

PROCEEDINGS

of the

SECOND PRECIOUS BLOOD

STUDY WEEK

August 2 - 4

1960

Saint Joseph's College

Rensselaer, Indiana

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Carthagena, Ohio

NIHIL OBSTAT

F. Hunnefeld, C.P.P.S.
Carthagena, Ohio
March 1, 1962

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Provincial Superior
March 12, 1962

IMPRIMATUR:

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Bishop of Lafayette-in-Indiana
March 12, 1962

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JOANNI XXIII

SVPREMO ECCLESIAE PASTORI

ET

CVLTVS CHRISTI SANGVINIS

FAVTORI

HOC VOLVMEN

DE SANGVINE REDEMPTORIS

DEDICATVR

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ACKNOWLEDGEMENTS

Our deepest debt of gratitude is to our noblest patron, John XXIII, now gloriously reigning. We are grateful for the autograph letter to our Institute and the encouragement of our devotion by many public and private acts. These generous favors of the Pontiff shall ever remain in our memory! They are referred to elsewhere in these pages. In the teaching of Pope John and the papal magisterium, we find justification for our claim that our devotion is objectively universal, solid, calculated to promote the glory of God and the salvation of men. In the light of the grand concepts of theology in this its golden age we find in our study of the devotion a depth and warmth scarcely possible in decades past. In the light of Precious Blood doctrine in turn we are able to synthesize the truths of faith in the tremendous mystery of the Blood shed on Calvary, really present and mystically shed in the Church, the Savior's Mystical Body and His Supreme Sacrament, with whom and through whom we adore and offer the Blood of redemption, as we look forward to the Eternal Liturgy. The Christ of Calvary, the Christ of the Mystical Body, the Christ of Eternal Glory is Christ our Priest now and forever. For gently directing our minds to these lofty heights we are humbly grateful to our Supreme Shepherd, John XXIII, pope of the Precious Blood.

Among the Fathers of the Precious Blood Society the gratitude of us all must, above all, go out to our Moderator General, Very Reverend Herbert Linenberger (for representing our needs and best interests in Rome) — to our Provincial, Very Reverend John E. Byrne (for directing and guiding our entire Study Week and the Institute) — to Reverend Isidore McCarthy, of the provincial curia (for presenting the paper of Father Siegman in the latter's absence) — to Very Reverend Leonard Kostka, superior of Saint Joseph's College (for leading, *bella voce*, the recitation of the prayers in honor of the Precious Blood). We are also particularly grateful to Fathers Raymond Cera and William Kramer (the former for painstaking proofreading, the latter for the translation of the Lefebvre paper, and both for presenting the paper). A great measure of the

success of the Study Week was due to Father David Van Horn and the Precious Blood Sisters from O'Fallon, Missouri, and Dayton, Ohio (who were responsible for the attractive exhibits). No little credit for the Study Week's success is also due Father Richard Baird (for visitor arrangements). Participating in the preparation of the Proceedings for publication were Sister M. Hiltrudis, C.P.P.S. (title designs of the papers), Sister M. Cephas, C.P.P.S. (cover design), and the Messenger Press (for the immense task of printing and binding, unfailing cooperation in the delicate tasks of arranging the art and layout, and not least the *spirit of discernment in* deciphering the meticulous corrective work of writers and readers). A special note of thanks is due to Father Joseph Lazur for assistance on the index. Finally, the editor of the Proceedings, Father Frederick Hunnefeld, of the Saint Charles Seminary faculty, Carthage, Ohio, is in our exceeding great debt for the patience and love with which he discharged a most onerous duty. May our dear Savior grant them all the rich fullness of His Redemptive Love.

For the Institute

Edwin G. Kaiser, C.P.P.S.

George J. Lubeley, C.P.P.S.

Charles H. Banet, C.P.P.S.



His Holiness,
Pope John xxiii



To Our beloved son,
Herbert Linenberger,
Moderator General,
Congregation of the Most Precious Blood.

With genuine interest did We learn of the «Precious Blood Study Week» which is shortly to be held in Pensacola, Indiana, under the auspices of the American Province of your Congregation.

As you are aware, the devotion to the Most Precious Blood of the Divine Redeemer is a devotion which has always been very dear to Us, and since Our Election to the Supreme Pontificate We have repeatedly endeavoured to propagate and encourage its practice by the faithful throughout the world. You will readily understand, therefore, that the knowledge of the forthcoming Study Week brought Us much consolation

and satisfaction.

The program drawn up for the Week envisaged a very comprehensive study of this inexhaustible theme, including the cult of the Precious Blood in the sources, as well as the Precious Blood in Christian life and in the Liturgy. In the Apostolic Letter «*Inde a Primis*», whereby We recently exhorted Our Venerable Brothers the Bishops of the Catholic World to promote this cult and devotion, the participants in the Study Week will find material for fruitful consideration of the Precious Blood in the Magisterium of the Church.

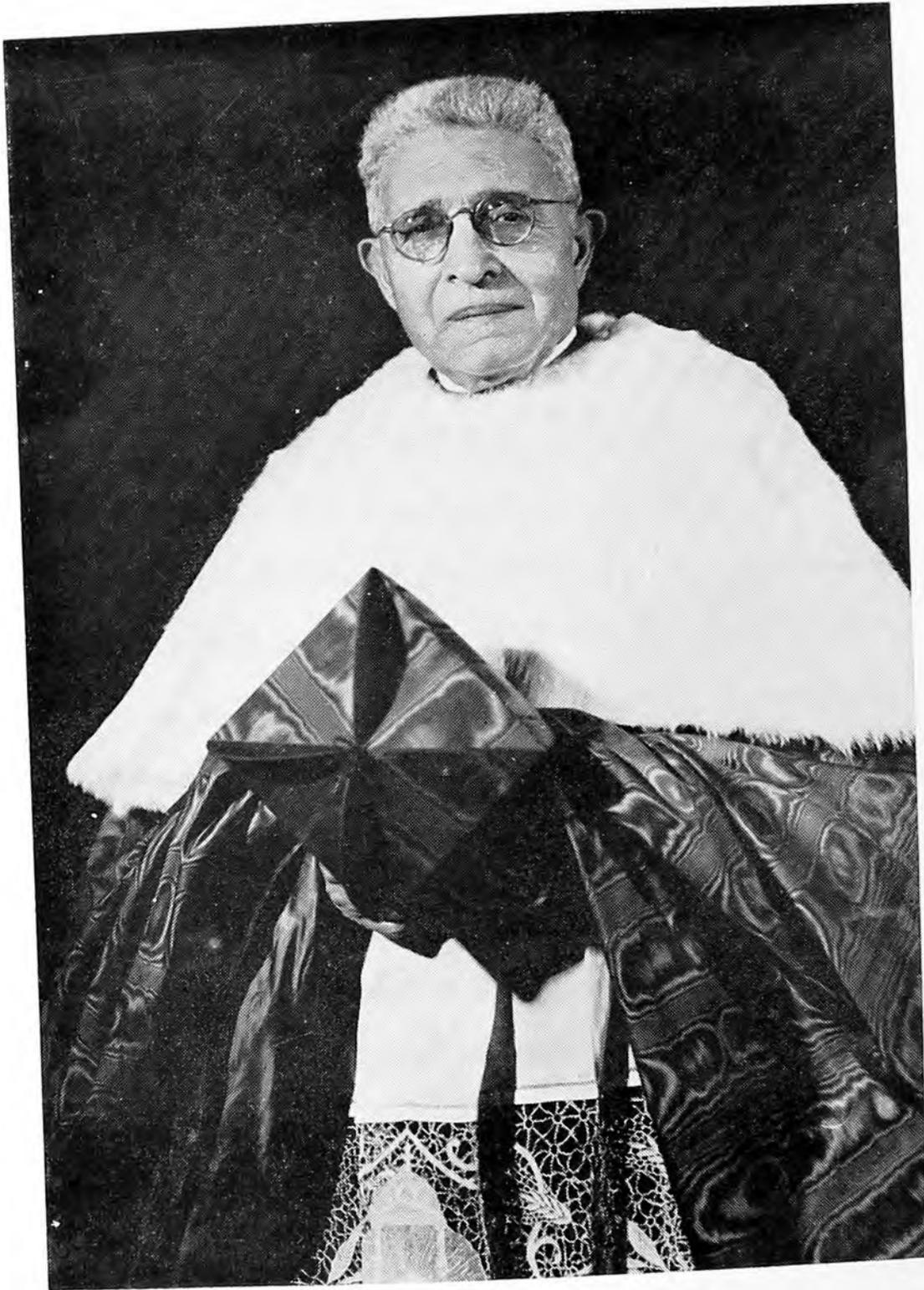
We cherish the prayerful hope that Our divine Redeemer may pour forth blessings in abundance upon this undertaking, and that as a result of the Study Week devotion to His Most Precious Blood may become ever more widespread and more intense. In pledge of that heavenly favour and in token of Our warm interest and encouragement, We cordially impart to you, beloved son, to the members of the Episcopate and to all those taking part in the Study Week, Our special Apostolic Benediction. ~

From the Vatican, July 16, 1960

Joannes XXIII

JG





SEGRETERIA DI STATO
DI SUA SANTITÀ

Dal Vaticano, July 11, 1960

No. 40286

Very Reverend and dear Father General,

By your letter of June 27, last, you informed His Holiness of the "Precious Blood Study Week" which is to be held in Rensselaer, Indiana, during the coming month of August.

The Holy Father, graciously acceding to your request, has deigned to address a brief message to you for the occasion, which I have pleasure in forwarding to you herewith enclosed.

*The Pontiff likewise authorizes you to dedicate the Study Week to Him. However, as regards the dedication of the volume later to be published, containing the reports of the various sessions, I would request that you forward the complete text to this Office for perusal before the desired permission is granted. **

With regard to the program which you enclosed with your letter, I take the liberty of pointing out that it would be opportune to add to the program for August 2, a study of the theme "The Precious Blood in the Magisterium of the Church", for which some material will be found in the Apostolic Letter "Inde a Primis", published after your list of subjects had already been drawn up. It would be well too in addition to the writings of St. Ephraem, to devote some time to the study of the "Precious Blood in the writings of St. John Chrysostom" (cfr. Apostolic Letter "Inde a Primis" and the Divine Office for the Feast of the Most Precious Blood).

Gladly do I take this occasion to assure you of my high esteem and cordial regard, and I remain,

Yours sincerely in Christ,

D. CARD. TARDINI

*The Very Rev. HERBERT LINENBERGER,
Moderator General,
Congregation of the Most Precious Blood
ROMA*

(con Lettera Pontificia)

* Permission granted, Letter No. 40286, May 11, 1962

CONGREGAZIONE DEL PREZIOSISSIMO SANGUE
MODERATORE GENERALE

Viale di Porta Ardeatina N. 66 — Roma (865)

July 20, 1960

*Precious Blood Institute
St. Joseph's College
Rensselaer Indiana*

Reverend dear Fathers:

As the opening day of the second Precious Blood Study Week nears, the members of the General Curia intensify their prayers for its success. In the Invitatory for the Feast of the Most Precious Blood: "Come! Let us adore Christ, the Son of God, Who has redeemed us with His Blood" we join the teaching staff and patrons in seeking the guidance of the Holy Spirit to help you fashion the key that will unlock the treasures still hidden in the rubied gems of the Precious Blood.

If a keynote message could be compressed into a single phrase, none would be more descriptive than: "I p s o d u c e n o n f a t i g a m u r!", under his leadership we do not grow weary! By sending his autografo our Holy Father and Protector, Pope John XXIII, has taken personal command. The Precious Blood Study Week is privileged to receive this encouraging direction which radiates confidence and sets hearts aglow with determination to diffuse the cult of the Precious Blood.

All of us who yearn to be present envy your opportunity to chant the praises of the Precious Blood. Like St. Augustine you too can exclaim after tasting the sweet fruit offered you by the Precious Blood Institute:

*"O anima, erige te! Tantum vales quantum Deus!"
Arise, O soul, you are worth as much as God! Those of us who are absent resign ourselves to the promise that we shall*

relish your discoveries a year or two hence in the published proceedings.

The Community Mass to be offered here at the Generalate on August 2nd is for the intentions of the Precious Blood Institute. In the meanwhile we pray that your concentrated study will assure a greater love for the Precious Blood, sustain a persevering zeal in spreading its devotion and above all merit for all participants the generosity of God.

With fondest interest in your laudable work, I remain,

Sanguinem Christi resonans,

HERBERT LINENBERGER,

Moderator General C.P.P.S.

CABLEGRAM

PRECIOUS BLOOD INSTITUTE
ST. JOSEPH'S COLLEGE
RENSSELAER, INDIANA, U.S.A.

PRESENT IN SPIRIT. GENERAL CURIA COMMENDS AMBITIOUS PROGRAM. ADMIRES ENVIABLE ZEAL OF STUDY WEEK'S DIRECTORS AND AUDITORS. INVOKES GOD'S BLESSING.

HERBERT LINENBERGER, MODERATOR GENERAL
ROME, ITALY

CABLEGRAM

JOHN XXIII
VATICAN CITY
ITALY

PARTICIPANTS IN STUDY WEEK PLEDGE LOYALTY, FILIAL HOMAGE TO SUPREME TEACHER AND SHEPHERD, JOHN XXIII. GRATEFUL FOR PATERNAL BLESSING, PROMISE RENEWED ZEAL IN SPREADING DEVOTION TO REDEMPTIVE BLOOD FOR PEACE AND UNITY. BEG GOD'S BLESSING ON BELOVED PONTIFF OF THE PRECIOUS BLOOD.

PRECIOUS BLOOD INSTITUTE
RENSSELAER, INDIANA
USA

CONTRIBUTORS

The Very Reverend John E. Byrne is the present provincial superior of the American province of the Society of the Most Precious Blood. His long and wide experience in the priestly ministry eminently qualify him to oversee and guide the work of the Institute.

The Reverend Edward F. Siegman, S.T.D., S.S.L., has long been engaged in the study and teaching of Sacred Scripture. Past editor and present associate editor of *The Catholic Biblical Quarterly*, he has many contributions therein and elsewhere. Since 1951 he has been attached to the school of theology at the Catholic University of America, Washington, D.C.

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Dom Gaspar Lefebvre, O.S.B., a monk at the abbey of Saint André, Belgium, is the well-known compiler of the St. Andrew Daily Missal. One of his works on the Precious Blood was recently translated into English: *Redemption Through the Blood of Jesus*.

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Joseph H. Rohling, S.T.D., for a long time professor of theology at St. Charles Seminary, Carthage, Ohio, is now chaplain to the Sisters of St. Agnes, Fond du Lac, Wisconsin. His articles on the Precious Blood appear regularly in *The Precious Blood Messenger*.

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Apostolic Letter of Pope John XXIII

ON PROMOTING DEVOTION TO THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST

To his Venerable Brother Patriarchs, Primates, Archbishops, Bishops and other Local Ordinaries in Peace and Communion with the Apostolic See

Venerable brethren: greetings and apostolic blessings.

From the very outset of our pontificate, in speaking of daily devotions we have repeatedly urged the faithful (often in eager tones that frankly hinted our future design) to cherish warmly that marvelous manifestation of divine mercy toward individuals and Holy Church and the whole world redeemed and saved by Jesus Christ: we mean devotion to his Most Precious Blood.

From infancy this devotion was instilled in us within our own household. Fondly we still recall how our parents used to recite the Litany of the Most Precious Blood every day during July.

The Apostle's wholesome advice comes to mind: "Keep watch, then, over yourselves, and over God's Church, in which the Holy Spirit has made you bishops; you are to be the shepherds of that flock which he won for himself at the price of his own blood."¹ Now among the cares of our pastoral office, venerable brethren, we are convinced that, second only to vigilance over sound doctrine, preference belongs to the proper surveillance and development of piety, in both its liturgical and private expressions. With that in mind, we judge it most timely to call our beloved children's attention to the unbreakable bond which must exist between the devotions to the Most Holy Name and Most Sacred Heart of Jesus — already so widespread among Christians — and devotion to the incarnate Word's Most Precious Blood, "shed for many, to the remission of sins."²

It is supremely important that the Church's liturgy

fully conform to Catholic belief (“the law for prayer is the law for faith”³), and that only those devotional forms be sanctioned which well up from the unsullied springs of true faith. But the same logic calls for complete accord among different devotions. Those deemed more basic and more conducive to holiness must not be at odds with or cut off from one another. And the more individualistic and secondary ones must give way in popularity and practice to those devotions which more effectively actuate the fullness of salvation wrought by the “one mediator between God and men, Jesus Christ, who is a man, like them, and gave himself as a ransom for them all.”⁴ Through living in an atmosphere thus charged with true faith and solid piety the faithful can be confident that they are “thinking with the Church” and holding fast in the loving fellowship of prayer to Christ Jesus, the high priest of that sublime religion which he founded and which owes to him its name, its strength, its dignity.

The Church’s wonderful advances in liturgical piety match the progress of faith itself in penetrating divine truth. Within this development it is most heart-warming to observe how often in recent centuries this Holy See has openly approved and furthered the three devotions just mentioned. From the Middle Ages, it is true, many pious persons practiced these devotions, which then spread to various dioceses and religious orders and congregations. Nevertheless it remained for the Chair of Peter to pronounce them orthodox and approve them for the Church as a whole.

Suffice it to recall the spiritual favors that our predecessors from the sixteenth century on have attached to practicing devotion to the Most Holy Name of Jesus, which in the previous century St. Bernardine of Siena untiringly spread throughout Italy. Approval was given first to the Office and Mass of the Most Holy Name and later to the Litany.⁵ No less striking are the benefits the popes have attached to practicing devotion to the Most Sacred Heart of Jesus, whose rise and spread owe so much to the revelations of the Sacred Heart to St. Margaret Mary Alacoque.⁶ So highly have all the popes regarded this devotion that

again and again in their official acts they have expounded its nature, defended its validity, promoted its practice. Their crowning achievement on this devotion are three splendid encyclicals.⁷

Likewise the devotion to the Most Precious Blood, which owes its marvelous diffusion to the 19th-century Roman priest, St. Gaspar del Bufalo, has rightly merited the approval and backing of this Apostolic See. We may recall that by order of Benedict XIV the Mass and Office in honor of the divine Savior's adorable Blood were composed. And to fulfill a vow made at Gaeta Pius IX extended the feast to the whole Church.⁸ Finally, as a commemoration of the nineteenth centenary of our redemption, Pius XI of happy memory raised this feast to the rank of first-class double, so that the greater liturgical splendor would highlight the devotion and bring to men more abundant fruits of the redeeming Blood.

Following our predecessors' example we have taken further steps to promote the devotion to the Precious Blood of the unblemished Lamb, Jesus Christ. We have approved the Litany of the Precious Blood drawn up by the Sacred Congregation of Rites and through special indulgences have encouraged its public and private recitation throughout the Catholic world. Amid today's most serious and pressing spiritual needs, may this latest exercise of that "care for all the churches"⁹ proper to our sovereign office awaken in Christian hearts a firm conviction about the supreme abiding effectiveness of these three devotions.

As we now approach the feast and month devoted to honoring Christ's Blood — the price of our redemption, the pledge of salvation and life eternal — may Christians meditate on it more fervently, may they savor its fruits more frequently in sacramental communion. Let their meditations on the boundless power of the Blood be bathed in the light of sound biblical teaching and the doctrine of the Fathers and Doctors of the Church. How truly precious is this Blood is voiced in the song which the Church sings with the Angelic Doctor (sentiments wisely seconded by our predecessor Clement VI¹⁰):

Blood that but one drop of
has the world to win
All the world forgiveness
of its world of sin.¹¹

Unlimited is the effectiveness of the God-Man's Blood — just as unlimited as the love that impelled him to pour it out for us, first at his circumcision eight days after birth, and more profusely later on in his agony in the garden,¹² in his scourging and crowning with thorns, in his climb to Calvary and crucifixion, and finally from out that great wide wound in his side which symbolizes the divine Blood cascading down into all the Church's sacraments. Such surpassing love suggests, nay demands, that everyone reborn in the torrents of that Blood adore it with grateful love.

The Blood of the new and eternal covenant especially deserves this worship of latria when it is elevated during the sacrifice of the Mass. But such worship achieves its normal fulfilment in sacramental communion with the same Blood, indissolubly united with Christ's eucharistic Body. In intimate association with the celebrant the faithful can then truly make his sentiments at communion their own: "I will take the chalice of salvation and call upon the name of the Lord . . . The Blood of our Lord Jesus Christ preserve my soul for everlasting life. Amen." Thus as often as they come worthily to this holy table they will receive more abundant fruits of the redemption and resurrection and eternal life won for all men by the Blood Christ shed "through the Holy Spirit."¹³ Nourished by his Body and Blood, sharing the divine strength that has sustained countless martyrs, they will stand up to the slings and arrows of each day's fortunes — even if need be to martyrdom itself for the sake of Christian virtue and the kingdom of God. Theirs will be the experience of that burning love which made St. John Chrysostom cry out:

Let us, then, come back from that table like lions breathing out fire, thus becoming terrifying to the Devil, and remaining mindful of our Head and of the love he has shown for us . . . This Blood, when worthily received, drives away demons and puts them at a dis-

tance from us, and even summons to us angels and the Lord of angels . . . This Blood, poured out in abundance, has washed the whole world clean . . . This is the price of the world; by it Christ purchased the Church . . . This thought will check in us unruly passions. How long, in truth, shall we be attached to present things? How long shall we remain asleep? How long shall we not take thought for our own salvation? Let us remember what privileges God has bestowed on us, let us give thanks, let us glorify him, not only by faith, but also by our very works.¹⁴

If only Christians would reflect more frequently on the fatherly warning of the first pope: "Look anxiously, then, to the ordering of your lives while your stay on earth lasts . . . You know well enough that your ransom was not paid in earthly currency, silver or gold; it was paid in the precious blood of Christ; no lamb was ever so pure, so spotless a victim."¹⁵ If only they would lend a more eager ear to the apostle of the Gentiles: "A great price was paid to ransom you; glorify God by making your bodies the shrines of his presence."¹⁶ Their upright lives would then be the shining example they ought to be; Christ's Church would far more effectively fulfill its mission to men. God wants all men to be saved,¹⁷ for he has willed that they should all be ransomed by the Blood of his only-begotten Son; he calls them all to be members of the one Mystical Body whose head is Christ. If only men would be more responsive to these promptings of his grace, how much the bonds of brotherly love among individuals and peoples and nations would be strengthened. Life in society would be so much more peaceable, so much worthier of God and the human nature created in his image and likeness.¹⁸

This is the sublime vocation that St. Paul urged Jewish converts to fix their minds on when tempted to nostalgia for what was only a weak figure and prelude of the new covenant: "The scene of your approach now is mount Sion, is the heavenly Jerusalem, city of the living God; here are gathered thousands upon thousands of angels, here is the assembly of those first-born sons whose names are written in heaven, here is God sitting in judgment on all men, here

are the spirits of just men, now made perfect; here is Jesus, the spokesman of the new covenant, and the sprinkling of his blood, which has better things to say than Abel's had."¹⁹

We have full confidence, venerable brethren, that these fatherly exhortations of ours, once brought to the attention of your priests and people in whatever way you deem best, will be put into practice not just willingly but enthusiastically. As a sign of heavenly graces and our affection we impart our most heartfelt apostolic blessing to each of you and to all your flocks, and particularly to those who respond with devout generosity to the promptings of this letter.

Given at St. Peter's in Rome, the eve of the feast of Our Lord Jesus Christ's Most Precious Blood, June 30, 1960, the second year of our pontificate.

1. Acts 20:28.
2. Matthew 26:28.
3. Encyclical "On the Sacred Liturgy," America Press edition (New York: 1954), No. 46.
4. I Timothy 2:5-6.
5. *Acta Sanctae Sedis* 18 (1886):509.
6. Cf. Office for the feast of the Most Sacred Heart of Jesus, 2nd nocturn, lesson 5.
7. "On the Consecration of mankind to the Sacred Heart of Jesus," *The Great Encyclical Letters of Pope Leo XIII* (New York: 1903), 454-461; "The Reparation Due to the Sacred Heart," *The Catholic Mind* 26 (1928): 221-235; "On Devotion to the Sacred Heart," *The Pope Speaks* 3 (1956): 115-149.
8. Decree "Redempti Sumus," Aug. 10, 1849, *Decreta Authentica S.R.C.* (Rome: 1898), II, No. 2978.
9. II Corinthians 11:28.
10. Bull "The Only Begotten Son of God," Jan. 25, 1343, *The Sources of Catholic Dogma* (St. Louis: 1957), No. 550.
11. Hymn "Adoro te devote." Translation from *Poems of Gerard Manley Hopkins* (Oxford: 1930), No. 89.
12. Luke 22:43.
13. Hebrews 9:14.
14. "Homily 46," *Commentary on Saint John the Apostle and Evangelist* (Fathers of the Church, New York: 1957), 469, 471-472.
15. I Peter 1:17-19.
16. I Corinthians 6:20.
17. Cf. I Timothy 2:4.
18. Cf. Genesis 1:26.
19. Hebrews 12:22-24.

WELCOME

It is my distinct pleasure and privilege to extend to you a warm and cordial welcome to St. Joseph's College for this, the second Precious Blood Study Week. The Society of the Precious Blood is singularly honored by your presence which plainly indicates your interest, your love, and your devotion to the price of our salvation. We are immensely pleased that you share our restless curiosity and inquisitiveness in probing the recognized sources for more treasures which will enrich our love, understanding, and appreciation of Christ's redemptive Blood.

We are profoundly indebted to His Excellency, Bishop Grutka, who so graciously consented to be with us today, and to offer the inaugural pontifical Mass for this august occasion. No one can properly evaluate the efficacy and sublimity of his contribution.

I am confident I speak for everyone here, when I congratulate His Excellency, Bishop Pursley, for his scholarly and masterful treatment of the ecumenical theme in his eloquent sermon this morning. Anxiety about the subsequent success of this week of study vanishes after such an inspiring key-note message.

When we consider the exacting demands made upon a bishop's time and energy, we are all the more impressed with the generosity of Bishop Pursley and Bishop Grutka in coming to St. Joseph's for the grand opening of these proceedings. Their significant part in this Study Week will afford the proper tone to every scholarly presentation and discussion.

There are so many things which come to my mind this morning — things which should be said in an adequate expression of welcome — but I must ask you to accept brevity for adequacy, and sincerity for completeness. Time is precious! To take more of it in these preliminary remarks would be an unjust invasion into the time allotted to the prepared papers.

No one has done more to sharpen the focus on the devotion of the Precious Blood than our gloriously reigning Pontiff, Pope John XXIII. Not only has he publicly approved of the litany of the Pre-

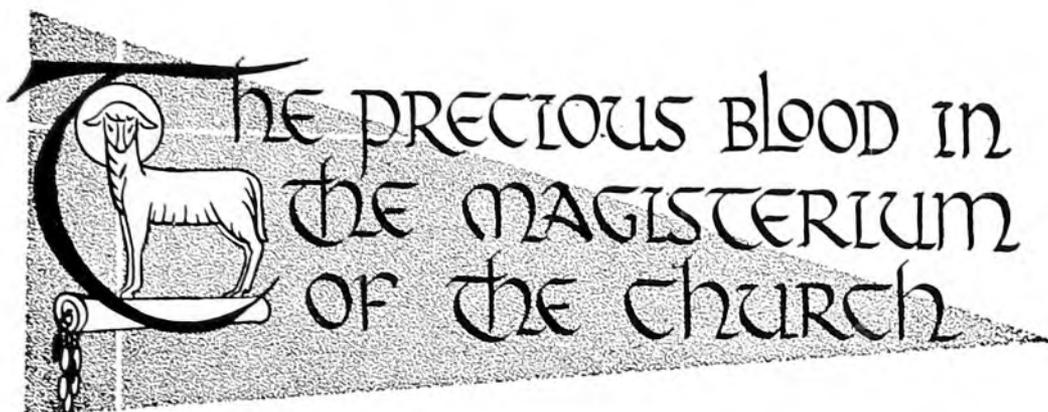
precious Blood, not only has he written an inspiring Apostolic Letter, *Inde a primis* — but His Holiness has directed his attention and appropriate words to *us*, gathered here for this Institute. I shall now ask Bishop Grutka to read the letter of His Holiness. Bishop Grutka —

We are honored too to have a letter from the papal Secretary of State, Domenico Cardinal Tardini. Father Kaiser, will you please read Cardinal Tardini's letter? —

The absence of our beloved Ordinary, Bishop John Carberry, mars the luster of an otherwise complete assembly. His Excellency is currently attending the Eucharistic Congress in Munich. He expressed his sincere regrets that he could not be here. He is, nevertheless, ably represented by Monsignor Foley.

One who maintained genuine interest throughout the period of preparation for this Study Week and whose own devotion to the Precious Blood is contagious, is our own Very Reverend General, Father Herbert Linenberger. Commitments in Rome prevent his being here. I shall let his meaningful letter and cablegram speak for him. —

VERY REVEREND JOHN E. BRYNE, C.P.P.S.,
PROVINCIAL SUPERIOR



THE PRECIOUS BLOOD IN THE MAGISTERIUM OF THE CHURCH

The words of encouragement and blessing from the Pope of the Precious Blood, John XXIII, fill our hearts with humble gratitude. On many occasions the Pontiff has shown how dear this devotion is to his heart. From the very inception of his pontificate he has taken every occasion, in public and private audience, to impress upon us the singular value of the devotion to the Precious Blood for our time. The letter addressed to us on the occasion of this Study Week and the letter of the papal Secretary of State, Cardinal Domenico Tardini, are concrete evidence of the great interest of the Holy See in the devotion to the Precious Blood and in the means used to spread the sacred cult of the price of our redemption. In a recent audience given to our Moderator General, the Very Reverend Herbert Linenberger (to whom the letters are also directly addressed), the Pontiff made clear that he is charging us with the serious duty of spreading our own beloved devotion. The Supreme Teacher of the Church in his recent official acts and pronouncements, as no Pontiff before him — and yet in perfect agreement with their doctrine — instructs us on the meaning and value of the devotion. The Supreme Shepherd of the Church, to whom are committed the sheep and lambs of the entire flock of the Good Shepherd, admonishes and commands us to venerate in a special way this priceless treasure which is the price of our salvation.

In the letters just mentioned the Holy Father suggests and Cardinal Tardini expressly requests a paper on the Precious Blood and the magisterium of the Church. The Holy Father himself, the cardinal reminds us, laid the ground work in his fervent Apostolic Letter *Inde a Primis*,¹ a document which we, therefore, must consider the most important of the magisterium on the devotion to the Precious

Blood. We are indeed happy to comply, even though our effort can do little more than introduce more ambitious and extensive research.

In all the manifestations of her life the Church gives glory to God and brings salvation to mankind. By union with Christ, whose Mystical Body she is, the Church pays to the Father a rich and varied devotion, all of which bears a relation to the supreme act of submission and devotion of the Incarnate Word on Calvary. Joined with all the faithful, the priests of the Church have offered the same sacrifice in the mystic shedding of Blood throughout the ages. Whereas theologians were concerned with the profound problems of the relation of the great realistic shedding of Calvary to the mystic shedding of the Eucharist, or with the why and how of man's eternal redemption, the pious faithful with an unflinching sense of what is truly Catholic were attracted to the concrete and visible forms of redemptive piety. They too turned warmly to the Blood of Calvary and its mystic shedding in the Eucharist. Seeking the marvels in that which exceeds all marvel, they looked to the astonishing manifestations and miracles of bleeding Hosts or other striking signs which captured men's eyes and hearts and turned them to Calvary or to the Blood of the Mass. They sought to gather the drops of Blood once shed in agony and pain and treasure them in great shrines, or to find the relics or instruments of the passion and death in order to pay them religious honor. Frequently they associated in the most naive manner — but always with simple love — Mary and the Blood of her Son. The research in this area conducted by our own Precious Blood Institute shows how widespread was the love for the Precious Blood in past ages.

We do not make a critical judgment here of the historicity of any relics, nor attempt to decide whether some drops of the Blood shed by Christ on earth actually remain. But we clearly discern in the loving veneration for the holy places and sacred objects the most profound manifestation of the *sensus fidelium* paying honor to the Blood of Calvary and of the Eucharistic sacrifice and presence — and likewise to Mary, our Lady of the Precious Blood. In the Church's approval of these sacred places and objects throughout the whole Catholic world we discern the voice of the ordinary magisterium, proclaiming in language that the devout faithful can understand with mind and heart: the devotion to the Precious Blood is an essential and fundamental part of the Church's worship by which

she pays adoration to God and saves the souls and bodies of men. It is an essential element in the pious Christian life.

If it is the loving task of the theologian-historian to collect, collate, and organize all the data in this rich historical background, whether it be in story or legend, in art or liturgy, it is also within his competence to collect official documents of authority, primarily of the See of Rome, which support, defend, and proclaim the devotion to the divine Blood. These surely are essential sources in its theology. They are basic to the study of the relation of the devotion to the magisterium of the Church.

This task of documentation which I now place before the Precious Blood Institute in obedience to the Holy Father will require the cooperation of many members of our Society, all of whom surely will rejoice in this act of special homage to the Vicar of Christ. As I now view it, the documentation might well be divided into four general classes:

1. The documents related to the Precious Blood Societies as such, to the confraternities and pious unions, together with the rules and constitutions and other forms of directive for their existence and activity.

2. The documents by which the Feast of the Most Precious Blood with its Office and Mass is established and extended throughout the world. Under this we also include a collection of the prayer forms with the official statement of indulgences, particularly all forms of public prayer.

3. The special pronouncements of the Holy See directly concerned with the devotion but not included among those already indicated.

4. The documentation bearing on the heroic life, the miracles of the sainted sons and daughters of the Church who zealously promoted the devotion to the Precious Blood. Most important in this category are the official documents of beatification and canonization.

The approbation of a religious order or society by the Church embraces the Rule and Constitutions as a pattern of perfection, with the end and objectives of the religious society as true ideals of holiness. In this sense the Church proclaims the devotion to the Precious Blood as holy, as a means of perfection, essential for our work in the salvation of souls. Approval and commendation of the Society and

its Rule by Gregory XVI on December 17, 1841, embraced the practice of the devotion as indicated in title one, article one: "They [the members] shall engage in the spiritual warfare under the banner and the name of the Precious Blood of our Lord Jesus Christ. Nothing shall be more dear to them than to worship It and spread devotion to It far and wide: for from this fountain flows the stream of all graces. Hence they shall ponder and apply to themselves these words of the Apostle: 'Since then, brethren, we have confidence to enter the Holies in virtue of the Blood of Christ, a new and living way which he inaugurated for us through the veil (that is, his flesh), and since we have a high priest over the house of God, let us draw near with a true heart in fullness of faith, having our hearts cleansed from an evil conscience by sprinkling, and the body washed with clean water. Let us hold fast the confession of our hope without wavering, for he who has given the promise is faithful. And let us consider how to incite one another to charity and good works; not forsaking our assembly'" (Heb 10, 19-25).² The approbation of the Constitutions over a hundred years later, in 1946, gives the stamp of approval to the injunction found in title one, chapter two: "The devotion to the Most Precious Blood of our Lord Jesus Christ, according to the mind of the Blessed Founder, shall be most dear to all the members of the Congregation."³

The teaching of the magisterium is clearly expressed in the Church's worship, for she instructs in her worship and worships in her instruction. The third paragraph of *Inde a Primis* repeats the venerable principle, *lex credendi legem statuat supplicandi*, stated in the *Mediator Dei*.⁴ Our documentation would constitute a very extensive summation of the officially approved prayers in honor of the Precious Blood, together with an authentic account of the indulgences attached to them. It would include particularly the account of the feasts of the Precious Blood. The *Nuntius Aulæ*, our major seminary publication, published such a research paper under the title "History of the Feast of the Precious Blood" in the issue of July, 1949.

The importance attached to the history of the approved feast in the mind of the Sovereign Pontiff is evident from his own words in his Apostolic Letter: "In this regard it is well to remember that by order of Benedict XIV the Mass and Divine Office in honor of the adorable Blood of the Divine Redeemer were composed. And Pius IX, in order to fulfill the vow made to God at Gaeta, extended the

feast to the universal Church (Decr. *Redempti Sumus*, die 10 mensis Augusti 1849; cf. Arch. S.C.Rit. Decr. ann. 1848-1849, fol. 209). Finally the Sovereign Pontiff of happy memory, Pius XI, in order to commemorate the celebrations held on the occasion of the nineteenth centenary of the redemption of the human race, elevated the same liturgical feast to the rite of a double of the first class. It was his intention that with the heightening of the solemnity of the rites, the worship of the Blood of the Redeemer would be more zealously fostered and that more copious fruits of the divine Blood would be forthcoming to men.”⁵

Scarcely less weighty is the official approval of the litany of the Most Precious Blood. In public and private prayer the approved litanies tell of the Church’s sense of urgency in begging God for favors. By the insertion into the Roman Ritual alongside the litanies of the Holy Name and the Sacred Heart, the Pontiff officially placed the devotion on an equal footing with these two devotions. Clearly this is the teaching of the Church’s magisterium.⁶ Our devotion is essential and primary.

The Church expresses her doctrine most unmistakably in the official pronouncements. The public utterances of the Roman Pontiff are most significant. Pope John XXIII calls attention to the action of the Holy See in reference to the practices of devotion in the Christian life which were promoted and spread throughout the Church in the past. “It was necessary that the See of Peter should intervene and authoritatively declare that these devotions were in harmony with the Catholic faith and that they pertained to the whole Church.”⁷ There follows the account of the action of the Holy See regarding the three devotions: to the Holy Name, to the Sacred Heart, to the Precious Blood.

We receive this fervent message from the Holy Father as the greatest of all the papal pronouncements on the devotion to the Precious Blood. We note a few points especially: the Holy Father refers to the first Pontifical pronouncement on the Precious Blood. He cites the words from St. Peter which our Fathers have used so often in preaching the devotion: “Conduct yourselves with fear in the time of your sojourning. You know that you were redeemed . . . not with perishable things, with silver or gold, but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt 1,

17-19). He refers to the great Father and Doctor of the Eastern Church, St. John Chrysostom, who is often called the Doctor of the Eucharist. He is also the Doctor of the Most Precious Blood. Our esteem for the great golden-tongued Father and Doctor shall make it easy for us to comply with the wishes of the papal secretary of State, Cardinal Domenico Tardini, and embody in the Proceedings a paper on St. John Chrysostom and the Precious Blood.

Scholarly research into papal pronouncements beginning with the letter of the first Bishop of Rome and extending down to the Apostolic Letter of John XXIII should prove very rewarding for the Precious Blood theologian. The documents concerned with the *Triduum Mortis* controversy and the relics come to mind first. Other than these very few documents are specifically and formally concerned with the devotion as such, but they do contain a mine of spiritual wealth dealing with the redemption through the Blood in all its phases. This is true particularly of the utterances of Pius XI and Pius XII. An example of the research to which I am referring is found in a recent doctoral dissertation by Father Valente Rocco submitted to the Pontifical Theological Faculty of the Angelicum at Rome.⁸ It is a systematic presentation of utterances made by Pius XI containing "the actual teaching of the magisterium of the Church" on the Precious Blood. The doctrine is based on careful study of the Pontiff's teaching on the Incarnate Word, Christ, Priest, and Savior, and on the Mystical Body.

The same is true of Pius XII who called the world's attention to the Blood of Christ in the trying times of his pontificate as Pius IX and Pius XI had done before him. These Pontiffs prepared the way for John XXIII whose doctrine is a completion and summary of his predecessors. I have always looked upon the two encyclicals of Pius XII on the Mystical Body and on the Divine Liturgy as encyclicals on the Precious Blood in its vital and thrilling aspects. At this happy turn in the tide of time we may look forward to fine synthetic theological studies on the devotion to the Precious Blood as essential and primary in the light of the magisterial teaching of the Roman Pontiffs.

By way of conclusion we must refer to the importance of the Church's official attitude toward the servants of God who have practiced the devotion as their way of life. If we may be so bold, we

say that the Church Triumphant joins with the Church Militant on earth in proclaiming the validity of the devotion as a path to glory. Significantly John XXIII refers to St. Gaspar del Bufalo. His beatification in 1904 and even more so his canonization in 1954 is a most solemn ratification of the devotion to the Precious Blood. The decrees of beatification and canonization are to be cherished as a kind of divine authentication of Gaspar and his devotion. Its providential progress we attribute in great part to the Saint who preached on the Blood with a thousand tongues, and who now in the heavenly liturgy intercedes in our behalf for the grace to follow the path which won glory for him.

I beg that this Precious Blood Institute which now enjoys the special interest and blessing of the Sovereign Pontiff continue its work with a very great concern for the theme suggested by the Holy See itself. This Institute was founded under my predecessor, Father Seraphin Oberhauser, as a project under the direction and guidance of the Provincial Superiors. Not only our entire American Province but also the other Societies dedicated to this primary and essential devotion have shared in the work. The Moderator General, the Very Reverend Herbert Linenberger, has taken the greatest interest in the Institute, as is evident from his letter and the cablegram from the Eternal City. We were fortunate that the predecessor of Father Linenberger, Father Herbert Kramer, was able to be with us for the First Study Week. We recall with gratitude all that he did for the promotion of the Institute and the Study Week.

Our heart goes out to all who have helped toward the success of the Second Study Week. We are all very happy and very grateful today. In the name of our whole Society I thank his Excellency, Bishop Leo Pursley, and his Excellency, Bishop Andrew Grutka, for lending splendor to this occasion. Though we regret that Bishop Carberry of our own diocese of Lafayette in Indiana cannot be here, we are grateful to Monsignor Foley for representing him at this opening ceremony. May St. Gaspar richly reward you all with the choicest graces of the Precious Blood!

VERY REVEREND JOHN E. BYRNE, C.P.P.S.

FOOTNOTES

1. *AAS* 52 (Aug. 5, 1960) 545-50.
2. Cf *Regula et Constitutiones Congregationis Missionis a Pretioso Sanguine D.N.J.C.*, p. 6.
3. *Ibid.*, p. 26.
4. *AAS* 39 (1947) 54.
5. *Inde a primis*, *AAS* 52 (Aug. 5, 1960) 547.
6. *Ibid.*, p. 548; cf also p. 420.
7. *Ibid.*, pp. 546f.
8. Valente Rocco, *Il Preziosissimo Sangue di Cristo nella Dottrina di Pio XI* (Foggia: L. Cappetta, 1942).



THE BLOOD OF CHRIST IN ST. PAUL'S SOTERIOLOGY

When we trace the process of redemption in theology today, we begin with the role of Christ (objective redemption¹), especially His passion and death. Only in recent decades have we begun to take into consideration the Savior's resurrection as an integral part of the redemptive work. Even today thought habits of long standing may account for our passing immediately from the death of Christ to its efficacy in the individual (subjective redemption) through the use of the channels of grace by the individual. To appreciate what St. Paul writes about the saving work of Christ, we must be careful to insert the resurrection into the framework of objective redemption and faith into subjective redemption. Moreover, if we advert to the chronological succession of these aspects of the mystery in the Apostle's awareness (and, to a certain extent, in the consciousness of the primitive Church²) we can more readily explain his emphasis upon Christ's resurrection. This, in turn, is necessary to evaluate the role that he assigns to the Blood of the Redeemer in effecting our salvation.

The Resurrection of Christ³

St. Paul's first contact with Jesus was not, like the other Apostles', with the meek and humble Galilean teacher who went about heralding the reign of God and healing men's ills; with the Master who ate and drank with His disciples, who became tired and needed rest and sleep; in short, with the Christ who was like us in all things, sin excepted. It was the glorified Savior on the road to Damascus, the "Son of God in power" (Rom 1,4), who made the unwilling Paul experience "the power of His resurrection" (Phil 3,10). So shattering was this power that it made Paul not only a Christian, but also an Apostle, who, though "born out of due time" (I Cor 15,8), labored more than the rest be-

cause the impelling love of Christ for him left him no alternative (2 Cor 5,14).

When he wrote 1 Cor two decades later, he asserted with unmistakable force the salvific power of Christ's resurrection; no resurrection, no redemption, he insists. "If Christ has not risen, then our preaching has been baseless, and your faith also is baseless. . . . if Christ has not risen, your faith is ineffectual, you are still in your sins" (15,14.17). Edgar J. Goodspeed brings out the incisive vigor of the Apostle's statement thus: ". . . if Christ was not raised, there is nothing to our message; there is nothing to our faith either, . . . your faith is a delusion."⁴ In Rom 4,24.25 he borrows the language of an early baptismal profession of faith when he ascribes redemption to Jesus' death and resurrection as to a single integral action: "(Jesus) . . . was delivered up for our sins, and rose again for our justification." The Angelic Doctor caught the implications of the Hebrew parallelism and explained: "The passion and the resurrection of Christ are the cause of our justification in both its aspects," i.e., remission of sins (negative aspect) as well as infusion of grace (positive aspect).⁵ Occasionally only the resurrection is mentioned, e.g., in 1 Thes 1,10, when he reminds his converts of the basic points of doctrine in which he had instructed them: they "await from heaven Jesus, his (the Father's) Son, whom he raised from the dead, our deliverer from the wrath to come."

This was Paul's faith as it grew out of his initial total surrender to the risen Lord. Obedient to the command to continue on into the city of Damascus where further instructions would be given him, the blinded "chosen instrument" was led by the hand to Ananias for baptism. Ananias explained how this sacrament would enable Paul to die with Christ and rise again, sharing in the Savior's glorious divine life; how by immersion in the baptismal waters he would be cleansed of sin and by emerging from them participate in the life of grace, as we now call it, so that henceforth he would be "in Christ." In Rom 6,2-5 Paul reminded the Christians of the capital of the Empire of this great experience in words that he must have repeated again and again to his thousands of converts: "How can we who are dead with respect to sin live in sin any longer? You know well enough

that all we who have been baptized into Christ Jesus have been baptized into his death. We were, in fact, buried with him by means of baptism into death, in order that just as Christ has risen from the dead to mediate the Father's glory to us, so we also must live and act in the newness that is (divine) life. Since we have been united with him in the likeness of his death, we must remain united with him also in the likeness of his resurrection."

The Diaspora Jew and the Greek Old Testament

This was Paul's experience of justification, as he often called the process of redemption, especially in its subjective aspect. But the Damascus vision, the instruction received from Ananias, and his baptism were only the beginning. Soon after baptism he must have assisted at the liturgical meeting of the Christians of Damascus and partaken of the Lord's Supper. On this and subsequent occasions when he participated in the liturgy, he listened to the Scriptures being read. How familiar the words were! Paul knew them practically by heart, but the very first time he listened to them in the Christian *ekklesia* and heard them explained in the light of their fulfillment in Christ, he realized that all his life, as a Jewish student and later as a rabbi candidate, he had not really understood them. His condition was that which he described of his countrymen in 2 Cor 3,14: ". . . their minds were darkened; for to this day, when the Old Testament is read, this same veil remains, for it is only Christ who can remove it." Various charismatics were present, i.e., Christians endowed with special gifts of the Holy Spirit, especially prophets and teachers, who preached, explained the Old Testament christologically, and catechized. Disciples who had listened to Our Lord and witnessed His miracles held the assembled Christians spellbound with their recital of all that they recalled. Especially would the story of Our Lord's passion and death as it followed the institution of the Eucharist move the hearers and inspire them, though most of them had heard it over and over again. By this time it had become stereotyped and had the form that we find in the synoptic gospels. No one, however, listened more attentively and with greater love and fervor than the former persecutor, the young rabbi

who had sat at the feet of the famous Gamaliel, the Pharisee who had been a fanatic before he became the slave of Christ.

Until now the *Tora*, the Law (the Pentateuch as explained by the rabbis) had been his very life. By it he had hoped to obtain his salvation. More than once he must have had serious doubts about the sufficiency of this Law; that may account for the fierceness with which he tried to destroy those who said openly that the Law was now fulfilled in Christ and no longer had binding force. But now that he had been vanquished by the despised Galilean, now that he understood the profound mystery of Christ's death and resurrection, now that he had made these mysteries his own by baptism, his life was no longer the Law, but Christ. The vision of Christ on the cross was a picture that would never be effaced, it was his daily meditation, his hourly preoccupation: "With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me. And the life that I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself up for me" (Gal 2,20). Once having seen this by faith, Paul could not understand how anyone could still regard the Mosaic Law as necessary for salvation and minimize the efficacy of Christ's sacrifice, as long as he had the same experience of union with Christ that he had; only some species of black magic could therefore account for the deplorable return of the Galatian Christians to Jewish practices: "O senseless Galatians! who has bewitched you, before whose eyes Jesus Christ has been depicted crucified? . . . For if justice is by the Law, then Christ died in vain" (Gal 3,1; 2,21).

During his long retreat in the Syro-Arabian desert, east of Damascus, Paul had ample time to meditate upon all that he had experienced and heard about the crucified Messiah whom he had seen in glory.⁶ Paul wrote his letters in Greek, because he was above all the Apostle of the Gentiles. The Jewish members of the churches he established — all in the Diaspora — likewise knew Greek far better than Hebrew, if they knew Hebrew at all. We have no way of knowing to what extent Paul had been formally educated in Hellenistic culture.⁷ From his epistles a number of scholars are inclined to conclude that his formal non-Jewish education was minimal. Whatever Greek background that is found

in his letters a man as alert and intelligent as Paul could easily have assimilated from his environment and numerous contacts.

In any case, Paul was a Jew. His book was the Old Testament, which he knew thoroughly in Hebrew as well as in the Greek translation used in the Diaspora, the Septuagint. His rabbinic training made him conversant also with the oral traditions of Israel's teachers and with their method of interpreting Scripture. As Paul reflected upon the truths which he had recently learned, especially as he pondered deeply over the deeds of Our Lord, most of all His passion, death, and resurrection, he spontaneously, yet with ever deeper penetration, saw them as the fulfillment and perfection of what Yahweh had said and done through His prophets and other faithful mediators in the Old Testament. In other words, he constructed, step by step, his theology in the terms and thought-categories of the Bible. When he expressed this theology and explained it in Greek — generally piecemeal, as he dealt with particular situations, and not as a continuous development — he used the words as they were used in the Septuagint, and not, ordinarily, with the specific meaning that these terms might have in current writers with Greek background and culture.

Elementary as this principle is, its neglect has accounted for many a false interpretation of Paul's statements. To cite a few obvious examples relevant to the present topic: the Greek verb that we translate "justify" is often used by contemporary writers in a forensic sense of a sentence of acquittal, the external pronouncement that the person is innocent of the crime of which he is accused. Had St. Paul used the term in this way, he would mean by justification little more than an external imputation of innocence. The noun in Greek translated "justice" means the familiar virtue that prompts us to give everyone his due. If this is what Paul meant when he states that the justice of God was manifested in the redemptive death of Christ (Rom 3,21.25-26), then those exegetes are right who understand the Apostle to mean that God exacted condign satisfaction for sin.⁸ But in his theology of justice, Paul by-passed both his rabbinic theology, which seemed to regard virtuous deeds as practically obliging God toward the doer, and Greek conceptions, and went back to the OT, especially Deutero-Isaia, for whom justice is preeminently God's *saving* justice,

a justice that guaranteed all the blessings He promised Israel in virtue of the covenant.⁹ Similarly, the verb “justify” “make just” means to give victory over enemies, to make pleasing to God, hence, to cause one to pass from the condition of enmity to friendship with God, hence a real change in the justified person’s internal state.

To us “redemption” suggests paying a ransom price; in this we are in line with the meaning of the Greek verb that “redeem” or “redemption” ordinarily translates. This Greek verb is derived from a noun meaning “ransom,” the price paid to buy freedom for a slave or captive.¹⁰ But the Hebrew term which the Septuagint translated with this verb and related terms does not necessarily imply the payment of a purchase price. Its basic meaning is the intervention of Yahweh in carrying out the duties of the *go’el*, the nearest of kin, who, in Hebrew law, had obligations toward the persons and property of his relatives, such as blood vengeance, or securing their freedom if they were enslaved, or purchasing property which poverty may have forced the relatives to sell, in order that this endangered property might remain within the clan. The Hebrew was conscious of Yahweh’s being his nearest relative, his blood-brother, his *go’el*, as a result of the Sinai Covenant.¹¹ But when Yahweh intervened as *go’el*, He did so simply by an exercise of His irresistible power. Inconceivable that He should pay a ransom price to Pharaoh or to the King of Babylon!

The Greek noun which is often rendered “propitiation,” e.g., by our CCD revision, suggests, when it is used of God, the pagan notion of placating an angered god by sacrifice or votive offerings. The Hebrew terms translated in the Septuagint by this Greek noun and related verb never have God as their object. The context makes clear in practically every case that there is simply question of removing disability, especially sin, by purification and thus making fit for reunion with God. Accordingly, in Rom 3,25, when Paul states that God has “set forth Christ as a propitiation by his blood,” he means that Christ’s Blood was the means God used to purify us from sin and reunite us to Himself. There is no reason to believe that Paul thought of God’s being appeased or placated by the Blood of His Son; *at-one-ment* in its etymological sense reproduces what Paul means far better than the word propitiation.

The Life is (in) the Blood

When Paul reflected that Jesus changed the wine into His own Blood at the Last Supper, that He shed it first when He was circumcised, and that beginning with the bloody sweat and continuing through the buffeting, the horrible scourging and crowning, the inhuman crucifixion, until finally the thrust of the soldier's spear drained it to the last drop, the Apostle recognized without difficulty the sacrificial value of the Blood, its power to purify from sin as well as to reconcile mankind to God. "There is no atonement except by blood," was a rabbinic axiom with which he was familiar.¹² This rabbinic axiom developed the principle of Lv 17,11: "Since the life of a living body is in its blood, I have made you put it on the altar, so that atonement may thereby be made for your own lives, because it is the blood, as the seat of life, that makes atonement." Paul could easily argue that the Blood of the God-Man is divine, infinite life, and hence when Christ poured it on the altar of the cross to give it to His Father, He effected what the blood of the OT sacrifices could only foreshadow: He purified mankind from sin and put them once more "at-one" with His Father from whom they had been wholly estranged.

At this point it must be emphasized that for the Hebrew blood did not signify death, but rather life. There is, moreover, no teaching in the OT that would have us regard the sacrificial victims as a substitute for the offerer, who might by vicarious substitution cause the victim to give its life for the life of the offerer, who had forfeited his life by sin.¹³ "I take no pleasure in the death of the wicked," Yahweh said through Ezechiel (33,11), "but rather in this, that the wicked man convert from his way and live." Similarly, the author of Wis assures us that "God did not make death, nor does he rejoice in the destruction of the living" (1,13). The scapegoat, upon which the sins of the Israelites were laid through confession and imposition of the high priest's hands, is no exception, since the goat was not sacrificed; it was sent into the desert, the supposed dwelling-place of demons, "to carry off their iniquities to an isolated region" (Lv 16,22).¹⁴

① Preservation from harm in the case of the blood of the paschal lamb, purification from defilement in the case of most of the

OT sacrifices, union with Yahweh by means of sharing in life in the case of practically all the sacrifices, especially the Covenant sacrifice of Sinai (Ex 24,8) and the so called "peace offerings" ("communion sacrifices" is the more descriptive rendition) — these were the functions of blood with which Paul was familiar, thanks to his OT and rabbinic background.

But how could the sacrificial shedding of the Savior's Blood be beneficial to us, if He was not our substitute, if vicarious satisfaction was not essential to the sacrificial theology of the OT? We may answer: not substitution, but a form of identification made possible the redemption of mankind by the sacrifice of Christ. The OT conception of *corporate personality* facilitated for the Hebrew theologian the transition from the act of Christ to its efficacy for the individual. The OT calls the father of the human race *Adam*, which means mankind, because he was mankind *in germine*. When Gn speaks of Israel, or Moab, or Edom, it is not always easy to decide whether the individual is meant or the clan that took its name from the respective eponymous ancestor. Again, the king is a corporate personality. In the desert, at the Sinai Covenant, the Hebrew people became Yahweh's special possession, a relationship so close that Yahweh calls the nation His son (Ex 4,22; 19,5). Later on, when the tribes chose a king to rule and lead them in battle, the king was the corporate personality of the people, and as such he is called Yahweh's son, begotten, as it were, on the day of his enthronement (Ps 2,7). Both the OT prophetic characters with whom Our Lord identified Himself in order gradually to reveal His messianic kingship, the Son of Man in Dn 7, and the Suffering Servant of Yahweh (Is 42,1-9; 49,1-6; 50,4-11; 52,13-53,12), were corporate personalities, i.e., both were individuals (the Messiah), yet described in such a way as to suggest that each stands for the people of God. Accordingly, Paul would reflect that when Christ suffered and died, when He shed His Blood in release of divine life, when He rose from the dead to return to the Father, we suffered and died with Him, we rose from the dead to return to the Father. This truth he formulates in so many words: "The love of Christ (for us) urges us on (in our apostolic labors), because we have come to the conclusion that, since One died for all, therefore all died; further, that Christ died for all, in order that they who are alive

may live no longer for themselves, but for Him who died for them and rose again" (2 Cor 5,14-15). Our oneness with Christ in His resurrection, implicit in the text just quoted, is spelled out in Eph 2,4-6: "God, who is rich in mercy, by reason of His immense love for us, even when we were dead because of our sins, brought us to life together with Christ . . . and raised us up together, and seated us together in heaven in Christ Jesus. . . ."

What the OT worshipper expressed, therefore, when he placed his hand on the sacrificial victim in order to identify himself with it, so that he might be one with the blood given to Yahweh, and further — in the case of the holocaust — ascend with the victim reduced to smoke even to the throne of Yahweh, this will-act of religion was finally "fulfilled," "accomplished," brought to full perfection and realization in the sacrifice of Christ. This conclusion underlies Paul's references to the redemptive death of the Savior. The Son of God took on our human condition; He became solidary with us, so that He might return us to God, when He himself returned to the Father through the port of entry, death, which had become such ever since the first Adam's sin. Mankind had to be returned to God because sin had estranged all men and made them enemies of God: the sin inherited from Adam, ratified by the personal sins of the individual (Rom 5,12-14). But since sin is formally in the will, since it is rebellion against God and therefore aversion or hatred, Christ reversed this estrangement by perfect obedience and infinite love, expressed in His willingness to accept that which was most human in us, i.e., death, and further, a death unsurpassed in Jewish eyes for degradation and pain, crucifixion. In Christ, then, we like the Prodigal Son or the Lost Sheep were returned to the Father: we achieved what the OT worshipper could only vaguely desire, identification with his sacrifice as it was given to God.¹⁵

These are the salient points in the rich theological background of Paul which will enable us to understand better his references to the Blood of the Savior in his epistles.¹⁶

The Eucharist

St. Paul teaches that the Eucharist is the one supreme sacrifice of the New Covenant which fulfilled what the OT sacrifices

prepared for; that it inaugurated the New Covenant by means of Christ's Blood; and finally that it was a vivid foretaste of the heavenly banquet of beatific vision and union with Christ to be enjoyed at the Savior's second coming. This does not mean that the Apostle's comments on the Eucharist are his personal development, at least *in toto*. His allusions and references to this teaching are quite incidental and assume that the doctrine of the Eucharist is well-known and can serve as illustration for other points of doctrine; it is the sacred tradition handed down from the very beginning through the Apostles.¹⁷

When he warned the Christians of Corinth against possible contamination by partaking of foods that had been offered in pagan temples (whenever this eating would really appear to be sacrificial), he appealed to the analogy of the Christian sacrifice in which is truly realized union with our God, Who is Christ: something which the pagan by his sacrifices hoped to attain, but all in vain, since his gods did not exist; instead, since the devils foster this worship, whatever union is effected is effected with the devils: "The cup of blessing that we consecrate, is it not the sharing of the blood of Christ? And the bread that we break, is it not the partaking of the body of the Lord? Consider Israel according to the flesh: are not they who eat of the sacrifices partakers of the altar? I do not mean to imply that what is sacrificed to idols is anything, or that an idol is anything. I say that what the Gentiles sacrifice, 'they sacrifice to devils and not to God'; and I would not have you become associates of devils" (1 Cor 10,16-20; cf. Dt 32,17). How much more privileged than the Israelite is the Christian who may actually drink of the Blood of Christ, and thus be united with the Lord in intimacy undreamed of by the OT worshipper who (through the priest) poured the blood on the altar, or, at best, was sprinkled with it. This sacrifice is the New Passover, as the Apostle suggests when he calls the cup to be consecrated the "cup of blessing," the name given in the Passover ritual to the third cup of wine drunk at the Paschal Supper, the cup most probably over which Our Lord pronounced the words of consecration.

Later on in the same epistle, in order to impress upon his readers the unseemliness of their conduct at the agape, the com-

mon meal which early Christians took before the celebration of the Eucharist in order to foster charity, Paul reminded them of the close connection between the two. Unbecoming and selfish behavior at the agape is an affront to Christ Himself, because it disregards the real presence and even more loses sight of the fact that the Eucharist is the re-enactment of His supreme sacrifice of love. Accordingly, Paul recalled the moving scene of the institution as he had received it from the sacred tradition which went back to Christ and as he in turn handed it on to the Corinthians when he first prepared them for participation in it: ". . . how the Lord Jesus, on the very night in which he was betrayed, took bread, and giving thanks, broke it and said: 'This is my body which is (offered sacrificially) on your behalf; do this in remembrance of me.' So also the cup, after he had eaten the (Paschal) supper, saying, 'This cup is the new covenant in my blood; as often as you drink it, do this in remembrance of me. For as often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until he comes.' Therefore whoever eats this bread or drinks the cup of the Lord unworthily will be guilty of (an offense against) the body and the blood of the Lord" (1 Cor 11,25-27).

Which formula of institution comes closer to that actually used by Our Lord, that given by St. Paul and St. Luke on the one hand, or that given by St. Mark? Mk's wording is simpler, "This is my blood of the covenant" (14,24), and so there is a strong presumption for its originality.¹⁸ Some scholars, however, believe that the tradition given by Mk represents a simplification of what Our Lord said. In any case, both reproduce liturgical wordings as used in different parts of the early Church, and both express the identical thought. It is certain that Our Lord referred by his mention of covenant to the words of Moses, as he sprinkled the sacrificial blood on the people and the altar to seal the covenant that made Yahweh and Israel blood brothers: "This is the blood of the covenant which Yahweh has made with you" (Ex 24,8).¹⁹ Both Paul's and Mk's formulae mean: "Just as the Old Covenant was inaugurated by the shedding of blood which brought about or symbolized union of life, so also My Blood, shed mystically here in the Cenacle, shed really on Calvary, seals the New Covenant which enables all partakers to become my blood

brothers and sisters, to be united with me in this sacrament and sacrifice, a prelude to perfect union in the next life.”

Bought with a Price, 1 Cor 6,19-20; 7,22-23

Two other texts in 1 Cor refer to Christ’s Blood as the instrument by which we have been made His own in the New Covenant. In a warning against the degradation of the vice of impurity, the Apostle asks: “Do you not realize that your members are the temple of the Holy Spirit, who is in you, whom you have from God, and that you are not your own? For you have been bought with a great price” (6,19-20). Certainly the “great price” is the Blood of Christ. In the next chapter, the same motivation is given for not permitting ourselves to be enslaved in any way by human masters: “A slave who has been called in the Lord is a freedman of the Lord; just as a freedman who has been called is a slave of Christ. You have been bought with a price; do not become the slaves of men” (7,22-23).

The terminology seems to be that of a contract of sale: Christ bought us for himself by paying a high price, His own Blood, for our souls which had been enslaved by Satan. But since the price could not have been paid to Satan, some scholars think that Paul may allude to a practice of his time, sacred manumission, a device by which a slave might buy his freedom by depositing in a sanctuary the price demanded. The priests of the sanctuary arranged for the devotee’s purchase and technically he became the property of the god to which the sanctuary was dedicated. It is quite possible that some of the Christians at Corinth had obtained their freedom in this way before their conversion. But they might well have regarded the analogy as far fetched, had they suspected the allusion. In their own case, they would have recalled, it was they who painfully had to scrape together the ransom price. Moreover, despite the religious fiction involved, the price eventually was paid to their master.²⁰

At least to a Jew, the allusion that would have spontaneously come to mind by a reference in a religious context to freedom from slavery would be the Passover redemption of Yahweh. David Daube²¹ has an instructive chapter on the notion of redemption in the OT and in rabbinic literature, in which he shows how this

Pauline notion of "change of master" is rooted in the language of the liberation from Egypt and the transfer of masters: slaves of Pharaoh hitherto, henceforth they are slaves of Yahweh. But Yahweh redeemed them by His omnipotent power, not by paying a price. In 1 Cor the price is mentioned by analogy: bought suggests price. But just as in the OT no price was paid except the deploying of Yahweh's mighty right arm, so in the New Covenant the only price in question is the life-Blood of the Son of God, infinite in value and power. But again, the price does not mean a contract of sale; it points to an intervention as gratuitous as that of Yahweh "redeeming" His people from Egypt and from Babylon.

The well-known hymn of Ap confirms this interpretation of Paul's language: "Worthy art thou to take the scroll and to open its seals, for thou wast slain, and hast *bought* (CCD has "redeemed," based on the Vg *redemisti*, which correctly interprets the Greek) us for God with thy blood, out of every tribe and tongue and people and nation, and made them for our God a kingdom and priests, and they shall reign over the earth" (5,9-10). The verb is the same as in 1 Cor 6,20; 7,23, "bought." In Ap, however, the references to the covenant are clear, and to the two-fold aspect of Yahweh's redemption: negative, liberation from Egypt; and positive, making Israel His special people, a kingdom of priests. "You have seen for yourselves how I treated the Egyptians and how I bore you up on eagle wings and brought you here to myself. Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine. You shall be a kingdom of priests, a holy nation" (Ex 19,4-6). Since the Ap text, even though it uses the term "bought," must be understood in the light of the OT, there is a strong presumption that Paul's passing references have the same meaning. Hence, he would be thinking in Covenant terms: Yahweh by His great intervention as *go'el* transferred Israel from his master Pharaoh to the master Yahweh, and made them His own, His blood-brothers through the Covenant sacrifices. This action is brought to its ultimate perfection in the redemption wrought by the Blood of Christ, through which we are transferred from the slavery of sin and Satan to the sweet servitude of Christ.

A parallel to these texts is found in the Apostle's admoni-

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tion to the clergy of Ephesus, as recorded in Acts 20,28. Paul reminds them that the presbyters have been placed over the Church by the Holy Spirit, the “church of God (the Father) which He has acquired for Himself (*peripoiesato*) by the blood of His Own (Son).”²² The thought is the same as the Ap text, since “church of God” is an alternate phrase for “kingdom of priests” and “holy nation” in the OT to designate Israel as the Covenant people (see Dt 4,9-13; 23,1-8; 9,10; 18,16; 31,30; Ex 12,16; Lv 23,2-44; Nm 28,25).²³ In this text as in the others, it is the Blood of Christ that frees from the bondage of sin and makes the Christian the special possession of God, either as an individual or as a member of the Church.

At-one-ment, Rom 3,21-26; 5,9

If there is any text that may be regarded as the Apostle's thesis on redemption by the Blood of Christ, it is Rom 3,21-26. The pericope is the transition from the first to the second section of the epistle. In 1,16-17 Paul had stated his purpose, namely, to show that the Gospel, the good news of salvation brought by Christ, is not simply a body of truths to be accepted intellectually or a theoretical system of ethics; it is the very “power of God destined to bring salvation to everyone who believes, to Jew first and then to Greek.” In this Gospel the “(salvific) justice of God is revealed,” i.e., made known in the Hebrew sense of an existential experience, “from faith to faith,” i.e., wholly by faith, or, as Dodd translates, “faith first and last,” the faith which means a total commitment of oneself to this gospel. Opposed to and partially contemporary with this revelation of God's salvific justice, however, is another “revelation”: “. . . the wrath of God is revealed from heaven against all ungodliness. . . .” This means that a process of reprobation is also at work, among both Gentiles who have the natural law, and among Jews who have the revealed law. “All have sinned and have need of the glory of God” (3,23) summarizes this condition of mankind; it occurs in the midst of the transitional paragraph, which tells how justification can be and is obtained.

But now the (salvific) justice of God has been made manifest independently of the Law, although it is attested by

the Law and the Prophets (since both speak of justification by faith²⁴); (I mean) the (salvific) justice of God (received) by faith by all who believe. There is no distinction (between Jews and Gentiles in this matter), as all have sinned and have need of the glory of God (i.e., His presence and power, which banish sin and restore friendship with Him). They are justified freely by his grace (i.e., transferred from the condition of sin to friendship with God, thanks to his bounteous, gratuitous mercy) through the redemption (effected by, and when accepted, resulting in incorporation) in Christ Jesus, whom God has set forth as a (means of) at-one-ment by his blood (release of divine life that brings men back to God, if applied) through faith. (This results in the) manifesting of the (salvific) justice of God, who (formerly) in his patient forbearance (partially, and by way of type or figure) remitted sins (through sacrifices and other OT rites). (Thus He prepared) to (fully) manifest his (salvific) justice at the present time, so that (all realize that) He himself is just and makes just everyone who has faith in Jesus" (Rom 3,21-26).

The Greek term here translated by "at-one-ment" was used by the Greek translators of the Hebrew OT (Septuagint) to render *kapporet*,²⁵ the gold covering of the ark of the covenant (translated "propitiatory" in the CCD OT). From Ex 25,22 it is clear that here Yahweh was particularly close to His people: since the ark was His footstool, the *kapporet* must have been His throne: "There I will meet you, and there, from above the propitiatory (*kapporet*), between the two cherubim on the Ark of the Commandments, I will tell you all the commands that I wish to give the Israelites."

Blood played an important role in purifying the *kapporet* on the Day of Atonement (*Yom Kippurim*). Even the sanctuary and the holy of holies and their furniture needed purification, because, according to Hebrew conceptions, people were solidary with the land on which they lived and everything in the land. Hence, the people's sins contaminated not only themselves personally, but everything with which they had contact. If, then, the very place where Yahweh was closest to His people was defiled, it would stand most in need of purification so that contact with Him might be re-established.²⁶ On *Yom Kippurim* the high priest had to sacrifice a bullock as a sin offering for himself and his family. Among

other ceremonies, he was to take some of its blood and “sprinkle it with his finger on the fore part of the propitiatory (*kapporet*) and likewise sprinkle some of the blood with his finger seven times in front of the propitiatory” (Lv 16,14). Similarly, he sacrificed a goat as a sin offering for the people, sprinkling its blood also on the fore part and in front of the *kapporet*. The rubrics conclude: “Thus he shall make atonement for the sanctuary because of all the sinful defilements and faults of the Israelites” (16,16). After like rites prescribed for the Meeting Tent, the same explanation is given: “Thus he shall render it clean and holy, purged of the defilements of the Israelites” (16,19). Evidently, these sprinklings with blood had for their purpose to purify thoroughly this place where the people had most intimate access to Yahweh through their high priest.

In Rom 3,21-26, therefore, Paul’s reference to the *kapporet* conveys this thought: mankind is closest to God in the person of Christ.²⁷ He is our means of at-one-ment with the Father. But sin stood in the way; it separated us from God and estranged us from Him. This sin patently could not defile the Incarnate Son of God, although the Apostle states that the Father sent “his Son in the likeness of the flesh, (the instrument) of sin as a sin offering, and thus condemned sin in the flesh” (Rom 8,3).²⁸ And how was this sin to be removed? “There is no remission except by blood!” was an axiom that needed no proof for a Jewish theologian. But what blood? Paul knew since his conversion that the blood of the OT victims was only preparatory, it effected only an imperfect, token remission. But the Blood of Christ is divine, since it is the Blood of God’s Son; it is divine life released, and so its powers of cleansing are in no wise restricted. Thus Paul teaches that what the rites of Yom Kippurim could only foreshadow was realized by Christ, our at-one-ment, and that by His own Blood.

The Apostle refers back to this pericope in Rom 5,9. The intervening chapter developed the thesis that we apply the efficacy of the divine Blood to ourselves by faith. This justification is, it is true, not yet the perfection of salvation, which will come only at the parousia, the second coming of Christ (and, *positis ponendis*, with the death of each individual). But if God has

done so much for us while we were still sinners, enemies of His, now that we are His friends, reconciled to Him, have we not reason to be confident that He will carry through our justification to the fullness of salvation: "But God proves his love for us, because when as yet we were sinners, Christ died for us. Much more now that we are justified by his blood, shall we be saved through him from the wrath," i.e., from final reprobation (5,8-9). The implication is that the Blood of the Savior not only brings us to first justification (as theologians now distinguish our first reception of sanctifying grace), but it also effects second justification, and accounts for what the Council of Trent calls "the great gift of perseverance" (*magnum illud usque in finem perseverantiae donum*: DB 826).

Universal Efficacy of the Blood, Col 1,20; Eph 1,7; 2,11-14

The efficacy of the Savior's Blood is not restricted to men. Paul knows of no limitation: all creation is affected by the redemption through the divine Blood, including even the angels. In the magnificent hymn which celebrates the universal headship of Christ, Paul makes this extension for the first time: "It has pleased God the Father that in him (Christ) all his fullness (i.e., the fullness of divinity, but in a dynamic sense: the divinity which Christ receives to communicate to men) should dwell, and that through him he (the Father) should reconcile to himself all things, whether on the earth or in the heavens, making peace through the blood of his cross" (Col 1,20).

This hymn has interesting points of contact with the Jewish liturgy for the Feast of Tents, with which are closely associated the New Year and Yom Kippurim.²⁹ Allusions to creation and to the last judgment in the liturgical texts of the three feasts suggest the background for the Apostle's development. Especially significant is the designation of Yahweh as the peacemaker "on high, Who makes peace upon us and upon all Israel." What the Jew prayed for on the Great Day of Atonement, therefore, has actually been effected by the Blood of Christ and that in absolute universality.

Eph 1,7 recalls in passing, that "in him (Christ) we have redemption through his blood," specifying by mentioning the

negative aspect of redemption, "the remission of sin." In c. 2 Paul, when explaining that the Gentiles have been included in God's plan of salvation, identified the Blood as the instrument whereby they have been brought to God. The pericope is parallel to Col 1,20 in part: "Bear in mind that formerly you, Gentiles in flesh, who are called 'uncircumcision' with respect to the so-called 'circumcision' in flesh made by human hand — bear in mind that you were at that time without Christ, excluded as aliens from the community of Israel and strangers to the covenants (full) of promise; without hope, and without God in the world. But now you are in Christ Jesus, you who were once afar off, having been brought near (cf. Is 57,19) through the blood of Christ. For he himself is our peace, he it is who has made both (i.e., the heavenly and the earthly spheres) one, and has broken down the barrier formed by the dividing wall, the enmity, in his flesh" (Eph 2,11-14).³⁰

Not all points in these passages are explained uniformly by exegetes; they are still the object of study which results in differing interpretations. How Paul can speak of the angels' being reconciled to God through Christ has especially puzzled theologians. From our present state of knowledge, it seems that Paul's language is influenced by his intention to counteract the excessive role attached to their mediation by some Judaizing teachers. Probably his polemic against the Law, which Judaism spoke of as given through angels (Gal 3,19), accounts for his speaking as if the angels were hostile. His thought might be paraphrased as follows: If you say that the Law must be observed because it is given by angels, I reply that the Law has been abrogated, their mediation done away with, and so they are brought into the Christian scheme of things!

What must be emphasized, however, is that in Paul's thought Christ is the very center of union of the entire universe, human and angelic, rational and irrational. He is first in God's plan, and all things are to return to God through Christ, just as they have come into being through Christ: ". . . there is only one God, the Father, from whom are all things, and we (are to return) to him; and one Lord, Jesus Christ, through whom are all things, and we through him (return to the Father)" (1 Cor 8,6).

Sin disturbed the original harmony of the universe, and while it affected only men and angels directly, it indirectly wrought havoc on all creation (Rom 8,19-22). In the incarnation Christ breaks through the barriers that separate men from God — however you wish to picture those barriers with concrete images — and through the human nature He assumed became solidary with mankind. As our corporate personality He offered the sacrifice, the essential aspect of which is the shedding of Blood, which blotted out sin and reinstated us with God. The reconciliation thus effected will be perfect only at the end of time, and patiently implies a change in man, not in God.

Summary and Conclusion

St. Paul understood the function of Christ's Blood in the one supreme sacrifice of the New Law in the light of OT thought patterns. In the OT sacrifices blood signified life released and effected purification and union with God. So also the Blood of Christ, which fulfills and perfectly actualizes what the OT sacrifices could only foreshadow.

Negatively, we have seen that there is little, if any, basis in the Bible for a theology of redemption based on a theory of juridical compensation, vicarious substitution, meritorious causality, or propitiation. Not that speculation along these lines is condemned or rejected. Revelation is something living; while it contains mysteries that defy our adequate comprehension, they can grow in clarity in the light of the Church's reflection and experience and the study of theologians in categories other than the biblical. We should not, however, attribute to St. Paul, or the inspired authors of the Bible in general, reconstructions like the following: Sin is an infinite offense against God. He could have arranged for its expiation in various ways, or freely condoned it. However, He chose to demand strict justice and required infinite compensation, which only a divine person could make. And so Christ as man suffered vicariously for us and paid the Father the infinite price of His own Blood. Or again, the Father could only condemn mankind for all eternity because of sin. But Christ offered the Father expiation of infinite value, and thus appeased His Father who accepted this more than adequate reparation.

Positively, we have seen that for St. Paul blood is life released and must always be given to God. The smoke of the burnt offerings, especially the holocaust, by which the volatilized offering seemed to ascend totally to God, symbolized return to God, since the offerer by the imposition of the hand identified himself with the victim. Among the Hebrews, however, blood was the essential element. Others might immolate the victim — and this function was ordinarily entrusted to subordinate ministers — but the splashing of the blood on the altar, i.e., giving it to Yahweh, was reserved to the officiating priests. It did not symbolize death, even though this release of life which it did symbolize was conditioned upon the death of the victim.³¹

The Blood of Christ also presupposed His death. But this death was the expression of infinite love and obedience, which could find its terminus only in reunion with the beloved. The complete sacrifice of Christ, then, in which we are solidary with Him, is death and resurrection. Essential to both is the Blood, which is poured forth in death and as life ascends to God to Whom alone it belongs.

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1. Objective redemption is here used of Christ's part both in the incarnation-passion-death-resurrection and in the Mass and sacraments; subjective redemption is used of the application by the individual.
2. See Lucien Cerfaux, *Le Christ dans la théologie de saint Paul* (Lectio Divina 6; Paris: Éditions du Cerf, 1951), pp. 7-12; 57-71; 85-93; English translation by Geoffrey Webb and Adrian Walker, *Christ in the Theology of St. Paul* (New York: Herder and Herder, 1959), pp. 15-30; 69-91; 107-117. Also André Feuillet, "Croyances fondamentales et vie de la communauté primitive d'après les Actes des Apôtres," *Introduction à la Bible*, dir. A. Robert et A. Feuillet (Tournai: Desclée, 1959) II, 819-831.
3. See the writer's article, ". . . And by Rising He Restored Life . . ." *Worship* 34 (June-July 1960), 386-395.
4. *The Complete Bible: An American Translation*, tr. J. M. Powis Smith, Edgar J. Goodspeed, et al. (Chicago: University of Chicago Press, 1939), p. 165.
5. *Summa Theologica*, III, q. 56, a. 2, ad 4.
6. Gal 1,17-18 states that Paul retired to Arabia shortly after his conversion, returned to Damascus, and then "after three years" went to

Jerusalem. It is generally thought that by Arabia the Apostle meant the Nabatean Kingdom east and south of Palestine. Perhaps he lived in the Syro-Arabian Desert, or in some city like Petra. Three years, according to Hebrew calculation, could be three full years, or as little as one full year and parts of the preceding and following years. Paul's conversion took place c. 34-36 A.D. (a few scholars place it earlier), the first visit to Jerusalem after his conversion, c. 37-39.

7. Some scholars conclude from the style of the epistles that Paul had received a good Greek education: cf. references in Alfred Wikenhauser, *New Testament Introduction*, tr. Joseph Cunningham (New York: Herder and Herder, 1956), p. 352. For the view presupposed here, cf. Amédée Brunot, *Le génie littéraire de saint Paul* (Lectio Divina 15; Paris: Éditions du Cerf, 1955), pp. 10-13.
8. Fernand Prat's comment is typical: "On Calvary 'he (the Father) shows forth his Son openly as a victim of propitiation.' He wishes to display before the eyes of the whole human race his justice, too long concealed by his forbearance. For centuries he tolerated men's crimes, or inflicted upon them only punishments disproportionate to their number and wickedness. Men might have wondered whether sin was really hateful to him. Now he shows, or rather demonstrates (*eis endeixin*) his justice in the sight of heaven and earth by attaching the sinner's justification to an act and to a fact which place in bold relief his own justice." (*The Theology of Saint Paul*, tr. John L. Stoddard [New York: Benzinger, 1926] I, 207). For a recent defence of this view, see Otto Kuss, *Der Römerbrief übersetzt und erklärt* (Regensburg: Pustet, 1957), pp. 155-161. Both Prat and Kuss, however, regard "salvific justice" as the usual meaning of the term in Paul's writings.
9. Stanislas Lyonnet, S.J., has made a careful study of the notion of "justice of God" in Rom which proves that it uniformly indicates the divine salvific activity: "De 'iustitia Dei' in Epistola ad Romanos . . .," *Verbum Domini* 28 (1950), 23-34; 118-121; 129-144; 193-203; 257-263.
10. Cf. Stanislas Lyonnet, S.J., "De notione redemptionis," *Verbum Domini* 36 (1958), 129-146, especially pp. 129-132, 142-144; David Daube, *The New Testament and Rabbinic Judaism* (London: University of London, 1956), pp. 268-284.
11. See "Blood in the Old Testament," *Proceedings of the First Precious Blood Study Week* (Rensselaer, Ind.: Saint Joseph's College, 1959), pp. 54-55. Several points in this paper must now be corrected; the corrigenda are given in the present paper.
12. See W. D. Davies, *Paul and Rabbinic Judaism* (London: S.P.C.K., 1948), p. 235.
13. What I have in my paper, "Blood in the OT," pp. 38 and 47 (see footnote 11) needs complete revision in the light gained from the

dissertation of Luigi Moraldi, *Espiazione sacrificale e riti espiatori nell' ambiente biblico e nell'Antico Testamento* (Rome: Pontificio Istituto Biblico, 1956); A. Metzinger, "Die Substitutionstheorie und das alttestamentliche Opfer: mit besonderer Berücksichtigung von Lev. 17,11," *Biblica* 21 (1940), 159-187; 247-272; 353-377; and the contributions of Lyonnet. An admirable synthesis is that of E. Testa, "La sotereologia di S. Paolo causa della sua cattività," *Studi Biblici Franciscani Liber Annuus* 8 (1957-1958), 113-214.

There seems to be little, if any, solid reason for the view that in OT 'expiatory' sacrifices "the shed blood of the victim substituted for the life of the sinner, who had identified himself with the victim by imposing hands. Even if the death penalty were not in question, the death of the victim would supply for any penalty incurred by the offerer. The shedding of the victim's blood vividly indicated this death, *although the blood more directly suggests resumption of communion with Yahweh, interrupted by sin.*" Note that the concluding clause (here in italics) patently (and correctly) negates the assumptions of the first part of the paragraph, which I had taken from Médebielle. The latter finds support for the theory of substitution in Lv 17,11, which I reproduced in the CCD translation on p. 38 of my article. But Moraldi, p. 242, shows conclusively that the CCD interpretation (the same in RSV and the American Translation [Smith-Goodspeed]) gives the thought correctly, and there is no mention of substitution in it. Note also that on p. 48, paragraph 1, "Here the blood has a twofold task . . ." I give the correct doctrine and emend what I quote from Médebielle on p. 47: "The different sprinklings . . . were so many reparations for the outrage inflicted on God, . . . so many appeals for mercy . . . that tend in some way to self-immolation."

In his very generous review of the *Proceedings* (*Catholic Biblical Quarterly*, 21 [1959], 549-552), Fr. Carroll Stuhlmüller gently notes the inconsistency in my statements and hopes that I "come to grips with this opposing opinion" (p. 551). The above makes it evident that Frs. Moraldi and Lyonnet are welcome light.

14. In "Blood in the OT," p. 43, I quote Médebielle: "In the sacrifice for sin, the offerer undergoes by and in the victim the penalty for his failing." (Read *failing* for the misprint *falling*). This would imply that by the imposition of the offerer's hand he wishes to transfer his sins to the victim, who then undergoes death vicariously for the offerer. Practically the only text that can be adduced in favor of this view is Lv 16,21, in the ritual of Yom Kippurim: "Laying both hands on its head, he (Aaron — later the high priest in general) shall confess over it all the sinful faults and transgressions of the Israelite, and so put them on the goat's head." Note, however, (a) that this ritual is *not a sacrifice*: the goat is led into the desert "to carry off their iniquities to an isolated region."

(16,22). (b) It is the confession of sins, rather than the imposition of the hand, that brings in the element of sin, which is to be carried away, not 'expiated' by a vicarious death, since the goat is not killed or otherwise offered to Yahweh, but contrariwise, sent to the region thought to be inhabited by demons. (c) Moraldi, pp. 258f., shows that the scapegoat rite had no parallel in other biblical texts or in other OT rites. There are parallels in the rituals of other ancient peoples, where it is a means of purification, of the transfer of impurity to the animal. The accompanying confessions expressed the wish that the sin should pass to the animal in question. Hence, *not substitution* in the payment of penalty, but transfer of the very defilement is intended, bringing about the purification of the bearer-offerer. In the OT the rite may be an ancient survival which has practically lost its original signification.

The only two texts that mention confession of sin in connection with sacrifice are Lv 5,5 and Nm 5,7, in neither of which, however, is the imposition of the hand enjoined.

15. On corporate personality, see Bernard J. LeFrois, S.V.D., "Semitic Totality Thinking," *Catholic Biblical Quarterly* 17 (1955), 315-323. — D.E.H. Whitely, "St. Paul's Thought on the Atonement," *Journal of Theological Studies* 8 (1957), 240-255, examines the pertinent texts and finds that they do not contain the theory of substitution; he summarizes: "Christ shared all our experience, sin alone excepted, including death, in order that we, by virtue of our solidarity with him, might share his life." The "participation" texts he cites are Rom 11,16; 1 Cor 15,22; 2 Cor 5,21; Rom 14,9; 2 Cor 8,9; 1 Thes 5,10; 1 Cor 15,20-21.

Fr. Lyonnet's synthesis, which marks a turning-point in the theology of redemption and cannot be overlooked by any theologian without serious loss, may be found in several publications, pending the publication of his complete study in his forthcoming *Theologia Biblica NT*: "Conception paulinienne de la rédemption," *Lumière et Vie* 7 (March, 1958), 35-66; "La sotériologie paulinienne," *Introduction à la Bible* II, 840-889; English summaries in *Theology Digest* 8 (Spring, 1960), 80-88. On Rom 5,12-14, see Joseph Huby, S.J., *Saint Paul: Épître aux Romains*, nouvelle éd. par S. Lyonnet, S.J. (*Verbum Salutis* 10; Paris: Beauchesne, 1957), Appendice II, pp. 521-557; English summary in *Theology Digest* 5 (1957), 54-57.

