion as to whether the offering of Christ's Body and Blood at the Last Supper was of a sacrificial character. On the first point Apostolical Tradition was clear and explicit ; all the Greek and Latin Fathers bore witness to it. On the second point, Tradition appeared to speak with less certain sound. The very fact, too, that

* *Op. cit.* pp. 27, 28, Trevor's account of the discussion which took place at the Council is based on Fra Paolo Sarpi's narrative. The general accuracy of it, however, need not be questioned.

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Tradition traced the Eucharistic Sacrifice to Calvary rather than to the Cenacle seemed to tell decisively against the sacrificial character of the offering made at the Last Supper. In the face of these difficulties, however, the Council finally affirmed that Christ did, on the night whereon He was betrayed, offer to God the Father His Body and His Blood under the forms of bread and wine, and so instituted the Christian Passover. This was part of the faith once delivered to the saints, with regard to which ten thousand difficulties, as the Council conceived it, would not make one doubt. Such has ever been and ever will be, the attitude of the Church where Faith is in question. What she has received that she holds and affirms, be the difficulties in the way of such affirmation, humanly speaking, insuperable.

It is for the reader to judge whether what has been said in the course of this chapter serves to throw any light on the relation between the offering made at the Last Supper and the Sacrifice of Calvary. Regarding the sacrificial character of the former, two citations may be made which

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alone suffice to attest the faith of the early Church. One is from St. Irenaeus, and runs as follows :

Christ took that which is part of the creation, namely, bread, and gave thanks, saying, *This is my Body*. And the Cup likewise, which is of that creation which appertains to us, He professed to be His own Blood, and taught the new oblation of the New Testament; which the Church receiving from the Apostles offers unto God in the whole world.*

Part of the second passage, from St. Gregory of Nyssa, has been cited already. The whole passage, including the part cited, runs :

In a hidden kind of sacrifice which can not be seen of men, (Christ) offers Himself as a Sacrifice and immolates a Victim, being at the same time the Priest and the Lamb of God that taketh away the sin of the world. When did He do this? When he gave to His assembled disciples His Body to eat and His Blood to drink. Then He clearly showed that the Sacrifice of the Lamb was now completed, for the body of a victim is not fit to eat if it be living. Wherefore, when He gave to His assembled disciples His Body to eat and His Blood to drink, then in a hidden and mysterious manner His Body was immolated. *

* *Adv. Haer.* l. 4, xvii. 5. † *In Christi Resurr.*, orat. 1.

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Dr. Mortimer's comment on these words is so much to the purpose that it must be quoted here :

This passage of St Gregory of Nyssa is preceded by a computation of the triduum of Christ's Death, the beginning of which he places in the very sacrifice itself of the original Eucharist. Hence we see that St. Gregory considers that the Death of the Cross is truly anticipated in the first Eucharist, and that this Eucharist is a sort of premature Cross and anticipatory Death, since the time of the Death is computed from it. From this we may understand how closely he associated the Sacrifice of the Eucharist with that of the cross.*

From the moment the halter is tied round the neck of the animal, and it is led up to the altar, and the priest consecrates it for the sacrifice, and takes in his hand the sacrificial knife, it enters upon the state of victim, and is as good as slain. So the Victim of the Eucharist was as good as slain at the Last Supper. In a legal and ritual sense, Christ was dead from that moment; for the Action of consecrating and offering Himself there was the sacrificial knife which slew Him on Calvary. Christ therefore offered Himself at the Last Supper in a hidden kind of sacrifice which

* *Op. cit.*, p. 221.

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could not be seen of men. Yet that hidden sacrifice was not other than the Sacrifice of Calvary, which is the Sacrifice of the New Law. And it was not in virtue of a mystic immolation, or a moral destruction, of the Victim that it was that Sacrifice. The living Victim was not in the slightest degree affected by either the mystic or the moral immolation, neither of which, in any case, was perceptible by the senses. It was the Sacrifice of the New Law in virtue of the Action of consecration and offering which had the effect of anticipating the Death of the Victim on Calvary. "I have a baptism," says Christ, "to be baptized with, and how am I straitened till it be accomplished!" * In his eagerness to shed His Blood for us our Redeemer anticipated His Death by the liturgical offering of it the evening before, in the same spirit as His Spouse, the Church, in her eagerness to celebrate His triumph over death, anticipates, in her liturgical services, the festival of His Resurrection.

