

IP1: The Enchirist is the Best of the Past & the Best of the Future.

The Enchirist: Best of the Past & the Future.

If we were told, we here this evening, that we could have in our possession now, the best of the past and the best of the future, would we not think such a statement incredible?

What is ~~the best~~ can we call out of the best what we could call the best? Would it be happy days of childhood, <sup>days</sup> memories of laughter and merriment of many days, days of youth and health and strength? Or perhaps we might think the best of the past to be all that man has mined and discovered and invented and produced: we might think of gold, money, the best of homes, the best in clothes, food, medicine, cars and television and all the goods which man in the past has brought to reality with his mind and hands and imagination.

And what can we predict for the future which is the best? We might think of peace, of universal government, of longer lives and better health; we might think of the fruits of atomic energy, the 1000 wonders ~~not~~ yet to be evolved from electronic research, the wonders of medicine to come, the benefits to be eventually derived from the conquest of outer space and other planets.

Thinking along these lines it would seem incredible that we can possess now the best of the past and the best of the future. This is perhaps because we, living in a world of heat and length and thickness, so often think along the material grooves to which flesh has chained us.

One of the great theologians of our day, Father Garrigou-Lagrange has made the almost incredible statement that we can possess now the best of the past and the best of the future. His explanation is simple, but as true as truth itself. He tells us: "In the Blessed Enchirist we possess the best of the past and the best of the future."

P2: It is the Best of the Past.

The Blessed Eucharist is the Best of the Past.

1. After all, in the order of absolute reality, is not the best of the past our redemption by Christ in the cross - the purchase of our souls by the blood of the Son of God?

The Blessed Eucharist is not a reminder of our redemption in the way a Crucifix in our homes or our Churches is a reminder. Nor is it a symbol of ~~the~~ our redemption, the way the crown of thorns, the sycamore's cloak, the reed, the heavy lash, the hammer, nails, and the vinegar soaked sponge are symbols. There are last figures recalling the <sup>long ago</sup> ~~long ago~~.

In the Eucharist, <sup>in the sacrifice of the Mass,</sup> we have the re-enactment of our redemption as it took place in Calvary: the same High Priest of the same Victim. Only the manner of offering are different.

This we learned long ago. In the Catechism the question is asked: "Is the Mass a different sacrifice from that of the cross?" And the answer is: "No; because the same Christ who once offered Himself in bleeding victim to His heavenly Father in the cross, continues to offer Himself in an unbloody manner by the hands of His priests in our altars."

All of the great drama of the death of Christ for us is memorialized ~~and~~ and re-enacted in an unbloody manner in the sacrifice of the Mass, in keeping with the Divine Command: "Do this for a commemoration of me."

2. And what next after the redemption is the best of the past? Is it not the presence of God <sup>showing his love for us by</sup> ~~with~~ <sup>with</sup> us? God has always <sup>with</sup> ~~with~~ <sup>with</sup> the company of man, when He first kind after His own image.

So God spoke to Adam in Eden; He appeared to His prophets and saints. So when the Jewish people were wandering in the desert God stayed with them in the form of a cloud by day and a pillar of



TP3: It is the Best of the Future

Father Guignon-Duval tells us that the Eucharist is also the best of the future.

How can this be? What is the best of the future?

Looking at the future as it should be looked at, through the eyes of God, with the eyes vision we will look at whom we stand facing God to be judged, is not the best of the future the acts of charity which we shall perform and the degree of charity to which we shall attain? Besides this all else is secondary.

God gave of all the best to his Blessed Mother: yet He did not give her riches, he did not give her material wealth, a fine home, the latest fashions of medicine or progress. Yet God gave her the best; the greatest degree of charity ever possessed by a creature, a great love that embraces us all as her spiritual children.