(Since this paper was given, Fr. Lyonnet has published the article, "De munere sacrificali sanguinis," *Verbum Domini* 30 [1961], pp. 17-38. The pertinent *Verbum Domini* articles, expanded and emended, and now available in book form, *De vocabulario redemptionis* [Rome: Pontificio Istituto Biblico, 1960]).

16. For the Precious Blood in Heb, see *Proceedings of First Precious Blood Study Week*, pp. 93-108.

17. See Cerfaux, pp. 96, 140, 144; H. Riesenfeld, *The Gospel Tradition and its Beginnings* (London: Mowbray, 1957), pp. 16-20.
18. See the references in "The Blood of the Covenant," *American Ecclesiastical Review* 136 (1957), 167. Recently, C. da Cruz Fernandes, "Calicis eucharistici formula Paulina 1 C. 11-25," *Verbum Domini* 37 (1959), 232-236, argues that the wording of Mt-Mk is derived from that of Lk-Paul.
19. "The Blood of the Covenant," pp. 168-170.
20. In "De notione emptionis seu acquisitionis," *Verbum Domini* 36 (1958), 256-269, S. Lyonnet shows the inadequacy of the theory of sacred manumission in explaining the biblical use of "to buy" and similar terms in the context of redemption. "Buy" in these texts must be understood in the light of terms like "redeem" and "acquire." — Whitely, p. 247, paraphrases: "Do not live the life from which you have been redeemed."
21. *The NT and Rabbinic Judaism*, p. 282
22. Our familiar reading ". . . to rule the Church of God, which he has purchased with his own blood" (CCD) is derived from the Vg, "adquisivit sanguine suo." However, the Greek, *dia tou 'aimatos tou idiou*, is almost certainly to be understood as we have rendered: see Lyonnet, "De notione emptionis . . ." p. 263; F.F. Bruce, *The Acts of the Apostles* (London: Tyndale Press, 1951), p. 381.
23. See Lucien Cerfaux, *The Church in the Theology of St. Paul* (New York: Herder and Herder, 1959), pp. 59-143.
24. Paul has in mind especially Gn 17,5ff., and Hab 2,4; cf. Rom 1, 17; 4,13-25.
25. Not all scholars admit an allusion to the *kapporet* in Rom 3,25; for bibliography, cf. Stanislas Lyonnet, S.J., "De notione expiationis," *Verbum Domini* 37 (1959), 336.
26. Moraldi, p. 244.
27. ". . . Christ is called the place where, or the means whereby, sin is dealt with; in him the purpose for which the *kapporet* ('ilasterion) has been intended was perfectly fulfilled." Whitely, p. 254. Similarly Testa, pp. 144-149. Rightly Fr. Lyonnet thinks it impossible that Paul did not have the *kapporet* in mind when he used the Greek term: . . . *Romains*, p. 575.
28. It is not certain that *peri 'amartias* should be translated "sin offering"; Whitely p. 245, and others think that the phrase means simply, "to deal with sin . . ."
29. I am indebted to class lectures of Fr. Lyonnet for this point. His findings on these points of contact are soon to be published in an article. (This article has now been published: "L'Hymne christologique de l'Épître aux Colossiens et la fête juive de Nouvel An [Saint Paul, *Coloss.* I, 20, et Philon, *De Spec. leg.* 192]," *Recherches de Science Religieuse* 48 [1960], 93-100).

30. This explanation follows in the main H. Schlier, *Der Brief an die Epheser* (Düsseldorf: Patmos-Verlag, 1958), pp. 118-133.
31. From this standpoint the article J. Behm, "'*aima*," *Theologisches Wörterbuch zum NT*, hrsg. Gerhard Kittel (Stuttgart, 1933) I, 171-176, is wholly out of date and must be rewritten. Even in 1 Cor 11,25 Behm sees only a reference to Christ's violent death, and he shares the view of many scholars of that period who judged that Paul, despite sacrificial terminology, played down the sacrificial character of Jesus' death. J.H. Waszink, "Blut," *Reallexikon für Antike und Christentum*, hrsg. T. Klauser (Stuttgart: Herseman, 1954) II, cols. 459-473, gives a much more satisfactory summary. J. Schmid, "Blut Christi," *Bibeltheologisches Wörterbuch*, hrsg. J.B. Bauer (Graz-Wien: Verlag Styria, 1960), pp. 86-88, correctly states that the NT does not intend simply to underline the bloody character of Christ's death, but his positive presentation is not clear and definite.



THE PRECIOUS BLOOD AND ST. PETER

To the Prince of the Apostles belongs the honor of giving us that cherished title, "the Precious Blood of Christ." In a memorable passage of great power St. Peter wrote: "You know that you were redeemed from the vain manner of life handed down from the fathers, not with perishable things, with silver or gold, but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pt 1,18-19). Other NT writers speak of the Blood of Jesus but only St. Peter adds the qualifying adjective "precious." The grand significance of this weighty and glorious adjective may be unfolded through a survey of the NT writings which reflect Petrine thought.

The Petrine Kerygma

The most primitive expression of the Christian message is found in the apostolic kerygma, in the preaching of the Apostles.¹ A record of the apostolic message has been preserved in the Acts of the Apostles. It is generally recognized that Peter played a major role in the formulation of the good news of salvation as it was first proclaimed to the world.² As a matter of fact Acts has preserved five of Peter's sermons (2,14-39; 3,12-26; 4,8-12; 5,29-32; 10,34-43). Despite the variety within the discourses the basic pattern is always the same. The public ministry of Jesus, His death, His resurrection are always the kernel of the proclamation. At all times the death of Jesus stands side by side with His resurrection. The death of Jesus is variously expressed, but just the same it is invariably present. Thus Peter proclaims "Him . . . you have crucified and slain" (2,23; 4,10); "the author of life

you killed" (3,15), "whom you put to death, hanging him on a tree" (5,30; 10,39). While the Blood of Jesus is not mentioned specifically, it must not be forgotten that the record of Acts is but an outline of the apostolic catechesis. We may believe that Peter vividly portrayed the bloody crucifixion to his hearers. Thus Paul could write to the Galatians: "O foolish Galatians! who has bewitched you, before whose eyes Jesus Christ has been depicted crucified?" (3,1).

The first conclusion relative to the Blood of Jesus to be drawn from Peter's preaching is this. Jesus, who is a man (Acts 2,22) but also God (Acts 2,36), poured out His divine-human Blood in death on a particular day and in a specific place.³ This Blood was resumed by Jesus in His resurrection to a new life which He lives forever. This is a truth of the historical order, but the historical aspect of Jesus' work can never be overestimated, however simple it may appear. Because the Christian message is grounded in historical realities, the fact that Jesus had real Blood, that He shed it in death, that He resumed it in a new life must remain basic to all Christian preaching. The Blood of Jesus is the Blood of history, that is to say, it is the Blood of the God-man, shed in death and risen to a new life.

Preaching looks to the conversion of the hearers of the message. And the presentation of the historical fact of Jesus' Blood makes for powerful preaching. Who could deny the extraordinary effectiveness of that kind of preaching which vividly describes the Blood of Jesus shed in suffering and death? The picture alone of the spectacle of Calvary is such that the human heart finds it difficult to resist the plea of the *Blood for conversion*.⁴

Significant also in the Petrine kerygma is that the life of Jesus in its entirety is presented as the cause of salvation. The public ministry of Jesus, His death and resurrection are presented together as bringing man a "forgiveness of sin" (Acts 2,38; 3,19; 5,31; 10,43). What is to be attributed specifically to one or the other aspect of Christ's work is not stated. For example, what particularly belongs to the death of Christ when His Blood was poured out is not indicated. The preaching of Peter presents the Blood of Jesus as the *Blood of salvation*. It is the Blood of salvation because it is the Blood of the God-man, dedicated to the

service of humanity in the public ministry, shed in death and risen to a new life. The whole life of Jesus falls within the title, the *Blood of salvation*.⁵

It is the Spirit of God who is given to man (Acts 2,33) to effect man's salvation. If the Blood of Jesus brings forgiveness of sins it is because He has merited the Spirit by that Blood. Rightly may we call the Blood of Jesus the *Blood of the Spirit*, because this human Blood of the Son of God has effected the release of the Spirit of man. Thus Peter could cry out on Pentecost day that Jesus had received "from the Father the promise of the Spirit", that Jesus had "poured forth" the Spirit in the Pentecostal manifestation of wind and fire (Acts 2,33).

But the lifework of Jesus has earned something not only for man but also for Himself. Peter notes this too in his Pentecostal proclamation. Jesus has been exalted to the right hand of God, to a place of equal dignity with the Father, to the highest place in heaven (Acts 2,33). This includes His humanity, and hence His Blood. In a very real sense can the Blood of Jesus be called the *Blood of His own exaltation*. Because of His mission in Blood, His Blood is now glorified.

Another point in the Petrine discourse not to be overlooked is the God-centered salvation which Jesus brings. The guilt of the Jews and the Romans in putting Jesus to death is recalled (Acts 2,23) but not without the observation that it was "by the settled purpose and foreknowledge of God" (Acts 2,23; 3,18). Blood of guilt that it is because it underlines the guilt of men in its shedding, the Blood of Jesus is the *Blood of the divine plan*. The death of Jesus, although inflicted by evil men, formed an integral part of God's design. The insistence upon Jesus' exemption from the common law of corruption shows how clearly Peter understood the divinely triumphant nature of the bloody death (Acts 2,25-34). Since the Blood of Jesus is the Blood of divine design, Peter proclaimed a message of salvation that is God-centered. God is the cause of salvation and no other.⁶ God willed and effected the salvation of man in a most concrete way, namely, that His Son should suffer and die and rise to a new life. And because Jesus fulfilled the will of His father, His Blood is the *Blood of submission to the divine will*. This obedience to the di-

vine will is really the kernel of the efficacy of Christ's Blood in giving to man the Spirit of God and obtaining for Himself His glorification. By an unbroken act of self-devotion to the Father's will Jesus completed His mission.

The Petrine Didache

The Petrine attestation to God's "good news of peace through Jesus Christ" (Acts 10,36) is concluded with a call to repentance (Acts 2,38; 3,19-20; 5,31; 11,18). This is the purpose of preaching. Once Christians had been converted, it remained to take them a step further by helping them come to a better knowledge of their new found faith. Peter himself commanded his converts: "Crave, as newborn babes, pure spiritual milk, that by it you may grow to salvation" (1 Pt 2,3). To provide such teaching which assures growth in the Christian life the apostles not only preached but they also taught. We call this didache as contrasted with preaching.⁷ The purpose of didache was to give new insights into the nature of salvation, to bring clarification to the message which had been proclaimed. It is especially the author of the epistle to the Hebrews who asks Christians to advance beyond their elementary knowledge concerning Christ by turning to the Blood of Jesus (Heb 6,1-3), but Peter may be adduced as knowing this particular method too.

To ascertain the teaching of Peter we turn to the Gospel of Mark. Traditionally the second Gospel is remembered as the record of the preaching and teaching of Peter, written down by Mark as he remembered it. In general the Gospel may be viewed as a more complete account of the Petrine kerygma. The basic outline of his discourses in Acts is maintained; the public life of Jesus, His death and resurrection form the framework of the Gospel. The dominant place the passion narrative plays in the Gospel (Mk 14,1—16,20) is instructive. Indeed the Gospel has been called a passion narrative with an introduction. From it we get a better idea how Peter was wont to describe in detail the passion and the death of Jesus. The agony in the garden, the crowning with thorns, the scourging, the way of the cross, the crucifixion are all singled out. And in all these the shedding of Blood is central.

But the second Gospel is more than kerygma. It contains the

teaching of Peter as well. The theme that the Gospel pursues is that of the rejection of Jesus by man and His glorification by God.⁸ Jesus is, as Peter himself wrote, one who is “rejected indeed by men but chosen and honored by God” (1 Pt 2,4). The theme as developed may be viewed as an attempt to elaborate the doctrinal affirmation of the oral catechesis by promoting reflection aimed at throwing light on the double aspect of Jesus’ ministry: His rejection by man and His glorification by God. While this thought pattern is already present in Peter’s preaching (Acts 2, 22-25), it is extended in the Gospel by recourse to numerous deeds and sayings of Jesus.

Peter, then, aims to teach Jesus by presenting Him as a paradox. While the theology of the Blood is not invoked specifically in explaining the paradox, the Gospel does stress the guilt of man in rejecting Jesus and the honor, on the other hand, which came to Him from God. We would not be going too far afield to read this rejection by man and the glorification by God reached its climax when the Blood of Jesus was poured out in death and rose to a new life. It was especially in the bloody death that the rejection by man was manifest. But the guilt of man cannot be triumphant. That is why Mark’s Gospel must conclude with an account of the resurrection and the ascension. Hence the Blood of Jesus shed in death stresses the *guilt of man*, and its rising to a new life and glorification in heaven emphasizes the *honor bestowed on Jesus by God*.

Peter has been called the apostle of “the Suffering Servant of God.”⁹ This is a title borrowed from those songs which we find in Second Isaias (Is 42,1-7; 49,1-9; 50,4-11; 52,13-53,12) which sing of a Servant of Yahweh. The Servant has a mission of teaching and suffering. Whereas the poems begin with the Servant’s teaching mission, they conclude with the Servant’s mission of representing vicariously the people of God in a sacrifice of expiation. The Servant fulfills the task which was originally that of the group whom he represents and with whom he identifies himself. The innocent Servant suffers for the many who should suffer.

Already in the first sermons of Peter we find the title, Servant of God, applied to Jesus (Acts 3,13.26; 4,27.30).¹⁰ And it was to this title that Peter turned in his teaching to explain the nature

of Jesus' work. The theme of Mark's Gospel of Jesus' rejection by man and His glorification by God is really a theme of the Servant Songs. Jesus Himself during His public ministry had identified Himself with the Servant of Yahweh. And Peter in his teaching recalls those sayings of Jesus borrowed from the Servant theology of Second Isaias, the better to explain the nature of Christ's work.

The teaching of Peter contains many reminiscences of the Servant theology. For example, the triple repetition of the prediction of Jesus' passion, death, and resurrection put on Jesus' lips (Mk 8,31; 9,31; 10,33), contains the language of the Suffering Servant poems. Perhaps more significant is the statement of Jesus found in Mk 10,45. We have here a definite attempt to define more accurately the nature of Jesus' death. While explaining to the Apostles how greatness in the kingdom of God can be realized only in the status of a servant, Jesus declared: "For the Son of Man also has not come to be served but to serve, and to give his life as a ransom for many." In this case the formulation of the message of salvation is very clearly borrowed from the Suffering Servant song where the theme of a death for many is dominant.¹¹ Hence the brief statement of Mk 10,45 carries in germ all the theology of that song.

In Isaias the Suffering Servant is said to have assumed our infirmities and our woes (53,12); God is said to have caused our collective sin to fall upon Him (53,6). He gives His life in sacrifice (53,10) thereby justifying the sinners whose sins He has borne (53,11-12). When Jesus expressed His mission as a service or as a gift in favor of the many, He was identifying Himself with the Suffering Servant. In so doing He wished to affirm that in giving His life He is offering an expiation sacrifice which issues in atonement. Without blood there can be no expiation (Heb 9,22). Hence Jesus is stating equivalently that He ransoms, that is, liberates man from the slavery of sin through His *Blood of sacrifice*. As such His Blood is the *Blood of expiation*. He had come for no other purpose than to redeem man, and that by His Blood offered in sacrifice for the sins of man.

According to Isaias the Servant of Yahweh assumes the obligation of expiation incumbent on the multitude. He is one with

the multitude and yet without its obligation because of His innocence. Jesus as the Servant exercises a representative role. Because of this representative role the Blood of Jesus may be viewed as gathering to itself the blood of the whole human race. In offering His sacrifice of Blood to the Father, in His act of self-oblation, Jesus was really offering the blood of all mankind, made acceptable to God only because of the innocent Blood of the representative. The principle of solidarity rather than that of substitution guarantees the efficacy of the sacrifice in favor of man. It is true enough that Jesus is the vicarious representative of the redeemed. As the innocent Servant He suffers what sinful man should suffer. Yet, it is only in His innocence that He separates Himself from those whom He liberates from the slavery of sin. That is why the Servant poems underscore so heavily the capacity of the Servant for suffering. He is one with those whom He redeems not as their substitute but rather as their representative.¹²

Didache as stated should give us maturer, more developed judgments of the Christian message. If we ask, then, what Peter's teaching adds to his preaching, we would say that his teaching shows a greater awareness of the salvific meaning of Christ's death. Peter remembered those sayings of Jesus in which He had affirmed His identity with the Suffering Servant. These logia became for Peter the key to open and explore a soteriology in terms of the Suffering Servant. Thinking through those sayings Peter could now explain to His hearers in more precise words the manner of the redemption. Redemption had been accomplished through the self-oblation of the Servant, Jesus, a self-dedication which manifested itself climactically in the sacrifice of His Blood, a sacrifice of expiation in favor of all men.

The Petrine Liturgy

The general outline of the primitive celebration of the mysteries of our faith has been recovered in studies which trace the liturgical influences responsible in formulating the message of the Gospels and other NT writings. Liturgical formulas used by Peter can be serviceable in discovering his thoughts concerning the Blood of Jesus. It is in this domain that the references to the Blood of the Redeemer are explicit.

As Mark's Gospel is really that of Peter, the words of institution recorded in the second Gospel are probably those used by Peter in the Roman liturgy.¹³ Mark has Jesus saying these words over the cup of wine: "This is my blood of the new covenant, which is being shed for many" (Mk 14,24). The formula embraces both the Servant theology of Is 53 as well as the covenant theology of Ex 24. The "Blood shed for many" resumes the words of Isaias concerning the Suffering Servant. What has already been said above about the sacrifice of blood which the Servant offers applies equally here. The notion of the covenant included in the consecratory formula is also an integral part of the Servant theology because the establishment of the covenant is the principal achievement of the Servant (Is 42,6; 48,9). But the Servant theology joins itself to the covenant theology. When Jesus says: "This is my Blood, covenant-Blood," He imitates the formula by which the covenant of Sinai was introduced. Thus Moses in inaugurating the first covenant cried out: "This is the blood of the covenant which Yahweh has made with you" (Ex 24,8).

When Jesus calls His Blood the *Blood of the covenant*, He is naming His Blood as a source of union between God and man. A covenant is a bond, a relationship of friendship between God and man. The blood ratifies, externalizes the bond, that is to say, signifies externally the bond between God and man which is effected through blood. In the covenant of Sinai the blood of animals was sprinkled on the altar and upon the people. The altar is symbolic of God. Through contact with the same blood Yahweh and His people are bound together in a bond of friendship. So also the Blood of Jesus is called the Blood of the covenant because it binds man and God together in a relationship of love.¹⁴

The words of institution declare the death of Christ to be an expiation-sacrifice and a covenant-sacrifice. But they also affirm directly the same sacrificial character for the Eucharistic rite in which bread and wine, changed into the Body and Blood of Christ, are offered to the Father. Without detailing the grand significance of this truth in the practical order when there is question of devotion to the Precious Blood, it will be sufficient to observe that the eating and drinking of the Body and Blood of Christ realize so wonderfully the communion of life which a covenant envisions.

That bond of life is made possible through a sacrifice of atonement as is the case with all the covenants between God and man.

A second example of Petrine liturgy may be found in the first epistle of Peter. This book presents itself as an epistle but an analysis of its contents favors the view that it was in large part a liturgical text in its primitive composition.¹⁵ Only later was the text cast into the form of a letter. This does not mean that we must dissociate the name of Peter from the composition. It still belongs to Peter in the sense that he exercised influence in formulating the liturgical text. His use of it would equally justify its attribution to Peter. It has been judged that 1 Pt 1,3-12 is the celebrant's opening prayer in a baptismal-eucharistic rite, 1,13-21 is regarded as the formal charge of the minister to the candidates. After the conferring of baptism itself follows the welcome to the newly baptized as found in 1,22-25. Interpreters may differ with this precise classification. Some, for example, think of a hymn which opened the baptismal liturgy and a homily delivered before the conferral of baptism. It seems agreed, however, that we have here a standard, fixed text used in the primitive Church on the occasion of the administration of baptism. And this is the important truth for our present consideration.

The text places before the eyes of those to be baptized the "incorruptible inheritance — undefiled and unfading" reserved for them in heaven (1 Pt 1,4). But eternal salvation stands as the final issue of faith (1 Pt 1,7), obtained only by persevering fidelity to Jesus. To provide the proper motivation, thereby giving some assurance of perseverance, the example of Christ is put forward. Only through suffering did Christ enter into glory. Thus Jesus' life is presented here again in terms of the Suffering Servant. Peter recalls how the Spirit (cf. Is 53) foretold the "sufferings of Christ, and the glories that would follow" (1 Pt 1,11). This is a theme of the Servant poem of Is 53.

But the life of Jesus is more than example. It has a redemptive value. Christians are asked to live out their lives not only as Jesus did but to live their lives as a grateful response to that great love which Jesus demonstrated when He poured out His life-Blood for them. Thus Peter pleads with those baptized in these words: "And if you invoke as Father him who without

respect of person judges according to each one's work, conduct yourselves with fear in the time of your sojourning. You know that you were redeemed from the vain manner of life handed down from your fathers, not with perishable things, with silver or gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. Foreknown, indeed, before the foundation of the world, he has been manifested in the last times for your sakes" (1 Pt 1,17-20).

The pursuit of holiness enjoined by baptism proceeds with the Precious Blood of the sinless Lamb as a guide and as a stimulant. The event of OT salvation-history which has influenced the expression of Jesus' life-work in terms of redemption — liberation from slavery — is Israel's redemption from the slavery of Egypt. Life itself is understood to be a time of sojourning, just as the Israelites sojourned in the desert after their delivery from bondage and before their entry into the promised land. The Christian sojourns in this world after he has been delivered from sin and before he enters heaven. The Paschal lamb without blemish offered by the Israelites in expiation and intimately bound to their deliverance from slavery has its counterpart in Christ, the innocent, sinless lamb, who has delivered man from the slavery of sin as the victim in a sacrifice of atonement offered to God.

Peter's reference to a lamb without blemish finds its full theological content not only in the Paschal lamb but also in the lamb who is the Suffering Servant.¹⁶ The Servant poem of Is 53,7 had compared the Servant to a "lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so that he opened not his mouth." The Servant is the lamb of sacrifice who takes away the sin of the world. And because the Servant's offering is that of self-oblation, it is also as priest that he is the lamb. The comparison stresses the total submission of the Servant to the divine will. If we ask of what lamb Peter was thinking when he spoke of Jesus as an undefiled lamb, we must answer by saying that he is talking about both the Paschal lamb and the lamb of the Servant song. The answer is necessitated by the unmistakable reference in the liturgical text to the Exodus narrative and the Servant song.

Redemption, that is, liberation, becomes a personal experi-

ence at baptism. That is why Peter can say directly to the baptized: "You were redeemed." They have been liberated, Peter continues, "from the vain manner of life" handed down from their fathers. The vain manner of life is a life of sin, that shoddy existence which is futile because it is "a fumbling, groping life which makes no effective contact with reality and whose mournful verdict at the end must be *vanitas vanitatum*, all is vanity!"¹⁷ It is this kind of existence which natural generation brings to man. The regeneration, the new birth, brings a deliverance from this futile existence in sin by granting a new existence in Christ.

The bond between human misery and divine mercy is the Precious Blood of Christ. It is presented here as the price of redemption, the labor which was required of the redeemer in delivering man from his existence of slavery to his existence of freedom. Set in sharp contrast to gold and silver, it is difficult to avoid the conclusion that Peter is thinking of the blood of the lamb as the price which the redeemer paid. But here the metaphor breaks down. It has been introduced to specify the work of redemption as onerous for Jesus and not at all to specify the recipient of the price.¹⁸ The coins of the Blood of Jesus acquire for Christians their new existence in God.

Negatively, the Blood of Jesus is said not to be perishable like silver and gold. This implies that the blood of the sinless lamb is imperishable. It is so because the life-Blood of Jesus eternally ransoms the souls of men. It is not a price that effectively delivers one man but a price that is perpetually at work in delivering the Christian from the bondage of sin. Positively, the Blood is said to be precious, that is, of inestimable value. The word "precious," set in contrast as it is with the word "perishable," seems to refer directly to the infinite redemptive value of the Blood of Jesus. It is not like gold or silver, which, although valuable, has a fixed, determined purchasing power. The value of the Blood of Christ cannot be so precisely determined as to buying power, because its purchasing value, its redemptive value is never exhausted. It is precious too because of what it acquires for the Christian, namely, the new life in God which gold and silver cannot even touch, but which the Blood of Jesus obtains for man.¹⁹

The Petrine Homily

1 Pt contains not only a liturgical text but also a homily delivered to the newly baptized. The homily extends from 2,1 — 4,11. The homily first of all instructs the baptized in the fundamentals of the sacramental life by lingering on the Exodus theology (1 Pt 2,1-10).

The homily bids the baptized to be done with evil and to grow up in holiness by fulfilling the cultal duty which the sacramental life begun in baptism imposes (1 Pt 2,1). Christians are joined to Christ to form a spiritual house with Christ who is the chief cornerstone (1 Pt 2,4-5). Because they are a temple they are dedicated to the service of God. To indicate how this service of God is rendered the metaphor shifts quickly to the interior of the temple and Christians are named as a holy priesthood offering up spiritual sacrifices through Christ. The significance of the covenant theology is spelled out here more minutely. In taking the Israelites to Himself in the Sinai covenant God had promised: "If you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine. You shall be to me a kingdom of priests, a holy nation" (Ex 19,5-6). The Israelites were a kingdom of priests, God's intermediaries in bearing witness to Him as the true God through the sacrifices they offered Him. So Christians too are a "chosen race, a royal priesthood, a holy nation, a people of God's possession" (1 Pt 2,9).²⁰ They are the new Israel and enjoy the prerogatives of the people of God because of the New Covenant established in the Blood of Christ. They are a chosen race; they are chosen by God to be blood-relatives in the one family through the new birth acquired in baptism. They are a royal priesthood, royal because they belong to the king, and priestly, because they are joined to Christ the priest. Because of that union, as 1 Pt 2,5 explains, they are able to offer spiritual sacrifices to God. The sacrifices are called spiritual in contrast to the material sacrifices which the Hebrews so often offered to God without heart, without disposition of obedience and self-surrender. It is the spiritual sacrifice of self-oblation which makes the sacrifice acceptable to God. The new people of God are the people of God's possession because He has acquired them

for himself through the Blood of His Son, offered as a covenant sacrifice.

Because of their privileged position in the world Christians, Peter adds, have the duty of “declaring the wonderful deeds of God” (1 Pt 2,9). Rightly can we include in these “wonderful deeds of God” the proclamation of the wonders of the Blood of Christ. Christians share in the kingdom of God, the priesthood of Jesus through the Blood of the New Covenant and that Blood is the Blood of the Son of God.

The homily also admonishes the baptized about their Christian duties (1 Pt 2,11—4,11). Living in the world they will bear witness to the Blood of Christ by following the example which Jesus has given them. The dominant theme is the suffering of Christ as a motive to perseverance. In suffering the Blood of Jesus was poured out by the hands of wicked men; the suffering inflicted was entirely undeserved. From this viewpoint the Blood of Jesus exhorts Christians to consider unjust suffering as a grace, for it joins them so closely to the Savior’s Blood. Thus Peter could say: “This is indeed a grace, if for consciousness of God anyone endures sorrows, suffering unjustly. For what is the glory if, when you sin and are buffeted, you endure it? But if, when you do right and suffer, you take it patiently, this is acceptable with God. Unto this, indeed, you have been called, because Christ also suffered for you, leaving you an example that you may follow in his steps” (1 Pt 2,19-21; cf. also 3,16-18; 4,1). The Christian sees the full splendor of his vocation of suffering in the Blood of the Redeemer.

The homily also alludes to the descent of Christ into hell, the abode of the dead. Peter says: “Put to death indeed in the flesh, he was brought to life in the spirit, in which also he went and preached to those spirits that were in prison” (1 Pt 3,18-19). The gospel was preached “even to the dead” (1 Pt 4,6). Thus Jesus’ death and resurrection look to the past as well as to the present and future. The people of God of the Old Covenant are saved by the Blood of the sinless Lamb rather than the blood of animals which ratified the Old Covenant. The Blood of this Lamb, shed in death and risen to a new life only to return to God, draws in its train the heroes of God whose names we know so well. There

are Abraham, Moses, David, all of whom played such a prominent part in the Old Covenant. Whereas this Covenant set them in the path of salvation it was only the sacrificial Blood of the New Covenant which acquired for them entrance into the heavenly kingdom. And so also all those other individuals of the Old Covenant who lived their lives in accordance with the Covenant which God had made with Israel — all found salvation in the death and resurrection of Christ.

The Petrine Epistle

As has been observed, it appears that a large part of 1 Pt was originally a liturgical text and a homily. When the book was put in its present form following the epistolary format, it was prefaced by a greeting, the customary introduction to an epistle. Since the epistle as such was intended to encourage Christians in suffering, it was natural that it should be headed with a reference to Christ's Blood. The letter is addressed to the Christians in Asia Minor who have been sanctified by the Spirit "for obedience to Jesus Christ and for sprinkling with his blood" (1 Pt 1,2). The words "obedience" and "sprinkling" have been borrowed from Ex 24,7-8. Moses took the Book of the Covenant and read in the audience of the people. They pledged themselves to heed and obey God's will. Then Moses took the blood, and sprinkled it on the people and said: "This is the blood of the covenant which the Lord has made with you."

These words were spoken by Moses in initiating the Sinai Covenant. They reminded the covenanted of their obligation of obedience to the demands of the covenant. The sprinkling with blood ratified the Covenant and joined God and His people in a bond of friendship. Because Jesus ratified the New Covenant with a sprinkling of His own Blood, Peter can resume the words of Moses to remind Christians of their vocation of obedience. This vocation is theirs because they have been sprinkled with the Blood of Jesus. This Blood has not only effectively sanctified them in the Spirit; it stands also as an enduring memorial of the demands which the New Covenant makes upon them.

The last part of 1 Pt (4,12—5,11) no longer views suffering as a possibility but as an actuality. Some think that this section

is a continuation of the baptismal homily but now addressed to those who were present at the baptism rather than those just baptized. Perhaps better is the view that the pericope is an addition to the liturgical-homiletic text made on the occasion of its reconstruction in the present letter-form. The change from possible to actual suffering in the Christian life is best explained if the letter was composed in favor of those who were actually suffering persecution. The theme of bearing unjust suffering after the example of Christ continues. It is actual suffering which is the authentic sign of the Christian. The Blood of Christ drawn from Christ unjustly at the hands of wicked men exhorts the Christian to rejoice in his suffering. The Blood of Christ is the *blood of Christian joy*: "Rejoice, in so far as you are partakers of the sufferings of Christ, that you may rejoice with exultation in the revelation of his glory" (1 Pt 4,13; cf. also 4,14-19; 5,6.10).

The text just cited implies that Christian suffering after the example of Christ wins for the Christian the great joy and exultation associated with the second coming of Christ. Since Christian suffering receives its significance from the death and resurrection of Jesus, from the Blood of Jesus shed in death and risen to a new life, it follows that the Savior's Blood is the *Blood of the Christian's glory and of Christ's glory*, both to be obtained completely at the Parousia.

The second coming of Christ is the theme of the second epistle of Peter. The letter reminds Christians of the great saving gifts they have received and asks for an energetic struggle to confirm and grow in these gifts, always mindful of that aspect of salvation attached to Christ's second coming.

The epistle does not mention the Blood of Jesus explicitly, but it knows Jesus under the title of Savior (1,1; 2,20; 3,2.18). This Savior is the "Lord who has bought" us (2,1). It is implied that this purchase, or better acquisition,²¹ has been achieved through the Blood of the Savior. This is to say equivalently that Christians are people of God's possession (1 Pt 2,9); they belong to God because sprinkled with the Blood of Christ, they are joined to Him in a covenant-love.

The "very great and precious promises" which Christ makes as the mediator of the New Covenant includes that of making Chris-

tians “partakers of the divine nature” (2 Pt 1,4). The community of life which a covenant purposes to set up between the parties to the covenant is most perfectly realized here. God and His people are united into one life through contact with the same source of life, namely, the Blood of the New and Eternal Covenant.

While Christians strive to bring the saving work of Jesus' Blood to completion through entrance into the everlasting kingdom of Christ, the memory of the *Blood of cleansing* motivates their every action: “Do you accordingly on your part strive diligently to supply your faith with virtue, your virtue with knowledge, your knowledge with self-control, your self-control with patience, your patience with piety, your piety with fraternal love, your fraternal love with charity. For if you possess these virtues and they abound in you, they will render you neither inactive nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks them is blind, groping his way, and has forgotten that he was cleansed from his former sins” (2 Pt 1,5-9). It is with the Blood of Jesus that the Christian is cleansed (cf. 1 Jn 1,7). Forgetting this cleansing in the Blood of Jesus means to live a futile life in sin. Remembering this cleansing means to live a fruitful life in virtue and to acquire finally “the entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ” (2 Pt 1,11).

Conclusion

The study of the NT writings which carry Petrine thought forces the conclusion that the Prince of the Apostles was an early missionary of the Precious Blood. In preaching, in teaching, in exhorting, in praying, the Blood of Jesus occupies a dominant place for him. By the written word as well as by the spoken word the Blood of Christ was advanced to persuade men to conversion, to deepen their insight into the mystery of Christ, to assure their perseverance in faith, hope and love, to heighten the significance of the sacramental life, to inspire Christian prayer with fervor, in short, to present the Precious Blood as an all-pervading influence in the Christian life.

At Caesarea Philippi Jesus promised to give Peter the keys of the kingdom, the power to rule the Church of God (Mt 16,17-20). Then Jesus spoke too of His forthcoming passion and death. It

was Peter who protested so vehemently that suffering and death were not for his Master. But Jesus rebuked Peter sharply; he was told not to play the part of a tempter in diverting his master from the way indicated by God (Mt 16,21-23). Hence it is really appreciated how Peter in the light of the resurrection of Jesus would want to show that he fully understood the divine plan of which Jesus had spoken. He, who had wanted nothing of suffering and death for Jesus, made Jesus' suffering and death an integral part of his explanation of Jesus' redeeming work.

In a post-resurrection appearance of Jesus in Galilee on the shore of Lake Genesareth the flock of Christ was handed over to Peter's care (Jn 21,15-17). On that memorable morning Jesus let Peter see what the future held out to him. Peter's life would follow the pattern of Jesus, and that even to the point of giving up his life for the flock (Jn 21,18-19). But before that final testimony to Jesus' suffering through his own martyrdom, Peter as chief shepherd and guardian of the Church bore testimony to the suffering of Jesus by his preaching and teaching. The pastoral care of the flock had been committed to him. Among his pastoral duties was that of transmitting accurately the message of salvation and explaining its significance. In fulfilling this duty we have seen how Peter made the suffering, death, and resurrection of Christ the center of the Christian message. From among his many doctrinal affirmations in this regard we single out the truth which declares the Blood of Jesus to be precious. By his oral preaching and teaching Peter shared with his contemporaries his personal experiences with the suffering and the risen Savior. Because the message of Peter has been partially preserved in several NT writings, all Christians find it possible to recapture for themselves the experiences and the convictions of Peter. Thinking through his message will help us to declare and experience with Peter how precious the Blood of Christ is.

ROBERT T. SIEBENECK, C.P.P.S.

1. David M. Stanley, S.J., "Didache As a Constitutive Element of the Gospel-Form," *The Catholic Biblical Quarterly* (hereinafter referred to as *CBQ*) 17 (1955), 336-341, studies the nature of kerygma and outlines the record of the primitive preaching.

2. F.-M. Braun, "Formgeschichte," *Dictionnaire de la Bible, Supplement*, III (1938), col. 315, underlines the role of Peter in the formulation of the primitive Christian tradition.
3. Gregory Dix, *Jew and Greek* (London: Harper, 1953), p. 5: "Christianity is the revelation of Divine Truth from beyond all history and time, but it is so only because it is the only fully historical religion. It is the only religion which actually depends entirely upon history. It is faith in the Incarnate God, it is Divine redemption given from within history, not by the promulgation of doctrines (even true doctrines) but by the wrenching of one Man's flesh and the spilling of His blood upon one particular square yard of ground, outside one particular city gate during three particular unrepeatable hours, which could have been measured on a clock."
4. David M. Stanley, S.J., "The Concept of Salvation in Primitive Christian Preaching," *CBQ* 18 (1956), 248, when insisting that apostolic preaching is *testimony* rather than *proof*, states precisely the value of the apostolic testimony in winning the hearts of men: "The transcendent superiority of testimony over proof may be gauged by the fact that, while proof compels the assent of reason only, testimony demands an engagement of the whole man, mind, heart, and above all, will."
5. All recent writings are underlining how the apostolic testimony of the Gospels and Acts insists on the various phases of Christ's life — public ministry, death, resurrection — in its soteriological proclamation. The Epistle to the Hebrews, better than any other NT writing, specifies how the Blood of Jesus in these different phases of the life of the Savior throws light on the mystery of salvation. Cf. Teodorico de Castel S. Pietro, O.F.M.Cap., "Il sacerdozio celeste di Christo nella lettera agli Ebrei," *Gregorianum* 39 (1958), 319-334.
6. David M. Stanley, S.J., "The Concept of Salvation," p. 251, explains how the early Christian formulae "which give pre-eminence to the Father's initiative" indicate how the apostolic community "represented to itself the perfect unity of operation of the Father and Son." There are also formulae which insist that Jesus died in an act of self-oblation and that He rose by His own power. This identity of operation, by which salvation is attributed now to the Father, now to the Son, expresses equivalently what we mean by unity of nature.
7. David M. Stanley, S.J., "Didache," pp. 341-348, studies the nature of apostolic didache and specifies its influence in the formation of the written Gospels.
8. Cf. *La sainte bible . . . de l'école biblique de Jérusalem* (Paris: Éditions du Cerf, 1956), p. 1286.
9. Oscar Cullman, *The Christology of the New Testament* (London: SCM Press, 1959), pp. 51-82, traces the Servant-theology in the NT and concludes that Peter's Christology has the theme of the Servant

- of Yahweh as its center. David M. Stanley, S.J., "The Theme of the Servant of Yahweh in Primitive Christian Soteriology and its Transposition in St. Paul," *CBQ* 16 (1954), 387-390, sketches the use of the Servant-theology in the Petrine catechesis.
10. In Acts 3,13.26 the Confraternity translation, following the Vulgate, renders *paida* as Son. The Greek names Jesus as "Servant."
 11. Vincent Taylor, *The Gospel According to St. Mark* (London: Macmillan, 1953), pp. 445-446, summarizes the discussions concerning the true origin of Mk 10,45. He upholds the genuineness of the statement and observes how the word *lytron* (ransom) conveys an arresting thought: "Jesus died to fulfill the Servant's destiny and His service is that of vicarious and representative suffering."
 12. Cf. Stanislas Lyonnet, S.J., "La sotériologie paulinienne," *Introduction à la Bible*, dir. A. Robert et A. Feuillet (Tournai: Desclée, 1959) II, 875-877.
 13. Cf. Pierre Benoit, O.P., "Le récit de la Cène dans Lc XXII, 15-20: étude de critique textuelle et littéraire," *Revue Biblique* 48 (1939), 384-386.
 14. For the covenant-theology of the consecratory formula of the cup of wine cf. Edward Siegman, C.P.P.S., "The Blood of the Covenant," *American Ecclesiastical Review* 136 (1957), 167-174. Cf. also David M. Stanley, "The Conception of Salvation in the Synoptic Gospels," *CBQ* 18 (1956), 353: "Mark's formula of the words of institution over the chalice, probably adopted by him from the Roman liturgy, recalls both Is 53 and the logion he recorded earlier (10,45), as well as the words of the Sinaitic pact (Ex 24,8) with which they were connected in apostolic Christianity."
 15. Frank Cross, *I Peter: A Paschal Liturgy* (London: Mowbray, 1954), analyzes I Pt and judges 1,3-12 to be an opening prayer, 1,13-21 a formal charge to candidates for baptism, 1,22-25 a welcome to the newly baptized, 2,1-4,11 a homily. M. Emil E. Boismard, O.P., "Une liturgie baptismale dans la Prima Petri," *Revue Biblique* 63 (1956), 182-208; 64 (1957), 161-183, agrees that 1 Pt contains remnants of a baptismal liturgy and thinks of 1,3-12 as a hymn which highlights faith in the Trinity. 1,13-3,12 is viewed as a baptismal catechesis or homily delivered partially before and partially after baptism. But cf. C. F. D. Moule, "The Nature and Purpose of I Peter," *New Testament Studies* 3 (1956-57), 1-11, who judges these analyses as precarious and prefers to retain the "genuinely epistolary" character of 1 Pt.
 16. Thus André Charue, "Les épîtres catholiques," *La Sainte Bible*, dir. L. Pirot et A. Clamer (Paris: Letouzey et Ané, 1946), XII, 448. Oscar Cullman, pp. 71-72, indicates the close relationship between the paschal lamb and the lamb who is the Suffering Servant. He thinks that we may "assume that the prophet had also the paschal lamb in mind in his description of the *ebed Yahweh* in ch. 53, and

- for that reason he introduced the comparison with a lamb in v. 7." Yet he notes the differences in the concepts. The paschal lamb "emphasizes more strongly the goal," namely, "atonement for the sins of the people." The comparison of the Servant of Yahweh to a lamb stresses that the Servant "voluntarily takes the sins of others upon himself." Hence there is reference to the "means (voluntary vicarious suffering) by which the goal is reached."
17. Thus Archibald M. Hunter, *The Interpreter's Bible* (Nashville: Abingdon, 1957), XII, 102.
 18. Stanislas Lyonnet, S.J., "De notione redemptionis," *Verbum Domini* 36 (1958), 129-146, examines the NT texts which speak of redemption as does 1 Pt 1,19. He asks whether the word implies a payment of a price to someone (God or the devil). A study of the word in the light of its OT background reveals that it signifies a liberation by God without at all implying that the liberation takes place after the manner of an equivalent compensation paid to God or the devil. If the idea of "price" is part of the metaphor as in 1 Pt 1,19, then the work of Christ, the shedding of His Blood, is presented as something onerous for Him. At the same time it stresses the great love of God and of Christ. Father Lyonnet wisely warns that the vocabulary which is a part of NT soteriology should not be abandoned just because it is open to misunderstanding. Rather these traditional phrases must be retained and explained in the sense in which NT writers intended them. Thus if the Blood of Christ is called the "price of redemption," this means that the Blood of Christ was shed in agony and suffering by Christ to acquire us for God (cf. *id.*, "De notione emptionis seu acquisitionis," *Verbum Domini* 36 (1958), 269.
 19. Edward Selwyn, *The First Epistle of St. Peter* (London: Macmillan, 1946), p. 145, summarizes the significance of the reference to the Precious Blood in 1 Pt 1,19: The phrase describes "the nature of the ransom-price (blood, not money), its costliness (precious, not perishable), and its religious significance (sacrificial and Messianic)."
 20. The Confraternity translation in its note on 1 Pt 2,9 indicates that the phrase "purchased people" is really in the Greek: "a people for (God's) possession." The idea of acquisition rather than that of purchase is the main burden of the Greek phrase: *laos eis peripoiesin*. It is a phrase which alludes to the covenant of Sinai which made Israel God's possession. Cf. Lyonnet, "De notione emptionis seu acquisitionis," pp. 262-265. The phrase supposes the Precious Blood not as a price to be paid to someone but as the sacrificial blood by which the New Covenant was ratified.
 21. *Ibid.*, pp. 256-269. The Greek word *agorazein* is studied to determine its significance in the theology of redemption in the NT. 2 Pt 2,1 speaks of lying teachers who "disown the Lord who bought

(*agorasanta*) them.” The word *agorazein* is truly Greek and means to purchase. Something of the Greek idea is retained when it is used by the NT writers inasmuch as they wish to indicate the change of status from that of a servant to a freeman. But its basic significance is an idea of the OT, namely, acquisition. God acquired the Israelites for Himself as His special people and so also He acquires Christians for Himself as His special possession through the Blood of Christ. “Ut patet, sanguis iste haberi nequit tamquam pretium Deo Patri oblatum ad modum ‘compensationis æquivalentis’ sed certo aliquid revera Deo datur, scilicet ipsi homines qui per peccatum a Deo Patre suo abcesserant, nunc autem iterum populus Dei fiunt, immo thesaurus pretiosissimus (*periosios*), quos Pater amantissimus ‘perdiderat,’ nunc autem iterum ‘invenit’” (p. 265).

IN PRAYERFUL MEMORY

1888 — DOMENICO CARDINAL TARDINI — 1961

A warm personal letter of encouragement from the great Cardinal of the Precious Blood, Adeodato Piazza, read by the Moderator General of the Society of the Precious Blood at the First Precious Blood Study Week thrilled the entire assembly. The Cardinal urged a deeper research into the vast, "almost unexplored" field of the devotion to the Blood of redemption. Before the *Proceedings* of that week of study could be published the noble prelate had gone to his reward. Recently our Institute published his pastoral letter on the Precious Blood in the form of thirty-one meditations on the Blood of Christ. A slight tribute to his memory!

This volume of *Proceedings* carries the special blessing of the Sovereign Pontiff, John XXIII, conveyed in a personal letter from the Pope, and accompanied by a personal missive from his Cardinal Secretary, Domenico Tardini. With a critical eye the Cardinal studied the program and suggested two additional papers for the second study week, one on the Magisterium and the Precious Blood — presented by the Provincial of the American Province — another on St. John Chrysostom. This latter is the work of Father Andrew Pollack, C.P.P.S.

The golden-tongued Father and Doctor of the Church, St. John Chrysostom, lives in the minds and hearts of Christians throughout the ages. He is Doctor of the Eucharistic Blood, Doctor of Mystery-Presence. Chrysostom, lofty priest and pastor of souls, might well be called also the Ecumenical Doctor and Patron of the reunion of Church and churches. Now that our Cardinal has answered his Master's call, we pray that the golden-voiced Saint of the Eastern Church, whom he loved and admired so much, and whom he taught his students to love — as the Doctor of the Eucharist — will welcome him to the embrace of the Eternal Priest. In gratitude for his encouragement of our work, we dedicate this paper on St. John Chrysostom to Domenico Cardinal Tardini, and beg our readers to be mindful of him in the Eucharistic shedding of the Blood: we shall all hold his name in prayerful remembrance.



THE PRECIOUS BLOOD IN ST. JOHN CHRYSOSTOM

For John Chrysostom blood was profoundly significant and mysterious, as fascinating as the life which it bore to all parts of the body and from the body when it was poured out. Blood was bearer of life and one of its constitutive elements, the most immediate organic instrument of the soul or life principle. Blood of sacrifice was a "gift-offering of the soul to the Lord," tribute to His dominion over all living, very heart of sacrifice. The spectacle of the Blood of our redemption finds the Saint wrestling with the words to convey the sublimity of his concepts. The Blood of Christ on the cross or in the Eucharist is suggested by practically every theme in his text. His favorite topic is its "preciousness," borrowed, no doubt, from St. Peter (1 Pt 1,19) and expressing intrinsic worth and value as instrument of man's redemption and sanctification.

The intrinsic worth of the soul, whose price it is, shows the intrinsic value of the Precious Blood. Commenting on Psalm 48,8f, he says that not even the universe equals the price of a soul, for the "world exists because of the soul. Just as a father would not barter a house for his son, neither would God accept the world in barter for a soul."

Do you wish to know what is the price for our souls? When the only-begotten One was about to redeem us, He gave not the world, nor a man, nor the earth, nor the sea, but His Precious Blood. This is what Paul meant when he said: "You have been bought with a price; do not become the slaves of men." [1 Cor 7,23]. If you should lose a soul bought at such a price, how would you be able to purchase it again?¹

From this we must learn how precious is the soul and how great its dignity, rather than be indifferent about it and allow it to become a slave.

This same preciousness of the soul and its price, the Precious Blood, is expressed in St. John's thought of the renunciation of Satan made at baptism by the catechumens. The renunciation is a "covenant with the Master." Christ asks us to come into His service and repudiate the tyrant. He accepts our response.

He laid down the price for all of us without discrimination, His Precious Blood. For, it is written, "You were bought with a price" [1 Cor 7,23] . . . He offered a price that neither speech nor thought can describe. For it was not by giving heaven, or earth, or sea, but by His own Blood that He bought us.²

Once He has paid the price, we need only say from our heart that we renounce Satan.

The Blood with its infinite value is highlighted in the thought of Judas' bargain:

"What are you willing to give me, and I will deliver Him to you." And they agreed to give him, he says, "thirty pieces of silver" [Mt 26,15]! *They set a price on Blood which was priceless.* Christ came to shed that Blood freely for the world, that Blood for which you are shamelessly bargaining.³

BLOOD OF REDEMPTION: IN ANCIENT TYPES

The Blood, precious in itself, is precious also in its great function: it redeemed mankind. St. John stresses what it accomplished through mere types in the Old Testament. Abel's blood, shed innocently as was Christ's, had its effect from Christ's Blood. "Lamb of Christ," he suffered unjustly a bloody death.⁴ Eloquently Chrysostom describes the voice of Abel's blood rising to the very throne of God.

But you have come "to Jesus, mediator of a new covenant, and to a sprinkling of blood which speaks better than Abel" [Heb 12,24] . . . The praises of Abel's blood are still sung, but not in the same way as that of Christ. For Christ's Blood has cleansed all men, and sends forth a voice more clear and more favorable because of the greater convincing power of its achievements.⁵

In a different way, Abraham suggests the Precious Blood through his willingness to sacrifice his son. He complied with the

divine command and “thrust his knife into his throat.” If he did not do it actually, he did all those things through the intent of his mind.”⁶

God demanded this willing disposition of the father.⁷ In this sense Abraham performed a true sacrifice: “for Abraham did not bloody his sword, he did not redden the altar, nor did he slay Isaac; and yet he offered the sacrifice.” Chrysostom then relates this sacrifice to the Eucharist. “For that reason Abraham’s sacrifice was performed in a bloodless manner, because it was to be a figure of the latter [the Eucharist].”⁸

Most splendid type, of course, is the classic figure of Christ’s Blood in the passover lamb.

John said: “Behold the Lamb of God, Who takes away the sins of the world.” He is not called simply a lamb, but a Lamb of God; for there was another lamb, offered only for one people. This Lamb was offered for the whole world; the material blood of the Jewish lamb staved off a plague from the Jews; the Blood of this Lamb cleansed the whole world. However, whatever the blood of the Jewish lamb was able to do, it was able to do because it was the figure of the Blood of the Lamb of God.⁹

He comments on the words of Matthew 26,17, “Where dost thou want us to prepare for thee to eat the passover.” He asks, which passover?

The Jewish passover was prepared by the disciples, but He Himself prepared and became our Passover by His adorable passion, to redeem us from the curse of the law . . . He first fulfilled it completely, and then terminated it . . . Each passover has a lamb; the former an irrational one, the latter a rational one. Each has a sheep, the shadow and the reality. But the Son of justice appeared, and the shadow vanished. When the sun shines, the shadow is put to flight. And that is why we also have the Lamb on the mystical table, that we may be sanctified by Its Blood. For the things that were done formerly were figures of the things to come.¹⁰

Similar is the comment on Hebrews 11,28, referring to the faith with which Moses celebrated the passover and the sprinkling of blood:

If the sprinkling of blood on the doorposts of the Hebrews saved them from “harm in the midst of the Egyptians, and so great

a destruction," much more will the Blood of Christ save us, who have it sprinkled not on our doorposts, but in our souls.

The Saint applies the words to our own time: we too have a Destroyer wandering about, and we too should be "armed with that sacrifice." We have been brought out of Egypt, we who have "the Blood of the Lamb Himself." We should be filled with confidence.

The profound difference between the Old Testament type and the New Testament fulfillment is explained in comment on First Corinthians 13,12: "We see now through a mirror in an obscure manner, but then face to face":

The Jews did not see the hidden mysteries indicated by what they celebrated. They saw a lamb slain; they saw the blood of an animal and the sprinkled doorposts. But that the Son of God Incarnate should be slain and set free the whole world and grant both Greeks and barbarians the taste of the Blood, and open heaven for all, and offer what is there to the whole human race, — and then take His blood-stained flesh and exalt it above the heaven and the heaven of the heavens, and cause it to shine in unspeakable glory, and sit upon the throne itself of the King — all this, I say, no one either foreknew or was able even to conceive.¹¹

This power of the Blood, effective even in the types and of which the Jews had little more than an inkling, is explained in the beautiful comment on the Jewish passover in Chrysostom's Catechesis (Instruction). The power of the Blood is indicated in its Eucharistic effectiveness. It is more powerful than any armor. The lips stained with this Blood completely put the evil spirit to flight. Repeating the account of the tenth plague and the smearing of the doorposts, St. John shows that the power was "derived":

How could the blood of an animal without reason save people who are endowed with reason? Not indeed because it is blood, but because it is the figure of the Master's Blood. The statues of the emperor save human beings when they flee to them for refuge — not because they are made of bronze, but because they are the image of the emperor. So also did this blood devoid of soul and sensation save humans endowed with a soul, not because it was blood, but because it was the figure of His Blood. On that occasion, the destroyer saw the blood and he did not dare to enter. In our day, when the devil sees the Blood of

truth upon the lips of the faithful, as upon the portals of the Christ-bearing temple, he will more certainly be restrained! For if on seeing the type, the angel became afraid, more certainly will the devil flee when he sees the reality.¹²

RATIFICATION OF THE OLD COVENANT

This solemn ratification is described in the comment on Hebrews 9,18-22 with its reference to Exodus 24,3-8. "For there [in the Old Testament] was blood, just as here [in the New Testament]. And if it was not the Blood of Christ, it was a figure. 'Hence not even the first has been inaugurated without blood.'" The Old is a symbol meaning death and referring to the shedding of Christ's Blood:

"For when every commandment of the Law had been read by Moses to all the people, he took the blood of the calves and of the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, 'This is the blood of the covenant which God has commanded for you'" [Heb 9,19f]. Tell me then, why is the book of the Testament sprinkled, and also the people? On account of the Precious Blood which was prefigured from the beginning. Blood and water indicate the same thing, for baptism is His passion. . . .

"The tabernacle also and all the vessels of the ministry he sprinkled likewise with blood; and with blood almost everything is cleansed according to the Law, and without the shedding of blood there is no forgiveness." [Heb 9,21f]. Why the "almost"? Because those [ordinances] were not a perfect purification nor a perfect remission. But in the case [of the New Testament] he says: "This is the Blood of the New Testament, which is shed for you, for the remission of sins" [Mt 26,28].¹³

Chrysostom then explains that the book which was sprinkled represents the purification of the mind. The Apostles themselves were the "books of the New Testament," and also the vessels of its ministry. Unlike Moses, Christ sprinkled us through the words.

This is the Blood of the New Testament, for the remission of sins." The word has been dipped in Blood. The sprinkling is spiritual; it enters the soul, and cleanses it, for it is not simply sprinkled on the surface but springs up like a fountain in our souls. The death of Christ is the cause of the confirmation and of the purification of the Old Covenant. This sacrifice of the Old Testament preceded the

New because of Christ's Blood. The lambs, everything in the Old, pointed to the New. Everything was done for this cause.¹⁴

THE OLD TESTAMENT TERMINATED IN THE NEW

Since the Old Testament prefigured the New and derived all its power from the bloody sacrifice of Christ, it had to cease when the New appeared. Following is the comment on Second Corinthians 5,17: "the former things have passed away; behold they are made new."

But behold, both a new soul, for it was cleansed, and a new body, and a new worship, and promises new, and covenant, and life, and table, and dress, and all things absolutely new. For instead of the Jerusalem here below, we have received that mother city which is above [Gal 4,26]; and instead of a material temple, a spiritual temple; instead of tables of stone, tables of flesh; instead of circumcision, baptism; instead of manna, the Lord's Body; instead of water from a rock, Blood from His side; instead of Moses' or Aaron's rod, the cross; instead of the promised land, the kingdom of heaven; instead of a thousand priests, one high priest; instead of a lamb without reason, a spiritual Lamb. With these and such like things in his mind he said, "all things are new."

Then the Saint adds that all this is a free gift of Christ. Through the Blood of Christ God has called us and reconciled us.¹⁵

THE PRECIOUS BLOOD, OBJECT OF MEDITATION

Chrysostom may be looked upon as a model in our meditation on the Precious Blood. Let us note how he speaks of the Apostles who turned away from the passion:

One betrayed Him, the others took to flight; one denied him, and when all had abandoned Him, He was bound and led away without companions . . . There He was, all alone, hemmed in by all His enemies, the traitor standing by gloating over his deed. How many of those present were shocked when they saw Him bound, scourged, streaming with Blood, on trial with not a single disciple standing by?

St. John asks the same question regarding the crowning with thorns and the crucifixion itself. Tragedy became more intense, the ribaldry increased.

For some said, "Hah, Thou who destroyest the temple, and in three days buildest it up again" [Mt 27,40]; and some said: "He saved others, himself he cannot save" [27,42]. Others again said: "If Thou art the Son of God, come down from the cross and we will believe thee." [27,40].¹⁶

SACRIFICE OF MERCY

The meditation turns to the loving-kindness of God manifested in a sacrifice of mercy. He explains Hebrews 2,17, "that he might become a merciful and faithful high priest in things pertaining to God."

This was the reason why He assumed our flesh, namely, out of love for man, that He might have mercy on us. There is no other reason for the Economy. He saw us cast on the ground, perishing, victims of death, and He had compassion on us . . . In order that he might offer a sacrifice which should be able to purify us . . . He became man . . . not appointing another but Himself becoming our High Priest.¹⁷

This sacrifice is the cause of our joy.

Let us keep festival . . . for Christ our Passover has been sacrificed for us [1 Cor 5,7f]. Where the sacrifice took place, there sin was abolished, man was reconciled with the Lord, and there should be the celebration and rejoicing. Christ our Passover was immolated for us. Where, I ask, was He immolated? On the lofty gibbet. This sacrifice has a new kind of altar, because the sacrifice is a new and astounding one. The same One was the victim and the priest; the victim according to the flesh, and the priest according to the spirit. The same One offered, and was offered according to the flesh. "Every high priest taken from among men is appointed for men in the things pertaining to God" [Heb 5,1]. "Therefore it is necessary that this one also should have something to offer" [Heb 8,3]. Behold, He offers Himself . . . The atmosphere was cleansed when the Sheep was immolated on high. The earth, too, was cleansed, for the Blood flowed upon it from His side . . . It was outside the city and the walls (and not in the Jewish temple), in order that you might learn that it is a universal sacrifice, for the oblation was for the whole earth . . . In every place we may raise up holy hands because the whole earth has been made holy . . . Therefore, the cross is our reason for keeping festival.¹⁸

RECONCILIATION AND PEACE

The sacrifice of the cross removed sin and reconciled us with God the Father, bringing us peace. This sharp note of reconciliation with peace is highlighted in John's comment on Colossians 1,19f ("For it has pleased God the Father that in him all his fulness should dwell, and that through him he should reconcile to himself all things, whether on earth or in the heavens, making peace through the blood of his cross."):

The word "reconcile" shows the enmity; and the words "making peace," the war. "Through the blood of His cross, through Himself, all things whether on earth or in heaven." Through His Blood! And he did not simply say, "His Blood," but he added something that is still greater, namely, "through the cross." So the marvels are five: He reconciled us to God, through Himself, through death, through the cross. By offering Himself up for the reconciliation, He accomplished it all.¹⁹

This work is operative through the justice of God, given freely to mankind. Note the striking reflection of John on Romans 3, 21-25 ("But now the justice of God has been made manifest independently of the Law, being attested by the Law and the prophets, the justice of God through faith in Jesus Christ upon all who believe . . . They are justified freely by his grace through the redemption which is in Christ Jesus, whom God has set forth as a propitiation by his blood through faith, to manifest his justice."):

See by how many proofs he makes good what was said. First, from the worth and dignity of the Person: it is not a man who does these things, but God all-powerful. For it is to God, he says, that the justice belongs. Secondly, again from the Law and the Prophets; for you need not be afraid when you hear the words "independently of the Law," since the Law itself confirms this. Thirdly, from the sacrifices under the Old Dispensation. For this reason he said: "by his blood," in order to call to their minds those sheep and calves [of the Old Testament sacrifices]. For if the sacrifices of irrational victims — such is his thought — cleansed from sin, much more would this Blood . . . And for this same reason he uses the term propitiation, to show that if the type had such force, how much greater would be the power of the reality.

John explains that the redemption was not only foreordained but was the work of both Father and Son. The great price paid for

souls is the measure of Christ's love of His appreciation of the zeal of pastors of souls: He paid His own Blood as the price of the flock.

When the Lord asked Peter how much He loved His Master, He wished to show how much He Himself loved the Church, how much He loved the sheep He entrusted to Peter and His successors.²⁰

Then note St. John's stress of the merit of pastoral zeal: "I do not think that one can be saved unless he has done something for the salvation of his neighbor."²¹

VIRTUOUS CHRISTIAN LIVING

Great pastor of the flock, John repeatedly stresses the Christian life. He compares our love with that of Christ:

In contrast to the supreme goodness of Christ toward us, we "luxuriate in dishonor." That from which we ought to flee is the object of our desire.²²

The Saint laments that Christians do not manifest the gratitude of generous, loving imitation.

He has given His life for us and poured forth His Precious Blood for our sake, who are neither grateful nor good, since we do not pour out even our money for our own advantage, but disregard Him who died, naked and forsaken, for us.²³

You are the servant of the One who desired the salvation even of those who crucified Him, for upon the cross itself He exclaimed: "Father, forgive them, for they do not know what they are doing" [Lk 23,24]. Upon the cross itself, He crowned the thief who had scorned Him . . . Your Master kisses, and with His lips receives him [Judas] who was on the very point of shedding His Precious Blood. Now by this He does not show merely that we should not turn away from the poor alone; we should not turn even from those who would lead us away to death . . . for Christ kissed the mouth that contrived His murder.²⁴

But consider how Christ confirms His words by His deeds . . . He said: "if anyone would go to law with thee and take thy tunic, let him take thy cloak as well" [Mt 5,40]. Now He not only gave His garments, but even His Blood. Nor is it wrong to speak of Christ's passion as "action"; for in suffering all He performed that great and wonderful act by which He destroyed death, and wrought all else that He accomplished for us.²⁵

St. John is insistent on the obligation of the Christian to pay the debt he owes to Christ. Not only did God bring us out of nothing into being; He thereafter bought us with His Precious Blood. Since we are so greatly in debt to Christ, we must seek to use what we have — the Saint never fails to stress the need of generosity — in gratitude for what Christ has done. But most of all we should give Christ our love.

Let us devote everything to love for Him, our life, our riches, our glory — everything with delight, with joy, with alacrity; not as rendering anything to Him, but to ourselves. For such is the law of those who love. They think they are receiving favors when they are suffering wrong for the sake of the beloved.²⁶

This generous love has its supreme test in a zeal that forgives enemies before we approach the Holy Table!

Be reconciled, and then draw near and touch the Sacred Object! . . . In order that He might reconcile you to the Father, He did not refuse to be sacrificed, and to shed His Blood. And are you unwilling to utter a word, or to make the first advance, that you may be reconciled to your fellow-servant? Hear what the Lord says concerning those who are so disposed: "If thou art offering thy gift at the altar, and there rememberest that thy brother has anything against thee, leave thy gift before the altar and go first to be reconciled to thy brother" [Mt 5,23].²⁷ The work of the Son of God was to forgive His enemies, to pray for them that crucified Him, to shed His Blood for them that hated Him. These are works worthy of the Son of God, to make His enemies — the ungrateful, the dishonest, the reckless, the treacherous — make these people brethren and heirs, not to treat those who are become brethren with ignominy like slaves.²⁸

Direct manifestation of generous, loving zeal is sincere correction of our fellows:

And that is most natural, for, if Christ shed His own Blood for our salvation (and Paul cries out against those who give scandal and who wound the conscience of those who see them doing evil actions: "The weak brother perishes because of your knowledge, he for whom Christ died" [1 Cor 8,11]), if, therefore, your Master shed His Blood for him, is it not right that each one of us speak a word of encouragement and lend a helping hand to those whose carelessness has caused them to fall into the snares of the devil?²⁹

Love for souls is particularly marked by freedom from envy, which results in the loss of souls for whom Christ died. Accordingly, John includes this exhortation in his admonitions for Christian living.

Do you not remember that your Lord sought your glory, not His? You seek not His but yours . . . Let us then escape from the disease of envy; for it is not possible, surely it is not, to escape from the fire prepared for the devil unless we are freed from this sickness. But free shall we be, if we impress upon our mind how Christ loved us, and also how He bade us love one another.³⁰

In stressing his great theme of love of neighbor, forgiveness of enemies in the spirit of Christ who forgave us, zeal for the souls purchased through the Precious Blood, John is singularly felicitous in striking the note of gentleness and reverence for our neighbor because of the union with the Christ who shed His Blood for all, and whose Body and Blood are received in the Eucharist:

Reverence now, reverence this Table at which we all partake. Reverence the Christ who was slain for us, the Victim that is placed upon it. Even robbers, once they have partaken of salt with others, will not rob them with whom they have partaken of salt . . . But we, though we are partakers of such a Table and are sharers of such Food, turn against one another, when we ought to arm against him who is carrying on a war against all of us, the devil.³¹

For a feast day has been instituted, not that we may indulge, not that we may heap up sins, but rather that we blot out those with which we are stained.³²

Let us not seek to grow richer, but to expend all that we possess on the needy. He has given His body to you, and His Precious Blood, and you do not even offer Him a drink of water. But (you say) you once offered it to Him? This, however, is not showing mercy; for as long as you have anything that you do not share, you have not yet done all you could.³³

Consider that you have become a priest of Christ, giving with your own hands, not flesh but bread, not Blood but a cup of cold water . . . Others, indeed, have sacrificed even their life and have shed their blood; are you not willing to give up your superfluities for the sake of Heaven, for the sake of so great a crown?³⁴

Virtuous Christian living demands great personal purity, because of the Eucharistic participation in the Body and Blood. Dreadful is the sin of fornication.

“Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have from God, and that you are not your own? For you have been bought at a great price” [1 Cor 6,15]. He spoke of these things as God’s, not only because He brought them into being, but also because, when they were alienated, He won them back a second time, paying as the price the Blood of the Son.³⁵

The entire body, hands, lips must be undefiled, for we come into contact with the Eucharistic Body and Blood:

Consider what you receive in your hand! Keep it undefiled from covetousness and extortion. You not only receive this in your hand, but you also place it in your mouth. Guard your tongue in purity from base and insolent words, from blasphemy and perjury, and from all other such things! For it is a disaster if what is ministered to by such tremendous Mysteries, what has been dyed with Blood and become a golden sword should be perverted to raillery, insult and buffoonery.³⁶

Personal purity also implies the most sensitive love of modesty, as we see in this appeal to the Eucharistic Blood as its noblest motive:

But you, a believing woman, who have Christ for your head, introducing among us a satanic art. Do you not call to mind the water that covered your countenance, the Sacrifice that adorns your lips, the Blood that purples your tongue. If you would consider all these things, even though you were most extremely fond of dress, you would not dare or endure an adornment of powder and cinders. Realize that you have been joined to Christ, who seeks another beauty . . . namely, that of the soul.³⁷

There is a tender reference to the danger Christians have suffered in all times, the danger of discouragement. We place it here before our conclusion to the pages on virtuous Christian living:

Let us not then be downcast! Let us not lament, nor dread the difficulties of the times, for He who poured out His Blood for all, and allowed us to partake of His Flesh and of His Blood again, will not refuse us anything for our safety. Thus assured, let us beseech him constantly. Let us be earnest in prayer and supplication. Let us with all conscientiousness apply ourselves to every other virtue, so that we may escape the peril which now threatens, and obtain the good things to come.³⁸

At the risk of repeating much that is so splendid, we conclude our pages on virtuous Christian living with these lines on God’s

love for us, and our love for our neighbor. The Precious Blood is the expression and proof of God's love for us, and the highest motive for our love.

The love of God caused the Beloved One to be delivered up for His enemies, the Son for them that hated Him, the Lord for His servants, God for men, the free for slaves And He promised to bestow upon us many greater blessings. For these things, then, let us give thanks and pursue every virtue. Let us with all strictness practice love, that we may be counted worthy to attain the blessings promised³⁹

BLOOD OF CHRIST AND BLOOD OF MARTYRS

The blood of martyrs owes its tremendous value and beauty to the Blood of Jesus. The following passages express the thought of St. John with extraordinary effectiveness:

Often at the break of day you have seen the rising sun shedding its saffron-colored rays. Such were the bodies of the saints, the streams of blood flowing everywhere from them The devil saw it and he shuddered, for he recalled that other Blood, the Lord's Blood. Ever since the Lord's side was opened, countless other sides are pierced. Who will not gladly gird himself for these contests in order to share in the Lord's passion, and to be like to him in His death. The reward is greater than the struggle, even before one's entrance in the Kingdom of Heaven. But we should not shudder, when we hear that someone has faltered and lost so many and such great rewards attached to this struggle.⁴⁰

THE CROSS: SYMBOL OF THE BLOOD

Chrysostom esteems the sign of the cross, made on one's person or depicted on some object, as the symbol of Christ's Blood:

Let no man therefore be ashamed of the honored symbols of our salvation . . . for by the cross all things are wrought among us. When one is new-born, or nourished with that mystical Food, or ordained, the cross is there! Whatever we do, wherever we are, our symbol of victory is present. On house and walls and windows and upon our forehead and upon our mind, we inscribe it with neat care. This is indeed the sign of our salvation, of common freedom, and of the Lord's meekness. "He was led like a sheep to the slaughter" [Acts 8,32; Is 53,7]. When, therefore, you sign yourself, think of the purpose of the cross, and

quench anger and all the other passions. When you sign yourself, fill your forehead with all courage, free your soul.⁴¹

THE PRECIOUS BLOOD AND THE REAL PRESENCE

Chrysostom is the Doctor of the Eucharist. The following passages (their great beauty justifies a degree of repetition) cannot be readily made to fit into a pre-arranged plan, because each of them reveals many aspects of the great Mystery.⁴²

Christ was present in the Eucharist at the Last Supper:

While they were eating and drinking, taking bread into His holy and unspotted hands, giving thanks, Jesus broke and said to His disciples: "take and eat; this is my body, which is being broken for you and the many unto the forgiveness of sins." And then taking the chalice He gave it to them saying: "This is my blood, which is being shed for you unto the forgiveness of sins" [Mt 26,26-28; Lk 22,19f]. Judas was also there when the Lord spoke these words. O, Judas, this is the Blood which you sold for thirty pieces of silver. This is the Blood over which you were bargaining with the wicked Pharisees so short a time ago. The Lord nourishes the slave, the slave sells the Lord. Christ shed His own Blood for our redemption, and gave it to the vile merchant. For Judas shared in the mystical Supper.⁴³

The Last Supper fulfilled what the passover prefigured: the institution of a Sacrifice commemorating and representing the sacrifice that is Christ's passion.

Where the type is, there He places the reality . . . the very greatest of the feasts He brings to an end, transferring it to another most awesome Table, when He says: "Take, eat, this is my body, which is broken for many" [Mt 26,26]. He calls it Blood of a New Testament, the Blood of the pledge, of the promise of the New Law . . . He likewise says: "Do this in remembrance of me" [Lk 22,19]. For just as you did that in remembrance of the miracles in Egypt, so do this likewise in remembrance of me. That [blood] was shed for the preservation of the firstborn; this, for the remission of the sins of the whole world. For, says He, "this is my blood, which is being shed for the remission of sins" [Mt 26,28]. But this He said to indicate that His passion and His cross are a mystery, and also to comfort His disciples. Just as Moses says: "This shall be to you an everlasting memorial" [Ex 12,17], so He too: "in remembrance of me until I come" [1 Cor 11,25f]. And He Himself drank of it.⁴⁴

Why did Christ celebrate the passover at the very time [of the Jewish passover]? Because the old passover was a figure of the one to come. Wherefore, after first having presented the shadow, He introduced the reality at the same table; and now that the reality has been introduced, the shadow is lost.⁴⁵

“This cup is the new covenant in my blood; do this as often as you drink it, in remembrance of me” [1 Cor 11,25] . . . What does He mean by saying: “This cup is the new covenant?” Because there was also a cup of the Old Covenant, the libations and the blood of animals. After sacrificing, they used to receive the blood in a chalice and bowl and thus pour it out. Now, instead of the blood of beasts, He has introduced His own Blood. He reminds them of the ancient sacrifice.⁴⁶

THE ONE SACRIFICE

Calvary is commemorated and brought to us through the Eucharistic Sacrifice. One Sacrifice, one Christ, one Body, offered in many places. The one same High Priest, who offered the purifying sacrifice of Calvary. We now offer the same that was then offered, the infinite unlimited:

“Nor yet has he entered to offer himself often, as the high priest enters into the Holies year after year with blood not his own” [Heb 9,25]. Note how many differences there are; between *often* and *once*, between the *blood of others* and *His own*. He Himself is sacrifice, priest, victim. Had it been otherwise, He would have had to be crucified many times. “For in that case he must have suffered often since the beginning of the world” [Heb 9,26]. . . . “So also was Christ offered once” [Heb 9,28]. Here He not only says that He is priest, but victim also, and sacrificed. For this reason there are [the words] *was offered* . . . Inasmuch as that [sacrifice of the cross] was offered once for all, carried into the Holy of Holies. This [rite of ours] is a figure of that [sacrifice]; and this [Sacrifice of ours] is a symbol of the former one. . . . Therefore, just as He is one body and not many bodies, even though offered in many places, so too there is but one Sacrifice . . . always the same, or rather, we celebrate a memorial of [His] sacrifice.⁴⁷

And looking upon Jesus as He walked by, he said, “Behold the Lamb of God who takes away the sins of the world” [Jn 1,29]. When He suffered, He did not then only take away sins, but from that time up to the present He takes them away; not that He is constantly being crucified, but He is constantly purifying through that one sacrifice.⁴⁸

These same ideas are beautifully unfolded in the comments on First Corinthians 10,16 "The cup of blessing that we bless, is it not the sharing of the blood of Christ"?:

What he says is this: What is in the cup is the very same which flowed from His side, and of that we partake. He called it a "cup of blessing," because when we hold it in our hands, we are moved by wonder and astonishment at His unspeakable gift . . . "Wherefore, if you desire blood," says He, "redden not the altar of idols with the slaughter of beasts, but My altar with My Blood". . . . With all solemnity and purity let us draw nigh to it; and when you see it set before you, say to yourself: "Because of this Body, I am no longer earth and ashes, no longer a prisoner, but free. Because of this, I hope for heaven and all the good things therein: immortality, the portion of angels, the enjoyment of the intimate company of Christ." This Body, nailed and scourged, was more than death could resist. This Body the very sun looked upon as it was sacrificed and turned aside his beams. This was that very Body, the blood-stained and pierced Body, out of which gushed the saving fountains, the one of Blood, the other of water, for all the world.⁴⁹

THE PRIESTHOOD EXALTED

The priestly task is indeed performed on earth, but its rank is heavenly; for the Paraclete Himself instituted it. Fearful were the things that were used before the dispensation of grace. . . . But if any one should examine the things that belong to the dispensation of grace, he will find that, small as they are, they are fearful and awesome. "For though the former ministration was glorified, yet in this regard it is without glory, because of the surpassing glory of the latter" [2 Cor 3,10]. For when you see the Lord sacrificed and laid upon the altar and the priest standing and praying over the Victim and all the worshippers empurpled with that Precious Blood, can you then think that you are still among men and standing upon the earth, . . . He Who sits on high with the Father is at that hour held in the hands of all, and gives Himself to those who are willing to embrace and grasp Him. And this all do through the eyes of faith.⁵⁰ And whenever he invokes the Holy Spirit and offers the most dread Sacrifice, and constantly handles the common Lord of all, tell me what rank shall we give him? What great purity and what real piety must we demand of him! Consider how clean should be the hands that handle these things, and how pure the tongue that utters such words! Ought not the soul that receives so great a spirit be purer or holier than all else in the world? At

such a time angels hover near the priest. The whole sanctuary and the space around the altar is filled with the heavenly powers honoring Him who lies on it.⁵¹

THE LAITY SHARE THE SACRIFICE

John's reference to the position of the laity is of particular interest today in view of the contemporary stress of the priesthood of the laity and the lay apostolate. "There are occasions," he says, "when there is no difference at all between the priest and those under him." He refers to the participation in the Eucharist by both, by contrast with the Old Testament offerings in which "the priest partook of some things, and those under him consumed what remained, and it was not lawful for the people to partake of those things of which the priest partook." Now "one cup is set before all."

Then Chrysostom stresses the prayers in which the laity join, in "behalf of those under penance," "the prayer of pity." When some are excluded from the Table, "we all alike fall upon the ground and all alike rise up." In the awesome Mysteries the priest prays for the people and the people also pray for the priest in the words, "with your spirit." All join in thanksgiving, they say it is "meet and just" and he begins the *Eucharistia*. Chrysostom then notes that the people unite with the priest in the hymns, joining with the very powers of heaven. Most striking is his reference to the Church as one body, as one house in which we should dwell. "It should be organized as one body just as there is both one baptism and one Table, and one fountain, and one creation, and one Father. Why then are we divided, when so great things unite us? Why are we torn asunder?"⁵²

Not only the living but the dead, too, benefit from the Sacrifice:

Not without meaning were these things enacted by the Apostles that in the dread Mysteries mention is made of the departed: they know that to them great is the gain, great the benefit. For when the whole congregation stands there, all lifting up their hands, the priestly body, and the awesome Sacrifice is laid out, how shall we fail to prevail with God in supplicating for them?⁵³

CAREFUL PREPARATION FOR COMMUNION

Full participation in the Eucharistic Sacrifice means partaking of Christ's Eucharistic Body and Blood. St. John exhorts his hearers

to prepare well for the reception of the Body and Blood of the Lord. On Good Friday he addresses them thus:

This evening we likewise will see Him who was fastened to the cross as a slain and immolated Lamb. I, therefore, exhort that we approach with fear, veneration, and very reverently. . . . Consider what it is that was poured out. It is Blood, the Blood that cancelled the decree of our sins, the Blood that cleansed your soul, washed away your stains, and triumphed over principalities and powers. Disarming the principalities and powers, He displayed them openly, leading them away in triumph by force of the cross.⁵⁴

In memory of the Last Supper he addressed his people:

Finally it is time to approach this awesome and fear-inspiring Table. You approach the holy and awesome Sacrifice: Christ lies there slain. Consider the reason why He was slain. . . . Christ also gave the Blood, which they shed, for the salvation of those who shed it.⁵⁵

CHRIST THE KING OFFERS THE CUP

Chrysostom refers to the cup which Joseph of Egypt was to present to the Pharaoh. In the Eucharist the King, who is Christ the priest of the Sacrifice, offers the cup of the Eucharistic Blood to the faithful:

But I am not saying that you shall offer the cup to the King, but that the King shall place the cup in your hand — that dread cup, filled with great power, and more precious than anything created. The initiated know the power of this cup and you yourselves shall know it a little while hence. Remember me, therefore, when you come into that kingdom, when you receive the royal robe, when you are girt with the purple dyed in the Master's Blood, when you are crowned with the diadem, more lustrous than the rays of the sun. Such are the gifts of the Bridegroom, greater indeed than your worth, but worthy of His loving kindness.⁵⁶

A spiritual fountain of fire gushes forth from the Table. . . . For it is not water that He gives us from this fountain but living Blood; and though indeed a symbol of death, it is the cause of life.⁵⁷

IN PRAISE OF THE EUCHARISTIC BLOOD

In an Easter sermon St. John sings the praises of the Eucharistic Blood:

“Do not be drunk with wine, for in that is debauchery; but be filled with the Spirit” [Eph 5,18]. We have an excellent cup, a cup which intoxicates and yet begets temperance, not sadness. What is this cup? It is a spiritual cup, the cup of salvation, the undefiled cup of the Lord’s Blood. . . . It infuses strength and makes one strong and powerful; for what flows out of this spiritual rock is not a perversion of thoughts, but an enrichment of spiritual thinking.⁵⁸

The Eucharistic Blood of Jesus is the medicine for our spiritual ills:

For if the Precious Blood of Christ, received with complete confidence, has the power to extinguish every disease, to this should be added careful attention to the divine Scriptures and the giving of alms; for by means of all these things we shall be enabled to mortify the affections which mar our souls.⁵⁹

CHRYSOSTOM DEPLORES LAX AND INFREQUENT RECEPTION

He observes many partaking of Christ’s Body with little thought and rather as a matter of routine.

Some will remark quite casually: during Lent, regardless of one’s state of soul, one partakes of the Mysteries. And yet it is not the Epiphany or Lent that makes one fit to approach them, but sincerity and purity of soul. With this, approach at all times; without it, never. At the other times you do not come, even though you may be clean. But at Easter, no matter how flagrant your sins, you come. Such is the force of custom and of warped notions. In vain is the daily Sacrifice! In vain do we stand before the altar. There is no one to communicate! I do not say these things to induce you to participate regardless of your state of soul, but that you should render yourselves worthy to partake.⁶⁰

THE DUTY OF DEACONS

St. John warns deacons who distribute Holy Communion of their duty. They must exclude the unworthy. Note the words:

It is also necessary for me to caution you to distribute those gifts with great care. There is a threat of great punishment, if you are aware of any wickedness in a man and yet allow him to partake of this Table. “His Blood shall be required at your hands” [Ez 33,8]. Even though the one who approaches be a

general, a deputy, or even one vested with the diadem, forbid him! . . . I will shed my own blood rather than give this awesome Blood contrary to what is right.⁶¹

The unworthy are urged to abstain:

Be careful lest you become guilty of the Body and Blood of Christ. They [the Jews] slaughtered the all-holy Body, but you receive it into a filthy soul after such great benefits. For it was not enough for Him to be made man, to be smitten and slaughtered. He also commingles Himself with us, and not by faith alone! He actually makes us His Body. How exceedingly pure should he be who joins in this Sacrifice! Purer than a sunbeam should be the hand which touches this Flesh, the mouth that is filled with this spiritual fire, the tongue that is reddened with that most awesome Blood! Consider how great is the Table at which you partake. The angels tremble when they behold it! They do not dare so much as to look up at it without awe, because of the splendor that radiates from it. With that Food we are fed, with it we commingle. We are made one body and one flesh with Christ. . . .⁶²

CONCLUSION

We conclude our presentation with the following extended passage from St. John Chrysostom's commentary on the Gospel of St. John. It is a summary of all we have attempted to present in these pages:

Moreover, Christ has done even this to spur us on to greater love. And to show His love for us He has made it possible for those who desire, not merely to look upon Him, but even to touch Him and to consume Him and to fix their teeth in His Flesh and to be commingled with Him; in short, to satisfy all their love. Let us, then, return from that Table like lions breathing out fire! Thus, we shall terrify the devil and remain ever mindful of our Head and of His abiding love for us. Parents, it is true, often entrust their children to others to be fed, but I do not do so, He says, "I nourish mine on My own Flesh. I give Myself to you, since I desire all of you to be of noble birth, and I hold out to you fair hope for the future. He who gives Himself to you here will do so much more in the life to come. I wished to become your brother. When for your sake I assumed flesh and blood, I gave back again to you the very Flesh and Blood through which I had become your kinsmen." This Blood brightens the seal of our King within us. Its beauty is transcendent. It does not permit the nobility of the soul to become

corrupt, but refreshes and nourishes it without ceasing. The blood which we receive as food does not immediately nourish us, but only after it has passed through some other stage. But it is far different with this Blood, for It at once refreshes the soul and fills it with a great power. When worthily received, this Blood repels demons. It puts them to flight and even summons to us angels and the Lord of angels. Where they see the Blood of the Lord, demons flee, while angels foregather. This Blood, poured out in abundance, has washed the whole world clean. Blessed Paul has uttered many truths about it in the Epistle to the Hebrews. This Blood has purified the sanctuary and the Holy of Holies.

Now if its type had so much power, both in the Temple of the Hebrews and in the midst of the Egyptians when sprinkled on the doorposts, the reality is much more powerful. In its types this Blood sanctified the golden altar. Without it, the high Priest did not dare to enter the sanctuary. This Blood has ordained priests! In its types it has washed away sins! And if it had such great power in its types, if death shuddered . . . at the figure, how terrifying would the reality itself be, pray tell? This Blood is the salvation of our souls. Through it the soul is cleansed; through it, beautified; through it, inflamed. It makes our intellect grow brighter than fire. It renders our soul more radiant than gold. This Blood has been poured forth and has opened the way to heaven.

Awe-inspiring, in truth, are the Mysteries of the Church; awesome, in truth, her altar. A fountain sprang up out of paradise, sending forth visible streams. A fountain arises from this Table, sending forth spiritual streams. Beside this fountain there have grown, not willows without fruit, but trees reaching to heaven itself, with incorruptible fruit ever in season. If one is burning with fever, let him come to this fountain and seek relief. With gentle freshness it cools and refreshes what has been hot and parched, not indeed by the sun's heat, but by the fire of passion and sin. It does so because it begins from above, where it has its source and whence it is fed. Many are the streams of this fountain, streams which the Paraclete sends forth. The Son becomes its Custodian. He keeps open the channel not with a mattock, but by making our hearts receptive. This fountain is a fountain of light, shedding the rays of truth abundantly. And beside it the powers from on high have taken their stand, gazing on the beauty of its streams, since they perceive more clearly than we the power lying before us and the brightness of its rays. If one were to put one's hand or tongue into molten gold — if that were possible — it would at once become golden. So also the Mystery lying before us affects the soul, only more splendidly. The stream gushes up more vigorously than fire; it

does not burn, however, but only cleanses what it touches. This Blood was formerly foreshadowed continually on altars, in sacrifices of the Law. This is the price of the world. Through it Christ purchased the Church. Through it He adored her entirely. Just as a man purchases slaves with gold and, if he so desires, adorns them with gold, so also Christ has both purchased us with His Blood and adorned us with His Blood. Those who share in this Blood have taken their stand with angels, and archangels, and the powers from on high, clad in the royal livery of Christ with spiritual weapons in their hands. But all I have mentioned is very little, for they are adorned with the King Himself.