The Mass is at once the ceremonial offering, the mystical representation, and the commemoration

* Luke, 12 : 50

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of the Sacrifice of the Cross. Or, to put this in another way, the ceremonial offering of the Sacrifice of the Cross, which is made in the Mass, is at once the mystical representation and commemoration of that Sacrifice. Not only the consecration, but the whole rite of the Mass, the altar which represents Calvary, the priestly vestments, the crucifix, the signs of the cross, in short every action and ceremony, is symbolic and commemorative of the Passion of the Lord, which is the Sacrifice that we offer. The outward and mystic rite, which Melchior Canus calls the exterior sacrifice, is but the sensible means whereby is represented to the mind and commemorated the Death of the Victim that is there present on the altar. And that Death, thus renewed in mystery, still operates in the Mass, and continues to produce in the souls of believers its sacrificial fruits, and makes every altar a Calvary, not only because the Action of the Mass is the Action which brought about the Death on the Cross, but because, though undergone but once, that Death has an everlasting power of sanctifying; and because to Him who takes in

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the whole course of time at one glance, and with whom there is neither past nor future, that Death is an ever-present fact. Thus are the Cross and its Commemoration, without any hazard to reason and consistency, one and the same Sacrifice; outwardly, indeed, and to the senses, wholly different; inwardly, to the eye of faith, and in the sight of the Eternal, one and the same. Thus also is the Mass at one and the same time a relative and an absolute sacrifice; relative, in so far as it is commemorative and symbolical; absolute, inasmuch as it is in fact the self-same Sacrifice as that of the Cross. But because the outward rites and ceremonies do not affect the inner essence of sacrifice, the Mass is, properly speaking, an absolute rather than a relative sacrifice.

The Mass corresponds to the Commemorative Passover of the Jews: "For Christ our Pasch is sacrificed."* Of all the typical victims of the olden time the Paschal Lamb was the most striking figure of the Lamb that taketh away the sins of the world. Christ instituted the Christian Passover at the Last Supper. In virtue of the

* 1 Cor. 5 : 7.

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Action of that First Passover He became a Victim on Calvary, and remains a Victim in the Mass. Not the Last Supper alone was the first Christian Passover, for the Lamb was not yet slain; nor Calvary alone, for the Lamb slain there was not there given as food for the soul in the form of unleavened bread; but the Sacrifice of Calvary together with the Feast upon that Sacrifice constituted the first Christian Passover. Therefore every subsequent Passover, since it is by Christ's institution the doing again of what was done once for all, must reproduce the moment of Calvary as well as the moment of the Last Supper, which, because of the oneness of the Action and the causal connection between Action and Passion, are so linked together as to form, not two moments, but one only. And thus the Mass prolongs forever, and presents on every altar from the rising of the sun even to its going down, both the Sacrifice of Calvary and the Feast upon that Sacrifice.

One more point remains to be discussed: the relation of the Mass to the offering which our High Priest makes within the veil—not in a holy

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place made with hands, but in Heaven itself, whither He is ascended "now to appear before the face of God for us."* That there is no essential relation may be inferred from the fact that the Christian Passover, which the Mass reproduces and commemorates, was consummated on Calvary, some forty days before Christ's Ascension. In fact, the offering within the veil, as St. Paul also points out, is connected, not with the Passover, but with the Sacrifice of Expiation. "For Jesus is not entered into a holy place made with hands, type of the true, but into heaven itself, now to appear before the face of God for us: nor yet that He should offer Himself often, as the high priest entered into the holy place year by year with blood not his own."† True, the Sacrifice of Expiation offered on the Day of Atonement (Levit. 16) also foreshadowed the Sacrifice of Calvary. And inasmuch as the Mass reproduces the Sacrifice of Calvary as well as the Feast upon that Sacrifice, the Sacrifice of Expiation must have, in some sort, foreshadowed the Mass also. Now the rite of that Sacrifice

* Hebr. 9 : 24.

† Ib.

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was as follows. First the victim was slain ; then the high priest, taking of the blood of the victim went alone with it within the veil, to sprinkle it within the holy place ; this done, he came out to the altar that was in the tabernacle, or tent of meeting, and again, after prayer, taking of the blood of the victim, poured it upon the horns of the altar. The former of the two ceremonies may be taken to represent the entry of Christ into Heaven, there to appear before the face of God for us ; the latter, the action of Christ as High Priest in the Mass, where, by the ministry of His priests, His Blood is poured out on the altar to expiate our sins, and He Himself is ever living, under the veil of the Eucharist, to make intercession for us. “We have seen the High Priest coming to us,” says St. Ambrose, “we have seen and heard Him offering for us His Blood : we priests follow, as we can, that we may offer sacrifice for the people, though weak in merit yet honorable in sacrifice, since though Christ is not now seen to offer, yet Himself is offered on earth when the Body of Christ is offered ; yea Himself is plainly seen to offer in us, since His word sanc-

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tifies the Sacrifice which is offered."* It would appear that the Sacrifice of the Mass was not offered by the Apostles until after the High Priest had gone within the veil. At any rate, it was not offered in every place till Christ had sent the Holy Spirit to establish the Church and inaugurate the solemn offering of her Sacrifice in every land.