My dear brethren, the royal road to charity is through the Eucharist and especially Holy Communion. Through Holy Communion we are united to Christ in a bond of love, more closely than two pieces of wax which when melted become one. Through Holy Communion we are united by a bond of charity to all those who have partaken and do partake and shall partake of the same bread: to the apostles, the members, the saints and to all others, from the highest to the lowliest Son of God. In Holy Communion we are given a special sacramental grace - the grace to grow in love of God and others, the grace to make our impulses to charity operative, the grace to grow in beauty and strength of soul before God.

No wonder Pope Pius X, now St. Pius X said frequently to my: "Beloved Mother, the sweet, easiest, shortest way to Heaven is by the Holy Eucharist."

In another way the Eucharist is the best of the future. In the prayer which the priest says in giving Holy Communion out of his own mouth, "I send banquet, in which Christ is consumed, in which there

is recalled the memory of his Passion and in which  
this is given to us a pledge of our future glory.

So Holy Communion is a pledge, an earnest, a  
sign of our future glory in Heaven. Christ made it  
sure. When he was first telling the institution of  
of the Eucharist he recalled that during the 40  
years in which the Jewish people were in the  
desert after they had escaped from Egypt God  
sent ~~to~~ them a food called manna which tasted  
like bread and honey.

"And yet" said Christ, "although your fathers  
ate of this food from God, they are dead. But  
whosoever shall eat of the food that I will  
give shall live forever."

Truly in Holy Communion, the royal road to  
Christ and the pledge of eternal life, is contained  
the best of the future.

IP4: The Lesson for us here and now.

My dear brethren, what do the duties which we have been considering mean to each of us here present?

Are we going to always continue as we perhaps have, without minding the words of Christ: "Be ye perfect as my heavenly Father is perfect." Shall we who are here this evening ~~continue~~ to travel down all the by-ways of life, chasing butterflies as it were, the roads of vanity and folly, blind roads, where sunny and pleasure beckon; roads, not of sin, perhaps, but roads which twist and turn and lead us nowhere; roads turning us aside from the one straight, true and only important road - the road to Christ and to God.

Next Wednesday we are reminded of the folly of following all the by-ways and side-roads of life. The ashes will be placed in our foreheads and once again we will hear the familiar words: "Remember man that thou art dust and unto dust thou shalt return." These are the words which stand at our grave-side will also hear. They ~~remind~~ recall the words of Christ of heavenly wisdom: Lay not up to yourselves treasures on earth: where the rust and moth consume and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume and where thieves do not break through nor steal.

Let us realize, my dear brethren, that in the Eucharist, in the Mass, in the true Presence and in Holy Communion we have the fountain-head of all grace, the greatest of the Sacraments. Through the Eucharist, and by the hands of the priest, the grace is channelled into from the words of Christ into our souls. And that grace, that love of God, that love of others is the treasure that cannot rust nor be consumed, nor stolen by thieves. As Paul says: "Who then shall separate us from the love of Christ? Shall tribulation? Or distress? Or famine?"

or weakness? or danger? or persecution? or the world?

-- In all these things we overcome, because of him that hath loved us.

For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

We here, my dear brethren, can make no better resolution for this coming Lent than to make Lent a Eucharistic Lent.

How can we do this?

1. We can make it a Eucharistic Lent by attendance at daily mass, if possible; or if that is not possible by attendance at mass on some days ~~on~~ <sup>especially</sup> on Sundays and by greater devotion at mass.
2. We can make it a Eucharistic Lent by ~~more~~ frequent visits to Christ present in the tabernacle.
3. We can make it a Eucharistic Lent by attending Lenten devotions, where we receive Christ's blessing at benediction.
4. We can make it a Eucharistic Lent by more frequent reception of Holy Communion, with better preparation and thanksgiving.

And having visited Christ, and assisted at His offering on the altar for us, and having partaken of His Body and blood worthily, we partake of all that is best in this world. We shall go back into our homes, our offices, our factories, our stores, our workshops, and mingle with our relatives and friends with a greater peace, a true joy, a stronger love of them and love of God.

Indeed, my dear brethren, in the Eucharist, by the Eucharist and through the Eucharist we have the best of the past and the best of the future.