However, it is a great and wonderful thing that, approaching with purity, you come unto salvation, and with conscious unworthiness, unto punishment and dishonor, "For he that eats and drinks the Lord unworthily," Scripture says, "eats and drinks judgment to himself" [1 Cor 11,29]. If, then, those who defile the royal purple are punished in the same way as those who have torn it, why is it unfitting that those who receive the [sacred] Body with unworthy dispositions have in store for them the same punishment as those who pierced it through with nails? Indeed, see how Paul has described the fearful punishment in the words: "A man making void the law of Moses dies without any mercy on the word of two or three witnesses; how much worse punishments do you think he deserves who has trodden under foot the Son of God, and has regarded as unclean the blood of the covenant through which he was sanctified" [Heb 20,28f].

Let us who enjoy such blessings, beloved, guard ourselves! When we are tempted to utter a sinful word, or when we find ourselves being carried away by anger or some other such passion, let us reflect on the privileges we have been granted. Let us think of the Spirit whose presence we enjoy, and this thought will restrain our unruly passion. How long, in truth, shall we be attached to present things? How long shall we remain asleep? How long shall we ignore the thought of our own salvation? Let us remember what privileges God has bestowed on us; let us give thanks; let us glorify Him not only by faith but also by our very works, in order that we may obtain blessings also in the world to come, by the grace and mercy of our Lord Jesus Christ, through Whom there be glory to the Father in unity with the Holy Spirit, now and always, and forever and ever. Amen.⁶³

These passages from the lips of the golden-tongued Bishop of Constantinople, even in translation, give us some idea of the tre-

mendous effect he had upon his audience. Evident throughout is the great warmth of his love for the Blood of our redemption. The Blood of Jesus is a constant refrain, it is a theme song repeated with endless variation and haunting rhythm of magnificent language. If St. John is preoccupied with the thought of this redemptive Blood, it is always in relation to the divine cult: ever in his mind is the Eucharistic Presence and Sacrifice in whose light he constantly teaches service of God through observance of the divine precepts and love of one's neighbor. If we permit the noble Saint of the Precious Blood to instruct us, we should readily learn that our whole life, all our relations with God and our fellowmen, can be centered in a love for the Blood of Jesus. In this Center our life finds its unity, its permanent motivation, its vital force.

Particularly for those of us whose lives are especially directed to the devotion to the Blood of Jesus by special vocation, Chrysostom should appeal to mind and heart as a heavenly patron. Under his patronage we may hope to fulfill the obligations of that vocation, so earnestly pressed upon us by our beloved Holy Father, John XXIII. We should accept as a command, a command to be carried out with loving joy, his directive that we promote in every way the devotion to the all-holy Blood. From the very first days of his pontificate — such is the thought of the pontiff in his Apostolic Letter, *Inde a Primis*, of June 30, 1960 — he invited the faithful to venerate with singular devotion the Most Precious Blood of our Redeemer. He approved and indulgenced a splendid prayer, the new litany of the Precious Blood, "in order that devotion to the Most Precious Blood of Christ, the Spotless Lamb, might thrive and flourish." He asks all the faithful who have been born again in the stream of this Blood to adore it with deep devotion, with a very special love. He is confident that his paternal exhortation will meet with willing and even eager obedience.

We beg the heavenly patron of the Eucharistic Blood, the golden-voiced St. John, to intercede for us before the throne of the Lamb in heavenly glory that we may fulfill our sublime vocation of spreading the devotion to the Precious Blood in the spirit of joyful obedience to our Pope of the Precious Blood.

ANDREW J. POLLACK, C.P.P.S.

1. Expositio in Ps 48,5; PG 55,229.
2. Catecheses 2,5 Ad illuminandos; PG 49,239.
3. Homilia 1,3 De prodicione Judae; PG 49,378.
4. Ad Stagirium a daemone vexatum, 2,5; PG 47,454.
5. Homilia 19,2 In Genesin, Cap. 4; PG 53,161.
6. Ad eos qui scandalizati sunt adversitate, 10; PG 52,502.
7. Homilia 5,5 De Lazaro; PG 48,1025.
8. Homilia in S. Eustathium Antiochenum, 2; PG 50,601.
9. Homilia 7,5 Contra Anomoeos de incomprehensibili Dei natura; PG 48,764.
10. Homilia 2,4 De prodicione Judae; PG 49,388.
11. Homilia 34,2 In Epistolam primam ad Corinthios; PG 61,288.
12. *Huit Catéchèse Baptismales inédites*, Catéchèse III, 12-15 (*Sources chrétiennes*, vol. 50), ed. A. Wenger (Paris: Éditions du Cerf, 1957), pp. 158-160. Another translation of this Homily can be found in "A newly found Easter homily by St. John Chrysostom," *Worship* 34 (April, 1960), 243-244.
13. Homilia 16,1 In Epistolam ad Hebraeos; PG 63,124.
14. *Ibid.*; PG 63,125.
15. Homilia 11,2 In Epistolam secundam ad Corinthios; PG 61,476.
16. Epistola 1,4 ad Olympiadem; PG 52,553f.
17. Homilia 5,1 In Epistolam ad Hebraeos; PG 63,47.
18. Homilia 1,1 De cruce et latrone; PG 49,399-401.
19. Homilia 3,3 In Epistolam ad Colossenses; PG 62,320f.
20. Homilia 7,2 In Epistolam ad Romanos; PG 60,444.
21. De sacerdotio, 4,10; PG 48,686.
22. Homilia 90,3 In Evangelium S. Matthaei; PG 58,790.
23. Homilia 27,3 In Evangelium S. Joannis; PG 59,160. (FC 33,265).
24. Homilia 21,4 In Epistolam ad Romanos; PG 60,607.
25. Homilia 1,3 In Acta apostolorum; PG 60,18.
26. Homilia 2,4 In Epistolam ad Philemon; PG 62,713f.
27. Homilia 20,1 De statuis ad populum Antiochenum; PG 49,204.
28. Homilia 14,3 In Epistolam ad Ephesios; PG 62,104.
29. *Huit Catéchèses Baptismales*, VI,20, p. 225.
30. Homilia 7,6-7 In Epistolam ad Romanos; PG 60,448-450.
31. Homilia 8,8 In Epistolam ad Romanos; PG 60,465.
32. Homilia 27,4 In Epistolam primam ad Corinthios; PG 61,230f.
33. Homilia 77,5 In Evangelium S. Joannis; PG 59,419. (FC 41,336).
34. Homilia 45,2-3 In Evangelium S. Matthaei; PG 58,474f.
35. Homilia 18,2 In Epistolam primam ad Corinthios; PG 61,147.
36. Catecheses 2,21 ad illuminandos; PG 49,233f.
37. Homilia 30,6 In Evangelium S. Matthaei; PG 57,370.
38. Homilia 2,9 De Statuis ad populum Antiochenum; PG 49,46f.
39. Homilia 9,4 In Epistolam ad Ephesios; PG 62,74-76.
40. Homilia in Sanctos Martyres, 2; PG 50,709.
41. Homilia 54,4 In Evangelium S. Matthaei; PG 58,537.

42. For many clear and positive statements of Chrysostom's position the reader is directed to Johannes Quasten, *Patrology* (Westminster, Md.: Newman, 1960), III, 480-482.
43. Homilia 1,5 De prodicione Judae; PG 49,380.
44. Homilia 82,102 In Evangelium S. Matthaei PG 58,737-739.
45. Homilia 3,4 Adversus Iudaeos; PG 48,866.
46. Homilia 27,4 In Epistolam primam ad Corinthios; PG 61,229f.
47. Homilia 17,1-3 In Epistolam ad Hebraeos; PG 63,129f.
48. Homilia 18,2 In Evangelium S. Joannis; PG 59,116. (FC 33,177).
49. Homilia 24,1-4 In Epistolam primam ad Corinthios; PG 61,199-203.
50. De sacerdotio 3,4; PG 48,642.
51. *Ibid.*, 4,4; PG 48,681.
52. Homilia 18,3 In Epistolam secundam ad Corinthios; PG 61,527f.
53. Homilia 3,4 In Epistolam ad Philippenses; PG 62,204. See also Homilia 21,4 In Acta apostolorum; PG 60,170; and Homilia 41,4-5 In Epistolam primam ad Corinthios; PG 61,361.
54. De coemeterio et cruce, 3; PG 49,397f.
55. Homilia 2,6 De prodicione Judae; PG 49,389f; and *Ibid.*, 1,6; PG 49,380-382.
56. Catecheses 1,1 ad illuminandos; PG 49,223.
57. Homilia 7,6 In Evangelium S. Matthaei; PG 57,79f.
58. De resurrectione D.N.Jesu Christi, adversus ebriosos, 2; PG 50,435f.
59. Homilia 4,9 In Evangelium S. Matthaei; PG 57,50.
60. Homilia 3,4 In Epistolam ad Ephesios; PG 62,28f.
61. Homilia 82,6 In Evangelium S. Matthaei; PG 58,744-746.
62. *Ibid.*, 6; PG 58,743f.
63. Homilia 46,3-4 In Evangelium S. Ioannis; PG 59,260-262. (FC 33,460-472).



DEVOTION TO THE PRECIOUS BLOOD IN RELATIONSHIP TO THE "MYSTERY OF CHRIST" AND ITS APPLICATION IN THE MASS-CENTERED LITURGY

PREAMBLE

This paper is to be a kind of *synthesis* of the various *analytical* treatises brought out in the course of the Precious Blood Study Weeks, that of 1957 as well as the present one, 1960. These papers have examined with great erudition all that can be found in the Old Testament, in St. John, the Epistle to the Hebrews, St. Paul, St. Peter, St. Thomas, and the Pascal Mystery as explained by the Greek and Latin Fathers concerning the mystery of redemption by the Blood of Christ. It seems useful at this juncture to make a general synthesis which will enable us to see in its *ensemble* the role of the Precious Blood in the various phases of the economy of salvation as it has developed in the course of centuries. We shall then understand more readily the characteristics which the devotion to the Precious Blood ought to have for us in the twentieth century as a part of this whole.

The synthesis will show that, according to the divine plan, this devotion, so solidly based on the data of Scripture, the Fathers, and theology, ought to be carried out through our active participation in the official cult of the Church, centered in the Mass.

This treatise is in two parts, the first of which recalls what the divine Redeemer had to do to win redemption for us *objectively*.

Included are the history of God's people as a preparation, and the history of Our Lord Jesus Christ from His coming into the world to His glorious return to heaven, where He obtained from His Father the mission of the Holy Spirit on Pentecost. In the second part I shall point out what the risen Christ continues to do in heaven, and what He does on earth, through the Holy Spirit and through the Church, so that with our cooperation (the *subjective element*), the fruits of His redemptive work may be *applied* to our souls. This comprises the history of the Church from Pentecost to the consummation of the divine economy of salvation at the general resurrection.

In the first part I shall emphasize what St. Paul calls the mystery of Christ" as found in the Son of God on earth, and in the second I shall show how the Church assures the continuance of this mystery in the very Blood of Jesus on the altar.

THE OBJECTIVE REDEMPTION

The "Mystery of Christ"

To understand the full meaning of the devotion to the Precious Blood and to have a complete notion of the redemption brought about by the Son of God, we must view in its entirety that which Holy Scripture calls the "mystery of Christ." What is this mystery, and what role does the Precious Blood play in it?

In the twenty-one texts in which St. Paul uses the word "mystery" it refers to the universal salvation which he was specially called to preach. We shall choose six of these passages which develop the theme more fully: 1 Cor 2,7f; Rom 16,25-26; Col 1,25-27 (bis); Eph 1,8-10; 3,1-7 (bis); 3, 8-12.

In these passages the Apostle distinguishes three stages of the mystery. First it is considered as God's salvific intent. Prepared before the creation of the world, hidden even from the angels, it is lodged in divinity, in the light inaccessible of God. This "*mysterium Dei*" (Col 2,2) is the fruit of the free initiative of His benevolent charity and divine wisdom.

Second is the mystery as revealed through its realization in the history of salvation. This realization, which is above all the

work of grace and divinely determined with regard to time (Eph 1,19; Rom 16,26), is achieved first, though obscurely, in the Old Testament, and Sacred Scripture records the facts and deeds that pertain to it; namely, the prophetic utterances and actions which were to be perfected only in messianic times.

Then follows the plenary revelation, the coming of Christ. The Son of God become man is at the heart of the mystery. He is the mystery itself, not only because through a single act inscribed in history He has accomplished man's salvation (Eph 1,7), but also because *through His continued presence among the faithful He is forever the Mediator of the benefits of salvation* (2 Cor 1,14-20; Eph 1,7).

Christ in the plenitude of His redemptive work unites everything in Himself in such fashion that He is identified with the mystery of salvation and the mystery itself is recapitulated in Christ. Here we observe a typically Pauline nuance: the work of salvation (the mystery), that is, the work of union and of redeeming recapitulation, is for St. Paul the uniting of the Jews and pagans in the one body of the Church (Col 1,27; Rom 1,26; and especially Eph 3,3-9). Thus it is that the Church is called "a great mystery."

The third stage of the mystery in St. Paul is its eschatological aspect. The mystery is predestined by God to be our glory (1 Cor 2,7). Even today it contains these treasures of glory (Col 1,27), though in an obscure manner. Christ-in-us, which is the present stage of realization of the mystery, is called by the Apostle the "hope of glory" (Col 1,27).

In the writings of St. Paul, therefore, the mystery of salvation is the mystery of God (the divine plan of redemption), the mystery of Christ (the plenary realization of this divine economy), and the mystery of the Christian (the participation in the mystery of Christ and a setting out toward eschatological salvation).

In its divine origin, in its realization on earth, and in its anticipation of final fulfillment in heaven, the mystery is essentially a dynamic reality. The Pauline mystery is not a simple abstraction, that is, the "doctrine" of salvation, but a concrete revelation, the will of God realizing itself in action. As we catch sight of this act and of this will of God we touch upon the mystery. It

serves to bring us face to face with the death and resurrection of Christ, not to supply us with ideas. The preaching of the mystery, "*mysterium Evangelii*" (Eph 6,19), is more than a doctrinal communication aimed at our intelligence; the mystery, "*mysterium fidei*" (1 Tim 3,9), more than an abstract pronouncement.²

In this, the very heart of Christianity, the Precious Blood plays an essential role. "Even as he chose us in him before the foundation of the world, that we should be holy and without blemish in his sight in love. He predestined us to be adopted through Jesus Christ as his sons, according to the purpose of his will. . . . In him we have redemption through his blood, the remission of sins, according to the riches of his grace. This grace has abounded beyond measure in us in all wisdom and prudence, so that he may make known to us the mystery of his will according to his good pleasure. And this his good pleasure he purposed in him to be dispensed in the fullness of the times: to re-establish all things in Christ, both those in the heavens and those on the earth" (Eph 1,4-10).

"And I, brethren, when I came to you, did not come with pretentious speech or wisdom, announcing unto you the witness to Christ. For I determined not to know anything among you, except Jesus Christ and him crucified" (1 Cor 2,2).

This statement presents a problem which we must resolve at once, for the "mystery of Christ" necessarily carries with it the glorious consequences of the bloody death of the Crucified. We must therefore ponder the relationship between the *negative part* of the redemption, the death of Christ, the condition for the pardon of sins, and the *positive part* of redemption, the resurrection of Christ, source of our participation through grace in his renewed life.

The Role of the Death and Resurrection of Jesus in the Economy of Salvation

Paradoxically, it was only in the light of the resurrection that the Apostles understood the need for Jesus to offer Himself as a sacrifice for our salvation. What they were waiting for, as were all the Jews, was a liberator to free them from the Roman yoke. The idea of the death of the Messiah never entered their minds; and the idea of pouring out the divine Blood as a means

of salvation was entirely beyond them. Thus it was that when Jesus thrice announced that He was going to be crucified and would rise again on the third day, the synoptics tell us: "But they did not understand this saying, and it was hidden from them, that they might not perceive it" (Lk 9,45; cf. Mt 16,20 etc.).

Consequently they were completely taken aback when their divine Master was suddenly arrested and put to death on the cross. "But we were hoping that it was he who should redeem Israel. Yes, and besides all this, today is the third day since these things came to pass." Thus the declaration of the Emmaus disciples (Lk 24,21-22).

Then the dramatic rejoinder: "O foolish ones and slow of heart to believe in all that the prophets have spoken! Did not the Christ have to suffer these things before entering into his glory?" "And beginning then with Moses and with all the Prophets, he interpreted to them all the Scriptures the things referring to himself" (Lk 24,25-27).

Then the risen One appeared to the eleven in the Cenacle: "But they were startled and panic-stricken, and thought that they saw a spirit. And he said to them, 'Why are you disturbed, and why do doubts arise in your hearts? See my hands and feet, that it is I myself'" (Lk 24,37-39). "Then he opened their minds, that they might understand the Scriptures. And he said to them, 'Thus it is written; and thus the Christ should suffer, and should rise again from the dead on the third day'" (Lk 24,45f).

Forty days later the Ascension of the Lord took place, followed soon by the day of Pentecost with the coming of the Holy Spirit on the apostolic college assembled in Jerusalem (Acts 1,2-9 and 2,1-4). Then it was that St. Peter rose up to bear witness for the first time: "Men of Israel, hear these words. Jesus of Nazareth . . . you have crucified and slain by the hands of wicked men. But God has raised him up, having loosed the sorrows of hell, because it was not possible that he should be held fast by it" (Acts 2,22-24). He spoke in the same vein on the days that followed, especially before the Sanhedrin.

The Acts then give us St. Paul's testimony to the risen Christ Who had appeared to him and converted him on the road to Damascus.

“For the inhabitants of Jerusalem and its rulers, not knowing him and the utterances of the prophets which are read every sabbath, fulfilled them by sentencing him; and though they found no grounds for putting him to death, they asked of Pilate permission to kill him. And when they had carried out all that had been written concerning him, they took him down from the tree and laid him in a tomb. But God raised him up from the dead on the third day; and he was seen during many days by those who had come up with him from Galilee to Jerusalem; and they are now witnesses for him to the people” (Acts 13,27-31).

So it is truly from the standpoint of the resurrection of Jesus, followed closely by his ascension into Heaven, that the Apostles, illumined by the Holy Spirit, understood the true meaning of the “mystery of Christ,” the mystery of death and of life.

*The Meritorious Efficacy of the Death of Jesus
The Saving Efficacy of His Resurrection*

In the Epistle to the Hebrews we find the observation that Jesus offered Himself as a victim for us from the very first instant of His coming into the world: “Sacrifices and oblations and holocausts and sin-offerings thou wouldst not . . . ‘Behold, I come to do thy will, O God’ . . . It is in this ‘will’ that we have been sanctified through the offering of the body of Jesus Christ once for all” (Heb 10,8-10).

The whole life of the divine Redeemer, thus concentrated on Calvary where He became “obedient to death, even to death on a cross” (Phil 2,8), formed an uninterrupted oblation, and His acts without exception, sealed “in the blood of the cross” (Col 1,20), worked together for our salvation. It was then entirely proper that, after having always carried out the will of the Father outlined for Him in the prophecies of the Old Testament, the crucified Victim should not wish to die until He had fulfilled the very least and last of these oracles.

“After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, ‘I thirst.’ Now there was standing there a vessel full of common wine; and . . . they put it to his mouth. Therefore, when Jesus had taken the

wine, he said, 'It is consummated.' " And bowing his head, he gave up his spirit" (Jn 19,28-30).

It was at this supreme moment of the heroism of the Savior when, at the price of His human-divine life, at the price of His most Precious Blood, He satisfied the divine justice even more than our transgressions required, that the work of our redemption *of right*, from the point of view of *merit*, was fully accomplished.

It was to expiate our sins that the Son of God became incarnate "in the likeness of sinful flesh" (Rom 8,3), that is, in mortal flesh. Death was the penalty of sin (Gn 3,17), the sin that made us slaves of Satan. Jesus made Himself our brother in humanity, agreeing to submit to this penalty in our name and to deliver Himself voluntarily to be misused by the minions of Satan in order to free us. It was they who put Him to death. Having assumed the responsibility for our faults, the Savior could thus work efficaciously to expiate them and to obtain divine pardon for us.

But that death might be vanquished *in fact* and not *by right* only, it was further necessary that it cease to exert its hold on Jesus who had been buried in the tomb. This victory over death, which Jesus had merited by His own bloody death, was achieved when on the third day, as He had foretold, He arose from among the dead to die no more.

"For we know that Christ, having risen from the dead, dies now no more, death shall no longer have dominion over him. For the death that he died, he died to sin once for all, but the life that he lives, he lives unto God" (Rom 6,9-10).

It is a victory that works for us, for the Apostle also says: He "was delivered up for our sins, and rose again for our justification" (Rom 4,25).

Through the mystery of the Incarnation the union of man with God was re-established in Christ because His soul was without sin (Heb 4,15; Jn 8,46). But this union, the hypostatic, was in some sort deficient, for it was a mortal nature that the Son of God assumed to expiate our sins on the cross. The "Son of Man" had to be taken over completely by the divine life and become immortal; put to death in the flesh, He must be brought to life in the spirit (1 Pet 5,18). It was therefore in a completely spiritualized body, "by an act of power in keeping with the holiness of his spirit" (Rom

1,4), that the God-Man rose from the tomb. This resurrection of Christ gave to the mystery of the Incarnation the perfection due to One Who was the Word incarnate.

N. B. The mystery of the resurrection, while it does not have a meritorious effect, has a salutary efficacy of its own, because it is through His humanity thus transformed that Jesus pours into our souls the divine grace that gives them supernatural life.

This transfiguration of the humanity of Christ is one of the most beautiful of the fruits of the cross, since He owes it to the shedding of His Blood, freely undergone. Christ merited that His Body should rise again. And this fruit of the tree of the cross is the more beautiful because the risen Christ is the source of spiritual life not only for our soul but also for our body, which at the time of the general resurrection will be what St. Paul calls "*corpus spirituale*" (1 Cor 15,44). And he adds: (Our Lord Jesus Christ) "will refashion the body of our lowliness, conforming it to the body of his glory" (Phil 3,21).

Now we understand why, after he had told the Corinthians, "I determined not to know anything among you, except Jesus Christ and him crucified" (1 Cor 2,2), he adds in the same letter, "If Christ has not risen, vain then is our preaching, vain too is your faith" (1 Cor 15,14).

In the three announcements of the passion the divine Master predicted His death and resurrection *simultaneously*. In the account of the Transfiguration, where, according to St. Luke, Moses and Elias "spoke of his death, which he was about to fulfill in Jerusalem" (Lk 9,31), Jesus required of His apostles that they keep the secret until "the Son of man should have risen from the dead" (Mk 9,8). The risen Christ also connects His death and resurrection when He speaks to the disciples of Emmaus and the eleven in the Cenacle. Observe among other things how He insists on showing His hands and feet that had been transfixed on the cross to the future witnesses of the resurrection. Observe how He dispatches Thomas' incredulity by telling him: "Bring here thy finger, and see my hands, and bring here thy hand, and put it into my side; and be not unbelieving, but believing" (Jn 20,27). Surely here He is speaking of His passion and resurrection together. After the resurrection these five wounds which the Crucified One chose to preserve played

an important part for these Apostles, and they should do so also for the apostles of the Precious Blood.

Christ risen again is truly the divine Victim who offered Himself as a redeeming sacrifice on the cross. The glorious stigmata fully affirm His triumph over death. In our devotion let us not separate the bloody sacrifice, the price of our redemption, from the resurrection which is the happy consequence of it and which makes the risen Christ the instrumental cause of our sanctification.

Here we have reached the very center of the "mystery of Christ," that is, the center of the "paschal mystery" in which "Jesus, knowing that his hour had come, to pass out of this world to the Father" (Jn 13,1), willingly submitted to death, to being bathed in His Blood on the cross. And of His own will also He emerged from the tomb on the third day, enjoying thenceforth an existence that was no longer of earth but of heaven.

"For this reason the Father loves me," He said publicly, "because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of myself. I have the power to lay it down, and I have the power to take it up again. Such is the command I have received from my Father" (Jn 10,17-18).

Everything in this mystery of salvation is borne upon the love Christ bears His Father and the men He has come to free. In Him sacrifice and love are put to the test, and they must be put to the test in us as well. Humiliation and glorification find place in our Leader, and they must also be found in the members of His Mystical Body.

N.B.

This passage (*transitus*), this transition from a temporal to an eternal life has a character of perfect continuity which we should always bear in mind. From beginning to end it is one and the same mystery, and we shall soon see that everything depends on our integrating ourselves with it. Once we have seen this, we shall also see clearly that the devotion to the Precious Blood must be centered on the death and resurrection of the Saviour simultaneously, because they are continuous with each other and work together inseparably for our salvation.

By His bloody death the crucified Christ *merited* our death to sin. On the other hand, His risen humanity is the cause, not the meritorious but the efficient cause, of our own resurrection to su-

pernatural life. Neither let us separate the devotion to the Precious Blood from the devotion to the glorified wounds of the risen Christ. Trophies of His victory on the cross and His triumph over death, He offers them perpetually in heaven to the Father to obtain the favor that the merits of His bloody passion may be applied to our souls, as we shall show further.

*The Heavenly Priesthood of Jesus in the Economy
of the Mystery of Salvation*

As the Epistle to the Hebrews explains, the entry of the High Priest of the New Law into the Holy of Holies of heaven and His priestly action there are indispensable if we are to benefit from the fruits of the cross. To assure our salvation, therefore, it is not enough that the divine Redeemer expiate our sins by His death on the gibbet, or even that He rise from the dead to enable us to participate in that spiritual life of which He has the plenitude. In order that His sacrifice may produce in us its effects of death and life, it is further necessary that having entered into the heavenly sanctuary before the throne of the divine majesty, He pray the Father to accept the sacrifice offered once for all on Golgotha.

Thus the ascension of the Lord is, like the resurrection, a saving act which opens to us the portal of heaven in the name of our divine Leader. There His constant intercession before the Father forms a part of the saving mystery, for it obtains for us the granting of grace bought at the price of the Blood poured out in sacrificial and propitiatory libation on the cross.

“Having therefore a great high priest who has passed into the heavens . . . For Jesus, in the days of his earthly life, with a loud cry and tears, offered up prayers and supplications . . .” (Heb 4,14; 5,7).

“He entered once for all through the greater and more perfect tabernacle, not . . . by virtue of blood of goats and calves, but by virtue of His own blood . . . to appear now before the face of God on our behalf” (Heb 9, 12 and 24).

This priesthood, prefigured by the priesthood which the Jewish high priest exercised on the day of the Great Atonement, is but a glorious continuation of that of Christ on Golgotha. Thus in heaven the sublime state of victim of the crucified one perdures, in the sense

that the soul of the risen Christ remains in the same dispositions of total filial submission to the will of the Father as during the passion. And His spiritualized Body, marked by the brilliant scars of those five wounds, never ceases to recall Calvary, where Blood flowed in streams from His hands and feet and pierced side. This heavenly priesthood, the everlasting and unbloody working of the bloody sacrifice, serves constantly to make God propitious towards us.

"You have come," writes the inspired author to the Hebrews, ". . . to Jesus, mediator of a new covenant, and to a sprinkling of blood which speaks better than Abel" (12,24).

The sending of the Holy Spirit on the Apostles on Pentecost Day was the first fruit of this heavenly priesthood. Since that time the Church throughout the world has not ceased to benefit richly from it. Truly Christ, detached in His new humanity from all limitations of race and nationality, has become for all succeeding generations on earth the universal Father, the *Catholicus Sacerdos* of whom Tertullian speaks.³

The devotion to the Precious Blood therefore necessarily includes the celestial phase of Christ's priesthood, without which the merits of the divine Mediator, though duly won by His bloody sacrifice, would not be applied to our souls.⁴

THE SUBJECTIVE REDEMPTION

"Mystery of Christ" in the Church

To understand the "mystery of Christ" in its entirety, we must contemplate it not only in the Person of the divine Redeemer but also in the extension which He gives it by incorporating Himself in the Church. This Church, animated with the Spirit of Christ, can say in all truth with St. Paul: "It is now no longer I that live, but Christ lives in me" (Gal 2,20).

The Church, emerging as a new Eve from the side of the new Adam on the cross (from which came forth blood and water, symbols of baptism and the Eucharist), was promulgated at the coming of the Holy Spirit, Who is at once the Spirit of the Son of God (Gal 4,6), and the "spirit of adoption as sons" of God (Rom 8,15).

Since Pentecost, therefore, the "mystery of Christ" has entered a new phase. By integrating themselves with it under the moving

force of the Spirit sent by the Father and the Son, the faithful of the world from generation to generation concur to give it amplitude. At the time of the second coming of the Savior, this mystery of salvation will attain its full expansion in what the Apocalypse calls "the nuptials of the Lamb" with the Church His Spouse (Ap 19,9), "the church," says St. Paul, "which he has purchased with his own blood" (Acts 20,28). Thus the Precious Blood will be glorified for all eternity: "Redemisti nos Deo in sanguine tuo ex omni tribu et lingua et populo et natione, et fecisti nos Deo nostro regnum" (Ap 5,9-10) will be the song of all the elect.

It was by meriting His own resurrection and His glorification in the kingdom of the Father that Christ assured our resurrection of soul and body and our glorious entry into our heavenly home. Thus the Apostle declares that God has "raised us up together, and seated us together in heaven in Christ Jesus." (Eph 2,6).

The *right*, as we have seen, has been gained for us, since Jesus Christ has acted as leader of all human kind. But for these different acts of the same mystery of salvation to become ours *in fact*, they must be placed within our reach, and we in turn must lend ourselves in such a way that they can produce their salutary effects in us. It was for this that Christ communicated His powers to His Apostles.

On this subject we shall discuss, as suggested by the very title of this discourse, the *ministerial power* exercised by the Church in her official cult. "The Mystery of Christ," we said, "and its application in the Mass-centered Liturgy." Let us then examine briefly how the Eucharistic sacrifice was prefigured in the Old Testament, then instituted by Our Lord, and how the Church continues its realization along the same lines.

The Jewish Pasch and the Christian Pasch

In the Old Testament the immolation and the consuming of the Pascal Lamb served to recall to the people of God their flight from Egypt and their sojourn in the desert on the way to the promised land. By celebrating their liberation in this fashion the Jews expressed their thanks to God and were assured of His benevolence in return. But in the divine plan this Jewish Passover was the prototype

of the Christian Pasch and prepared the way for it. It was in this framework, then, that the true Moses instituted the true Pasch.

Having eaten the *figurative lamb* for the last time with His disciples, and having delivered Himself as the true *Lamb of God* to those who were about to crucify Him, Jesus instituted the Eucharistic sacrifice as a perpetual memorial of the sacrifice of the New Covenant which He was about to consummate on the cross. By this institution He substituted the Christian Pasch, established in the form of a sacrificial repast, for the eating of the Jewish Pascal Lamb, as He was to substitute on the following day and forever His own bloody sacrifice for all the sacrifices of the Mosaic cult.

Here also, as we have observed with regard to the mystery of the Lord's ascension, there is a very enlightening parallelism between the old and the new economy of salvation, between the Old Testament prototype and its realization in the Gospel, which gives us the true sense of the rites established by Christ to make us the beneficiaries of His work of liberation.

The revealing parallelism between the blood of the lamb protecting the Hebrews during their flight from Egypt and the Blood of the Savior which delivers us from the captivity of sin becomes more striking still when it is placed side by side with that of the immolation of the victims offered to Yahweh at the foot of Mount Sinai and Christ's offering of His Precious Blood to God the Father on Golgotha.

Mediator of the Old Covenant, Moses sprinkled the altar and people with the blood of victims, saying, "This is the blood of the covenant which the Lord has made with you" (Ex 24,8). Mediator of the New Testament, Jesus took up these same words and expanded them, saying over the cup filled with wine, "This is my blood of the new covenant, which is being shed for many unto the forgiveness of sins" (Mt 26,28). St. Paul specifies further: "In like manner also the cup, after he had supped, saying, 'This cup is the new covenant in my blood'" (1 Cor 11,25).

The relatedness of the cup consecrated here and the sacrifice of Calvary is very pointed. The consecration of the wine separately from the bread signifies the shedding of blood which was to take place on the cross. It was an anticipation by an unbloody rite of oblation of the bloody and redeeming libation which He would carry out on the morrow. He was setting His own sacrifice within

reach of the Apostles by a rite which had all the efficacy of that sacrifice, for He made it a sacrament in which He Himself is present under the forms of bread and wine. Thus in predicting this mystery He had said to the Jews long before: "He who eats my flesh and drinks my blood, abides in me and I in him" (Jn 6,57).

The Realization of the "Mystery of Christ" in Holy Mass

Having consecrated the bread and wine and given them in Communion to His Apostles, Jesus said to them, according to St. Paul and St. Luke: "Do this as often as you drink it, in remembrance of me" (1 Cor 11,25; Lk 22,19).

High Priest of the New Law, Christ thus instituted at one and the same time the priesthood and the Catholic cult of which the primordial action is the Holy Sacrifice, to which all the other sacraments refer, and which is, as someone has said, "The precious stone encased in the gold ring of feasts of the liturgical cycle."

The celebration of Holy Mass since Pentecost is the greatest treasure of the Church and her most powerful means of action, for in renewing the Last Supper it is Calvary which she offers to God in dependence on the glorious oblation which Jesus makes in heaven.

Artists have expressed this in a number of ways, of which we shall mention several.

Figures in the Cathedrals of Strasbourg and Reims

At the two sides of the door at the portal of the Strasbourg Cathedral stand a pair of majestic figurative statues. At the right is the Synagogue, bowed, blindfolded, its crown gone and the staff of its banner broken. At the left the Church, crowned and firmly established, holds in its right hand a staff surmounted by a cross and in its left a chalice. Above the Synagogue this inscription may be read: "It is the Blood that makes me blind," and above the Church, its face turned toward the Synagogue: "By the Blood of Jesus Christ I have vanquished you."⁵

The same figure of the Church is found before the rose window of the south transept of the Cathedral of Reims, but here the staff is in the left hand while in the right the chalice is raised triumphantly.⁶

These figures are clear expressions of the fact that the Church owes her salvation to the redeeming cross and that she applies its merits by offering the chalice of the Precious Blood in her cathedrals and churches.

"Crux Triumphans et Gloriosa"

This is the title of a work by Giacomo Bosio, published in Rome in the year 1610 in Italian as *La trimphante e gloriosa croce*. The book was translated by the author himself into Latin and edited in 1617 by the Plantin Press of Antwerp. On page 161 (695 of the Italian edition) is a sketch representing the Lamb of God taken from a mosaic in the lower part of the apse of the old basilica of St. Peter in Rome. This frieze shows a procession of sheep coming out of the two mystic cities, Jerusalem, the symbol of the Jewish people, and Bethlehem, symbolizing the pagans. It moves toward the Lamb, the symbol of Christ. Destroyed at the time of Sixtus III, this mosaic was restored under the pontificate of Innocent III (1198-1216) but with modifications.

The sketch given by Bosio depicts a royal throne adorned with hangings, on which rises, supported by a cushion of honor, a great bejeweled cross, the sign of victory. Before the throne, standing on a little mound, is a haloed Lamb pouring its Blood from five wounds. Four streams of Blood flow from the feet of the Lamb to the base of the mound, and the fifth from the pierced side flows into a chalice placed before it.

"This image," explains Bosio, "recalls the five principal wounds inflicted on the immaculate Lamb on the cross on Calvary. The Precious Blood which escapes from them and which was shed for the redemption of the whole world, wipes out our transgressions. As for the Blood flowing from the side of this Lamb into the chalice, it signifies that Blood which, in the Holy Sacrament of the Altar, owes its origin and its power to the Precious Blood that poured from the side of Christ hanging on the cross and which is offered in the chalice. We communicate with it in the Holy Catholic Church, and from day to day it also effaces our sins." (pp. 615-616).

Father Wilpert, the best authority on the matter, accepts the origin of the Lamb from the time of Constantine, but shows that the chalice reflected the ideas of the Middle Ages and was an addition of the twelfth century.⁸

*Trypitch of the "Mystic Lamb"*⁹

The painting of the "Mystic Lamb" which dominates the altar of the chapel of Adam and Eve in the Cathedral of St. Bavo at Ghent leads us to the same result. This admirable piece, which Hubert van Eyck left incomplete when he died in 1424, and which John van Eyck finished in 1432, represents on the center panel the Lamb standing on an altar and at the left of the altar the cross held by an angel. From the breast of the Lamb a stream of Blood flows into a chalice placed on the same altar, which is surrounded by adoring angels and various categories of saints.

The donor of this painting, Joss Vydt, was according to tradition a rich patrician of Ghent who had reserved a chapel for himself in the church of St. John the Baptist (now St. Bavo). He had it decorated with a beautiful stained-glass window, and it was he who ordered the retable which was to complete so felicitously the rich decor of this oratory. The priest celebrating Mass here has above him this vision of heaven, and the desired bond between the earthly and heavenly altars is very much in evidence.

In the Heavenly Court

In his description of the liturgy of heaven, St. John tells us: ". . . Behold, in the midst of the throne and the four living creatures, and in the midst of the elders, a Lamb standing, as if slain (Ap 5,6) . . . and I heard a voice of many angels (5,11) . . . saying in a loud voice, Worthy is the Lamb who was slain to receive . . . honor and glory and blessing (5,12) . . . After this I saw a great multitude . . . standing before the throne and before the Lamb . . . And they cried with a loud voice, saying, 'Salvation belongs to our God Who sits upon the throne, and to the Lamb' " (7,9-10).

In Our Churches

The Christian multitudes gathered in the churches of the whole world around the Lamb of God present on our altars truly form a *chorus* to those in heaven. And when the faithful in great numbers, as, for example, to fulfill their Easter duty, approach the holy table to eat of the divine Victim Who has just been immolated sacramentally, the identification of the liturgy of earth with that of heaven

is the more manifest. For in partaking of the "table of the Lord" (I Cor 10,21), "the sacred bread of eternal life" (Memento of the Dead), the communicants anticipate here below the mystic nuptial banquet in which the saints already take part in the kingdom of God. For it was Jesus Who said, after He had distributed to His Apostles the bread and wine consecrated into His Body and Blood: "I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father" (Mt 26,29). In this figurative language He announces that communion of life or incorporation with Himself which is the proper effect of the Eucharist and which will reach its full measure for all the elect in the "face to face" (I Cor 13,12) with God in the Jerusalem which is above.

The New and Eternal Covenant mentioned in the consecration of the wine is rough-hewn in this world and will be brought to fruition in the next. This Covenant merges with the "mystery of Christ" which consists precisely in the union of all men with God in Christ. "Through him we both have access in one Spirit to the Father" (Eph 2,18). "You . . . have been brought near through the blood of Christ" (Eph 2,13).

Now we understand why we find mention of the "*mysterium fidei*" in the very heart of the formula of consecration of the Precious Blood. This term, taken over in the epistle which the Apostle of the Gentiles wrote to Timothy (I Tim 3,9), stands for Christ's work of salvation "whom God has set forth as a propitiation by his blood through faith" (Rom 3,25).

Holy Mass in the Setting of the Liturgical Feasts

It remains for us to review rapidly how the Church, interpreting the words of Jesus to His Apostles: "Do this in memory of me," has framed the feast of Easter in the cycle of feasts in which she commemorates annually the different mysteries of the Savior while celebrating the Holy Sacrifice of the Mass.

The entire life of Christ was polarized on what He called His "hour," namely, His dread passion, His glorious resurrection, and His triumphal return to His Father. In the same way the whole life of the Church, in the rhythm of her official cult, gravitates around this same paschal mystery. About the year 400 St. Augustine speaks of the "most holy triduum of the Savior crucified, buried, risen."¹⁰

Immediately after the Consecration the celebrant, recalling the command of the Lord, "As often as you do this, do it in memory of me," recites the "*Unde et memores*" "That is why it is in memory, Lord, of that blessed passion of Christ, your Son, our Lord, of His resurrection from the lower realms, and of His glorious ascension into heaven, that we offer to your glorious majesty this victim unsullied, this blessed bread of everlasting life and chalice of eternal salvation."

The divine liturgy of St. Basil is still more explicit: "Do this in memory of me, for each time that you eat this bread and drink this chalice, you proclaim My death and acknowledge My resurrection. We also, Lord, remembering His saving agony, His life-giving cross, His burial for three days, His resurrection from the dead, His ascension into heaven, and His enthronement at your right hand, God the Father, and His dreaded return, we offer"

Here we have a resume of what the Church does in more detailed fashion in the course of the year's temporal cycle; namely the Christmas and Easter cycles.

Thus the principal aspects of the "mystery of Christ" are placed at our disposal, and Christ Himself, Who has brought them into reality and Who is "truly, really, and substantially present" under the Eucharistic species on the altar, applies their saving power to us and associates us each year more and more intimately with His joyous, sorrowful and glorious mysteries.

To this cycle of the mysteries of Christ is added the sanctoral cycle which has been enriched in every century, and in which are celebrated numerous feasts in honor of the most Holy Virgin, Mother of God, two feasts of the Precursor, the feasts of St. Michael, of the angels, apostles, martyrs, confessors, virgins, and holy women. The feast of All Saints completes the list by including all the just of the Old and New Testaments.

As the liturgy of St. Chrysostom insists, it is always "in view of the Body and Blood of Christ" that these feasts are celebrated. Each of the saints reflects in his own peculiar fashion the infinite perfection of Him Who alone is holy: *tu solus sanctus* (Gloria). All owe their sanctity to Calvary, and the Church says of Holy Mass that it is "the source of all holiness." (Secret of July 31). Unwearying they make common cause with the divine Mediator in interceding for us in heaven. For God has willed that their suffrages be joined

to that of His divine Son, "through Whom the angels praise your majesty, Powers revere it; heaven and the forces of heaven with the blessed Seraphim proclaim it." (Preface).

See then how the priesthood of Christ, exercised simultaneously on the heavenly and earthly planes, with which the saints above and Christians below are intimately associated, never ceases to give souls the benefit of the merits of the Precious Blood and to work to the end, as St. Paul says, that "we all attain . . . to perfect manhood, to the mature measure of the fullness of Christ" (Eph 4,13).

So to labor as to assure to the whole Christ the perfection due to it is to realize the "mystery of God, of Christ, and of His Church." And it is to give full play to the power of the Precious Blood proclaimed in every way in all the feasts of the liturgical cycle centered in the holy sacrifice of Calvary renewed sacramentally in each Mass.

This is to say that *in the present phase of the development of the mystery of the redemption* the devotion to the Precious Blood ought to be in a special way *missocentric*, and that we ought to give ourselves wholeheartedly to it as we set the rhythm of our spiritual life to that of the Church in her official cult. Surely and effectively we shall then play the role that is ours in the great drama on which the eternal salvation depends of all those for whom Christ offered His Blood on the cross and does not cease to do so in a glorious manner in heaven, simultaneously with the ministry of the Pope, the bishops, and all the priests on earth.

CONCLUSION

Surely I cannot conclude this discussion better than by saying: Let us look to St. Gaspar del Bufalo and imitate his devotion to the Precious Blood, centered as it was both on Calvary and on its continuation on the altar.

This is the message of the painting of Missori Alfovino, of which the original hangs in the Casa Generalizia in Rome, and which was produced in 1954 on the occasion of the canonization of this holy founder of the Missionaries of the Precious Blood. With his right hand St. Gaspar shows a chalice radiant with light, above which a large crucifix hangs on the wall. The Mass, the renewal of the sacrifice of the cross, was for him the great means of the apostolate, and that is why that apostolate was so fruitful.

On the other hand this holy priest was not ignorant of all the scriptural data that I have just recalled, and in his fervent celebration of the Mass, as we know, he molded his devotion on that of the Roman Church by making his own, as did the saints, the prayers of the altar missal and of the breviary. As minister of the altar with what fervor he must have pronounced over the chalice the very words of the divine Mediator and High Priest: "This is the chalice of my blood, of the new covenant," and then raised it for the people to adore. With what faith, what hope, what love¹¹ he must, as minister of the Church, have taken into his hands the chalice and host together to offer them in supreme homage to God in the little elevation which closes the Eucharistic prayer and which accompanies that magnificent doxology in which he united himself to Christ to render to the Father, moved by the grace of the Holy Spirit, all the glory that is His: "Through Him, with Him, in Him is given to you, almighty God the Father, in the unity of the Holy Spirit, all honor and glory forever and ever."

What shall we say of that moment when, tracing a sign of the cross before himself with the very chalice filled with the Precious Blood, as the rubric prescribes, he said: "*Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.*" This divine drink coursing in his veins enlivened his apostolic soul ever more divinely and identified it ever more completely with Christ crucified and risen.

What a magnificent model to show the world! I shall close by expressing the wish close to the heart of all of us: that this herald of the devotion to the Precious Blood may have his feast inscribed in the calendar of the universal Church, so that under his tutelage all Christianity, gathered about the altars in our churches, may participate more and more in the "*Mystery of Christ, applied in the Mass-centered liturgy.*"

DOM GASPAR LEFEBVRE, O.S.B.

1. The study of the "theology of the mysteries," of which Father Casel was the prime mover, gave rise to a famous controversy which is surely the most fruitful in spiritual results that the twentieth cen-

ture has known. The direct result was to give the liturgical movement a sharp consciousness of its doctrinal implications.

The Caselian Doctrine. Christian life or the life of grace is active community of life with Christ, which supposed real contact with His redemptive act. This real contact, in turn, requires real presence; it requires, according to the Caselian teaching, that the *historic act* of redemption which took place in the past become really and objectively present once more so that we may participate in it. This is what takes place in the mysteries of liturgical cult, where, for example, in Baptism, the historical redemptive act of Christ is re-actualized through the rites of the sacrament. Thus the presence of the saving act is realized under the veil of symbols.

In particular Dom Casel interprets Romans 6,3-11 as follows: For a man to die with Christ and rise with Him, he himself must die and rise again in Baptism "mysteriously." Therefore the proper subject of the sacramental act is Christ Himself, not the one baptized, for the latter only *participates* in this act.

To this statement Father Casel adds the following explanation: The reality made present under the veil of the rites and symbols in the Mass, in the sacraments, and in all the liturgy, is the redeeming work *in its entirety*, one and indivisible, that is, the incarnation, the hidden and public life, the resurrection and the ascension. Yet it can be said that His death and resurrection are *especially* present, for they constitute the "recapitulation" of the whole work, the decisive passage from humiliation to glory.

The "substance" of the saving act, which was realized in the first instance under the veil of the historical facts, is realized *today* under the veil of the sacramental signs. The presence is the *same*, but now it is manifested no longer under the natural mode but under the sacramental one. Real participation demands a real presence, even though sacramental. He specifies further that the "substance" of the saving act is not to be identified with the simple "salvific will" which accompanies this act in the soul of Christ.

If it is possible for God to make present simultaneously, in a sacramental manner, in numerous places on earth, the unique "substance" of the Body and Blood of Christ, why could not this same omnipotence of God make the action of Christ present in a sacramental manner at the same time as His substantial presence?

An Appreciation of Caselianism

The immediate effect of Father Casel's teaching and of the theological ferment that it nourished so abundantly was to put the doctrine of the spirituality of the sacraments in touch once more with their natural context, the history of salvation, the redeeming activity of salvation.

To support his thesis Dom Casel assembled a great many texts from Scripture, the Fathers, and the liturgy. Nearly all the Fathers

are cited, but especially the Greek Fathers. The same is true of the different liturgies.

But his interpretation of these texts is controverted because it draws meanings from them which the magisterium of the Church, judge of last appeal in the interpretation of Scripture and Tradition, has never found there. This is not a dogmatic and traditional deposit that is clear and certain. Hence it cannot be more than a "theologian's deduction," a "theologian's system."

The principal objections that might be presented are these: It is an exaggeration to maintain that real participation in Christ's work of redemption *necessarily* implies real re-actualization of this work in the sacrament (Mysteriengegenwart). A real participation in the work of Christ is assured by the *reality of the effect* of the sacrament in the one who receives it. The scriptural and patristic texts do not demand more.

The impossibility of the re-actualization of a human act historically past is more serious than Casel was willing to admit. If this impossibility is really a metaphysical one, it is insurmountable, even by a miracle. The act can no longer have existence except in its effects. The difficulty becomes the more acute when we consider that for Casel there is under the veil of the same Eucharistic symbols the *simultaneous* presence of the glorified Christ, over Whom death no longer has power, and of the redeeming death itself.

If we want to retain in the sacraments a real presence of the saving *acts* of Christ, we should rather turn to other representatives of the theology of the mysteries, those who are willing to distinguish in these saving acts an "historical moment," past for all time, and a permanent "moment" which is no more than *the salvific will present in the human soul of Christ at the moment of the passion, taken with Him into glory, and presented with Him and in Him in the sacrament of the Eucharist*. (See, with their various nuances: Guardini, K. Adam, Mersch, Butler, Soiron, Söhngen, Monden, etc.)

This real sacramental presence (*in mysterio*) is not possible except in virtue of an actual existential respondent. And in fact the real presence of Christ in the Eucharist, body, soul, divinity, person, is permanent and therefore eternally actual. Consequently, in the redeeming activity of Christ we must distinguish two correlative realities: one of a *successive nature*, the historical acts of salvation which are past once for all and no longer exist except in their effects; the other of a *permanent nature*, the *redeeming love*, the inexhaustible spring of which all the acts of Christ in the course of His earthly existence are the emanation and the tangible expression.

This redeeming love which filled the human soul of Christ from the first instant of His incarnation and inspired all His saving acts *continues to exist today*, ever the same, in His glorified soul. It is this redeeming love that can be called the veritable *mystery of Christ*

(*Ur-Mysterium*), the original and supra-temporal mystery, because it perdures throughout history and into eternity. It is this mystery, this permanent disposition presently existing in the soul of Christ, which is actualized in the liturgical mystery and communicates sacramental grace to us.

This permanent redeeming love makes of Christ, though presently in glory, the bearer and as it were the real image of the historical mysteries in which He once manifested Himself and which have left their indelible mark on Him. In the Eucharist, and by participation also in the other sacraments, it is the Lord marked by the history of His salvific acts; that is, incarnate, despised, crucified, risen, and entered into glory, Who by and through this redemptive love associates us with His joyful, sorrowful, and glorious mysteries. These mysteries are really supra-temporal, but not as historical acts, as Casel would have it. They are present in the mysteries of cult through the abiding power of their effects.

The facts of salvation, with their character of historicity, have really penetrated into Christ, into His life and His Person. That is why the Body of the risen One keeps the stigmata, and it can be said without hesitation that the soul, the human memory of the glorified Christ also keeps the stigmata. They remain forever *in actu* in God's acceptance of them, and they arouse Him eternally to pour out His Grace, and to pour it out in a privileged way, *ex opere operato*, in the cult-mystery of the Church.

This communication *always* works through the mediation of the redemptive love in the heart of the glorious and stigmatic humanity of Christ. Of this love the sacraments are precisely the real and efficacious symbols, each with its proper signifying force, each with its particular efficacy, *all destined to make us like the image of Christ Who is present in them*. This presence is real, substantial, personal in the Eucharist; it is real and virtual (active) in the other sacraments, which are all related to the Eucharist as sacrifice and as sacrament.

Theological reflection on Caselism has cast light on the central aspect of the Christian religion: the active presence of Christ and of Christ's work in the mystery of cult. It is really in the liturgy that the redemptive love with which the soul of Christ was and remains surcharged appears to us in all its efficacy, for it is especially through the Holy Sacrifice and the sacraments that His action is signified to us and that it works our salvation and unites us to Jesus Christ in all His mysteries, to realize what St. Paul calls the "*mysterium Christi*."

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2. "For I am to fulfill the word of God — the mystery which has been hidden for ages and generations, but now is clearly shown to his saints" (Col 1,25f).
 "At the same time pray for us also, that God may give us an opportunity for the word, to announce it as I ought to speak" (Col 4,3).
 "The mystery which has been kept in silence from eternal ages, which is manifested now through the writings of the prophets according to the precept of the eternal God" (Rom 16,25f).
 3. "*Catholicus Patris Sacerdos*" PL 2,405; cf 2,358.
 4. In his pastoral letter of May 11, 1922, devoted to Catholic unity, His Eminence Cardinal Mercier wrote: "Having brought to a close the laborious and bloody part of his work, Jesus returns to His Father . . . And you were thinking, perhaps, that this was the end of the redemptive career of Christ. For did He not, as a matter of fact, allow to fall from His dying lips a statement that would seem to close the issue: 'Consummatum est', my work is finished? No, my brethren, in that tragic moment when Christ expired, or at the time when He entered into His glory to receive of His Father the reward of His sacrifice, the work of redemption is not finished; it would be more exact to say that it begins.

The reward of the immolation of Christ on Calvary is the Church . . . The purpose of the redemption is to bring the divine life down on earth, to form here a people of God who would be His own and in whose intimacy He could live . . .

The redemptive mission of the Savior begun in His life on earth continues after the resurrection in the sending of the Holy Spirit, the formation of the Catholic unity of the Church, the propagation of the kingdom of Christ through faith, hope, and love" (D.J. Cardinal Mercier, *Oeuvres Pastorales* (Louvain: Warny, 1928), VII, pp. 55f; summary, p. 51.

An Objection

How then can we explain the fact that in treatises on the redemption authors are content to deal explicitly with the *meritorious* phase of the priesthood and no more?

If they do so, knowing well what the Scriptures have to say of the celestial phase of this priesthood, it is because they wish to point out with precision that which is, theologically speaking, the fundamental basis of the work of redemption carried out meritoriously by Jesus on the cross. Consequently, from the store of Scriptural, patristic and traditional data they pick out the essential motives for which the sacrifice offered by the divine Savior on earth reconciled us with God legally and in all justice, and *merited* the effect of His loving kindness. These causes, which were needs, were translated into the notions of *merit* and *vicarious satisfaction* brought to the fore by the Council of Trent.

To this must be added the notions of *sacrifice* offered to God and of *bloody death* inflicted by men but undergone in a *spirit of love and obedience* by the divine Mediator. These are the four concepts which St. Thomas employs to explain how the passion of Christ is the cause of our salvation. All four of them enter into the resurrection of Christ, His ascension, the acceptance of the sacrifice by God in Heaven, and the sending of the Holy Spirit with the gifts and blessings with which He enriches the Church without ceasing (*Sum. Theol.*, III, q.48, a.1, ad 4).

It is legitimate enough to develop a particular point without rejecting others that are implicit. This is the more true since in the Gospel according to St. John the glorification of the Son of Man is envisioned in the crucifixion itself (A. Vergote, "L'Exaltation du Christ en Croix selon le Quatrieme Evangile," *Ephemerides Theologicae Lovanienses* 28 (1952), 5-23. For the evangelist the raising of Jesus on the cross is an "exaltation." "When you have lifted up the Son of Man, then you will know that I am he" (Jn 8,28). "And I, if I be lifted up from the earth, will draw all things to myself" (Jn 12,32).

This "exaltation" is a movement of ascension toward the Father, a manifestation of the divinity of the Messiah, recalling the expression used by Isaiah to announce the triumph of the Suffering Servant (Is 53,12).

This identification on Golgotha of the two aspects of the redemptive work is especially eloquent in the mouths of missionaries whose life and apostolate consists in manifesting the glorious victory of the divine Lamb offering Himself on the altar of the cross for the salvation of the world and continuing His offering on our altars through the ministry of His priests.

Cardinal Mercier explains the Savior's "*Consummatum est*" in this fashion: "Our Savior has died for us, His sacrifice is accomplished, our debts to the divine justice have been paid; and He Who has taken upon Himself the burden of our iniquities, *Who died that we might be born to life, has the right to consider His earthly task complete. 'Consummatum est,'* He says, '*My sacrifice is complete.*' At this moment the *era of life* opens, brilliant and radiant" (*Ibid.*, p. 57).

Observe also that the Fathers of the Church see in the blood and water which flowed from the pierced side of the crucified Christ a symbol of the sacraments of baptism (water) and the Eucharist (Blood) by which we are born to the life of grace and by which its development in us is assured. It is by these two sacraments that the Church is propagated and the "mystery of Christ" is thus realized to the full. Then is accomplished that which is symbolized at the Offertory by the mingling of a few drops of water with the wine that is destined to become the Blood of Jesus, of which the accompanying prayer is such a magnificent commentary:

"O God, You Who have established the dignity of human substance so wonderfully, and reconstructed it more wonderfully still, grant us through the mystery of this water and wine that we may be companions of the divinity of Him Who was willing to take part in our humanity, Jesus Christ Your Son, Our Lord, Who as God lives and reigns with You in the unity of the Holy Spirit forever and ever. Amen."

5. Henri Welschinger, *Strasbourg* (Paris: H. Laurens, 1905), p. 57; Franz Friedrich Leitschub, *Strassburg* (Leipzig: E. A. Seemann, 1903), pp. 26f; Louis Cloquet, *Les Grandes Cathédrales du Monde Catholique* (Bruges: Desclée de Brouwer, 1897), p. 243.
6. Louis Demaison, *La Cathédrale de Reims* (Paris: H. Laurens, 1913), p. 109.
7. Joannes Ciampini, *Synopsis Historica de Sacris Aedificiis a Constantino Magno Constructis* (Romae: 1693).
8. Joseph Wilpert, *Die Römischen Mosaiken und Malereien der Kirchlichen Bauten vom IV. bis XIII. Jahrhundert* (Freiburg im Breisgau: Herder, 1916), I, pp. 361-7: "On a mound before the throne stands the Lamb of God, from Whose wounds flows, in accord with the viewpoint of the Middle Ages, a jet of Blood into the chalice used at Mass" (p. 363). "In the stream of Blood flowing from the wound of the Lamb into the chalice we recognize the author of the book, *De Sacrificio Missae*" (p. 366).

We have here then an addition of the thirteenth century, as are of course the figures of Innocent III himself and of the Roman Church with the imperial crown flanking the Lamb in question.

An authentic document of 1592 reproduces the design of the modified mosaic. It was inserted in 1841 by the archivist Albertus ex comitibus Barbolani, canon, into the great album of the basilica chapter, remaining outside the catalog because of its dimensions. The colors are indicated rather than truly painted. It is a water-color painting, almost a tint. The Lamb is white, with points of China ink giving a speckled impression, the top of the mound is pale green (a meadow), the hill itself white with violet shadows, the streams which flow from the hill are each two red lines (streams are aqua-white with a red border). There are but three. The Blood from the side of the Lamb pours into a yellow chalice. (Vatican Library, Archives of the Chapter of St. Peter, Grimaldin album, folio 50).

Another ancient reproduction (same library, Codex Barberianum latinum 5408, folio 19) gives exactly the same arrangement, but the colors are even more vague. In this picture the three streams do not issue from the feet of the Lamb, as in the Bosio picture, but flow from the mound on which He stands. It seems then that there are three successive stages in these representations of the mystery of the redemption:

1) *The time of Constantine*. The glorious cross and Christ in paradise under the symbol of the Lamb of the Apocalypse, the source of grace as symbolized by the four rivers of paradise.

2) *The Middle Ages* (12th-13th centuries), when Innocent III by adding a chalice introduces the idea of the Mass (medieval sacramental realism).

3) Finally *Bosio*, by modifying the scene and above all by his commentary, brings in the notion of the five wounds.

9. Leo Van Puyvelde, *Van Eyck: The Holy Lamb*. Translated from the French by Doris I. Wilton (Paris: Marion Press, 1947). Richly illustrated in color and in helio. *L'Agneau Mystique au Laboratoire; Examen et Traitement*, sous la direction de Paul Coremans (Anvers: De Sikkel, 1953).

Paul Coremans et Alin Janssens de Bisthoven, *Van Eyck: l'Adoration de l'Agneau Mystique* (Anvers: Nederlandsche Boekhandel, 1948).

10. Epist. LV, 24, ad Januar. PL 33,215.

11. His Holiness Pope Pius IX in extending the feast of the Precious Blood to the universal Church expressed his confidence that *'per merita huius Pretiosissimi Sanguinis fideles magis in fide vivificati, spe corroborati et charitate incensi, vitam ducant ab omni iniquitate alienam, et praemia assequantur aeterna.'* (Decree on the Feast of the Precious Blood, Gaete, August 10, 1849).



THE BLOOD AND THE SACRAMENTS: SIGN AND SIGNS OF REDEMPTION

In the catechetical scrutiny¹ which precedes the public reception of holy confirmation, one of the essential questions directed by the prelate to the candidates for the sacrament is: what is a sacrament? The young candidate (only children being questioned) answers, with the assembled laity and clergy nodding their approval: a sacrament is an outward sign, instituted by Christ, which imparts inward grace to the soul. In substance this is the definition we find in our catechisms and handbooks of theology, the fruit of long development in scholastic theology. Quite in agreement with this form, the Code of Canon Law refers to the sacraments of the New Law as "the principal means of sanctification and salvation, which are to be administered and received with the greatest care and reverence."²

Succinct, profound, challenging as such a definition may be, it still falls far short of the rich and full meaning of the sacramental reality as studied in the light of current theology and the great papal pronouncements, particularly the *Mystici Corporis* and the *Mediator Dei*. A comprehensive definition (or description) of sacrament must go beyond the sign as means of individual sanctification and place this grace-giving function in the context of the sign as worship of God through Christ, the Mediator, the Priest, in His social-sacramental Church, which saves and sanctifies by consecrating man to the divine glory in so far as it places him in the sacral orbit of the divine cult.

Speaking out against the traditional narrow definition of sacrament, Henry Schillebeeckx, O.P., a Dutch theologian, presents the sacraments as "organs" of the divine encounter between God and man. The dogmatic teaching of this noted Dominican is very similar to that of Michael Schmaus in his great work of dogmatic theology and that of Bernard Häring, Redemptorist, in his *Law of Christ*, a new and noted work in moral theology. Says Schillebeeckx: "So diverse are the levels and so manifold the factors which confront us in the sacramental system of the Church that it is impossible to sum up all the constitutive elements of a sacrament in one single definitive sentence. The definition which has become classic: *signum efficax gratiae* (efficacious sign of grace) is no more than a schematic statement cutting across the exceedingly rich content of the sacramental concept."³

With some variation we present a more detailed and extended definition based on this writer's descriptive definition "which indicates the diverse elements of the sacraments point by point."

An Extended Definition

Each of the seven sacraments is a mystery of Christ in His Mystical Body. Each is a sacrament of the Church and of Christ the Redeemer. They are instituted by Christ for the conferral of grace. Each is a personal salvific act of the risen Christ, cultal, consecrating, sanctifying. Performed in and through the Church which Christ has established and authenticated, the sacrament is a celestial act of the Savior Himself performed through His ministers here on earth. Directed to the consecration and sanctification of man on earth, it is a spiritual mystery-act, an act sacramentalized through the efficacious sign. "It is sacramentalized in a sanctifying cult-mystery of the Church, whereby the unique, salvific act of the God-man, eternally-actuated and thereby already present to us, is given public, historically situated, earthly manifestation."⁴

As act of Christ's Church it can be performed only by those who in some way function as her ministers, as her officially ordained ministers (in some instances), and who use the established sign with the intent and will (intention) of doing what the Church does. Only in this way can we have authentic sacramentalization of the salvific

act of the glorified Christ and participation in the redemptive act of Calvary.

The sacramental sign includes two things: the ecclesial rite or action liturgically united with the ecclesial sacramental word. Sign in the sense of the symbolical thing or action may be derived from common human life or from the religious practice and experience of people.⁵ It should not be considered strange at all that quite often the signs used in our sacraments had a sacral meaning in religious customs before Christ chose them for the sacraments; water and washing, oil and anointing, placing the hand upon one's head or brow, sharing in a meal are only the more obvious examples. But the sign is not complete without the sacred word, through which the material symbol is raised to the sacred level, placed in the sacred ecclesial dimension and made the ecclesial sacramental symbol. It is the word of Christ which is salvific. The word makes the material symbol a sacramental sign, a deep divine mystery of salvation.

The sacraments are never mere things or mechanical acts. As entry of Christ into our lives with His summons and His grace, the sacraments are always something personal: the sign must bring the sanctifying cultal act as sacramentalized to the individual person. Personal relation is the very essence of sacrament. For this reason no adult can receive a sacrament validly without an intention to receive. Through his personal act he shares in the individualization of the authentic sacramentalization. He shares in the act by which the celestial movement of the Christ in glory is vested with an earthly, ecclesial, official sign. In consequence sign, matter and word, intention of minister and recipient are all essential for the very existence of the sacrament. Theologians say they are necessary for validity.

As the Council of Trent teaches, seven sacred sacramental signs contain and produce grace *ex opere operato* in the souls of those who do not obstruct the causal effectiveness of divine act, of those who *place no obstacle* in the way!⁶ This means that proper dispositions, in accordance with the nature of each sacrament, are necessary for the fruitful operation of the redemptive work of the Savior. The Council likewise teaches that fruitfulness in grace is in some manner measured by dispositions and proportioned to them.⁷ These very dispositions, themselves fruit of redemptive grace and

in many instances the effect of previous worthy reception of sacraments, bring the recipient into union with the sacred cultal mystery; in faith and yearning man manifests externally and sacramentally his personal will for engagement with Christ. The cultal mystery is therefore a manifestation of the interior will of man to meet with his God. Participation in the sacramental cult-mystery, so prosaically called "receiving the sacraments," "grows through the salvific force of the sacramental celebration of the mystery into inner personal fellowship with Christ and deeper union with the grace-community which is the Church and thereby into heightened intimacy of grace with the living God, Father, Son, Holy Spirit."⁸

The profound apologetic and pastoral value in such a conception of the sacraments must be pointed out. The explanation just given should remove any fear of superstition or magic in the worthy use of the sacraments. In the sacraments there is no materialistic and externalistic approach to the God who must be worshipped in spirit and in truth (Jn 4,24). Only a vicious attitude toward the divine plan of salvation can so explain them, only a degenerate level of religion can so use them. It is totally perverse to interpret the sacramental signs as mere condescension to fallen nature or even to caution against merely mechanical reception based on the assumption that they naturally tend to be abused. Beautiful are the words of Father Masure: "The sacramental system, instead of seeming the final humiliation to fallen reason, is proffered, on the contrary, as the unique and divine means for the transmission, in a human manner, of God's grace to our souls as they live in our flesh, to our bodies as they live in society."⁹

As encounter between man in his earthly existence and the God-man in the Church, which is His sacramental, Mystical Body, the sacraments are the human race's only true rendezvous with supernatural destiny. The power of Christ, Who alone can save, calls out to man and embraces him in the sacramental meeting, which in adults always includes "his active co-celebration of the sacrament." "One and the same form and aspect (Gestalt) manifested in the veiled cult-mystery becomes the expression of the divine agape condescending to man, and of man in his trustful faith reaching out beyond himself to God. In the liturgical-sacramental cult-mystery is enacted the theophany of the redeeming God and

man's return in Christ to the Father in and through the Spirit of sanctification."¹⁰

If we were to select just one reference found in the Fathers of the Church to this sacramental encounter — there are many, particularly in the presentation of the doctrine on the Eucharist — we should give the following words of Ambrose: "Thou hast shown Thyself to me, face to face, O Christ, I find Thee in Thy sacraments."¹¹

As we shall have occasion to point out more specifically later on, every sacramental engagement is in the sign of the Blood. Sacraments are not only rich fruit of the bloodshedding, for they are all merited on Calvary; they are the very channels of the divine Blood. They are the veiled presence of the redemptive mystery in which the Christian is immersed in the death and resurrection. The sacramental reception is the individual contact of the member of the Mystical Body with the Blood of Calvary sacramentalized in the signs of the redemption. Each sacrament is union with Christ in His bloody death into which the Christian enters and with which he mysteriously identifies himself in anticipation of the glory of resurrection.

God Meets Man on the Human Level

The entire concept of visible Church with sacrifice and sacrament is still viewed with misgivings by most orthodox and liberal Protestants. For the orthodox Protestant sacraments are the signs of divine promise moving men to the faith in Christ which alone justifies. There is no other sacrifice except that of Christ on Calvary, and therefore the Mass is a reproach to the sacrifice offered once and for all, meriting eternal redemption. The visible Church can be no more than the external manifestation and bond of the true servants of Christ who belong to the invisible kingdom of His grace. Even though some yearn for the true Church of Christ and have discarded the extremes of an entirely invisible Church and find the need for tradition and the living voice in the Church, the new attitude has surely not influenced the masses of the separated brethren. The attitude of the liberal Protestant repudiates the whole notion of sacrifice and sacrament with a rejection of the supernatural order.

The Catholic exposition of Church, sacrifice, sacrament has not always been in depth, revealing the true meaning of the Church as continuation of incarnation-redemption with Christ's effective presence in His signs of salvation. Possibly the very stress of sacrificial and sacramental efficacy, centering in sacramental causality, magnificent as it is, has averted our gaze from the ideal of the sacramental encounter with God in Christ on the true level of man's nature. Fortunately recent Christological and ecclesiological studies have furnished a far deeper insight into the sacraments and sacrifice of Christ and the Church with all their theological and pastoral implications.¹²

Paradoxically our age which seeks above all to brighten and secure our earthly dwelling is made to realize that the signs of the times indicate our complete destruction. The sign of the Son of Man and His second coming is ever with us. We are living in the most eschatological of all ages, and the visible sign unto all nations of the first and second coming is the Church in our midst. There is no other solution for the crisis of man and his existence in this age and in any age: the visible sacramental-sacrificial Church is the great and perpetual sign of divine truth, the sign raised aloft to all nations, the sign effective of the mystery of Christ. Under this sign and her sevenfold sacraments we must await the second coming of Christ to judge the living and the dead.¹³ And the sign bears the seal of the divine Blood. It has no meaning without the Blood.

The history of salvation is God's dealing with man in signs suited to man. Creation is the agape of His love written in the sign of this magnificent universe. This is natural revelation. The entire OT is a progressive unfolding of the sign of the NT, a veiled revelation of the Christ Who is to come: the mysterious unique love for man gradually leading mankind to the Incarnate Love itself. We may say the essential idea of the OT was that of covenant between God and man, a covenant manifested in sign and sealed in blood: the external covenant with Noe in the sign of the rainbow, the covenant with Abraham and the sign of circumcision (so much like NT sacraments), the providential delivery from Egypt and the paschal lamb, the covenant at Sinai and the ten commandments and the Sabbath (Ex 31,16f), the

Law, the Prophets, the countless sacrifices, the continual remembrance of Yahweh with the stern tenderness of His love. Indeed the central idea of the OT and of all revelation is the union in the covenant and kingdom of God through the signs chosen by God.¹⁴ The final supreme theophany of God among men is the Word-made-Man and the sealing of the Eternal Pact with mankind in the shedding of His Blood (Heb 1,1-4).¹⁵

The entire *Salvation-history* is the story of God meeting man on the level of man, through signs that shroud and reveal the mysteries of His love. God deals with man as He fashioned him. "Not, however, as though He does not know where he is, does God seek out man for Himself," says St. Augustine. "But He speaks through man after the manner of man: because speaking thus He really seeks us."¹⁶

The soul-body composite which is man does not communicate soul to soul. Man lives in the body, manifests his spirit, communicates the thoughts of mind and decisions of will in bodily signs. In fact he cannot conceal his mind and inner feelings altogether. And usually at least even his most abstract thought is accompanied by images in imagination. His learning begins in bodily contact and communication is through words, signs, images. Word, sign, image is the veil of thought and feeling, incarnation of mind and heart. "The highest activity of the mind is one which requires not detachment from the object but involvement with it, not the restriction of attention to the sensible surface but penetration beneath it to the intelligible metaphysical being, not ratiocination but contemplation." In acceptance of reality, acquisition of truth, communication of mind and spirit, man must deal with the vesture of signs and words which contain the spiritual reality. "Sensible particulars are . . . media through which the mind acquires a genuine though obscure grasp of the trans-sensory object which is the concrete existent."¹⁷

The divine warrant for use of signs and images in worship is indicated in what we have already said about God's dealing with man. "The images were provided by God to His ancient people . . . they were taken by Christ and refashioned and synthesized, and this work continues in the Apostles and the Church." "The Bible, which is universally accepted by Christians as em-

bodily the revelation of God and as being the source from which Christian theology flows, makes very little use indeed of the language of metaphysics. Its typical instrument of communication is not the concept but the image. . . ."¹⁸ It was possible for Christ and the Apostles to use the images meaningfully, because the old archetypes were there to hand, already half transformed under the leading of God in the expectant faith of Israel. Christ clothed Himself in the archetypal images, and then began to do and to suffer. The images were further transformed by what Christ suffered and did when He put them on: they were transformed also by their all being combined in His one Person."¹⁹

The supreme sign is the Word Incarnate, as we have said. The blessed humanity of Christ is both sign and instrument of our salvation. In this work He made use of the signs and instruments of the created world, all of which were unavoidably bound up with His blessed humanity and consecrated by it, for "All things were made through him" (Jn 1,3). The signs of revelation became the signs of redemption and salvation. The Word was made man and lived among us (Jn 1,14).²⁰ Penetrating are the magnificent words of St. Augustine: "Therefore Life itself was manifest in the flesh: it was thus made manifest so that which the heart alone can see may be seen also with the eyes in order that hearts may be healed. Only with the heart is the Word seen. But flesh is seen also with bodily eyes. He was such that we could see the flesh, but not that we could see the Word. The Word was made flesh which we can see, so that we would be healed and thus able to see the Word."²¹

The Logos proceeding from the Father as His Word and united with Him in love, which is the Holy Spirit, and sent among men as Word Incarnate has resounded externally as befits material reality and order. The inner Word which flows from the intellect of God has announced the revelation of infinite truth in love through human words and signs. All human forms of expression are used to manifest the Word, for the divine Word resounds in the most varied human words. In the Sacred Scriptures every species of human speech in some manner speaks of the Word Incarnate. And the Savior Himself used words and signs as instruments of salvation. His signs truly effect what they signify. But the supreme sign and sacrament of our salvation is the humanity itself.

The Sacrament of the Humanity of Christ

It is a divinely revealed truth that fallen man is redeemed through the mediation of the God-man, Jesus Christ. How deep and real is man's engagement with God is shown by the incarnation in the temporal order. In contradiction to the pagan and oriental concept of the meaningless and endless flow of all things and man's attempt to escape from time is the historic entry of the Logos Incarnate into real time.²² The Word submitted to the law of time. He came to deliver us from time, but by means of time. In the pregnant terms of Augustine: "*Propter te factus est temporalis, ut tu fias aeternus.*"²³ How earnestly the ancient creeds stress the fact of the temporal and corporal in the incarnation: "Who was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried."

Man is not redeemed by the Logos, but by the Logos Incarnate. The Docetic denial of the blessed humanity totally denies the real redemption. "For there is one God, and one Mediator between God and man, himself man, Christ Jesus, who gave himself a ransom for all, bearing witness in his own time" (1 Tim 2,5f). Even more magnificent is Paul's text on the primacy and pre-eminence of Christ, "He is the image of the invisible God, the first-born of every creature. For in him were created all things in the heavens and on the earth, things visible and things invisible, whether Thrones, or Dominations, or Principalities, or Powers. All things have been created through and unto him, and he is before all creatures, and in him all things hold together. Again, he is the head of his body, the Church; he, who is the beginning, the firstborn from the dead, that in all things he may have the first place. For it has pleased God the Father that in him all his fullness should dwell, and that through him he should reconcile to himself all things, whether on the earth or in the heavens, making peace through the blood of his cross" (Col 1,15-20).²⁴

The mediation rests first of all on the incarnation by which the blessed humanity is anointed with the grace of union and prepared for the theandric work of redemption. The incarnation is the supreme visible call of mankind to union with God. The eternal call of the Father in infinite love is "in Christ Jesus." By a sacramental union with Christ in this life we become His possession and

transformed by this union we are finally taken up to heavenly glory. Our manuals stress the work of merit, satisfaction, sacrifice. They also point out the infinite value of His offering which appeased an angry God offended by sin. Justice was superabundant in the supreme act of divine mercy. But we should not stress the offering as an objective thing, much less something bartered or exchanged. Rather it was a supreme act: we are redeemed by the total redemptive sacrificial life with its completion and climax in the sacrifice of Blood. It was an utterly submissive offering of the God-man with Whom we were one. Well does St. Paul speak of a "redemption of possession" (Eph 1,14).

The Logos who sums up the fellowship of the infinite community of the Trinity has also "recapitulated" all of mankind, according to the significant teaching of the Fathers of the Church.²⁵ Since sacrifice is the supreme gift offered to God and we are with Christ in the offering, we truly belong to God. In the sacrificial act of utter devotion He has shed His Blood not merely for us and on our behalf but with a kind of solidarity or identity with the whole race of men. "Thou, Lord art worthy to take up the book and break the seals that are on it. Thou wast slain in sacrifice; out of every tribe, every language, every people, every nation thou hast ransomed us with thy blood and given us to God' (Ap 5,9). So, in the blood of the Lamb, men and nations become the particular possession of God, just as Israel by virtue of the alliance, also sealed in blood, became the particular possession of God."²⁶

Christ by His act of loving obedience unto bloody death returns to the Father. His very sacrifice is identified with this return to the Father. For Paul our liberation from sin means reunion with God. Most significant and essential is the role of the Blood. "The Hebrews attributed to blood the role of purification and consecration because it is the source of life. 'It is the blood that animates all living things, and I have destined it to make atonement for your souls upon the altar (Lv 17,11).' Blood, the carrier of life, is identified with life itself, which is an essentially divine reality in the bible."²⁷ The work of God's saving justice removes sin and brings man back to God. Beautiful is the thought of St. Paul: "They are justified freely by his grace through the

redemption which is in Christ Jesus, whom God has set forth as a propitiation by his blood through faith, to manifest his justice, God in his patience remitting former sins; to manifest his justice at the present time, so that he himself is just, and makes just him who has faith in Jesus" (Rom 3,24-26). The Blood is not only the effective instrument of this whole work; we rightly speak of it as the basic sign and symbol of the total redemptive activity. The Blood in its shedding is the sacramental sign of the sacrament of the humanity of Christ.

Redemption: the Terms, Objective and Subjective

When we make the distinction between *objective* and *subjective* redemption, as all theologians do, we must first clarify the term redemption. Here we use the term in the widest sense: redemption includes the whole work of Christ's mediation here on earth. We are not using the term in the *narrow sense* of redemption by contrast to merit or satisfaction. Likewise when we speak here of objective redemption we mean much more than the redemptive work of Christ which ended with His death, even though theologians have used the term in such a sense, using the term subjective redemption for the "application of the objective redemption" after the passion and death. We prefer to include in the objective redemption all that Christ did throughout His blessed life on earth, all that He wrought in His passion and death, — this includes His satisfaction, sacrifice, merit, ending with His blessed death, — and all that He did in His glorious resurrection, all that He still does and will continue to do forever. The whole work of mediation through Christ is the objective redemption; it is Christ's whole work. The subjective redemption is its effects in ourselves: grace and glory in us. We retain the traditional distinction with a variation of its use for the sake of greater simplicity and clarity. The validity of the use of these terms in such a manner should be evident when we speak of the distribution of grace through Christ after the passion and death.

The Sacrament of the Blessed Humanity: Cause of Grace

It is the teaching of St. Thomas, and many theologians follow him, that all graces are given to man through the humanity

of Christ as *instrumental cause*. Not only is the blessed humanity in the sense of the resurrected and exalted humanity the supreme sacrament and instrument, but the *very* act of resurrection is the instrumental cause of grace and our final resurrection to glory in body and soul. Thomas bases his reasoning on the works of St. Paul. In the famous passage of Rom 4,25 he refers to Jesus, "who was delivered up for our sins, and rose again for our justification." Accordingly the resurrection is far more than exemplary cause or pattern of our final resurrection; it is also the efficient (instrumental) cause. Particularly in the last decade the most significant studies of the resurrection have traced the exegesis of this tremendous passage of St. Paul in both Eastern and Western Church to the time of St. Thomas, with the result that the Thomistic exegesis has received the strongest confirmation as a most ancient and venerable interpretation.²⁸

The doctrine of Thomas is strikingly affirmed in the preface for the Mass of Easter: "For He is the true Lamb that has taken away the sins of the world. Who by dying has destroyed our death, and by rising again has restored our life." Forceful, though less specific, are the words of the matutinal hymn of Ascension: *Peccat caro, regnat Deus Dei caro*.

No better term could be found to express the sacramental (instrumental) activity of the risen humanity than the *sacramentum conjunctum* (sacrament joined to divinity) which is the source of all graces given through the noble yet lesser instruments, the seven *sacramenta separata* (sacraments separated from divinity), and in fact of all graces and supernatural favors. Jesus Christ in His humanity is the sacrament of God. Says Semmelroth: "the NT shows us that the humanity of Christ is the sacramental epiphany of the Son of God. It is the visible form of the invisible God."²⁹ It follows that all graces given to men through the seven sacraments, or apart from them, are from the sacrament of the humanity of Christ.

The beautiful preface for Christmas sheds light on the relation of invisible grace to the visible humanity: "By the mystery of the Word made flesh the light of Your glory has shone anew upon the eyes of our mind: that while we acknowledge Him to be God seen by men, we may be drawn by Him to the love of things unseen."

Note also the following passage from the preface for Epiphany: "For when Your only-begotten Son showed Himself in the substance of our mortal nature, He restored us by the new light of His own immortality." The thought of St. Paul in the epistle reading for the second Mass of Christmas is also very impressive: "But when the goodness and kindness of God our Savior appeared, then not by reason of good works that we did ourselves, but according to his mercy, he saved us through the bath of regeneration and renewal by the Holy Spirit; whom he has abundantly poured out upon us through Jesus Christ our Savior, in order that, justified by his grace, we may be heirs in the hope of life everlasting" (Ti 3,4-7).

The Cause: Sacramental-Sacrificial

How shall we explain this bestowal of the invisible through the work of the God-Man? A purely *spiritual* engagement with Christ is totally foreign to the sacramental concept. There must be more than interior illumination and a movement of divine grace, for these are rather the result of the cause. A mere association through picture or image representing God and His Christ is not sufficient. Far more than the embodiment of a message whispered mysteriously to man, the sacramental encounter in Christ is truly a flesh-to-flesh tryst with God. "Christ is not merely the sound of a word, but the bodily presence of the personal God Himself, perfect and complete realization of the presence of God in the sacrament."³⁰

In His earthly life the disciples lived in His bodily presence, enjoying the supreme religious experience of the *sacramentum Dei*. They saw and touched the Logos-made-Man and in Him also the Father. "He who sees me sees also the Father" (Jn 14,9). They saw Him as those who were to bear witness to what they had seen and heard. They heard His words of life. They marvelled at His power. They joined Him in prayer. They received from Him the heavenly gifts and powers. They breathed the very air of His grandeur, His tenderness, His sadness, His love. With eagerness mixed with naive ignorance they awaited the fulfillment of His words of prophecy. Only gradually could they come to understand that He was sent to fulfill all prophecy and sacrifice in a visible sacrificial priesthood through which God was to be honored perfectly and men brought to union with God. In this they were to share. "And the Word was

made flesh, and dwelt among us. And we saw his glory — glory as of the only-begotten of the Father — full of grace and truth” (Jn 1,14).

The entire life directed to the worship and service of the Father was summed up — recapitulated, we might say — in the final priestly sacrifice, for sacrifice is the one supreme act of devotion, of submission to God. Thus in His visible sacramental-sacrificial priesthood Christ is our God present among us. How magnificently this is expressed by St. Paul: “The grace of God our Savior has appeared to all men, instructing us, in order that, rejecting ungodliness and worldly lusts, we may live temperately and justly and piously in this world; looking for the blessed hope and glorious coming of our great God and Savior, Jesus Christ, who gave himself for us that he might redeem us from all iniquity and cleanse for himself an acceptable people, pursuing good works” (Ti 2,11-14).

And what is the sign in this tremendous sacrament? the life-giving sign by which God is worshipped and man is saved? It is the *shedding of Blood*. In the sign of the Blood He offered Himself to the Father. Only such a sign is by the very nature of the case adequately sacrificial. It is utter, all-giving, the supreme token of devotion to God. God Himself could give nothing greater to man, nor receive from man anything greater in return than the life of His Son in the shedding of Blood. “Greater love than this no one has, that one lay down his life for his friends.” “God so loved the world that he gave his only-begotten Son, that those who believe in him may not perish, but may have life everlasting” (Jn 15,14; 3,16). All this is succinctly summed up in the pregnant words of Augustine: “*Non est enim aliud Dei mysterium nisi Christus, in quo oporteat vivificari mortuos in Adam.*”³¹

The Church is the Sacrament of Christ

In the historic period between resurrection-ascension and the final second coming, Christ is no longer present to man in direct bodily encounter. We no longer can see and hear Him, walk with Him, question Him as did the Apostles even to the very moment of His public ascension. But the mystery of Christ and the mystery of redemption is still among us, present under the sacramental sign. The invisible Christ is present with all His mysteries, none of them

lacking, in the sacramental-sacrificial Church. As His Mystical Body, she is the sacrament of Christ as He is the sacrament of God. "If Christ is the sacrament of God," says de Lubac, "the Church is for us the sacrament of Christ; she represents Him, in the full and ancient meaning of the term, she really makes him present. She not only carries on His work, but she is His very continuation, in a sense far more real than that in which it can be said that any human institution is its founder's continuation."³²

It would be a grave error theologically to look upon the Church as no more than a community of the redeemed and in some way predestined. According to Bossuet, she is "Christ spread abroad and communicated."³³ "Viewed from one angle," says Moehler, "the Church is in a vital representative manner Christ Himself appearing and working in all ages, whose conciliating and redeeming activity she repeats eternally and continues without interruption."³⁴ Striking are the words of Leo I: "*Passio Domini usque ad finem producitur mundi.*"³⁵

As essentially a redemptive community bearing the image and power of the cross in all her mysteries, the Church is so intimately identified with Christ that those who participate in her life vitally contact the passion and death and resurrection. "He who beholds the Church really beholds Christ," says Gregory of Nyssa.³⁶ Such is the ecclesial bond of fellowship and its sacred polarity that an ordained priesthood bears active grace-giving and offering power in the community marked by consecration in baptism and confirmation. These sacraments impart a truly priestly fellowship of worshippers, all of whom accept and receive the bounty of grace and uphold the hands of the ministers consecrated by the sacrament of holy order for the offering of sacrificial gifts to God. Word and sacrament are accepted from these ministers of Christ and in cooperation with them are returned to the Father in submission and sacrifice. As the God-man faced man with message and power from God, and with man and for man faced God in submission and acceptance, so too the ordained priest faces the people as representative of Christ, and God as representing the *familia Christi*, the people redeemed. In this way "the priest continues the mediation function of Christ and brings Christ into the visible community of the Church."³⁷

Heart and center of this active-passive relation in the Church is the mystical shedding of the Blood in the New and Eternal Covenant.³⁸ In a magnificent paper on the theology of the Lamb, Father Burkhard Neunheuser, O.S.B., suggests that the Jews were eating the paschal lamb at the very time Christ, the true Lamb of God, offered Himself on Calvary. He says, "basically all this occurred at the very hour that Christ actually and historically was sacrificed, dying on the cross as our Paschal Lamb. Since then we all, redeemed by the Blood of this Lamb, partake through faith in the riches which flowed to us from the cross. But the Lord desired that this faith should assume concrete form, and that we, though separated from that event in time and place, should still remain directly linked with it in its entirety. The commemoration of what had once taken place should continue, in order that through such a commemorative celebration the historical past should remain present to us in sacramental mystery. Christ's bloody sacrifice on Calvary remains the content of the Paschal celebration of the NT, which He established when he celebrated the last pasch of the OT. Thereafter in mystical commemorative offering the Lamb is sacrificed and eaten by Christians in the sacred banquet: in thanksgiving we proclaim the death of the Lord until He comes again (Cf 1 Cor 11,26)."³⁹

The concept of the Church as sacrament of Christ is drawn from her own conception of the Mystical Body, whose clearest statement with all its rich historical and theological background is in the encyclicals. The Fathers of the Church hold that she is the visible sign of invisible grace. Note for example the following statement of Tertullian: "Where the three are, that is Father, Son, and Holy Spirit, there is the Church, which is the Body of the three."⁴⁰ Irenaeus is exceedingly sharp in his criticism of the Gnostics, who repudiated the hierarchical Church and her traditional teaching: "Where the Church is, there is the Spirit of God, and where the Spirit of God is, there is the Church and all grace."⁴¹ According to Augustine our measure of participation in the Holy Spirit is our love for the Church: "*Quantum quisque amat ecclesiam, tantum habet spiritum sanctum.*"⁴²

Only less important than the encyclical on the Mystical Body for our doctrine is the little known encyclical of Leo XIII, *Satis*

Cognitum. Says the great Pontiff: "Because she (the Church) is the body of Christ she is living and energizing, for by the infusion of His power Christ guards and sustains her, just as the vine nourishes the branches united to it and makes them fruitful. And as in animals the vital principle is not visible but is evidenced and manifested by the movements and action of the members, so the principle of supernatural life in the Church is clearly revealed in that which is done by her." With characteristic insight the Pope sums up the doctrine on the Church's unity: "He commanded that this unity should be so closely knit and so perfect among His followers that it might, in some measure, reflect the union between Himself and His Father. 'Yet not for these only do I pray, but for those also who through their word are to believe in me, that all may be one, even as thou, Father, in me and I in thee'" (Jn 17,20-21).⁴³

The encyclical on the liturgy, *Mediator Dei*, points out the priestly efficacy of Christ in the Church: "The Divine Redeemer has so willed it that the priestly life begun with the supplication and sacrifice of His mortal Body should continue without intermission down the ages in His Mystical Body which is the Church." "The Church prolongs the priestly mission of Jesus Christ mainly by means of the sacred Liturgy." "He aids us likewise through His Church, where He is present indefectibly as the ages run their course; through the Church which He constituted 'the pillar of truth' (1 Tim 3,15) and dispenser of grace, and which, by His sacrifice on the cross, He founded, consecrated and confirmed forever" (*Mediator Dei*, nn. 2, 3, 18).