It is a question that has been much debated whether the offering that Christ makes in Heaven is sacrificial in the strict sense. St. Paul would seem to imply that it is. In the ninth chapter of the Epistle to the Hebrews he gives us clearly to understand that the offering made by the Jewish high priest in the holy place was typical of the offering that Christ makes within the veil, and that offering was undoubtedly sacrificial. Let us call to mind again the distinction already made between sacrifice proper and the ceremonial offering of it. Sacrifice proper consists in the free-will offering of the priest which finds its fitting symbol and complement in the destruction of the victim. Thus, when Aaron, acting as high priest

* *Enarr. in Ps. 38, n 25.*

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of God, slew the goat of the sin-offering (Levit. 16 : 15), the sacrifice proper was finished ; when he brought its blood within the veil and sprinkled the mercy seat with it, he made the ceremonial offering of the same sacrifice. The life of the victim was first offered to God when the blood was shed without the sanctuary ; the offering of the same blood within the sanctuary was the formal and solemn handing over to God of the life once for all immolated. The blood shed is at once the symbol and the testimony of the life once taken, and, as it were, the vehicle of it : hence God Himself declares that it is “ the blood which maketh atonement by reason of the life.”* When therefore, “ Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered once for all into the holy place, having obtained eternal redemption,”† He made within the veil the ceremonial offering of the Sacrifice finished outside the sanctuary. It was

* Levit. 17 : 11.

† Hebr. 9 : 11, 12.

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no new sacrifice He offered, but the self-same that was once offered on the Cross, just as it is no new sacrifice that is offered on earth to-day but the self-same that was then offered. "For by one offering he hath perfected forever them that are sanctified." *

Let us look at the same thing from another point of view. The Blood of Christ is the Price of our Ransom. That Blood He shed on Calvary, and thereby "obtained eternal redemption." Our ransom was then wrought, but the price was not, as it were, yet paid over and accepted with all the requisite legal formalities. That is now being done both here on earth and in heaven, where our High Priest is ever living to make intercession for us; where He pleads in our behalf the merits of His Passion. "Himself," says St. Ambrose, "offers Himself as Priest that He may remit our sins; here in image, there in truth, where He intercedes for us with the Father as our Advocate." † We are not, of course, to under-

* Ib. 10 : 14.

† *De Offic.* l. 1, c. 48. The word "imago" in this passage is used in contrast with "umbra" of the Law, not

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stand that He offers, within the veil, the Blood itself which is the Price of our Ransom. What He offers is the Life of which the Blood is the symbol, for neither symbol nor shadow can find entrance there; the Life which He once laid down, and took up again. "I am the first and the last, and the Living One; I was dead, and behold I am alive for evermore."* He entered Heaven to make the ceremonial offering of that Life once laid down for us. Isaias sees Him from afar, clad in the livery of His Passion, and cries out: "Who is this that cometh from Edom, with dyed garments from Bosra? this Beautiful One in his robe, walking in the greatness of his strength?" And the answer is given in the person of the Beautiful One: "I that speak righteousness, and am mighty to save." And once more is the question asked, "Wherefore, then, is thy apparel red, and thy garments like theirs that tread

with "veritas" in the heavenly places. For here too, under the new dispensation, we have the truth and the reality, though seen only through sensible images, as through a glass, darkly.

* Apocal. 1 : 19.

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in the winepress?" And in answer there comes, "I have trodden the winepress alone."*

To conclude, then. In the Mass, we have the same Sacrifice once offered on the Cross, and now pleaded in Heaven by our High Priest. The things that are seen of sense, the things that appear and pass away, are, to the eye of faith, but shadows of the one Reality—shadows that fall athwart altars of wood and stone, and flit about earthly tabernacles, where hides the Sun behind a veil "till the day break and the shadows retire."†

* Is. 63 : 1-3.

† Cant. 2 : 17.

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The following passages, taken at random from various sources, witness to the unity of Catholic belief concerning the Sacrifice of the Mass. They also serve to show that the Church to-day, as in the early ages and in medieval times, holds the Mass to be essentially the same Sacrifice that was once offered on Calvary.*

The sacrifice of the Mass in the sensible world is a special act of the priest offering simple bread and wine, and yet it is the one real sacrifice made by our Lord of Himself on Calvary. It is not simply a symbolic representation of that sacrifice; it is not even its renewal or repetition in an unbloody manner, but is that identical sacrifice itself, that one and the same universal and ever-present sacrificial act. They who assert only one sacrifice, made once and for all, are right; but they who deny the reality of the sacrifice of the Mass daily on our altars, place the real sacrifice

* Where no exact references are given, it is because the work quoted from is easily accessible to all. No citation is made at second hand.

