

not go beyond them—or rather whether the fault does not lie entirely with those who in hate of the Apostolic name have gone to such extremities.

Therefore, if they desire to show Us their submission and their devotion, let the Catholic men of France struggle for the Church in accordance with the directions We have already given them, that is to say, with perseverance and energy, and yet without acting in a seditious and violent manner. It is not by violence, but by firmness, that, fortifying themselves in their good right as within a citadel, they will succeed in breaking the obstinacy of their enemies; let them well understand, as We have said and, as We repeat, that their efforts will be useless unless they unite in a perfect understanding for the defence of religion.

They now know Our verdict on the subject of this nefarious law: they should whole-heartedly conform to it, and whatever the opinions of some or others of them may have been hitherto during the discussion of the question, We entreat them all that no one shall permit himself to wound anyone whomsoever on the pretext that his own way of seeing things is the best. What can be done by concord of will and union of forces, let them learn from their adversaries; and just as the latter were able to impose on the nation the stigma of this criminal law, so by their united action will our people be able to eliminate and remove it.

In this hard trial of France, if all those who wish to defend with all their power the supreme interests of their country work as they ought to do in union among themselves with their Bishops and with Ourselves for the cause of religion, far from despairing of the welfare of the Church of France, it is to be hoped, on the contrary, that she will be restored to her former prosperity and dignity. We in no way doubt that the Catholics will fully comply with our directions, and conform with Our desires: and We shall ardently seek to obtain for them by the intercession of Mary, the Immaculate Virgin, the aid of the Divine goodness.

As a pledge of heavenly gifts and in testimony of Our paternal benevolence, We impart with all Our heart the Apostolic Benediction to you, Venerable Brethren, and to the whole French nation.

Given at Rome, at St. Peter's, on August 10, the Feast of St. Lawrence, the Martyr, in the year 1906, and the fourth of Our Pontificate.

PIUS PP. X.

## 'ORATE FRATRES'

### AN ARTICLE FOR THE LAITY

(BY THE REV. J. GOLDEN, KAIKOURA.)

(Continued from last week.)

The 'Orate Fratres' comes in once more to enlighten us on the duty of the congregation. 'Brethren, pray that my Sacrifice and yours may be acceptable to God the Father Almighty.' Therefore the Adorable Sacrifice belongs to the people as well as to the priest, though he is the officiating minister. Therefore, also, the people have a bounden duty and obligation to offer the Sacrifice with the celebrant standing on the altar. Their offering is an act of solemn worship and adoration. It is a supreme act of religion, than which nothing is holier or more acceptable to the Deity, nothing more meritorious for the pious worshipper. How widely different all this from 'Hearing Mass!' Priest and people are engaged together in offering to Almighty God the Adorable Victim of Man's redemption. For the Mass is the true and proper Sacrifice of the body and blood, soul and divinity of Jesus Christ, which are really present under the appearances of bread and wine, and offered as an act of supreme homage to God. It is also offered for the benefit of the whole Church militant on earth, and suffering in Purgatory. The 'Orate Fratres' shows that the people are engaged in this most solemn act of religion. Evidently, this act cannot be suitably expressed by the word 'hearing.' 'Assisting at Mass' is more in accordance with reason, with the meaning of the Holy Sacrifice, and the obligation of the people. It conveys the idea of concurrence with the celebrant in the solemn offering. 'Attending' is also a commendable expression. It supposes not only bodily presence, but also mental activity, such as accompaniment and diligence. Clearly, 'attending' and 'assisting' at holy Mass are far preferable to the more common word 'hearing,' which conveys no definite meaning, and is essentially weak and fallacious.