Contact and Presence in the Mysteries

The great papal document makes use of two very specific terms to show the work of Christ in the Church. The vital activity of Christ is explained by the very carefully chosen terms *contact* and *presence*. We cannot fail to note that the word *contact* is placed between the passages on redemption through Blood and the passage on the font of purification and salvation, the font being filled with the Blood shed on Calvary. "Wherefore, that the redemption and salvation of each person and of future generations unto the end of time may be effectively accomplished, and be acceptable

to God, it is necessary that men should individually come into vital *contact* with the sacrifice of the cross, so that the merits, which flow from it, should be imparted to them" (*Mediator Dei*, n. 77).

The insistence on *presence* calls attention to the intimacy of Christ's action in the Church (and her sacramental nature and efficacy): "Along with the Church, therefore, her divine Founder is present at every liturgical function: Christ is present at the august Sacrifice of the altar both in the person of His minister and above all under the Eucharistic species. He is present in the sacraments, infusing into them the power which makes them ready instruments of sanctification. He is present finally in the prayer of praise and petition we direct to God" (*Mediator Dei*, n. 20).

The encyclical on the Mystical Body is equally emphatic: "He (Christ) is the author of our faith. . . It is He who grants the light of faith to believers; it is He who from His divine riches imparts the supernatural gifts of knowledge, understanding, and wisdom to the pastors and teachers and above all to His Vicar on earth. . . Though unseen, He presides at the Church's Councils and guides them." "All these treasures of His divine goodness He is said to disburse to the members of His Mystical Body . . . because He selects, He determines, He distributes every single grace to every single person 'according to the measure of the giving of Christ'" (*Mystici Corporis*, nn. 53, 55).

Any attempt to explain the *contact* and *presence* as found in these important passages must turn to the study of the efficacy of the humanity of Christ as instrumental cause. Here we must deal not directly with merit or satisfaction in Christ, but with the efficacy of the acts of Christ. It is this concept of efficacy which St. Thomas introduced into theology to explain how the acts of Christ's resurrection could bring to mankind the glorification of body in the final resurrection, how it could share in the giving of grace to the soul.

We feel that we are in full accord with the Angelic Doctor's teaching if we hold that all the mysteries of Christ's life and death and resurrection are present in the sacramental life of the Church through their efficacy. The efficacy arises from the *vital contact*

which exists even now between the mysteries of Christ's life, death, resurrection and the sacramental acts of Christ in the soul. This is far more than the minimal doctrine that Christ's mysteries are present in the mere sense that the effects of His merits, satisfaction, sacrifice are the graces given to our souls.

St. Thomas states his doctrine very categorically: "The death of Christ was salutary for us not merely after the manner of merit but also after the manner of a kind of efficacy. For since the humanity of Christ was in some way the instrument of His divinity, as the Damascene says, all the *passions* and *actions* of the humanity of Christ were salutary for us, as indeed deriving from the power of divinity."⁴⁴ As to the gift of grace he is equally specific: "We say that in the justification of souls two things concur, namely, the remission of guilt and the newness of life through grace. Therefore as to the efficacy which is through the divine power, both the passion of Christ and the resurrection is the cause of justification as to both points."⁴⁵

It is quite evident that St. Thomas has in mind a causality which is now operative and therefore that he has in mind both contact and presence. This is evident from what he says of the resurrection of Christ and our resurrection: "The resurrection of Christ is the efficient cause of our resurrection through the divine power, to which it is proper to raise the dead to life. And indeed this divine power by its presence is in contact with all places and times. And such a contact of power is sufficient to explain this efficacy."⁴⁶

Objection to the doctrine is based on the contention that the past event can never occur again, that a past event cannot be a present efficient cause. At best the acts of Christ could be the meritorious cause of future graces, a point which no one has ever denied. But St. Thomas maintains that the divine power is not bound by space or time, and that God can use not only the glorified humanity of Christ as instrumental cause of grace but likewise all the mysteries of His life, death, and resurrection.⁴⁷ That the passion and death are exemplary cause of the remission of sin in us, and the resurrection the exemplary cause of the newness of life in grace and likewise of the resurrection of our bodies, no one has ever denied.

Sacramenta Separata

As Mystical Body and sacrament of Christ, the Church is the forum in which the seven sacraments "unfold their mysterious character and efficacy as encounter" with God. "In the Church some one acts as the divine representative and another accepts the action upon himself, so that the joint action is truly a redemptive encounter between man and Christ sacramentally visible."⁴⁸ As the Church is the sacramental hearth of man's tryst with God, the forum of our engagement with Christ, the Savior Himself is the pattern of all sacramentality. "In Him is the basic law of the divine economy of salvation according to which He comes forth from His spiritual invisibility into our presence, which is personal and therefore perceptible in aspect and form, so that we men — soul in body — can encounter Him personally. This Christ, basic and primary sacrament, comes into our own existence, bound by time and space, through the Church, as the sacrament of all mankind, and through the individual sacraments (the seven) as the sacraments of individual man."⁴⁹

The sacrament of God which is the Logos Incarnate, or the blessed humanity, is active in and through the *sacrament of mankind*, the Church or Mystical Body, encountering mankind as a whole or as a unit and the individual man in a mysterious seven-fold manner. In these acts the individual man not only encounters the Man Jesus but through Him enters into the life of the Trinity. God comes to us through the work of the redemption channelled in the sacraments, which are basically *Christological*.

Christ, now in His glory, uses the earthly, unglorified elements as *visible symbols* of His *presence and efficacy*. In this way the sacramentalization of the Church forms a bridge between our material world still so far from glory and its true center, the Christ of glory. "In the dimensions of our historical milieu the sacraments are a visible formation of the actual celestial salvific work of Christ, of the *Eschaton*. In them we encounter the invisible Christ in a specific corporeal guise. High point of this real *Christ-encounter* is the Eucharist."⁵⁰ All this is expressed in the tense and nervous line of Leo the Great: "*quod conspicuum erat in Christo, transivit in ecclesiae sacramenta.*"⁵¹

All that Christ has wrought as Head of the race of men has

been transmitted to the Church. "*Moritur Christus,*" says Augustine, "*ut fiat ecclesia . . . mortuo Christo.*"⁵² Passion and death, supreme sign of man's oblation and God's bounty, are now available to all men individually as the supreme attestation of man's submission in Christ to God through participation in the mystical shedding of Blood and in the mystery-presence of all the sacraments. Man's contact with Christ in glory must be through the instruments of adoration and grace used by Him as the sacrament of God. Now all true religion must have as focus and center the encounter between man and God in the Mystical Christ: infinite condescension on God's part, supreme adoration on the part of His creature. In both instances the sign-effect is the Blood of Christ, once shed in agony and pain, now mystically offered with the joy of exaltation, because Christ can die no more. And here we repeat: even the so-called non-sacramental graces given to men, cannot be given except through the sacrament which is the *blessed humanity*, and the sacrament which is His Church.

The Seven Sacraments Grouped in Order

Since the seven sacraments are separate and not "joined" instruments, they must be chosen with special concern for the worship of God and the needs of His creatures. They must be placed in the worshipful setting of the sacramentals of the Church and surrounded with every form of external beauty and dignity. In this setting we may study them from many angles and group them in various ways. They may be compared with the stages of natural life. Possibly we have *overstressed* this aspect and forced the analogy with our earthly experience. More useful is it to relate them to the great stages in religious life and worship as "consecration and permanent relationship with God, through baptism, confirmation, orders, and also matrimony and extreme unction: thus life is given sacramental condition and status and is disposed for grace." Within these same stages there is room for further differentiation. There is the "sacramental arrangement of the Lord in the individual sacraments which sanctify our actual daily life. The Eucharist above all sanctifies the entire life of man. And penance through frequent reception shields the Christian in the daily perils and hazards of his spiritual life."⁵³

The most profound and essential grouping, however, is around the mystery of Christ in His Church. Since they are all cultal-sacrificial, the sacraments must center in the mystery-presence which proclaims "the death of the Lord, until he comes" (1 Cor 11,26). The initiation of the early Christians into the divine mysteries points this out very clearly: "Formerly the initiation sacraments of baptism, confirmation and Eucharist were administered in the celebration of the paschal vigil. This is not the case today. But *ideally* these three still point to the Easter Vigil. In this sense even today the neophyte becomes a Christian in the celebration of the paschal commemoration. He partakes of the passing of the Lord, he is present through the Eucharistic celebration at the mystical "slaying" of the Lamb. He partakes of the Banquet which strengthens him so that he can break away from the Egypt of spiritual slavery of sin and death."⁵⁴

More specifically the sacraments relate to the mystery of Christ in so far as they qualify men for the divine cult, whose essential offering is the Christ of the Eucharist. The three sacraments which imprint an indelible mark enroll man in the cultal society which is the sacramental-sacrificial Church. Through *Baptism* one joins with all Christians in offering gifts and sacrifice to God and in sharing with them the favors received in return. By *confirmation* one becomes adult in his ecclesial citizenship, qualified to defend the faith in word and deed with a kind of official status in the family of Christ. He is closer to the ordained priest as witness to Christ and herald of the word of faith. *Order* makes one officially the minister, the potential leader and ruler, custodian of the spiritual treasures in the society of divine worship. Though all the sacraments link Christian with Christ and His death, the ordained priest alone is indispensably identified with Christ, Priest and Victim. *Penance* purges the soul in preparation for worship in spirit and truth. Striking at the remains of sin, the final anointing, *extreme unction*, completes the whole sacramental-cultal life on earth, leading the Christian from the earthly to the heavenly liturgy. Thus it forges the final link between the mystery of Christ in the sacramental Church and participation in the priesthood of glory. If penance re-opens the door to the Eucharistic liturgy, *extreme unction* opens the way to the celestial sacrifice. Many noted theologians compare it to baptism, which admits man to the

Church on earth, whereas this final anointing opens to him the glory of heaven. Finally, *matrimony* may be said to possess a quasi-character in the firm sacramental bond patterned on the union of Christ and His Church. Through this sacrament the Mystical Body is enlarged, enriched, sustained. Matrimony too is in the order of cult. Do we not often call this sacred union "a church in miniature?" It too stands in the shadow of the cross, is directed to the Eucharistic sacrifice and is nourished by the Eucharistic food. We hold that the offspring of Christian marriage is instrumentally turned to the paschal commemoration through this great sign and symbol of Christ's love for His bride, the Church.⁵⁵

With the Eucharist as center all the seven sacraments worship God. They are hymns of praise chanted by the sacramental Church in a unison of worship by the community redeemed in the divine Blood. In and through these sacred signs God gives His whole triune *fellowship* to man, and man in turn through the Church and in submission to Christ and incorporation in Him comes to the Father. All creation is embraced in this sacramental submission to the loving condescension of the God who gives Himself to us. Elements of earth and the idioms of human speech are consecrated by the Church in her adoration of the Father. In signs of His own choosing Christ gives Himself to the Church and the Church herself to Him. Almost inseparable, the sacramentals are entwined in this garland of sacred worship, for they derive their deep meaning from the sacraments themselves.

In these acts of religion by which we worship God Christ so acts as to sanctify creatures. Minister and recipient unite in giving glory to God as Christ takes them up into His own glorification of the Father. Thus alone are men sanctified. Only in so far as the sacraments draw man into the bloody passion and death do they raise man to the grace of resurrection in soul and body. The doctrine is clearly taught by St. Paul: "Do you not know that all we who have been baptized into Christ Jesus have been baptized into his death, in order that, just as Christ has risen from the dead through the glory of the Father, so we also may walk in newness of life. For if we have been united with him in the likeness of his death, we shall be so in the likeness of his resurrection also. For we know that our old self has been crucified with him, in order that the

body of sin may be destroyed, that we may no longer be slaves to sin; for he who is dead is acquitted of sin. But if we have died with Christ, we believe that we shall also live together with Christ; for we know that Christ, having risen from the dead, dies now no more, death shall no longer have dominion over him. For the death that he died, he died to sin once for all, but the life that he lives, he lives unto God. Thus do you consider yourselves also as dead to sin, but alive to God in Christ Jesus" (Rom 6,3-11).⁵⁶

According to many Pauline texts our union with *Christ's death* in the sacraments brings us fellowship with Christ in the divine life. This fellowship is the supernatural human fellowship of which the Trinity itself is the model. Hence the sacraments are not to be placed on the level of the *individual* supernatural life. They are far more than instruments of self-improvement, means of grace in the narrow sense. They are sovereign participation in the glorification of God from which one's own sanctification infallibly flows.⁵⁷

The sacraments are the visible word of faith, says Augustine.⁵⁸ They enunciate revealed truth. For both minister and recipient they are *sermo Christi*, a thought which suggests a devout administration and reception testifying to this faith in Christ. The sacraments will never fail to make the testimony effective and salvific for those who receive them worthily, for they effect what they proclaim.

All the sacraments bear the seal of Christ in His death, and in some way imprint the passion and death upon us.⁵⁹ They are pledges of grace written in His Blood. In some measure what is effected through the sacramental character in three sacraments is wrought by all. They are all signs of priestly worship by the generation of redeemed, and redemption and priestly worship is ever in the sign of the Blood.

The Christ of Glory

The Church looks forward to the second coming as she gazes upward in adoration of Christ in His glory. The Lamb of God, present in the Eucharist and lovingly adored as the Lamb who forgives all the world's sins, is also adored in his heavenly glory. On the Feast of Christ the King the Church cites the words from the Apocalypse in the Introit of the Mass: "The Lamb that was slain

is worthy to receive power and divinity and wisdom and strength and honor; to him be glory and empire forever and ever." Beautifully the preface of the same feast unites both the earthly and the heavenly activity of Christ as Priest and King: He is the "eternal High Priest and universal King"; and the Church begs the Father that the Son, "offering Himself on the altar of the Cross as a spotless Victim for peace, might complete the mysteries of human redemption, so that all creation might be made subject to His rule and He might deliver into the hands of Thine infinite Majesty a kingdom eternal and universal, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace." And in her solemn profession of faith, the credo of the Mass, the Church sings, "And of His kingdom there shall be no end." The angel announced to Mary: "And he shall be king over the house of Jacob forever; and of his kingdom there shall be no end" (Lk 1,32-33). This Priest-King we call the eternal High Priest. His is a celestial priesthood which is the final consummation of the mystery of Christ and the whole of redemption in the eternal glorification of the sacred humanity.

The Celestial Priesthood

Since priesthood is essentially connected with sacrifice, the priesthood of Christ is necessarily bound up with the sacrificial shedding of His Blood, either actually or mystically. The grand concept of Christ the Priest is found in the Epistle to Hebrews, which presents His sacrificial redemptive work in great depth in the light of OT liturgical concepts and parallels. The theme of Hebrews is the grandeur of the Son of God and His sacrificial activity which makes Christianity the surpassingly perfect religion. To reject it would be most foolhardy and hazardous.

The concept of Christ as founder of Christianity and center of all the ages should turn our attention from shadow-images, mere patterns of heavenly things. We should rather look forward with clear realization of the great "now" which is the essential image (*eikon*) of the heavenly. We should turn to Christ, incomparably more exalted than the angels. Crowned with majesty and honor and with all creation at His feet, He is given titles indicating His sovereign greatness and His salvific bond with man: He is Mediator, Son,

very God, High Priest. This latter is the most proper and lies at the very heart of the letter, which is totally priestly because it is sacrificial.

Liturgical background and parallel for the letter is the high priestly ministry of Expiation Day. This type can be fulfilled only by Christ, who alone possesses all the priestly characteristics: He is Mediator with a better sanctuary, a better covenant (i.e. a new covenant). He offers a better sacrifice. The priests of the former covenant offer weak and earthly sacrifices which needs must be constantly repeated. At best they could effect external and legal sanctification. The sacrifice of Christ, however, is efficacious, for it is in His own Blood, powerful, pneumatic, offered once and forever. Only this sacrifice could truly cleanse the conscience of sin and dead works and lead men to serve the living God. Through this Blood we have access to God.

The holy of holies which Christ entered was not the earthly sanctuary but a heavenly one of which the earthly tent was only an image. His Blood shed outside the gate, Christ ascended into the holies. This ascent to the heavens to sit at the right hand of the Father as minister of the sanctuary and tabernacle is the culmination of the whole sacerdotal theme of Hebrews. As priest of celestial things, Christ is not to be classed among earthly ministers who serve a mere pattern of the heavenly and purify and consecrate a type of the heavenly as did the Jewish high priest annually.

By His entry into heaven Christ opened a new and untraveled way, a living way, to the house of God. This we look upon as the Church militant and triumphant in which He exercises His priesthood. The tabernacle through which He passes to enter the sanctuary is His own body, for He passed from earthly and mortal status to immortal glory. Hence the glorified humanity is the interior sanctuary into which He enters sprinkled with the Blood of His cross. "Christ expiating sin on the cross and sacerdotally sprinkled with His own Blood de jure enters into eternal glory at the moment in which the veil of His mortality is broken."⁶⁰

If Christ at the right of the Father is to consummate and crown our faith after the passion, He must do more than hear our prayers — though He surely does all this — He must maintain a vital contact with the Church and be present in her. A contact truly

spiritual and celestial! This means completion of that priesthood begun with the incarnation and carried out in the weakness of the flesh and the “loud cry and tears” and “prayers and supplications” to the Father (Heb 5,7). Resurrection-ascension closes the earthly phase of priesthood with the heavenly acceptance and embrace of the Father. The supreme Priest who is in the order of Melchisedech is borne aloft to the eternal throne. The Blood shed outside the gate is now taken up to the eternal holy of holies. The Victor over sin and death finishes His victory by completing the redemptive work. Now He dispenses all grace, rules over His visible Church, accepts the pleas of the faithful and leads them to eternal bliss.

We ask: does this constitute the celestial priesthood? If so, wherein lies the sacrifice? There is no real death, no agony, no pain. Of course there is no pain and agony of sacrifice in the Eucharist, but there we do have the death and bloodshedding in sign. Is there such a mystical shedding in the heavenly priesthood? Father Teodorico⁶¹ answers the query in this manner: once we admit the sacrifice of Calvary, we cannot fail to find particularly in Hebrews evidence of a true celestial sacrifice in which Christ perpetuates the offering of Himself as Victim without actual shedding of Blood, for the sacrificial will and disposition with which He was immolated on the cross remain and make the sacrifice eternal. The Epistle clearly indicates the reality of the sacrifice as required by the very nature of priesthood. “For every high priest taken from among men is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sin” (Heb 5,1). The offering is specifically pointed out: “For every high priest is appointed to offer gifts and sacrifices; therefore it is necessary that this one also should have something to offer” (Heb 8,3).

If Christ is truly a priest in heaven, His offering may not be reduced to mere symbol. The parallel with the OT liturgy clarifies the point: the Jewish priest sacrifices the victim outside the tabernacle and the high priest carries the blood to the sanctuary for sacrificial sprinkling. Analogously Jesus entered heaven bearing in His glorious body the Blood shed on Calvary. With His own Blood — we note the sharp contrast to the Jewish sacrifices — He enters a heavenly holy of holies. “This Blood presented by Him, is offered continuously to the Father in order to expiate the sins of mankind

by applying to individual souls the fruits of redemption." "It is this presentation which gives a sacrificial character to the heavenly liturgy." More properly we refer to an eternal celestial oblation of a victim once immolated. We must bear in mind that this sacrifice is a continuation or permanence of the will by which Christ was immolated, through and in the permanence of the once immolated humanity. In this way Christ constantly offers the Blood of redemption to the Father.⁶²

Particularly significant in all this is the stress on the sacred wounds, which Christian piety has honored in all ages. Inspired writers and the Fathers make a special point of it. And yet nothing seems so futile and contradictory in a glorified body as the physical marks of His suffering, unless they are to serve as an eternal memorial of the shedding of Blood, a memorial in the very Victim of sacrifice. They must be more than a mere memory. They must be the eternal sign of the Blood once shed, and they must be accompanied by an interior reality eternally present in the Victim. Obviously their significance is more than "apologetic" evidence of the resurrection (Jn 20,27). Note the words of Saint Ambrose: "*Vulnera suscepta pro nobis coelo inferre maluit, abolere noluit, ut Deo Patri Nostrae pretia libertatis ostenderet.*"⁶³

"The presence of Christ's sacred humanity in heaven," says Father Leonard, "is in itself a perpetual pleading, our names are better written in His sacred wounds than the names of the twelve tribes on the gems of Aaron's pectoral, and his heart's desire for our salvation is before God always."⁶⁴ In all this we see the full meaning of the "New and Eternal Testament."

The Lamb That Was Slain

Of all the symbols of redemption the most appealing is that of the lamb. No other is so rich and deep and compendious in expressing the mystery of Christ and our salvation through Blood. Taken from the OT, manifesting the spiritual reality of the NT, it sums up with all simplicity the entire prophetic word of the mystery of salvation to final fulfillment. The lamb motif is an essential part of the *praedicatio Apostolica*, but the "full development and completion of this preaching came only with the synthesis presented by John the Seer of Patmos: the Lamb slain is exalted

to the throne of God. The Lamb receives divine honors, takes over the reign of the world and its historic destiny, invites the Church to His side as His Bride and the predestined to the wedding banquet, which as the 'Messianic Banquet' has now become the final fulfillment of that paschal meal of the first night in the *Heilsgeschichte* of Israel."⁶⁵

"Paul (Heb) is the first . . . who not only uses the comparison with the innocent, spotless, patient, defenceless victim, but by means of the typological connection with the paschal lamb characterizes the death of Christ and the Blood shed therein as expiatory, salvific, redemptive sacrificial oblation."⁶⁶ We repeat the suggestion that the lamb was eaten at the time and the true Lamb of God was immolated on Calvary. At any rate the idea of the Lamb as the Victim was current in the Christian community and John took it up and "expressed it in a tremendous synthesis. In the Apocalypse he speaks of the Lamb which was 'as slain' and which therefore bears the wounds of slaughter, of the Lamb whose Blood has flowed for the expiation of sin but which overcame death. Almighty, possessed of dominion, the Lamb holds the key to the future in the seal, sits in judgment, is the Victor, the King of kings, Lord of lords. . . . The Lamb . . . is an epitome of the work of redemption and the glorification, of death and resurrection, of the cross and glory of Jesus, the Christ."⁶⁷

How splendid are the prayers of the Church extolling the Lamb! The *Agnus Dei* of the Mass, the venerable and ancient words of the *Gloria: Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. . . . Qui sedes ad dexteram Patris, miserere nobis.* Practically all the litanies, those ancient and solemn forms of prayer, conclude with *Agnus Dei, qui tollis peccata mundi.* Most splendid of all perhaps are the words of the *Exultet* in which the paschal lamb of the Jews and their delivery from Egypt is referred to Christ, the true Lamb: "This is the paschal solemnity, in which that true Lamb is slain, by whose Blood the doorposts of the faithful are hallowed. This is the night in which you did first cause our forefathers, the children of Israel, when brought out of Egypt, to pass through the Red Sea, with dry feet. . . . This is the night which at this time throughout the world restores to grace and unites in sanctity those who believe in Christ, and are separated from the vices of the world and the darkness of sinners."

In all ages Christian art has dwelt lovingly on the figure of the Lamb. In the early Church it shone in heavenly glory. Old St. Peter's at Rome pictured the Lamb with the four living creatures on its outer facade. Immensely impressive is the Lamb of the triumphal arch of the Roman basilica of Cosmas and Damian, among the most noted of many in the great basilicas. "This Lamb," says Father Neunheuser, "is a genuine theophany veiled indeed, but under the veil comprehending in multiple symbolical content all the mysteries of Christ in one single triumphal vision."⁶⁸

This brief summary is sufficient to show that the symbol of the Lamb is intimately bound up with the sacrifice of deliverance from sin, with the priesthood of Christ the Victim, with the grace-giving sacraments and sacrifice by which God is adored in the liturgy of the Church. The Lamb is the great symbol of the devotion to Christ's redemptive Blood, the symbol of the three liturgies, the OT prophetic, the NT sacramental-sacrificial, and the celestial liturgy of the eternal priesthood.

The Celestial Priesthood is Forever

All theologians agree that the priesthood of Christ will continue until the day of judgment, and it is commonly taught that the celestial priesthood will never cease. It is obvious that all the *sacramenta separata*, including the Eucharist, will cease to exist with the Church militant on earth. The earthly sojourn over, the veils which shroud and reveal the mystery of Christ will be lifted, and man will no longer worship in grace but in glory. The assembly of pilgrims shall become the heavenly assembly and possess God forever. And Christ the Mediator, the eternal Priest, shall ever remain the bond of unity. No longer in mystery-presence inviting men to the second coming, He shall be forever their way, their truth, their life.

The bond of unity in the Christ of glory must be closer and more evident than the unity between Him and His followers on earth, for this is the fulfillment, the eternal completion. All the prayerful references to the Church triumphant, the new Jerusalem, the heavenly chorus, indicate the most complete union in and through Christ. Saint Augustine calls the blessed the "*tota redempta civitas, hoc est congruentia societas sanctorum.*"⁶⁹ And de Lubac adds this

simple comment: “(the) resurrection of the dead can be described by the word already used for the formation of the Church, *congregatio*.”⁷⁰ One cannot read the jubliant epistle for the Feast of All Saints, taken from Apocalypse, without carrying away the burning conviction that Christ is the center and bond of the most intimate union of all the blessed.

This perfect union of the heavenly *congregatio* surely rests on the common enjoyment of the vision of God and the full and eternal possession of all good, which includes the perfection of the human nature and person after the resurrection of the body. It likewise rests on its essential reference to Christ, the meritorious and exemplary cause of the celestial blessings. But we do not think this fully explains the unity of the blessed around Christ, the Lamb, in the new Jerusalem, the heavenly city, which is lighted by the glory of God: “and the Lamb is the lamp thereof” (Ap 21, 23).

We hold with some noted present day theologians that the *opus redemptionis* which takes place through the distribution of grace here on earth through the *sacramentum conjunctum*, which is the humanity of Christ, continues forever. In this way we explain the eternal mediation and priesthood of Christ. As Logos Incarnate He alone perfectly reveals the Father: to His disciples on earth through His word and faith, to mankind through the sacrament which is the Church, who alone possesses the word and the sacrament, and now in eternal glory through the beatific vision. As He now gives graces through the instrumentality of His blessed humanity and the separated sacraments, so too He continues forever in heaven.

We are cautioned that the blessed see God face to face without any objective medium. We are also reminded that even the humanity of Christ is not the first or primary object of the beatific vision. We shall slight neither of these warnings. But we hold that the blessed humanity of Christ is the efficient instrumental cause of exaltation of the blessed in body and soul. In this we find the consummation of the eternal primacy of Christ, the eternal priesthood. He remains forever the way, the truth, the life by which mankind returns to God. The blessed humanity is not an objective medium through which we see God but a subjective-dispositive one. Thus the work of Christ is indeed necessary, so that the blessed

do see God, but the vision is immediate, direct. This, I think, is the ultimate meaning of the purchase of fallen man: He is bought back through the Blood for the Father. We are delivered to the Father to be His eternal loving possession. (Cf 1 Cor 15,24-28).

Says Father Alfaro: "the act of the Father giving us His Son in love and in His Son also Himself continues forever. The Father reveals, communicates Himself eternally in the Son, in His Word, and in this supreme gesture of paternal love man finally encounters the divine paternity itself. Beatific vision is not only the vision of infinite Being, but also the immediate vision of divine love. In Christ is eternally realized the union between God and man. . . . In the undivided *now* of glorious eternity Christ remains the supreme revelation of God."⁷¹

We add that as to the object of beatific vision the primary object surely is the triune God. In relation to this primary object, in the sense of that which is seen, the humanity of Christ is the secondary object.

In the *sacramentum conjunction*, which is the blessed humanity, we have the final eternal sacrament, the efficacious and eternal sign of redemption, the infinite fruition of the Precious Blood. The *opus redemptionis* is completed not in the *sacramenta separata*, not even in the memorial of the passion and death, the Eucharist, but in the eternal sacrament of the incarnate Word. Magnificent is the dictum of the Fathers: *Quo semel assumpsit, nunquam dimisit*. To Him be glory forever.

Critical Summation

In the eternal design of God the whole created order flows from Him and returns to Him: the supreme manifestation and purpose of all creation is the divine glory. Men and angels were destined not only for God as demanded by created nature, but for supernatural bliss. Both were put to test, so that the divine gift would in some measure be the object of effort and merit. Many of the angels fell, and were condemned to bleak, unending punishment. For them no redemption! The human race in solidarity with its first parents, who disobeyed God, also fell. But it was not rejected by God: a Redeemer was sent to save man. God sent His Son, the Word Incarnate who was to save the fallen race through a new

and nobler solidarity: man was to be saved through the shedding and offering of His Blood, the divine-human Blood, the Blood of a God-man.

The OT prepared for His coming through rites of worship, external purification, rigid regulations of life and conduct, sacred signs which we call OT sacraments, and most of all through bloody sacrifices offered to the one true God. In all this God dealt with man according to man's nature: the signs of mercy paved the way for the sign of mercy. And signs and sign were steeped in blood. The OT covenant sealed in blood foreshadowed the New and Eternal Alliance signed and sealed with the Blood of the God-man. The OT paschal supper in which the lamb was sacrificed and eaten and whose blood sprinkled the doorposts had its parallel and fulfillment in the true Lamb sacrificed for our sins.

The sacred texts speak of the blood as signs of divine mercy and seal of alliance. Hebrews refers to the priesthood of Christ in the New Covenant and then adds: "Hence not even the first has been inaugurated without blood; for when every commandment of the Law had been read by Moses to all the people, he took the blood of calves and of the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, 'This is the blood of the covenant which God has commanded for you.' The tabernacle also and all the vessels of the ministry he sprinkled likewise with blood; and with blood almost everything is cleansed according to the Law, and without the shedding of blood there is no forgiveness" (Heb 9, 18-19).⁷²

Graphically the twelfth chapter of Exodus narrates the eating of the paschal lamb by the enslaved Israelites. Some of the blood was used to sprinkle the doorposts of the houses as a sign by which they were to be spared from the dreadful plague of death of the firstborn. This day of deliverance was to be kept in perpetual remembrance. The Church too keeps this remembrance: in her liturgy she recognizes Christ as the true Lamb in many passages, but in none so splendidly as in the vigil service for Easter: The Lord Jesus Christ has "paid for us to His eternal Father the debt of Adam, and by His merciful Blood cancelled the guilt incurred by original sin. For this is the paschal solemnity, in which that true Lamb is slain, by whose Blood the doorposts of the faithful are hallowed."

What was foreshadowed in the OT had its effect through faith in the One who was to come and who fulfilled with infinite abundance all the types of the ancient covenant. Christ came as representative of the triune God, facing man with truth and love, He the eternal truth who proceeds from the mind of the Father. As eternal and infinite bond between Father and Holy Spirit who proceeds from Father and Son, He is most fittingly sent to redeem mankind, bringing His spirit of love to sanctify man. As man He meets and faces God representing all mankind, for He is its Head, Prophet, Priest. He pleads with His Father for fallen man. The eternal bond between Father and Son is now the eternal bond between God and man. He anoints His human nature with the grace of union, fitting it for eternal mediation through sacrifice of infinite value. His redemptive work is climaxed in the New Alliance written and forever ratified in the Blood.

By this death Christ merited for Himself the exaltation to glory: eternal dominion over all creation was now His: He rules His Church as His Mystical Body. His blessed humanity is her sacrifice and the sacramental source of all graces. "Did not the Christ have to suffer these things before entering into his glory?" (Lk 24,26). Through this sacramental-sacrificial efficacy the work of redemption continues in the basic sacrament, the Church, which visibly embodies and confers the graces of Calvary. Through union with her sinful man can approach the Father. In the mystery of the Church where the Blood is mystically shed and offered and consumed, man is steeped in the passion and death by mystical identification with Christ entered into the very orbit of divine life. In sacrament-sacrifice the universal alliance is sealed and ratified with each individual man. And God calls to each by name. "This cup is the new covenant in my blood; do this as often as you drink it, in remembrance of me. For as often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until he comes" (1 Cor 11,25-26).

With this mystic sign as center all the sacred sacramental signs bring to men the graces of Calvary's sacrifice. These seven sacramental signs veil and communicate the mystery of the passion and death. In some mysterious way the passion and death are present in them all. "The supreme task in life is to give honor to

God," says Father Bernard Häring, "to direct our whole life to His glory. Apex and center of all glorification of God is the sacrifice of our High Priest, Jesus Christ, through which the Trinity is honored and all salvation is brought to us. In the holy sacraments we are directed to the Eucharistic sacrifice and thereby and therewith to the sacrifice of the cross of Christ to receive therefrom all sanctification and salvation."⁷³ Here again we stress the significance of the sacramental-sacrificial encounter with God: it always implies submission without reserve, which cannot be expressed more perfectly than through the shedding of Blood, the shedding "unto the last drop."

The graces of Christ involve participation in the passion and death and resurrection which comes through the sacred signs of redemption. These graces derive from the merits of the shedding, as do the sacred signs and the Church herself. All center in the supreme cult of the mystical shedding. Wherefore all are bound up with our devotion to the Precious Blood. These mysteries of the Church and sacraments as basic cultal consecration and as grace-giving reality are the direct object of the devotion. They include as cause and fulfillment the whole *opus redemptionis*, the mediation on earth through the shedding of Blood and its fulfillment in glory. The formal object, if we choose to use the term, is the glorification of the Trinity in the sign and signs of redemption. Hence the devotion to the Precious Blood is directly concerned with that which is most basic in man's essential devotion and submission to God.

Taken up thus far with the devotion as particular or special, our theological writers seem to have been too much concerned with the scholastic *expositio* after the manner of certain studies on the Sacred Heart. We have heard much of the parts of the sacred humanity, infinitely adorable because of the hypostatic union with the Logos. This part was singled out because it is the price of redemption. Discussions on the material object, partial and adequate, on the formal object, on the total terminative object, need not concern us here. They have served a most noble purpose in a study which can never be exhausted. Careful not to divide Christ, we have taken great pains to point out the particular character of the devotion, its varied aspects and applications, its historic and devotional phases, precisely because the adoration and love of our

blessed Redeemer and His *opus redemptionis* is too tremendous for one concept or one devotional form. Surely, if we honor the sacred cross, the spear, or instruments of the passion and death, the blood-stained relics, and the sacred wounds, we must honor the Blood which gives them all a meaning. Sacred Scripture, the words of the Fathers, the practice of the sacred liturgy, theological reasoning, the piety of the faithful, all proclaim the merit of this particular devotion.

And yet in the light of the most recent pronouncements of John XXIII, *Inde a Primis*, I feel that we have not set our sights high enough. The devotion should be placed on the high level of the essential cultal. For Blood is sign and symbol of the *totum opus redemptionis*, of the whole mystery of Christ as Mediator between God and man, of Christ, eternal High Priest on Calvary, in the *sacramentum humanitatis et sacramentum Christi*, in the eternal celestial priesthood which is the very consummation of the great theandric intervention in the created order. Blood then is the eternal sign and symbol of salvation, the effective sign of the total activity of Christ coming to us and of our approach through Him to God, the sign-center of our encounter with God, of His condescension to us and our turning to Him. The whole *Salvation-history* is in the sign of the Precious Blood.⁷⁴

Seen in this light, the devotion does not exclude but implies and demands the veneration of the sacred humanity and of that part of the sacred humanity which is the price of redemption. Nor does its essentially cultal character in any way rule out what might be called the private devotion in the sense of meditation and non-liturgical prayer (*Mediator Dei*, n.54). The public veneration of the passion, the adoration of the cross, the homage paid to sacred relics of the passion, all this is essentially part of the devotion to the Precious Blood.

More pointedly than ever before in the history of the study, we include in our devotion the adoration of the risen Christ, for the glory is fruit of the passion: passion and death were essentially pointed to the resurrection-ascension. Following Saint Thomas we hold that all the acts of Christ, including the act of the resurrection as well as the glorified humanity itself, are instrumental causes of our deliverance from sin and our justification. The resurrection

of Christ is both exemplar and effective instrument of man's justification through grace and of his final resurrection. But all this is merited by the passion and wrought within us through our immersion into the passion and death in the sacraments of the Church. Particularly is this true of the Eucharistic sacrifice-sacrament.

Consummation of the work of redemption is in the eternal mediation in which the *sacramentum conjunctum* unites all the blessed risen in glory to the Word in endless vision of God. This mediation by the celestial High Priest of the New and Eternal Testament is the eternal triumph of the Precious Blood, the eternal sign of redemption.

Blood of Christ, of the New and Eternal Testament, save us!

EDWIN G. KAISER, C.P.P.S.

1. The present practice of questioning children before the administration of confirmation dates back to the ancient *scrutinium*, the examination of those admitted to the sacraments of initiation.
2. Cn. 731, § 1.
3. Heinrich Schillebeeckx, "Sakramente als Organe der Gottbegegnung," in *Fragen der Theologie Heute*, hrsg. Johannes Feiner *et al.* (Einsiedeln: Benziger, 1957), p. 399.
4. *Ibid.*
5. Even the symbol of the lamb and the Jewish paschal offering of the lamb may not have been original to the Jews, but rather "borrowed" from earlier religious usage. "It is possible that the Mosaic rite of eating the paschal lamb in Egypt was derived from a rite previously in existence. J. N. Sepp relates, though unfortunately he fails to give any source for his statement, 'in Egypt Cneph Amun, the ram-headed god of Thebais, was offered a lamb in sacrifice every spring or at Easter. . . .' Possibly the cautious and restrained judgment of M. Buber comes closest to the truth in this matter. He holds that the sacrifice of the lamb on that paschal night 'imparted a new form and meaning to an ancient tribal feast (Sippenfest) of the Semitic herdsmen.'" Quoted by Burkhard Neunheuser, "Gedanken zu einer Theologie des Lammes, *Enkainia; gesammelte Arbeiten zum 800jährigen Weihegedächtnis der Abteikirche Maria Laach am 24 August 1956*, hrsg. von Hilarius Edmons (Düsseldorf: Patmos Verlag, 1956), p. 148.
6. DB 849, 851.
7. DB 799. The point requires some clarification; see Joseph De Aldama,

- De Sacramentis*, Vol. IV of *Sacrae Theologiae Summa* (4 vols.; Matriti: Biblioteca de Autores Cristianos, 1951-1953), p. 63.
8. Schillebeeckx, p. 400.
 9. Eugène Masure, *Bulletin des anciens élèves de Saint-Sulpice*, Nov. 15, 1931, p. 581, quoted by Henri de Lubac, S.J., *Catholicism, a Study of Dogma in Relation to the Corporate Destiny of Mankind*, trans. Lancelot C. Sheppard (New York: Longmans, 1950), p. 197.
 10. Schillebeeckx, p. 400.
 11. St. Ambrose, *Apologia Prophetæ David*, 12,58, PL 14,875.
 12. Sources used in this paper: Bernard Häring, *Das Gesetz Christi; Moraltheologie dargestellt für Priester und Laien* (5th ed.; Freiburg im Breisgau: E. Wewel, 1959); Schillebeeckx, pp. 379-401; Otto Semmelroth, *Die Kirche als Ursakrament* (Frankfurt: Knecht, 1953); and Michael Schmaus, *Katholische Dogmatik* (München: M. Hueber, 1952), IV/1.
 13. DB 1794. Cf. also Mt 24,29-31; Mk 13,24-27; Lk 21,25-28; Rom 8,18-22.
 14. Johannes Schildenberger, "Altes Testamentes," *Fragen der Theologie Heute*, p. 140.
 15. Lubac, p. 91. The entire chapter (pp. 83-106) on the interpretation of Scripture is very significant.
 16. St. Augustine, *De Civitate Dei*, 17, 6, PL 41, 537; *Corpus Christianorum, Series Latina*, 48, 567.
 17. Eric L. Mascall, *Words and Images* (New York: Ronald, 1957), pp. 65 and 92. We cite these lines from a profound Anglican philosopher to show how truly human is our teaching on the signs of salvation, on incarnation-redemption, visible Church and sacraments. The doctrine of a purely spiritual approach to God or of an invisible Church, far from being loftier and more worthy of God, is a perversion both of sound theology of incarnation-redemption and of sound philosophy of man and knowledge.
 18. *Ibid.*, pp. 119 and 109.
 19. A. M. Farrer, *The Glass of Vision* (London: Dacre Press, 1948), quoted in Mascall, pp. 109-110.
 20. The Word of the Father became visibly the Word representing all creation. Cf. J. M. Bover, *Teologia de San Pablo* (Matriti: Biblioteca de Autores Cristianos, 1946), p. 311.
 21. St. Augustine, *In Joannis Epistolam ad Parthos*, 1:1, PL 35,1979, quoted in B. M. Xiberta, *Enchiridion de Verbo Incarnato* (Matriti: 1957), p. 323-324.
 22. Lubac, p. 91.
 23. St. Augustine, *In Joannis Epistolam ad Parthos*, 2:10, PL 35,1994, quoted by Lubac, p. 71.
 24. Note also the "emptied himself" in Phil 2,5-8. Here we have the sharpest stress on the true humanity of Christ and His death on the cross.
 25. The words of St. Irenaeus are typical: "*Quando incarnatus est et homo factus longam hominum expositionem in se ipso recapitulavit*

in compendio nobis salutem praestans ut quod perdidderamus in Adam . . . hoc in Christo Jesu reciperemus." *Adversus haereses*, 3,18,1, PG 7,934. It is clear that the Fathers looked upon Christ as bearing all men within Himself from the beginning. Christ did not merely assume a body. In the mind of St. Hilary the incarnation was a *concorporatio*. "Whole and entire he will bear it then to Calvary, whole and entire he will raise it from the dead, whole and entire he will save it." Lubac, *op. cit.*, pp. 8-9.

26. Stanislas Lyonnet, S.J., "Conception Paulinienne de la rédemption," *Lumière et Vie* 7 (March, 1958), 43. Digested into English as: "Saint Paul and a Mystical Redemption," *Theology Digest* 8 (Spring, 1960), 85. Quoted from the digest.
27. *Ibid.*, p. 48; (English) p. 86. Quoted from the digest.
28. Edwin Kaiser, C.P.P.S., "The Theology of the Resurrection of Christ," *Proceedings of the 14th Annual Convention of the Catholic Theology Society of America* (Yonkers, N. Y.: St. Joseph's Seminary, 1960), pp. 40-44.
29. Semmelroth, p. 41.
30. *Ibid.* For the texts indicating the causality: Rom 5,9-10; 6,8-11.

St. Thomas teaches that the acts of Christ, His suffering, His dying, His resurrection and ascension, are instrumental causes of grace given to man through divine power. The problem is not so much how the acts can be instrumental causes as such, but how they can be instrumental causes of effects which are distant in space and time. How is this possible without some contact and presence? St. Thomas holds that there is a presence and contact through the divine power: *presentialiter attingit omnia loca et tempora; et talis contactus virtualis sufficit ad rationem huius efficientiae* (III, q. 56, a. 1 ad 1). As historic acts they are past, can never re-exist, but as the personal acts of the Logos they have an eternal actuality, an unending existence. They are the divine, eternal, actual acts of God. The death on the cross has a mystery content transcending all time. This mystery content as divine act exists now in the living Christ in a celestial way. It is ever directed to us. Such is the thought of Schillebeeckx, p. 391. For the doctrine of St. Thomas note III, q. 56, a. 1 ad 1 and ad 3; a. 2 ad 2; q. 57, a. 6 ad 1. For a thorough exposition of the whole doctrine see Polykarpus Wegenaer, O.S.B., *Heilsgegenwart* (Münster: Aschendorf, 1957).

How the acts of Christ still remain eternally in His humanity is fervently described in the following meditation of Karl Rahner. Addressing the Savior, he says, "Your childhood is past; but you are now eternally the One who has experienced that childhood, and only because you once were a child. Your tears are wiped away; but now you are uniquely the One who has wept and whose Heart can never forget why He wept. Your trials and sorrows are over; but the Man who was shaken to His depths is Eternal. Your earthly life and death are past; but the meaning and value they held is eternal

in You, and therefore is present among us. Present eternally here is the courage of Your life which triumphed over all obstacles, the love which formed and transformed this life. Eternally present is Your Heart, which gave unquestioning assent to the unfathomable designs of the Father. Present is Your obedience, fidelity, meekness, love for sinners . . . what You were, what You experienced and suffered is therefore present to us" (*Heilige Stunde und Passionsandacht*. Freiburg: Herder, 1949, pp. 15-16).

31. St. Augustine, *Epistola* 187, 34, *PL* 38,845, quoted in Schillebeeckx, p. 386.
32. Lubac, p. 29.
33. *Ibid.*, p. 17.
34. J. A. Moehler, *Symbolik* (Mainz: Kupferberg, 1864), p. 300.
35. Leo I, The Great, *Sermo* 70, *De Passione Domini* 19, *PL* 54, 383; quoted by J. O. Crichton, "The Resurrection in the Liturgy," *Furrow* 11 (April, 1960), 211.
36. Quoted by Lubac, p. 28.
37. Semmelroth, pp. 177-178.
38. The *Mediator Dei* expressly speaks of the "august sacrifice of the altar" as the "supreme instrument whereby the merits won by the divine Redeemer upon the cross are distributed to the faithful." It refers to the secret prayer of the Mass of the ninth Sunday after Pentecost: "as often as this commemorative sacrifice is offered, there is wrought the work of our redemption." The importance of the Blood offering and its relation to the devotion to the Precious Blood is quite evident throughout the entire encyclical. Obviously in dealing with the sacral cult the encyclical would constantly refer to the basic source of all true cult, the Blood of the Redeemer. (*Mediator Dei*, n. 79; English text followed in this paper is that of the Vatican Press used in the NCWC edition).
39. Neunheuser, p. 155.
40. Tertullian, *De Baptismo*, 6, *CSEL* 20,206, quoted in Semmelroth, p. 209.
41. St. Irenaeus, *Adversus haereses*, 3,38,1, *PG* 7,934, quoted in Semmelroth, p. 201.
42. St. Augustine, *In Joannis Evangelium*, 32:8, *PL* 35,1646, quoted by Schillebeeckx, p. 514.
43. *The Great Encyclical letters of Leo XIII* (New York: Benziger, 1903), 352-353, 359.
44. *Summa Theologicae* III, q. 48, a. 6.
45. *Ibid.*, q. 56, a. 2, ad 4.
46. *Ibid.*, q. 56, a. 1, ad 3.
47. Polykarpus Wegenaer, *Heilsgegenwart* (Munster: Aschendorf, 1957), pp. 42 ff.
48. Semmelroth p. 45.
49. *Ibid.*, p. 51.
50. Schillebeeckx, p. 386.

51. Leo I, the Great, *Sermo* 74, 2, *PL* 54,398, quoted by Schillebeeckx, p. 387.
52. St. Augustine, *In Joannis Evangelium*, 9:10, *PL* 35,1463, quoted by Schillebeeckx, p. 387.
53. Semmelroth, p. 54.
54. Neunheuser, p. 155.
55. Cf. J. B. Ebel, "The Christian Home a 'Little Church,'" *Orate Fratres* 21 (September 1947), 445-451.
56. Note also the Precious Blood texts: Jn 15,4-9; 2 Cor 5,14-15; Gal 2,19-21; Eph 1,9-10; 2,5-9; Phil 3,10-11; Col 3,1-4, 9-11.
57. Schmaus, pp. 31-32.
58. St. Augustine, *Contra Faustum*, 19,16. *PL* 42, 356; *In Joannis Evangelium*, 80,3, *PL* 35, 1840; quoted in Schmaus, p. 33.
59. "If Christ acts salvifically as efficient cause through the sacramental sign, it follows that the recipient is assimilated not merely to the *Logos*, the principal cause, but also to His *human nature*. Indeed he is assimilated to His human nature which has undergone death and been exalted, hence to the nature bearing the sign of *death and exaltation*." *Ibid.*, p. 35.
60. W. Leonard, "The Epistle to the Hebrews," *A Catholic Commentary on Holy Scripture* (London: Nelson, 1953), n. 940g. Cf. Iesu Solano, *De Verbo Incarnato*, Vol. III of *Sacrae Theologiae Summa* (4 vols.; Matriti: Biblioteca de Autores Cristianos, 1953), p. 302 (# 719).
61. Teodorico da Castel S. Pietro, "Il sacerdozio celesti di Cristo nella lettera agli Ebrei," *Gregorianum* 39 (1958), 330.
62. *Ibid.*, p. 333.
63. St. Ambrose, *In Lucam*, 24, 37ff, *PL* 15, 1940, quoted by Teodorico da Castel S. Pietro, p. 334.
64. Leonard, 939c.
65. Neunheuser, p. 152.
66. *Ibid.*, p. 140. Cf. 1 Cor 5,7.
67. *Ibid.*
68. *Ibid.*, p. 138
69. St. Augustine, *De Civitate Dei*, 10, 6, *PL* 41, 284, quoted in Lubac, p. 52.
70. *Ibid.*, p. 61
71. J. Alfaro, "Cristo glorioso, revelador del Padre," *Gregorianum* 39 (1958), 266.
72. The entire chapter of this Epistle of the Precious Blood and the Priesthood of Christ should be read.
73. Häring, p. 651.
74. M. Meinertz, *Theologie des Neuen Testaments* (Bonn: Hanstein, 1950), II, 242.



THREE ESSENTIAL DEVOTIONS: THE SACRED HEART THE PRECIOUS BLOOD THE HOLY NAME

At a time when the magisterium of the Church is leaving no stone unturned in its efforts to instill in her faithful an awareness of their "most pressing duty of living the liturgical life,"¹ that same magisterium is giving extraordinary approval and impetus to devotions that are not strictly liturgical. Two papal documents of the last decade will undoubtedly have as great an influence on Catholic devotions as *Mediator Dei* has had on Catholic liturgy. The first of these, *Haurietis Aquas*,² while specifically dealing with the Sacred Heart devotion, sets forth principles for a theology of devotion in general. The second, *Inde a Primis*,³ primarily concerned with promoting devotion to the Precious Blood, sets down the norm of harmonization among devotions.

The day is past when sincere Catholic theologians can view devotions as some sort of fringe pietism, which, if they are not out of the main stream of the Church's life, at least do not spring from it nor contribute to it. The theologian who ignores the manifestations of the Church's vitality in these devotions fabricates a theology more and more out of contact with its source. His theology, however exact in scientific method, will be outstanding only for its sterility. Such theology is no longer a *fides-quaerens-intellectum* (faith seeking understanding), for it has severed itself from the life-stream of living faith.

Haurietis Aquas gives several general norms for the study of any devotion to the particular parts of Christ's human nature. First, these devotions are to be firmly founded in the doctrine of the hypostatic union. For this reason any part of Christ's human nature must re-

ceive the divine cult of latria. Second, since it is the human nature as such that is united to the Person of the Son of God, there must be some special reason for singling out a particular part for our adoration. Because the human nature is a single whole, this reason cannot be found simply in a greater importance or excellence of one of the integral parts of that whole. For in these devotions, it is not the particular excellence of any part in relation to the human nature that is considered, but the excellence of the human nature in relation to the Divine Person. This excellence is shared in by every part of Christ's human nature precisely because it is a part of that nature assumed by the Word of God. For this reason it is rather in the symbolism of a particular part of the human nature that we are to look for the special reason for a devotion to that part. Finally, in the Christian the proper fruit of these devotions is a particular likeness to Christ viewed under the different aspects of these devotions.

The apostolic letter, *Inde a Primis*, emphasizes the necessity of harmony among devotions. Just as there must exist a sound harmony between Catholic doctrine and liturgical practice, so "it is also right that a similar harmony should flourish among those devotions considered fundamental and more sanctifying." There is no doubt that the Holy Father considers three devotions (Holy Name, Sacred Heart, and Precious Blood) as of this kind, because they hold a "primacy in esteem and practice over personal and secondary devotions." There exists among these three devotions an "indissoluble connection" that can be seen only from an understanding, to the extent that such is possible, of their natures.

It is our purpose, then, to examine the nature and connection of devotions to the Sacred Heart, Precious Blood, and Holy Name. The study naturally divides itself into two parts. In part one we treat the nature and interconnection of these devotions. In part two we examine the relation these three devotions have to the Church's liturgy, inner life, and catechesis. Because many superb studies on the Sacred Heart devotion were written in recent years, our treatment of this devotion will consist of merely mentioning the major conclusions of *Haurietis Aquas*.⁴

PART I

NATURE AND INTERCONNECTION

“The indissoluble connection unites the two devotions of the most Holy Name of Jesus and of his most Sacred Heart to that [devotion] which honors the Most Precious Blood,” John XXIII (*Inde a Primis*).

Sacred Heart Devotion

“To know Christ’s love which surpasses knowledge” (Eph 3,19)
 “The charity of God is poured forth in our hearts” (Rom 5,5)

Devotion is a kind of worship which consists of our acts of intellect and will. These acts are externalized in public and private cult. The foundation of a devotion is a divine mystery revealed to us and to which our devotional acts are a corresponding and obligatory response. At the basis of devotion to the Sacred Heart is the mystery of God’s eternal love for men in spite of sin. It is the mystery of love revealed in creation, incarnation, and redemption, and symbolically in the physical Heart of Jesus.⁵

Theologians have long discussed the reason for a special devotion to the Sacred Heart. Though the Heart is worthy of worship because of its being hypostatically united to the Son of God, and though this must always be the basic reason for any devotion to a part of Christ’s humanity, this is not reason in itself for a special devotion to the Sacred Heart. The heart as signifying the entire personality at its central point — as it frequently does in biblical writings — is likewise not the reason for this devotion.⁶ Neither is it any excellence of the heart as a part of human nature that constitutes the reason for a special devotion. This reason is rather the physiological connection between affections, particularly on the sensitive level, and the pulsations of the heart.⁷ This generally admitted fact is the basis of the heart’s natural symbolism of love.

Constantly *Haurietis Aquas* returns to the natural symbolism of the Heart of Jesus. By applying the general norms of cult to images, the encyclical justifies this devotion.⁸ “In a direct and natural manner” the Sacred Heart is the symbol of the sensible love of Jesus.⁹ But since “there is the highest possible harmony and agreement in the most holy soul of Jesus Christ,” the natural sym-

bolism of the Sacred Heart is extended to include His infused love and His divine love.¹⁰ “His Heart more than all the other members is the natural sign and symbol of His boundless love, . . . the chief index and symbol of the threefold love” of Jesus for the eternal Father and mankind.¹¹ It is also in the symbolism of the Sacred Heart that this devotion — as every devotion to Christ’s humanity — reaches to the Trinity as the principal and final term of worship. The Sacred Heart “is the symbol of that divine love which He shares with the Father and the Holy Spirit.”¹²

The physical Heart of Christ is the “concretization” of the formal object of devotion to the Sacred Heart. In other words, the Heart is the symbol of the formal object of Christ’s love; it is not distinct, as symbol, from the love it represents.¹³ Having determined the formal object, we are in a position to define. The theologian, however, is never more aware of the limitations of his science than when he strives to encompass in a definition a living reality in the Church, such as a devotion. Nevertheless, his work is not complete until he defines. He realizes, of course, that his definitions have the limitations of his whole science, which is a human handling of divine things. With this in mind, we offer the following definition: devotion to the Sacred Heart is *worship of the person of Christ under the aspect of His physical Heart symbolizing His threefold love (sensible, infused, divine) for His eternal Father and for all men.*

From the nature of a devotion flows its proper fruits. Devotion to the Sacred Heart, according to *Haurietis Aquas*, is the source of numberless benefits to the Christian. Some of these, however, are related to the devotion more directly than others. An increase of charity is so intimately related to this devotion that it must in some way be considered proper. The Christian has been the recipient of Christ’s love in a special way. It is incumbent on him to repay “divine love with love” through devotion to the Sacred Heart.¹⁴ The immediate and proper fruit of his devotion is a likeness in his soul of God’s love through Jesus as symbolized by the Sacred Heart.

The Heart’s symbolism enters into the very notion of this devotion, but this is not true of the manifestation of Christ’s love. Failure to keep in mind the distinction between love-symbolism and love-manifestation has at times obscured both the nature of devotion to the Sacred Heart and its distinctness from other devotions to Christ’s human nature. *Haurietis Aquas*, on the contrary, clearly dis-

tinguishes the symbolism of the Sacred Heart and the manifestations of Christ's love. Only after a detailed consideration of the symbolism of the Sacred Heart in part two of the encyclical, does the Holy Father in part three set forth the manifestations of Christ's love "in order that we may gather rich and salutary fruits."¹⁵ These are divided temporally according as He manifested His love during His mortal life, manifests it at the present time, and will continue to manifest it forever. The bloody sacrifice of the cross, by Christ's explicit will, is "the special proof of His intimate and infinite love."¹⁶ Among the singular manifestations of Christ's love for us that *Haurietis Aquas* mentions are His greatest gifts to man: the Eucharist, His Mother, a share in His priestly office, and above all the gift of the Holy Spirit.¹⁷ These gifts, we shall see, have special significance in our subsequent consideration of the relation of the Sacred Heart devotion to the Precious Blood and Holy Name devotions.

Precious Blood Devotion

"The death that He died, He died to sin" (Rom 6,10)

"With Christ I am nailed to the cross" (Gal 2,19)

Devotion to the Precious Blood is worship of the physical, human Blood hypostatically united to the Person of the Divine Word. This much seems clear and is generally agreed upon. The same consensus is not had in regard to the particular reason or formal object of devotion to the Precious Blood. As *Haurietis Aquas* indicates, it is in the symbolism that we are to look for the particular reason for devotion to the Precious Blood. Different views are proposed to explain the symbolism contained in this devotion. Since *Inde a Primis* does not explicitly tell us what is the formal object of devotion to the Precious Blood, objective theological investigation must assume its role of attempting an answer to this question.

The Catholic theologian knows that devotions approved by the Church have their foundations in divine revelation. It might seem an easy matter, then, to discover the reason for devotion to the Precious Blood — so frequent are the references to blood and the Blood of Christ in Sacred Scripture. Father Siegman, however, warns against so facile a solution: "In evaluating the force of the biblical statements about blood, we must also be aware of the dif-

ferences between our psychology and that of the Bible.”¹⁸ The hazards of citing scriptural texts in defense of dogmatic formulae are even greater when there is question of the biblical foundation of an approved devotion to a particular part of Christ’s human nature.¹⁹

If we would discover in Sacred Scripture the basis for devotion to the Precious Blood, a careful study of the blood-texts is only the beginning. This devotion is the result of a long Christian understanding of the mystery of redemption — the fruit of a living Christian piety. It is wholly unwarranted to affirm *a priori* that some specific symbolism of blood in the Bible is the basis of this devotion. Imperative is a careful study of the devotion itself in its development over the centuries and in its approbation by the Church. Only then will the scriptural foundations of the devotion be uncovered. The theologian’s work here is the same as that indicated by Pius XII in regard to devotion to the Sacred Heart. The heart as a symbol in Scripture is only remotely related to heart symbolism in the devotion. Yet *Haurietis Aquas* insists on “the solid [scriptural] foundations on which devotion to the Sacred Heart of Jesus rests,” and this even though “Scripture never makes express mention of special veneration paid to the physical heart of the incarnate Word as a symbol of His most ardent love.”²⁰

It is well known that “in Hebrew thought there is a very close relationship, almost identity, between blood and life.”²¹ This near-identity accounts also for the many different significations of blood in both the Old and New Testaments. Leaving aside for the moment the role of blood in sacrifice, what symbolism does blood in general have in biblical writings? In spite of the almost synonymous character of blood and life, or perhaps because of it, the instances in which blood is the symbol of life or of something intimately connected with life are rare.²² On the other hand, very numerous are the passages in which blood is the symbol of death: “What profit is there in my *blood*, from my descent into the pit?” (Ps 29,10).²³ Moreover, in the vast majority of cases the symbolism of blood includes the connotation of a violent death imposed as punishment or by an unjust aggressor.²⁴ So natural and so eloquent a symbol of death is blood, that we have here a symbolism truly universal among men. The blood-stained tunic of Joseph would deliver its tragic message to any parent today with the same finality that it did to Jacob.

Besides this general symbolism of blood, there is for the Hebrew people — indeed for all peoples — a blood symbolism in sacrifice. So prominent is the role of blood in sacrifice that the term itself now has sacrificial connotations. An understanding of this role will evidently depend on an accurate penetration of the meaning of sacrifice. A difficulty here is that, even though sacrifice has a central place in Israelite religion, still the meaning, end, and effect of sacrifice are often not so clear.²⁵ As a consequence, there is not agreement on the role of blood in sacrifice. A further difficulty arises from the relation of sacrifice to covenant, and the relation of blood to sacrifice and to covenant.

Sacrifice in its most fundamental motivation is the effort of man to come into contact with his God, or as St. Thomas states it, the ordination of the mind to God in recognition of His being our first beginning and final end.²⁶ Perhaps this understanding of sacrifice in its most basic root will be one of the principal fruits of contemporary studies of the meaning and purpose of Israelite sacrifices. Emphasis on particular aspects of sacrifice, such as adoration, expiation, thanksgiving, petition, has resulted at times in losing sight of the most fundamental notion of sacrifice — man's seeking union with God.

On the other hand, a view of sacrifice that considers only its most fundamental motivation of union will likewise readily become distorted. For, although the primary incentive of sacrifice is union with God, this union is not realized in sacrifice in the proper sense of the term, which is a cult ascendent in direction. God's transcendence, a concept pervading Hebrew worship, excludes the attainment of union with God in an ascendent cult. It is not, therefore, the worth of the victim offered nor even the disposition of the offerer that is primary in sacrifice. It is the divine acceptance.²⁷ Without this aspect of man's utter incapability of attaining union with God by his action, there can be no true understanding of sacrifice in its essence. The fundamental union motivation, however, does not make sacrifice a cult solely descendent in direction, a union action, a communion. This is precisely how some have erred in regard to the Eucharist, seeing in it a communion service and nothing more. Not to be abandoned, therefore, is the scholastic distinction between sacrifice properly considered (an action signifying man's total subjection to God because of His supreme dominion — *finis operis*,

ascendent in direction), and sacrifice integrally considered (which includes union with God, communion, *finis operantis*, descendent in direction).²⁸

In its proper sense, sacrifice implies subjection, surrender, renouncement, life offered. In a word, sacrifice means death — death to self — not because death in itself is in any way pleasing to God or has any value in uniting man to God, but because man realizes that the one thing that prohibits union with God is himself and his life to self, his self-will and attachment to his own goods. For the same reason, in every sacrifice there is the notion of a gift offered to God. To be sure, it is a gift of that which has been received from God; and precisely in recognition of this fact of indebtedness, it is returned to the Giver.²⁹ Moreover, since sacrifice is a gift to God, self-renouncement is implied; for he who gives deprives himself of that which he gives.³⁰ Quite naturally, then, holocaust is the most perfect form of sacrifice, for it most perfectly expresses total self-surrender to God.³¹ Man can do no more. He can only hope that his self-abnegation, separating himself from all that separates him from God, and his death to self will move God to unite man to Himself and share His divine life with him.

This hope of Old Testament sacrificial worship is realized in the covenant. Hence the central point the covenant has in all Hebrew worship. There is no sacrifice without its covenant connotations, nor is there covenant without its sacrificial foundations. Yet this does not make sacrifice covenant, nor covenant sacrifice. Covenant is descendent in direction; it is God's gift; it is communion; it is union; it is God with His people. Sacrifice is the Chosen Race's gift to God; covenant is God's gift to His people.³² The interior dispositions of the offerer are symbolized by the sacrifice, but the achievement of alliance with God in covenant is symbolized by the sacrificial meal.³³ "In the East a meal — especially one of the more solemn kind — is thought of as bringing about a closer fellowship between the partakers. At its highest point, it could denote the guest's being accepted into the family of the host and consequent endowment with his riches. It is not surprising, then, that the undying companionship with God or the Messiah, which was considered to be the chief delight of the promised New Age, was often depicted as a meal with Him. Hence a meal was an image frequently used to refer to the New Age of the Jewish hope."³⁴ We can readily un-

derstand the importance that the covenant-conscious Jews attached to the sacred meals in the sanctuary.³⁵

An analogy appears from the previous considerations. The interior dispositions of subjection, of self-surrender and of death to self are expressed exteriorly in sacrifice; just so is the interior covenant union between God and His people expressed exteriorly in the sacred banquet.³⁶ Moreover, there is an intimate connection between the elements of this analogy. The interior dispositions of death to self precede covenant union just as sacrifice precedes the sacrificial meal. Not that sacrificial dispositions are causative of covenant union. This union, we have seen, is the free gift of God. God has, however, conditioned His gift on man's submission to His will. In this sense the covenant is the fruit of man's sacrifice. This intrinsic connection between sacrifice and covenant explains the near identity of these two in blood symbolism. Still, we ask if evidence of our previous distinction between sacrifice and covenant can be found in scriptural symbolism.

At the outset it must be noted that in scriptural writings the symbolism of the blood of sacrifice cannot be separated from the offering and immolation of the victim. "Without the shedding of blood there is no forgiveness" (Heb 9,22). The "shedding" here includes both the immolation and the pouring of the blood on the altar.³⁷ This blood is properly sacrificial, for it signifies both a death to self and all that separates from God, and a gift of life to God.³⁸

This symbolism of blood poured on the altar seems to be the most natural and immediate explanation of the rite. The Hebrew, for whom shed blood is so intimately associated with death, witnessing this blood ceremony would above all be conscious of death — of the victim, but also of himself represented by the victim — to all that separates him from God. He has offered his life to God; he has died to self; he has subjected himself to his supreme Lord and Master. The blood poured out on the altar proclaims this self-offering more eloquently than words could ever do.³⁹

All the blood of the Old Testament sacrifices comes to the support of the Blood of the cross in proclaiming Christ's total, self-renouncing death. This Blood declares His death as the total surrender of His humanity to the will of the Father, having "learned obedience from the things that He suffered" (Heb 5,8). Christ's blood, to be sure, symbolizes a death that begins His return to the

Father; but death is only the first step of this return, namely, a dying to "sinful flesh" (Rom 8,3). The return will be complete only in the resurrection.⁴⁰

Blood, then, has an essential role in sacrifice; it also has an important role in the covenant rites. Moses' words, "This is the blood of the covenant" (Ex 24,8), and Christ's words, "This is my blood of the new covenant" (Mk 14,24), establish for all time a covenant-blood relationship in Judaeo-Christian cult. There is agreement among modern authors that "the blood of the covenant" signifies the union between Yahweh and His people. "Yahweh and His people became blood-relatives, participating in a common life."⁴¹ Is it possible, however, to determine more precisely the symbolism of this blood? Is this covenant-blood because it symbolizes the sacrifice intrinsically ordained to covenant union, or because it symbolizes that covenant union itself? It would certainly be permissible to speak of this blood as "the blood of the covenant" in either case. The question cannot, therefore, be answered simply from the term itself.

If "the blood of the covenant" immediately symbolizes the covenant union of God with His people, what further meaning is there in the sacrificial meal of Exodus 24,11? Significantly, the Yahwistic tradition describes the Sinai covenant ceremony not as one of blood sprinkling (as in the Elohist tradition) but as a sacred banquet. The latter rite is the much more frequent manner of concluding covenants among the Hebrews.⁴² The covenant symbol which spontaneously came to the mind of the first Christians was that of the messianic meal. "At the time of Jesus one of the most common symbols of the future kingdom of God was that of a banquet. Hence we can readily understand the reflections of an auditor of Jesus: 'Blessed is he who shall feast in the kingdom of God' (Lk 14,15). Frequently Jesus Himself, especially in the parables, uses the image of a banquet to designate the future kingdom of God."⁴³ The theme of the messianic banquet is clearly the basis of John's discourse on the Eucharist.⁴⁴

If, on the other hand, we understand "the blood of the covenant" as referring to the one aspect (man's part of obedience and subjection), then the sacrificial banquet refers to the other aspect (union with God) of the entire covenantal ceremony. The blood-sprink-

ling of the people is then a rite of purification. The purifying quality of blood is very familiar to the Hebrew mentality.⁴⁵ The entire blood ceremony, both the pouring on the altar and the sprinkling of the people, immediately follows and seems intimately connected with the avowal of the people to observe the ordinances of God, especially to keep themselves clean of pagan beliefs and practices. In this context, sprinkling the people with blood is the natural symbolic representation and confirmation of their purification. It is in this way that the author of the letter to the Hebrews seems to have understood the Sinaitic blood rite. After describing the different blood sprinklings, he concludes: "With blood almost everything is cleansed according to the Law" (Heb 9,22). The entire blood rite, so understood, has a symbolic unity. The blood poured on the altar and the blood sprinkled on the people has a direct symbolism which naturally follows the people's declaration of loyalty to God. The blood poured on the altar expresses sacrificial offering, subjection and obedience to God. The blood sprinkled on the people expresses the resulting, corresponding purification from sin of any kind.

A covenant must be ratified by both parties entering therein. The Sinaitic covenant is symbolically ratified by Moses, acting as the representative of the people, in the blood ceremony. It is truly "the blood of the covenant," for it is the people's ratification of the covenant; it is their "yes" to God's offer of union in the only way that is possible for them — by separating themselves from all that separates them from God. The covenant is ratified by Moses, acting as the representative of *God*, in the sacred banquet. It is truly a covenantal banquet, for it is God's ratification of the covenant by entering into union with His people.

Scriptural blood symbolism, we have seen, indicates the intrinsic nexus between sacrifice and covenant. Blood is intimately related to both sacrifice and covenant. It would, on the one hand, certainly not be faithful to the texts to exclude entirely covenant union from blood symbolism or sacrifice from banquet symbolism. The same fidelity to the texts, on the other hand, reveals a blood symbolism that is primarily and directly concerned with sacrificial death and purification, and a banquet symbolism that is primarily and directly concerned with covenant union. In determining the scriptural foundation of devotion to the Precious Blood, these two aspects of blood symbolism must be taken into account.

From the inclusion of John 19,34 in the liturgy of the feast, it would seem that devotion to the Precious Blood has here its principal scriptural bases: "One of the soldiers opened his side with a lance and immediately there came out blood and water." "The Blood is the means whereby the Spirit is given, poured out in the soul of the believer. Thus the Blood poured out in death releases life, inasmuch as it is the source of life for the redeemed. It is properly a symbol of Christ's redemptive death . . . The word, Blood, for John . . . can be said to be a symbol of the redeeming acts of Christ, or to single out the supreme act, His death."⁴⁶

To St. Paul, however, belongs the title of "promoter of the Precious Blood devotion." To understand Paul's references to Christ's Blood, it is indispensable to view them in his entire presentation of the doctrine of redemption. The indebtedness of the contemporary theologian to Father Lyonnet for his exploration of the Pauline doctrine of redemption cannot be exaggerated. "Redemption, according to the very meaning of the Latin term which is not to be abandoned, is at once liberation and purchase, deliverance and acquisition or . . . atonement, that is, etymologically at-one-ment, reconciliation, or better still, reunion of humanity to God."⁴⁷ This redemption is brought about by the death and resurrection of Christ as the one single cause of Christ's return to the Father, and ours in Him.⁴⁸

Still Paul predicates the two aspects of redemption — deliverance and acquisition, separation and union — to the death and resurrection respectively: "[Jesus] was delivered up for our sins and rose again for our justification" (Rom 4,25). St. Thomas (Summa III, 56, 2 ad 4) gives the correct understanding of this expression of Pauline thought on redemption. Death and resurrection are so predicated of redemption by reason of exemplary causality; however, by efficient causality both death and resurrection as one cause produce both these aspects of the one effect — redemption.⁴⁹ The death and life (negative and positive) aspects of Christ's redemptive work and our participation in them reappear frequently in Pauline thought. Galatians 4,5 speaks of Christ's redeeming "those who were under the Law" in order that they "might receive adoption of sons." In First Corinthians 1,30 Christ is referred to as our "sanctification" and our "redemption." Paul does not imply by this distinction that redemption and sanctification, freedom from the Law and adoptive

sonship are distinct realities. Rather these are distinct aspects of the one salvific reality — our return to the Father in Christ.

That the Blood of Christ is the cause of our redemption, inasmuch as the Blood is the symbol of Christ's redemptive death, is at times quite explicit in St. Paul. Romans 5,9-10 affirms: "We are justified by his blood . . . we were reconciled to God by the death of his son." In Colossians 1,20 "the *blood* of the cross" reconciles all things to God. Perhaps still more indicative of Paul's blood symbolism is Ephesians 1,7, where he attributes to Christ's Blood the negative aspect of redemption, the "remission of sins," which he frequently predicates of Christ's death. The Blood then stands for Christ's death inasmuch as His death is redemptive, for it is a death to, a severance from sin.

First Corinthians tells us in 6,20 that we have been "bought at a great price" from the servitude of the flesh, and in 7,23 that we "have been bought with a price" from the servitude of men. This price is the Blood of Christ — the Blood as redemption from sin — as is stated explicitly in First Peter 1,19, and also in the Pauline texts quoted above. Christ's Blood, therefore, is the price of redemption under the aspect of freedom from sin. That Christ shed "His Blood to redeem us from the captivity of sin"⁵⁰ is Pauline thought met on every side in Catholic tradition.

In the words of the institution of the Eucharist the phrase, "the new covenant in my blood" (1 Cor 11,25), is a clear reference to Exodus 24,8. This is sacrificial Blood, symbolic of sacrificial death — "you proclaim the death of the Lord" (1 Cor 11,26). Blood and Body, as separate, symbolize the separation of Body and Blood in sacrificial death on the cross. It is rightly called covenant-Blood, for that sacrifice is ordained to and (in that sense) causative of union with God. This Blood is the fulfillment of the sacrificial blood which in Exodus 24,8 is sprinkled on the altar and on the people. The rest of the pericope, 11,27-34, refers to the partaking of the Body and Blood. In this section the symbolism is that of a sacrificial banquet. Paul made explicit the union symbolism of the Eucharistic eating and drinking in 10,14-22. In the Eucharistic meal, Body and Blood, not as separate but as complementing each other, bear the symbolism of that which is necessary for a meal — food and drink.⁵¹ Without doubt, the distinct references to the Body and to the Blood recall the sacrificial nature of this meal and emphasize the reality of their

presence. But Body and Blood in the meal are understood together and symbolize the Body with its Blood, that is, the Man. Partaking of the Body and Blood is therefore symbolic of union with Christ — with His Person. Hence the sacrificial meal here, as in Exodus 24,11, is symbolic of union with God and, in the Eucharistic meal, actually causative of that union. The description of the Eucharistic fulfillment of the Sinaitic covenant, therefore, envisions a symbolism similar to that contained in the Sinaitic ceremony. The Blood is covenantal because it symbolizes a sacrifice that is intrinsically ordained to and causative of union. This covenantal union itself, however, is directly symbolized and caused by the sacrificial banquet.

Other New Testament writings present a blood symbolism perfectly consonant with that of St. Paul. The cleansing qualities of Christ's Blood (Heb 9,22; Ap 7,14;22,14) stress the remission-of-sin aspect of redemption. This is made explicit in First John 1,7: "The blood of Jesus Christ, his Son, cleanses us from all sin." In Petrine thought, steeped in servant-of-Yahweh theology, the "precious blood" is the price by which we are "redeemed from the vain manner of life" (1 Pt 1,18). Christ's Blood is the price of redemption from sin, not in the sense that redemption is this and nothing more, but in view of the fact that the Blood is joined to that aspect of redemption which is the effective liberation of man from sin, inherited and personal. Christ is the "lamb without blemish and without spot" (1 Pt 1,19), who dies for His people and whose Blood is a most expressive symbol of that death.

The blood symbolism we have found in the New Testament writings is perfectly consonant with that which we have seen in the Old Testament. Blood is sacrificial and it is covenantal; at times it is both. This is due not so much to the indefiniteness of the symbolism as to the intimate connection existing between sacrifice and covenant, between Christ's death and resurrection, between the negative and positive aspects of redemption. Still there is an awareness of these two distinct aspects of the one thing — man's return to God. Blood symbolism stresses the sacrificial self-renunciation which precedes covenant union, the death which precedes the resurrection, the separation from sin (albeit of a body mortal only by reason of man's sin) which precedes union with God.

The New Testament writers present us with a covenant which, like the former one, must be ratified by both God and man; and this

is done in Christ's death and resurrection.⁵² This covenant is ratified by Christ, acting as the Head of mankind, by "the shedding of His Blood to redeem us from the captivity of sin."⁵³ This covenant is ratified by God, accepting Christ's sacrifice and granting Him in the resurrection divine Sonship, i.e., the state of glory and manifestly divine life. The ratification of the new covenant by man in and through Christ dying on the cross, and by God in and through Christ rising from the dead, is sacramentally renewed in the Eucharist. As sacrifice expressing our death to sin in, with, and through Christ, the Eucharist is our personal ratification of the covenant. As sacramental banquet expressing our union with God in, with, and through Christ, the Eucharist is God's ratification of the covenant with each one of us personally.

There is not lacking, therefore, firm scriptural foundation for the scholastic distinctions in sacrifice considered essentially and integrally, and in justification considered negatively and positively. It is these distinctions which justify restricting blood symbolism to sacrificial self-renunciation and death. It would seem from this that the death or union interpretation of blood symbolism is primarily one of viewpoint.⁵⁴ If, on the one hand, we view sacrifice in its integral sense as union with God, thereby including the covenant notion, then certainly blood is symbolic of that union. If we view redemption simply as return to God, then again Christ's Blood is symbolic of that return. If, on the other hand, we view sacrifice in its strictly proper sense as the precondition of union, namely man's self-surrender, then blood is not symbolic of union but of that self-surrender. So also if we view redemption in one of its aspects, namely, freedom from the slavery of sin, then the Precious Blood is not symbolic of union but of Christ's death, the exemplary cause of freedom from sin.⁵⁵ In the New Testament writings, reference to the Blood of Christ can, without change of meaning, be interchanged with references to Christ's death. Since something becomes a symbol when it stands for something else, New Testament usage shows that from the first the Blood of Christ was viewed as a symbol of His redemptive death.

An investigation of the Precious Blood symbolism in the writings of the Fathers is beyond the scope of this paper. Relying on the labors of others, we are assured that the redemptive death symbolism of the Precious Blood is found on every side in patristic writ-

ings. Father Lefebvre sets forth as a general principle of interpretation the rule that patristic texts which refer to the Savior's Blood should be considered as designating His death.⁵⁶ Father Pollack points out the patristic "constant interchange of such expressions as 'He shed His Blood for us,' 'He died for us.'"⁵⁷ Nothing, it would seem, could more conclusively reveal the symbolism of the Precious Blood in patristic literature.

The historical development of the devotion to the Precious Blood manifests a piety centered in the cross, sufferings, and death of the Savior. This is confirmed by the origin, forms and ecclesiastical approval of this devotion. The origin of a separate devotion to the Precious Blood is intimately bound up with such devotions as that to the Five Wounds. These devotions sprang up in the Middle Ages as a fruit of a Christian piety that concentrated on Christ's suffering for us.⁵⁸ Emotional excesses bordering on sentimental piety were not wanting. The fundamental insight of this form of piety, however, was perfectly in harmony with scriptural and patristic teaching that Christ's suffering and death have an essential role in man's redemption. It was this insight which gave birth to the devotion to the Precious Blood and which the Church approves in this devotion.⁵⁹

If we would discover the nature of devotion to the Precious Blood, we cannot proceed solely in an *a priori* manner from dogmatic and scriptural postulates. More important is an examination of the particular forms of the devotion as developed by Christian piety and approved by the Church. Albertini's "Chaplet of the Precious Blood," formed around the seven blood-sheddings and the conjoined suffering and death, seeks to motivate the faithful to an avoidance of every form of sin. The "Seven Offerings" is a seven-fold prayer for every need in virtue of the merits of Christ's sacrificial death. The "Litany of the Precious Blood," recently approved by the Holy Father, masterfully combines the two aspects of the devotion contained in the "Chaplet" and in the "Seven Offerings." The first part recalls the blood-sheddings as causing our redemption; the second part sets forth the Precious Blood as meriting every grace needful for salvation. In these and many other approved forms of devotion to the Precious Blood we discover a devotion wholly centered in the sufferings and sacrificial death of Christ.⁶⁰

The primary and definitive source for determining the nature of devotion to the Precious Blood is the Church's own expression of the devotion. In establishing the liturgical feast and more recently in the *Inde a Primis*, the Church has made this *her* devotion and has given expression to her understanding of the devotion. Since the texts of the Mass and Office of the feast are available to all, we may content ourselves with a few general remarks. Throughout these liturgical texts we find reiterated the satisfactory and meritorious value of the Precious Blood. Since it is Christ's sacrificial death on the cross that possesses these properties, we must see the Precious Blood in the liturgy as the expressive symbol of that death.

References to the sacramental Blood are of two kinds: those which refer to the sacramental sacrifice and those which refer to the sacramental banquet. We are here confronted once again with the sacrifice and covenant symbolism. The Blood of sacramental sacrifice, on the one hand, refers to the sacrificial death on the cross, and this from the very nature of sacramental sacrifice. On the other hand, sacramental Blood of Communion, as we saw in First Corinthians, does not have a separate symbolism, because it is joined to the sacramental Body. The Body and Blood received in Communion are to be identified with Christ who has been sacrificed. The symbolism employed is that of a banquet, as expressed in the postcommunion: "Ad sacram, Domine, mensam admissi . . . sanguis ejus fiat nobis, quaesumus, fons aquae in vitam aeternam salientis." In the Church's devotion to the Precious Blood, therefore, Blood symbolism includes the natural sacrificial death on the cross and the sacramental-sacrificial death in the Mass.

The Church's devotion to the Precious Blood is learned also from her supreme pastors. The mind of Benedict XIV, who ordered the composition of the Mass and Office, is expressed in the liturgical texts. Pius IX and Pius XI also furthered the devotion; the former extended the feast to the universal Church, and the latter raised it to a double of the first class. In 1949, on the occasion of the centenary of the extension of the feast to the universal Church, Pius XII revealed his mind on the devotion in a letter to Father Herbert Kramer, Moderator General of the Society of the Precious Blood. Throughout the letter we discover a blood symbolism referring to Christ's death. The Pope urges men not to be so forgetful "of the favors that Our Savior showered upon us in pouring out

His Life and His Blood.” All are to “reflect that this price of our redemption was offered to the Eternal Father.” “Christ in the shedding of His Blood has consecrated human suffering.” The Holy Father closes the letter: “This, in a measure, is the lesson of the Precious Blood of Jesus Christ, which He shed not only from bodily wounds, but also in the Eucharistic Sacrifice. He offers It for us all daily as a satisfactory oblation.”⁶¹ All these statements contain a Blood symbolism of Christ’s sacrificial death on the cross and in the Mass, such as we discovered above in examining the liturgy of the feast.

Our present Holy Father has declared his mind on devotion to the Precious Blood on many occasions, but especially in the apostolic letter *Inde a Primis*. The entire letter is a consistent development of his definition of this devotion: devotion to the Precious Blood “honors the Most Precious Blood of the Incarnate Word ‘shed for many unto the forgiveness of sin.’” The Pope mentions some of the reasons for this devotion: that the faithful might obtain “the fruits of the redeeming Blood”; that they might acknowledge “the infinite value of the Blood,” a sacrifice that is “a sprinkling of blood which speaks better than Abel”; that they might receive abundant life through the Blood that, from the open wound, “flows in all the Sacraments of the Church.” In view of his statement that the devotion should be exercised “particularly at the time of its [the chalice of the Blood] elevation in the sacrifice of the Mass,” it is clear that the Holy Father considers this devotion to be intimately connected with the sacramental renewal of the sacrificial death on the cross. In Communion, however, he emphasizes that the Blood is “indissolubly united to the Body” and that we are nourished by “the Body and Blood of Christ.” Even so sketchy an outline of *Inde a Primis* enables us to discover in this letter a wonderful summary of the scriptural, patristic, and liturgical doctrine on the Blood as we have examined it in the previous pages.