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and the whole sacrifice in its mimetic or sensible accidents, and see, conceive, believe nothing above them.—*Brownson's Works*, Vol. 14, p. 586.

God would not receive any sacrifice from man until Christ came and offered His own body upon the cross, which was acceptable to His heavenly Father; and then, lest we should fail in obtaining His favor forever, He left us the same identical sacrifice, under the mystery of the most holy Sacrament of the Eucharist.—*The Lenten Lectures of Rev. Thomas Maguire*, delivered in Dublin in 1842 (Cincinnati: John P. Walsh), p. 265.

The Sacrifice of the Mass is one and the same with the Sacrifice of the Cross, for it is the same Saviour who once offered Himself as a bleeding victim on the cross that continues to offer Himself in an unbloody manner upon our altars. . . .

The Sacrifice of the Mass in the Catholic belief is a continual commemoration of the Sacrifice of the Cross, and yet really one with that which is commemorated. Is the Mass the same Sacrifice as that of the Cross?—*The Catholic Review* (New York), August 17, 1889, p. 107.

“Jesus Christ being present in the Eucharist, by virtue of the consecration which He Himself appointed, presents Himself,” says St. Paul, “and appears for us before the face of God.” (Heb. 9: 24.) Here then is a continuation of the great Sacrifice of the Cross; here Jesus Christ continues to present to His heavenly Father the

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merits of His passion and death ; He perpetuates the memory of His obedience, even to the death of the cross, which includes an acknowledgment of God's supreme dominion ; of course here is a true and real sacrifice, and yet not a second sacrifice, but only a continuation of the great Sacrifice of the Cross.—*A Defence of Catholic Principles*, by the Rev. Demetrius A. Gallitzin.

Are the Sacrifice of Calvary and the Sacrifice of the Mass the same? Yes ; there is the same priest, Jesus Christ ; the same victim, Jesus Christ ; and the same thing done.—*A New Catechism of Christian Doctrine and Practice*, by the Right Rev. James Bellord, D.D.

“Is the Mass the same sacrifice as that of the Cross ?” “Yes ; the Mass is the same sacrifice as that of the Cross.”—*Catechism of the Council of Baltimore*.

“Is the Mass a different sacrifice from that of the Cross ?” “No.”—*Butler's Catechism*.

The Holy Mass is not a new sacrifice, but one and the same sacrifice with that of the Cross. . . . It is a continuation or renewal of the sacrifice of the Cross. . . . The essential parts of the sacrifice of the Mass are the very same as those of the Cross, but the circumstances are different.—*Holy Mass Explanation Book* (approved by His Eminence Cardinal Vaughan).

Now, we have already said that in the New

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Law there is but One Sacrifice, that this one and only Sacrifice was offered but once, on the Cross, and that it was there it was consummated. . . . The Holy Mass is numerically the same (*sacrificium numero idem*) as the Sacrifice of Christ on the Cross.—Wetzer and Welte's *Encyclopedic Dictionary of Catholic Theology*.

The Sacrifice of the Mass is the Sacrifice of Calvary—not repeated, for Jesus Christ dieth now no more, but shown forth until He comes. Time is, as it were, annihilated. Jesus Christ, as High Priest, offers His Body and Blood to His Eternal Father as a sacrifice of adoration, homage, thanksgiving, and also of atonement and impetration.—*Christ in His Church* (New York; Imprimatur of Card. McCloskey).

My little work bears the title "The Sacrifice of Jesus Christ"; for although we distinguish by different names the Sacrifice of the Cross from the Sacrifice of the Altar, yet it is substantially the same sacrifice. . . . The Sacrifice of the Altar is a continuation and renewal of the Sacrifice of the Cross, and differs from it only in the manner in which it is offered.—*The Holy Eucharist*, by St. Alphonsus de Liguori.

The Sacrifice of Calvary is made present to us by the Holy Mass in a more perfect way (than it was to the Jews of old), as was to be expected, being at once the *memorial* and *renewal* of the same Sacrifice, so that our Lord is "standing,

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as it were slain" from the beginning to the end of creation.—*Skeleton Sermons* (Dr. Bagshawe).

In Holy Mass the sacrifice consists not in a fresh immolation of the Victim, but in the renewal, without bloodshed, of the oblation of our Paschal Lamb, Christ the Lord, who was slain upon the cross and brought to life again by His Resurrection.—*Illustrated Explanation of the Holy Sacraments* (from the German of Rev. H. Rolfus, D. D.).

One sacrifice has forever redeemed the world, and is offered continually in heaven and on earth.—*The Eternal Priesthood*, by Card. Manning, c. 1, n. 2.