'Layman' earnestly and zealously pleads for the suppression of 'read,' 'said,' and 'heard' in connection with the venerable Sacrifice of the Catholic Church. They fail to touch the heart of the great action. They are calculated to minimise the importance of the Sacrifice and of the obligation of the people. The expression 'offer' is brimful of vigor and verve and strength. It is consecrated by the Church as her very own in connection with holy Mass. It has a sacrificial meaning and significance. It is redolent of piety and devotion; going to the heart of things sacred; pointing most directly to divine mysteries; and imparting to the people a clear idea of their duty during

#### The Solemn Offering of the Mass.

As already remarked, the word 'celebrate' is also good and sound. And for 'hear' it would be well to substitute 'assist' or 'attend,' which conveys intelligent and appropriate meaning. When attentively considered, these terms are found to harmonise with the relations of the people with the Adorable Sacrifice, with their dignity in offering it in unison with the officiating priest, and with their duty as members of God's holy Church.

Once more. Let us try the objectionable words by another touchstone. The priest of the New Covenant is sent by Jesus Christ: 'As the Father has sent Me, I also send you.' This clearly intimates that the priest is a representative of Christ as he appears in his divine functions. He is a vicar of Christ to do as Christ did. He is taken apart, anointed and ordained to teach, to administer the Sacraments, and to sacrifice to Almighty God. This Sacrifice is of infinite value in the sight of God. It is a renewal, in a mystic manner, of the Sacrifice of Christ on Calvary. It is the application to the souls of men of the measureless graces purchased by the Divine Victim on the Tree of the Cross. It is in very truth, though accompanied with many sacred ceremonies, the same as that of the Last Supper, and a commemoration of the same. 'This do in commemoration of Me,' saith Christ, when empowering and commanding His apostles to perpetuate the divine institution of the Mass, both as a Sacrifice and a Sacrament.

By means of this Adorable Sacrifice, the highest worship, called 'latría,' is offered to God. Now, to adore God is the principal destiny of the angels: 'Let all the angels of God adore Him' (Heb. i., 6). It is also the principal duty of men. 'Everyone that calleth upon My Name, I have created him for My glory: I have formed him and made him.' (Is. xliii., 7). Hence do we find that sacrifices have been offered since the beginning of time. In the Old Dispensation there were various sacrifices; but all tended to Christ and terminated in Him. St. Paul names them 'empty shadows, types and figures of the good things to come.' Their significance and derived value ceased after the Last Supper and the Crucifixion. The reality has taken the place of the types and shadows. The holy Council of Trent defines that 'the Selfsame Who has sacrificed Himself on the Cross, sacrifices Himself through the ministry of the priests.' Therefore,

#### It is an Article of Catholic Faith

that the Sacrifice on our altars is substantially identical with the Sacrifice Christ made of Himself, as Priest and Victim, on the wood of the Cross. We know with infallible certainty that Holy Mass is the great Sacrifice of the New Law; that Christ Himself offers this Sacrifice through the hands of the priest, who is the celebrant of the Divine Mysteries; and that the graces purchased on Calvary flow to us through the Sacrifice of the Mass. 'O the exalted dignity of the priests, in whose hands Christ is made man again!' exclaims St. Augustine. For, the consecration brings our Lord upon every Catholic altar. So that every Church is a Bethlehem, an Upper Chamber, and a Calvary. 'The Blood of Calvary still flows in very truth for the sinful and the weak.' Here we have the Eucharistic Sacrifice, wherein the highest homage is offered to Almighty God; whereby Christ nourishes our souls with His own divine Sacrament; and whereby He dispenses His gifts and His mercies. This is what makes every Catholic church 'the house of God and the gate of heaven.' And has not Almighty God promised to be in His temple in the midst of His chosen people? 'My eyes and My heart shall be there.' (III. Kings, ix., 3.) This divine promise is verified in a most gracious and miraculous manner by the Real Presence of our Lord in the Holy Eucharist.

But it is unnecessary to enlarge any further on the divine and ineffable character of the adorable Sacrifice of the Mass. All along we have employed the term 'offer,' and found it sufficient and appropriate to express the meaning ever in connection with