Before concluding our investigation of blood symbolism, we must briefly examine the views of union and love. According to the union symbolism view, devotion to the Precious Blood looks to the Blood as the symbol of man’s union with God in and through Christ and the consequent union with our fellowmen. This view is founded in the interpretation usually given by contemporary scriptural writers to the Sinaitic blood-sprinkling rite. The union symbolism of cov-

enant blood would seem to be beyond doubt, even though we do not think this precludes further determinations of that symbolism.⁶² Whether this be granted or not as far as the scriptural meaning is concerned, a further determination would seem necessary in the devotion. This may be achieved in several ways. First, a general symbolism in Scripture may be made more specific in the devotion. Furthermore, Scripture may present several symbolisms of the same thing, whereas the devotion attaches itself to one of these. Finally, that which is implicit in a scriptural symbolism may be made explicit in a devotional symbolism. In all these ways, however, the scriptural foundation of the devotion remains, as we have seen in *Haurietis Aquas*.⁶³

A particular devotion is by its very nature restricted and partial.⁶⁴ Its purpose is to attain a more vital and intensive religious experience through concentration, or as *Inde a Primis* states it, to "better actuate the economy of universal salvation." Certain devotions concentrate on more fundamental aspects of the Christian mystery than do others.⁶⁵ A clear understanding of the proper motives of such devotions is all the more important, lest an essential part of the Christian message be overlooked. A particular devotion serves its sanctifying role by giving the greatest possible weight to a particular aspect of a theological truth. It is this reason which justifies "singling out one particular member of the humanity of Christ for special homage."⁶⁶ There must, therefore, be a very definite motive for particular devotions. Otherwise there would be no reason for several devotions in Christianity — a devotion to Christ would be sufficient.

That there is need of particular devotions, however, is beyond doubt both from the Church's approval and from the abundant richness of the mysteries in which devotions are founded. Our human intellect is too limited to keep simultaneously in mind the whole with its many aspects. Successive ages have developed different aspects of the Christian mystery through various particular devotions, in order to promote a better living of the whole mystery according to their needs.⁶⁷

The needs of the faithful are not sufficiently determined by describing them as union with God or with Christ. To be sure, this is the one fundamental need of every Christian at all times. The whole content of the mysteries of the Christian faith is surely to

demonstrate and achieve union between God and man. Christ became man and redeemed man in order to effect the perfect return to God which is the end of all creation. Precisely because union with God is the ultimate end of everything, it is such also for every devotion. For the same reason, it cannot be the special reason for devotion to the Precious Blood. If union with God were the particular motive of this devotion, devotions to the Holy Name and to the Sacred Heart could add nothing to the Christian life. These latter devotions, which *Inde a Primis* declares are fundamental, could then only be particular forms of devotion to the Precious Blood.

The same all-inclusive character that is found in devotion to the Precious Blood, when it is viewed in the light of union symbolism, is discernible also in a consideration of redemption. Man's redemption is realized in Christ's return to the Father. In His passion, death, resurrection, and ascension, as the one supremely salvific mystery, Jesus returns to the Father. There are, however, distinct aspects of this return: there is death and there is resurrected life; there is separation from sinful humanity and there is intimate union with the Father. It is important that we always keep these different aspects together or we shall fail to grasp the true "nature" of redemption. It is equally important, however, that these distinct aspects not be lost sight of. God separated the two aspects of the one salvific mystery by three days. Nor was this a pointless delaying of Christ's glorification. It must be crystal clear for all ages to come that Christ had to perform that act of total and definitive renunciation which was His passion and death before attaining his glory.⁶⁸

As in accomplishing our objective redemption, so also in effecting our subjective redemption, Christ has made distinct these two aspects of our return in and with Him to the Father. He has given us a sacrament whose primary purpose is to cleanse from original sin and another sacrament to infuse the Spirit of Christ that we might live the life of Christ. There is a sacrament given to cleanse the soul of personal sin and another sacrament to give Food to the soul. Every sacrament both remits sin and causes grace; but baptism and penance emphasize the former, whereas confirmation and Eucharist place primacy on the latter.

The Church's liturgy, renewing constantly Christ's salvific mystery, concentrates now on one aspect and now on another aspect of that mystery. The Christmas cycle is introductory, preparing the

Victim, Head and Body. The Paschal cycle (the actual liturgical saving mystery) — Lent, Easter, Pentecost — comprises dying-rising with Christ and receiving the Spirit of Christ. *Mediator Dei*, although it very explicitly reminds us that liturgy is not the whole of Catholic piety, nevertheless insists that the liturgy is the exemplar and norm by which all forms of devotion are to be measured.⁶⁹

A devotion to the Precious Blood founded in an all-inclusive union symbolism does not seem in harmony with the liturgy's presentation of the different aspects of union with God in Christ. Moreover, just as the liturgy springs from the law of believing, so also should devotions. But an all-inclusive devotion to the Precious Blood founded in union symbolism, without denying it, to be sure, nevertheless fails to set forth sufficiently the death and life, the remission of sin and sanctification, the negative and positive aspects of redemption, justification, and union with God.

Another view of devotion to the Precious Blood sees the Blood as the symbol of sacrificial or religious love. "Nothing symbolizes this love more perfectly than blood poured out to the last drop in a heroic death obediently endured to reconcile the whole human race to God."⁷⁰ It would seem that the teaching of *Haurietis Aquas* on devotion to the Sacred Heart demands a careful re-examination of any love symbolism in other devotions. Pius XII repeatedly affirms the heart's symbolism of love: "The Heart of the Incarnate Word is rightly considered the chief index and symbol of the three-fold love of the Divine Redeemer."⁷¹ If the Blood and the Sacred Heart have the same symbolism, why should there be separate devotions? Should not the Precious Blood cede to the Sacred Heart, which is the "chief index and symbol" of the Savior's love.

"Formally both heart and blood," Father Lefebvre acknowledges, "symbolize love."⁷² This he believes, however, is realized in the two devotions in different ways. Whereas the Sacred Heart devotion "honors the Word Incarnate under the formality of love," the Precious Blood devotion honors the Word Incarnate under the formality of "religious love par excellence . . . which extends to even total sacrifice of self."⁷³ But is this not saying that the two devotions are essentially the same? Devotion to the Precious Blood would then be merely a more perfect form of devotion to the Sacred Heart.

Moreover, to exclude from the symbolism of the Sacred Heart this total sacrificial love, is to rob that devotion of its principal excellence. The Holy Father evidently intends to include this most excellent form of love in the devotion, as is clear from the frequent references to the wounded Heart. This devotion, he states, "is a most excellent act of religion in as much as it demands the full and absolute determination of surrendering and consecrating oneself to the love of the Divine Redeemer whose wounded Heart is the living sign and symbol of that love."⁷⁴

That there is an intimate connection between the Precious Blood and Christ's love which impelled Him to shed that Blood is certainly the testimony of Scripture and Tradition. The entire New Testament is a resounding "Greater love than this no one has, that one lay down his life for his friends" (Jn 15,13). The Fathers with one voice proclaim the bloody death on the cross as the greatest manifestation of Christ's love.⁷⁵ Pius XII, as we have seen, repeats this clear teaching of revelation. It is one thing, however, to say that the Precious Blood is the clearest manifestation and proof of Christ's love; it is quite another to say that the Precious Blood is the symbol of Christ's love.

Our final reason for rejecting the sacrificial or religious love symbolism of the Precious Blood is also drawn from *Haurietis Aquas*. Whereas the Sacred Heart, "more than all the other members of His body, is the natural sign and symbol of His boundless love,"⁷⁶ the Precious Blood is not a natural symbol of love. The physiological connection between the heart and sensible love offers the foundation for the heart's being the natural symbol of love. So apparent is this to all, that the word "heart" will always evoke the thought of love. We find nothing similar to this in regard to blood. Blood — most frequently referring to shed blood and exclusively so in our study — is rather the natural symbol of death. The very word "blood" at once evokes a certain feeling of fear and dread. Far from inciting the warm and agreeable thought of love, the very mention of blood conjures up the cold and fearsome thought of death. Yet the heart can warm the blood, and so too love can warm the thought of death. For it was love that "moved Him to the shedding of His Blood to redeem us."⁷⁷

Finally, it seems clear that the reason for a particular devotion — especially if it is one of "those devotions considered funda-

mental and more sanctifying" (*Inde a Primis*) — though profound in its implications, must be something readily grasped by all. The reason or formal object of a devotion must, therefore, in some way relate itself to ordinary experience. What is there more common to everyone's experience than the relation of blood-that-has-been-shed to death? As where there is smoke there is fire, so by common association where there is a large quantity of spilt blood there is a death. A devotion, therefore, which has as its object Christ's blood-shed-onto-the-last-drop cannot but center one's attention on Christ's death for us.

Only the necessity of knowing the formal object in order to understand a devotion justifies the very lengthy investigation we have made of blood symbolism. Even though in some instances (e.g., from certain scriptural texts and devotional practices) the exact blood symbolism is debatable, still we believe the combined scriptural, patristic, magisterial, liturgical, and devotional testimony investigated, has shown us the formal object of the devotion. A particular devotion to the Precious Blood of Christ has for its reason or formal object that Blood as *the natural symbol of Christ's sacrificial death*. In a direct and natural manner, the Precious Blood symbolizes the physical death on the cross.⁷⁸ But the symbolism also immediately includes the inner dispositions of total self-renunciation and self-offering,⁷⁹ complete subjection to the will of the Father,⁸⁰ absolute abandonment to God.⁸¹ By contrariety, almost as immediately is the Precious Blood the symbol of death to sin as the only thing opposed to subjection to God.⁸²

The symbolism of the Precious Blood goes beyond the cross and even beyond the human nature of Christ to the Person of the Word. The Second Person's emptying of Himself in becoming man reaches its climax in the bloody death.⁸³ Surrendering the glory belonging to His divine nature is also symbolized by the Precious Blood. Christ's perfect act of self-renunciation in His human nature is the external manifestation of the Word's enduring self-renunciation in becoming man. There is, of course, a great difference between these two acts. The first is a temporal act resulting in the real termination of Christ's human nature in death. The second is an eternal act that is one with the divine nature, resulting not in the termination of the divine nature but in the concealing of the divine nature and glory in human form and death. Yet the Person

who shed His Blood on the cross is the same Person who performs both acts of self-renunciation. That Blood, therefore, symbolized directly the Son of God's self-renunciation in His human nature by dying out of obedience, and indirectly the self-renunciation in His divine nature by becoming man.

A full understanding of the symbolism we have been considering supposes a correct understanding of death as it is symbolized in the devotion. Two points come under consideration here: (1) death as a concrete notion; (2) death as a transformation rather than a termination.

In both the Old and the New Testaments, life and death are concrete, existential notions inseparably joined with activity. One is said to live according to his mode of acting. Thus he is alive to sin who performs sinful activity. Such a one is dead to God, because he does not act in relation to God. On the other hand, one is alive to God, if God is the object of his activity. He is, then, dead to sin, because he does not act sinfully.⁸⁴

This concrete manner of expression is by no means restricted to the Bible. St. Thomas has an article in the *Summa* on whether life is an operation:

To live is nothing else than to exist in this or that nature; and life signifies this, though in the abstract . . . Hence living is not an accidental but an essential predicate. Sometimes however life is used less properly for the operations from which its name is taken.⁸⁵

This distinction serves him well in his moral theology, where life will be defined according to a man's activity: "The life of every man would seem to be that wherein he delights most and on which he is most intent."⁸⁶ Hence the life of one who places his "end in pleasures of the body . . . as the philosopher says, is the life of a beast."⁸⁷ This notion of life with its contrary "death" is still a common mode of expression in our everyday language. Thus one who is completely self-centered so that his activity always centers around self is said to be living completely to self; whereas one who is forgetful of self and whose activity is usually directed towards others is dead to self and gives his life to others.

In the devotion to the Precious Blood these concrete notions of life and death are essential for the symbolism. The Precious Blood

is, in the first instance, the symbol of Christ's death in the proper sense of physical death. Still the symbolism, as we have seen, does not stop there. In all further symbolism, death must be understood in the improper, concrete, existential sense. Only then do we see that blood signifies the death contained in any self-renunciation or self-subjection.

No less important for an understanding of devotion to the Precious Blood is the transformed character of death in this devotion. By His death Christ changed the meaning of death. Christ did not abolish death. He did much better. He made death a source of purification and life.⁸⁸ Christ's death was not a term, the end of it all. The only death of that nature recognized by St. Paul is the death to God in sin. This is death in the absolute sense, for it is eternal. Christ's death is rather a transformation from one condition to a higher condition. His death is a transition from a human existence to a superior, spiritualized existence. Christ's renunciation of self, symbolized by the Precious Blood, has nothing in common with Sartre's efforts "to divest himself of all subjective feelings in order to sink into the abyss of silence and nothingness."⁸⁹

The Precious Blood symbolizes a death which implies a resurrection, because this is a death that springs from love. Love of another by its very nature involves a certain self-renunciation and a sharing in another's life. To the extent that one abandons self as the sole object of love, he dies to self. By loving another, he lives to that other. So Christ's total self-renouncing death, motivated by the love of the Father, implies a resurrection to a higher life, to a sharing in the glory of the Father.

There are, therefore, two aspects of devotion to the Precious Blood. These are most succinctly stated in the Preface of the Cross: *Qui in ligno vincebat, in ligno quoque vinceretur*. The same distinct aspects of the devotion are implied in the two seasons when our attention is centered on the Blood of Christ. Lent, especially Good Friday, is necessarily mournful because it concentrates wholly on the passion and death; the month of July, particularly the feast of the Precious Blood, is joyful in the awareness of Christ's victory through His Blood. Finally, the newly approved litany likewise first recalls the sorrowful Blood sheddings, and then turns to proclaim the manifold fruits of that Blood. Devotion to the Precious Blood is not, therefore, saturnine and morose. Yet the devotion is realis-

tic. It does not flee the difficulty and tragic, but it sees beyond these to the glorious outcome. We are now able to make explicit what is only implicit in our previous statement of the special reason for the devotion to the Precious Blood. The formal object in this devotion is Christ's redemptive death which, in its completeness, implies and demands resurrection. We, therefore, define devotion to the Precious Blood as *worship of the Person of Christ under the aspect of His Blood symbolizing His sacrificial death out of complete self-renunciation, subjection, and obedience — naturally on the Cross, sacramentally in the Mass, intercessorally in Heaven.*⁹⁰

Now that we have determined the special nature of this devotion, it will not be difficult to enumerate its proper fruits. The devotee of the Precious Blood will imitate Christ in His total self-renouncing death.

If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. For he who would save his life will lose it; but he who loses his life for my sake will find it (Mt 16,24).

The proper fruit of the devotion to the Precious Blood is self-renunciation that we may rise to a more perfect life.

So essential is a certain death to self that it is impossible to be a Christian without it. Faith, which is the beginning of the Christian life, of its nature demands a certain self-renunciation. The human mind is made to know truth by evidence. Even with the motives of credibility, faith is an assent without evidence, a subjecting of my mind to another's mind. Credibility gives me the reasonableness of that act. Only the will moving the intellect, putting the intellect to death, as it were, can effect the act of faith. Every act of faith, as the eminent theologian Father Deman, O.P., noted, "implies a certain flight into the dark."⁹¹ This subjection of the mind is the fundamental self-renunciation of the Christian life. It is a fruit of the devotion to the Precious Blood.

The essential character of self-renunciation in the Christian is likewise brought out by the initiating sacrament. All are familiar with St. Paul's divinely inspired explanation of Baptism.

Do you not know that all we who have been baptized into Christ Jesus have been baptized into his death? . . . Thus do you consider yourselves also as dead to sin, but alive to God in Jesus Christ (Rom 6,3.11).

Thus devotion to the Precious Blood has no meaning apart from this essential fruit of the devotion — death to sin. A lifetime of dying to sin is one of the first and most proper fruits of this devotion. The purgation of sin, begun in the purgative way, does not end until the soul has gone to its place.

It would be a mistake, however, to view devotion to the Precious Blood as merely concerned with the removal of sin. Penance and self-abnegation — so necessary for the practice of the moral virtues — find their exemplar in the Precious Blood. Distrust of self — essential for theological hope — is readily recognized as a form of self-renunciation. But especially is the purging of inordinate self-love — in order that love of God and neighbor may increase — sought in this devotion. “The only obstacle to the development of this divine life is sin, which is selfishness or self-love. To free ourselves more and more of sin and all its effects — to pass from this world of sin — we must from the moment of our baptism share more and more fully in the act of total self-renunciation which was the cross of Christ.”⁹² This is the principal and proper fruit of devotion to the Precious Blood.

Devotion to the Precious Blood would have the Christian die; yet this is not an invitation to spiritual passivity. On the contrary, it urges him to go beyond the human manner of activity of the virtues. The basic rule of perfection is docility to the inspirations of the Holy Spirit. The one advancing on the way of perfection comes to realize more and more the inadequacy of all his efforts. He approaches the dark night of the soul. This is a real death. John of the Cross assures us that previous self-renunciations were as nothing in comparison, for now there is need of the complete abandonment of self to God and His workings in the soul through the gifts. Yet this abandonment is not passive; it is the highest type of activity in the soul that is now a docile instrument in the hands of God. This too is a fruit of the devotion to the Precious Blood, for we know no comparison except in the Blood, symbolically saying: “Into thy hands I commend my spirit” (Lk 23,46). Physical death — an external surrendering of self into the hands of God — is, then, simply an externalization of what has already been accomplished in the soul.

So the fruits of the Precious Blood are found at the very outset of the Christian life. They must be present in every advance towards

perfection, but they are found most manifest in the mystic union of the soul and God. These fruits are realized by the devotee of the Precious Blood to the degree that he identifies himself with the Sacramental Victim in the Sacrifice of the Mass in which “we become a victim acceptable to the eternal Father . . . according to the words of the Apostle of the Gentiles, ‘With Christ I am nailed to the cross’.”⁹³ In the Mass, the Precious Blood accomplishes in His members what it symbolizes as it flows from the side of Christ.

Holy Name Devotion

“The life that He lives He lives unto God” (Rom 6,10).

“It is now no longer I that live, but Christ lives in me” (Gal 2,20).

Nomen est omen was a truism for the Semitic people. A devotion to the Holy Name was, therefore, a foregone conclusion from the time the angel declared to the privileged daughter of that race “Thou shalt call his name Jesus.” Accordingly, the outstanding place which the Holy Father, in *Inde a Primis*, gives to this devotion is but the confirmation of a Christian practice that is as old as Christianity itself.

Even in the Old Testament we discover the foundations of the Holy Name devotion. A profound realism is attached to names by the men of the Bible. The name of a person “stands for the depths of himself, it enters into his destiny.”⁹⁴ In revealing His name to Moses on Mount Sinai, Yahweh manifested not only His Person but also His absolute sovereignty, for “He-is-who-is” can be and will be faithful to His promises. Henceforth the name of Yahweh has a prominent place in the worship and the religious life of the Israelites. To call upon His name is to be assured of Yahweh’s presence and succor. Finally, the sacred Name is intimately associated with the glory of Yahweh.⁹⁵

The intimate connection in the Hebrew mentality between God and His name could not but greatly influence the Apostles and the first Christians. It is not surprising, then, that we find ample “evidence of the devotion to the Holy Name in the early Church’s history” as recorded in Acts.⁹⁶

Fundamental to an understanding of the Holy Name devotion is a grasp of the fact that in primitive Christian thought reverence

for the Holy Name was inseparably joined with Christ's resurrection. The all-important contributions of contemporary resurrection theology to soteriology are no less important in a theology of the Name.⁹⁷ Our purpose warrants only summarizing these findings as they apply to the Holy Name devotion. Because of His voluntary humiliation as Slave and Victim, "God has raised him up and given him the 'name which is above every name' — the name of Lord, the quality and power of God Himself — so that in this name which Jesus now possesses, 'every knee shall bend.'"⁹⁸ The risen Lord is Savior, "Jesus" (Yahweh is salvation), in the full sense.⁹⁹ Through the resurrection Christ has become "a life-giving spirit" (1 Cor 15,45), for He can confer life upon all men by communicating to them His Holy Spirit.¹⁰⁰ Moreover, in the Eucharist we receive Christ's glorified Body and Blood, for it is this "spiritual" Body of the risen Christ which is the channel of grace.¹⁰¹ Finally, it is the same risen Christ who as Head works effectively in and through His Mystical Body.¹⁰²

Jesus is Lord and Savior, Eucharistic Food, and Head of the Mystical Body: all these notions are included in the primitive Christian devotion to the Holy Name¹⁰³ In its early form, the devotion was not so exclusively centered around the name "Jesus" as it is today. Indications are not wanting, however, that at a very early date the name "Jesus" became the summation of everything contained in the other titles given to the resurrected Savior.¹⁰⁴

As might be expected, the prominence that early Christians gave to the Name greatly influenced the devotion to the Holy Name in the Middle Ages.¹⁰⁵ Already during the twelfth century, the devotion seems to have taken on its contemporary characteristic notes and forms. St. Bernard never tired of extolling the Holy Name as the source of every good.¹⁰⁶ The devotion received its greatest initial impetus from Pope Gregory X: "We have enjoined on the faithful who would assemble in the Churches to revere in a particular manner that name which is above all names — the only name under heaven by which those who believe in it can be saved — the name of Jesus Christ."¹⁰⁷ By fostering a devotion to the Holy Name, the Pope felt he could best carry out the enactment of the Council of Lyons against the Albigensian heresy.

In its origins a specific devotion to the Holy Name is without doubt a part of the Catholic reaction to the Albigenses. Their

denial of the divinity of Christ and rejection of the sacraments, especially of the Eucharist, demanding a resounding Christian affirmation of these truths. The Christians of the twelfth and thirteenth centuries responded with a renewed reverence for the Holy Name. They were only imitating their Christian forebears of the first and second centuries, who also saw in reverence for the Holy Name an apt profession of faith in the divinity of Christ. The principal promoter of the Holy Name devotion, St. Bernardine of Siena, gave a similar direction to the devotion. One of the fundamental aspects of the devotion, as he preached it, was worship of the Holy Name. This doctrine occasioned numerous envious attacks upon the saint.¹⁰⁸ In his own life and in his sermons, moreover, he intimately joined the Holy Name devotion to the Eucharist.

The most marvelous manifestation of the Holy Name devotion is the Holy Name Society — the oldest Catholic lay organization approved and fostered by the Church. Today it is the largest lay organization in the Church. "After an existence of more than six hundred and fifty years it still manifests a vitality, vigor and usefulness not surpassed if ever equalled in any period of its centuried life."¹⁰⁹ Such an expression of the Christian sense, *sensus fidelium*, approved by the magisterium, is an unerring guide to the true nature of the devotion to the Holy Name. The primary object of the Holy Name Society is to honor and revere the Holy Name of God and of Jesus Christ. It seeks to accomplish this object by group worship and devotion, primarily through frequent Holy Communion, and by active opposition to every form of irreverence to the Holy Name.¹¹⁰

The Church reveals her mind on the nature of the Holy Name devotion in her approval of the devotion as practiced by her faithful members. In an even more direct way she manifests her understanding of it, when she makes it a part of her own liturgical life. The Mass and Office of the feast of the Holy Name clearly delineate the nature of the devotion. A cursory glance at the official texts of the festal liturgy leaves no doubt but that this is a devotion which completely centers around the Holy Name viewed under two aspects: (1) as an object of laitreutic adoration; and (2) as the source of life, health, and power. These very notions, we have seen, are dominant in the devotion to the Holy Name throughout the centuries of its development within the vital stream of Christian piety.

The inexhaustible richness of devotion to the Holy Name eludes precise defining. Though the essential notions of the devotion stand out in its development, these must be reduced to their common, fundamental basis in a definition. It is not always easy to determine that which is most fundamental in a devotion that has developed more through a living contact with a mystery than through a logical deduction from a dogmatic proposition. The previous considerations on the devotion, therefore, necessarily complement much that is only implicit in the following definition. Devotion to the Holy Name is *worship of the person of Christ under the aspect of His name "Jesus" as signifying His glorious, resurrected state — divinity proclaimed, headship realized.*

In His death the Man offered sacrifice to God; the Man satisfied and merited; the Man passed to the Father by leaving "the likeness of sinful flesh" (Rom 8,3). This action was ascendent in direction. In His resurrection God renews the covenant first of all with Christ's own humanity, and in it with all mankind; God dwells with His people (Emmanuel) first of all with His own humanity, and in it with all mankind. Christ's glorified humanity thereby becomes an instrument for uniting men to God in and through Himself. He becomes a Head vivifying the members joined to Him. The whole resurrection-action is descendent in direction. It is the necessary counterpart of the ascendent-cross action. The passage to the Father is accomplished by God's coming to the Man (manifesting His divinity) and the Man's becoming Head of all men.

Devotion to the Holy Name, centered in the resurrected Christ, reaches to the triune God. It is worship that ascends to the Father, for the glory of Christ's Name is inseparable from the glory of the Father: "Whatever you ask the Father in My Name, that I will do, in order that the Father may be glorified in the Son" (Jn 14,14). The very life we adore through this devotion Christ has received from the Father: "As the Father has life in himself, even so he has given to the Son also to have life in himself" (Jn 5,26). The devotion reaches also to the Holy Spirit, for Christ has become "a life-giving spirit" (1 Cor 15,45); having received "from the Father the promise of the Holy Spirit, he has poured forth this Spirit" (Acts 2,33). His life is the life of the Father; the Spirit whom He gives is the Holy Spirit. In this way devotion to the Holy Name,

in its formal aspect of Christ resurrected, terminates in the triune life of God.

The fruit of this devotion is union with the risen Christ, who is the life-principle of the Christian. "As I live because of the Father, so he who eats me, he also shall live because of me" (Jn 6,58). In devotion to the Holy Name, we "eat" Christ spiritually by our faith in His divinity. This is the fundamental mark of the Christian, the fundamental bond with Christ the Head.¹¹¹ John wrote his Gospel that we might "believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (20,31). The fundamental character of this devotion in the Christian life could not be more clearly expressed. We see likewise that devotion to the Holy Name is centered in the theological virtue and the life of faith. The principal fruit of devotion to the Holy Name is not the submission of the mind necessary in faith (this belongs rather to devotion to the Precious Blood), but the elevation of the mind: "In him was life and the life was the light of men" (Jn 1,4). This enlightening of the mind, as a fruit of the Holy Name devotion, is neither exclusively nor primarily the virtue of faith, but rather an ever greater sharing in the "light of life" (Jn 8,12).

Besides nourishing faith in Christ as the Bread that has come down from heaven, devotion to the Holy Name disposes us for eating Christ sacramentally. It produces in us a condition that resembles Peter's at the moment when he accepted the doctrine of the Eucharist: "Lord to whom shall we go? Thou hast the words of everlasting life, and we have come to believe and to know that Thou art the Christ, the Son of God" (Jn 6,70). This profession of faith embodies a statement of the disposition necessary for fruitful Holy Communion. It expresses the desire for union with Christ through eating His Flesh and drinking His Blood. Further, it manifests the desire that through this sacramental union we might obtain spiritual union with God, for "it is the spirit that gives life, the flesh profits nothing" (Jn 6,64).

In fine, the fruit of the Holy Name devotion is a life which reproduces that of Christ. The Christian gradually begins to think more and more as Christ thinks, to love as Christ loves, and to act as Christ acts. "Do all in the name of the Lord Jesus" (Col 3,17), i.e., in close union with Christ who lives in us and we in Him (Jn 15,5). "It is now no longer I that live, but Christ lives in me"

(Gal 2,20). Through perfect receptivity and conformity, the member becomes more and more identified with the Head to the point where "for me to live is Christ" (Phil 1,21). This is perfect devotion to the Holy Name.

Interconnection of the Three Devotions

"One of the soldiers opened his side and there came out blood and water" (Jn 19,34).

The Church has chosen the incident of the piercing of Christ's side as the Gospel for the feasts of the Sacred Heart and the Precious Blood. Except for the more explicit references to the Holy Name that are contained in the narrative selected for that feast, it might well be the Gospel for the proper Mass of the Holy Name also. For in the Blood and water flowing from the side of Christ, a phenomenon of capital importance for St. John, are found in symbol the three devotions to the Sacred Heart, Precious Blood and Holy Name, as well as their interconnection.

In the pierced side is seen the object of the Sacred Heart devotion, for traditionally it is taken for granted that the lance of the Roman soldier pierced the Heart of Jesus.¹¹² The Blood flowing from Christ's side is the object of the Precious Blood devotion, for that "Blood is the symbol of the true sacrifice by which the immaculate Lamb 'takes away the sins of the world,' as John infers in 6,51; and stands for the Eucharistic Mystery wherein this Blood is poured out for us."¹¹³ The water from Christ's opened side, finally, is the symbolic object of devotion to the Holy Name, for this is the life-giving water, the Holy Spirit, which the Savior gives to men.¹¹⁴ Although it is only in His resurrection that Christ becomes "a life-giving spirit" (1 Cor 15,45), John sees this role symbolically foreshadowed in the water coming from the side of Christ.¹¹⁵

The Precious Blood is the symbol, not distinct as symbolizing, of the death which is man's ratification (on the cross and in the Eucharist) of the new covenant in, with, and through Christ. The Holy Name is the sign, not distinct as signifying, of the divine Sonship (in the resurrection and in the Eucharist) which is God's ratification of the new covenant in, with, and through Christ.

Symbolically represented in John 19,34 are not only the three devotions of Sacred Heart, Precious Blood, and Holy Name but

also their interconnection. The source of the Blood and the water flowing from Christ's side is the Sacred Heart. This physiological fact symbolizes both the love of Christ for us in dying out of obedience and His love for us in giving the Spirit of life. "The love which prompted it [Christ's death] was bound to bring both death and resurrection."¹¹⁶ The devotions to the Precious Blood and Holy Name find their *motive* in devotion to the Sacred Heart.¹¹⁷ John XXIII made this relationship explicit in regard to the devotions to the Sacred Heart and the Precious Blood: "In June [we honor] the Sacred Heart. Similarly the month of July has been dedicated to the Most Precious Blood . . . which flows from the same Sacred Heart . . . just as a stream flows from its spring-source."¹¹⁸

The interconnection of the devotions to the Precious Blood and Holy Name is also symbolically indicated in John 19,34. The side of Christ gives forth first Blood and then water.¹¹⁹ "The Blood of the Savior brings forth the life-giving and life-sustaining water."¹²⁰ It is through His death that Christ becomes a "life-giving spirit" (1 Cor 15,45). He dies to "sinful flesh" (Rom 8,3) in order to rise with a glorious body. Before He can perfectly pass to the Father, He must separate Himself from sinful humanity. His death is a death to sin in order that His life may be entirely unto God (Rom 6,10). The devotions to the Precious Blood and Holy Name concentrate on these two phases of the redemptive work. In First Peter 1,18-21 is found the two-fold aspect of the redemption as it is contained in these devotions. First, the Apostle speaks of our being freed from "the vain manner of life" by "the Precious Blood" of the Lamb (18-19). Then affirms that "God raised Him up . . . and gave Him glory" so that "through Him you are believers (21). This last statement embodies the object of the Holy Name devotion.

From the devotion to the Precious Blood with its self-renouncing, sacrificial death out of obedience flows devotion to the Holy Name with its resurrected life from the Lord Jesus. Both death and life have at their center, as the motivating force, devotion to the Sacred Heart with Its love both divine and human. Death and life motivated by love — these are the devotions to the Precious Blood, Holy Name, and Sacred Heart. This is the mystery of Christ and this is the fruit of these three essential devotions in the Christian.

They are essential devotions because they contain the Christian mystery. "Death and life are inseparable in Christ and in the

Christian" (Rom 6,5-8).¹²¹ So also devotion to the Precious Blood is inseparable from devotion to the Holy Name, but only because both are inseparable from devotion to the Sacred Heart. Death without love is sin; it is simply death, the terrible payment of a debt. But death out of love is a victory over death.¹²² Life without love is death to all save self; it is life without a soul, for it has not Love who is the Spirit of life. St. John attached so great an importance to the Blood and water flowing from the side of Christ because he saw in this phenomenon three essential aspects of the mystery of Christ. Pope John XXIII seems to have those same three aspects of the mystery of Christianity in mind when he declares that the devotions to the Precious Blood, Holy Name, and Sacred Heart are "fundamental and more sanctifying" (*Inde a Primis*).

PART TWO

RELATION TO THE CHURCH

"To re-establish all things in Christ" (Eph 1,10).

Particular devotions are approved by the Church in fulfilling her divinely instituted role because of their usefulness in promoting the ends of the Church. These ends determine the nature of the Church. The legitimacy of any particular devotion rests, therefore, on its concordance with the nature of the Church. The Church's approval of the devotions to the Sacred Heart, Precious Blood, and Holy Name already ensures their legitimacy according to the above-mentioned norm. It is for the theologian to discover, to that extent possible, the manner in which conformity between these devotions and the nature of the Church is realized.

The Church in her nature is a *worship society*, for she is to continue sacramentally Christ's glorifying of the Father. The Church is a *visible spiritual society*, for she is to beget and nurture the life of the Spirit in her members. Finally, the Church is a *faith society*, for this is her constitutive law. We shall, therefore, relate the three devotions of the Sacred Heart, Precious Blood, and Holy Name to the Church's liturgy, inner life, and catechesis.

1. *Three Devotions and the Church's Liturgy*

From one aspect devotions to the Sacred Heart, Precious Blood, and Holy Name belong to the Church's liturgy; from another, they do not. They belong to the liturgy inasmuch as the Church has instituted feasts, proper Masses, and Offices for these devotions. Though these devotions exist in their most perfect state when they form part of the Church's liturgy, they are by no means limited to that. It is in these devotions as such, abstracting from their proper liturgical aspect, that we seek their relationship to the liturgy.

Approved devotions, although they are not properly liturgy, "enjoy such importance and dignity that they may be considered as somehow inserted into the liturgical order."¹²³ The liturgical character of approved devotions is founded, first, in their imitation of the liturgy, and second, in their contribution to the liturgy.¹²⁴

The liturgy deals not with abstract theories, but with realities; birth, growth, life, love, and death. These universal realities are brought into the liturgy in concrete symbols. So close to us are these symbols — the principal ones being food and drink — that they have a signifying value for all men. The devotions to the Sacred Heart, Precious Blood, and Holy Name offer us a close imitation of the simple, universal character of liturgical symbolism. These devotions, too, concern concrete realities: love, death, life. These realities are contained in symbols — heart, blood, name — so simple and direct in their signification that they have a truly universal validity.

In a very real sense, the relation of the three devotions to the liturgy is the relation of these devotions to the Eucharist, sacrifice and communion. This is true because the Holy Eucharist "is the combination and center, as it were, of the Christian religion."¹²⁵ Moreover, the relation of these three devotions to the Eucharist is the relation of these devotions to our salvation, for "the whole mystery of our salvation is comprised in this Sacrament."¹²⁶ We have seen how these devotions are wholly centered in Christ's redemptive work — His death and resurrection. Of necessity, then, these devotions are intimately connected with the Eucharist. The Eucharist is sacrifice and covenant. Bearing in mind that what has been said previously on the relation of sacrifice and covenant, it is not difficult to discover the sacrificial and covenantal elements of the Eucharist and

to determine the manner in which these are related to the three devotions.¹²⁷

The Eucharist is a sacrifice — the offering of the Victim to God.¹²⁸ This aspect of the Eucharist is realized in the sacramental separation of Christ's Body and Blood. The sacrifice looks toward God and is ascendent in direction. Devotion to the Precious Blood is directly related to the Eucharist in this sacrificial aspect. Significantly, John XXIII states in *Inde a Primis* that devotion to the Precious Blood is practiced "particularly at the time of its [the chalice of the Blood] elevation in the sacrifice of the Mass." If it is granted that the formal object of the devotion to the Precious Blood is Christ's Blood as the symbol of His sacrificial death, then the sacramental mode of that death in the Eucharist is included in the formal object of the devotion.

The Eucharist is sacrament — a sensible sign causative of grace. This aspect of the Eucharist is realized in Holy Communion. It is the properly covenantal aspect of the Eucharist. As sacrament it looks toward man and is descendent in its direction. The Communion pertains to the integrity of the Sacrifice just as covenantal union pertains to the integral notion of sacrifice. Devotion to the Holy Name is directly related to the Eucharist in its sacramental aspect. If it is granted that the formal object of this devotion is Christ in His glorious resurrected state of "life-giving spirit," then the risen Christ received in Holy Communion is included in the formal object of devotion to the Holy Name.¹²⁹

The sacrificial death honored in devotion to the Precious Blood and the resurrected life honored in devotion to the Holy Name also intimately connect these devotions to the Eucharist. "The Eucharist is indeed the memorial of the Savior's passion; but we narrow its meaning unduly, if we see in it only the death of Jesus without perceiving at the same time His resurrection."¹³⁰ The Eucharist, therefore, contains the formal objects of these devotions in their sacramental mode of existence.

The Eucharist in both its sacrificial and sacramental aspects is a manifestation of Christ's love.¹³¹ The same love for the Father and for men which moved Him to offer Himself on Calvary is present in the sacrifice of the Mass. The same love of Christ rising from the dead for our salvation is present in the Eucharist where He gives Himself to us as salvific Food. "The Divine Eucharist, both as sacra-

ment and as sacrifice . . . and the priesthood are all really the gifts of the Most Sacred Heart."¹³² Devotion to the Sacred Heart, therefore, finds its object in the Eucharist in both its sacrificial and sacramental aspects.

A word must be said on the relation of the devotions to the Precious Blood, Holy Name, and Sacred Heart to Eucharistic devotions connected with the reservation of the Blessed Sacrament. Public devotion to the Eucharist has been of gradual development in the Church. These Eucharistic devotions place great emphasis on adoration of the Eucharistic Christ, His abiding presence in our midst, and His being the Bread of life — the source of every blessing. These are the very elements which, as we have seen, constitute the Holy Name devotion. Historically, we discovered, these two devotions are intimately connected. In his encyclical *Haurietis Aquas*, Pius XII, referring to the devotions honoring the divine Redeemer, mentions only the Sacred Heart, the Cross (not distinguishing it from Precious Blood devotion), and the Sacrament of the Altar.¹³³

Inde a Primis, with its emphasis on the three devotions of the Sacred Heart, Holy Name, and Precious Blood, would seem to be giving us a development in the Church's understanding of her fundamental devotions. In the first place, a clearer distinction is maintained between that which pertains to the devotional and to the sacramental orders. Even though we speak of Eucharistic devotions, still these devotions to the sacramental Christ evidently pertain to the sacramental order and participate in the nature of sacraments in a way that other devotions do not. Secondly, although a close connection exists between Eucharistic devotion and Holy Name devotion, detrimental consequences result from an identification of these two devotions. By constantly emphasizing the adoration of Christ in the Eucharist, we obscure the role of His humanity in the salvific work. When we stress the role of the Eucharistic Christ only as the Bread of life and the universal Benefactor, we tend to minimize the sacrificial nature of this Bread and the necessity of our being joined with Christ in His death, if we would be joined with Him in His reward. Liturgical writers have reminded us repeatedly that these are precisely some of the unfortunate by-products of one-sided Eucharistic devotions.

Eucharistic devotion is an extension of the Eucharist — sacrifice and communion. This devotion, then, should imitate the sacri-

ficial-covenantal nature of the Eucharist. Just as all three devotions are centered in the Eucharist, so all three devotions should be contained in Eucharistic devotions.¹³⁴ Different devotions to the Blessed Sacrament should stress now the sacrificial death, now the life, now the love of Christ present sacramentally in the tabernacle or in the monstrance. In other words, devotions to the Precious Blood, to the Holy Name, and to the Sacred Heart should be included in devotions to the Blessed Sacrament, just as all three devotions are found in the Mass, sacrifice and sacrament.

In her liturgical year the Church leads us through successive stages that are parts of the one work of our salvation. These are all united in the Paschal Mystery — death-resurrection of Christ and descent of the Holy Spirit — by which we pass with Jesus from the kingdom of this world to the kingdom of heaven.¹³⁵

Christianity is paschal. Everything in it consists in partaking of the mystery of Jesus Christ, which is the mystery of death and resurrection . . . The application of the paschal mystery to men is the essential content of all the rites, of all the sacraments, of everything that constitutes the Church's liturgy.¹³⁶

The three devotions to the Precious Blood, Holy Name, and Sacred Heart imitate the liturgy in its total embrace of Christianity. These three devotions, as a unit, also have as their purpose a sharing in the Paschal mystery. In devotion to the Precious Blood we die with Christ; in devotion to the Holy Name we rise with Christ to a new life; in devotion to the Sacred Heart we love with Christ. In a word these three devotions contain our "pasch," passing to the Father with Christ.

In her liturgical year the Church herself seems to indicate the intimate relation between the Paschal Mystery and the three devotions to the Sacred Heart, Precious Blood, and Holy Name-Eucharist.¹³⁷ Each year in the Easter-Pentecost cycle the Church liturgically renews the death-resurrection of Christ and the descent of the Holy Spirit. Then, as it were, to give us a summation of the great salvific truths she has just relived, the Church celebrates in rapid succession the feast of Corpus Christi (the Eucharistic-Holy Name feast), the Sacred Heart, and the Precious Blood. Though the manner of presentation is different, it is still the same salvific good news contained in the Easter-Pentecost cycle. What the Church does and teaches in the liturgical renewal of salvific historical events, she

now does and teaches in the liturgical symbolism of the Heart, the Precious Blood, and the Eucharistic Name.

In showing how perfectly our three devotions imitate the liturgy, perhaps we have proven too much. Since the three devotions imitate the liturgy in both manner and scope, would it not be better to limit ourselves to the more perfect worship of the liturgy? The question is pertinent, for we have seen that the second reason why approved devotions belong to the liturgical order is their contribution to the liturgy. What do the devotions to the Sacred Heart, Precious Blood, and Holy Name contribute to the liturgy?

The liturgical movement, now more accurately termed the Church's liturgical renewal, has had far-reaching results in a more vital Christian life among clergy and faithful. Nevertheless, a very real problem still confronts pastors of souls. It is pin-pointed in the frequently repeated complaint: "The faithful in large numbers attend and actively participate in popular devotional services, but only with persistent urgings do they actively participate in or even properly attend liturgical services — apart from those enforced by a serious obligation."

Efforts to discover the reasons for this evident lack of liturgical spirit are not wanting. The many different reasons that have been assigned are fundamentally reducible to two: (1) the lack of contact between modern urban culture and the liturgy; and (2) the anthropocentric, individualistic, or "gimme" nature of many of these devotions. The first reason touches on a possible deficiency on the part of the liturgy: the problem of harmonizing a liturgy-founded-in-nature with the metropolitan man who "no longer lives in accordance with the rhythms of nature and has little familiarity with trees and grain and vines and animals."¹³⁸ The second reason deals with a deficiency on the part of some of the popular devotions. This deficiency is precisely their a-liturgical spirit; they do not sufficiently imitate the liturgy. Therefore, far from contributing to, they detract from the theocentric liturgy.

In regard to the non-liturgical devotions that are truly detrimental to the liturgical spirit, it seems clear that, if there is no other way to correct the situation, they should be prudently discontinued. It goes beyond our purpose here to discuss the advisability of changes in the liturgy which would perhaps make it more consonant

with contemporary culture. In any case these changes cannot remove the liturgy completely from its natural setting, for to some extent this is founded in the divine institution. Moreover, as different authors have pointed out, it would not be desirable to do so. A central teaching of the liturgy is precisely that the God of the universe, the God who creates, is the same God who redeems.¹³⁹

Is there, perhaps, at least a partial solution to the "devotions vs. liturgy" problem to be found in the devotions to the Sacred Heart, Precious Blood, and the Holy Name? If they are properly understood, these devotions, on the one hand, so perfectly imitate the liturgy that a conflict with it is inconceivable. Their Christocentric emphasis safeguards them from the egoistic pitfalls of many other devotions. On the other hand, their symbols, very concrete and personal, have an appeal for men in general. This is perhaps so to an even greater degree for the city dweller, very conscious of his own person, affections, illnesses, life, and death. Providentially these devotions have developed within the Church and hence, we may suppose, have a special role to fulfill in the Church at this time. We believe the devotions to the Sacred Heart, Precious Blood, and Holy Name have a very important contribution to make to the liturgy. "They make us partakers in a salutary manner of the liturgical cult."¹⁴⁰

2. *Three Devotions and Church's Inner Life*

Perhaps the most vexing of the problems that have disturbed the human mind over the centuries has been a harmonization of the supreme, transcendent deity and the almost-nothing finite creature. The wisdom of this world has always clashed with this problem and continues to do so. Myriad are the solutions proposed, and yet they are all variations of solving the problem by doing away with the problem: that is, by sacrificing either the deity or humanity.

Transcendent deity is destroyed by the Pantheist, for all things are God. This solution is essentially the same as that of the Pelagians and all Naturalists. By maintaining that man is capable of ascending to a personal God or an impersonal Force, they have denied the transcendence of this deity. On the other hand, the Protestants affirm a transcendent deity that can in no way be penetrated, neither by man to God nor by God to man.¹⁴¹

Where human wisdom failed, divine Wisdom made a way: "The Word was made flesh and dwelt among us" (Jn 1,14). He, God-Man, contained in Himself the harmonization the world sought and seeks elsewhere. What He is, this He came to share with men. By His teaching and by His actions, He would be the Mediator. He taught men the solution to the problem of divine transcendence and human finiteness.

Though man cannot of himself penetrate the transcendent deity, yet "things that are impossible with men are possible with God" (Lk 18,27). He teaches the way to bridge infinity: "Unless the grain of wheat fall into the ground and die, it remains alone. But if it die, it brings forth much fruit" (Jn 12,24). Moreover He Himself will lead the way, making it possible for others to follow if they but will: "If I be lifted up from the earth, I will draw all things to myself" (Jn 12,32). And thus the Christian life — the way for man to return to God — is begotten: through death to life, through renouncement of self to attainment of God. There is no other way than Christ's way.

The devotions to the Precious Blood, Holy Name, and Sacred Heart contain this way of Christ to God. "The Christian life is not simply a matter of believing in Christ and receiving His grace. To be a Christian in the fullest sense demands a real participation in the saving acts of Christ."¹⁴² In these devotions the Christian does precisely that. The devotions to the Precious Blood (death with Christ), to the Holy Name (life with Christ), to the Sacred Heart (love with Christ) is therefore the providentially designed, ecclesiastically approved, and symbolic "concretization" of the Christian life.

Besides this general devotional-Christian-life relationship, there is a particular one which concerns the Church's living of the Christian life. It is well known that the Church is conscious of varied attacks made on her in much the same way that different diseases attack the body. The Church, as a living organism, reacts to these deadly attacks in many different ways. One of the most frequent has been the development within the Church of a devotion which not only counteracts the attack, but also causes a great flourishing of her life.

An attitude of "thinking with the Church," *sentire cum ecclesia*, keeps the Catholic in contact with that particular aspect of her life which engages the Church's interest at any given time. Not infrequently the Church's principal concern is antithetically mirrored in

the attitude of those farthest removed from the Church's life. It is often difficult to diagnose a disease because of the multiple symptoms. Yet it would seem that the principal attack on the Church's life today centers on that aspect which demands a death to self. The representatives of this attack are not only the manifest enemies of the Church, but also intentional Christians and even Catholics. The ways proposed differ greatly, but there is an underlying agreement that in some way man can work out his own salvation.

A humanist manifesto sees the end of man's life in the "complete realization of human personality . . . by reasonable and manly attitudes . . . along the path of social and mental hygiene."¹⁴³ Moral Rearmament offers a plan of living that involves no intellectual subjection to dogmatic truths but a moral behavior capable of the full realization of human potentialities. These humanist attitudes prevail to such an extent outside the Catholic Church that, with the exception of the tenets of Fundamental Protestantism, they constitute the mental attitude of the present age.

Within the Church a certain exaggerated appraisal of man's capabilities is not infrequent. The doctrine of original sin and the consequent wounding of nature remains a pretty moot point. Together with this is a rather general semi-Pelagian attitude in regard to the relationship of grace and human cooperation.¹⁴⁴ The axiom "grace perfects nature" is frequently presented in such a way that it would seem that grace perfects nature in its own order rather than through an elevation of nature that supposes a dying.¹⁴⁵ In all of this, Christianity is not a mystery of death and resurrection, but a philosophy of life. Without death there is no rising above the natural, whatever be the humanist values attainable on that level.

How is the Church best to meet this attack? She must clearly set forth the doctrine that Christianity is first of all a religion involving subjection to the Supreme Being. Man must be reminded that he is in a fallen state, that he comes into this world alive to sin and dead to God, that there remains within him throughout his earthly existence a life of sin in his flesh. This whole life of sin must be put to death. Finally, and perhaps especially, it must be clear that the life of the Church is a divine life, that all human endeavor cannot come one step closer to this life. For this life can be gained only by a death to self, motivated by love. But these are the very things we have seen to be the proper fruits of the devotion to the Precious

Blood. Might we not see then in contemporary widespread humanism — atheistic and secularistic — a divine appeal for a flourishing devotion to the Precious Blood. Divine Providence has given expression to such an appeal through the voice of Pope John XXIII.

3. *Three Devotions and the Church's Catechesis*

One of the foremost questions being discussed among theologians today is the problem of communication. How can one present revelation in such a way that men will be brought to the assent of faith and to a more profound understanding of the truths of faith? During the present century we have seen the rise of kerygmatic theology with its emphasis on the appealing goodness of revealed truth. There has been a re-evaluation of apologetics, a stimulated study of the catechesis and preaching of the primitive Church, a widespread interest in biblical theology and a theology of the apostolate.

All these developments have emphasized the inadequacy of much of our manual theology, apologetic and syllogistic in its approach. There is a general awareness that theology must strive for a more overall view of the divine plan, in closer contact with the sources of revelation and with the vital development of dogmatic truth within the Christian community. On the other hand, the ministry of the word has often "become bluntly anthropocentric and pragmatic, concentrating on practical moral obligations and a few polemical aspects of dogma — what a man must do, what a man must believe."¹⁴⁶

The problems we have raised here are far-reaching and go far beyond our purpose. It is important, however, that we distinguish clearly between the ends of theology and of the Church's catechesis. Though intimately related to them, the laws of theology are not the laws of preaching. This distinction has not always been kept in mind by those who would have our theology discard its scientific approach and terminology for a more popular method — one in closer contact with the contemporary mentality.

The proponents of such a theology are not approaching the very real deficiencies of contemporary theology, for there is here a misunderstanding of the nature of theology and of the nature of the teaching office in the Church. Theology, on the one hand, has as its purpose a defense and a fuller understanding of the mysteries of faith

by a faith-minded rational method. We are called upon to live, not our theology, but the supernatural truths of revelation. Theology's contribution to the Christian life, therefore, is mediate: through a fuller understanding of the mysteries of faith. On the other hand, one who has been entrusted with the office of the ministry of the word does not function as an instrumental cause — as is the case in sacramental administration — but as a second principal cause, one which must act in virtue of an inherent form. The preacher is not a conduit through which pass theological terms and principles. The preacher or teacher of divine revelation must, by his theology, first inform himself with a thorough understanding of the divine mysteries. He in turn must present the mysteries in a manner adapted to his listeners.

Having situated our problem in its proper perspective, we may now ask: "How can we communicate to our contemporaries an understanding of this mystery which is Christianity? How can we find symbols, words, and ideas that will be meaningful to the technological, scientifically orientated modern mind, and at the same time not destroy the truths of revelation that transcend the mentality of any people of any period of history?"¹⁴⁷ The very statement of the question reveals its close affinity to our previous consideration of the liturgy. This is not accidental, as we know, for an important function of the liturgy itself is instruction.

Similarly, it seems that the importance of the role that the devotions to the Sacred Heart, Precious Blood, and Holy Name play in the liturgy is duplicated in the Church's catechesis. The three devotions offer a synthesis of the entire Christian mystery. These devotions might well serve as the focus around which are arranged the whole of Catholic dogma, moral, and asceticism. Religious instruction, missions, and retreats could be organized around the devotions to the Sacred Heart, Precious Blood, and Holy Name. The unity that is necessary in order to avoid conflict and chaos in man's religious thought and activity would thereby be achieved.

The concrete nature of the devotions to the Sacred Heart, Precious Blood, and Holy Name enables them to speak a universal language. Concrete things are open: they will bear an almost infinite variety of significations and interpretations. Abstract concepts, on the contrary, are closed: they have one precise meaning and exclude all others. Abstract communication is impossible or fruitless, if there

is not agreement on the precise meaning of terms. Such is not the case with concrete expressions. When speech deals with concrete things, the child, the uneducated, and even the superficial all grasp something of what the speaker intends to convey. This understanding may be very partial and imperfect, but it is a beginning, true as far as it goes and capable of development. On the other hand, concrete realities also possess a profundity that is always capable of new and deeper insights by the most learned and advanced. Thus these devotions: Blood, Name, Heart (death, life, love) carry a message for the beginner and for the advanced in the spiritual life. In all, the message is very concrete and very real, involving a personal contact with Christ.

The symbolic character of these devotions likewise commends them for the ministry of the word. A renewed interest in religious symbols among contemporary theologians has had happy results, especially in liturgical and scriptural studies. Nothing is more in accord with man's material-spiritual nature than the use of material things to lead him to the spiritual. Such is the way God chose to come to us in the incarnation. Christ selected this way to bring us back to the Father in the sacraments. The symbols of the Precious Blood, the Holy Name, and the Sacred Heart are worthy of adoration in themselves, but as good symbols they lead us to the great spiritual realities symbolized.

In its combining of the material and spiritual worlds, the symbol has a special religious value. The mystery of Christ, contained in the symbols of the Precious Blood, Holy Name, and Sacred Heart, exceeds our understanding. These symbols, however, do not pretend to violate the secrecy of divine mysteries. The very use of them is an acknowledgement of their insufficiency to convey the inner supernatural reality they symbolize. The danger in using the symbolic devotions to the Sacred Heart, Precious Blood, and Holy Name in preaching and teaching is common to all symbols: the confusing of the symbol with the reality. This danger will be obviated, if the preacher and the teacher have a sound theological understanding of the supernatural realities symbolized. The very use of the symbols will then be a constant reminder that the symbols of their nature do not formally represent the divine mystery. It will thus be possible by the devotions to the Sacred Heart, Precious

Blood, and Holy Name to present the Christian mystery in a religious context.

At an appointed time God took a human body to come to us and to show us the way back to Himself. "Has He not frequently in the course of the world's history used things which man could see and feel in order to come to us and lead us back to Him?"¹⁴⁸ Divine providence has given us the devotions to the Sacred Heart, to the Precious Blood, and to the Holy Name. By her special and repeated approval, the Church assures us that these devotions offer us the way back to the Father in, through, and with Christ.

CONCLUSION

Devotion is "the will to give oneself readily to things concerning the service of God." This act is all-inclusive: a readiness to serve God in all things. Nothing is exempt from the service of God, whether this be man himself, his thoughts, his affections, his external activity, or the world of things about him. All are from the hand of God and all owe service to Him in and through man. So comprehensive a volitional act supposes an equally comprehensive intellectual act. By his nature man strives for just such universality in unity. So long, however, as he proceeds along his imperfect, rational, step-by-step way, he must resign himself to a certain multiplicity in his external as well as in his internal intellectual-volitional life.

This multiplicity is no less necessary in man's relationship with God. God has revealed Himself and His salvific plan according to our manner of knowing, that is, in a multiplicity of revealed truths and mysteries. A consideration of these different mysteries begets different devotions. All these devotions, however, must meet in Christ, the sole Mediator between God and man. All devotions must be in some way devotions to Christ, but some more immediately concern the essential place of Christ in the divine plan. Such devotions merit and have received the special approval of the Church.

The devotions to the Sacred Heart, to the Precious Blood, and to the Holy Name are of this latter kind. They hold a special place among all devotions, because they contain in their symbolic richness a synthesis of the entire mystery of Christ — a mystery of love through death and life. Christ's mystery is a mystery of the Whole

Christ, and so must be continued on earth in His members to the end of time. To maintain this continuity is the providentially designed role of the devotions to the Sacred Heart, to the Precious Blood, and to the Holy Name. For the more perfect continuance of Christ's mystery of love through death and life, the Church has approved different religious communities of men and women and has assigned to them the promotion of one or the other of these devotions.

As proof of her faithful continuance of the mystery of Christ in herself, the Church not infrequently calls attention, by her canonizations, to this or that member who has in an extraordinarily perfect manner realized in himself the mystery of love through death and life. No saint, however, realizes the mystery so perfectly as does Christ. There is always one or the other aspect of the mystery predominant in the life of the saint, and it is this aspect which the Church wishes to set forth for our imitation by canonization. The sole exception to this practice is the Mother of God. So perfectly did she realize in herself the entire mystery of her Son that the Church presents her as the universal model of devotion to the Sacred Heart, Precious Blood, and Holy Name.

MARK J. DORENKEMPER, C.P.P.S.

1. Pius XII, "Mediator Dei," November 20, 1947. All citations from this encyclical are taken from the America Press translation.
2. Pius XII, "Haurietis Aquas" (On Devotion to the Sacred Heart), May 15, 1956. The English translation for all citations from this encyclical are taken from *The Pope Speaks* 3 (1956), 115-149.
3. John XXIII, "Inde a Primis" (On the Precious Blood of Christ), June 30, 1960. All citations from this apostolic letter are taken from the NCWC translation.
4. Besides innumerable articles there are a number of recent books on the subject:
 - Cor Jesu: Commentationes in litteras encyclicas Pii Pp. XII "Haurietis Aquas,"* ed. A. Bea et alii. 2 vols. Rome: Herder, 1959.
 - Dachauer, A., *The Sacred Heart: a Commentary on Haurietis Aquas.* Milwaukee: Bruce, 1959.
 - Heart of the Saviour,* ed. J. Stierli. New York: Herder & Herder, 1957.
5. Q. Quesnell, "The Theology of the Sacred Heart," *Irish Theological Quarterly* 25 (1958), 284f.

6. F. Courtney, "Devotion to the Sacred Heart," *Clergy Review* 42 (June, 1957), 335.
7. *Ibid.*, p. 341.
8. Pius XII, "Haurietis Aquas," p. 141.
9. *Ibid.*, p. 129.
10. *Ibid.*, pp. 129, 142.
11. *Ibid.*, pp. 121, 129.
12. *Ibid.*, p. 129.
13. Quesnell, p. 292.
14. Pius XII, "Haurietis Aquas," p. 117.
15. *Ibid.*, p. 130.
16. *Ibid.*, p. 133.
17. *Ibid.*, pp. 132, 135.
18. E. Siegman, C.P.P.S., "The Blood of the Covenant," *American Ecclesiastical Review (AER)* 136 (March, 1957), 171.
19. L. Alonso-Schokel, "Argument d'écriture dans l'enseignement théologique," *Nouvelle Revue Théologique (NRT)* 81 (April, 1959), 338-354.
20. Pp. 120f; cf. C. Riepe, "Some Thoughts on Devotion to the Sacred Heart," *Worship* 31 (May, 1957), 328.
21. B. Cooke, "The Eucharist as Covenant Sacrifice," *Theological Studies (TS)* 21 (March, 1960), 27.
22. Cf. Ez 19,10; Jn 1,13; Acts 17,26; etc. Closely associated is the expression "flesh and blood," which refers to man, human nature, or fallen man.
23. "Stibbs, Morris and F. J. Taylor show that of the some 360 occurrences of the term blood in the Old Testament, the vast majority show some connection with death." E. Siegman, C.P.P.S., "Blood in the Old Testament," *Proceedings of the First Precious Blood Study Week* (Rensselaer, Ind.: St. Joseph's College, 1959), p. 50.
24. "In the Old Testament, as with the Greeks, blood can be the symbol of violent death. The expression 'to shed blood' is of frequent occurrence." L. Cerfaux, *Christ in the Theology of St. Paul* (New York: Herder & Herder, 1959), pp. 121f.
25. P. Van Imschoot, *Théologie de l'ancien testament* (Tournai: Desclée & Cie, 1956), I, 131.
26. *Summa Theologiae* I-II, p. 102, a. 3c. "Dans l'Ancien Testament, les actions sacrées que nous appellons des sacrifices, ont toutes pour objet d'établir ou de restituer une communication avec Dieu." Van Imschoot, II, 133.
27. "In Mt 23,19 Jesus upbraids the Pharisees for their perversion of the true meaning of God's law and their lack of comprehension of the Temple and its sacrifices, and He tells them, 'It is the altar that sanctifies (hagiazon) the offering.' In other words, the offering is not holy because of itself or because it fulfills the Law or even because of the disposition of the offerer, but it receives its

- holiness from a sharing in the divine holiness given to it by the altar that symbolizes God." Cooke, p. 14.
28. The ascendent direction of sacrifice, to be sure, supposes the descendent influence of God's instigating and sustaining grace. But the distinct directions remain. There is a distinction between sacrifice and sacrament. Fr. Lyonnet has shown that the biblical concept of sacrifice is a passing to Yahweh, a return to God ("Conception paulinienne de la rédemption," *Lumière et Vie* [LV] 7 [Mars, 1958], 51 *et passim*). This is an existential notion of Hebrew sacrifice, which always includes covenant and the ultimate motivation of sacrifice. But this notion of sacrifice does not exclude the two aspects of sacrifice in the proper sense and union, as Fr. Cooke points out: "Israel's oldest tradition of sacrifice is closely linked with the idea of covenant. There is the element of acknowledgement of the sovereignty of the covenant God, There is the aspect of communion with Yahweh that is especially noticeable in the 'peace offerings', for in these sacrifices there is the idea of a meal shared with God. . . . The notion of communion is most intimately linked with covenant." Cooke, p. 9.
 29. Van Imschoot, II, 133; cf. Cooke, pp. 28f.
 30. Van Imschoot, II, 148.
 31. *La Sainte Bible*, dir. L. Pirot et A. Clamer (Paris: Letouzey et Ané, 1946), I-2, 247: "Par l'offrande totale de la victime, l'holocauste était le sacrifice le plus parfait, symbolisant l'abandon total à la divinité de celui qui l'offrait. Ce sacrifice quotidien constituait un élément essentiel du culte juif, dont la cessation devait être tenue pour un grand malheur." Cf. *Summa Theologiae*, I-II, q. 102, a. 3 ad 9.
 32. "L'alliance est une pure grace de la part de Yahweh, non une conséquence des mérites ou de la grandeur d'Israel." Van Imschoot, I, 245. Cf. J. Roth, "La tradition sacerdotale dans le Pentateuque," *NRT* 80 (Août, 1958), 711f.
 33. Cooke, pp. 13f.
 34. E. Flood, "Come, Lord," *Worship* 35 (Jan., 1961), 80.
 35. A. Feuillet, "Thèmes bibliques dans le chap. VI de S. Jean," *NRT* 82 (Oct., 1960), 817; cf. Van Imschoot, I, 134.
 36. Fr. Cooke notes the sacrificial and covenantal aspects in the purification rite of a mother: "These two elements of consecration to God and entrance into the sacred community, on the part of both child and mother are admirably symbolized by the offering of two doves: the one offered in holocaust was a sign of the utter giving of one's self to God; the other, the sin offering, was a sign of communion and alliance with God through the mediation of the priest who ate of the offering and interceded with God for the offerer (cf. Lv 5:10; 7:6; 10:17)." Cooke, p. 10.
 37. C. Bourgin, "Le Christ-Prê et la purification des péchés selon l'épître aux Hébreux," *LV* 7 (Mars, 1958), 77. Lyonnet points out

that the rite of pouring blood on the altar is the principal rite of Israelite sacrifice (*ibid.*, pp. 45-47). A further question, essential for an understanding of that rite, is whether the previous immolation is implicitly contained in the blood-pouring ceremony.

38. "Par l'imposition des mains sur la victime, le sang de celle-ci, répandu sur l'autre, devient celui de l'offrant." And footnote 2: "L'imposition des mains . . . n'a pas pour effet de charger des péchés les victimes . . . puisque la victime au lieu de devenir impur, est au contraire sacro-saint." Van Imschoot, II, 135. Cf. *La Sainte Bible*, II, 22f.
39. For this reason the argument that blood is not explicitly referred to as being offered to God is inconclusive. Cf. L. Moraldi, *Espiazione sacrificale e riti espiatori nell' ambiente biblico e nell' Antico Testamento* (Rome: Pontificio Instituto Biblico, 1956), p. 242; D. Barsotti, *Vie mystique et mystère liturgique* (Paris: Editions du Cerf, 1954), pp. 178f.
40. "Christ physically assumes weak flesh which is fully subject to suffering and the penalty of sin, though He in no way becomes personally sinful (Rom 8,3). He dies to this fleshly body in order to arise with a glorious body. . . . From the sphere of sin to which He belongs as part of sinful humanity He passes to the divine sphere to which He belongs forever as a result of His resurrection (Rom 6,9)." Lyonnet, "Redemption through Death and Resurrection," *Worship* 35 (April, 1961), 283f.
41. Siegman, "Blood of the Covenant," p. 171.
42. "Il faut reconnaître que, en dehors l'Ex 24,3-8 et peut-être de Gen 15,9.10.17; Jer 34,19 (cf Ex 29, 20,21), l'Ancien Testament ne mentionne aucun rite de sang dans les récits décrivant la conclusion d'une alliance. Au contraire, le rite d'un repas pris en commun est plusieurs fois signalé." Van Imschoot, I, 24. Cf. *La Sainte Bible*, I-2, 46, 214. The acknowledged obscurity of the Sinaitic blood ceremony with its variant readings suggests seeking an understanding of it from clearer instances of blood symbolism in both the OT and the NT, especially in its Eucharistic fulfillment.
43. Feuillet, pp. 820f.
44. *Ibid.*, p. 819.
45. Cf. Lyonnet, "Conception paulinienne," p. 45; *La Sainte Bible*, XII (Paris: Letouzey et Ané, 1960), 443f.
46. R. Siebeneck, "The Precious Blood and St. John," *Proceedings of the First Precious Blood Study Week* (Rensselaer, Ind.: St. Joseph's College, 1959), pp. 69, 75.
47. Lyonnet, "Conception paulinienne," pp. 43-47.
48. *Ibid.*, pp. 55-57.
49. S. Lyonnet, "La valeur soteriologique de la résurrection du Christ selon saint Paul," *Gregorianum* 39 (1958), 295-318.
50. "Haurietis Aquas," p. 137.

51. Fr. Roguet points out the drink-symbolism of blood in the Eucharist. "If in consecrating the bread Our Lord said: 'This is my Body,' He did not say in parallel fashion over the wine 'This is my Blood' . . . In St. Luke and St. Paul, the blood is qualified with mention of the chalice, it is easy to see that there is reference to a sacred blood which has been collected in view of religious ends and which can be offered, passed round and drunk. The word chalice implies drink (cf. Mt 26,42: Jn 18,11)." "Participation in the Mass," *The Furrow* 12 (Sept., 1961), 536.
52. Flood, p. 80.
53. "Haurietis Aquas," p. 137; cf. p. 124.
54. The approaches of speculative theologians with their precise distinctions and determined interpretation of symbolism, and of positive theologians with their more vague, concrete, and less determined understandings of symbolism, far from opposing, seem to complement each other. A harmonious accord between the two tendencies enables the theologian to arrive at a precise understanding of blood symbolism without losing its rich content. Cf. C. Vollert, "The Eucharist: Insights from Scripture," *TS* 21 (Sept., 1960), 443.
55. It must be remembered that, though the death and resurrection are the one efficient cause of redemption, there are aspects of redemption proper to each. Thus the death alone is exemplary cause of remission of sin, and the resurrection alone is exemplary cause of the new life. The death alone is satisfactory and meritorious.
56. G. Lefebvre, *Redemption Through the Blood*, trans. E. Maziarz, C.P.P.S., (Westminster, Md.; Newman, 1960), p. 109.
57. *The Blood of Christ in Christian Greek Literature Till the Year 444 A.D.* (Carthagen, Ohio: The Messenger Press, 1956), p. 121.
58. Ch.-V. Heris, "The Theological Basis of Devotion to the Sacred Heart," *The Furrow* 4 (June, 1953), 326.
59. That there was at the same time a neglect in Catholic thought concerning the redemptive import of the resurrection cannot be blamed on the devotion to the Precious Blood. Even less is the Church's approbation of the devotion an approval of this lacuna in redemptive theology. Nevertheless, this devotion was certainly influenced by the then prevalent legal view of redemption with the emphasis on the satisfactory and meritorious value of the cross. Historically, therefore, it would seem unlikely that union is the blood symbolism of the devotion, since this would suppose a more complete (death and resurrection) view of redemption than was prevalent at that time.
60. Frequently, approved prayers and hymns contain the notion of Christ's Blood cleansing from sin, i.e., the negative aspect of redemption. As we have seen in the NT, this idea always related the Blood to the Death, which is the exemplary cause of all remission from sin. Cf. the prayer "Summe Sacerdos" in the *Praeparatio ad*

Missam and the prayer "Obsecro te" in the *Orationes pro opportunitate sacerdotis*.

61. *Acta Apostolicae Sedis* 41 (Aug. 16, 1949), 358. Translation from *The Gasparian* 12 (n. 6, 1949), 5.
62. Cf. pp. 158-160.
63. Cf. p. 153.
64. J. Fitzgerald, C.P.P.S., "Devotion and Devotions," *Nuntius Aulæ* 40 (1958), 165-170.
65. "Inde a Primis" speaks of devotions to the Sacred Heart, Holy Name, and Precious Blood as "fundamental and more sanctifying."
66. Heris, p. 327.
67. J. Jungmann, "Eucharistic Piety," *Worship* 35 (June-July, 1961), 410.
68. T. Barrosse, "Christianity: Mystery of Love," *Catholic Biblical Quarterly (CBQ)* 20 (April, 1958), 168.
69. "Mediator Dei," nn. 133, 172-176.
70. Lefebvre, p. 205.
71. "Haurietis Aquas," p. 129.
72. Lefebvre, p. 158.
73. *Ibid.*
74. *Ibid.*, pp. 116f. That devotion to the Sacred Heart includes sacrificial love is seen also in the choice of the passage concerning the piercing of Christ's side for the Gospel reading of the feast.
75. Cf. J. Rohling, C.P.P.S., *The Blood of Christ in Christian Latin Literature Before the Year 1000* (Washington, D.C.: Catholic University of America, 1932) and Fr. Pollack's work cited in footnote 57. Fr. Pollack is giving his own summation rather than the teaching of the Fathers, when he writes on p. 118: "The superlative symbol of Christ's sacrificial love is the blood of Christ."
76. "Haurietis Aquas," p. 121. It is noteworthy in this connection that the new Litany of the Precious Blood has no direct reference to love in any of its invocations.
77. *Ibid.*, p. 137.
78. In a parallel manner Pius XII describes the symbolism of the Sacred Heart: "In a more direct and natural manner, it is a symbol of [the] sensible love [of Jesus Christ]." "Haurietis Aquas," p. 129.
79. "Behold I come . . . to do Thy will, O God" (Rom. 10,7).
80. "Not my will but Thine be done" (Lk 22,42). "He . . . learned obedience through the things that he suffered" (Heb 5,8).
81. "Father, into thy hands I commend my spirit" (Lk 23,46).
82. "For the death that he died, he died to sin once for all" (Rom 6,11). He who had never lived to sin could not die to any personal sin, but He died to the sin of mankind by dying to His "sinful flesh" (Rom 8,3), which made Him a part of sinful humanity. Cf. Lyonnet, "Redemption," p. 284.
83. "Though he was by nature God, [He] did not consider being equal

- to God a thing to be clung to, but emptied himself, taking the nature of a slave . . . he humbled himself, becoming obedient to death, even to death on a cross" (Phil 2,7f).
84. "The death that he died, he died to sin once for all, but the life that he lives, he lives unto God. Thus do you consider yourselves also as dead to sin, but alive to God in Christ Jesus" (Rom 6,10f). "We are debtors, not to the flesh, that we should live according to the flesh, for if you live according to the flesh you will die; but if by the spirit you put to death the deeds of the flesh, you will live" (Rom 8,12f). These are two examples of a thought that runs through St. Paul's epistles and is frequently met in the other NT writers.
 85. *Summa Theologiae*, I, q. 18, a. 2.
 86. *Ibid.*, II-II, q. 179, a. 1.
 87. *Ibid.*, a. 2.
 88. A. Feuillet, "Mort du Christ et mort du chrétien," *Revue Biblique* 66 (1959), 489.
 89. E. Biser, "He descended into Hell," *Theology Digest* 8 (Spring, 1960), 111.
 90. This definition reveals our complete agreement with Fr. Kaiser, when he distinguishes three phases of the devotion: the bloody death on Calvary, the sacramental sacrifice of the Eucharist, and the celestial "sacrifice" of the Lamb that was slain (Ap 5). These phases do not multiply devotions, for the formal object is one: Christ's sacrificial death symbolized by the Blood. The different states (natural, sacramental, glorious) of that sacrificial death do not alter the Blood symbolism. Cf. E. Kaiser, C.P.P.S., "Theology of the Precious Blood," *AER* 145 (Sept., 1961), 197-200.
 91. Personal notes from class lecture of T. Deman, O.P.
 92. Barrosse, pp. 171f.
 93. "Mediator Dei," nn. 101f.
 94. R. Lechner, C.P.P.S., "The Name Became Man," *Worship* 35 (Jan., 1961), 91.
 95. Most of what we have written here regarding the Name in OT is taken from Van Imschoot, I, 207-212.
 96. D. Stanley, "The Theme of the Servant of Yahweh in Primitive Christian Soteriology and Its Transpositions by St. Paul," *CBQ* 16 (Oct., 1954), 388.
 97. For a summary of major contribution to resurrection theology, cf. B. Ahern, "Gathering the Fragments of Resurrection Theology," *Worship* 35 (April, 1961), 293-298. On the theology of the Name, cf. D. Stanley, "The Conception of Salvation in Primitive Christian Preaching," *CBQ* 18 (July, 1956), 245-248.
 98. L. Johnson, "Our Lord Jesus Christ," *Clergy Review* 46 (July, 1961), 397.
 99. Lyonnet, "La valeur soteriologique," p. 311.

100. Lyonnet, "Redemption," p. 282.
101. Vollert, "The Eucharist," p. 408.
102. B. Cooke, "Development in Dogma," *Perspectives* 4 (Aug.-Sept., 1959), 16.
103. Other names, such as "The Holy and Just One" (Acts 3,14), "Judge of the living and the dead" (Acts 10,42), "Christ, the power of God and the wisdom of God" (I Cor 1, 24), and especially "Lord" with its different variants, emphasize the divinity of Jesus.
104. Acts 8,35; 17,18; 19,4.13; Rom 4,5; Eph 4,21; 1 Thes 4,13; Heb 2,9. A poem by Pope Damasus containing a list of titles that Scripture applies to Christ is an interesting example of summing up all other names in the name "Jesus." Cf. F. Curley, "The Holy Name in the Early Church," *AER* 129 (Sept., 1953), 152-156.
105. The most complete history of the devotion is a doctoral dissertation: P. Biasotto, *History of the Development of Devotion to the Holy Name* (St. Bonaventure, N. Y.: St. Bonaventure University, 1943), pp. xii and 188.
106. J. Griffin, "The Glory of the Holy Name," *Ave Maria* 64 (Dec. 28, 1946), 811.
107. Papal Decree to John Vercelli, Master General of the Dominicans, cited from M. Ripple, *The Holy Name Society and Its Great National Convention* (New York: National Holy Name Headquarters, 1925), p. 19.
108. J. Doheny, "The Origin of the Feast of the Holy Name," *Irish Ecclesiastical Record* 8 (Oct., 1887), 912-916.
109. E. Hughes, "The Holy Name Society," *Homiletic & Pastoral Review* 32 (Feb., 1932), 501.
110. Ripple, p. 17; Hughes, pp. 502f; J. T. McNicholas, *Spiritual Director of the Holy Name Society* (Somerset, Ohio: Rosary Press, 1916), pp. 19, 126-135.
111. Cf. J. Lilly, "The Eucharistic Discourse of John 6," *CBQ* 12 (Jan. 1950), 50. Cf. also J. Fenton, "The Invocation of the Holy Name and the Basic Concept of the Catholic Church," *AER* 129 (Nov., 1953), 342-349.
112. "What is written here concerning the side of Christ, wounded and opened by a soldier, must likewise be said of His Heart which the lance certainly touched in its thrust, inasmuch as the soldier pierced it in order to be certain that Jesus Christ had died upon the Cross." "Haurietis Aquas," p. 134.
113. Lyonnet, "Redemption," p. 284.
114. Siebeneck, pp. 68f.
115. *Ibid.*, p. 67.
116. Lyonnet, "Redemption," p. 286.
117. "Moved by the self-same love, Christ is led to the shedding of His Blood to redeem us. . . . The force of the love impelled Christ

- to give Himself as our spiritual food." "Haurietis Aquas," pp. 133, 147. Here and in many other places the encyclical presents devotion to the Sacred Heart as the motivating influence of the entire Christian life.
118. J. Rohling, C.P.P.S., "Pope John and the Precious Blood," *Precious Blood Messenger* 66 (June, 1960), 175.
 119. Fr. Siebeneck maintains that "whether the Blood flowed first and then the water, or both at the same time [is a question which] cannot be given a precise answer on the basis of the gospel-description of the phenomenon." p. 66. Be this as it may, the fact that St. John mentions the Blood first would seem to have significance at least for the symbolic aspect of the incident.
 120. *Ibid.*, p. 69.
 121. F. Amiot, *Les idées maîtresses de saint Paul* (Paris: Éditions du Cerf, 1959), p. 91.
 122. Lyonnet, "Redemption," p. 286.
 123. "Mediator Dei," n. 182.
 124. J. Miller, *Fundamentals of the Liturgy* (Notre Dame, Ind.: Fides, 1960), pp. 29f.
 125. "Mediator Dei," n. 66.
 126. *Summa Theologiae*, III, q. 83, a. 4.
 127. The distinction we have made between the ascendent and descendent directions of sacrifice and covenant respectively seems to be the same as the distinction — according to Fr. Cooke — between "the divine and human aspects in Christ's covenant action in the Supper. In so far as He is giving Himself to His apostles, He is acting as the divine initiator of the new covenant with man; in so far as He gives Himself as a vicarious victim for the redemption of man, He is acting above all as a priestly mediator, and this giving of Himself for His brethren is at the same time a sacrificial gift to His Father." Cooke, "Eucharist as Covenant Sacrifice," p. 29.
 128. On the Eucharist as sacrifice and sacrament, cf. D. O'Connor, "The Eucharist Our Sacrificial Food," *The Furrow* 9 (June, 1958), 350.
 129. Cf. J. Griffin, "The Mass and the Holy Name," *Ave Maria* 75 (Jan. 12, 1952), 39-45.
 130. Vollert, p. 426.
 131. "Haurietis Aquas," pp. 132, 137, 147. On the relation of Sacred Heart devotion and the Mass, which we treat very summarily, cf. J. Leclercq, "The Liturgical Roots of the Devotion to the Sacred Heart," *Worship* 34 (Oct., 1960), 551-566.
 132. "Haurietis Aquas," p. 133.
 133. *Ibid.*, p. 147. The same three devotions are referred to in "Mediator Dei," n. 54.

134. Cf. J. Alfrink, "Biblical Background to the Eucharist as a Sacrificial Meal," *Irish Theological Quarterly* 26 (July, 1959), 298-301.
135. E. Filicateaux, *Our Lady in the Liturgy* (Baltimore: Helicon, 1959), p. 73.
136. J. Leclercq, "The meaning of the Life," *Worship* 34 (March, 1960), 183.
137. Cf. explanation on p. 188.
138. M. Ryan, "The Problem of God in the World Today," *Worship* 34 (Dec., 1959), 12.
139. A. Greeley, "Psychology of Worship," *Worship* 34 (March, 1960), 194.
140. "Mediator Dei," n. 182, referring to approved devotions in general.
141. L. Bouyer, *The Spirit and Forms of Protestantism*, trans. A. V. Littledale (London: Harvill Press, 1956), pp. 151f.
142. C. Tierney, "The Theology of the Mysteries," *Theology Digest* 7 (Fall, 1959), 165.
143. R. Galen, "'Mental Health' vs. Religion," *Priest* 16 (July, 1960), 604.
144. R. Bernard, "Appendice II: Renseignements techniques," *Somme Théologique, le péché* (2ème éd., Editions de la revue des jeunes; Paris: Desclée & Cie, 1951), II, 349-351.
145. "It is true that 'grace perfects nature,' as St. Thomas says, but the phrase is somewhat equivocal. It suggests that grace perfects nature in its own order. But this is surely not true. Grace perfects nature by raising it to a new order of being, and before nature can enter this new order of being it has to die. The mystery of Christianity is the mystery of death and resurrection." B. Griffiths, (book review), *Blackfriars* 39 (Jan., 1958), 38.
146. P. Hitz, "Théologie et catéchèse," *NRT* 77 (Nov., 1955), 922.
147. Cooke, "Developments in Dogma," p. 14.
148. R. Tucci, "Devotion to the Sacred Heart of Jesus," *Theology Digest* 6 (Winter, 1958), 55.

EVOTION TO THE PRECIOUS BLOOD AND THE CONTEMPORAN LITURGICAL MOVEMENT

During the past year many parts of the Catholic world, particularly in Europe, celebrated the golden jubilee of the "liturgical movement." It is of course difficult to assign a precise date to a widespread movement whose ultimate roots are varied and often hidden. But surely a turning point in the life of the Church was reached fifty years ago last September when Dom Lambert Beaudoin delivered his famous paper at the Malines Congress in Belgium, deploring the widespread ignorance of the Church's liturgy and issuing a clarion call for a renewal of liturgical life.¹ It was, so to speak, the first public echoing of the appeal St. Pius X had made six years earlier for a return to that "primary and indispensable source of the true Christian spirit, active participation in the most holy mysteries and in the public and solemn prayers of the Church." How little prepared the Catholic public was at that time for such a call is revealed by Dom Beaudoin's reminiscences at the golden jubilee. He recalls that he first tried to have his paper included in the doctrinal section of the congress but met with a categorical refusal. An effort to get it into the moral section had the same result. An attempt to put it in the section on piety came off even worse: they looked on the liturgy as a freakish kind of piety which had no place in spirituality!²

The enormous change in outlook during the past fifty years is a familiar story. Liturgical studies, pastoral efforts on the part of bishops and priests and religious, and especially the numerous and often lengthy papal directives have made the liturgical movement one of the most vigorous spiritual forces of our time. Pope Pius XII summarized the situation at the conclusion of the Assisi Congress in 1956: "The liturgical movement is thus shown forth as a sign of the providential dispositions of God for the present time, of the movement of the Holy Ghost in the Church, to draw men more closely to the mysteries of the faith and the riches of grace which flow from the active participation of the faithful in the liturgical life."³ By no means

the least of the liturgical movement's results has been its impact on religious life. It would be hard to imagine any religious community today whose spirituality has not been modified and deepened by contact with this liturgical renewal. In fact, it could not be otherwise. As Pius XII reminded us in that same Assisi address: "The liturgy is a vital function of the Church as a whole, and not of a single group or 'movement' only."⁴ And of course those who lead the religious life under the title of the Precious Blood are no exception. When the liturgical movement was still very much in its infancy in our own country, one community of Precious Blood religious was in the vanguard of the movement. And in numerous ways the movement has undoubtedly deepened the sacramental life and prayer life of all religious of the Precious Blood. Moreover this quickening of religious life through vital contact with the worship of the Church is a process that will surely be going on for many years. However grateful we may be for the progress already made it is only realistic to recognize that the liturgical movement is somewhat immature in this country by comparison with those parts of the Catholic world where it started earlier. We have only to consider the instruction on sacred music and sacred liturgy issued in the closing months of Pius XII's pontificate to appreciate the lag in thought between His Holiness and many of his American sons and daughters.

Because this current of spirituality stemming from the liturgical movement is and will be having its impact on religious of the Precious Blood, the Study Week Committee has asked for a paper that would explicitly reflect on the relationships between our traditional practice of devotion to the Precious Blood and the contemporary liturgical movement. Such reflection, it is hoped, may bring out more clearly the modes according to which this confrontation is taking place and suggest possible orientations for future theological and spiritual developments. But before taking up the precise topic of this paper it seems useful to include some preliminary observations on devotions in general and the liturgy. Such an approach may add perspective to our consideration of devotion to the Precious Blood and the liturgy.

In the first place, we may briefly review some of the meanings of the word "devotion."⁵ Early Latin Christianity used "devotio" to designate both liturgical celebrations and the interior dispositions of faith and fervor which should accompany them. Contemporary theology, however, has especially retained St. Thomas' analysis of the

term. He stresses the interior aspect of devotion. For him devotion is an act of the will, the principal act of the virtue of religion, an act of giving, of offering oneself. From this act flow all the other acts of religion: prayers, sacrifices, vows, etc. Another — and at first sight quite different — usage is suggested by the plural “devotions.” Devotions represent particular spiritual insights, having their own object and motive and proper act; they overflow into particular prayers and spiritual practices. In other words, a devotion constitutes a “specification,” a pin-pointing of the spiritual life. The lines between God and the soul are made concrete by being centered in a particular person or object, around which the spiritual life is organized and structured. But however far apart these two meanings of the term appear, in reality they are intimately connected. Because of man’s nature, devotion in the thomistic sense of the term overflows into the practices which we call devotions. And devotions serve no other purpose but to nourish and increase true devotion. In this paper “devotion” is used in the sense of a particular spiritual viewpoint that expresses itself in special prayers and practices.

One error about devotions should be mentioned at the outset — perhaps especially because it has received some currency under the name of liturgical history. A few extremists have maintained that liturgical prayer is of itself sufficient for living the Christian life to the fullest. It is said that in the fervent period of early Christianity non-liturgical prayer was virtually unknown and that we should break out of the shell of our modern individualism and return to that golden springtime of the authentic Christian spirit, relying solely on the official prayer of the Church for our spiritual nourishment. It is strange that such an idea, so foreign to the whole Christian message, could have found support. No wonder that Pius XII in *Mediator Dei* sharply rebuked this error, comparing it to poisonous fruit growing on infected branches of the healthy tree — branches which must be cut off in order that the tree may produce only the best fruit.⁶ Three decades before the encyclical Romano Guardini had warned that there could be no greater mistake than that of discarding forms of popular piety for the sake of the liturgy.⁷ More recently Father Josef Jungmann, in his historical study of *The Early Liturgy*,⁸ has shown how thoroughly unhistorical is the position that the prayer of the primitive Church was restricted to liturgical prayer alone.