This is the Holy Sacrifice of the Mass, the unbloody continuation throughout all ages and generations of the bloody Sacrifice which was offered on Mount Calvary.—*Abridged Course of Religious Instruction*.—Rev. F. X. Schouppe, S. J.).

“Is this the same sacrifice as that of the Cross?”
“Yes; for it is still the same host and the same sacrifice, whether on the Cross or on the Altar; whatever difference there may be is only in the manner.”—*Doctrinal and Scriptural Catechism*, by Rev. P. Collot, Doctor of the Sorbonne.

If the Mass were a distinct sacrifice from that of the Cross. . . . the Mass might justly be said to be injurious to it; but as it is the self-

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same sacrifice, etc.—*Sincere Christian*, by Bishop Hayes.

Hanc autem oblationem vivam, quam tu misisti ad altare crucis immolandam pro nobis, hanc eandem tibi nunc offero, passionem ejus et mortem recolens et repraesentans : sicut ipse praecepit, cum dixit, ut idem in ejus commemorationem faceremus.—*De Sacrificio Missae, Tractatus Asceticus*, Auctore D. Joanne Bona (Oratio).

Saepe dictum est in hoc incruento sacrificio cruentum illud, quod semel in Cruce peractum est, non verbis sed re ipsa repraesentari.—*Ib.*

The Sacrifice of the Cross is continued in the Sacrifice of the Mass daily offered on our altars.—*The Sacraments Explained*, by Rev. Arthur Devine, C. P.

In the Holy Mass that One Sacrifice on the Cross once offered is renewed, continued, applied to our benefit.—*Meditations and Devotions*, by Card. Newman, p. 203.

If that great deed was what we believe it to be, what we know it is, it must remain present, though past ; it must be a standing fact for all times.—*Ib.*, p. 406.

The Holy Sacrifice of the Mass is essentially the same sacrifice as that of the Cross.—*The Pulpit Orator*, Vol. V.

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The sacrifice of the Mass is essentially the same sacrifice as that of the Cross ; the only difference is in the manner of offering.—*Deharbe's Catechism.*

Its (the Blessed Eucharist's) worth, as a memorial lies in this, namely, that it perpetuates the Redeemer in His character of victim. There He is, "*the Lamb slain from the foundation of the world.*"—*Sermons by the Paulists* (preached during the year 1863).

[The Mass] is identically the same sacrifice as that of the Cross—not repeated, but perpetuated.—*Sermons by the Paulists* (preached during the years 1865 and 1866).

[The Mass] is a true Sacrifice. . . . A certain *destruction or change* takes place ; this destruction was real on the Cross. The Mass is a *continuation* of the Sacrifice of the Cross, and has a direct connection with it, representing sacrificially the immolation which took place on the Altar of the Cross, in the same way as when the High Priest of old offered, in the sanctuary, the blood of the victim which had been previously slain on the altar, he offered a true sacrifice, although the bloody immolation did not take place then and there.

Nor is there any multiplication of sacrifices ; all the Masses offered up in the world are one with the Sacrifice of the Cross. Of the above two truths we have a figure in the sin sac-

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rifices of the Jews; the priest offered the victim to God in slaying it, yet he afterwards carried the blood of this victim to the sanctuary, and offered it there again. The second sacrifice was one with the first, of which it was a continuation, and the two acts were but one sacrifice.—*Catechism of the Christian Religion* (being a compendium of the Catechism of Montpellier) by the Rev. Stephen Keenan.

The Mass is the perpetuation of the sacrifice of Christ on the Cross. It is not a different sacrifice, for all others are now abolished; it is not a repetition of the same, for Christ died but once (Heb. 9: 25-28). But the sacrifice of Calvary did not cease when our Lord was removed from the Cross. He is an eternal Victim, continuing now within the veil His first and only oblation; and He is forever “in the midst of the throne. . . a Lamb standing as it were slain” (Apoc. 5: 6). He appears daily on our altars in the same character of Priest and Victim, and continues His sacrifice there as before the throne.—*Meditations on Christian Dogma*, Vol. II, by the Right Rev. James Bellord.

We, therefore, confess that the Sacrifice of the Mass is one and the same Sacrifice with that of the Cross; the Victim is one and the same, Christ Jesus, who offered Himself, once only, a Bloody Sacrifice on the Altar of the Cross. The bloody and unbloody Victim is still one and the same, and the oblation of the cross is daily renewed in the Eucharistic Sacrifice, in obedience to the com-

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mand of our Lord : "Do this for a commemoration of Me."—*Catechism of the Council of Trent.*

Silently the mighty work went forward ; and I thought, as there and then the stupendous Sacrifice of Calvary was brought down into our midst, and the hands of that young priest gathered up the Blood of Christ from grass, and stone, and wood,—from reeking nails and soldier's lance, and the wet weeping hair of Magdalen, and poured it softly on the souls of these young villagers,—I thought what madness possesses the world not to see that this sublime assumption of God's greatest privilege of mercy is in itself the highest dogmatic proof of the Divine origin of the Church.—*My New Curate* (15th edition, p. 179).