If then, “the liturgy has never been sufficient for the expression

of piety,"⁹ it is also true that, due to various historical factors, in the modern Western Church there has developed a much sharper line of demarcation between liturgical and non-liturgical prayer than was known in early Christianity or is known in the Eastern Churches today. In the early Church¹⁰ our modern question about the relationship between the liturgy and the remainder of one's prayer life was not raised, or, had it been raised, it would not have been a very meaningful question. As long as liturgical celebrations were carried out in the language of the people and bore the stamp of their cultural heritage, they naturally were the heart of one's life with God; the great spiritual themes of the liturgy were the backbone of Christian spirituality. The psalms used in liturgical prayer were considered the perfect expression of the adoration, praise, thanksgiving and petition that every soul must use in approaching God. Their recitation was followed by moments of silence for intimate personal union with God, and the concluding public collect caught up the intentions of the whole community in the spirit of the preceding psalm. The official worship of the Church was thus the great source of union with God and of sanctifying the entire day. Any sharp separation, still less any opposition, between public prayer and private prayer simply did not come to mind. The same situation largely obtains even today among Eastern Christians.¹¹ The center of their spiritual life is the divine liturgy and the divine office. The numerous practices of piety that mean so much to us in the West — our rosary, visits to the Blessed Sacrament, novenas, Sacred Heart devotions, etc. — are unknown to them. They do of course have private prayer, but such prayer tends to be closely inspired by the liturgy, which remains the primary source of their spiritual formation.

The spiritual atmosphere of the Latin Church in modern times is notably different. On the one hand, until the contemporary liturgical movement got under way (and even yet for many persons) the liturgy, for all its beauty, seemed rather cold and formal, hardly an inviting school of spiritual formation. On the other hand, modern Catholicism knows and loves a host of extraliturgical devotions which have nourished the spiritual life of millions of Catholics and have contributed greatly to the development of many outstanding saints. It is important to note that this vast growth is not just a matter of increase in private prayer. Though not the Church's liturgy in the strict sense, nonetheless these devotions have become public and received the clear

approval of the Church to such an extent that it would be an oversimplification to call them merely private prayer, though such forms of piety are often used privately by individuals. Contemporary documents from the Holy See, such as the 1958 instruction on sacred music and sacred liturgy, refer to them by such terms as “pia exercitia” or “pietatis exercitia,” thus distinguishing them from “actio liturgica.”¹² The Code of Canon Law¹³ puts the regulation of these devotions in the hands of the hierarchy. (Hence Father Jungmann would express the distinction between these two levels of worship by calling them “ecclesial worship of papal law” and “ecclesial worship of episcopal law.”¹⁴) A variety of facts reveals the extent of Mother Church’s approval of these devotions. Countless religious communities founded under their patronage have been approved by the Church. The same is true of numerous associations of the faithful. The Church has attached indulgences to prayers and other exercises of piety which give expression to these devotions, and many of them have been recognized even more officially by inclusion in the *Preces et Pia Opera* issued by the Holy See.

It would of course be possible to exaggerate this distinction between liturgy and devotions. Devotions often took their original inspiration from the liturgy itself and patterned their expressions after the spirit and forms of the liturgy. And devotions have had their influence on the liturgy in turn. Already in the middle ages such devotional feasts as the Holy Trinity and Corpus Christi were observed universally. And in modern times the calendar of the universal Church has been expanded by a variety of feasts expressing favorite Catholic devotions: the Rosary, the Holy Name of Jesus, the Seven Sorrows of Mary, the Sacred Heart, etc. Nonetheless the distinction between liturgy and devotions is clear-cut, in ecclesiastical law as well as in characteristic traits. The difference in tone between these two expressions of the Christian spirit is often quite conspicuous. The liturgy is straightforward, unreflective, universal in its outlook, free of strong emotional display. Devotions are frequently more particularistic in tone, they are wordier and more self-analyzing, they have a lower emotional boiling point.¹⁵

How did it happen that alongside the liturgy in the modern Latin Church these devotions have developed to such an extent — so much more than in early Christianity and among Eastern Christians today? The ultimate answer of course is that this development is due

to the inspiration of the Holy Spirit, continually opening up new approaches to God that are adapted to the needs and aspirations of different peoples and different times. From a human viewpoint, however, it is possible — and highly instructive — to trace the historical factors that conditioned the growth of these devotions. This history is closely bound up with the history of the liturgy itself. Since the relationship between liturgy and devotions amounts practically to the entire history of Christian spirituality, it could be treated adequately only in a whole series of volumes. Here we can mention briefly a few highlights.¹⁶

Previously we noted the close interaction between liturgy and individual prayer in Christian antiquity. When we turn to the Middle Ages a gradually increasing rift between the liturgy and popular forms of piety is observable. More specifically, between the 12th and 16th century the liturgy became ever more clericalized, with a resulting exclusion of the people from understanding and participating in the liturgy. This break between Christian people and Christian worship was completed in the 14th and 15th centuries, but the way had been prepared in the preceding centuries. It would be hard to overestimate the importance of the language barrier. Latin remained the language of the clergy and the liturgy, while the new tongues coming into being were increasingly capable of expressing the religious sentiments of the common people. It was only natural that popular piety, since it could not so readily be nourished by the liturgy, should turn to extraliturgical or semiliturgical forms. We need only recall the popularity of the early mystery plays, constructed around the great events in the life of Christ. During the 12th and 13th centuries these popular forms of devotion to the humanity of Christ still remained close to the liturgical soil which nourished them. They were in fact further developments of spiritual insights that were treasured in early Christianity; they centered on Christ, his humanity, the mysteries of his earthly life. We can briefly evoke much of the spirituality of this period by simply recalling the names of three of its greatest saints, St. Bernard, St. Francis, and St. Thomas, and associating them respectively with their tender devotion to the Holy Name of Jesus, the Passion, and the Blessed Sacrament.

In the later middle ages the gulf between liturgy and popular piety widened. The nominalism of the 14th century begot a reaction against scientific theology; it encouraged many to seek their spiritual

nourishment elsewhere. The German mystics and the proponents of the *devotio moderna*, who did so much to rejuvenate the spiritual life of the times, concentrated so exclusively on the relations between God and the soul that there is hardly mention of the Church as a community of salvation; their perspectives are hardly conducive to a deep appreciation of the Church's liturgical life. And if we turn from these spiritual masters to the ordinary masses of Christians, the sad fact is that ignorance and superstition were rampant. It was not just that people turned to prayers and devotional practices that were often far removed from the spirit of the liturgical celebrations which they passively attended; the real danger was the mechanical and superstitious way in which they sought "salvation" from these practices.

This was the background for the tragic division of the 16th century. There were many real abuses in the performance of the liturgy as well as in the devotional life of the faithful that the Protestant Reformers could point to. But their complaints went far beyond calling for the elimination of abuses; they attacked such basic Catholic doctrines as the nature of sacrifice and sacrament. Faced with this crisis, the Council of Trent took what was probably the only possible means for stemming the tide of heresy: it ordered a reform (insofar as the limited knowledge of liturgical tradition made real reform possible then) of the books of the Roman liturgy and imposed them on the entire Latin Church. From then on the only Church authority competent in liturgical matters was the Holy See itself. This step had the great advantage of preserving a stable liturgical order in a time of crisis and heretical attack. But the price paid was high. The continual and many-sided growth that the Church's worship had experienced for fifteen hundred years was abruptly stopped. Liturgical forms were made rigid just when Western society was becoming most susceptible to change. "Medieval society disappeared in the 16th century, and, despite the efforts made in certain places, the liturgy was not adapted to the new civilization."¹⁷

After the 16th century, the passage from devotions to liturgy became more difficult. Devotions multiplied outside the liturgy. Historians have pointed out that one reason for this was probably the very rigidity of the liturgy. The spiritual life of the faithful was forced, so to speak, to develop outside a framework that had become too solidified.¹⁸

It is worth noting an important change in the prayer life of religious that accompanied the development we have been considering. This change originated in the Society of Jesus, that great community which was the right arm of the Church in the Counter Reformation. Prior to the time of St. Ignatius the prayer life of religious had revolved around the public recitation of the divine office. St. Ignatius put the emphasis on meditative prayer rather than on the office; he provided that the latter should be said privately instead of in common. "In this way," says P. Pourrat, "a great change was introduced into the old form of the monastic and religious life. Ignatius made a real alteration in the centre of gravity of devotion of the religious."¹⁹ Although this change "caused a sensation and gave much offence at the time,"²⁰ the example of St. Ignatius has been followed by almost all the founders of religious communities since his time. The public prayer of the Church is usually recited only by the clerical members of a religious community, and they do this in private, while the common public prayer of the community centers around prayers that are basically private in nature.

It is within the framework of the above historical developments that our devotion to the Precious Blood fits. The great doctrinal theme of redemption through the Blood of Jesus is of course clearly contained in Holy Scripture and expounded in the Fathers of the Church. But it was particularly in the middle ages that the Precious Blood began to be the object of special devotion, as an offshoot of the intense medieval devotion to the Passion.²¹ The theme of the Precious Blood figures repeatedly in medieval art and the writings of medieval mystics; devotion to relics of the Precious Blood was widespread. However, "Divine Providence seems to have reserved for Rome and the 19th century the privileged role of shaping and spreading the Precious Blood devotion."²² Here again we see the influence of devotion to the Passion, which St. Paul of the Cross had vigorously renewed and spread abroad in the previous century.²³ We rightly think of St. Gaspar del Bufalo as the great 19th-century apostle of the Precious Blood. However, the fact that more than a dozen religious communities dedicated to the Precious Blood were founded in that century (most of them unaware of each other's existence) shows that this devotion represented a general current of 19th-century piety.²⁴ A factor in this development was the renewal of interest in pious unions and confraternities. These associations of the

faithful, which had been highly popular in the late middle ages, had fallen somewhat into desuetude in the 17th and 18th centuries, but began to enjoy a new popularity in the 19th century.²⁵ The soil was ripe for the Confraternity of the Precious Blood founded by Father Albertini in 1808, which became the focal point for making devotion to the Precious Blood truly worldwide.²⁶

It would be an anachronism to imagine that the saintly men and women of the 19th century who were on fire with devotion to the Precious Blood and labored so zealously to spread it everywhere shared the same preoccupations as the leaders of the 20th-century liturgical movement. At that time vernacular versions of the Canon of the Mass were still prohibited; the decree of St. Pius X on frequent Communion was still in the distant future. Our own century has witnessed a widespread renewal of interest in and appreciation of the liturgy; the gulf between altar and people that existed for more than a thousand years is being bridged. What are — what should be — the results of the devotion to the Precious Blood coming into contact with this deepened appreciation of the official worship of the Church? Two great principles governing the relationship between the liturgy and devotions in general have been clearly set forth in *Mediator Dei*. We have only to apply them to devotion to the Precious Blood.

The first principle is so well-known by this time that it hardly needs mentioning. That is the primacy of the sacred liturgy in the spiritual life. “Unquestionably,” says Pius XII, “liturgical prayer, being the public supplication of the illustrious Spouse of Jesus Christ, is superior in excellence to private prayers.”²⁷ And the decree restoring the Order of Holy Week reminds us that the liturgical rites enjoy not only a unique dignity but also have special power and efficacy for nourishing the Christian life which cannot be compensated for by extraliturgical devotional exercises.²⁸ If we keep in mind that the Church’s liturgy is precisely the reactualization of Christ’s redeeming work, the principle is evident that the liturgy must be the basic form of every Christian’s sanctification. As Pius XII says in the same encyclical, “the most pressing duty of Christians is to live the liturgical life, and increase and cherish its supernatural spirit.”²⁹ It would be downright error to relegate the liturgy to a secondary place in the spiritual life and to give pride of place to extraliturgical devotional forms, no matter how good or useful these might be in themselves.

It is the second principle given by the Holy Father that especially calls for careful thinking and judicious application. After signaling the error of those who minimize extraliturgical devotions and would reduce everything to liturgical prayer, he adds: "It is necessary that the spirit of the sacred liturgy and its directives should exercise such a salutary influence on (these devotions) that nothing improper be introduced nor anything unworthy of the dignity of the house of God or detrimental to the sacred functions or opposed to solid piety."³⁰ Elsewhere he says that the norm for judging whether or not exercises of piety come from the Father of lights is "the effectiveness of these exercises in making the divine cult loved and spread ever more widely, and in making the faithful approach the sacraments with more longing desire, and in obtaining for all things holy due respect and honor. If on the contrary, they are an obstacle to the principles and norms of divine worship, or if they oppose or hinder them, one must surely conclude that they are not in keeping with prudence and enlightened zeal."³¹ And a little later on His Holiness says: "These devotions make us partakers in a salutary manner of the liturgical cult, because they urge the faithful to go frequently to the sacrament of penance, to attend Mass and receive communion with devotion, and, as well, encourage them to meditate on the mysteries of our redemption and imitate the example of the saints."³² Such passages make it clear that the important role of extraliturgical devotions is to be a handmaid to the liturgy, to prepare us for more fruitful participation in the liturgy, to extend to the entirety of our lives that union with God which reaches its climax in the liturgical action itself. As Louis Bouyer says, commenting on the above passages from the encyclical:

"We should . . . never try artificially to suppress any practice which has in its favor the example of great saints and the unmistakable fruit of spiritual vitality. Instead, we should try, gently and yet firmly, to bring such practices back to the norm of the authentic liturgy, to permeate them with its spirit, and finally to develop into an auxiliary of the liturgy what originated as a substitute for it."³³

Harmonizing devotions with the sacred liturgy works out differently in different cases. It is simply a fact that the numerous devotions which developed in medieval and modern times are not all of equal worth. Some of them rest on a very narrow doctrinal basis; others tend to be so particularistic that they suggest some private

has been having a profound impact on Catholic thought and spirituality. The extent to which it has enriched our theology of the Precious Blood stands out in the substantial scriptural contributions to this and the 1957 Study Week. The obvious practical conclusion to be drawn from these theological studies is that we make the Bible the primary source for nourishing our knowledge and love of the mystery of the redeeming Blood. And at this very point the liturgical movement reinforces the plea of the biblical movement. However far apart their starting points were a half century ago, these two movements in recent years have become increasingly intertwined.³⁹ For as soon as we start to penetrate the world of the liturgy, we find that we are in a completely biblical world. The actual texts of the liturgy are biblical texts in the overwhelming majority of cases; the prayers of ecclesiastical composition, though cast in the concise style of Roman oratory, are thoroughly biblical in inspiration; the great signs in the Church's sacramental life — water, bread, wine, oil, light, etc. — are all biblical signs, which reveal to us the analogies between sacramental action and the wonderful works of God set forth in the Old and New Testaments. Liturgical spirituality is therefore a genuinely biblical spirituality.

Even a casual acquaintance with communities of Precious Blood religious indicates remarkable progress in developing such a biblico-liturgical spirituality. In one community the day hours of the Roman breviary constitute the basic program of prayer; in another, an abbreviated vernacular office; in a third, the paraliturgical compositions that are being used at this Study Week and that so happily uncover the mystery of the Blood in the pages of Scripture. But despite all this rich development in the prayer life of religious of the Precious Blood, the impression is unavoidable that there is still an enormous amount of work to be done on a popular level. Pastoral efforts to bring the riches of the Bible to the faithful all too often encounter monumental ignorance and apathy. No doubt an elite is reading the profusion of fine popular books and articles on biblical subjects pouring off the Catholic press, but this hardly seems to be true of the majority of Catholics — what the sociologists call “modal Catholics.” A more widespread use of popular devotions that are biblically oriented would be of immense help. As that astute observer of the American Catholic scene, Fr. Andrew Greeley, recently pointed out,⁴⁰ a real tragedy for the liturgical movement in this country

is the decline of popular devotions. Perhaps over-zealous apostles of the liturgical movement have themselves contributed to this decline by looking down superciliously on "novena Catholics," and feeling that popular devotions are in some way an enemy of the liturgy. Admittedly the actual texts of many popular devotions have been sugary and theologically peripheral. But the decline of the institution itself means that the liturgical movement loses a golden opportunity of letting popular devotions play the vital role assigned them by *Mediator Dei*: preparing the way for entering the spirit of the liturgy. We can indeed force people into admitting that the liturgy must be a good thing by dinning papal directives in their ears; we can push missals into their hands and instruct them in their use. But all this falls sadly short of the necessary psychological preparation for appreciating the spiritual world of the liturgy, a world far removed, not only from the industrialized culture of 20th-century America, but also from the individualistic religious background that many Catholics have carried over from childhood. The result is a liturgical renewal that remains superficial and to that extent spiritually sterile. The Precious Blood prayers being used publicly in this Study Week offer an exciting example of the sort of work that could be done in parish and school to give people a more authentic appreciation of redemption through the Blood of Jesus and a deeper longing to partake of the fruits of this Blood-shedding in the sacramental life of the Church.

A second characteristic is greater emphasis on what we might call the sacramental dimensions of the Savior's Blood. The 19th-century presentation of the devotion to the Precious Blood surely had a vivid sense of the supreme importance of the role of the Blood on Calvary. This is an altogether basic Christian truth, one that must always remain in the forefront of Christian piety. But our devotion loses nothing, indeed it is vastly strengthened, if we go on to deepen our appreciation of the way the fruits of the redeeming Blood are applied to us in the sacraments, above all in the sacramental sacrifice of the Eucharist. And that is exactly what the renewed contemporary interest in the theology of the sacraments invites us to do. Here again the liturgical movement has by no means been the only force in restoring prominence to the sacraments in Christian life. Recent biblical research has demonstrated the importance of liturgical influence in shaping the inspired Books. And the extensive developments

in ecclesiology today have naturally led to new insights into the Church's sacraments.

Since the sacramental, especially the Eucharistic, implications of the Precious Blood have been developed at length in other papers at this Study Week, we would limit ourselves to suggesting one line of thought that has perhaps not yet been exploited as fully as it might be. The suggestion is made in the light of current emphasis on sacraments as signs. The key words in sacramental theology are cause and sign. Protestant denials of causality naturally resulted in a strong emphasis on defending causality, with a consequent playing down of sign. Contemporary theology has recaptured the basic importance of sign; to understand the sacraments, we cannot hurriedly pass over the notion of sign to get to causality; we must look long and deeply at these signs precisely as signs. With reference to the Eucharist, we would suggest that still more biblical, patristic, and liturgical studies of the sign — the symbolism — of *wine* would enhance our appreciation of the Blood of Jesus in the Eucharist. If relatively little attention has been paid to this Eucharistic element in theology, that is probably related to the fact that beginning in the 12th century the communion cup of the laity was discontinued more and more in the Western Church.⁴¹ Because of heretical extremes, in recent centuries Catholic apologetics has concentrated on defending the legitimacy of Communion under one species only. But it in no wise reflects on the defined Catholic dogma that the whole Christ is present under each species to admit that, on the level of sign, the Blood shed in the Passion was more vividly represented in the liturgical assembly when the communion cup of the laity was used.⁴² Mother Church of course has good disciplinary reasons for the present practice and is not given to hasty liturgical changes. But in our theological thinking and our piety it is essential that we take seriously the fact that Christ gave us the Eucharist under two distinct signs and therefore wants us to have a lively appreciation of each of them. We must guard against a one-sided emphasis on the symbolism of bread alone. Is it not significant that when the great devotional feast of the Eucharist was composed and became universally accepted in the 13th and 14th centuries it received the name *Corpus Christi*? Might it not with equal reason have been entitled *Sanguis Christi* — or better yet, *Corpus et Sanguis Christi*?

A third and final characteristic may be called the "paschal mo-

tif" — the Easter theme — in devotion to the Precious Blood. Throughout the Church today there is a vibrant new awareness of the sovereign importance of the resurrection of Jesus, not just for apologetics, but for our spiritual life. So true is this that one authority could write recently: "In the history of the spirituality of the Church, the becoming aware of the paschal mystery will undoubtedly go down as the chief event of our times."⁴³ However much this emphasis on the resurrection may seem a novelty to many Christians today, the fact is that it represents a return to the most authentic sources. New Testament studies have demonstrated that the resurrection was at the very core of the apostolic preaching. It was around this central fact that the teaching and worship and inner faith of the primitive Church were organized.

Other papers at this Study Week have explored the theme of the Blood of the risen Savior in Pauline soteriology and the Petrine catechesis. Here we would merely point out that the same conclusion is reached by examining the worship of the Church.⁴⁴ In the early Church, Easter was not just one feast among many, not even just the greatest feast among many. Until the fourth century, it was simply *the* Christian feast. And the object of this one great annual celebration, which took place during the night leading into Easter Sunday, was the redemption as such. Not just the resurrection considered by itself, but the passion and resurrection taken together as two phases, two moments, of the total work of redemption. Even today we join these two aspects of the redemption in our Easter preface: "*Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit.*" When in the course of centuries these different moments of redemption were celebrated on different days the basic unity was still preserved.⁴⁵ Human nature is such that we must divide and analyze, we have to consider separately the various aspects of redemption. But in doing so we must not lose sight of the divine mystery in its totality. And the presentation of the redemption in the liturgy of Holy Week and Easter preserves this "total" viewpoint. At the very heart of the Good Friday liturgy Mother Church sings out triumphantly: "Your Cross we adore, O Lord, and your holy resurrection we praise and extol, for it was through the wood of the Cross that joy came to the whole world."⁴⁶

This viewpoint of the liturgy is most instructive for devotion to the Precious Blood. To put the matter conservatively, the prayers and

hymns that have traditionally expressed the devotion hardly emphasize the Blood of the risen Savior.⁴⁷ The case could hardly be otherwise: for centuries popular piety centering on devotions to the Passion and related devotions has tended to meditate on the Passion rather in isolation, to look on it as a world complete in itself.⁴⁸ We will enter more deeply into the fullness of the mystery of Christ as we learn to pass naturally between the Blood shed on Calvary and the Blood of the risen Christ. The more we meditate on the Blood of the risen Savior the better we will understand that every celebration of the Eucharist is paschal in character; every time we approach the holy table we drink the Blood of the glorious victor over death and become one with him. Our devotion to the Blood of the risen Lord will find its purest expression when we stand joyfully before the Easter candle on that holiest night of all the year and make our own the triumphant strains of the Exsultet:

“He paid the debt of Adam for us to his eternal Father, and with his precious blood washed away the penalty of original sin. This is the paschal feast in which the true lamb is slain, whose blood hallowed the doorposts of the faithful . . . This is the night which at this hour restores to grace and unites in holiness throughout the world those who believe in Christ.”

FRANCIS B. SULLIVAN, C.P.P.S.

1. *Les questions liturgiques et paroissiales* 40 (1959), 191-251.
2. *Ibid.*, p. 200; partial translation in *Worship* 33 (Nov., 1959), 658.
3. *The Assisi Papers* (Collegeville, Minn.: Liturgical Press, 1957), p. 224.
4. *Ibid.*, p. 225.
5. Emile Bertaud & André Rayez, “Dévotions,” *Dictionnaire de spiritualité*, III, cols. 748-49.
6. # 176. All references to this encyclical are from the America Press edition (2d ed.; New York: 1954).
7. *The Church and the Catholic and The Spirit of the Liturgy* (New York: Sheed & Ward, 1935), p. 123. This whole chapter (the original German was published in 1917) reads almost like a commentary on the passages in *Mediator Dei* (1947) which deal with the relationship between liturgical and extralitururgical prayer.
8. (Notre Dame, Ind.: University of Notre Dame Press, 1959), pp. 97-98. This chapter on the origins of the canonical hours is significantly entitled “Daily Devotions of the Early Christians.”
9. Jean Leclercq, O.S.B., “Dévotion privée, piété populaire et liturgie au

- moyen âge," *Études de pastorale liturgique* (Paris: Editions du Cerf, 1944), p. 151.
10. Pierre Salmon, *l'Office divin* (Paris: Editions du Cerf, 1959), pp. 240-42.
 11. Gregory Bainbridge, O.S.B., "Eastern Piety," *Worship* 33 (Aug.-Sept., 1959), 482-88.
 12. *Acta Apostolicae Sedis* 50 (Sept. 22, 1958), 634-35 (# 12).
 13. Canon 1259.
 14. "Pia Exercitia and Liturgy," *Worship* 33 (Nov., 1959), 616-22.
 15. H. A. Reinhold, *The American Parish and the Roman Liturgy* (New York: Macmillan, 1958), pp. 1-17.
 16. The historical synopsis that follows is dependent chiefly on F. Vandembroucke, O.S.B., "Aux origines du malaise liturgique," *Les questions liturgiques et paroissiales* 40 (1959), 252-70, and B. Luykx, O. Praem., "Prière de l'Eglise et participation active," *ibid.*, pp. 271-88. After this paper was written a helpful brief study appeared in English: Godfrey Diekmann, O.S.B., "Popular Participation and the History of Christian Piety," *Participation in the Mass* (Washington: The Liturgical Conference, 1960), pp. 52-65.
 17. Aimè-Georges Martimort, "L'histoire et le problème liturgique contemporain," *Études de pastorale liturgique* (Paris: Editions du Cerf, 1944), p. 113.
 18. Émile Bertaud & André Rayez, *art. cit.*, col. 756. For a summary of the situation during the 19th century see Joseph Lortz, *History of the Church*, tr. Edwin Kaiser, C.P.P.S. (Milwaukee: Bruce, 1939), pp. 536-38.
 19. *Christian Spirituality* (London: Burns Oates, 1927), III, 45.
 20. Josef Jungmann, S.J., *Public Worship* (Collegeville, Minn.: Liturgical Press, 1957), p. 162.
 21. P. Pourrat, *Christian Spirituality*, II, 319-21.
 22. Andrew Pollack, C.P.P.S., *The Blood of Christ in Christian Greek Literature Till the Year 444 A.D.* (Carthage, O.: Messenger Press, 1956), xvi.
 23. Émile Bertaud & André Rayez, *art. cit.*, cols. 767-68.
 24. John Behen, C.P.P.S., *Religious of the Precious Blood* (Carthage, O.: Messenger Press, 1957), pp. 1, 21.
 25. Joseph Duhr, "Confréries," *Dictionnaire de spiritualité*, II, deuxième partie, cols. 1470-72. Apropos of the golden period of confraternities, the interesting observation is made that "there is no doubt that for this stage of human development the confraternity represented the best adapted formula for what today we call Catholic Action" (col. 1471).
 26. Behen, pp. 54-56.
 27. # 37.
 28. *On Restoring the Holy Week Liturgy* (Washington: N.C.W.C.), 2.
 29. # 197.
 30. # 184.
 31. # 181.

32. # 183.
33. *Liturgical Piety* (University of Notre Dame Press, 1955), p. 250. This whole chapter ("‘Liturgical’ and ‘Non-Liturgical’: The Spirit of Liturgy and of Devotion") has been most helpful in composing the present paper.
34. Émile Bertaud & André Rayez, *art., cit.*, cols. 753-54.
35. Cf. *The Catholic Messenger* (Davenort, Iowa), July 14, 1960, p. 2.
36. *Vie mystique et Mystère liturgique* (Paris: Editions du Cerf, 1954), p. 179.
37. "Some Theses on the Theology of the Devotion," Josef Stierli, *Heart of the Savior*, tr. Paul Andrews, S.J. (New York: Herder and Herder, 1958), pp. 142-43.
38. Because of the intimate historical and doctrinal ties between devotion to the Precious Blood and devotion to the Passion, it is interesting to note that the Fifth Congress on Passionist Spirituality in 1957 was devoted to the theme: "The Liturgy and the Congregation of the Passion." The "vota" of the Congress called for greater participation in the liturgical movement, a vernacular office for the lay brothers, liturgical instructions and dialogue Masses in churches under the Congregation's care, more attention to the liturgy in preaching missions, revising texts of proper offices to concentrate on the mystery, not the relics, of the Passion, etc. Since the "Acts" of the Congress were not available, this information is taken from a review in *Éphémérides Liturgicae* 72 (1958), 362-63. The reviewer, I. Bellochio, C.M. (a member of the editorial staff), concludes: "We do not hesitate to set this initiative up as an example particularly to the religious congregations that blossomed after the 15th century and in very recent times." Similar notice on these "Acts" in *Worship* 33 (Jan., 1959), 121-22. The following year the Superior General of the Congregation of the Holy Cross sent out to members a circular letter along the same lines; text in *Worship* 34 (1960), 101-06.
39. *The Liturgy and the Word of God* (Collegeville, Minn.: Liturgical Press, 1959) is the most advanced evidence in English of how close together these movements have come.
40. "Popular Devotions: Friend or Foe?" *Worship* 33 (Oct., 1959), 569-73.
41. Josef Jungmann, S.J., *The Mass of the Roman Rite*, tr. Francis Brunner, C.S.S.R. (New York: Benziger, 1951-1955), II, 385.
42. Joseph Pascher, *l'Évolution des rites sacramentels* (Paris: Editions du Cerf, 1952), p. 53.
43. F.-X. Durrwell, *La résurrection de Jésus* (Paris: Le Puy, 1955), p. 10. This is the contemporary classic on the subject. An up-to-date study in English is Edwin Kaiser, C.P.P.S., "The Theology of the Resurrection of Christ," *Proceedings of the Catholic Theological Society of America* 14 (1959), 28-53.
44. Josef Jungmann, S.J., "The History of Holy Week as the Heart of the Liturgical Year," *The Furrow* 10 (May, 1959), 296-309.

45. Herman Schmidt, S.J., "Paschalibus Initiati Mysteriis," *Gregorianum* 39 (1958), 465-66.
46. First antiphon sung while the Blessed Sacrament is being brought to the altar for the Communion service. The theme of "beata passio" is just as striking during the adoration of the Cross: after the plaintive "Popule meus" comes the triumphant "Pange, lingua, gloriosi lauream certaminis."
47. For instance, the seven meditations making up the well-known Chaplet of the Precious Blood are quite free of any reference to the resurrection (or for that matter to the Church, Mass, sacraments). It is perhaps significant that, although the 19th-century "Raccolta" (*Raccolta di orazione et pie opere . . . Romae: Typis Polyglottis Vaticanis*, 1898, # 138) included these meditations, they have been deleted from 20th-century editions. The 1950 edition (*Enchiridion Indulgentiarum: Preces et Pia Opera*, v) explains that "it seemed advisable . . . to expunge certain items that seemed less appropriate."
48. Placid Murray, O.S.B., "The Passion of Christ and the Christian Risen Life in the Texts of Holy Week," *The Furrow* 10 (May, 1959), 284-95.

SAINT THOMAS AND THE PRICE OF REDEMPTION

St. Thomas, in his inimitably succinct and penetrating fashion, distinguishes five different aspects of the role of the passion of Christ, in the divine economy of salvation. The God-Man shed His Precious Blood that man might regain what Adam had lost for him. Because He Who suffered was both God and Man, and because it was truly His act freely placed that answered the demands of divine justice, that act may be considered: a) as the efficient cause of our salvation; b) as the meritorious cause of our salvation; c) as an act of satisfaction; d) as an act of redemption; e) as an act of sacrifice.¹ The burden of this paper shall be an attempt to analyse, with St. Thomas, these various facets of that act of love which culminated in the shedding of the last drop of the Divine Blood.

A. The Passion as the Efficient Cause of Salvation

The salvation of man, it is evident, can be the proper effect of God alone. Only an act that is truly divine could restore to human nature that excellence by which its home is heaven and its activity is the contemplation of the divine essence itself. On the other hand, the pouring forth of the Precious Blood was an act of Man — of Christ not as God but as Man. It was the Man-Christ who shed His Blood for us.² Nevertheless, it can be said in all truth that this act was the efficient cause of our salvation. For that Man who suffered was also God. In Christ there is a twofold operation: the one truly human, the other truly divine. And the divine nature uses the operation of the human nature in a manner similar to that in which a human agent uses the

operation of its instrument. For this reason, the human nature of Christ participates, like an instrument, in the operations of His divine nature.³ Since an instrument is truly an efficient cause, and since this act of Christ was eternally ordained by God to be the instrument of salvation, the passion of Christ can truly be called the efficient cause of man's salvation.⁴

B. The Passion as the Meritorious Cause of Salvation

Christ's passion was not only the instrumental cause of our salvation; it was also the meritorious cause. In so far as it flowed from the human will of Christ, His passion and death was truly a meritorious act,⁵ fulfilling most perfectly all the requirements of such an act. But Christ was given grace not only as an individual person but also as the head of the Church.⁶ He is the source of grace; from Him all grace flows to His Mystical Body.⁷ Thus what Christ merited was merited not only for Himself but also for the members of His Mystical Body. His passion and death was the meritorious cause not only of His own exaltation but also of the salvation of all who are members of the Mystical Body.⁸

Now it is true that every action of Christ, from the very moment of His conception, was meritorious — both for Himself and for us. It was not for lack of charity on the part of Christ that our salvation was not secured by the very first act of the God-Man. Rather it was because of impediments on the part of man (of which we shall speak later when considering the redemptive and satisfactory aspects of the divine blood shedding), that the effects of the preceding merits did not flow to man.⁹

C. The Passion as Satisfactory

Satisfaction is always related to an offense.¹⁰ But an offense is an object of hatred; the more serious the offense, the greater is the hatred of it. Satisfaction for an offense can be attained only by giving to the one offended something which he loves. One can properly be said to satisfy for an offense when the scales are at least balanced between the love for the gift offered and the hatred inspired by the offense. Christ's passion and death flowed from the most perfect charity and obedience. The life which He laid down, the Blood which He shed, was the life and the Blood of

God and of Man. The sufferings which He endured were the most general¹¹ and the most excruciating¹² possible to man. What He presented to God was undoubtedly something more than the recompense due because of the total offense of mankind. That final bloodshedding of Christ was not only sufficient but even superabundant satisfaction for the sins of the human race.¹³

Thus the satisfaction offered to His Father by Christ effectively removes from man all the debt which he incurred by sin. It was offered by Christ as the Head of the Mystical Body and has its effect in men inasmuch as they are members of that Body. Hence, St. Thomas teaches, the ascent of the member of the Mystical Body to God parallels the life of Christ. Now Christ from the moment of His conception was endowed with grace but was subject to death; He attained to the glory of bodily immortality only by His death. In a similar way we who are His members, although freed by His act of satisfaction from all debt of punishment, first of all receive in our souls the Spirit of adoption as sons so that our rightful inheritance is immortal glory. At this point we have a body that is subject to suffering and to death. It is only when we too have died that we attain to that immortal glory which Christ merited for us.¹⁴

D. The Passion as Redemptive

By reason of sin man found himself subject to a twofold servitude. He was a slave to sin, as Christ Himself tells us:¹⁵ "Everyone who commits a sin is a slave to sin." The devil had overcome man by inducing him to sin; man had become his slave. But man also owed a debt of punishment, and this by reason of the justice of God. This also was a kind of servitude; for by reason of this debt man had to suffer what was contrary to his will.¹⁶

It is from this twofold servitude that Christ redeemed us.¹⁷ He offered, as we have seen, not only sufficient but superabundant satisfaction for sin and for the punishment due for sin. In doing so, He paid the price through which man was freed from the twofold obligation to which he had subjected himself. For satisfaction, whether it be for oneself or for another, is nothing other than the price paid for redemption from sin and punishment. The price which Christ paid was that than which there is no greater. He

offered Himself, His own life. His Precious Blood is the price of our redemption.¹⁸

Now two elements are required for any redemption: the act of payment and the price paid. Only he can be said to redeem who makes a payment of that which is his own. The price of our redemption was the Blood of Christ; Christ Himself made this payment by shedding that Blood to the last drop. Each of these elements pertains to Christ the Man: the Precious Blood pertains to the human nature; the pouring forth of that Blood was a human act. Thus, the redemption of man is the proper act of Christ as Man, although it can be attributed to the whole Trinity insofar as the human life of Christ belongs to the Trinity as its first cause and it was by the inspiration of the Trinity that Christ shed His Blood for us.¹⁹

Did Christ have to die to redeem us; did He have to shed His Blood to the last drop? Redemption, as we have noted, is a purchase. A purchase involves two elements: the price that is paid and the designation of that price as payment. One cannot be said properly to have purchased something unless he pays a price that is equivalent to the value of the item involved; nor can one be said properly to have purchased it if he has not designated the price transferred as payment.

If we ask what price was sufficient to redeem the human race, certainly it was not necessary that Christ shed His Blood unto death. The dignity of the Person who suffered was infinite. Thus, for example, the drop of Divine Blood shed in the circumcision would have been sufficient to satisfy for all the sins of mankind, to redeem man from every obligation.²⁰ But that drop of Blood was not assigned as payment for redemption. Only that bloodshedding which eventuated in death had been designated by God as the purchase price. St. Thomas assigns many reasons for this provision of divine providence. Although any suffering that Christ endured was of infinite value, it seems only right that man should be redeemed from death by death — and truly man was condemned to death by sin. Moreover, Christ by His death not only paid the price of our redemption but also gave to us an unparalleled example of virtue — of obedience, of humility, of constancy, of justice, and of the many other virtues shown forth in

His passion — all of which are necessary for our salvation; and especially He taught man that he should not fear death and that he should be ready to die for truth. Again, by dying for us Christ teaches us that we are to die to sin; by His death man should be convinced that he must die to sin, restrain his carnal desires and affections. The death of the Savior, however, was not only an example to man, it also taught man how much God loves Him, taught him the value of love and led him to love God, in which the perfection of human salvation consists. It also prepared for the resurrection of Christ and thus gave to man the hope of his own future resurrection. Finally, it gave to man indisputable proof of the assumed nature of his Redeemer.²¹

If, however, the Blood of Christ is the price of redemption, there must be a sense in which man by sinning ceased to belong to God. One does not purchase what is already his; only that which has been alienated can be a subject of redemption. Now man, no matter what he may do, is always God's, in the sense that he is the creature of God and subject to His power. But there is another bond between God and man, the bond of charity. It is in this sense that St. Paul writes:²² "If anyone does not have the Spirit of Christ, he does not belong to Christ." This is the bond that was broken through sin, the bond that could be re-established only by the redemptive death of the Savior. It was from this estrangement that man was redeemed at the price of the Divine Blood.²³

But when man estranged himself from the love of God, he thereby sold himself in slavery to sin and to the devil. By consenting to sin man had subjected himself to the power of satan. Did Christ therefore pay the price of redemption to the devil? Not at all.²⁴ The purchase price was paid to God and to God alone, according to the Angelic Doctor.²⁵ By paying this price, Christ effected a redemption from the state of estrangement; He satisfied for the guilt incurred by sin and purchased from God man's return to the friendship of God. At the price of the Precious Blood of the Savior man was made to be a member of the household of God, raised to the state of sonship and made an heir to the kingdom of heaven. But it is also true to say that man was redeemed from the state of servitude to sin and to the devil. This,

however, was not by offering to the devil the Blood of Christ as the purchase price. This was by way of victory. By His death Christ snatched man from the devil's power. The Savior redeemed us from the power of satan in the manner in which a king redeems his kingdom from the occupying power of his enemy: by overcoming the enemy in battle.²⁶

Thus by the passion of Christ man was redeemed from sin. Christ, the Head of the Mystical Body, by His bloody death snatched man from his state of servitude to satan; the sinless one by the victory of the Divine Blood overcame the enemy who had unjustly seized what was not his. It is, St. Thomas points out, by reason of being members of the Body of Christ that we are redeemed.²⁷ Christ redeemed us from the debt of punishment due to sin. By paying to His Father the price of redemption the Savior offered sufficient and superabundant satisfaction for the sins of the whole human race. And when sufficient satisfaction is rendered, the debt of punishment is removed. What is more, the very basis for this debt was removed in so far as the Blood of Christ purchased for us the remission of sins.²⁸

Thus the redemption of Christ returned to us all what we lost through the sin of Adam and through our own personal sins; conversely, there is no remission of sin except through the power of the passion of Christ.²⁹ This, of course, does not mean that we are returned to the first state of innocence. We are, for instance, subject to death; immortality is a gift for which we hope; it was purchased for us by Christ but it is, as we have seen, ours only in heaven.³⁰

Nor is the redemption of the individual soul achieved unless the redemptive merits of Christ are applied.³¹ This is effected through Baptism and the other sacraments.³² Even before the time of Christ there was no salvation except through the application of the redemptive merits of Christ. While they lived, the saints of the Old Testament were freed from all sin, both original and personal, and from the debt of punishment for personal sin through faith in Christ. From the debt of punishment for original sin, however, they were not freed until the price of redemption had been paid. The gates of heaven were not opened to them until Christ led them triumphantly through them.³³

E. The Passion as Sacrifice

Properly speaking, a sacrifice is a deed performed to give due honor to God with the purpose of pleasing Him. In the passion Christ offered Himself to God for us; He offered Himself voluntarily; He offered Himself in obedience and charity. His offering was a sacrifice most pleasing to His Father; the sacrifices of the Old Law were but figures of this true sacrifice which Christ offered for us.³⁴ Christ Himself offered this sacrifice insofar as He freely shed His Blood for the redemption of man; insofar as He was tormented and put to death by His persecutors, His passion was not a sacrifice but the most grave of sins.³⁵

This sacrifice, however, was not only most acceptable to the Father; it was best suited to its purposes. Since it was human flesh that was sacrificed, it was best suited to be offered for man and to be received by man in the Eucharist. Since this flesh was subject to suffering and death, it was a fit subject of immolation. Since it was without sin, it was an efficacious instrument for the cleansing from sin. Since it was the very flesh of the one who offered the sacrifice, it was acceptable to God by reason of the charity of the one offering.³⁶

Conclusion

By shedding His Precious Blood in the passion, our Divine Savior, therefore, effected our salvation. This He accomplished by a sacrificial offering of His life; by His death he merited for us satisfaction and paid the price of our redemption. It is His passion and death which merited our redemption. But this does not mean that this sacrifice can be separated from the totality of His life, especially not from the resurrection and the ascension.³⁷ Although the sole meritorious cause of the resurrection of our bodies and of our ascension into heaven is the passion of Christ, His resurrection is truly the instrumental and exemplar cause of our resurrection; and His ascension is truly the instrumental and exemplar cause of our ascension.

AMBROSE J. HEIMAN, C.P.P.S.

(Note: references to the *Summa Theologiae* are without title; the numbers in order designate *part, question, article*. The *Summa Contra Gentiles* is cited as *CG*; the numbers refer to *book and chapter*. The Commentary on the Books of Sentences gives this order: number of the *book, distinction, question, article, [subdivisions of articles]*.)

1. III, 48, 6 ad 3. Cf. L. Richard, *La mystère de la redemption* (Bibliothèque de Théologie. Série I: Théologie Dogmatique. Vol. I; Tournai, Desclée, 1959), pp. 142-147.
2. III, 49, 1 ob. 1 et ad 1.
3. III, 29, 1.
4. III, 48, 6; III, 49, 1 ad 1. Cf. Joseph Lécuyer, "La causalité efficiente des mystères du Christ selon saint Thomas," *Doctor Communis* 6 (1953), 91-120.
5. III, 48, 6 ad 3.
6. III, 7, 1; 7, 9; 8, 1; 8, 5.
7. III, 8, 1.
8. III, 48, 1: "non solum sibi, sed etiam omnibus membris suis meruit salutem."
9. III, 48, 1 ad 2 et ad 3. Cf. Emilio Sauras, "Thomistic Soteriology and the Mystical Body," *The Thomist* 15 (Oct., 1952), 543-571.
10. On the nature of satisfaction as understood by St. Thomas, cf. Joseph Lécuyer, "Note sur une définition Thomiste de la satisfaction," *Doctor Communis* 8 (1955), 21-30.
11. III, 46, 5.
12. III, 46, 6.
13. III, 48, 2; cf. *CG* IV, 54 et 55.
14. III, 49, 3 ad 3.
15. Jn 8, 34.
16. III, 48, 4.
17. *In Ephes.*, I, lect. 2.
18. III, 84, 4; *In Hebr.*, IX, lect. 3; *In Hebr.*, XII, lect. 4; *In I Tim.*, II, lect. 1; *In I Cor.*, VI, lect. 3.
19. III, 48, 5.
20. *In III Sent.*, d. 20, 3 ad 4.
21. III, 46, 3; III, 50, 1; *Quod.* II, 1, 2; *In III Sent.*, d. 20, 3 ad 4; *In Rom.*, IV, lect. 3; *Comp. Theol.*, c. 227.
22. Rom 8,9.
23. III, 48, 4 ad 1.
24. For a summary of the Patristic arguments on this point, cf. Andrew Pollack, C.P.P.S., *The Blood of Christ in Christian Greek Literature till the Year 444 A.D.* (Carthage: Messenger Press, 1956), *passim*; Joseph Rohling, C.P.P.S., *The Blood of Christ in Christian Literature before the Year 1000*, (Washington: Catholic University Press, 1932), pp. 36-42; Jean Rivière, *The Doctrine of the Atonement*, trans. Luigi Cappadelta (London: Kegan Paul, Trench, Trubner & Co., 1909), II, 111-240; Henry E. W. Turner, *The Pa-*

- tristic Doctrine of Redemption* (London: Mowbray, 1952), pp. 53-60.
25. III, 48, 4 ad 3.
 26. *In III Sent.*, d. 19, 4, sol. 1 et ad 2; III, 48, 4 ad 2.
 27. III, 49, 1.
 28. III, 49, 3.
 29. III, 69, 1 ad 2.
 30. *In II Sent.*, d. 31, 1, 2 ad 1.
 31. *In Rom.*, III, lect. 3.
 32. III, 39, 5 ad 3; III, 52, 1 ad 2; III, 69, 7 ad 1; III, 86, 4 ad 3; *In II Sent.*, d. 31, 1, 2 ad 1; *In IV Sent.*, d. 4, 2, 2, 6 et ad 2; *CG*, IV, 55 et 56.
 33. III, 52, 5 et ad 2; *In Hebr.*, IX, lect. 22.
 34. III, 47, 2 ad 1; III, 48, 3 et ad 3; I-II, 102, 3; *In Hebr.*, XII, lect. 4.
 35. III, 47, 4 ad 2; III, 48, 3 ad 3; III, 22, 2 ad 2; *In III Sent.*, d. 20, 5, 2.
 36. III, 48, 3 ad 1.
 37. *In Rom.*, IV, lect. 3; III, 56, 1 et 2; *In II Tim.*, II, lect. 2; III, 57, 2; cf. Philippe de la Trinité *La Rédemption par le Sang (Je Sais — Je Crois, Encyclopédie du Catholique au XXème Siècle, vol. 25; Paris: Arthème Fayard, 1959), pp. 47 ff; Ferdinand Holtz, "La valeur sotériologique de la résurrection du Christ selon s. Thomas," Ephemerides Theologicae Lovaniensis 29 (Dec. 1953), 609-645.*

THE PRECIOUS BLOOD AS THE GLORY OF VICTIMHOOD

In *Mediator Dei* Pope Pius XII, after explaining the role of the laity in offering the Mass “by the hands of the priest, but also, to a certain extent, in union with him” (*Mediator Dei*, n. 92),¹ states a principle of liturgical and mystical theology which is as profound in implication as it is productive of application in daily life. He writes:

In order that the oblation by which the faithful offer the divine Victim in this sacrifice to the Heavenly Father may have its full effect, it is necessary that the people add something else, namely *the offering of themselves as a victim* (n. 98).

Having enunciated the principle, he goes on to point out its foundations in divine revelation and to outline its practical import:

This offering in fact is not confined merely to the liturgical Sacrifice. For the Prince of the Apostles wishes us, as living stones built upon Christ the corner stone, to be able as “a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pt 2,5). St. Paul the Apostle addresses the following words of exhortation to Christians, without distinction of time: “I beseech you therefore . . . that you present your bodies, a living sacrifice, holy, pleasing to God, your reasonable service” (Rom 12,1). But at that time especially when the faithful take part in the liturgical service with such piety and recollection that it can truly be said of them: “whose faith and devotion are known to Thee,” it is then, (as) with the High Priest and through Him they offer themselves as a spiritual sacrifice, that each one’s faith ought to become more ready to work through charity, his piety more real and fervent, and each should consecrate himself to the furthering of the divine glory, *desirous to become as like as possible to Christ in His most grievous sufferings* (n. 99).

The paragraphs of explanation that follow (nn. 100-104) are, unfortunately, too long to quote here, but, at the same time, too rich to overlook entirely. We shall content ourselves with a final passage

which sums up both the doctrine and the practice of liturgical and mystical victimhood:

All the elements of the Liturgy, then, would have us reproduce in our hearts through the mystery of the Cross the likeness of the Divine Redeemer according to the words of the Apostle of the Gentiles, "With Christ I am nailed to the Cross. It is now no longer I that live, but Christ lives in me" (Gal 2,19). *Thus we become a victim, as it were, along with Christ to increase the glory of the Eternal Father* (n. 102).

THE IDEA OF VICTIMHOOD

The general idea of victimhood is set forth in one of our divine Master's most trenchant parables. Speaking of the supreme "hour" of His mission on earth, Christ said:

Amen, amen, I say to you, unless the grain of wheat fall into the ground and die, it remains alone. But if it die, it brings forth much fruit. He who loves his life, loses it; and he who hates his life in this world, keeps it unto life everlasting (Jn 12,24).

We have here a statement of the mystery that has plagued the minds of men of all ages, namely the paradox that death is not so much the end of life as it is the source of life. Let us examine this notion more closely.

The mystery of life through death can be viewed on different levels. First, there is the role of corruption and death in the realm of biological life. It is obvious to all that higher forms of life cannot live and grow without consuming, and hence destroying, lower forms of life. Thus some things must die in order that others may live. This is true not only for the life of the universe, which would otherwise be so clogged with life that only death could save it, but also for the life of the individual organism, in which the death of certain cells ministers to the life and growth of the whole. A modern scientist has stated it quite provocatively: "Death enters here and there into growth as gold thread is woven through a tapestry to accent the pattern."² At every moment of our lives, therefore, countless living things are sacrificed as victims in order that we may live and love and be happy.

On the human level we find this same mystery of life through suffering and death in the context of human love and devotion. His-

tory is replete with examples of heroic sacrifice on the part of mothers for their children, fathers for their families, soldiers for their country. Is not this truth the very heart of Abraham Lincoln's Gettysburg address? "We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that (this) nation might live . . ." And even if the sacrifice is not always one of complete surrender, who is there among us can say that his life has cost no pain or suffering, that is, no dying a little or proof of willingness to die? Sacrifice and victimhood, therefore, are the indispensable food of life, in the individual member no less than in the body of human society.

But it is on the supernatural level that victimization for the sake of life attains its most perfect realization and expression. Speaking to the crowds shortly before his death, Christ stated this truth in its simplest terms: "I am the good shepherd. The good shepherd lays down his life for his sheep" (Jn 10,11). And to show that it was not a figurative but a real death, He later announced in language clear to friend and foe alike: "And I, if I be lifted up from the earth, will draw all things to myself" — to which the evangelist adds this clarification for his readers, "Now he said this signifying by what death he was to die" (Jn 12,23). And finally, to bring home to us the universal relevance of this sacrifice, that this victimization was for the sake of all life, St. John explains "that Jesus was to die . . . not only for the nation, but that he might gather into one the children of God who were scattered abroad" (Jn 11,52). This is the central truth of St. John's Gospel. It is also the key that unlocks the theology of St. Paul — "the mystery of Christ," which Father Lefebvre has so eloquently outlined for us this morning. According to the inscrutable will of God, therefore, the sins of mankind were pardoned, the sting of death was removed, the wall of separation between Jew and Gentile was battered down, the gates of heaven were opened — all by the victimization of the Lamb of God revealed through the shedding of His Precious Blood.

THE MYSTERY OF VICTIMHOOD

If the sacrifice of life for the sake of life is an enigma of the natural order, how are we to grasp the mystery of victimhood in the kingdom of God? That animals and men should suffer and die for

the sake of their progeny or their loved ones is, after all, not altogether beyond our understanding, once we comprehend the true notion of love and selfless devotion. But that the Creator should become a victim for the sake of His creatures, that the almighty and all-holy Lord should die in order that His weak and sinful servants might live — this is indeed a mystery to stagger the intelligence of man and to test his credulity beyond all bounds. Yet such is precisely the faith we have received through St. Paul:

“Have this mind in you which was also in Christ Jesus, who though he was by nature God, did not consider being equal to God a thing to be clung to, but emptied himself, taking the nature of a slave and being made like unto men. And appearing in the form of a man, he humbled himself, becoming obedient to death, even to death on a cross” (Phil 2, 5-8).

Mysterious indeed is the victimhood of God-made-man; but no less mysterious is that of man-become-God. The mystery boils down to this question: what is the fate of the victim? Natural reason tells us that the human soul is immortal, that man indeed lives after death, that this life is in a certain sense even more excellent than the present one inasmuch as it is completely spiritual. But will it be a completely human life? Are feeling and sense essential to perfect human existence and happiness, or is man's body, as Plato thought, only a prison of his soul? In any case, what benefit is there in the sacrifice of life for the victim himself? Is a moment of highest love adequate compensation for the loss of life itself and even future heights of love?

These questions are not directly answered in the Gospels or in Christian tradition; for it is not the purpose of divine revelation to solve the scientific problems or unlock the philosophical mysteries of the natural order. What the Word of God does bring to our minds is the light of faith, whereby we come to know, among other things, that man's body will again be joined to his soul at the end of time, and that his life will thereafter be integral and happy beyond his most vivid imaginings and eager longings. These truths of faith, for which we have no natural evidence, are certainly no less mysterious than the fact that life is nourished on death in the natural order. But the Christian faith does definitely open our minds to the realization that reward or fulfillment is not out of question for the victim. And it is precisely this possibility that Christ declared to be a fact in

heaven: "He who hates his life in this world, keeps it unto life everlasting" (Jn 12,25).

In the light of Christian revelation, then, we must believe that victimhood is not the end of life in the victim but rather the beginning of life — both for the victim himself and for those who are born of his death. For "unto thy faithful, O Lord, life is changed not taken away; and the abode of this earthly sojourn being dissolved, an eternal dwelling is prepared in heaven."³ How this can be, we do not understand and cannot prove; we believe it by faith.

THE END OF VICTIMHOOD

If it is true that a victim is to be finally rewarded in heaven for the shedding of his blood, in what sense can we link victimhood with sacrifice? The concept of sacrifice, if it means anything at all, implies giving rather than receiving, loss rather than gain. And what, after all, is the loss of temporal life in contrast to the gain of eternal life? Nor does reward seem to be compatible with love, which is the presumed motive of sacrifice in both the spiritual and liturgical sense of the term and which is by definition selfless. Such is surely the conviction of all mystics at all worthy of the name even outside Christianity. Thus an ancient Sufi mystic once prayed to Allah: "O my Lord, if I worship Thee from fear of Hell, burn me in Hell, and if I worship Thee in hope of Paradise, exclude me thence."⁴ To put it bluntly: is a man really and truly a victim when he lays down his life for the sake of a reward rather than purely for the sake of another? Can that be true love which seeks one's own gain, even though the price is the shedding of one's own life's blood?

The answer to these questions is neither a simple yes nor an unqualified no. The questions themselves, though usually so put, imply a certain opposition between interested and disinterested love. The truth of the matter is that our divine Master approved of both loves. Of the latter He said to his Apostles at the Last Supper: "Greater love than this no one has, that one lay down his life for his friends" (Jn 15,13). Yet He also approved of interested love when He consoled His disciples in the persecutions they would have to face in His name: "Rejoice and exult, because your reward is great in heaven" (Mt 5,12).

When a Christian lays down his life in the context of his faith, that is, for reasons that he accepts on the revealed authority of God, his love is in a very real sense pure or disinterested. The commitment to God by baptismal faith is as complete a surrender as it is supernatural. This is clear to anyone who understands faith as did the inspired author of Hebrews: "faith is the substance of things to be hoped for, the evidence of things unseen" (Heb 11,1). Because he has no proof for the truth of his faith other than the Word of God, because he has no reliance on his own strength but only on the grace he hopes to get from the Spirit of God, the Christian defies the instincts of nature and reason and plunges into the sea of the mysterious, the incomprehensible, the supernatural. This willingness to sacrifice the evidence and the substance that nature clings to, because Christian faith and hope recommend it, is pure devotion, true love — even though the foremost motive is fear of hell or the desire of heaven. The motives of the Christian are not subject to the analysis of psychology but only to the interpretation of theology, which recognizes the implicit victimization of personal reason and instinct in Christian faith and hope. The love of the Christian, then, is ultimately the love of God's Word, to whom he submits his reason in faith, and of God's Spirit, from whom he derives all goodness and strength in hope. When this love goes so far as to "hate one's life in this world," then it is love indeed, it is total sacrifice, it is a holocaust that consumes the last vestiges of self. This is true Christian victimhood.

THE IDEA OF GLORY

One of the most pernicious misconceptions of Christianity is to view it as a purely spiritual religion. This is not, as commonly supposed, a peculiarly modern error born of the Protestant belief that religion is a purely interior worship of God "in spirit and in truth." It has its roots in Plato's contempt for matter and its wild flowering in the heresies of Manichaeism, Albigensianism and Jansenism. The error achieves its deadliest expression in the philosophy of absolute idealism, which considers matter as nothing but illusion, fantasy.

How a Christian, whose faith is centered in the visible incarnation of God's Son and expressed in the human language of divine revelation — how a Christian, who is born again of water, anointed

with oil and nourished under the appearances of bread and wine — how a Christian, whose love of the unseen God must be manifested in the love of a neighbor, indeed an enemy, who can be seen and heard and felt — how a Christian, who is a member of the Body of Christ, which is visible precisely because it is a body, could ever be led to disregard or despise or deny the reality and importance of the material and the sensible, is not only contradictory to divine faith but ridiculous to human reason. No, Christianity is historically a religion of signs and wonders, essentially an embodiment of God's kingdom in space and time. It is a fusion of the temporal with the eternal, of the material with the spiritual, of the natural with the supernatural, which does not absorb the one into the other nor annihilate the one for the sake of the other, but which incorporates both in a single, albeit mysterious, reality — namely, the Whole Christ. True, Christ condemned the externalism of the scribes and Pharisees frequently and in the harshest terms, but externalism and hypocrisy are a far cry from sacramentality, by which what is sensible not only signifies and produces, but actually contains what is invisible and even divine. Faith that is completely Christian, therefore, understands the finite and the infinite to be opposites indeed, but not incompatible; for both are integral to the kingdom of God announced by Christ on earth and to be fulfilled by Him in heaven.

There is an expression in the Scriptures, often misunderstood in the past, which synthesizes the external and internal elements of Christianity. This term is "glory." By "glory" the inspired authors of both Testaments understand primarily the visible manifestation or epiphany of God's presence, power, mercy, etc. In the Old Testament the glory of God is attested on every page, particularly in the miraculous deliverance of the chosen people from Egypt, the thunder and lightning of Mount Sinai, the *shekinah* of the Temple, the oracles and miracles of the prophets. In the New Testament the glory of God achieves its maximum visibility in the mysteries — the *sacramenta* — of Christ's life, which are the foundation and inspiration of the whole Christian liturgy: in particular, the incarnation, passion, resurrection, and ascension of Christ. As St. John puts it so beautifully and succinctly in the prologue of his Gospel: "And we *saw* his glory — glory as of the only-begotten of the Father — full of grace and truth . . . No one has at any time seen God. The only-begotten Son, who is in the bosom of the Father, he has *revealed* him" (Jn 1,14.18). Thus in

the supernatural order of things, there is a divine logic which demands that what we believe in, what we hope for and what we love, must be outwardly revealed, manifested, embodied, sacramentalized — in a word, God must *show* us His glory.

THE GLORY OF VICTIMHOOD

We saw above that the Christian faith properly understood and lived is already victimhood in a proper sense of the word. We have just seen that by the designs of divine Wisdom the realities of the supernatural order must be made manifest or tangible to mankind. Hence, if victimhood is a reality of the supernatural order, it must somehow be made sensible and evident. It is here that we encounter one of the most important facets of the mystery of the Precious Blood of Christ.

Though the divinity of Jesus is revealed in so many ways at every moment of His life on earth, certain events of that life stand out more clearly than the rest. The glory of the incarnation and transfiguration, of the resurrection and ascension is obvious to all. Yet that which is most obvious is not always most significant. A metaphor, for example, is a richer sign of its object than a proper term; an artistic portrait reveals more of the personality depicted than a photograph. So it is with the events of Christ's life. It was not His victory but His defeat, not His life but His death, not His body but His blood that most clearly revealed His divinity. To no one was this more clear than to the disciple whose Gospel has come to be called the "Gospel of Glory." You have only to read his account of the passion and death of the Savior in a thoughtful and meditative manner to discover that St. John is not giving us a mere historical record of the events, but a description of the most dramatic liturgy ever to take place on earth. He does not try to arouse our sympathy for the Lamb of God in His misery and degradation, but our enlightened homage for the King of kings in the highest moment of His glory. His is not the story of a passion and death so much as it is the thrilling account of a victorious enthronement⁵.

Now this is indeed a paradox. It is easy enough to see how Christ is glorified in His resurrection and ascension, but how can one possibly consider the obviously degrading defeat of our Lord and

Master at the hands of His enemies as the supreme moment of His glory? One might answer with St. Augustine: "he is not trampled to earth who suffers persecution; but rather he who succumbs by fearing persecution."⁶ That suffering and death are by far the greatest hardships of life, the true test of courage and strength, has been the theme of some of the world's greatest literature. One might readily conclude, therefore, that the man who endures and masters them, as Christ endured and mastered them, manifests a power and magnificence unmatched in human history.

But this is not how St. John sees the glory of our Savior's passion and death. For him it is not merely a question of the superhuman but of the divine. What St. John sees is the supernatural reality of redemption, that is, the defeat of Satan, the destruction of sin, the dispelling of darkness, the birth of new life, the opening of the gates of heaven — in a word, the salvation of sinful man through God's infinite love and mercy. All this he sees, theologian that he is, not by means of natural or conventional signs, but through the ancient biblical signs of historical revelation. The fulfillment of all the sacrifices of the Old Testament (Heb 10), from that of Abel, whose blood cried to heaven for vengeance (Gn 4,10), to the "clean oblation" foreseen by Malachias "from the rising of the sun even to the going down . . . among the Gentiles, and in every place" (Mal 1,11); the sufferings and death of the "man of sorrows," who was "wounded for our iniquities" and "bruised for our sins" (Is 53,3.5), and the subsequent exaltation of this "Servant of Yahweh" that caused the prophet to ask in astonishment: "Why then is thy apparel red, and thy garments like theirs that tread in the winepress" (Is 63,2); the deliverance of the people of God from bondage to Egypt and from the angel of death through the blood of the paschal lamb (Ex 12,13) and their consecration to God at Mount Sinai by the sprinkling of the "blood of the covenant" (Ex 24,8); above all, the birth of the New Eve, "mother of all the living" (Gn 3,20), symbolized by the "blood and water" that came forth from the side of the New Adam as he lay sleeping on the royal couch of the "tree of life" — these are the glories that St. John beheld as he stood with Mary at the foot of the cross. Like him, therefore, the Christian sees the glory of God's love revealed in Christ's Blood, not through the eye of the body, nor yet through the eye of the mind, but through the eye of divine faith. For the signs of faith are not those

of the order of reason or convention, but of the order of history and revelation.

If we read the Gospel of St. John rightly, then, the glory he saw and to which he bore witness was not that of the resurrection and ascension in the first instance; for these were but the fruits of the passion and death. Though the former mysteries are indeed instrumental causes of our redemption yet not the meritorious causes of it, as Aquinas points out with his customary precision,⁷ they are not primary signs of the Father's love for His wayward children. In the order of signs, the resurrection and ascension are rather the perfection and fulfillment of the redemptive sacrifice, the reflection of its inherent glory. Hence it is in the pouring forth of the Precious Blood that St. John saw, as St. Paul also saw, "what is the breadth and length and height and depth" of God's love for His people and the extent of "Christ's love which surpasses knowledge" (Eph 3,18), and which is implicit in the victimhood of the Lamb of God. In short, the Precious Blood means victimhood, and victimhood means love — the ineffable love of Him who is substantial love itself.

GLORIES OF VICTIMHOOD

Now the Blood of Jesus ceased to be visible when it was once more assumed by Him on Easter morning, just as the glory of His risen body was no longer manifest on earth after His ascension into heaven. This double glory — of Christ's victimhood and of our redemption — remains visible in heaven indeed in the "Lamb standing, as if slain" (Ap 5,6). But how is it to retain the character of a sign and remain visible to us, who have not been so fortunate as St. John to witness the actual shedding of Christ's Blood and His glorious resurrection? The answer is to be sought in that mystical union by which our Redeemer is joined to the Church and in which He re-dies and re-lives in the whole, as well as in each member, of His Mystical Body. Let us consider first the manifestation of His victimhood in His individual members.

"Do you not know," writes St. Paul, "that all we who have been baptized into Christ Jesus have been baptized into his death?" With this question the Apostle launches into his treatise on the consequences of redemption in the life of the Christian (Rom 6—8). The passage is, unfortunately, too long to quote here, but it is indis-

pensable for a proper understanding of both the liturgy of baptism and the theology of victimhood. In the early Church, when baptism was regularly conferred by immersion, the Christian convert was much more conscious than we are today of having died with Christ and been buried under the waters of the font. This dramatic symbol of death gave even greater force and meaning to their triple renunciation of the world, the flesh, and the devil, by which all Christians since have pledged to translate this ritual symbol into their moral and spiritual lives. The heroism with which many have fulfilled these pledges has given to the Church her saints, who are her temporal and eternal glory.

The first to drink the chalice with Jesus were the Apostles themselves. In the persecution that broke out shortly after Pentecost, they were seized and imprisoned by the officials of Judaism for preaching the word of God. Eventually they were acquitted of crime and released, but only after having been scourged, so that "they departed from the presence of the Sanhedrin, rejoicing that they had been counted worthy to suffer disgrace for the name of Jesus" (Acts 5,41). Then came the proto-martyr, St. Stephen. To him was accorded the honor of being the first to bear witness to the victimhood of the Redeemer by mingling his own blood with the Precious Blood, both as a sign of Christ's continued love for mankind and of Stephen's response to that love. Since that day Christianity has grown little by little in the realization and manifestation of this witness (*martyrion*), first in the lives of her saints, then in the corporate and liturgical life of the Church. The heroic shedding of blood by martyrs, the total abnegation of ascetics, the complete abandonment of mystics, the life-long struggles of confessors in teaching and defending the faith, the loving sacrifice of motherhood on the part of virgins, the "blood, sweat, and tears" of the apostolate and of Christians in all walks of life — all of which are synthesized in St. John of the Cross's doctrine of the "dark night" — are so many manifestations of and participations in the victimhood of Christ, so many individual glories of the Precious Blood. Thus the Church makes her own the exclamation of St. Paul: "God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world" (Gal 6,14); for with the greatest of the Apostles she can truly say, as each of us can say: "I bear the marks of the Lord Jesus in my body" (Gal 6,17).

"THE PRAISE OF GLORY"

This last thought brings us to a consideration of the way in which the Church manifests the victimhood of Christ in her corporate life. Even the most superficial study of the Church's liturgy reveals that "the culmination and center of the Christian religion" (*Mediator Dei*, n. 66) is the renewal of the redemptive sacrifice or victimization of Christ. That which is most obvious in the Mass, therefore, that which is first and foremost in the Church's praise, is not so much the glory of redemption as the glory of victimhood through which redemption is accomplished. The resurrection and ascension are indeed not absent from the Mass; for the glorified body of Christ is contained, signified, and communicated to the faithful at every Mass. But it is the sacramental separation of Christ's Body and Blood, on which every ceremony, every feast, every season is ultimately focused, that calls forth the Church's continuous hymn of praise and thanksgiving. The Mass is first and foremost, therefore, the offering of the immaculate Lamb to the eternal Father by the whole Church, and every ceremony of the liturgy exists to signify and to implement the glory of God and the salvation of souls through the re-presentation of Christ's priestly sacrifice.

Now the liturgy is the work of the entire Mystical Body, of Head and members together. As the Spouse of Christ is united and subject to Him in all things; so the children of this marriage must remain ever united and subject to Him in every respect. Since the Father in heaven has given Himself to us in the Spirit of Christ, we must all surrender ourselves to that same Spirit of Love, so that all may be one as God is one. To do this in a practical way, we must reproduce in ourselves, both individually and collectively — and especially when we are gathered together at Mass — the exterior as well as interior dispositions of Christ's sacrificial victimhood. In the exhortation of Pius XII, therefore, "to become a victim, as it were, along with Christ to increase the glory of the Father" (*Mediator Dei*, n. 102) means, in the first place, to unite our minds and hearts with the interior thoughts and sentiments of our High Priest and to subject our bodies to the exterior expression of them in the rites of the liturgy. Such participation in the Mass demands very often the surrendering of our own personal desires and religious inclinations. Yet that person can hardly be considered a victim along with Christ who

attends Mass only as an occasion for carrying out his private exercises of piety or fulfilling his spiritual obligations. But he who effaces himself in the presence of Christ, who joins with his fellow members of the Christian assembly in offering his mind and heart, his words and acts, his whole being, to the glory of God and salvation of souls — he is a victim indeed and a living praise of victimhood.

To become a victim along with Christ at Mass means, in the second place, according to Pius XII, “to become as like as possible to Christ in His most grievous sufferings” (*Mediator Dei*, n. 99). This we do by a re-dedication of our lives to the faith, the hope, and the charity we received in baptism. But baptism, according to St. Paul, gives us not only a share in the resurrection of Christ but also a share in His suffering, death, and burial. In the sacrament of regeneration, therefore, we are committed to a “lifelong state of death,”⁸ and it is by renewing our pledges at the altar and by fulfilling them in our daily lives that we share in the victimhood of Christ and reveal its glory to the world. Men cannot see the seed of resurrection planted in our souls, but they cannot fail to see the glory of victimhood revealed in our dying to self and living unto God.

That the Precious Blood has merited for us an everlasting share in the glory of our Savior’s resurrection is abundantly clear to all who have heard its praises sung so magnificently these past two days. But that same Precious Blood has merited for us a present glory as well: namely, “the fellowship of his suffering” (Phil 3,10) by which we fill up in our flesh for the Church “what is lacking of the sufferings of Christ” (Col 1,24). Of these two glories, the latter is the most evident to us in our present condition of earthly sojourn; for nothing is so much a sign and a proof of love as sacrifice. For this reason the liturgy of the Church, though it never fails to point us toward the “glory to come that will be revealed in us” (Rom 8,18), nevertheless is primarily concerned to keep ever before our eyes the mystical shedding of the Precious Blood in the sacrificial sacrament of the Mass. But the Blood of Christ and its mingling with the blood of Christians is not merely a present or temporal glory. For just as the glorious wounds of Christ’s risen body are the eternal sign of His victimhood, so the special crowns or aureoles of the elect are the everlasting proof of the sacrifices they made, the sufferings they endured, the deaths they died as victims of faith and love in Christ.

In the Precious Blood of the Whole Christ, then, is revealed the glory of life-giving death — the glory of His and our victimhood.

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1. English text of the encyclical used throughout is that of the NCWC.
2. Quoted by Brother Benignus, *Nature, Knowledge and God* (Milwaukee: Bruce, 1947), p. 95.
3. Preface for Masses of the Dead.
4. Quoted by Otto Karrer, *Religions of Mankind* (New York: Sheed & Ward, 1945), pp. 68f.
5. See David Stanley, "The Passion According to St. John," *Worship* 33 (March, 1959), 210-230.
6. *Roman Breviary*, Common of Doctors, 3d Nocturn, lesson 8.
7. St. Thomas Aquinas, *Compendium of Theology*, trans. Cyril Vollert (St. Louis: Herder, 1948), c. 239.
8. Barnabas Ahern, "The Fellowship of His Suffering," *Catholic Biblical Quarterly* 22 (Jan., 1960), 1-32.

THE PRECIOUS BLOOD AND CHURCH UNITY

“They shall be my people and I shall be their God.” Frequently, in our reading of the Old Testament, this and similar phrases come before our eyes.¹ Israel will be God’s vineyard, His son, His servant, His bride. God will defend Israel, His chosen; He will punish her. He will give her a law, sacrifices, priesthood, and a very detailed and elaborate ritual. God, in the act of revealing Himself, revealed to Israel her position before Him and how this position was to be actualized in everyday life. This special predilection for Israel (Rom 9,4f) was a manifestation of God’s desire to make her one with Him, and to make of her one people in bearing witness to Him as the one true God. One people united to God, Israel was to be the bearer and custodian of the divine revelation entrusted to her by God.

God’s desire for union is re-echoed in the revelation of the New Testament. This desire is strikingly manifested in Christ, the God-man, before whom the entire Old Testament stands as *paedagogos* (Gal 3,24). Christ becomes the personification of the union God would make between Himself and man; and He is also the sole cause in virtue of which that union is realized (1 Tm 2,5). Not only in His very being but also in His life and teaching Christ’s lesson was one of unity. At the last supper Christ prayed for the unity of all men with the Father, and that in this unity they might find unity with one another (Jn 17). That this prayer was no idle velleity Christ gives clear proof, when on the following day He poured out His Precious Blood that the prayer of the day before might be fulfilled. And in that very act of pouring out His Blood He gave birth to the Church, which from that very moment has possessed as an essential note of her existence the unity for which her divine Founder prayed.

But in the face of God’s obvious desires man has created separations. God is perfect unity and the source of all unity. Man’s

first rejection of God was the act that opened unto the world the door to disunity. Man was soon to discover — but has he yet learned the lesson? — that union with God goes hand in hand with union with his fellow man. To reject one is to lose the other (1 Jn 4,19-21). And so the fate of true unity is essentially and inescapably bound up with union with God. Union among men will grow apace with true and complete reconciliation with God; just as divisions on every level of society grow apace with a forgetfulness of or separation from God.²

But true church unity will not result from any merely human-willed reconciliation with God. It must be the union that God wills and be brought about as He wills it.³ Not in the Old Testament, nor in the New, nor today does God leave to the caprice of man the way to true unity. There exists a unity which is the positive will of God, manifested in Christ and in the Church He established. Outside this will no true unity can exist.

It is an awareness of this fact — of God's will for a very definite unity among His followers, contradicted by the equally obvious fact of a profound and widespread separation — that has made our separated brethren painfully conscious of the "scandal of disunity." Recognizing that disunity is contrary to God's will, our separated brethren also see disunity as a great obstacle to missionary endeavor. They realize that the very gospel they preach is contradicted by the great doctrinal divergencies existing among them. It is here perhaps should be located the original motivating cause of what has come to be called the ecumenical movement. Aware that the Church has a missionary existence, they would seek a unity which would render this essential work of the Church more fruitful.

Whatever motive holds first place among our separated brethren, both must have urgent appeal for us. The call of God's will to draw all into the unity we already possess is clear enough. Clear likewise is the fact that the Church as God willed her is essentially a missionary reality. She is the actualization in time and space of the visible mission of the Son (*Mystici Corporis*, nn. 12,31; *Mediator Dei*, nn. 2,19). And if the mission of the Son was to restore unity, to reconcile men to God "in one body" (Eph 2,16), the visible mission of the Church is not different. And not only does the Church make present again the visible mission of the Son; but the very unity willed for her by God will ever be the great attraction and

sign for our separated brethren that in her alone is to be found the unity willed by God (Jn 17,21).⁴

Pius XI has said that two things above all are necessary for true unity: that we know each other and that we love each other.⁵ There will never be true unity unless it is rooted in truth. Not partial truth, nor a least-common-denominator-truth that will be acceptable to all and distasteful to none; but the total truth embraced in charity (*Orientalis Ecclesiae*, n. 8).⁶ We need, therefore, an intellectual acquaintance with our own faith and the unity we possess, as well as a knowledge of the beliefs of our separated brethren. And we need an ardent charity that will embrace all in spite of their separateness, that will work for a gradual understanding of and breaking down of all that causes separation. Only in this mutual love based on a mutual understanding will be found the necessary predisposition for steps towards unity.

In this paper we shall look briefly at the reunion movement among our separated brethren, especially as this is concretized in the World Council of Churches (hereafter referred to as World Council). After pointing out the degree of unity already attained by our separated brethren, we shall note briefly the attitude of the Holy See towards the World Council of Churches and towards reunion movements in general. We shall then examine a particular facet of our own unity in relation to the Precious Blood of Christ, closing with a word about the particular tone the Precious Blood should give to Catholic ecumenism.

Although it is always somewhat arbitrary to pinpoint the origins of any movement or event in history, we can date the beginnings of the World Council at a meeting held in Edinburg, England in the year 1910.⁷ During that year the World Missionary Council met to discuss problems encountered in the work of evangelization. Especially conscious of the difficulties arising from the great diversities existing among their various sects, the leaders gathered at this meeting hoped to attain a degree of unity among themselves that would make for greater success in the missions. Their primary motive was a missionary one. The immediate aim was functional and operational unity rather than unity of doctrine. And this notion has not ceased to hold a place of importance in the minds of the leaders of the World Council.⁸

Present at the meeting, however, were two men destined to take up and develop the two tendencies regarding unity manifested at this meeting. One of these men, Charles Brent, Episcopalian bishop of the Philippines, wished to go beneath the level of friendly cooperation to the sensitive subject of doctrine. He believed that a greater degree of unity in doctrine was not only possible but necessary. He was the author of the "Faith and Order Movement," the aim of which was to meet for the discussion of points of doctrine, thereby to arrive at a better understanding of one another and the attainment of greater unity.

Another man, Dr. Nathan Soderblom, Lutheran archbishop of Sweden, while not unconcerned about the doctrinal issue, placed greater stress on the mutual working together of the various sects. He was the originator of the "Life and Work Movement." This movement had as its primary aim a greater working together, a harmonious cooperation, in the field of the missions. During subsequent meetings of these two groups during the 1920s and '30s the possibility of a fusion of the two was discussed. By 1937 a definite decision had been made to join forces, but the advent of the war temporarily interrupted further progress. Finally in 1948 a joint meeting of Life and Work and Faith and Order convened in Amsterdam. This marked the beginning of the World Council of Churches. The Life and Work movement ceased to exist, its functions being taken over by the World Council. Faith and Order, however, continued on as a separate entity within the World Council, and at the Evanston meeting in 1954 (the second general meeting of the World Council) it became one of the Departments within the Division of Studies of the World Council.⁹

The Department on Faith and Order is, for us, the most important in the World Council. If true union with our separated brethren is ever to be attained, it will necessarily be on the basis of unity in doctrine. For this reason, Faith and Order plays a key role. If the department keeps constantly before the World Council the goal the latter has set itself to attain — the unity willed by Christ — and prods the Council on to this goal as their ultimate achievement, it is not at all impossible that true union with our separated brethren will be the ultimate fruit.¹⁰ But if the World Council, and in particular the Department on Faith and Order, should begin to gloss over doctrinal divergencies, seeking for a

working agreement on certain basic issues, agreeing not to bring up points of conflict, the ecumenical movement cannot but fail.¹¹ That compromise will achieve a greater union among themselves and a consequent greater effectiveness in the missions is perhaps true. But this will not be the divinely willed unity for which the more far-reaching minds of the World Council have set themselves.

But what is the precise nature of the World Council? Exactly what does it consider its role to be in the movement for Church unity, a movement of which the World Council is simply one manifestation, albeit a very important one? Fortunately, the World Council itself, in its inaugural meeting in Amsterdam in 1948, and later and in greater detail in a meeting of the Central Commission of the World Council in Toronto in 1950, has quite clearly described itself, both from a negative and positive point of view.¹²

The World Council by its own declaration is not to be imagined as a kind of super-church, absorbing into itself all the various sects who can agree at least that Jesus Christ is our God and Savior.¹³ It is not a legislative body, nor does it purpose to merger various church bodies. Union, if it comes, must be made and agreed upon by the sects concerned. The World Council has no clearly defined ecclesiology as a condition for membership. All sects, regardless of their views on the nature of the Church, are accepted on an equal footing. Membership in the World Council, nevertheless, does not imply that a particular sect regards their conception of the Church as purely relative. One member may be convinced of the adequacy of his own ecclesiology and the inadequacy of that of all his fellow members in the Council. Finally, membership does not imply a definite concept on the true nature of church unity. Here also various and even mutually exclusive opinions exist side by side.

From the more positive angle the Council considers that the dialogue among the various churches and their common witness must be based on the acceptance of the fact that Christ is the divine Head of the body, the Church. They are in agreement that the Church is in some way one. They believe that, while particular sects may be inadequate to express the one Church of Christ, elements of that Church may be present. By mutual study, conversation, and cooperation they hope to arrive at a knowledge of and possession of the church unity willed by Christ. The Council, therefore, appears in relation to church unity as a kind of open forum

where differences and similarities can be more readily discussed and understood. Study, conversation, cooperation, eventual unity: these would seem to be the aims of the World Council in the ecumenical movement.

Our separated brethren — as manifested in the World Council — do possess a certain unity in spite of their doctrinal divergencies. They are united in proclaiming the oneness of the Church and in the effort to make this oneness more manifest to all. And yet it is precisely here at this very point of union that our separated brethren discover their most basic doctrinal differences.¹⁴ While one in their proclamation of the oneness of the Church, they cannot agree on the nature of that oneness. It is here that agreement must be reached, if true unity is ever to be attained.

The range of opinion on the nature of unity extends from those who entertain an idea apparently not far removed from the Catholic concept to the opposite extreme of those who would make of the Church a purely spiritual reality, even going so far as to look upon divisions among the various sects as something that is desirable. The spirit of competition thereby created, they would say, makes for greater missionary effort. Between these two extremes can be found a confusing array of ideas about the Church and church unity.¹⁵ There might be a union of mere fellowship which would be essentially a spiritual unity. In this concept external, organizational unity may be helpful; but it is neither necessary nor essential to true unity. There might be a union based on the acceptance as essential of certain fundamental doctrines acceptable to all. But on the points of divergence a cooperative silence should be maintained. For some church unity does not yet exist; it is in the process of gradual development. Among these some see the goal as a purely eschatological attainment, while for others it is both desirable and possible in this life. For others church unity already exists; it is a given reality. But what is and/or where is this given reality, this given unity? There is the true Church, some would say, where the Gospel is correctly preached and the sacraments of the Gospel (baptism and the Eucharist) properly administered. But who is to say where the Gospel is *correctly* preached and the sacraments of the Gospel *properly* administered?

And so the dilemma remains. Our separated brethren desire true unity. The World Council is a very concrete expression of this

desire. They see some kind of church unity as God's will, clearly manifested in the New Testament. And, more especially perhaps, the vast majority see unity as a necessity for successful evangelism. But they cannot agree on the precise nature of the unity they seek, nor of the one Church Christ has founded. The fundamental difficulty in the field of ecclesiology remains. We can only hope that the World Council — and the department of Faith and Order in particular — will keep before the eyes of our separated brethren the paradox of separation in a Church they admit should be one — or already is one. Only in the unrelenting confrontation of this fundamental ecclesial problem is there lasting hope that the World Council can pursue with any degree of success its desired goal — that all may be one.

To say that Rome follows with paternal interest the ecumenical movement would be to belabor the obvious. From the time when Christ first breathed His prayer for unity, and shed His Precious Blood to acquire that unity, the Church founded by Him on Calvary has not ceased to encourage all to come into the unity she alone possesses.¹⁶ Indeed, to do otherwise would be to deny her role as instrument of redemption.

The Church of Rome is also ready to admit, as did Adrian VI at the time of the Reformation, that we, her members, are not without fault in the separation from true unity which exists today.¹⁷ Nevertheless, towards such organizations as the World Council of Churches, and towards "church reunion" movements in general, the Church will always maintain an attitude of prudent reserve. While the Church of Rome rejoices to see the awakening of a desire for unity — a desire she herself says is inspired by the Holy Spirit — she cannot become a member of a group which supposes what is contrary to the faith she possesses. We are certain with a divine certitude that the Church is one both interiorly and exteriorly. We know that the Church always has and always will be one. If separation exists today, it is precisely this: *separation from* the true unity of the Church founded by Christ, not *divisions within* a unity which is by divine promise indefectible.

The Church of Rome will continue to encourage her bishops and priests to familiarize themselves and their subjects with the reunion movement as it exists among our separated brethren. This is done with the hope of rendering to the movement whatever as-

sistance she can while still remaining true to herself. Whether or not the Church will send representatives — or better, observers — to future meetings of the World Council in no way changes her underlying sincere interest in and prayer for a movement which, if successful, can only lead to her and to greater accidental glory for the Mystical Body of Christ.

But if the crux of the problem of separation and union is, at least in great part, centered on the question of the nature of unity, we might do well to reconsider for a moment our own unity — the only unity which we know to be true.

That the Church is possessed of a visible unity which is itself the great sign that she is the true Church of Christ is the clear and constant voice of the magisterium, based on Scripture. It is this visible unity which is studied in apologetics, where we are concerned in part with the so-called visible marks of the Church. But this outward visible unity is but the expression on the sensible level of an interior unity and vitality. If the exterior unity of the Church is a wonderful and beautiful thing, all the more so is her inner unity. And it is to this latter that we would now give our attention.

Pius XII has told us that the great principle of unity among the members of the Mystical Body and of the members with their divine Head is the Holy Spirit. With Pope Leo XIII (*Divinum Illud*, n. 26), and quoting him, Pius XII calls the Holy Spirit the “soul” of the Mystical Body of Christ, the Church (*Mystici Corporis*, nn. 56-58). The Holy Spirit is not to be looked upon in the scholastic sense as the substantial form of the Mystical Body, as the soul is the substantial form of the human body. Both Popes are obviously using an analogy. The Holy Spirit fulfills, in relation to the Mystical Body, a role similar to that of the soul in the human body; He, with Christ, is the principle of all life and growth and movement in the Mystical Body (*Ibid.*, n. 63). Pius XII considers the Holy Spirit as principle of unity both in himself and in his “created effects,” which he continues to pour out on the Mystical Body, causing it to live the life of its divine Founder (*Ibid.*, n. 58). It is one of these “created effects” that we would consider in relation to the Precious Blood of Christ and the unity of the Church, namely, the sacramental character.

Trent tells us that the character is "a spiritual sign imprinted on the soul."¹⁸ St. Thomas at an earlier date had elaborated on the doctrine of the character, indicating that it is a sharing in the priesthood of Christ.¹⁹ Pius XII repeats this truth in his encyclical on the sacred liturgy, when discussing the role of the baptized in relation to the Mass (*Mediator Dei*, n. 88). It is in this sacramental character that we must locate what might be called the inner unity of the worship of the Church. The worship of the one Church founded by Christ is not possessed by any external conformity in visible rite. Indeed, in accidentals, a lack of conformity which would stem from diverse cultural backgrounds is encouraged. There must rather be an interior basis in being for this unity. And this basis will be found only in the priesthood of Christ. Safeguarding the fact stressed by Pius XII in his encyclical on the liturgy (*Ibid.*, nn. 82-84), that only the validly ordained minister has the power of consecration, all the faithful, in virtue of the character they possess, are sharers in the one priesthood of Christ. All share in that "basis in being" which gives an inner, ontological unity to the worship of the Church founded by Christ. In virtue of this inner sharing in the one priesthood of Christ the Church can continue without intermission the priestly mission of her divine Founder (*Ibid.*, nn. 2-3).

In the sacramental character — an ontological principle of unity in the worship of the Mystical Body — we find, therefore, our very Christian being, our Christian existence, turned towards the sacrifice of Christ's Body and Blood. It was this act that constituted the immediate purpose of Christ's priesthood (Heb 10,10). His very priestly being is, as it were, summed up and expressed in this one sacrificial act of Calvary. And it is in this act that we should locate what might be called the "existential object" of devotion to the Precious Blood. The object of our devotion is not simply the love of Christ, not even His redeeming love. This "existential object" is rather Christ in the very act of pouring out His Precious Blood, with all the inner motivation that prompted that shedding. It is this very Christ — in the act of pouring out His Precious Blood — with whom we are called upon by Pius XII to identify ourselves, when, with the ordained minister, we offer the sacrifice of the Mass (*Ibid.*, nn. 80-81,98-99,102,104). Thus, at the very center of Christian worship, of Christian life, we find ourselves

ontologically (in virtue of the sacramental character) engaged in an act that is as inseparable from the Precious Blood of Christ as soul is inseparable from body. Even though a person might, by some impossible supposition, be totally ignorant of the Precious Blood, his Christian existence and the action most proper to it — the adoration of God — is immersed in that Blood.

In the theology of the Trinity we can speak of the Son as being in his very nature and existence totally from the Father, and totally *ad Patrem* in a movement of knowledge and love which is nothing more nor less than the expression of the being of the Son. In virtue of sanctifying grace we in a certain sense share in this twofold relation. We are by our very supernatural “nature and existence” totally from God, and at the same time *ad Deum* in a movement of knowledge and love which is a sharing in the knowledge and love of the Trinity and the normal expression of our Christian being. In virtue of the sacramental character, a sharing in the one priesthood of Christ, we are given a state of being that is priestly. We are, therefore, by our very being turned towards the one great act of this priesthood, the offering of the sacrifice of Christ’s Body and Blood. Devotion to the Precious Blood, therefore, is not so much another devotion that we “begin to practice”; it is rather simply the expression of our priestly existence. Devotion to the Precious Blood is simply letting ourselves operate in the way we have been fashioned by the very *digitus Dei*. As we are “constructed” through sanctifying grace for the knowledge and love of God, so through the sacramental character, which in the normal order of things precedes sanctifying grace, we are “constructed” for the offering of Christ’s Precious Blood. Sanctifying grace, with its array of virtues and gifts, enables us to carry out in a worthy manner the act for which God has fashioned us.

But if we could consider more closely this unity we are discussing, we would discover in it a characteristic quite different from the ordinary notion of human unities that is familiar to us. On the human level among friends intimate union cannot become too universal without running the risk of thereby becoming less intimate. This tendency to spread out is a violation of human intimacies. The gravity of the violation will be measured by the intimacy of the union. These violations might range from the betrayal of ordinary human confidences to the violation of the most intimate of human

unions, adultery — for which the Old Testament decreed death by stoning. Perhaps because this is the violation of the most intimate of human unions, God chose it to represent the violation of the unity He willed should exist between Himself and His people. We are confronted, therefore, with a type of unity which, the more intimate it is, the more it is turned in on itself and exclusive of others.

But the unity that is characteristic of the true Church is of a different stuff. The desire to be exclusive and turned in on itself is the surest sign that this divinely willed unity is either grossly misunderstood or not truly possessed. This is the most intimate of created unities. But in this very unity there is a dynamic movement towards universality (we call it catholicity) — which, if not present, would be a denial of this unity. If this divinely willed unity exists at all, it exists as a surge towards universality. In human unities we have our little *tête-a-tête* in which words are spoken and truths communicated that are to be shared by no one else; to do so would be betrayal. But God, in his desire for a unity that is also universal, has communicated to us even the secrets uttered between the three Persons in the Trinity. He has clothed his Word with flesh and Blood that we might see and touch and taste and offer back to Him (cf 1 Jn 1, 1; Antiphon of 1st Vespers, Corpus Christi).

But if we recall that the unity we are discussing is especially unity of worship, unity polarized about the offering of the sacrifice of Christ's Body and Blood, the call to universality as a demand of its nature becomes all the more urgent. The very fact that we are, through the character of Christ's priesthood, one in offering is a fact that seeks one thing — a universal unity. "I, if I be lifted up, will draw all things to myself." "And when all things are made subject to him, then the Son himself will also be made subject to him who subjected all things to him, that God may be all in all" (Jn 12, 32; cf 3, 15; 8, 28; 1 Cor 15, 28).

This unity, especially in its cult aspect — which is always foremost in our minds — is also a movement towards holiness. This surely is the reason for the Church: to be an instrument of holiness (*Mystici Corporis*, n. 31). And because God is one, so holiness essentially is one. But it is a holiness that would draw all into itself, into its oneness, while preserving and nourishing the myriad accidental beauty of the individual. And we find that this unity which must be holy as well as universal is still deeply rooted in the Pre-

precious Blood. Holiness is not only a wild, unthinkable dream apart from the efficacy of the Precious Blood; it also finds its most perfect and articulate expression in the offering of that Blood on Calvary and in the Mass, where again we are one through the character of Christ's priesthood. Indeed, the liturgy does not hesitate to remind us, on the feast of St. Ignatius Loyola, that this sacrifice — of Christ's Body and Blood in the Mass — is the source of all holiness.²⁰

And if we would take time to consider the unity of the Church in her function of teacher and ruler, we would again be confronted by the Precious Blood. For the Church's power to teach and rule is but the instrument of her power to sanctify. And this last, as we have seen, must be rooted in this one great act of the sacrifice of Christ's Body and Blood. And it is — to repeat — to this great priestly act of Christ that we are turned, by our very state of being as Christians sharers in the priesthood of Christ. We are most truly Christian, most truly ourselves, therefore, in this act of adoration of God through the offering up of the Blood of His divine Son.

This unity which we possess from God is surely a wonderful gift. If we were to look for an example to illustrate our awe at the possession of such a gift, we might use something like this: a young man, completely taken up in the latest discoveries in the automotive industry, sees in a TV advertisement a car that he judges to be simply the best thing possible. He is filled with inexpressible emotion when his father invites him to the back yard to behold the car parked in the drive; and to bring the young man's joy to its fulfillment, his father gives him the keys to the car that is now his own. Before the mystery of the Precious Blood and the place it occupies in our unity we are something like this young man. We hear the story of the Precious Blood, and we listen attentively. Then God tells us that this is not simply a story but has really happened. It is only because it is God who speaks that we are able to believe. And our awe and wonderment is increased beyond description, when God tells us not only that this Blood belongs to us, was shed for us, but also that we are interiorly fashioned by the hand of God for the offering of this Blood. We are possessed of a mode of being that finds its fullest expression in a life polarized about this very Blood of Christ that has appeared to us so wonderful. Devotion to the Blood of Christ is thus not simply something we do; it is the expression of our inner being, of what we are, of the way we exist.

In conclusion, what might we say about Catholic ecumenism viewed through the Precious Blood? First, we would do well to keep in mind the fundamental difference in attitude between ourselves and our separated brethren in relation to unity. For the latter, the movement towards unity will always be difficult. The more closely he approaches true unity, the more acute will be his awareness that conversion is the only door; and conversion is never easy, for it implies that one has been for a long time wrong, at least objectively. But for the Catholic, the one possessed of true unity, the movement towards union is not of such a kind. The efforts the latter makes to share the unity he possesses is but the expression of his Christian existence. Until this "urge" towards a sharing of unity is present, the Catholic has not allowed himself to exist fully as a Christian.

Secondly, we should bear in mind the urgency of the problem. Unity for all is the express will of God; and to say this is to say that we can never rest content until this goal has been achieved. Cardinal Montini, in an address during the Church Unity Octave of 1960, did not hesitate to refer to the problem of the universal extension of true unity as the "key problem of civilization."²¹ In a world that has shrunk to the dimensions of a neighborhood, the results of both disunity and unity are almost incalculable.²²

Finally, as all those concerned with the ecumenical movement are one in asserting, the movement towards union must first of all be a movement in the interior of our souls.²³ Catholic ecumenism in action, therefore, must first of all be an ever greater dedication to and living of the unity we possess, and an expression of that unity in a total faith that works through charity (Eph 4, 15). And since, as we have seen, our unity is a universal and holy reality centered in the offering of Christ's Body and Blood, an understanding of the mystery of the Precious Blood and our profound involvement in that mystery, especially through the character, cannot but make us ecumenical in outlook.²⁴ But all that might be said about true Catholic ecumenism — charity for and understanding of our separated brethren, acceptance of him as one who is in subjective good faith, and whatever else might be said about the so-called "rules for the dialogue"²⁵ — all of this can be summed up by saying that the object of our devotion and the central act of our Christian existence — Christ in the act of pouring out His Precious Blood on Calvary and in the Mass — is the perfect example, exemplary cause, of Catholic

ecumenism. Thus true ecumenism and our involvement in the mystery of the Precious Blood cannot be separated. The Precious Blood is not understood except as a mystery that is intensely universal, and restless for the universal extension of this universality. And true ecumenism is surely a shallow concept when understood apart from the Precious Blood. For the Precious Blood of Christ in the very act of being shed in the birth of the one, true Church, stands as an invitation to unity that cannot be refused without the gravest consequences. True ecumenism, therefore, lacks a point of origin if it is separated from the Precious Blood. The urgency of ecumenism is understood only in the appreciation of this divine urgency for union, of which the Precious Blood is a manifestation. The continual nourishment of the true ecumenical spirit must be the great act in which we are one in offering up the Precious Blood of Christ. And perhaps we can even go so far as to say that ecumenism lacks its final cause or goal when separated from the Precious Blood. For, St. John tells us in the Apocalypse, the "Lamb that was slain" will be the great object of our adoration and praise throughout eternity (Ap 5, 11-13).

ALOYSIUS F. O'DELL, C.P.P.S.

1. Cf. Ex 4, 22-25; Is 5; 41, 8-14; 63, 7-19; Jer 31, 1-9; Ez 16, 25; 39, 7-29; Za 8, 1-23; Ps 104; 110; 134; 136; 147.
2. Leo XIII, "Sapientiae Christianae," January 10, 1890, *The Great Encyclical Letters of Leo XIII* (New York: Benziger, 1903), pp. 181f. Pius XII, "Summi Pontificatus," English translation Paulist Press, n. 25.
3. Leo XIII, "Satis Cognitum," June 20, 1896, *Great Encyclical Letters*, pp. 354f.
4. "Amantissima Voluntatis," April 23, 1895, *ibid.*, pp. 343f.
5. Quoted in John M. Todd, "The Church and the Ecumenical Movement," *Christus Rex* 8 (July, 1954), 261.
6. Pius XI, "Mortalium Animas," January 6, 1928, English translation Catholic Truth Society, p. 19. Pius XII, "Orientalis Ecclesiae Decus," April 9, 1944, English translation NCWC, n. 8.
7. For a brief history of the World Council of Churches the following may be consulted:
 Edward Duff, *The Social Thought of the World Council of Churches* (New York: Longmans-Green, 1956), pp. 17-61.
 Edward F. Hanahoe, "The Ecumenical Movement," *Catholic Theological Society of America Proceedings* (1944), 141-159.
 Ruth Rouse and S. C. Neill (eds.), *History of the Ecumenical Move-*

- ment, 1517-1948; published on behalf of the Ecumenical Institute, Chateau de Bossey (London: Westminster Press, 1954). [Non-Catholic work]
- George H. Tavard, *The Catholic Approach to Protestantism* (New York: Harper, 1955).
- Gustave Thils, *Histoire doctrinale du mouvement oecumenique* (Louvain: Warny, 1955).
- John M. Todd, *Catholicism and the Ecumenical Movement* (New York: Longmans-Green, 1957), pp. 47-66.
- William H. van de Pol, *The Christian Dilemma* (London: Dent, 1952), pp. 212-242.
8. Charles Boyer, "Dr. W. A. Visser't Hooft's Concept of Unity," *Unitas* 8 (Spring, 1956), 6.
 9. The *Bulletin* of the Division of Studies of the World Council of Churches 1 (March, 1955), 8-13. Note: this issue of the *Bulletin* and the articles in the *Ecumenical Review* were made available through the courtesy of the librarian at Valparaiso University, Valparaiso, Indiana. The *Bulletin* appears every March and October. It is a publication replacing smaller bulletins issued in the past. Its purpose is to report the work of the Division of Studies and to present short summaries of the general situation and status of ecumenical study in various areas of interest. *Bulletin* 1 (March, 1955), 2. There are at present four study groups within the Division of Studies: 1) Department of Faith and Order; 2) Department on Church and Society; 3) Department on Evangelism; 4) Department on Missionary Studies. *Ibid.*, pp. 30f.
 10. D. Horton, "The Revelance of the Faith and Order Movement to Actual Church Union Negotiations," *Ecumenical Review* 12 (April, 1960), 288-295.
 11. Ralph Thomas, "Lambeth and the Two Expansions," *Priest* 14 (Nov., 1958), 923-927. This is an example of "glossing over" doctrinal differences by the sects themselves. Such procedure may lead to a greater functional unity but not to the true unity willed by Christ, a unity which must be, among other things, a unity in doctrine. The statement of Dr. Visser't Hooft, Secretary General of the World Council, that "full Church unity must be based on a *large measure* of agreement in doctrine" (*italics mine*) also leaves something to be desired. Boyer, p. 5.
 The statement of Bishop Newbigin to the Department of Faith and Order quoted in L. Hodgson, "Faith and Order's Vision of Unity," *Ecumenical Review* 12 (April, 1960), 284, is in a more encouraging tone. But the question always remains: how far and how persistently will our separated brethren pursue the goal of a divinely willed unity? We can only join our prayers to their own that such will be the final goal and cooperate with them to the extent that our faith allows in the attainment of that goal.
 12. The Toronto statement can be found in *Ecumenical Review* 3 (1950),

- 47-53. Substantial quotations are found in Todd, *Catholicism*, pp. 53-55, and in Duff, c.2, "The nature and authority of the World Council of Churches." The statement of the Amsterdam Conference (1948) on the seven main tasks of the World Council may be found in Todd, pp. 51f.
13. The Utrecht Conference (1938) set down this truth as the minimum for acceptance into the World Council, which was then in the process of formation.
 14. The statement of Oliver Tomkins is quoted in John A. Hardon, "Evanston and Church Disunity," *American Ecclesiastical Review* 132 (April, 1955), 217-231.
 15. Pius XI, "Mortalium Animas," pp. 12-15. Although years prior to the World Council, Pius XI expressed the differences existing among our separated brethren today. In this same vein see:
 - H. R. Boer, "The Glory of Christ and the Unity of the Church," *Ecumenical Review* 12 (April, 1960), 11f.
 - C. Boyer, pp. 3-6.
 - Marie-Joseph Congar, *Christ, Our Lady and the Church: a Study in Eirenic Theology*, trans. Henry St. John (Westminster, Md.: Newman, 1957).
 - Avery Dulles, "Protestant Concept of the Church," *American Ecclesiastical Review* 132 (May, 1955), 330-335.
 - John A. Hardon, "Evanston and Rome," *ibid.*, pp. 308-327.
 - John A. Hardon, "Evanston and Church Disunity," pp. 217-231.
 - L. Hodgson, pp. 281-287.
 - Gerard Mitchell, "The Protestant Churches and Reunion," *Irish Ecclesiastical Record* 51 (April, 1947), 327-340.
 - H. P. von Dresen, "The Significance of Conciliar Ecumenicity," *Ecumenical Review* 12 (April, 1960), 310-317.
 - E. Wolf, "Lost Unity?" *Ecumenical Review* 1 (Autumn, 1948), 46-56.
 16. Leo XIII, "Praeclara Gratulationis," June 20, 1894, *Great Encyclical Letters*, p. 311.
 - Pius XI, "Mortalium Animas," p. 22.
 - Pius XII, "Mystici Corporis," English translation NCWC, n. 103.
 - John XXIII, "Ad Petri Cathedram," June 29, 1959, English translation NCWC, p. 25.
 - Congregation of the Holy Office, "Instructio ad locorum ordinarios: de motione oecumenica," December 20, 1949, English translation *Catholic Mind* 48 (June, 1950), 379-384.
 17. M. J. Congar, *Divided Christendom, a Catholic Study of the Problem of Reunion* (London: Geoffrey Bles, 1939), pp. 277f.
 18. DB 852.
 19. *Summa Theologiae*, III, q. 63, aa. 3,5,6.
 20. Secret of the Mass for July 31.
 21. Cf. *Unitas* 12 (April, 1960), 44-46. Jean Danielou, "Holy Scripture, Meeting Place of Christians," *Cross Currents* 3 (Spring, 1953), 251.
 22. Athenagoras I, Patriarch of Constantinople, "Interview," *Unitas* 12 (Spring, 1960), 47-49.

23. Michael Richards, "Working for Unity," *Life of the Spirit* 10 (Aug.-Sept., 1955), 78-82. "Instructio de motione oecumenica," p. 384. Benedict Ley, "The Abbé Paul Couturier," *Life of the Spirit*, *ibid.*, pp. 83-86. Ambrose L. Ondrak, "The Apostolate for Christian Unity," *American Benedictine Review* 9 (Winter, 1958-59), 149-163. Thomas Sartory, "The Contemporary Ecumenical Movement," *ibid.*, 10 (March-June, 1959), 1-19.
24. Bonaventure M. Schepers, "Catholic and Protestant Rules for the Dialogue," *Catholic World* 19 (August, 1960), 277-282. M. C. Matura, "Le dialogue écuménique," *Sciences Écclésiastiques* 12 (May, 1960), 259-267.

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THE WORLD OF MAN AND THE WORLD OF GOD

*Sermon of His Excellency Leo A. Pursley, D.D.
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It is expected in these days that anyone who comes before an audience will have something to say about present problems. We have lived to see the words of Solomon verified with a vengeance: "Only this have I found, that in the beginning God made man right and he hath entangled himself with an infinity of questions." We have just survived two national political conventions!

There is one point, however, on which there would be pretty general agreement. The scholar might put it thus: The chief characteristic of our time is disorder, intellectual confusion, moral disintegration. Most of us would say simply: things are in a mess.

In any event, we are prepared to appreciate the plight of the mother who was shopping during the holiday season to find an appropriate gift for her small son. Picking up a strange object, she said to the clerk: "Isn't this a rather complicated toy for a child?" To which the clerk replied: "That, madam, is especially designed to help the growing child adjust himself to the conditions of modern life. You see, the parts do not fit together."

So it seems to us as we read some of the innumerable books, brochures, pamphlets, papers, reports, speeches, issued by all sorts of organizations, societies, committees, commissions, councils, conferences, analysing and arguing, proposing and pleading, attempting to put the parts together, to find a formula that will work. You may be sure that I shall not undertake to discuss particular problems and their solutions. Certainly the will of God and the welfare of man are involved and for that reason no answer can be complete and ultimately right unless it is somehow based on faith.

Back in 1934 I was struck by a passage in a book by that gifted and misguided young writer, Thomas Wolfe. In spite of its purple patches it looks like a blueprint of the future, a prophetic forecast of

what has since come to pass. I quote: "In this year of Our Gentle Lord, 1934, Japan is preparing to go to war with China, Russia will join in with China, Japan will ally herself with Germany, Germany will make a deal with Italy, and then make war on France and England. America will try to stick her head in the sand but will be drawn in. And, in the end, after everybody has fought everybody else up and down the globe, the whole capitalistic world will join up finally against Russia in an effort to crush Communism — which eventually must win — will lose — is bound to triumph — will be wiped out — will supplant Capitalism which is on its last legs — which is only suffering a temporary relapse — which grows more dropsical, greedy, avaricious, bloated and monopolistic all the time — which is mending its ways and growing better all the time — which must be preserved at all costs if the American system is to endure — which must be destroyed at all costs if America is to endure — which is just beginning — which is ending — which is gone already — which will never go. And so, around and around the tortured circumference of this aching globe until all the people are caught up in one gigantic web of hatred, greed, tyranny, injustice, war, theft, murder, lying, treachery, hunger, suffering and devilish error."

Here is quite a terrifying catalogue of sin and sorrow. Who will say, in the face of what we have seen, of what we know, that it is nothing more than a specious exercise in rhetoric? Some questions, of course, press upon us with compelling urgency. Is the cold war to end, or remain set in a long, agonizing, costly stalemate, or break out in unimaginable horror in some part of the world? Are present international organizations functioning adequately, effectively, as instruments of peace? Is there really a widespread revival of interest in religion, a new emphasis upon spiritual and supernatural values?

Is there authentic evidence that men of power and influence are beginning to see the light? to see that they cannot alone undo all that has been done? to see that they must not rely solely on their own resources in solving problems with dimensions that go beyond the reach and capacity and competence of human knowledge and strength?

And apart from the leaders, is there any credible sign that the so-called common people are beginning to see the light? to see that catch-words, clichés and wise-cracks are no substitutes for wisdom?

to see that the total purpose of education is not merely to inform the mind but to transform the man? to see that the stale banquet of the senses and physical appetites cannot feed their hunger for happiness? to see that the acquisition and enjoyment of things do not constitute the end of living? Surely we shall make no real progress at all until more and more of us — all of us — begin to realize that one drop — *una stilla* — of the Blood of Christ is worth infinitely more than a million worlds — and it is the price and the value of our souls, This is the point from which the regeneration of society must start.

Some, of course, do see. Some have always seen because they have never lost the light. More and more will begin to see as they find the light. It is our business to lead them to it. In the account of his conversion, *The Pillar of Fire*, Dr. Karl Stern offers an interpretation of a simple and familiar phrase of Christ more profoundly significant, more terrible than many of us realize or, perhaps, can realize. It is this: "Without Me you can do nothing." Following St. Augustine, Dr. Stern sees in these words a divine ultimatum that must be taken in all of its literal meaning and force. Our Lord did not say, "Without Me you cannot do very much, or you cannot do anything very well." He said: "Without Me you can do NOTHING." That is, what you attempt to do without Me will eventually amount to nothing. It will be an empty and futile expedient; it will be like a seed without the germ of life, without the principle of steady and irresistible growth, without the pledge and promise of fulfillment. *Omnia in Ipso constant*. This is the truth of which St. Paul had such a firm and total grasp, to which he gave such frequent and fervent expression.

It has been said that the Church in every age takes a red pencil and underlines a particular word of God which answers the needs of the time. For our own day the Church has chosen her word: "Without Me you can do nothing." Unity of life and action between Christ and all the members of His Body — this is the one hope, the one answer, and it is ours — ours to keep and ours to share with all men who will have it. In its light we must understand the failure of a society founded, in Chesterton's phrase, upon "the hellish optimism" which tells us that we were made for this world, upon the myth of inevitable and unlimited progress by human effort, upon systems of thought, of culture, of life, which have no root in God and therefore no fruit except the bitter fruit of death.

I have tried to draw, with some degree of accuracy, the main outlines of the picture presented to the Christian mind by the world today, a picture of disorder, a picture that I have described in less elegant terms as a mess. We are in it. If we are to get out, it should be helpful to consider how we got in. The way out is very often the way back, provided we go all the way and then start over.

Some years ago I was driving through a neighboring state. At a certain point I had to leave the main highway to reach my destination, a little, forgotten town lost in the hills. In a few minutes I found myself facing a low, bog-like stretch of road full of muddy water. I did not know its depth. I stopped to calculate the risk of crossing. Presently a little old Ford, Model T, came bouncing and splashing through. The driver passed me with a sidelong glance of contempt. Still I hesitated. His car was light and the wheelbase high. My car was heavy and the wheelbase low. (And then, of course, *I* was in it.) He was a native of those parts and more experienced than I in amphibious landings. So I decided to go back to my original point of departure and find a safer road. How often a short cut is the longest distance between two points!

This is only cautious common sense. But it does suggest a deeper truth of timely importance. The only way to avoid being caught off base is to get back on base. The only cure for being homeless is to go back home. The only means of restoring balance to a world that is off center is to lead it back to God — the God who created it, who redeemed it in His Blood — who holds it in His Hand, who governs all its mighty movements — including the mind and will of man.

This is the prescription. How to administer it is a long story, to some a long and tedious story, to others a long and thrilling story. There are some who say fatalistically: We have gone too far. We have reached the point of no return. The old order changeth. We must make room for the new. The old simplicities and sanctities have been ground up in the machinery of this industrial age. It appears then that the end of man is a blind alley. I wonder if this is what the beatniks are bothered about. In any event, we do not accept the conclusion. We have the answer because we have the faith.

That portion of the answer of faith to which I shall devote the remaining and waning minutes of this talk begins with a painting and the story it tells. In a volume of essays by Philip Guedalla, I came across a reference to the English historical painter, Benjamin Hay-

don. Ill-starred throughout life, his pictures were scattered far and wide after his death in 1846. One of them found its way into the major seminary where I studied. It is a large, crowded canvas depicting the scene of Palm Sunday. But it has this unusual feature: many of the figures surrounding Christ as He enters Jerusalem are actual portraits of the artist's friends and contemporaries. I recall the expansive bald dome of William Wordsworth, the chubby face of Samuel Taylor Coleridge, the wistful eyes of Charles Lamb, the wrinkled features of Thomas DeQuincy. At least this was my identification.

I do not know why the painter put these faces of men of his own time into a picture illustrating an event which took place eighteen hundred years before. It could be that he used this device to emphasize the timeless meaning of that event for the men of all ages. For Christ does enter into every city, every home, every heart, to be recognized or ignored, to be accepted or rejected, to be loved or despised, to be followed or betrayed. In the multitudes that meet him there are many with eyes that see not; there are friends to welcome Him and enemies to plot His death; there are friends who rally to His banner and die for what it stands; there are enemies who seek to prevent those who believe and kill those who persist in believing. There is no antecedent assurance that the friends will not become enemies, that the enemies will not become friends. The pattern of the first Palm Sunday has been repeating itself over and over in all the centuries that have followed.

Those who have seen the most famous of the Passion Plays are impressed by this opening scene of Palm Sunday, by its dramatic unity with the climax of the tragedy on Good Friday; impressed by the way in which the archenemies of Christ seize upon this opportunity to perfect their plans. How they move about the crowd, whispering, threatening, cajoling! "Why do you receive this man as if He were a king? Why spread these branches at His feet and sing these Hosannas in His ears? This is the carpenter of Nazareth, that miserable town in Galilee. He comes riding on a little, stumbling ass followed by a retinue of simple-minded fishermen. What kind of kingdom can He give you?"

There is no essential difference today. The physical presence of Christ and the crowd is unnecessary. Today we have the most rapid and efficient means of communication sending our voices, even our faces, to the ends of the earth. Today we have learned men and

groups of men proclaiming the reign of matter and the death of the spirit. Today we have political omnipotence declaring that all things are right that serve the purpose and power of the state. Today we have Christ in the Mystical Body, the Church, taking the full impact of this multiple assault upon the fortress of His truth. And today we have the people, divided as of old, in their allegiance. There are no new errors, no new evils. There are only new labels and new techniques. All else remains the same. It seems to me that the sooner and better we realize this fact, the sooner and better we shall be able to act.

There is one figure in the scene of Palm Sunday that I have only mentioned in passing. His story is told in a verse of which I am very fond. It was written by Gilbert Chesterton and it is called "The Donkey". Please indulge me.

When fishes flew and forests walked
 And figs grew upon thorn,
 Some moment when the moon was blood,
 Then surely I was born.

With monstrous head and sickening cry
 And ears like errant wings,
 The devil's walking parody
 Of all four-footed things.

The tattered outlaw of the earth,
 Of ancient, crooked will;
 Starve, scourge, deride me: I am dumb,
 I keep my secret still.

Fool! For I also had my hour:
 One far, fierce hour and sweet:
 There was a shout about my ears
 And palms before my feet.

How often we have said to ourselves, and more often to others: Don't be an ass! Well, I am suggesting that we resolve rather to be one. I am suggesting that we emulate the donkey of Palm Sunday and do the Master's bidding with as little protest and complaint, with as much indifference to the cheers and jeers of the crowd. I am suggesting that we remember above all that the donkey carried Christ into the Holy City and therefore went in with Him.

You will not ask me why I say these things to you, theologians. You and I know that there is no group of people to whom these

things can be more appropriately said. Theology must not be pursued as one of several studies, sciences, disciplines, departments or branches of learning. It must not be regarded even as *prima inter pares*. It does not stand among them. It is properly called a sacred science. It should be studied humbly on our knees. It enshrines the truth which we seek to know more fully by the natural light of reason but always in the supernatural light of faith, the truth that we dare not speak until we have begged God to cleanse our lips with a burning coal. Certainly the lesson of history teaches us that the cause of divine truth has always suffered when there has been a broadening of knowledge (which is good) without a corresponding deepening of faith (which is bad). *Credo ut intelligam*. It is not by accident that the greatest theologian is also a saint.

There is no implication here that we repudiate any part of our heritage of learning and culture, that we should not continue to strive for the highest attainable excellence in all intellectual pursuits. If we are to dispel the encircling gloom, the noonday darkness of our times, we have need of great minds able by reason of their greatness to exert the full pressure of truth upon other minds. The Church glories in the leadership of clergy and laity alike in all honorable professions and begs for more of it. She rejoices in the commanding eminence of her sons and daughters who have distinguished themselves in their chosen careers. She knows that not all of her members are capable of high intellectual and artistic achievement. Nor by this means alone, she understands well, can the desired transformation be wrought in this world. Along with the light of truth, the lamp of learning, must go the warmth and energy of love. This fruitful alliance of faith and charity must be now, as in the past, the channel of the new life by which the Holy Spirit can renew the face of the earth.

Those who study the science of God, those who teach it to others, those who in the learning of it grow in the love of Him who is its substance, its truth, its order, its harmony, its beauty, and then foster that love in others — they are indeed helping to lead God's world back to God. This way back is not a retreat from reality. It is an advance toward the only Source of reality, toward the fullness of that light in which alone reality can be seen in its total and manifold being.

THE PRECIOUS BLOOD: A MOTIVE FOR INTENSIFIED CHRISTIAN LIVING

Sermon of the Reverend Joseph H. Rohling, C.P.P.S.

Yesterday in our study of the Precious Blood we dwelt on some of the sources of the devotion, such as the writings of St. Peter, St. Paul and St. Thomas Aquinas. Later today we shall hear discussions of such topics as the Precious Blood and the Sacraments, the Holy Mass, the liturgy, and Mariology. This morning I should like to suggest a few thoughts concerning the Precious Blood as a motive for intensified Christian living. I am using the term *Christian living* in a wide sense so as to include any morally good human act performed with the intention of honoring God or of promoting the sanctification of one's own soul or that of one's neighbor.

By *intensified* Christian living I mean that which is more than mediocre or sporadic or casual. I mean that which is dictated by Christian prudence and ardent zeal — that which is fervent, energetic, and persevering despite obstacles and difficulties. Such intensified Christian living requires a strong and abiding motive. Various motives are possible. This morning we direct our attention to a devout and prayerful consideration of the Precious Blood of our Savior as such a motive. We place ourselves in spirit at the foot of the cross and behold our bleeding Redeemer.

There must be no question here of any unfriendly rivalry with other devotions equally approved by the Church, nor any neglect of other motives equally valid. There should be no exaggeration or overstatement of fact, but simply a placing of the devotion of the Precious Blood in its rightful place, as proposed by the recent Apostolic Letter of the Holy Father Pope John XXIII, *Inde a Primis*. Seeing it as the object of a basic devotion, we can properly regard it, not indeed as the only motive, but as an additional and powerful motive for intensified Christian living, that is, for the performance

of acts that are morally good, or the avoidance of acts that are morally evil. Whatever the motives that I may already have for the doing of good, if I consider the Precious Blood, I will be all the more strongly motivated to do that good. And also, whatever the motives I may already have for avoiding moral evil, if I consider the Precious Blood, I will be all the more strongly motivated to avoid that evil.

Our Christian conduct should be concerned in the first place with the honor due to Almighty God. I can be motivated to honor God for various reasons, but whatever my other reasons I will be motivated to honor Him more intensively, if I also reflect on the Precious Blood and imitate Jesus, who honored His Father not in a mere haphazard, routine, ordinary, conventional manner, but in a manner that included even the voluntary surrender of His very Blood. If Christ, our Brother, went to such a length to honor His Father and ours, how can I be complacently satisfied with a service that is like warm, sluggish, mediocre or only half-hearted?

We have the moral obligation of worshipping God by appropriate acts of religion, including that of sacrifice. If I behold Jesus freely offering the supreme sacrifice of His own Blood as an act of worship, should I complain about the lesser sacrifices which the same heavenly Father may ask of me? If I see Jesus freely suffering intensely unto the copious shedding of His Blood, should I complain about lesser sufferings? Rather, I should be motivated to offer such sacrifices and endure such sufferings willingly and cheerfully, since to atone for my sins and to regain for me the graces which Adam lost, my Redeemer did so much more than I am asked to do. Even while literally sweating Blood in an agony of dread, He prayed "Not my will but thine be done."

Jesus honored His Father not only in words but also in deeds. His words and deeds were underscored and emblazoned by His Precious Blood. Truly, His whole life was a prayer and an act of worship which culminated in the sacrificial shedding of His Blood. When we behold Him even sacrificing His Life-Blood as an act of worship, we should realize that whatever the time and effort, the expense or hardship involved in our practice of religion, these can never be greater than what Jesus gave, for we are still giving less than our blood.

His spilt Blood is the tangible evidence of His intense suffering, His intense hatred of sin, His intense love for God and man. If these actions of our Leader and Exemplar are marked by the intensity in-

volved in the shedding of Blood, my actions for the honor of God should not be lazy, listless, and tepid but intensely fervent, intensely generous, intensely zealous. If the Precious Blood cries out with such intensity, I should respond to its cry with a similar intensity.

We have noted that in the first place our Christian conduct must be concerned about the honor due to Almighty God. In the second place it must be concerned with the sanctification of one's own soul. Properly ordered love of self must impel me to be very much concerned about my own sanctification. Yet this concern can and will be intensified, if I reflect on the fact that in order to make reparation for my sins and to purchase the restoration of grace for me my Savior gave Himself for me personally (Gal 2,20), even to the extent of surrendering His very Life-Blood for me. If He considered my soul worth such a price, surely I should not esteem it less highly. Moreover, I should be eager to learn from His example. To save my soul I must conform my will to God's will. Jesus gives me the example by conforming His will to that of His Father even though to do so required the sacrifice of His own Blood. To save my soul I must love my neighbor as myself. Jesus gives me the example of heroic love by forgiving His enemies and praying for His executioners while they were in the very act of shedding His Blood.

The sanctification of one's soul has two aspects, the one negative and the other positive. The negative aspect refers to the remission of all one's past sins and the avoidance of all future sins. The positive aspect refers to the performance of virtuous acts out of love for God. A prayerful consideration of the Precious Blood can supply a powerful motive for both classes of acts.

Considering the negative aspect, I should be sorry for every sin I have ever committed and, with the help of God's grace, I should have the firm determination to avoid every sin in the future. I can base this sorrow and this determination on various motives, but if I behold my Redeemer in the act of shedding His Blood for the remission of sins and realize that my own personal sins contributed to that Bloodshedding, I should be motivated to be more intensely sorry for my sins and more firmly determined to avoid all sins in the future. Although temptation may be strong and persistent, I can be reminded of the words of the Letter to the Hebrews: "You have not yet resisted unto blood in the struggle with sin" (Heb 12,4).

Considering the positive aspect of sanctification, I should be eager to perform virtuous acts — acts of meekness, humility, obedience, patience, charity, and many others. I may be motivated to perform such acts by various considerations, but one of the most powerful motives will be the fact that I see Jesus Himself doing so, even unto the shedding of His own Blood. “He humbled himself, becoming obedient to death, even to death on a cross” (Phil 2,8). But to perform virtuous acts I need not only good example, I also need God’s grace. Too often we simply take God’s grace for granted and fail to remember that it was purchased at the price of the Redeemer’s Blood. Instead of allowing the Precious Blood to be shed in vain for me, I should be intensely eager to use well every grace and every means of grace to benefit as much as possible from the fruits of redemption which were purchased at such a price.

So far we have spoken of Christian living insofar as it means giving due honor to God and cooperating with God in the sanctification of one’s own soul. But our Christian living must not stop there; it must also include a third kind of activity, namely, the practice of charity toward’s one’s neighbor. This charity will include the corporal and spiritual works of mercy in proportion to our ability and our neighbor’s need, but especially those acts of charity which enable him to be freed from past sins, to avoid future sins, and to perform virtuous acts and thus save and sanctify his soul. For this type of charity a powerful motive is necessary. Again various motives are possible, but obviously a consideration of the Precious Blood can furnish a very powerful motive, for our neighbor’s soul too was purchased at this same price.

We can help to bring about the salvation and sanctification of the neighbor in various ways, depending on circumstances, by good example, instruction in the faith, encouragement in good works, mission work at home or abroad, Catholic action, the apostolate of the press, the apostolate of education, praying for his conversion and perseverance. We are commanded to love our neighbor. There are various supernatural motives for doing so, but can any motive be stronger than the fact that Jesus Himself was willing to shed His Blood for him? He did this for every soul without exception, regardless of color or race or nationality or any other distinction. Even if I gave all my money and time and talents and energy to work for my neighbor’s salvation, Jesus did more because He gave His own Blood. He Him-

self said, "Greater love than this no one has, that one lay down his life for his friends" (Jn 15,13). Jesus did this even for his enemies, and that not in some painless way, but as an immolated, mangled, bruised, pierced victim of a bloody sacrifice. He "has loved us and washed us from our sins in his own blood" (Ap 1,5). He not only gave His Blood for us in sacrifice, but also to us in the Holy Eucharist as our drink and refreshment.

May these thoughts suffice this morning to suggest how the prayerful consideration of the Precious Blood can and should be a powerful motive in Christian living, whether in paying due honor to God, in saving our own soul, or in helping to save the soul of our neighbor. The persuasiveness of the Precious Blood is not merely emotional, it is profoundly intellectual, and theologically sound. As the Holy Father has said, it is a fundamental devotion, one "endowed with the most saving power for efficaciously promoting religious living." Such must have been the appeal of the Precious Blood in the preaching of St. Gaspar del Bufalo. Such should be its message everywhere.

Indeed, the Blood of Jesus speaks better than the blood of Abel. It speaks not only of sacrifice, but of supreme sacrifice; it speaks not only of suffering, but of intense suffering; it speaks not only of love, but of infinite love; it speaks not only of redemption, but of plenteous redemption; it speaks not only of merit, but of superabundant merit; it speaks not only of victory, but of everlasting victory.

"Blood of Christ, pledge of eternal life, save us." Amen.

THE PRECIOUS BLOOD: PASCHAL SYMBOL

Sermon of the Reverend Robert F. Lechner, C.P.P.S.

There is nothing greater in the world than Jesus Christ. And there is nothing greater in Jesus Christ than that divine love because of which He sacrificed Himself for us. And there is nothing greater in this sacrifice than the shedding of His Blood. We have in these three mysteries — the mystery of the Holy Name, the mystery of the Sacred Heart and the mystery of the Precious Blood — the very substance of our dialogue of salvation with God. That name which tells us of God in His otherness and transcendence. That name which is thrice holy, holy, holy, now also means Savior. The mystery of the Sacred Heart reveals to us what Saint John says so simply: that that name itself is love. And the mystery of the Precious Blood tells us of the character of that love: total and sacrificial. The Precious Blood is a symbol not only of God's sacrificial love but of the gift of that love. For in Sacred Scripture — especially in the Old Testament — we learn that blood means life and that blood shed or poured out is fundamentally a sign of life being communicated. And when that blood is destined to rise with the God-man in glory — the life that is given in its shedding is a divine and a glorified life. Our beloved Holy Father, John XXIII, has recently pointed out to us (*Inde a primis*, June 30, 1960) that we have in these three truths the central expressions of the mystery of our redemption.

And we have an illustration of this in the liturgy of holy week and Easter. On Palm Sunday we make festive procession honoring Christ as Savior, Messiah, God, and King. With all these names He comes to us. On Holy Thursday we rejoice over His love which the Sacred Heart symbolizes. From Friday to Easter Sunday we celebrate the life-giving sacrifice. Tradition, we know, always considered Good Friday and Easter Sunday as one paschal feast. Again and

again Saint John reminds us that when Christ began His passion He entered into His glory. Blood poured out is life given. When the Sacred Heart was opened the Church became alive with the Holy Spirit. The Precious Blood is the adequate sign of the whole paschal mystery.

The striking thing about the mystery of the Precious Blood is the bond it establishes in our experience of love and suffering. A union that has become so close that we have come to think of suffering accepted with joy as the most authentic sign of love with any depth at all. In Christ shedding His blood we find the crossroads of two loves and two lives — the divine and the human. The divine life if left to itself is all joy. Human life if left to itself is all misery and sin. In the mystery of the Precious Blood divine joy and human misery meet. We come to dwell in eternal joy because God has made our misery His own. "O wonderful exchange," the liturgy sings. The intolerable burden after sin was that God's joy could not reach us and our misery could not touch God. Men whom God loved with an eternal love were unhappy. Prodigals who had wandered off did not know just how anxious their Father was to have them back. Christ shed His Blood to help us realize all this.

We think — what a wonderful thing it would be, a world without suffering and without sorrow. And God could have made a world like this. What a mystery it is that He did not. And as we contemplate this mystery, we begin to see that a world without suffering is not as great as God among us suffering and dying for love of us. We learn something in seeing God shedding His Blood for us — something of the depths of His love — that no creation, however perfect, could ever tell us. We needed a God who could feel our blows, whom we could make weep, whose Blood we could shed, before we even began to suspect how much He loved us. Whether because of the limits of our human minds or because of the added darkness of sin, we may not know. But we do know that only when we stand before the cross, before this God of the open-heart, do the scales even begin to fall from our eyes.

The wounds of Christ that opened to release His Blood and divine life were not simply pragmatic instruments of redemption to be forgotten once their work was finished. They are eternal symbols and signs pointing for us to the deep nature of God. These wounds

remain in the glorified body of Christ, as transfigured signposts to the mystery of God — God putting off His power, spending Himself to the end, caring for us with a tender love stronger than death. [Cf. Eugen Biser, *Light of the Lamb*, pp. 69-74.] These wounds are the eternal and glorious witness of God making His own our misery and our suffering, witnesses of God's absolute nearness to us. And still no sentimentality or misplaced cosiness with the divine should let us forget that the voice of Christ in pouring out His Blood is still the voice of the all-holy God, an essential and eternal voice. Never are we more sure of infinite distance between God and ourselves, that His ways are not our ways, than at the moment we acquire a living knowledge of the depths of His love as we see Him pour out His own Blood.

But however much we might learn of God in contemplating this dialogue of redemption, we must not forget that we enter into this dialogue as sinners. Christ shedding His Blood is a commentary for sinners upon that most ultimate of all truths, that God is love. It is the only commentary that sinners would understand, creatures who because of sin are destined for death, born to die, with suffering built into the very texture of their being. In our more clear moments, we do understand ourselves as sinners — we know that misery, suffering and neediness are the only things we experience as our very own, as belonging to us by right, as built into our very sinnerly substance. We have lost our claim to everything else. Only the language of suffering reaches to the depths of our personal being, every other word seems abstract and unreal. This is why the Precious Blood can set our hearts on fire. Because the only hope for a sinner is when he sees love identify itself with suffering and misery and neediness. Then he knows that love has come even unto him. We have a beautiful symbol of this truth in the Old Testament where God was present to Moses with the sign of fire in the thorn-bush. Thorns and thistles — the fruit upon the earth of our sins, the book of Genesis tells us. God becoming present in the thorn-tree, a redemptive presence, identifying Himself with the fruits of our sins. But the fire does not burn and destroy the thorns — it is a merciful presence, saving and purifying. This symbol becomes reality as Christ hangs upon the tree of the cross, bearing the crown fashioned from a thorn-tree, the fruit of our sins. Never was God more mercifully present to us than when He poured out His Blood for us.

Yes, we must never forget that we enter into the dialogue of divine love as sinners. The moment we forget this we do not know what kind of response to make to God's redemptive word. The moment we forget this, we do not even recognize that He is speaking to us. We make no sense whatsoever out of this word of God. For the word God speaks to a sinner is a purifying word. There is only one way to speak to a sinner, there is only one way to love a sinner — in such a way that he is less a sinner. In such a way that he is purified, that his life is opened up to the redemptive work of the cross. Our lives are filled with so many illusions. But there is one thing we can be sure of. When we are stretched upon the cross, when God is asking blood of us, then we can be sure that He shares with us that same love that unites Him to His own Son as He asked His Blood for man's redemption.

Only with a deep awareness that Christ identifies Himself with us as sinners will we begin to understand that mystery of spiritual poverty of the gospels and strength in weakness of St. Paul. We might well imagine man, after original sin, standing amid the ruins of the world and the chaos of his own self, gathering together what he can of fragmentary successes and achievements and presenting them to God as perhaps some claim upon Him yet. But no, the redeeming God did not come in terms of any claim we might have had upon Him, in terms of any success we have had in putting together the fragments of our shattered nature. The mystery of love is that He came not in terms of our successes but in terms of our failures. We find God where we least expect Him — in the abyss of our guilt, amid the things we suffer because of our sins. Our sinful weakness, St. Paul tells us (Rom 8,3), becomes the door between heaven and earth. Our unworthiness is the only claim we have upon God's love. We know that all this is not an imaginary reflection. It is the personal history of each one of us.

In the shedding of His Blood Christ revealed to us the holy name of God — it is merciful love. Now from many passages in the Old Testament we learn that to know the name of someone is to have power over him. And in revealing His name to us, God revealed to us that mystery of love, that in some way we have a claim upon His mercy. Every effort to express this mystery seems only a new kind of failure. But once we know God's name is merciful love, we need only stand before Him and acknowledge our need, our poverty, our

misery — for it is of the nature of merciful love to give itself to those who cannot help themselves. Our misery, Saint Therese says, is like a bait and a trap for the loving care of an all-powerful God. The only persons Christ ever condemned were those who would not acknowledge their need for His redeeming Blood. Anyone who does not hand himself over to be judged by the word which Christ speaks to us in shedding His Blood has only an imaginary redemption. Christ's redemptive word is at work in us when we begin to weep, not for suffering, but for guilt.

Nothing greater in the world than Jesus Christ. Nothing greater in Christ than His love. Nothing greater in this love than the shedding of His Blood. And nothing in all this that is not communicated to us in this holy sacrifice of the Mass. The Eucharist brings us the merits of Christ's death and the power of His resurrection. It is always a banquet of thanksgiving around the risen Christ sharing Himself with us. Bread and wine are signs of Christ's sacrifice, but they are first of all signs of nourishment, signs of life. The Mass is a sacrificial meal. Blood poured out is a sign of sacrifice, but fundamentally a sign of life communicated. Because of the power of the risen Christ we can share the cross. The Body and Blood of the risen Christ unite us to the fruits of the cross. Where the fruits of salvation are, there is the paschal Blood, the glorified Blood of Christ. In the Mass, it is the power of the glorified Blood that communicates to us life and Spirit. And the glorified Blood given to us is our authentic sign that the life communicated is a life of glory. Here in this banquet of thanksgiving, the paschal Blood of Christ is the joy-giving wine for the wedding between Christ and ourselves.

(The foregoing sermon is available on a long-play record from the Conference-a-Month-Club, Carmelite Fathers Guild, 55 Demarest Avenue, Englewood, New Jersey.)

PRAYERS IN HONOR OF THE PRECIOUS BLOOD



The purpose of this paper is to set forth the origin and plan of the prayers in honor of the Precious Blood which we shall be using during the course of these days devoted to the study of Precious Blood themes.

It must be admitted from the start that the basic stimulus to the compilation of these prayers was the first Precious Blood Study Week which was held here at Saint Joseph's in 1957. Two key ideas were stressed at that first study week: 1) that devotion to the Precious Blood centers our attention on the total mystery of redemption; 2) that the most fruitful source of devotion to and appreciation of the Precious Blood is the prayerful study of Scripture. These two ideas guided us as we selected and arranged the texts of the prayers.

The immediate stimulus which brought the formularies into being was the fact that our community had a general chapter last August at which it was possible for us to present suggestions for the improvement of our community prayer program. The situation was this: we as a community do not recite the Divine Office; the characteristic devotional exercise of the community is the hour of adoration of the Precious Blood. This hour, however, did not contain prayers which specifically fulfilled the function of the exercise; namely, adoration of the Precious Blood. Our hope was that we might obtain permission to use parts of the Office for morning and night prayer and to employ a para-liturgical formulary for the adoration of the Precious Blood. We received permission to experiment with this requested program. The prayer formularies which we will be

using the following days are basically those which Sister Angelita worked out for presentation to the general chapter.

In working out the formularies we kept the following ideas in mind. We wished to employ scriptural texts so arranged as to approximate but not imitate the Divine Office. The texts should be instructions on the mystery of redemption as well as the prayer of adoration which contemplation of the mystery inspired. The texts chosen should above all illustrate the relation between the Old and New Testaments, between the types of the Redeemer and their fulfillment in Christ. We felt that the proper juxtaposition of texts would make this relationship evident, with Old and New Testament texts answering each other and setting up a richness of association which repeated use of the prayers would only deepen. This type-fulfillment relationship was to be expressed through various themes. We made use of seven themes, one for each day of the week. These themes are: the Blood of the Passover, the Blood of the Covenant, the Blood of the expiatory sacrifice, the Blood of the Eucharist, the Blood of the cross, Our Lady and the Precious Blood, the triumph of the Precious Blood. Finally, the texts chosen should emphasize the total history of the redemption, an event prepared for in the Old Testament, perfectly accomplished in Christ, and the effects of which continue throughout history until the final triumph of the Precious Blood when Christ will deliver His kingdom to the Father.

Each of the seven prayer formularies follows the same structural pattern, which is as follows. There is an opening invocation to Christ and a plea for the application of the merits of the Precious Blood as we make our adoration. This is followed by an invitation to adoration, consisting of an invitatory antiphon and psalm which together introduce the theme of the formulary. There follows a set of three readings, each with a corresponding responsory and psalm. These readings form a structural sequence progressively contemplating the central theme of the formulary. There is an Old Testament reading that presents the foreshadowing of the particular truth concerning the Precious Blood which forms the theme of the formulary. There is a New Testament reading which explicitly expresses the theme and presents the fulfillment of the truth adumbrated in the Old Testament reading. Then there is the reading from the Voice of the Church, a text from one of the Fathers or one of the popes which interprets the relation between type and fulfillment suggested by the juxtaposi-

tion of Old and New Testament texts. The responsories following each reading are a kind of comment on the reading and emphasize the relation between the readings, sometimes by an answering text from Old or New Testament, sometimes by a juxtaposition within one responsory of Old and New Testament texts. The antiphon and psalm following each reading continue the idea of the reading, and, moreover, through the association of antiphons from the New Testament with the psalms from the Old we have tried to stress the continuity of the history of redemption. The three readings with their responsories and psalms are followed by a set of concluding versicles which comprise a summary comment on the theme of the day. The formulary concludes with an invitation to prayer and an oration which, stressing the central theme of the formulary, petitions the application of the merits of the Precious Blood for a particular intention.

We have been using the formularies at the Motherhouse throughout the year during holy hours and more recently during our daily hour of adoration. We hope that these prayers will help us grow in appreciation of the great mystery of redemption. Incidentally, they are making us Sisters aware that a group known as the Catholic Biblical Association of America has been producing a new translation of the Old Testament. I think there are still those who suspect that the text from Genesis 3:15, "He shall crush your head, and you shall lie in wait for his heel," is our typographical error.

It was the first Precious Blood Study Week which a small number of our community were privileged to attend that gave the direction for the formulation of these prayers. We hope that this second study week which we have been able to attend in somewhat larger numbers will be even more fruitful in extending throughout the community a deeper appreciation of the devotion to the most Precious Blood.

SISTER M. SCHOLASTICA, AD.PP.S.

PRECIOUS BLOOD ADORATION

THEME I: THE TRIUMPH OF THE PRECIOUS BLOOD

Leader: Savior of the world, save us.

All: By your cross and blood you have redeemed us; aid us now, O God.

Leader: Glory be to the Father and to the Son and to the Holy Spirit,

All: As it was in the beginning. . . .

INVITATION

Leader: Come, let us adore Christ the Lamb of God, who has redeemed us with his blood.

All: (Repeat above)

Psalm 46

Leader: All you peoples, clap your hands, shout to God with cries of gladness.

All: Come, let us adore Christ the Lamb of God, who has redeemed us with his blood.

Leader: For the Lord, the Most High, the awesome, is the great king over all the earth.

All: Come, let us adore him.

Leader: He brings peoples under us; nations under our feet. He chooses for us our inheritance, the glory of Jacob, whom he loves.

All: Come, let us adore Christ the Lamb of God, who has redeemed us with his blood.

Leader: God mounts his throne amid shouts of joy; the Lord, amid trumpet blasts. Sing praise to God, sing praise; sing praise to our king, sing praise.

All: Come, let us adore him.

Leader: For the king of all the earth is God; sing hymns of praise.

All: Come, let us adore Christ the Lamb of God, who has redeemed us with his blood.

Leader: God reigns over the nations, God sits upon his holy throne. The princes of the peoples are gathered together with the people of the God of Abraham. For God's are the guardians of the earth; he is supreme.

All: Come, let us adore him.

Leader: Glory be to the Father and to the Son and to the Holy Spirit,

All: As it was in the beginning. . . .

Leader: Come, let us adore

All: Christ the Lamb of God, who has redeemed us with his blood.

READING FROM THE OLD TESTAMENT

Leader: Lesson from the Book of Isaias

Who is this that comes from Edom,
in crimsoned garments, from Bosra —
This one arrayed in majesty,
marching in the greatness of his strength?

“It is I, I who announce vindication,
I who am mighty to save.”

Why is your apparel red,
and your garments like those of the wine presser?

“The wine press I have trodden alone,
and of my people there was no one with me.

I trod them in my anger,
and trampled them down in my wrath;
Their blood spurted on my garments;
all my apparel I stained.

For the day of vengeance was in my heart,
my year for redeeming was at hand.

I looked about, but there was no one to help,
I was appalled that there was no one to lend support.

So my own arm brought about the victory
and my own wrath lent me its support.

I trampled down the peoples in my anger, I crushed them in
 my wrath,
 and I let their blood run out upon the ground.”
 The favors of the Lord will I recall,
 the glorious deeds of the Lord,
 Because of all he has done for us;
 for he is good to the house of Israel.
 He has favored us according to his mercy
 and his great kindness.

He said: they are indeed my people,
 children who are not disloyal;
 So he became their savior
 in their every affliction.
 It was not a messenger or an angel,
 but he himself who saved them.
 Because of his love and pity
 he redeemed them himself,
 Lifting them and carrying them
 all the days of old.
 You, Lord, are our Father,
 our redeemer you are named forever.
All: Thanks be to God.

Responsory I

Leader: He has a name written which no man knows except himself.

All: And he is clothed in a garment sprinkled with blood, and his name is called the Word of God.

Leader: And he treads the wine press of the fierce wrath of God almighty,

All: And he has on his garment and on his thigh a name written: King of kings and Lord of lords.

Antiphon: (*Leader to **, then *all*)
 To him who has loved us, * and washed us from our sins in his own blood, and made us to be a kingdom, and priests to God his Father — to him belong glory and dominion forever and ever.

Psalm 15

Keep me, O God, for in you I take refuge; * I say to the Lord,
 “My Lord are you. Apart from you I have no good.”

How wonderfully has he made me cherish * the holy ones who
 are in his land!

They multiply their sorrows * who court other gods.

Blood libations to them I will not pour out * nor will I take
 their names upon my lips.

O Lord, my allotted portion and my cup, * you it is who hold
 fast my lot.

For me the measuring lines have fallen on pleasant sites; * fair
 to me indeed is my inheritance.

I will bless the Lord who counsels me; * even in the night my
 heart exhorts me.

I see the Lord ever before me; * with him at my right hand I
 shall not be disturbed.

Therefore my heart is glad and my soul rejoices, * my body,
 too, abides in confidence.

Because you will not abandon my soul to the nether world, *
 nor will you suffer your faithful ones to undergo corruption.

You will show me the path to life, fullness of joys in your
 presence, * the delights at your right hand forever.

Glory be to the Father

As it was in the beginning

Antiphon: (All) To him who has loved us, and washed us from
 our sins in his own blood, and made us to be a kingdom, and priests
 to God his Father — to him belong glory and dominion forever and
 ever.

READING FROM THE NEW TESTAMENT (stand)

Leader: Reading from the holy book of the Apocalypse.

After this I saw a great multitude which no man could number,
 out of all nations and tribes and peoples and tongues, standing before
 the throne and before the Lamb, clothed in white robes, and with
 palms in their hands. And they cried with a loud voice, saying,

“Salvation belongs to our God who sits upon the throne,
 and to the Lamb.”

And all the angels were standing round about the throne, and the elders and the four living creatures; and they fell on their faces before the throne and worshipped God, saying,

“Amen. Blessing and glory and wisdom and thanksgiving and honor and power and strength to our God forever and ever. Amen.”

And one of the elders spoke and said to me, “These who are clothed in white robes, who are they? and whence have they come?” And I said to him, “My Lord, thou knowest.” And he said to me, “These are they who have come out of the great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple, and he who sits upon the throne will dwell with them. They shall neither hunger nor thirst any more, neither shall the sun strike them nor any heat. For the Lamb who is in the midst of the throne will shepherd them, and will guide them to the fountains of the waters of life, and God will wipe away every tear from their eyes.”

All: Praise be to you, O Christ. (kneel)

Responsory II

Leader: And they sing a new canticle, saying, “Worthy art thou to take the scroll and to open its seals;

All: For thou wast slain, and hast redeemed us for God with thy blood, out of every tribe and tongue and people and nation,

Leader: And hast made them for our God a kingdom and priests, and they shall reign over the earth.”

All: For out of every tribe and tongue and people and nation thou hast redeemed us for God with thy blood.

Antiphon: (Leader to *, then all)

They overcame through the blood of the Lamb, * and through the word of their witness.

Psalm 20

O Lord, in your strength the king is glad, * in your victory how greatly he rejoices!

You have granted him his heart's desire; * you refused not the wish of his lips.

For you welcomed him with goodly blessings, * you placed on his head a crown of pure gold.

He asked life of you: * you gave him length of days forever and ever.

Great is his glory in your victory; * majesty and splendor you conferred upon him.

For you made him a blessing forever; * you gladdened him with the joy of your presence.

For the king trusts in the Lord * and through the kindness of the Most High he stands unshaken.

Be extolled, O Lord, in your strength! * We will sing, chant the praise of your might.

Glory be to the Father

As it was in the beginning

Antiphon: (All) They overcame through the blood of the Lamb and through the word of their witness.

READING FROM THE VOICE OF THE CHURCH

Leader: Reading from a Sermon of St. John Chrysostom.

This blood makes the seal of our King bright in us; it produces an inconceivable beauty; it does not permit the nobility of the soul to become corrupt, since it refreshes and nourishes it without ceasing. This blood both refreshes the soul and instills a certain great power in it. This blood, when worthily received, drives away demons and puts them at a distance from us and even summons us angels and the Lord of Angels. Where they see the blood of the Lord, demons flee, while angels gather. This blood, poured out in abundance, has washed the whole world clean. This blood is the salvation of our souls; by it the soul is cleansed; by it, beautified; by it, inflamed. It makes our intellect brighter than fire; it renders our soul more radiant than gold. This blood has been poured forth and has opened the way to heaven. This fountain is a fountain of light, shedding abundant rays of truth. And beside it the Powers from on high have taken their stand, gazing on the beauty of its streams, since they perceive more clearly than we the power of what lies before us and its unapproachable flashing rays. This blood was formerly foreshadowed continually on altars, in sacrifices of the Law. This is the price of the world;

by it Christ purchased the Church; by it He adorned her entirely. Christ has both purchased us with His blood and adorned us with His blood. Those who share in this blood have taken their stand with angels, and archangels, and the Powers from on high, clad in the royal livery of Christ.

All: Praise be to you, O Christ, * the same yesterday, today, and forever.

Responsory III

Leader: And I heard as it were a voice of a great crowd, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia! for the Lord, our God Almighty, now reigns!

All: Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb has come.

Leader: And his spouse has prepared herself in fine linen, the just deeds of the saints.

All: Blessed are they who are called to the marriage supper of the Lamb.

Antiphon: (*Leader to *, then all*)

Behold he comes with the clouds, * and every eye shall see him, and they also who pierced him.

Psalm 23

The Lord's are the earth and its fullness; * the world and those who dwell in it.

For he founded it upon the seas * and established it upon the rivers.

Who can ascend the mountain of the Lord? * or who may stand in his holy place?

He whose hands are sinless, whose heart is clean, * who desires not what is vain, nor swears deceitfully to his neighbor.

He shall receive a blessing from the Lord, * a reward from God his savior.

Such is the race that seeks for him, * that seeks the face of the God of Jacob.

Lift up, O gates, your lintels; * reach up, you ancient portals, that the king of glory may come in!

Who is this king of glory? * The Lord, strong and mighty, the Lord, mighty in battle.

Lift up, O gates, your lintels; * reach up, you ancient portals, that the king of glory may come in!

Who is this king of glory? * The Lord of hosts; he is the king of glory.

Glory be to the Father

As it was in the beginning

Antiphon: (*All*) Behold he comes with the clouds, and every eye shall see him, and they also who pierced him.

CONCLUDING VERSICLES

Leader: You were slain and have redeemed us for God with your blood, out of every tribe and tongue and people and nation.

All: Worthy is the Lamb who was slain to receive power and divinity and wisdom and strength and honor and glory and blessing.

Leader: To him who sits upon the throne, and to the Lamb.

All: Blessing and honor and glory and dominion, forever and ever. Amen.

Prayer

Leader: Dearly beloved, let us pray for the Church, redeemed by the blood of Christ, that the Lord our God may be pleased to grant her peace, unity and protection throughout the world. In particular, let us pray for

(pause for a few moments of silent prayer)

Leader: Let us pray.

All: Almighty and eternal God, who ordained that Your only-begotten Son should redeem the world and atone with His blood for the sins of men, grant we pray that we may so worship the price of our salvation and find in its power such a defense against the evils of the present life, that we may enjoy its everlasting fruit in heaven, through the same Jesus Christ, Your Son, our Lord, who is God, living and reigning with You, in the unity of the Holy Spirit, for ever and ever. Amen.

THEME II: THE BLOOD OF THE PASSOVER

Leader: Savior of the world, save us!

All: By your cross and blood you have redeemed us; aid us now, O God.

Leader: Glory be to the Father and to the Son and to the Holy Spirit,

All: As it was in the beginning

INVITATION

Leader: Come, let us adore the Lamb of God, who has delivered us from bondage with his blood.

All: (Repeat above)

Psalm 94

Leader: Come, let us sing joyfully to the Lord; let us acclaim the Rock of our salvation. Let us greet him with thanksgiving; let us joyfully sing psalms to him.

All: Come, let us adore the Lamb of God, who has delivered us from bondage with his blood.

Leader: For the Lord is a great God, and a great king above all gods; in his hands are the depths of the earth, and the tops of the mountains are his.

All: Come, let us adore him.

Leader: His is the sea, for he has made it, and the dry land, which his hands have formed. Come, let us bow down in worship; let us kneel before the Lord who made us. For he is our God and we are the people he shepherds, the flock he guides.

All: Come, let us adore the Lamb of God, who has delivered us from bondage with his blood.

Leader: Oh, that today you would hear his voice: "Harden not your hearts as at Meriba, as in the day of Massa in the desert, where your fathers tempted me; they tested me though they had seen my works."

All: Come, let us adore him.

Leader: "Forty years I loathed that generation, and I said: They are a people of erring heart, and they know not my ways. Therefore I swore in my anger: They shall not enter into my rest."

All: Come, let us adore the Lamb of God, who has delivered us from bondage with his blood.

Leader: Glory be to the Father

All: As it was in the beginning

Leader: Come, let us adore

All: The Lamb of God who has delivered us from bondage with his blood.

READING FROM THE OLD TESTAMENT

Leader: Lesson from the Book of Exodus:

The Lord said to Moses: "I am the God of your father, the God of Abraham, the God of Isaac, the God of Jacob. I have witnessed the affliction of my people in Egypt and have heard their cry of complaint against their slave drivers, so I know well what they are suffering. Therefore I have come down to rescue them from the hands of the Egyptians and lead them out of that land into a good and spacious land, a land flowing with milk and honey. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs. This is how you are to eat it: with your loins girt, sandals on your feet and your staff in your hand, you shall eat like those who are in flight. It is the Passover of the Lord. For in this same night I will go through Egypt, striking down every first-born of the land, both man and beast, and executing judgment on all the gods of Egypt — I, the Lord! But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you. This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the Lord, as a perpetual institution.

All: Thanks be to God.

Responsory I

Leader: By faith Moses celebrated the Passover and the sprinkling of blood.

All: God had something better in view for us.

Leader: You know that you were redeemed

All: With the precious blood of Christ as a Lamb without blemish and without spot.

Antiphon: (*Leader to **, then *all*)

Christ our passover has been sacrificed, * therefore let us make festival.

Psalm 113

When Israel came forth from Egypt, * the house of Jacob from a people of alien tongue,

Juda became his sanctuary, * Israel his domain.

The sea beheld and fled; * Jordan turned back.

The mountains skipped like rams, * the hills like the lambs of the flock.

Why is it, O sea, that you flee? * O Jordan, that you turn back?

You mountains, that you skip like rams? * You hills, like the lambs of the flock?

Before the face of the Lord, tremble, O earth, * before the face of the God of Jacob,

Who turned the rock into pools of water, * the flint into flowing springs.

Not to us, O Lord, not to us but to your name give glory * because of your kindness, because of your truth.

Why should the pagans say, * "Where is their God?"

Our God is in heaven; * whatever he wills, he does.

Glory be to the Father

As it was in the beginning

Antiphon: (*All*) Christ our Passover has been sacrificed; therefore let us keep festival.

READING FROM THE NEW TESTAMENT (stand)

Leader: Reading from the Gospel of St. Luke

Now the day of the Unleavened Bread came, on which the passover had to be sacrificed. And when the hour had come, he reclined

at table, and the twelve apostles with him. And he said to them, "I have greatly desired to eat this passover with you before I suffer; for I say to you that I will eat of it no more, until it has been fulfilled in the kingdom of God." And having taken a cup, he gave thanks and said, "Take this and share it among you, for I say to you that I will not drink of the fruit of the vine, until the kingdom of God comes." And having taken bread, he gave thanks and broke and gave it to them, saying, "This is my body, which is being given for you; do this in remembrance of me." In like manner he took also the cup after the supper, saying, "This cup is the new covenant in my blood, which shall be shed for you."

All: Praise be to you, O Christ. (kneel)

Responsory II

Leader: You shall observe this as a perpetual ordinance for yourselves and your descendants.

All: This is the passover sacrifice of the Lord.

Leader: As often as you shall eat this bread and drink this cup,

All: You proclaim the death of the Lord until he comes.

Antiphon: (*Leader to **, *then all*)

He has rescued us from the power of darkness * and transferred us into the kingdom of his beloved Son, in whom we have our redemption through his blood, the remission of our sins.

Psalm 114

I love the Lord because he has heard * my voice in supplication,
Because he has inclined his ear to me * the day I called.

The cords of death encompassed me; the snares of the nether world seized upon me; * I fell into distress and sorrow.

And I called upon the name of the Lord, * "O Lord, save my life!"

Gracious is the Lord and just; * yes, our God is merciful.

The Lord keeps the little ones; * I was brought low, and he saved me.

Return, O my soul, to your tranquillity, * for the Lord has been good to you.

For he has freed my soul from death, * my eyes from tears, my feet from stumbling.

I shall walk before the Lord * in the lands of the living.

Glory be to the Father

As it was in the beginning

Antiphon: (All) He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have our redemption through his blood, the remission of our sins.

READING FROM THE VOICE OF THE CHURCH

Leader: Reading from an Easter sermon of St. John Chrysostom

Do you wish to know the power of this blood? Let us recall the figure found in the ancient writings, let us see what happened in Egypt. God was about to inflict the tenth plague on Egypt. He wished to destroy their first-born because they would not allow his first-born people to depart. What would he do, so that the Jews would not be stricken down with the Egyptians, for they all dwelt in the same place. Learn the virtue of the figure so that you may better understand the power of the truth. The blow sent by God was about to strike from heaven and the exterminating angel was making the round of the houses.

What did Moses do? "Immolate," said he, "a lamb without blemish and mark your door-posts with its blood." What are you saying, Moses? Can the blood of an irrational animal save man endowed with reason? Yes, says Moses, not because it is blood but because it is the figure of the blood of the Savior. Just as the statues of the emperors which have neither souls nor sensation protect men endowed with souls and sensation who seek refuge near them, not because they are made of bronze but because they are the image of the emperor; so this blood deprived of soul and sensation saved men endowed with a soul, not because it was blood but because it prefigured the blood of the Savior.

On that day the exterminating angel saw the blood which marked certain doors and dared not enter. Today, it is not the blood of prefiguration marking certain doors which the devil sees; the blood he sees on the lips of the faithful is the blood of truth marking the door of true temples of Christ. All the more reason, therefore, for him to withdraw. For if the mere figure restrained the destroying angel, how much more will the reality put the devil to flight.

All: Praise be to you, O Christ, * the same yesterday, today, and forever!

Responsory III

Leader: But when the soldiers came to Jesus and saw that he was already dead, they did not break his legs;

All: But one of the soldiers opened his side with a lance, and immediately there came out blood and water.

Leader: For these things came to pass that the Scripture might be fulfilled:

All: "Not a bone of him shall you break."

Antiphon: (*Leader to *, then all*)

O sacred banquet, * in which the memorial of Christ's passion is renewed.

Psalm 115

I believed, even when I said, * "I am greatly afflicted";

I said in my alarm, * "No man is dependable."

How shall I make a return to the Lord * for all the good he has done for me?

The cup of salvation I will take up, * and I will call upon the name of the Lord;

My vows to the Lord I will pay * in the presence of all his people.

Precious in the eyes of the Lord * is the death of his faithful ones.

O Lord, I am your servant; I am your servant, the son of your handmaid; * you have loosed my bonds.

To you will I offer sacrifice of thanksgiving, * and I will call upon the name of the Lord.

My vows to the Lord I will pay * in the presence of all his people,

In the courts of the house of the Lord, * in your midst, O Jerusalem.

Glory be to the Father

As it was in the beginning

Antiphon: (*All*) O sacred banquet in which the memorial of Christ's passion is renewed.

CONCLUDING VERSICLES

Leader: Behold the Lamb of God

All: Who takes away the sins of the world.

Leader: The true Lamb is slain

All: Whose blood hallows the doorposts of the faithful.

Prayer

Leader: Dearly beloved, let us pray for all Christians already signed with the blood of the lamb, and for all those who are still enslaved outside the Body of Christ, that they may be liberated from the bondage of ignorance and sin. In particular let us pray for

(pause for a few moments of silent prayer)

Leader: Let us pray:

All: Almighty and merciful God, who on account of Your great love willed that Your only-begotten Son should be led as a Lamb to the slaughter to shed His blood for the remission of sins, grant through the merits of that same precious blood that we may be delivered from the bondage of sin and come to eternal blessedness, through the same Christ our Lord. Amen.

THEME III: THE BLOOD OF THE COVENANT

Leader: Savior of the world, save us!

All: By your cross and blood you have redeemed us; aid us now, O God.

Leader: Glory be to the Father and to the Son and to the Holy Spirit.

All: As it was in the beginning

INVITATION

Leader: Come, let us adore Jesus, Mediator of the new covenant, through whose blood we have confident access to the Father.

All: (Repeat above)

Psalm 67

Leader: Sing to God, chant praise to his name, extol him who rides upon the clouds, whose name is the Lord; exult before him.

All: Come, let us adore Jesus, Mediator of the new covenant, through whose blood we have confident access to the Father.

Leader: The father of orphans and the defender of widows is God in his holy dwelling.

All: Come, let us adore him.

Leader: God gives a home to the forsaken; he leads forth prisoners to prosperity; only rebels remain in the parched land.

All: Come, let us adore Jesus, Mediator of the new covenant, through whose blood we have confident access to the Father.

Leader: You kingdoms of the earth, sing to God, chant praise to the Lord who rides on the heights of the ancient heavens.

All: Come, let us adore him.

Leader: Behold, his voice resounds, the voice of power: "Confess the power of God!" Over Israel is his majesty; his power is in the skies.

All: Come, let us adore Jesus, Mediator of the new covenant, through whose blood we have confident access to the Father.

Leader: Awesome in his sanctuary is God, the God of Israel; he gives power and strength to his people. Blessed be God!

All: Come, let adore him.

Leader: Glory be to the Father

All: As it was in the beginning

Leader: Come, let us adore Jesus,

All: Mediator of the new covenant, through whose blood we have confident access to the Father.

READING FROM THE OLD TESTAMENT

Leader: Lesson from the Book of Exodus.

When Moses came to the people and related all the words and ordinances of the Lord, they all answered with one voice, "We will do everything that the Lord has told us." Moses then wrote down all the words of the Lord and, rising early the next day, he erected at the foot of the mountain an altar and twelve pillars for the twelve tribes of Israel. Then, having sent certain young men of the Israelites to other holocausts and sacrifice young bulls as peace offerings to the Lord, Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Taking the Book of the Covenant, he read it aloud to the people, who answered, "All that the Lord has said, we will heed and do." Then he took the blood and sprinkled it

on the people saying, "This is the blood of the covenant which the Lord has made with you in accordance with all these words of his."

All: Thanks be to God.

Responsory I

Leader: Today the Lord is making this agreement with you: you are to be a people peculiarly his own, as he promised you, and provided you keep all his commandments.

All: Then Moses took the blood and sprinkled it on the people, saying, "This is the blood of the covenant which the Lord has made with you."

Leader: In like manner Jesus took also the cup after the supper, saying, "This cup is the new covenant in my blood, which shall be shed for you."

All: A new commandment I give you, that you love one another, that as I have loved you, you also love one another.

Antiphon: (Leader to *, then all)

We have been chosen * unto obedience to Jesus Christ, and the sprinkling of his blood.

Psalm 105: 1-8, 43-48

Give thanks to the Lord, for he is good, * for his kindness endures forever.

Who can tell the mighty deeds of the Lord, * or proclaim all his praises?

Happy are they who observe what is right, * who do always what is just.

Remember me, O Lord, as you favor your people; * visit me with your saving help.

That I may see the prosperity of your chosen ones, * rejoice in the joy of your people, and glory with your inheritance.

We have sinned, we and our fathers; * we have committed crimes; we have done wrong.

Our fathers in Egypt considered not your wonders; * they remembered not your abundant kindness, but rebelled against the Most High at the Red Sea.

Yet he saved them for his name's sake, * to make known his power.

Many times did he rescue them, * but they embittered him with their counsels and were brought low by their guilt.

Yet he had regard for their affliction * when he heard their cry.

And for their sake he was mindful of his covenant * and relented, in his abundant kindness.

And he won for them compassion * from all who held them captive.

Save us, O Lord, our God, and gather us from among the nations, * that we may give thanks to your holy name and glory in praising you.

Blessed be the Lord, the God of Israel, through all eternity! * Let all the people say, Amen! Alleluia!

Glory be to the Father

As it was in the beginning

Antiphon: (All) We have been chosen unto obedience to Jesus Christ, and the sprinkling of his blood.

READING FROM THE NEW TESTAMENT (stand)

Leader: Reading from the Epistle to the Hebrews.

But now he has obtained a superior ministry, in proportion as he is mediator of a superior covenant, enacted on the basis of superior promises. For, finding fault with them he says, "Behold, days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Juda, not according to the covenant that I made with their fathers on the day when I took them by the hand to lead them forth out of the land of Egypt; for they did not abide by my covenant, and I did not regard them, says the Lord. For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws into their mind, and upon their hearts I will write them, and I will be their God, and they shall be my people. And they shall not teach, each his neighbor, and each his brother, saying, 'Know the Lord'; for all shall know me, from least to greatest among them. Because I will be merciful to their iniquities, and their sins I will remember no more."

Since then, brethren, we have confidence to enter the Holies in virtue of the blood of Christ, a new and living way which he inaugurated for us through the veil (that is, his flesh), and since we have a high priest over the house of God, let us draw near with

a true heart in fullness of faith, having our hearts cleansed from an evil conscience by sprinkling, and the body washed with clean water. Let us hold fast to the confession of our hope without wavering, for he who has given the promise is faithful. And let us consider how to arouse one another to charity and good works.

All: Praise be to you, O Christ! (kneel)

Responsory II

Leader: You are a chosen race, a royal priesthood, a holy nation, a purchased people.

All: That you may proclaim the perfections of him who has called you out of darkness into his marvellous light.

Leader: You who in times past were not a people, but are now the people of God

All: Who had not obtained mercy, but now have obtained mercy.

Antiphon: (*Leader to **, then *all*)

Christ has loved us * and has washed us in his blood, and he has made us a kingdom and priests to God the Father.

Psalm 104: 1-15, 42-45

Give thanks to the Lord, invoke his name; * make known among the nations his deeds.

Sing to him, sing his praise, * proclaim all his wondrous deeds.

Glory in his holy name; * rejoice, O hearts that seek the Lord!

Look to the Lord in his strength; * seek to serve him constantly.

Recall the wondrous deeds that he has wrought, * his portents, and the judgments he has uttered.

You descendants of Abraham, his servants, * sons of Jacob, his chosen ones!

He, the Lord, is our God; throughout the earth his judgments prevail. He remembers forever his covenant * which he made binding for a thousand generations —

Which he entered into with Abraham * and by his oath to Isaac;

Which he established for Jacob by statute, * for Israel as an everlasting covenant,

Saying, "To you will I give the land of Chanaan * as your allotted inheritance."

When they were few in number, * a handful, and strangers there,

Wandering from nation to nation * and from one kingdom to another people,

He let no man oppress them, * and for their sake he rebuked kings!

“Touch not my anointed, * and to my prophets do no harm.”

For he remembered his holy word * to his servant Abraham.

And he led forth his people with joy, his chosen ones.

And he gave them the lands of the nations, * and they took what the peoples had toiled for,

That they might keep his statutes * and observe his laws.

Glory be to the Father

As it was in the beginning

Antiphon: (All) Christ has loved us and has washed us in his blood, and he has made us a kingdom and priests to God the Father.

READING FROM THE VOICE OF THE CHURCH

Leader: Reading from the writings of St. Isidore of Spain.

That blood with which Moses sprinkled and purified the people and the tabernacle of the covenant and everything in it, saying: “This blood is the blood of the covenant,” in a marvelous manner foreshadows the blood of the Lord Jesus, by which the hearts of all the faithful are purified, — by which the faith of the Church is sealed, — by which the whole people of the Church — that is, the whole body of the Tabernacle — is consecrated; for the Lord, in order to fulfill in truth what Moses had shown in type, says to the disciples: “This is my blood of the new covenant, which will be shed for many.”

All: Praise be to you, O Christ, the same yesterday, today and forever.

Responsory III

Leader: Let us run with patience to the fight set before us, looking towards the author and finisher of faith, Jesus

All: Who for the joy set before him, endured a cross, despising shame, and sits at the right hand of the throne of God.

Leader: Therefore he is able at all times to save those who come to God through him

All: Since he lives always to make intercession for them.

*Antiphon: (Leader to *, then all)*

You have come to Jesus, Mediator of a new covenant, * and to a sprinkling of blood which speaks better than Abel.

Psalm 102: 1-5, 11-22

Bless the Lord, O my soul; * and all my being, bless his holy name.

Bless the Lord, O my soul, * and forget not all his benefits;
He pardons all your iniquities, * he heals all your ills.

He redeems your life from destruction, * he crowns you with kindness and compassion.

He fills your lifetime with good; * your youth is renewed like the eagle's.

For as the heavens are high above the earth * so surpassing is his kindness toward those who fear him.

As far as the east is from the west, * so far has he put our transgressions from us.

As a father has compassion on his children, * so the Lord has compassion on those who fear him.

For he knows how we are formed; * he remembers that we are dust.

Man's days are like those of grass; * like a flower of the field he blooms;

The wind sweeps over him and he is gone, * and his place knows him no more.

But the kindness of the Lord is from eternity to eternity * toward those who fear him.

And his justice towards children's children * among those who keep his covenant and remember to fulfill his precepts.

The Lord has established his throne in heaven, * and his kingdom rules over all.

Bless the Lord, all you his angels, you mighty in strength, * who do his bidding, obeying his spoken word.

Bless the Lord, all you his hosts, * his ministers, who do his will.

Bless the Lord, all his works, everywhere in his domain, * Bless the Lord, O my soul!

Glory be to the Father

As it was in the beginning

Antiphon: (All) You have come to Jesus, Mediator of a new covenant, and to a sprinkling of blood which speaks better than Abel.

CONCLUDING VERSICLES

Leader: Now may the God of peace, who brought forth from the dead the great Pastor of the sheep, our Lord Jesus,

All: In virtue of the blood of an everlasting covenant

Leader: Fit us with every good thing to do his will;

All: Working in us that which is well pleasing in his sight, through Jesus Christ, to whom is glory forever and ever.

Prayer

Leader: Dearly beloved, let us pray that the people of God, sanctified by the blood of the new covenant, may be united in love. In particular, let us pray for

(pause for a few moments of silent prayer)

Leader: Let us pray:

All: O God, You renew us to Your image through the blood of Jesus, Mediator of the new covenant. Grant that we who renew upon our altars the sprinkling of His blood, may truly obtain the gift of Your divine charity. Through the same Jesus Christ, Your Son, our Lord, who lives and reign with You in the unity of the Holy Spirit, forever and ever. Amen.

THEME IV: THE BLOOD OF THE EXPIATORY SACRIFICE

Leader: Savior of the world, save us!

All: By your cross and blood you have redeemed us; aid us now, O God.

Leader: Glory be to the Father and to the Son and to the Holy Spirit,

All: As it was in the beginning

INVITATION

Leader: Come, let us adore Jesus Christ, the Just, * through whose blood we find propitiation for our sins.

All: (Repeat above)

Psalm 31: 1-2, 10-11

Leader: Happy is he whose fault is taken away, whose sin is covered.

All: Come, let us adore Jesus Christ, the Just, * through whose blood we find propitiation for our sins.

Leader: Happy the man to whom the Lord imputes not guilt, in whose spirit there is no guile.

All: Come, let us adore him.

Leader: Many are the sorrows of the wicked, but kindness surrounds him who trusts in the Lord.

All: Come, let us adore Jesus Christ, the Just, * through whose blood we find propitiation for our sins.

Leader: Be glad in the Lord, and rejoice, you just; exult, all you upright of heart.

All: Come, let us adore him.

Leader: Glory be to the Father

All: As it was in the beginning

Leader: Come, let us adore Jesus Christ, the Just,

All: Through whose blood we find propitiation for our sins.

READING FROM THE OLD TESTAMENT

Leader: Lesson from the book of Leviticus.

Only in this way may Aaron enter the sanctuary. He shall bring a young bullock for a sin offering and a ram for a holocaust. From the Israelite community he shall receive two male goats for a sin offering and one ram for a holocaust. Thus shall Aaron offer up the bullock, his sin offering, to atone for himself and for his family. When he has slaughtered it, he shall take a censer full of glowing embers from the altar before the Lord, as well as a double handful of finely ground fragrant incense, and bringing them inside the veil, there before the Lord he shall put incense on the fire, so that a cloud of incense may cover the propitiatory over the Commandments; else he will die. Taking some of the bullock's blood, he shall sprinkle it with his finger on the forepart of the propitiatory and likewise sprinkle some of the blood with his finger seven times in front of the propitiatory.

All: Thanks be to God!

Responsory I

Leader: Having therefore a great high priest who has passed into the heavens,

All: Jesus, the Son of God, let us hold fast our confession.

Leader: For we have not a high priest who cannot have compassion on our infirmities, but one tried as we are in all things except sin.

All: Let us therefore draw near with confidence to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Antiphon: (*Leader to *, then all*)

Without the shedding of blood * there is no forgiveness.

Psalm 18

The heavens declare the glory of God, * and the firmament proclaims his handiwork.

Day pours out the word to day; * and night to night imparts knowledge.

Not a word nor a discourse * whose voice is not heard.

Through all the earth their voice resounds, * and to the ends of the world, their message.

He has pitched a tent there for the sun, * which comes forth like the groom from his bridal chamber and, like a giant, joyfully runs its course.

At one end of the heaven it comes forth, * and its course is to the other end; nothing escapes its heat.

The law of the Lord is perfect, refreshing the soul; * the decree of the Lord is trustworthy, giving wisdom to the simple.

The precepts of the Lord are right, rejoicing the heart; * the command of the Lord is clear, enlightening the eye.

The fear of the Lord is pure, enduring forever; * the ordinances of the Lord are true, all of them just;

They are more precious than gold, than a heap of purest gold; * sweeter also than syrup or honey from the comb.

Though your servant is careful of them, * very diligent in keeping them,

Yet who can detect failings? * Cleanse me from my unknown faults!

From wanton sins especially, restrain your servant; let it not rule over me; * then shall I be blameless and innocent of serious sin.

Let the words of my mouth and the thought of my heart find favor before you, * O Lord, my rock and my redeemer.

Glory be to the Father

As it was in the beginning

Antiphon: (All) Without the shedding of blood there is no forgiveness.

READING FROM THE NEW TESTAMENT (stand)

Leader: Reading from the Epistle to the Hebrews.

But when Christ appeared as high priest of the good things to come, he entered once for all through the greater and more perfect tabernacle, not made by hands (that is, not of this creation), nor again by virtue of blood of goats and calves, but by virtue of his own blood, into the Holies, having obtained eternal redemption. For if the blood of goats and bulls and the sprinkled ashes of a heifer sanctify the unclean unto the cleansing of the flesh, how much more will the blood of Christ, who through the Holy Spirit offered himself unblemished unto God, cleanse your conscience from dead works to serve the living God? For Jesus has not entered into a Holies made by hands, a mere copy of the true, but into heaven itself, to appear now before the face of God on our behalf; nor yet has he entered to offer himself often, as the high priest enters into the Holies year after year with blood not his own; for in that case he must have suffered often since the beginning of the world. But as it is, once for all at the end of ages, he has appeared for the destruction of sin by the sacrifice of himself. And just as it is appointed unto men to die once but after this comes the judgment, so also was Christ offered once to take away the sins of many; the second time he will appear with no part in sin to those who wait for him, unto salvation.

All: Praise be to you, O Christ. (*kneel*)

Responsory II

Leader: For Jesus, in the days of his earthly life was heard because of his reverent submission.

All: And he, Son though he was, learned obedience from the things that he suffered;

Leader: And when perfected, he became to all who obey him the cause of eternal salvation.

All: Called by God a high priest according to the order of Melchisedech.

*Antiphon: (Leader to *, then all)*

Once for all at the end of the ages, * he has appeared for the destruction of sin by the sacrifice of himself.

Psalm 39

I have waited, waited for the Lord, * and he stooped toward me and heard my cry,

He drew me out of the pit of destruction, * out of the mud of the swamp;

He set my feet upon a crag; * he made firm my steps.

And he put a new song into my mouth, * a hymn to our God.

Many shall look on in awe * and trust in the Lord.

Happy the man who makes the Lord his trust; * who turns not to idolatry or to those who stray after falsehood.