(a) In that last Paschal Supper, when Jesus sat at the table, and took bread, blessed it, broke it, gave it, and said "This is My Body," and the chalice, when He had blessed it, and said, "This is My Blood," He began the act of oblation, finished on Calvary, which redeemed the world. He offered that sacrifice first without blood-shedding ; but it was the same true, proper, and propitiatory sacrifice which redeems the world because therein He offered Himself. We read in the Gospels that "No man laid hands on, Him, because His hour was not yet come," (Jo. 7 : 30) ; that is, no man had power to take Him until He delivered Himself into their hands. We read again that the servants of the high-priest who came out to seize Him in the garden, when they heard Him say "I am He" (Jo. 18 : 6), went backward and fell to the ground

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—the majesty of His divine presence awed them. They were cast at His feet in fear ; and in proof that, when they took Him and bound Him, it was of His own free will. When He stood before Pilate, He said once more : “Thou shouldst not have any power against Me, unless it were given thee from above” (Ib. 19 : 11). Bound as He was, still no man had power over Him. Twelve legions of angels would have surrounded Him : they would have cut His bonds and set Him free, if it had been His divine will. Therefore at His Last Supper He made a free and voluntary offering of Himself. He had not yet shed His Blood, but throughout His whole life He had offered His will, and He now offered His death ; and that which He began at the Last Supper He accomplished on the morrow upon Calvary by the shedding of His Blood ; for that shedding of Blood was the completion of His sacrifice. . . .

(b) When He said, “This is My Body,” and “This is My Blood,” He instituted the Holy Sacrifice ; and when He said, “Do this in commemoration of Me,” He consecrated His Apostles to be priests, to offer forever that same sacrifice of Himself. Therefore, what the Church offers, day by day, is the continuance of that same divine act which Jesus at that hour began. It is nothing new, nothing distinct from it, nothing added to it, for in itself it was perfect—a Divine Sacrifice admitting of no addition. The Sacrifice of the Altar is the same sacrifice prolonged forever. He who offered Himself then offers Himself now. He offered Himself then by His own

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hands; He offers Himself now by the hands of His priesthood. There is now no shedding of blood—that was accomplished once for all upon Calvary. The action of the Last Supper looked onward to that action on Calvary, as the action of the Holy Mass looks backward upon it. As the shadow is cast by the rising sun towards the west, and as the shadow is cast by the setting sun towards the east, so the Holy Mass is, I may say, the shadow of Calvary, but it is also the reality. That which was done in the Paschal Supper in the guest-chamber, and that which is done upon the altar in the Holy Mass, is one and the same act—the offering of Jesus Christ Himself, the true, proper, propitiatory, and only Sacrifice for the sin of the world.—*The Glories of the Sacred Heart*, by Cardinal Manning (“The Last Will of the Sacred Heart”).

Appeased by the offering of this (Sacrifice,) the Lord bestows grace and the gift of repentance and forgives offences and sins even though they be enormous. For the Victim [of the Mass] is one and the same [with the Victim of Calvary], and the same now offers Himself by the ministry of the priests that then offered Himself on the Cross, the manner only of offering being different.—*The Council of Trent*, Sess. XXII, c. 2.

To these, for the most part brief, extracts, which embody the modern Catholic belief, may be added some extracts from statements on the

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same subject by leading Anglican divines of the present day, statements that are remarkable alike for their Catholicity and their profundity. These extracts I cull from the account of the "Reports of the Oxford Conference on Priesthood and Sacrifice and of the Fulham 'Round Table' Conference" published in Appendix E of the Rev. Dr. Mortimer's great work on the Eucharistic Sacrifice, elsewhere referred to :

From what has been said it seems clear that the principal words used by our Lord at the institution of the Eucharist, and also the elements which He appointed to be used in that rite, point in the same direction, and indicate the sacrificial character of the ordinance ; and it would require very explicit and authoritative statements in the opposite direction to induce me to give up my belief that the Holy Eucharist was instituted by our LORD as a sacrifice, the earthly counterpart of the sacrificial oblation which is being carried on in the heavenly tabernacle.—*Father Puller.*

As to the sacrifice of CHRIST, I want still to plead what I have said before, that the inward motive is not, in itself, sacrificial until it has obtained an outward realization—until it can succeed in *making* an offering. The 'Lo! I come to do Thy will' becomes sacrificial when it has completed its intention in the offering of the *Body* pre-

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pared for it. The will that is to be done is that He should have a *Body* to present in sacrifice. And so it is that our own offerings of spiritual thanks and praises only gain the right to use sacrificial language through the sacrifice, present in their midst, of the Body and Blood. It is this that constitutes them sacrifices.—*Canon Scott Holland.*

As to the very profound subject of the nature of our LORD'S Sacrifice, surely it is necessary from His own language to feel that there was more in the sacrifice than the mere dedication and sacrifice of His own will—that He looked forward to the death on the Cross as the great deed that was to work some great achievement; that that achievement was to be done once; and that once done it was to have eternal significance and efficacy. Whatever the act of death meant, it was at least the completion of the sacrifice in time, but its significance and efficacy were to be eternal. I agree with Father Puller that in thinking of the Sacrifice of CHRIST—of the Eternal SON—it is impossible to think of it merely as an event past in time—something that has come to an end.—*Rev. C. G. Lang.*

I believe that the Holy Communion was ordained “for the continual remembrance of the Sacrifice of the Death of CHRIST, and of the benefits which we receive thereby;” and that this “remembrance” is in the first place a memorial before God, because “CHRIST instituted not only a remembrance of the Sacrifice to ourselves, but

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also a special mode of pleading it before God ” whereby we offer the same Body once for all sacrificed for us, and the same Blood once for all shed for us, sacramentally present, to the FATHER.
—*Rev. Canon Newbolt.*

For the occasion, the action, and the full words of the Institution, all define the sacred Body in our LORD’S thought to be the Body as in death, and the sacred Blood to be the Blood as in death. That is, as in the act and process of the one Sacrifice which is our Redemption. *Rev. Dr. Moule.*

The Johannine and Pauline conceptions find a meeting-point, when we go on to consider the food offered to us in the Eucharist as Sacrificial Food. Whether or not we supply the word “given ” or “broken ” to the phrase “My Body which is on your behalf,” a reference is clearly intended to the Crucifixion ; and the sacrificial aspect is yet more plainly indicated in the words “My Blood of the Covenant, which is being poured forth on behalf of many.”—*Rev. Canon Robinson.*

Canon Gore desired to urge two points: A. That it may be emphatically stated that down to the time of S. Thomas Aquinas inclusive, the memorial of our LORD’S Death made in the Holy Communion is regarded as commemorative only, and is not connected with any idea of actual immolation ; B. That it would be generally agreed that that which differentiates our relation

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to the Sacrifice of CHRIST as commemorated in the Holy Communion from our relation to that Sacrifice on any other occasion, when we might agree to commemorate His Death, is the fact that this sacrament is the ordained occasion on which our LORD gives us His Body and Blood, sacramentally identified with the bread and wine.

It is impossible to dissociate that conception of the office of the living and eternal CHRIST from the Sacrifice which He has achieved once and for all. With Father Puller I am still feeling that that Sacrifice is not a thing completed in the sense of being past in time, and therefore ended. It is completed in the sense that it is perfect—there is nothing to be added to it—it is eternal. That is why I cannot quite agree with Professor Ryle's words; because I feel that in some deep, mysterious sense—a sense which it is hardly possible to express in language, for language is of things in space and time—the function, so to say, of that Sacrifice is not ended, but is eternal as itself. I can imagine nothing that speaks to one's life's need more than the conception of being associated with the perpetual pleading of the eternal Sacrifice; it is there that the importance of the Eucharist comes in. In the Eucharist, we have the assurance of the Divinely appointed pledge and symbol of being identified with the eternal Sacrifice of the Lamb of God. And so I cannot conceive it as being a mere commemorative rite. It is in some mysterious sense a real

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sharing of the Body and Blood of a living CHRIST, who *is* the eternally perfect Sacrifice. The symbolic act is not *in itself* expiatory. It is nothing in itself apart from CHRIST, through Whom it is offered. It is not, therefore, to my mind, expiatory, but it associates us with the eternal presentment by our LORD—our eternal High Priest—of His Sacrifice for the sins of the world. It is an act by, which we are permitted, by Divine condescension, in some degree to share in what CHRIST is doing.—*Rev. C. G. Lang.*

Dr. Robertson drew attention to the early use of sacrificial terms in the primitive Church, which he thought arose inevitably from the connection of the Eucharist with the Passover, which was a sacrificial meal, the expression *θύειν τὸ πάσχα* being used by S. Mark (xiv. 12) and S. Luke (xxii. 7), and *θύειν* being a sacrificial word. But he thought that if we got to the real meaning of early Christian writers in the use of such language, their idea is always that of a retrospective reference to the Sacrifice on the Cross, and he quoted passages from S. Chrysostom (*Hom. in Hebr.*, xvii.) and S. Augustine (*Cont. Faust.* xx. 18) in which this view is expressed in almost identical terms.

Lord Halifax then presented a statement which he had drawn up, from which the following is extracted :

“ That expressed devotionally, in the words of Prof. Moule, ‘ I see in the Holy Eucharist, which is primarily and before all things the memorial

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of the LORD'S Death, CHRIST my LORD at the Holy table, coming to me and saying: This is My Body which was broken for you, this is My Blood which was shed for you,'—or, as was expressed by Canon Gore, Canon Newbolt, and Lord Halifax, 'That in every Eucharist CHRIST is the real Consecrator' Who in the service which He has instituted for the perpetual memory of His Death gives to His faithful people His Body as broken, His Blood as poured out, mystically represented and exhibited under the act of death by the separate Consecration of the bread and wine.'—p. 69.

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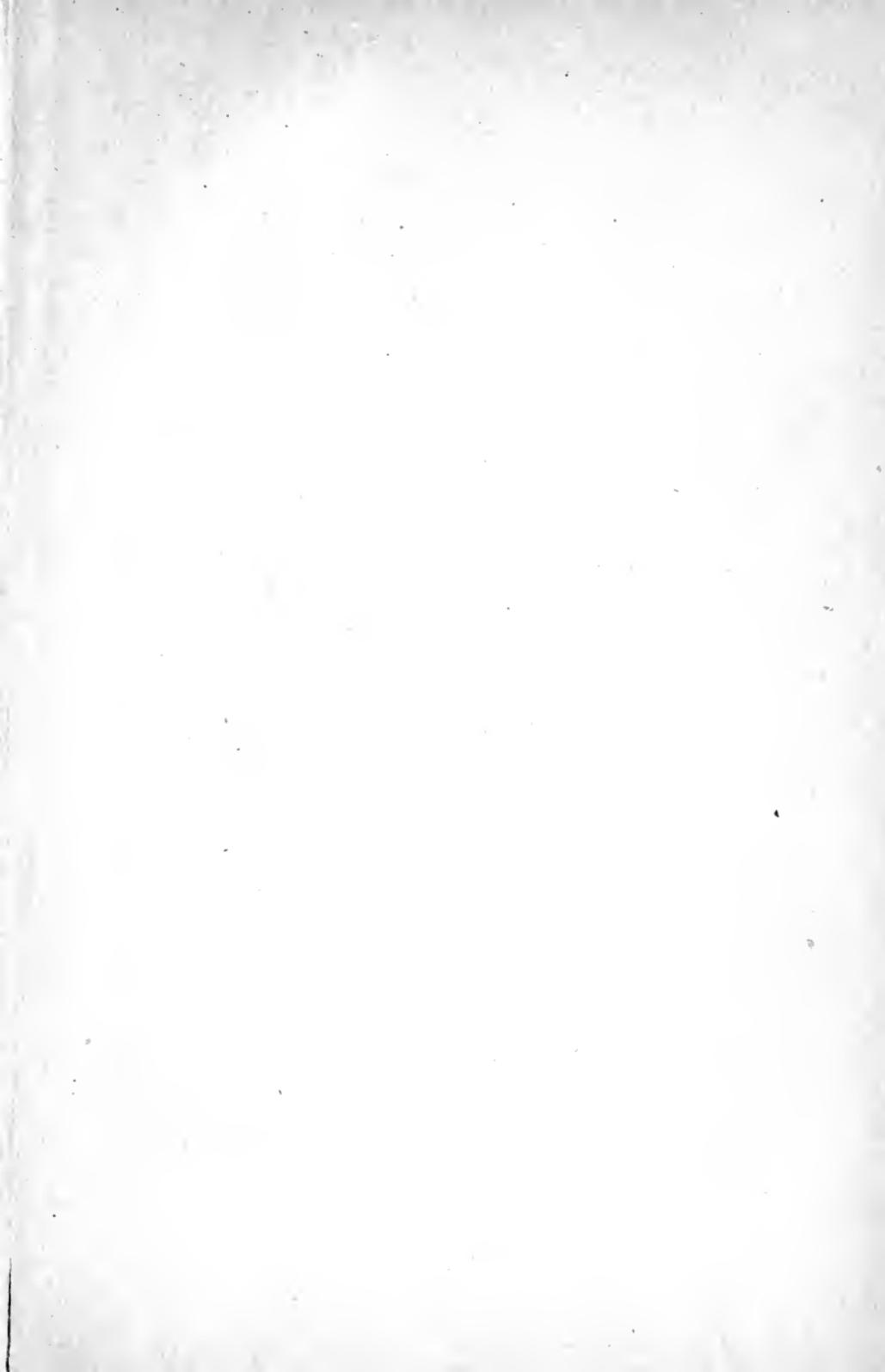
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