How numerous have you made, O Lord, my God, your wondrous deeds! * And in your plans for us there is none to equal you; should I wish to declare or to tell them, they would be too many to recount.

Sacrifice or oblation you wished not, * but ears open to obedience you gave me.

Holocausts or sin-offerings you sought not; * then said I, "Behold I come; in the written scroll it is prescribed for me,

To do your will, O my God, is my delight, * and your law is within my heart!"

I announced your justice in the vast assembly; * I did not restrain my lips, as you, O Lord, know.

Your justice I kept not hid within my heart; your faithfulness and your salvation I have spoken of; * I have made no secret of your kindness and your truth in the vast assembly.

Withhold not, O Lord, your compassion from me; * may your kindness and your truth ever preserve me.

For all about me are evils beyond reckoning; my sins so overcome me that I cannot see; * they are more numerous than the hairs of my head, and my heart fails me.

Deign, O Lord, to rescue me; * O Lord, make haste to help me.

Let all be put to shame and confusion who seek to snatch away my life. * Let them be turned back in disgrace who desire my ruin.

Let them be dismayed in their shame * who say to me, "Aha, aha!"

But may all who seek you exult and be glad in you, * and may those who love your salvation say ever, "The Lord be glorified."

Though I am afflicted and poor, yet the Lord thinks of me. * You are my help and my deliverer; O my God, hold not back!

Glory be to the Father

As it was in the beginning

Antiphon: (All) Once for all at the end of ages, he has appeared for the destruction of sin by the sacrifice of himself.

READING FROM THE VOICE OF THE CHURCH

Leader: Reading from a sermon of St. Augustine for Easter Day.

The care I have spent in giving birth to you so that Christ might be formed in you, compels me to explain to you what it means, what it is about — this great and divine sacrament, this noble and superlative medicine, this clean and simple sacrifice, which is now offered, no longer in just one city, the earthly Jerusalem, not in the tabernacle which Moses or the temple which Solomon constructed (these were just shadows of things to come); no, now it is sacrificed from "the rising of the sun to its setting" as the prophets foretold, and it is offered to God as a victim of praise according to the grace of the new covenant. Not anymore is a victim for a blood sacrifice to be picked out from the flocks, no sheep now or goat is led to the altars of God; the sacrifice of our present age is the body and blood of the Priest himself. Of him it was that the prediction had been made such a long time before in the psalms: "You are priest forever of the order of Melchisedech." And Melchisedech the priest of God most high offered bread and wine when he blessed our father Abraham, as we are assured in the book of Genesis. Christ our Lord, therefore, who offered in His death for us what He had received in His birth from us, being established Prince of Priests forever, laid down this order of sacrifice that you see here — the sacrifice, of course, of His body and blood. When His body was struck with the lance, it yielded blood and water, the forgiveness of our sins.

All: Praise be to you, O Christ * the same yesterday, today, and forever!

Responsory III

Leader: I have no pleasure in you, says the Lord of hosts, neither will I accept any sacrifice from your hands,

All: For from the rising of the sun, even to its setting, my name will be great among the nations;

Leader: And everywhere they will bring sacrifice to my name, and a pure offering;

All: For great will be my name among the nations, says the Lord of hosts.

Antiphon: (Leader to *, then all)

In this is the love, * not that we have loved God, but that he has first loved us, and sent his Son a propitiation for our sins.

Psalm 49: 1-15

God the Lord has spoken and summoned the earth, * from the rising of the sun to its setting .

From Sion, perfect in beauty, * God shines forth.

May our God come and not be deaf to us! * Before him is a devouring fire; around him is a raging storm.

He summons the heavens from above, * and the earth, to the trial of his people:

“Gather my faithful ones before me, * those who have made a covenant with me by sacrifice.”

And the heavens proclaim his justice; * for God himself is the judge.

“Hear, my people, and I will speak; * Israel, I will testify against you; God, your God, am I.

Not for your sacrifices do I rebuke you, * for your holocausts are before me always.

I take from your house no bullock, * no goats out of your fold.

For mine are all the animals of the forests, * beasts by the thousands on my mountains.

I know all the birds of the air, * and whatever stirs in the plains, belongs to me.

If I were hungry, I should not tell you, * for mine are the world and its fullness.

Do I eat the flesh of strong bulls, * or is the blood of goats my drink?

Offer to God praise as your sacrifice * and fulfill your vows to the Most High;

Then call upon me in time of distress; * I will rescue you, and you shall glorify me.”

Glory be to the Father

As it was in the beginning

Antiphon: (All) In this is the love, not that we have loved God, but that he has first loved us, and sent his Son a propitiation for our sins.

CONCLUDING VERSICLES

Leader: Be you, therefore, imitators of God, as very dear children

All: And walk in love,

Leader: As Christ also loved us and delivered himself up for us an offering and a sacrifice to God to ascend in fragrant odor.

All: And walk in love, as Christ also loved us and delivered himself up for us.

Prayer

Leader: Dearly beloved, let us pray that our sins may be forgiven through the precious blood of Christ, who offered Himself a sacrifice for our redemption. In particular, let us pray for

(pause for a few moments of silent prayer,

All: O God, who through the passion of Your only-begotten Son and through the blood shed from His five wounds repaired the damage done by sin to human nature, grant, we pray, that we who honor on earth the wounds which He received may merit to obtain the fruit of His precious blood in heaven. Through the same Jesus Christ, Your Son, our Lord, who is God, living and reigning with You, in the unity of the Holy Spirit, forever and ever. Amen.

**THEME V: BLOOD OF THE EUCHARIST —
DRINK OF EVERLASTING LIFE**

Leader: Savior of the world, save us!

All: By your cross and blood you have redeemed us; aid us now, O God.

Leader: Glory be to the Father and to the Son and to the Holy Spirit,

All: As it was in the beginning

INVITATION

Leader: Come, let us adore the Word of God incarnate, who by his blood gives life eternal.

All: (Repeat above)

Canticle of Isaias, 12: 1-6

Leader: On that day you will say: "I give you thanks, O Lord; though you have been angry with me, your anger has abated, and you have consoled me.

All: Come, let us adore the Word of God incarnate, who by his blood gives life eternal.

Leader: God is indeed my savior; I am confident and unafraid. My strength and my courage is the Lord, and he has been my savior."

All: Come, let us adore him.

Leader: With joy you will draw water at the fountain of salvation, and say on that day: "Give thanks to the Lord, acclaim his name; among the nations make known his deeds, proclaim how exalted is his name."

All: Come, let us adore the Word of God incarnate, who by his blood gives life eternal.

Leader: Sing praise to the Lord for his glorious achievement; let this be known throughout all the earth.

All: Come, let us adore him.

Leader: Shout with exultation, O city of Sion, for great in your midst is the Holy One of Israel!

All: Come, let us adore the Word of God incarnate, who by his blood gives life eternal.

Leader: Glory be to the Father

All: As it was in the beginning

Leader: Come, let us adore the Word of God incarnate

All: Who by his blood gives life eternal.

READING FROM THE OLD TESTAMENT

Leader: Lesson from the book of Leviticus.

The Lord said to Moses, "Speak to Aaron and his sons, as well as to all the Israelites, and tell them . . . Anyone, whether of the house of Israel or of the aliens residing among them, who offers a holocaust or sacrifice without bringing it to the entrance of the Meeting Tent to offer it to the Lord, shall be cut off from his kinsman. And if anyone, whether of the house of Israel or of the aliens residing among them, partakes of any blood, I will set myself against that one who partakes of blood, and I will cut him off from among his people. Since the life of a living body is in its blood, I have made you put it on the altar, so that atonement may thereby be made for your own lives, because it is the blood, as the seat of life, that makes atonement; that is why I have told the Israelites: No one among you, not even a resident alien, may partake of blood."

All: Thanks be to God.

Responsory I

Leader: And while they were at supper, Jesus, taking a cup, gave thanks,

All: And gave it to them, saying, "All of you drink of this;

Leader: For this is my blood of the new covenant."

All: All of you drink of this; for this is my blood of the new covenant, which is being shed for many unto forgiveness of sins.

Antiphon: (*Leader to **, then *all*)

But now in Christ Jesus * you who were once afar off, have been brought near through the blood of Christ. For he himself is our peace, he it is who has made both one.

Psalm 35: 5-12

O Lord, your kindness reaches to heaven; * your faithfulness, to the clouds.

Your justice is like the mountains of God; * your judgments, like the mighty deep; man and beast you save, O Lord.

How precious is your kindness, O God! * The children of men take refuge in the shadow of your wings.

They have their fill of the prime gifts of your house; * from your delightful stream you give them to drink.

For with you is the fountain of life, * and in your light we see light.

Keep up your kindness toward your friends, * your just defense of the upright of heart.

Let not the foot of the proud overtake me * nor the hand of the wicked disquiet me.

See how the evildoers have fallen; * they are thrust down and cannot rise.

Glory be to the Father

As it was in the beginning

Antiphon: (All) But now in Christ Jesus you, who were once afar off, have been brought near through the blood of Christ. For he himself is our peace, he it is who has made both one.

READING FROM THE NEW TESTAMENT (stand)

Leader: Reading from the Holy Gospel according to St. John.

Jesus said to them, "I am the bread of life. He who comes to me shall not hunger, and he who believes in me shall never thirst. All that the Father gives to me shall come to me, and him who comes to me I will not cast out. For I have come down from heaven, not to do my own will, but the will of him who sent me. Now this is the will of him who sent me, the Father, that I should lose nothing of what he has given me, but that I should raise it up on the last day. For this is the will of my Father who sent me, that whoever beholds the Son, and believes in him, shall have everlasting life, and I will raise him up the last day. Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day. For my flesh is food indeed and my blood is drink indeed. He who eats my flesh and drinks my blood, abides in me and I in him."

All: Praise be to you, O Christ. (*kneel*)

Responsory II

Leader: Of old it was decreed by the Lord: Make sure that you do not partake of the blood; for blood is life, and you shall not consume this seat of life with the flesh.

All: But Jesus said to them: Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you.

Leader: He who eats my flesh and drinks my blood has life everlasting.

All: For my flesh is food indeed, and my blood is drink indeed.

*Antiphon: (Leader to *, then all)*

He who drinks of the water * that I will give him shall never thirst; but the water that I will give him shall become in him a fountain of water, springing up unto life everlasting.

Psalm 41

As the hind longs for the running water, * so my soul longs for you, O God.

Athirst is my soul for God, the living God. * When shall I go and behold the face of God?

My tears are my food day and night, * as they say to me day after day, "Where is your God?"

Those times I recall, now that I pour out my soul within me, * when I went with the throng and led them in procession to the house of God, amid loud cries of joy and thanksgiving, with the multitude keeping festival.

Why are you so downcast, O my soul? * Why do you sigh within me?

Hope in God! For I shall again be thanking him * in the presence of my savior and my God.

Within me my soul is downcast, * so will I remember you.

From the land of Jordan and of Herman, * from Mount Misar.

Deep calls unto deep * in the roar of your cataracts;

All your breakers and your billows * pass over me.

By day the Lord bestows his grace, and at night I have his song, * a prayer to my living God.

I sing to God, my Rock; * "Why do you forget me?

Why must I go about in mourning, * with the enemy oppressing me?"

It crushes my bones that my foes mock me, * as they say to me day after day, "Where is your God?"

Why are you so downcast, O my soul * Why do you sigh within me?

Hope in God! For I shall again be thanking him, * in the presence of my savior and my God.

Glory be to the Father

As it was in the beginning

Antiphon: (All) He who drinks of the water that I will give him shall never thirst; but the water that I will give him shall become in him a fountain of water, springing up unto life everlasting.

READING FROM THE VOICE OF THE CHURCH

Leader: Reading from an Easter day sermon by St. Augustine.

So take and eat the body of Christ, for you too in the body of Christ have now become the limbs of Christ; take and drink the blood of Christ. To avoid treating yourselves as something of no value, drink the price that was paid for you. Just as this is turned into you when you eat it and drink it, so you are turned into the body of Christ when you live an obedient and dutiful life. He himself took bread as his passion drew near; when he was keeping the Pasch with his disciples he took bread and blessed it and said: "This is my body which will be given for you." In the same way he blessed the cup and gave it to them, saying: "This is my blood of the new covenant which will be shed for many for the forgiveness of sins." You have probably read or heard this in the Gospel before now, but what you hadn't realized was that this Eucharist here is the Son. But now that your hearts have been sprinkled and your consciences are clear, and your bodies washed in clean water, "come up to be enlightened, and your faces shall not blush," Here is the new covenant, here is your hope of inheriting eternity; and so if you receive it worthily, keeping the new commandment to love each other, you have in you life itself. For what you eat is the very flesh of which Life said, "The bread which I shall give is my flesh for the life of the world"; and, "Unless a man eats my flesh and drinks my blood, he will not have life in himself."

All: Praise be to you, O Christ, the same yesterday, today, and forever.

Responsory III

Leader: Abide in me and I in you. As the branch cannot bear fruit of itself unless it remain on the vine, so neither can you unless you abide in me.

All: I am the vine, you are the branches. He who abides in me, and I in him he bears much fruit; for without me you can do nothing.

Leader: If you keep my commandments you will abide in my love.

All: This is my commandment, that you love one another as I have loved you.

*Antiphon: (Leader to *, then all)*

They shall neither hunger nor thirst any more. * For the Lamb who is in the midst of the throne will shepherd them, and will guide them to the fountains of the waters of life.

Psalm 22

The Lord is my shepherd, I shall not want. * In verdant pastures he gives me repose;

Beside restful waters he leads me; he refreshes my soul. * He guides me in right paths for his name's sake.

Even though I walk in the dark valley I fear no evil; for you are at my side * with your rod and your staff that give me courage.

You spread the table before me in the sight of my foes; * you anoint my head with oil, my cup overflows.

Only goodness and kindness follow me all the days of my life; * and I shall dwell in the house of the Lord for years to come.

Glory be to the Father

As it was in the beginning

Antiphon: (All) They shall neither hunger nor thirst any more. For the Lamb who is in the midst of the throne will shepherd them, and will guide them to the fountains of the waters of life.

CONCLUDING VERSICLES

Leader: In one Spirit we were all baptized into one body, whether Jews or Gentiles, whether slaves or free.

All: And we were all given to drink of one Spirit.

Leader: The cup of blessing that we bless,

All: Is it not the sharing of the blood of Christ?

Prayer

Leader: Dearly beloved, let us pray that all those who are called to share in the blood of Christ, may be united in Him unto life everlasting. In particular let us pray for

(pause for a few moments of silent prayer)

Leader: Let us pray:

All: O Lord, we who have been permitted to share in Your sacred banquet have joyfully drawn water from the fountains of our Savior. We pray that His precious blood may become a fountain of water springing up in us unto life everlasting. Who lives and reigns with You in the unity of the Holy Spirit, one God, for ever and ever. Amen.

THEME VI: THE BLOOD OF THE CROSS

Leader: Savior of the world, save us!

All: By your cross and blood you have redeemed us; aid us now, O God,

Leader: Glory be to the Father and to the Son and to the Holy Spirit,

All: As it was in the beginning

INVITATION

Leader: Come, let us adore Christ the Son of God who has reconciled all things to the Father, making peace through the blood of his cross.

All: (Repeat above)

Psalm 105: 1-5, 47-48

Leader: Give thanks to the Lord, for he is good, for his kindness endures forever.

All: Come, let us adore Christ the Son of God who has reconciled all things to the Father, making peace through the blood of his cross.

Leader: Who can tell the mighty deeds of the Lord, or proclaim all his praises?

All: Come, let us adore him.

Leader: Happy are they who observe what is right, who do always what is just.

All: Come, let us adore Christ the Son of God who has reconciled all things to the Father, making peace through the blood of his cross.

Leader: Remember me, O Lord, as you favor your people; visit me with your saving help, that I may see the prosperity of your chosen ones, rejoice in the joy of your people, and glory with your inheritance.

All: Come, let us adore him.

Leader: Save us, O Lord, our God and gather us from among the nations, that we may give thanks to your holy name and glory in praising you.

All: Come, let us adore Christ, the Son of God, who has reconciled all things to the Father, making peace through the blood of his cross.

Leader: Blessed be the Lord, the God of Israel, through all eternity! Let all the people say, Amen! Alleluia.

All: Come, let us adore him.

Leader: Glory be to the Father

All: As it was in the beginning

Leader: Come, let us adore

All: Christ, the Son of God, who has reconciled all things to the Father, making peace through the blood of his cross.

READING FROM THE OLD TESTAMENT

Leader: Reading from the book of Isaias

There was in him no stately bearing to make
 us look at him, nor appearance that would attract us to him.
 He was spurned and avoided by men, a man of
 suffering, accustomed to infirmity,
 One of those from whom men hide their faces,
 spurned, and we held him in no esteem.
 Yet it was our infirmities that he bore,
 our sufferings that he endured,
 While we thought of him as stricken,
 as one smitten by God and afflicted.
 But he was pierced for our offences,
 crushed for our sins;
 Upon him was the chastisement that makes us whole
 by his stripes we were healed.

We had all gone astray like sheep,
 each following his own way;
 But the Lord laid upon him
 the guilt of us all.

Though he was harshly treated, he submitted
 and opened not his mouth;

Like a lamb led to the slaughter
 or a sheep before the shearers,
 he was silent and opened not his mouth.

(But the Lord was pleased
 to crush him in infirmity.)

If he give his life as an offering for sin,
 he shall see his descendants in a long life,
 and the will of the Lord shall be accomplished through him.

Because of his affliction
 he will see the light in fullness of days;

Through his suffering, my servant shall justify many,
 and their guilt he shall bear.

Therefore I will give him his portion among the great,
 and he shall divide the spoils with the mighty,

Because he surrendered himself to death
 and was counted among the wicked;

And he shall take away the sins of many,
 and win pardon for their offences.

All: Thanks be to God.

Responsory I

Leader: Now in Christ Jesus you, who were once afar off, have been brought near through the blood of Christ.

All: For he himself is our peace,

Leader: He it is who has made both one,

All: And has broken down the intervening wall of the enclosure, the enmity, in his flesh.

Antiphon: (*Leader to **, then *all*)

Why is your apparel red, * and your garments like those of the wine presser? The wine press I have trodden alone, and of my people there was no one with me.

Psalm 21A

My God, my God, why have you forsaken me, * far from my prayer, from the words of my cry?

O my God, I cry out by day, and you answer not; * by night, and there is no relief for me.

Yet you are enthroned in the holy place, * O glory of Israel!

In you our fathers trusted; * they trusted, and you delivered them.

To you they cried, and they escaped; * in you they trusted, and they were not put to shame.

But I am a worm, not a man; * the scorn of men, despised by the people.

All who see me scoff at me; * they mock me with parted lips, they wag their heads:

“He relied on the Lord; let him deliver him, * let him rescue him, if he loves him.”

You have been my guide since I was first formed, * my security at my mother’s breast.

To you I was committed at birth, * from my mother’s womb you are my God.

Be not far from me, for I am in distress; * be near, for I have no one to help me.

Many bullocks surround me; * the strong bulls of Basan encircle me.

They open their mouths against me * like ravening and roaring lions.

I am like water poured out; * all my bones are racked.

My heart has become like wax * melting away within my bosom.

My throat is dried up like baked clay, my tongue cleaves to my jaws; * to the dust of death you have brought me down.

Indeed, many dogs surround me * a pack of evildoers closes in upon me;

They have pierced my hands and my feet; * I can count all my bones.

They look on and gloat over me; * they divide my garments among them, and for my vesture they cast lots.

But you, O Lord, be not far from me; * O my help, hasten to aid me.

Rescue my soul from the sword, * my loneliness from the grip of the dog.

Save me from the lion's mouth; * from the horns of the wild bulls, my wretched life.

Glory be to the Father

As it was in the beginning

Antiphon: (All) Why is your apparel red, and your garments like those of the wine presser? The wine press I have trodden alone, and of my people there was no one with me.

READING FROM THE NEW TESTAMENT (stand)

Leader: Reading from the Holy Gospel according to St. Luke.

And when they came to the place called the Skull, they crucified him there, and the robbers, one on his right hand and the other on his left. And Jesus said, "Father, forgive them, for they do not know what they are doing." Now in dividing his garments, they cast lots. And the people stood looking on; and the rulers with them kept sneering at him, saying, "He saved others; let him save himself, if he is the Christ, the chosen one of God." And the soldiers also mocked him, coming to him and offering him common wine, and saying, "If thou art the King of the Jews, save thyself!" And there was also an inscription written over him in Greek and Latin and Hebrew letters. "This is the King of the Jews." Now one of those robbers who were hanged was abusing him, saying, "If thou art the Christ, save thyself, and us!" But the other in answer rebuked him and said, "Dost not even thou fear God, seeing that thou art under the same sentence? And we indeed justly, for we are receiving what our deeds deserved; but this man has done nothing wrong." And he said to Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said to him, "Amen, I say to thee, this day shalt thou be with me in paradise."

It was now about the sixth hour, and there was darkness over the whole land until the ninth hour. And the sun was darkened, and the curtain of the temple was torn in the middle. And Jesus cried out with a loud voice and said, "Father, into thy hands I commend my spirit." And having said this, he expired. Now when the Centurion saw what had happened, he glorified God, saying, "Truly this was a just man."

All: Praise be to you, O Christ! (*kneel*)

Responsory II

Leader: God commends his charity towards us, because when as yet we were sinners, Christ died for us.

All: Much more now that we are justified by his blood, shall we be saved through him from the wrath.

Leader: For if when we were enemies we were reconciled to God by the death of his Son,

All: Much more, having been reconciled, shall we be saved by his life.

*Antiphon: (Leader to *, then all)*

Christ cancelled the decree against us, * nailing it to the cross.

Psalm 29

I will extol you, O Lord, for you drew me clear * and did not let my enemies rejoice over me.

O Lord, my God, I cried out to you * and you healed me.

O Lord, you brought me up from the nether world; * you preserved me from among those going down into the pit.

Sing praise to the Lord, you his faithful ones, * and give thanks to his holy name.

For his anger lasts but a moment; * a lifetime, his good will.

At nightfall, weeping enters in, * but with the dawn, rejoicing.

Once, in my security, I said, * "I shall never be disturbed,"

O Lord, in your good will you had endowed me with majesty and strength; * but when you hid your face I was terrified.

To you, O Lord, I cried out; * with the Lord I pleaded:

"What gain would there be from my lifeblood, * from my going down into the grave?

Would dust give you thanks * or proclaim your faithfulness?

Hear, O Lord, and have pity on me; * O Lord, be my helper."

You changed my mourning into dancing; * you took off my sackcloth and clothed me with gladness,

That my soul might sing praise to you without ceasing; * O Lord, my God, forever will I give you thanks.

Glory be to the Father

As it was in the beginning

Antiphon: (All) Christ cancelled the decree against us, nailing it to the cross.

READING FROM THE VOICE OF THE CHURCH

Leader: Reading from a sermon for Holy Week by Hippolytus.

This wood of the cross is mine for my eternal salvation. I am nourished by it, I feast on it, I am strengthened in its roots, I lie down under its branches, I fill my nostrils with its savour as with a sweet breeze. This tree, which stretches up to the sky, goes from earth to heaven. Immortal plant, it stands midway between heaven and earth, a strong prop for the universe, binding all things together, supporting the whole inhabited earth, a cosmic interlacing which embraces the whole motley of humanity; the Spirit holds it firm with invisible nails so that its contact with God may never be loosened, as it touches heaven with its peak, keeps its base firmly on the earth, and embraces all the atmosphere between with its measureless arms.

He was completely everywhere, in all things, yet there, alone and bare, He struggled against immaterial forces. When His cosmic battle came to an end, the heavens shook, the stars were near to falling, the sun was darkened for a time, stones were split open, and the world might well have perished, but Christ gave up His soul, saying: "Father, into thy hands I commend my spirit." And then, when He ascended, His divine spirit gave life and strength to the tottering world, and the whole universe became stable once more, as if the stretching out, the agony of the Cross, had in some way got into everything. Thou who art all in all, may Thy spirit be in heaven, and Thy soul in paradise, but may Thy blood be on the earth.

All: Praise be to you, O Christ, the same yesterday, today, and forever.

Responsory III

Leader: It has pleased God the Father that in him all his fullness should dwell.

All: And that through him he should reconcile to himself all things, whether on the earth or in the heavens, making peace through the blood of his cross.

Leader: You were slain, and have redeemed us for God with your blood,

All: Out of every tribe and tongue and people and nation.

Antiphon: (Leader to *, then all)

They are justified freely by his grace * through the redemption which

is in Christ Jesus, whom God has set forth as a propitiation by his blood through faith, to manifest his justice.

Psalm 21B

I will proclaim your name to my brethren; * in the midst of the assembly I will praise you:

“You who fear the Lord, praise him; all you descendants of Jacob, give glory to him; * revere him, all you descendants of Israel!

For he has not spurned nor disdained the wretched man in his misery, * nor did he turn his face away from him, but when he cried out to him, he heard him.”

So by your gift will I utter praise in the vast assembly’ * I will fulfill my vows before those who fear him.

The lowly shall eat their fill; * they who seek the Lord shall praise him: “May your hearts be ever merry!”

All the ends of the earth shall remember and turn to the Lord; * all the families of the nations shall bow down before him.

For dominion is the Lord’s * and he rules the nations.

To him alone shall bow down all who sleep in the earth; * before him shall bend all who go down into the dust.

And to him my soul shall live; * my descendants shall serve him.

Let the coming generations be told of the Lord * that they may proclaim to a people yet to be born the justice he has shown.

Glory be to the Father

As it was in the beginning

Antiphon: (All) They are justified freely by his grace through the redemption which is in Christ Jesus, whom God has set forth as a propitiation by his blood through faith, to manifest his justice.

CONCLUDING VERSICLES

Leader: Jesus also, that he might sanctify the people by his blood, suffered outside the gate.

All: Let us therefore go forth to him outside the camp, bearing his reproach.

Leader: Through him, therefore, let us offer up a sacrifice to God.

All: And do not forget kindness and charity, for by such sacrifices God’s favor is obtained.

Prayer

Leader: Dearly beloved, let us pray that through the blood of the cross sinners and unbelievers may be converted, and the faithful may grow daily in likeness to their divine Head. In particular, let us pray for

(pause for a few moments of silent prayer)

Leader: Let us pray:

All: O God, by the precious blood of Your Christ, our Lord, You destroyed the death of original sin to which all mankind was heir. Grant that we may be formed to His likeness, and, just as by necessity we resemble Him in His earthly nature, so by Your sanctifying power may we resemble Him also in His divine holiness.

THEME VII: OUR LADY AND THE PRECIOUS BLOOD

Leader: Savior of the world, save us!

All: By your cross and blood you have redeemed us; aid us now, O God.

Leader: Glory be to the Father and to the Son and to the Holy Spirit.

All: As it was in the beginning

INVITATION

Leader: Recalling the compassion of the Virgin Mary, come let us adore Jesus, who has saved us by his blood.

All: (Repeat above)

Psalm 86

Leader: His foundation upon the holy mountains the Lord loves: the gates of Sion, more than any dwelling of Jacob.

All: Recalling the compassion of the Virgin Mary, come let us adore Jesus, who has saved us by his blood.

Leader: Glorious things are said of you, O city of God! I tell of Egypt and Babylon among those that know the Lord; of Philistia, Tyre, Ethiopia: "This man was born there."

All: Come, let us adore him.

Leader: And of Sion they shall say: "One and all were born in her; and he who has established her is the Most High Lord."

All: Recalling the compassion of the Virgin Mary, come let us adore Jesus, who has saved us by his blood.

Leader: They shall note, when the people are enrolled: "This man was born there."

All: Come, let us adore him.

Leader: And all shall sing, in their festive dance: "My home is within you."

All: Recalling the compassion of the Virgin Mary, come let us adore Jesus, who has saved us by his blood.

Leader: Glory be to the Father

All: As it was in the beginning

Leader: Recalling the compassion of the Virgin Mary,

All: Come let us adore Jesus, who has saved us by his blood.

READING FROM THE OLD TESTAMENT

Leader: Reading from the book of Genesis.

Then the Lord God said to the serpent: "Because you have done this, cursed are you among all animals, and among all beasts of the field; on your belly shall you crawl, dust shall you eat, all the days of your life. I will put enmity between you and the woman between your seed and her seed; he shall crush your head, and you shall lie in wait for his heel." To the woman he said: "I will make great your distress in childbearing; in pain shall you bring forth children." And the man called his wife Eve because she was the mother of all the living. The man knew Eve his wife, and she conceived and bore Cain, saying, "I have given birth to a man-child with the help of the Lord." Later she bore his brother Abel. Now Abel was a keeper of flocks and Cain a tiller of the soil. Now Cain turned against his brother Abel and slew him. Then the Lord said, "What have you done? The voice of your brother's blood cries to me from the ground. And now cursed are you in the soil which has opened its mouth to receive your brother's blood from your hand."

All: Thanks be to God.

Responsory I

Leader: And the angel said to Mary: "Behold, thou shalt conceive in thy womb and thou shalt bring forth a son. And thou shalt call his name Jesus."

All: Jesus, Mediator of a new covenant, whose blood speaks better than that of Abel.

Leader: Thou shalt call his name Jesus;

All: For he shall save his people from their sins.

Antiphon: (*Leader to **, then *all*)

He has given help to Israel his servant, * mindful of his mercy — even as he spoke to our fathers — to Abraham and to his posterity forever.

Psalm 45

God is our refuge and our strength, * an ever-present help in distress.

Therefore we fear not, though the earth be shaken * and mountains plunge into the depths of the sea;

Though its waters rage and foam * and the mountains quake at its surging.

The Lord of hosts is with us; * our stronghold is the God of Jacob.

There is a stream whose runlets gladden the city of God, * the holy dwelling of the Most High.

God is in its midst; it shall not be disturbed; * God will help it at the break of dawn.

Though nations are in turmoil, kingdoms totter, * his voice resounds, the earth melts away.

The Lord of hosts is with us; * our stronghold is the God of Jacob.

Come! behold the deeds of the Lord, * the astounding things he has wrought on earth:

He has stopped wars to the end of the earth: * the bow he breaks; he splinters the spears; he burns the shields with fire.

Desist! and confess that I am God, * exalted among the nations, exalted upon the earth.

The Lord of hosts is with us; * our stronghold is the God of Jacob.

Glory be to the Father

As it was in the beginning

Antiphon: (*All*) He has given help to Israel his servant, mindful of his mercy — even as he spoke to our fathers — to Abraham and to his posterity forever.

READING FROM THE NEW TESTAMENT (stand)

Leader: Reading from the Gospel of St. John.

Now there were standing by the cross of Jesus, his mother and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing by, whom he loved, he said to his mother, "Woman, behold thy son." Then he said to the disciple, "Behold thy mother." And from that hour the disciple took her into his home.

After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst." Now there was standing there a vessel full of common wine; and having put a sponge soaked with the wine on a stalk of hyssop, they put it to his mouth. Therefore, when Jesus had taken the wine, he said, "It is consummated!" And bowing his head, he gave up his spirit.

The Jews therefore, since it was the Preparation Day, in order that the bodies might not remain upon the cross on the Sabbath (for that Sabbath was a solemn day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came and broke the legs of the first, and of the other, who had been crucified with him. But when they came to Jesus, and saw that he was already dead, they did not break his legs; but one of the soldiers opened his side with a lance, and immediately there came out blood and water.

All: Praise be to you, O Christ. (kneel)

Responsory II

Leader: My love is radiant and ruddy, he stands out among thousands:

All: For all his figure breathes out love; his head inclined, his hands outstretched, his side opened, all call for a return of love.

Leader: With loving eyes you look on him, O Virgin,

All: Contemplating in him not so much the marks of his wounds as the salvation of the world.

Antiphon: (*Leader to **, then *all*)

The cruel lance of the soldier * pierced the side of the Savior, but transfixed the soul of his Virgin Mother.

Psalm 12

How long, O Lord? Will you utterly forget me? * How long will you hide your face from me?

How long shall I harbor sorrow in my soul, * grief in my heart day after day?

How long will my enemy triumph over me? * Look, answer me, O Lord, my God!

Give light to my eyes that I may not sleep in death * lest my enemy say, "I have overcome him."

Lest my foes rejoice at my downfall * though I trusted in your kindness.

Let my heart rejoice in your salvation; * let me sing of the Lord; "He has been good to me."

Glory be to the Father

As it was in the beginning

Antiphon: (All) The cruel lance of the soldier pierced the side of the Savior, but transfixed the soul of his Virgin Mother.

READING FROM THE VOICE OF THE CHURCH

Leader: Reading from the Encyclical Letter of Pope Pius XII on the Mystical Body.

May the Virgin Mother of God obtain for all a true love of the Church. Within her virginal womb Christ our Lord already bore the exalted title of Head of the Church; in a marvelous birth she brought Him forth as a source of all supernatural life, and presented Him, new born, as Prophet, King and Priest to those who were the first to come of Jews and Gentiles to adore Him. Free from all stain of sin, original and personal, always most intimately united with her Son, as another Eve she offered Him on Golgotha to the Eternal Father for all the children of Adam sin-stained by his fall, and her mother's rights and mother's love were included in the holocaust.

Thus she who corporally was the mother of our Head, through the added title of pain and glory became spiritually the mother of all His members. She it was who through her powerful prayers obtained the grace that the Spirit of our divine Redeemer, already given to the Church on the cross, should be bestowed through miraculous gifts on the newly founded hierarchy on Pentecost. Bearing with courage and confidence the tremendous burden of her sorrows and

desolation, truly the Queen of Martyrs, she more than all the faithful “filled up those things that are wanting of the suffering of Christ for His Body, which is the Church”; and she continues to show for the Mystical Body of Christ, born from the pierced heart of the Saviour, the same mother’s care and ardent love with which she clasped the infant Jesus to her warm and nourishing breast.

All: Praise be to you, O Christ, the same yesterday, today and forever!

Responsory III

Leader: Oh, that you were my brother, nursed at my mother’s breasts

All: So that when I cling to your side your blood might touch mine and cleanse it.

Leader: Oh, that the fount of water flowing from your holy heart might spring up through the veins of good works to secure eternal bliss.

All: Your sons shall come from afar and your daughters shall rise at your side.

Antiphon: (*Leader to *, then all*)

My soul magnifies the Lord, * and my spirit rejoices in God my Savior, and for generation upon generation is his mercy.

Psalm 44

My heart overflows with a goodly theme; * as I sing my ode to the King, my tongue is nimble as the pen of a skillful scribe.

Fairer in beauty are you than the sons of men; * grace is poured out upon your lips; thus God has blessed you forever.

Gird your sword upon your thigh, O mighty one! * in your splendor and your majesty ride on triumphant

In the cause of truth and for the sake of justice; * and may your right hand show you wondrous deeds.

Your arrows are sharp; peoples are subject to you; * the king’s enemies lose heart.

Your throne, O God, stands forever and ever; * a tempered rod is your royal scepter.

You love justice and hate wickedness; * therefore God, your God, has anointed you with the oil of gladness above your fellow kings.

With myrrh and aloes and cassia your robes are fragrant; *
from ivory palaces string music brings you joy.

The daughters of kings come to meet you; * the queen takes her
place at your right hand in the gold of Ophir.

Hear, O daughter, and see; turn your ear, * forget your people
and your father's house.

So shall the king desire your beauty; * for he is your Lord,
and you must worship him.

And the city of Tyre is here with gifts; * the rich among the
people seek your favors.

All glorious is the king's daughter as she enters; * her raiment
is threaded with spun gold.

In embroidered apparel she is borne in to the king; * behind her
the virgins of her train are brought to you.

They are borne in with gladness and joy; * they enter the
palace of the king.

The place of your fathers your sons shall have; * you shall
make them princes through all the lands.

I will make your name memorable through all generations; *
therefore shall nations praise you forever and ever.

Glory be to the Father

As it was in the beginning

Antiphon: (All) My soul magnifies the Lord and my spirit re-
joices in God my Savior and for generation upon generation is his
mercy.

CONCLUDING VERSICLES

Leader: And a great sign appeared in heaven,

All: A woman clothed with the sun, and the moon was under
her feet, and upon her head a crown of twelve stars.

Leader: And being with child she cried out in her travail and
was in the anguish of her delivery.

All: And she brought forth a male child, who is to rule all
nations and her child was caught up to God and to his throne.

Prayer

Leader: Dearly beloved, let us pray that Mary, the most holy
mother of all Christ's members, may never cease to beg from Him

that a continuous, copious flow of graces may pass from the glorious Head into all the members of the Mystical Body. In particular, let us pray for

(pause for a few moments of silent prayer)

Leader: Let us pray:

All: O merciful God, who willed to found the Church through the precious blood of Your divine Son, drawn from the pure veins of the Virgin Mary and poured forth from His opened Heart on Calvary, grant, through the intercession of the same Mary ever Virgin, that Your Church may enjoy more peaceful days. Through the same Jesus Christ Your Son who lives and reigns with You in the unity of the Holy Spirit, forever and ever. Amen.

PRECIOUS BLOOD IN LITURGICAL ART

A decorative initial letter 'P' in a blackletter font. Inside the upper curve of the 'P' is a chalice with a hostia (Eucharist) on a paten. To the right of the chalice are three small circular symbols, possibly representing the Eucharist or the Holy Trinity.

The core and center of all of our liturgical worship is the holy sacrifice of the Mass. Here is Calvary renewed, no longer the bloody sacrifice of history, but the unbloody sacrifice of mystery.

Artists since the medieval period have taken their inspiration from scriptural texts referring to the sacred passion and death in history. Thus we have such altar pieces as that of the Blood-sheddings depicted on our former *high altar at O'Fallon, Missouri* (Fig. 1).

The sacred historical fact is still represented by the crucifixes which adorn our altars. But with the more active participation in the sacred mysteries of our redemption our artists are seeking further inspiration from the texts of the sacrifice of mystery, the *mysterium fidei*, as the priest prays in the words of consecration.

In this paper we shall attempt to point out some of the texts referring to the Precious Blood from which our present day artists have drawn or can draw inspiration and to show some of the various works which they have made for the enhancement of the House of God.

On the feast of the Most Precious Blood we join the celestial choirs of the elect chanting: "Out of every tribe, every language, every people, every nation thou hast ransomed us with thy blood and given us to God" (Ap 5,9: Knox). "Out of every tribe." Of old it was Israel who was the elect. Reliving the mysteries once projected in history, we witness the paschal events. It is the eve of the first Passover. All of the children of the Hebrews stand in readiness. They are partaking of the meat of the lamb, having already fulfilled that part of the command which the Lord gave to Moses, saying:

And they shall take of the blood thereof, and put it upon the side posts, and on the upper door posts of the houses, wherein they shall eat it. . . . And the blood shall be unto you for a sign in the houses where you shall be: and I shall see the



Fig. 1. High Altar at O'Fallon, Missouri

blood, and shall pass over you: and the plague shall not be upon you to destroy you (Ex 12,7.13: Douay).

Two actions have taken place, both types of future events. First, the door posts, (the posts and lintel forming a type of cross, possibly the *Tau*) have been signed with blood. In this action the Fathers of the Church see a prefiguring of the "rite of the sphragis, that is to say, the imposition of the sign of the Cross on the forehead of the candidate at Baptism."¹ The sign of the blood on the houses of the Israelites set them apart as the elect of God. Holy baptism, the basis of which is in the Blood of the cross, also imprints a mark upon our souls, spiritual indwellings, whereby we receive the grace of adoption, the first fruit of redemption granted to our souls.



Fig. 2. The Chrism — Baptistry Resurrection Church, St. Louis, Mo.

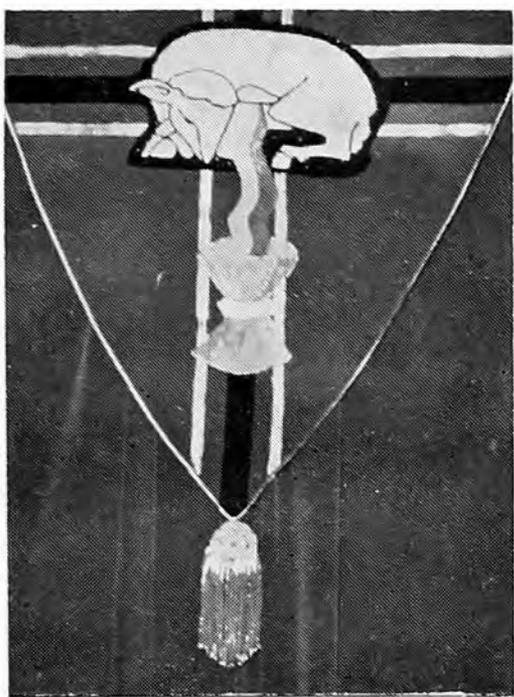


Fig. 3. Immolated Lamb. Cope

bread and wine, on the one hand; a lamb, on the other — but with the meal itself. This meal was, even in Judaism, ‘a sacrament of salvation.’ But this sacrament was figurative. In the Eucharist, the reality which the Lamb prefigured is henceforth present under the appearance of bread and wine.”²

The immolated Lamb, pouring forth His Blood into the chalice of salvation is shown under various representations on vestments (Figs. 3-5) designed by Sister Cephas and made by Sister Gregory and her sisters at Dayton. The cope design shows the immolated

This sacred action, as well as the other rites of holy baptism, is depicted on the windows of the Baptistries of Resurrection Church, St. Louis, Missouri, and St. Peter’s Church, Kirkwood, Missouri. One window (Fig. 2) at Resurrection Church depicts the anointing of the candidate with the sacred chrism. It was executed by Emil Frei, Inc., of St. Louis.

The second action, the eating of the Paschal Lamb, prefigures the Eucharist. Danielou in *The Bible and the Liturgy* explains it in this manner: “The figure is concerned not with the elements, which are different —

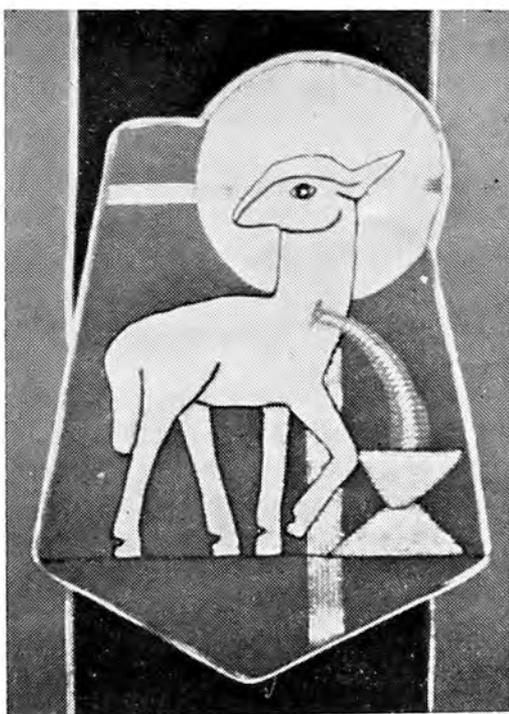


Fig. 4. Standing Lamb. Dalmatic

Lamb, referring back to the paschal prefiguration, while the two medallions depicting the standing Lamb look forward to the mystic representation of St. John in the Apocalypse.

To return to the Passover. With the slaying of the first-born, the Israelites were permitted, rather urged, to leave in haste. Then we read in Exodus that "the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left. And the Lord delivered Israel on that day out of the hands of the Egyptians" (Ex 14,29: Douay).

The saving graces of baptism are again seen in the passage through the Red Sea. Preservation for the children of God, the same waters were an instrument of punishment for the Egyptians. Delivered from the bondage of sin, we attain to the freedom wherewith Christ has set us free through the waters of baptism.

The first Passover was in type a prefiguration of that which was to come. The next theme is that of accomplishment.

Christ has taken his place as our high priest, to win us blessings that still lie in the future. He makes use of a greater, a more complete tabernacle, which human hands never fashioned; it does not belong to this order of creation at all. It is his own blood, not the blood of goats and calves, that has enabled him to enter, once for all, into the sanctuary; the ransom he has won lasts for ever (Heb 9,11f: Knox).

The Epistle to the Hebrews with this all-embracing sentence brings before our mind's eye all the sacrifices offered from the time of the just Abel to the sacrificial death on the cross. The sacrifices



Fig. 5. Standing Lamb. Chasuble



of the Old Law represented the spirit of the offerer. They were acceptable only in so far as they represented the total surrender of the heart to God.

This thought is beautifully set forth in the window representing the offering prayer at St. Peter's, Kirkwood (Fig. 6). The artist, Frank Deck of Emil Frei, Inc., has given the following explanation:

The hands of the priest are shown below covered with the stole and a suggestion of the chasuble, in an attitude of offering. A line proceeds the length of the window and passes first through a form which contains suggestions of the offerings of Abraham (pyre); Abel (first of flock); and Melchisedech (bread and wine). Then the line passes through the Chi-Rho with the wheat and grapes (suggesting Christ's sacrifice). The line ends at the eye of God in the triangle — the thought being that the Father might hold acceptable (regard with gracious and kindly attention) this sacrifice as he held in esteem the sacrifices of the three men of old.³

Christ being come a high priest fulfills the Old Law. Father Damasus Winzen, O.S.B., in his *Pathways in Holy Scripture* tells us:

All the levitical sacrifices culminate in the solemn rites of the Day of Atonement. . . . The office of the priests was to draw near every day to the Lord to offer sacrifices at the altar of burnt-offerings and at the altar of incense. But once a year, one of them, the High Priest, was privileged to enter through the veil into the Holy of Holies to cleanse and hallow the priesthood, the people and the sanctuary that

Fig. 6. O. T. Sacrifice. St. Peter's, Kirkwood, Mo.

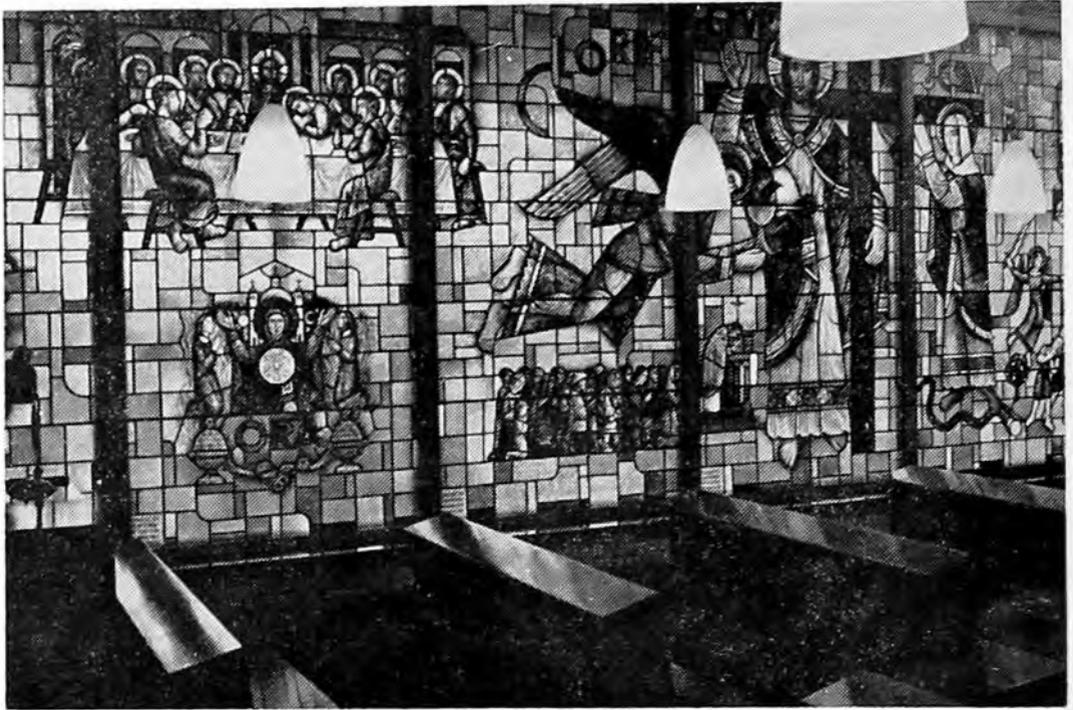


Fig. 7. English School. Helsinki, Finland

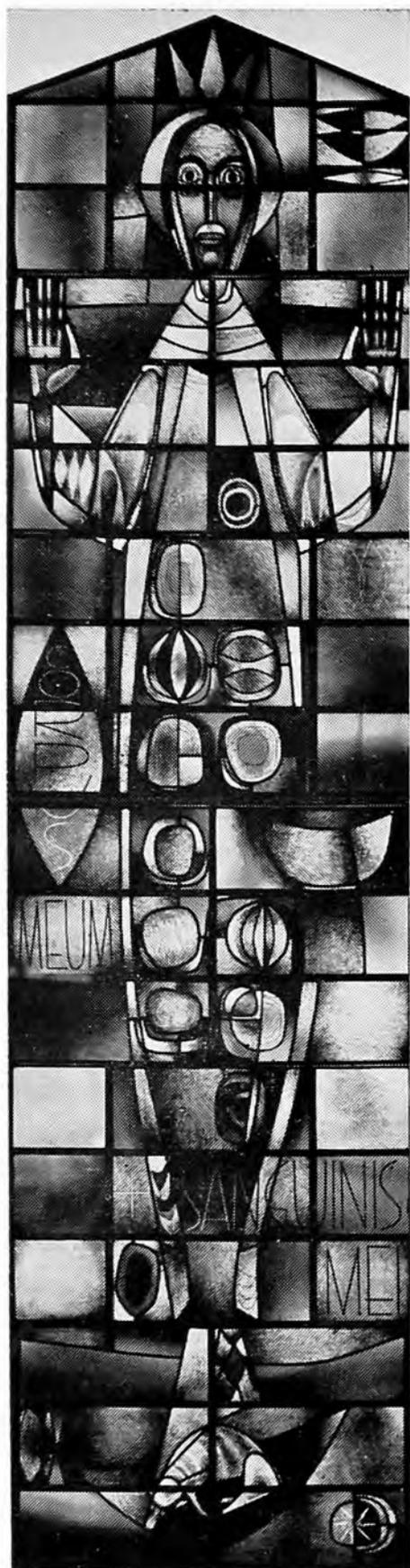


Fig. 8. Last Supper, Cenacle.
St. Louis, Mo.

they may draw near on other occasions as a sanctified people. It is the ritual of this day which the Epistle to the Hebrews sees fulfilled in the sacrifice of Christ.⁴



Fig. 9. Emmanuel, Cenacle.
St. Louis, Mo.



In a stained-glass window (Fig. 7) designed for our English School in Helsinki, Finland, we see Christ, the High Priest, triumphantly embracing His cross, pouring forth His Blood into the chalice held by an angel. Below on the same window is seen the re-enactment of the Holy Sacrifice, portrayed by the priest bending over the chalice repeating the words of consecration.

Christ entered once, having obtained eternal redemption. This supreme entering into the holies occurred in history on the first Good Friday. As a prefigurement to this great and sacrificial act of giving and total surrender, Christ on the day before He died partook of the paschal meal. It was during this meal that

Jesus took bread, and blessed, and broke it, and gave it to his disciples, saying, Take, eat, this is my body. Then he took a cup, and offered thanks, and gave it to them, saying, Drink, all of you, of this; for this is my blood, of the new testament, which is to be shed for many, to the remission of sins (Mt 26,26-28: Knox).

Relating to this theme we have the actual portrayal of the event of the Last Supper. The two windows (Figs. 8-9) are the work of

Fig. 10. The Consecration.
De Pere, Wisc.

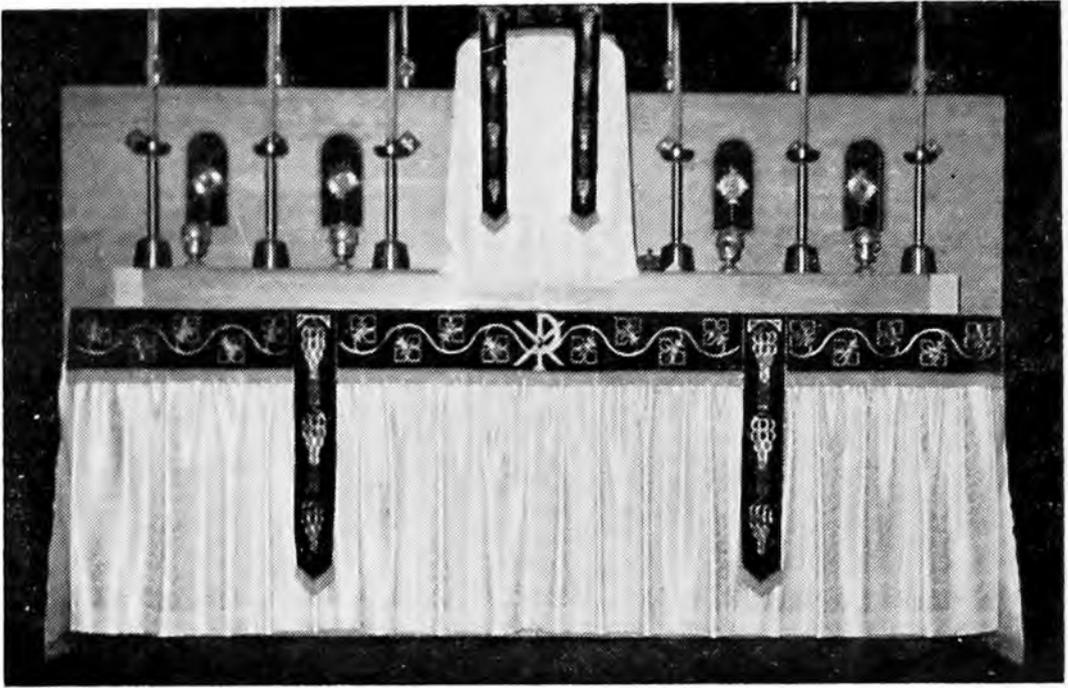


Fig. 11. Antependium. Assumption Church, O'Fallon, Missouri

Milton Frenzel of Emil Frei, Inc., in the Cenacle Chapel at St. Louis. The Last Supper grouping foretells the mystery of the morrow: the cross is in the background. The Emmaus picture re-enacts the scene of Holy Thursday, "Jesus took bread, and blessed, and broke" (Mt 26,26).

On the large mural, stained-glass window (Fig. 7) in our English School, Helsinki, the Last Supper scene is one of the many themes in honor of the Precious Blood.

Although no illustration is shown here, mention should be made of the contemporary chalice executed by the Schwarzmann Studios of Liturgical Art, Trier, Germany. By means of simple graphic strokes executed in silver wire the craftsman has given a well-defined, stylized Last Supper grouping about the chalice base, using the lower edge of the base to serve as the table. This company, as well as Beaugrand, Inc., of Montreal, Canada, and Adrian Hammers of Holland have several themes on their chalices bearing references to the Precious Blood.

An outstanding symbolic treatment of this theme is that by Frank Deck in his windows on the Holy Mass for St. Norbert's Abbey, De Pere, Wisconsin. Explaining this window, titled the Consecration (Fig. 10), Mr. Deck writes:



Fig. 12. Crucifixion by Rucki

gest the Apostles and recalls the Last Supper at which time the words of the Consecration were spoken by Christ. The symbols of the Apostles form as it were the scales of the fish recalling their relationship to Christ — as we too become part with Christ at the reception of His Body. The twelfth halo, that of Judas, is left apart from the fish, suggesting his separation from Christ by his treason. The large chalice then suggests the Sacred Blood and below at the base of the cross is the slain Lamb, the Lamb that was sacrificed to redeem the world. The simplicity and directness of this window is intended to emphasize the solemnity of the Consecration, just as Christ at the moment of His institution of the Eucharist acted in a most direct and unpretentious manner.⁵

It is in connection with the

This is the principal part of the Mass and the treatment of the window might bear out that fact. A large figure of Christ with hands outstretched to the cross suggest that now, at this time in the Mass, the sacrifice of the cross is culminated. The figure of Christ, however, is a triumphant figure, for now we celebrate His triumph. In front of the figure of Christ, however, is a form of a large fish. The fish is the symbol of Christ the Savior and His body, which He offers for us. The eleven halos or circular forms within the fish sug-



Fig. 13. Crucifix. St. Henry's
Charleston, Mo.

theme of the Last Supper that we have the use of the chalice and grape motifs. Various interpretations have been given for these themes. On one of the chasubles made by the Precious Blood Sisters of Dayton a gold chalice with a *Chi-Rho* resting in the cup is superimposed on a deep blue orphrey — the theme of the vestment is the Madonna of the Precious Blood. On another vestment the cup of the chalice is distorted, thereby consciously emphasizing the sacred contents.



Fig. 14. Symbolic Crucifixion, by De Ranieri,
Precious Blood, Detroit, Michigan

The grape theme in combination with the *Chi-Rho* has been used in a variety of ways on vestments made by the Sisters of the Most Precious Blood of O'Fallon. The interpretation is that, nurtured by His divine Sap, we bring forth fruit. This same thought is brought out on the antependium made for Assumption Church, O'Fallon, Missouri (Fig. 11).

On Good Friday the celebrant holds up the crucifix for all to see, chanting the words: "Behold the wood of the cross: on it hung



Fig. 15A. Agony in Garden

Fig. 15B. Scourging

the Savior of the world" (Good Friday, Adoration of the Cross). Every altar is adorned with a crucifix. Today with the careful selection of each altar for its particular site, the crucifix also is chosen to fit into the setting. Metal, woodcarved, and ceramic crucifixes vary in design as conceived and executed by the individual artists. Outstanding works of art are being distributed at home and abroad.



Fig. 15C. Crowning with Thorns

ian artist of the Tyrol, is a wood carving executed for the Church of St. Henry, Charleston, Missouri (Figs. 12,13).

A crucifixion scene painted by Wil-

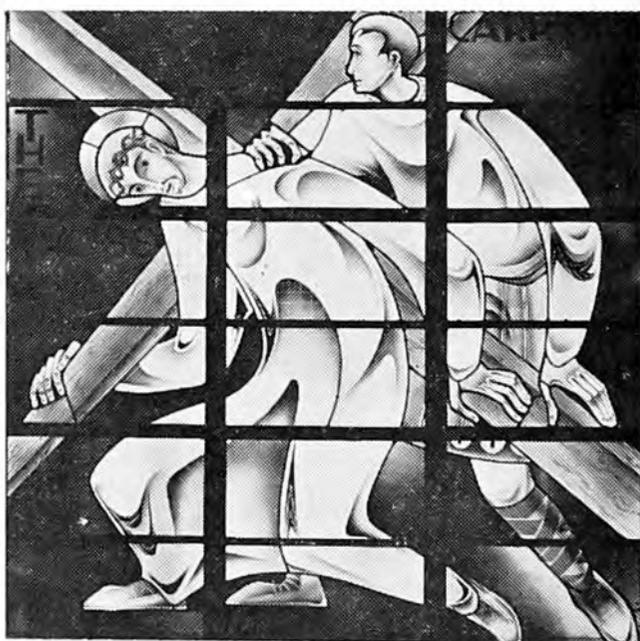


Fig. 15D. Carrying of the Cross

Two variations of crucifixes are shown here. The first, a metal corpus on a wooden cross from St. Thomas Aquinas Chapel, Moreau Seminary, Notre Dame, Indiana, was designed by the Parisian, Lambert-Rucki. The second, the work of an Ital-



Fig. 15E. Crucifixion

helm Wagner of New York adorns the center panel of a reliquary shrine made by him for the late Bishop Ready of Columbus, Ohio. Illustrations of this project appeared in *Liturgical Arts*.⁶

In the apse of Precious Blood Church, Detroit, Mich., is a large Venetian

mosaic (Fig. 14) designed by Professor de Ranieri. It is a symbolic treatment of the Crucified; God the Father is staying up the cross with His hands, the Holy Spirit hovers at the base of the cross directly above the altar. The lambs, representing the elect, form a procession to the cross.

Related to the crucifixion scene would be the sorrowful mysteries of the rosary and the twelfth station. The Churches of St. Martin of Tours and St. Gabriel, both in the St. Louis area, have windows of the mysteries of the rosary. Combining the windows to make one series we have the agony in the garden, the scourging at the pillar, the crowning with thorns, the carrying of the cross, and the crucifixion (Fig. 15).

Everyone is aware of the many variations in the twelfth station,

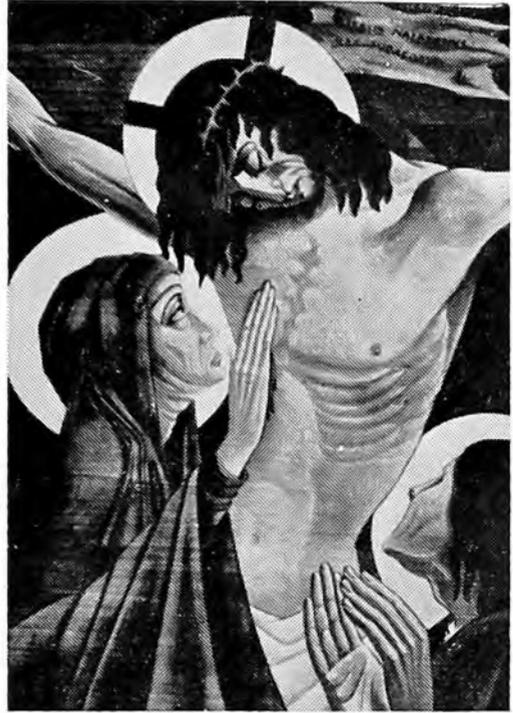


Fig. 16. 12th Station by DeWitt



Fig. 17. Pelican-in-her-piety
St. Martin of Tours, St. Louis, Mo.



Fig. 18. Lamb and Elders
in Adoration

males of these birds are wont to kill their young by blows of their beaks, and then bewail their death for the space of three days. At length, the female inflicts a severe wound on herself and letting her blood flow over the dead young ones, brings them to life again.⁷

On the stone slab beneath the altar of St. Martin of Tours, St. Louis, is the pelican with its young. The illustration (Fig. 17) of this slab shows in de-

the composition as such including one to several figures. The manner of execution may be casting in bronze, painting with full color range on canvas or wood, or depicting the event with a simplified linear technique combining wood, metal, and paint. In St. Henry's Church, Charleston, Missouri, is a beautiful set of stations (of which we are showing the twelfth one) by Dom Gregory De Witt, O.S.B., of Mt. Cesar Abbey, Belgium (Fig. 16).

The symbol of the pelican also is associated with the Good Friday mysteries. In Psalm 101 we pray:

"I am become like a pelican in the wilderness. . ."
St. Augustine, commenting on this verse, wrote: The



Fig. 19. Lamb of Glory
Precious Blood, Fort Wayne, Ind.

tail the young birds reaching for the blood of their mother.

To continue with our themes, we next have *Per Crucem ad Lucem*. The sacred mysteries of Holy Week are beautifully portrayed in the *Exsultet*. Christ is risen, therefore

it is truly meet and just . . . to praise the invisible Father almighty, and His only begotten Son, our Lord Jesus Christ, who paid to the eternal Father in our stead the debt of Adam and with His own Blood, shed for love of us, erased the ledger of ancient guilt . . . O truly blessed night, which alone merited to know the time and hour when Christ rose from the dead.

He is risen! The transition. He has ascended. And then St. John makes known to us the revelation

. . . from Jesus Christ, the faithful witness, first-born of the risen dead. . . Then I saw, in the midst, where the throne was, amid the twenty-four elders, a Lamb standing upright, yet slain (as I thought) in sacrifice . . . the four living figures and the twenty-four elders fell down in the Lamb's presence. Each bore a harp and they had golden bowls full of incense, the prayers of the saints. And now it was a new hymn they sang, Thou, Lord, art worthy to take up the book and break the seals that are on it. Thou wast slain in sacrifice; out of every tribe, every language, every people, every nation thou hast ransomed us with thy blood and given us to God. . . Then I heard, in my vision the voices of a multitude of angels, standing on every side of the throne, where the living figures and the elders were, in thousands of thousands, and crying aloud, Power and Godhead, wisdom and strength, honor and glory and blessing are his by right, the Lamb that was slain (Ap 1,5; 5,6-12: Knox).

The Apocalyptic scene is represented on a gold vestment (Fig. 18) made by the Geschwister Burger, Munderkingen, Württemberg, Germany. Standing in the midst, the Lamb receives the homage of the ancients. On the reverse side of the vestment is represented the King of glory with the nine choirs of angels.

A silver pyx made by Hein Wimmer of Germany has the Lamb in cloisonné work; the shaft is ivory, with a carved inscription. Illustrations of the pyx as well as that of the strong and impressive relief of the Lamb of the Apocalypse behind the altar at Mohlin, Germany, are in the volume *Contemporary Church Art*.⁸

Under the high altar in the Church of the Precious Blood, Fort Wayne, Indiana, is the Lamb of glory. Cast in bronze, the lamb,

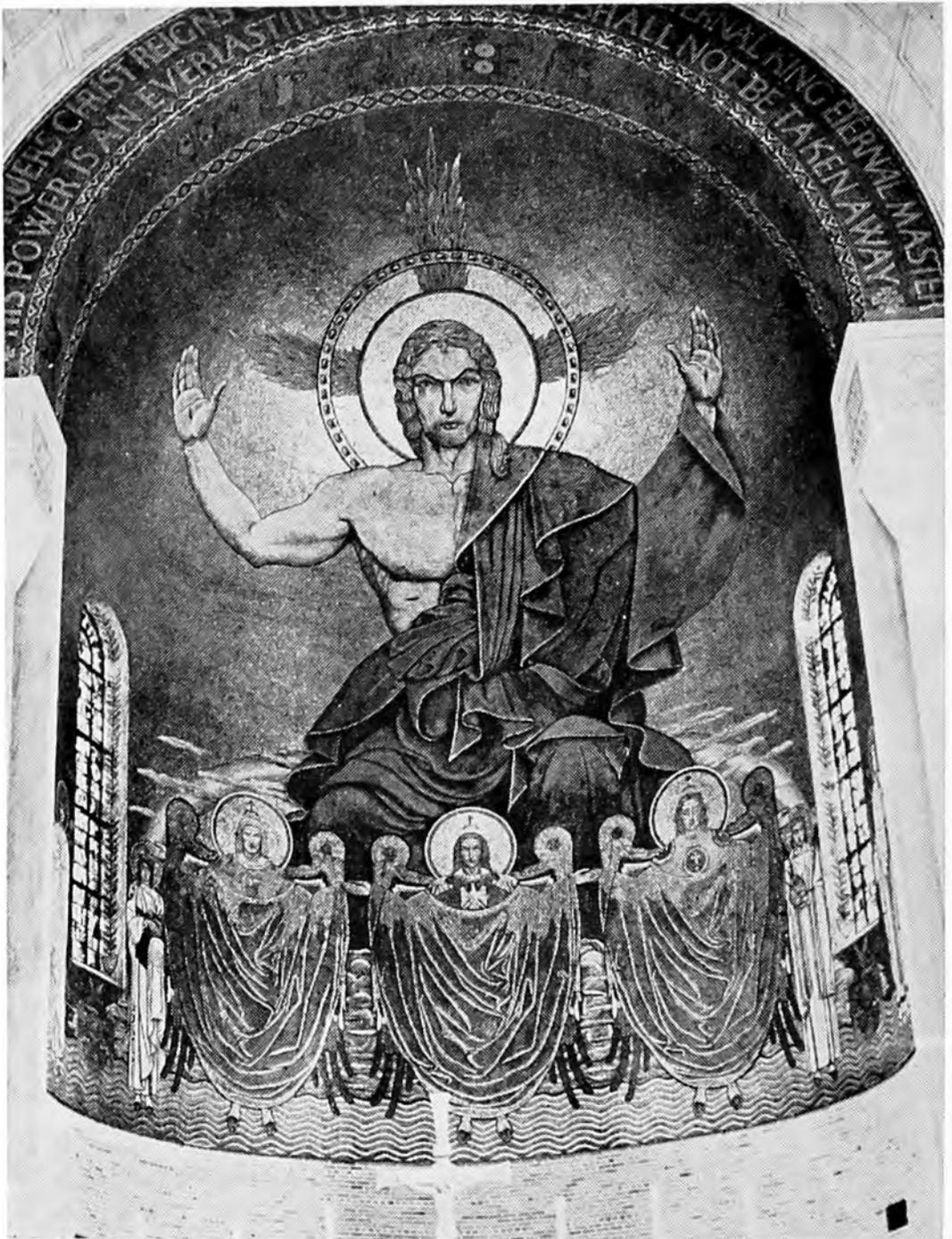


Fig. 20. Christ in Majesty. National Shrine of the Immaculate Conception, Washington, D. C.

book, and banner are accentuated against the rays of the aureole (Fig. 19).

We also have the Apocalyptic Lamb on our Precious Blood chasuble at O'Fallon. The Lamb is depicted standing on the scroll

with the seven seals. The scroll, unrolled, is above a harp through which incense of praise is ascending to the Lamb of glory.

One final portrait of the King of glory is expressed in the apsidal Christ in Majesty in the National Shrine of the Immaculate Conception, Washington, D.C. The King, Victor over death, will appear in triumph and majesty; His sacred wounds, the mark of His victory, will ever be resplendent with glory (Fig. 20).

SISTER MARY HILTRUDIS, C.P.P.S.

1. Jean Danielou, *The Bible and the Liturgy* (Notre Dame: University of Notre Dame Press, 1956), p. 54.
 2. *Ibid.*, p. 173.
 3. Personal manuscript of Mr. Frank Deck.
 4. Damasus Winzen, *Pathways in Holy Scripture II* (Bethlehem, Conn.: Regina Laudis, 1946), p. 7. [Private publication].
 5. Personal manuscript of Mr. Frank Deck.
 6. 24 (Nov., 1955), 12.
 7. Le Roy H. Appleton and Stephen Bridges, *Symbolism in Liturgical Art* (New York: Charles Scribner, 1959), p. 75.
 8. Anton Henze and Theodor Filthaut, *Contemporary Church Art*, trans. C. Hastings, ed. M. Lavanoux (New York: Sheed & Ward, 1956), pp. 49 and 39 respectively.
- Other works consulted:
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L

OUR LADY OF THE PRECIOUS BLOOD

OUR LADY AND THE
PRECIOUS BLOOD
IN ART

That sacred art should be the object of study is not remarkable. For, whether beautiful or merely curious, art objects have a fascination about them. But that sacred art should today be viewed as essential in our study of the devotion to the Precious Blood is not everywhere understood. We do not propose a defense. Nevertheless a few words of explanation will be enlightening, since the Precious Blood Institute is fully agreed that sacred art is an essential manifestation of our devotion, and must be studied.¹

In the 6th century Pope Gregory wrote a letter to Bishop Sirenus of Marseille, pointing out that painted and sculpted images are the books of the illiterate.² We are not illiterate, but we can learn our lessons from these same works. For sacred art is witness to the faith as it has been lived. Whether in the catacombs or in the cathedrals of the Middle Ages, the Church has everywhere and always presented the articles of faith and the examples of the saints through art.

Every picture in the Church tries to tell us of the love of Christ for us. Every picture intends to open the mind and the heart, to instruct and edify. This point of view explains the special character of sacred art in the ages of faith. For us today viewing these preoccupations of our religious ancestors these images become what they were often intended to be, pages of theology, controversy, and apology for the truths of faith. Here then we have the precise motive for our study. We can by careful study determine something of the faith of these people. Sacred art becomes a true theological source.³

And then there is the direct influence that these works in turn had on the religious formation of the people. The work of art was inspired by faith. In its turn an authentic Christian work educated religious sentiment and gave the faith that it formed a certain stamp.⁴ This too is of interest to anyone bent upon discovering the evolution

of a devotion. And we are concerned about the history, extent, and meaning of our devotion, and its relation to other devotions.

We often think of art works as something isolated, something to accept or disdain. And, if we accept, we rapture over it. Our study must proceed cautiously, not disdaining, but aware that these works have served a function that is real and historical. Moreover, artistic works and written works are revelations of the same theological concepts.⁵ The same ideas and themes can be followed through the works of the Fathers and theologians of the Middle Ages, through mystical and popular literature, through sermons and hymns. Any theme in sacred art, then, is not a sudden or new expression of religious faith or devotion.⁶ Serious study must be made of artistic and written works to widen our understanding of the devotion to the Precious Blood.

If this introduction promises more than is found in the next few pages, it should be realized that a vast field is involved. More than that, in this paper we are boldly embarking on a real adventure — formulating the iconography of Our Lady and the Precious Blood. We invite anyone who can follow to enlarge, correct, encourage, or complete these themes.

Our Lady and the Precious Blood is an accumulation of themes that are associative of the Precious Blood with the source, the Blessed Virgin Mary. First place is given to St. Gaspar's Madonna, the votive picture of our Society. Then the paper is divided into three major Marian themes: maternity, coredemption, and mediation. Each division will embrace several iconographic themes. These themes may become repetitious and overlapping; but they are the love song that the ages of faith have sung. What Christ did for us and in what way Mary, His mother, shared in this doing is a song that admits of many variations.

SAINT GASPAR AND OUR LADY

Saint Gaspar gave us his Madonna of the Chalice (fig. 1). We call her Our Lady of the Precious Blood. The intimate association of the Blessed Virgin with the mystery of the redeeming Blood was a recurring theme in Saint Gaspar's preaching. Its merits made her God's mother and ours, the depository and dispensatress of all graces flowing from the same priceless Blood. The devotional picture he

carried about with him on his missionary journeys expressed this idea.⁷

To understand this Madonna, we must recall the events of the times — most specifically, the events in the life of Pius VII, who more than anyone else in authority influenced Saint Gaspar's life. In 1808 the Pope had been taken prisoner by Napoleon and dragged into France in exile. Six years later on returning to Rome after the battle of Waterloo, on September 15, 1815, he instituted for the Papal States the feast of Our Lady Help of Christians, a sign of his thanksgiving to our Blessed Mother for this deliverance.⁸

In the same year Saint Gaspar was laying the foundations for his society. No wonder then that he chose this special devotion, and with the Pope's encouragement made it his and the community's own. Basically, the Madonna of Saint Gaspar is a picture of Our Lady Help of Christians. The meaning of the title recognizes her intervention at the great moments of history in defense of the Church.

The *Rule* (Article 6) of the Society of the Precious Blood reflects this episode:

Let them also honor Mary, the most Blessed Virgin and Mother of God, with special love and veneration. Under her protection the Community has placed all that it is and has from the very beginning; and in carrying out sacred services let them invoke her especially under the title Help of Christians as our most holy Lord, Pope Pius VII, has done before us and commanded us to do.⁹

In order to manifest simultaneously a devotion to Our Blessed Lady under this title and the Precious Blood, Saint Gaspar translated this idea into a picture of the Blessed Virgin clasping in her arm the Child, who holds in His right hand a chalice, the symbol of the Precious Blood. He ordered that this image be exposed during the mission. From Saint Gaspar's "Method of Missions" it is clear that this image represents Our Lady Help of Christians.¹⁰ He expressed there the wish that his followers look upon Mary as their special mediatrix, under the title of *Help of Christians*.

Again the C.P.P.S. *Constitutions* (Article 9) determine that this picture be venerated in churches of the Society:

It is customary in the Congregation to have in our churches an altar on which the image of the Blessed Virgin Mary carrying the Child Jesus is placed for veneration of the people. In

this image, Jesus, holding the chalice in His right hand, is showing it to His Mother, while the Blessed Virgin invites sinners to make use of this divine remedy, which has been prepared with love for men, to cleanse them from sin and clothe them with virtue.¹¹

The picture is not exclusively Eucharistic.¹² By insisting that the chalice be placed in the hands of the Infant, Saint Gaspar meant to indicate the association of Mary with the entire mystery of redemption. It underscores her role in this mystery, her association with the Precious Blood, already in the infancy of the Child, on Calvary, in the Church, and especially in the Holy Eucharist. Saint Gaspar draws us to Mary as the Coredemptrix and as the Mediatrix of all graces. And as Mediatrix, she invites sinners to make use of the divine remedy, the Blood in the chalice, that Son and mother have so lovingly prepared. This is the picture that Saint Gaspar loved, *Our Lady of the Precious Blood*.

Wherever the *Constitutions* are carried out, additional examples of this type of Madonna will be found. A painting very similar to Saint Gaspar's is at the Motherhouse of the Sisters Adorers of the Most Precious Blood in Via San Giovanni, Rome, Italy.¹³ The painting by Father Paulinus Trost, Saint Charles Seminary, Carthage, Ohio, Motherhouse of the American Province of the C.P.P.S., was very closely drawn in imitation of Pius VII's votive picture of *Mary Help of Christians*.¹⁴

ANTECEDENTS OF THE MADONNA OF THE CHALICE

Though placing a chalice in the hand of the Child is not an original concept, it does not occur frequently in art. Intimate association with the Eucharistic Blood symbolized by a chalice can be found in earlier examples. The earliest that we have noted is an ivory statuette of the 13th century (fig. 2). This is the Boubon Opening Virgin now in the Walters Art Gallery, Baltimore.¹⁵ When this statuette is closed, it has on its breast a large medallion with Christ enthroned in majesty. On the right side is a chalice and opposite is the table of the Law. While this is a variation on the Church and Synagogue opposition in earlier crucifixions, Mary's association with the Blood of the New Covenant is clearly indicated.¹⁶

The 16th century *Notre Dame du Saint Sang* in the Church at Batz-sur-Mer is a Virgin holding in her lap her Son, whose side is



Fig. 2. BOUBON OPENING VIRGIN. 13th Century

ice held by Saint Catherine of Siena.

The Nicolazik Gallery at St. Anne d'Auray (France) has a 15th century Virgin (fig. 4) that expresses these same ideas very simply and effectively. Mary herself holds the chalice in her left hand.²⁰ With a most benign smile and with a loving look that penetrates the heart

wounded above the heart (fig. 3).¹⁷ With her left hand Mary presses the wound, and the Blood flows into a chalice that Jesus is holding. This is a development of the divine Winepress theme found in other 15th and 16th century Madonnas. This same relationship with the winepress is present in a miniature from the manuscript of Louise of Savoy,¹⁸ and in a tapestry in the Hall of Saints, Borgia Apartments, Vatican Museum.¹⁹ There the Child is pressing the grapes into a chal-

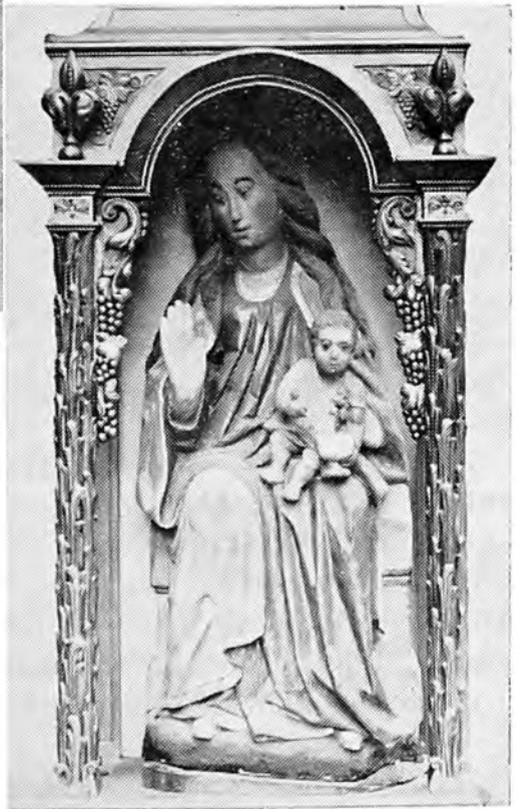


Fig. 3. NOTRE DAME DU SAINT SANG. Batz-Sur-Mer.



Fig. 4. MADONNA WITH CHALICE AND GRAPES, 16c. St. Anne d'Auray (France)

she extends the chalice for all the faithful to drink, and the Child holds the cluster of grapes that has just been pressed out into it. Christ here is the High Priest who offers the Holy Sacrifice, and Mary the gracious dispensing Mediatrix between her Son and mankind.

Elsewhere the chalice figures as a symbol in crucifixions, depositions, and in Man of Sorrows representations. All of these attempt to relate Mary to the Blood shed on Calvary and to the Blood shed mystically at the altar.²¹

THE DIVINE MATERNITY

Mary is the mother of Jesus, who redeemed us by His Blood. Her Immaculate Conception, merited for her in anticipation by Bloodshedding, prepared her to furnish Jesus Christ with a sinless nature for taking away the sins of the world. From this first moment of His human existence Christ was Redeemer. Mary's consent to be the mother

of the Redeemer, with all that it entailed, was at least implicit from the time of Gabriel's message. As Christ revealed His salvific mission His Blessed Mother always consented fully and explicitly. In her years with the Child Our Lady prepared the priest and victim for the sacrifice. Faith teaches us this.

From the moment that the Council of Ephesus (431) gave her the title of Mother of God sacred art has tried to portray Mary.²²

All that is suggested by the Gospels — incarnation, maternity, core-demption — is taken up by art and clothed in paint, stone, wood, and glass. The Madonna and Child are enshrined in every imaginable color and shade in an endless flood of artistic effort that pours out of the depth of love of every age for this mother and Son.

IMMACULATE CONCEPTION

The Precious Blood is rarely depicted in connection with the doctrine of the Immaculate Conception. This is unexpected, because at least from the 13th century the theologians relate this dogma to the sacrifice of Calvary.²³ One of the few exceptions is a painting at the Wallraf-Richartz Museum in Cologne, *The Glorification of Mary*, that shows the Blessed Virgin enthroned with the Child, while below the Son is made ready for the sacrifice, symbolized by the Paschal Lamb pouring out His Blood into a chalice.²⁴ Mary is depicted above and is pointing to her Son, who is the cause of her glorification and salvation. An array of saints filling the rest of the panel represents mankind redeemed by the Blood of Christ. Mary is the first to share in the merits of this Bloodshedding. It is the very cause of her Immaculate Conception.

Another instance linking the Immaculate Conception with the passion of Christ is the Mystic Hunt.²⁵ This type of the Immaculate Conception always includes the passion. According to the medieval *Bestiaries* the unicorn was a fabulous animal with a single horn that could be captured only by a pure virgin and then would be killed by the hunters.²⁶ Thus Christ assumed human nature in the womb of the Blessed Virgin and was finally killed by men unto their own redemption. Mary's purity derives from the passion. The legend is an allusion to the incarnation and the passion. The representation of the legend is found in the Mystic Hunt, or the Hunt of the Unicorn.²⁷ In this type Mary usually is shown seated in an enclosed garden and is approached by the Unicorn. The hunter blows a horn from which issues the words *Ave Maria*. This is Gabriel speaking the angelic salutation signaling the beginning of the incarnation.

TREE OF JESUS

The unbroken bloodline stemming from Jesse is depicted in the *Tree of Jesse* theme.²⁸ This frequent motif of medieval art usually

presents Mary as the last sprout blossoming on this tree. One is not disappointed to find that artists sometimes chose a figurative grape vine to present this idea.²⁹ The Tree is a succession of generations from Jesse to Christ ending with the Blessed Virgin, the branch on which Christ grew. Older theologians and popular writings understood Jesus to be the grape that grew on the vine, Mary. Here is a symbol of the blood-relation of Christ.

Another blood relationship is found in the representations of the *Holy Family* — Saint Anne, the Blessed Virgin, and Jesus.³⁰ In the Middle Ages the artists were pleased to add to this group a cluster of grapes. Sometimes it is Saint Anne herself who presents the grapes to the Infant.³¹ The use of the grape as associative of this Blood relationship recalls the Precious Blood in the Eucharist. Our own blood relationship with Christ is established through the Eucharistic Blood, for through our adoption into Christ's family we are really related to one another and to Christ, because it is through the Blood that we become part of this family.

NURSING MADONNA

The Virgin Nursing the Child is a frequent motif in medieval art and continues well into the 16th century.³² This theme accentuates the humanity of Christ and the motherhood of Mary. This was already understood and executed in art by the Byzantines until the end of the 10th century. The material is extensive, but we need only consider those which contain a mystic sense that the artists of the 14th and 15th centuries introduced.

In these scenes of nursing the artists wish to tell us that Mary's milk was the source of Christ's Blood.³³ They do this by confronting us with the dawn and the consummation of maternal sacrifice. The giving of her milk and an indication of her consciousness that she was nursing the Victim of Calvary is shown to us. Ancient physiology taught that the blood, not milk, is the original product in man.³⁴ The milk that nourishes the child is really the mother's blood under another form. Mary's blood is the source, in effect, of Christ's Blood.

This mystic significance is related through symbol. The great painting of Robert Campin at the National Gallery in London shows the nursing Madonna's countenance framed in heavy braids



Fig. 5. MASS OF SAINT GREGORY. Villoldo (Palencia)

standing out against a halo of gold formed by a fire-shield behind her.³⁵ Her expression is one of sadness. Before her eyes passes the vision of sorrow to come. The closeness of this sorrow is revealed to us by the chalice that her sleeve brushes against. The allusion is very clear: the virginal tabernacle which purifies the milk is the preparation for and the figure of the altar, where the Precious Blood will flow until the end of time.

This idea is unmistakable in the 15th century *Mass of Saint Gregory* in Villoldo (Palencia) (fig. 5).³⁶ Here the nursing Madonna serves as a background for a Man of Sorrows bleeding from the wounds of His side into a chalice in the hands of St. Gregory. This picture unites Mary as source to both the Blood of Calvary and the Mass.³⁷

The relationship of the milk and the Blood is amplified by other scenes that imply Mary's foreknowledge of Calvary. In the window

of the Church of L'Huitre (1480) (fig. 6)³⁸ we see the instruments of the passion: the cross and the column of the flagellation in the hands of angels behind Mary. This same mystic sense is repeated often in work that we call properly Presentiment. An unusual miniature of this type from a 14th century manuscript in the Library of Rouen shows a nursing scene with a Child whose body is all torn and rent by the lashes of the scourging (fig. 7).³⁹ The inscription ex-



Fig. 7. Modanna NURSING WOUNDED INFANT. Miniature. Bibl. de Rouen



Fig. 6. NURSING MADONNA. Window in Church of L'Huitre

plains that because of our sins the passion of Jesus began with His birth.

During the past three centuries there have been few works depicting the Madonna of the Milk.⁴⁰ The theme was abolished to a great extent by the Jansenistic rigorism that mutilated and painted over the

nursing breast of the Blessed Virgin.⁴¹ This seems infantile in view of the inspired words in Saint Luke, "Blessed is the womb that bore thee, and the breasts that nursed thee (Lk 11,27)."

PRESENTIMENT OF THE VIRGIN MOTHER

Presentiment underlies the foregoing theme where the milk of the mother flows at the same time as the Blood of the Crucified. The artist's concept of presentiment is this: In the Old Testament the details of Christ's passion are foretold, sometimes in minute detail, and Mary's knowledge of these Sacred Writings was supplemented and perfected by an abundance of supernatural light and grace. This fact has been touchingly illustrated by St. Bridget in various passages in her writings. On one occasion Our Lady revealed to this saint the great joy she experienced in having Jesus as her Son. "But", she added, "when I considered the place through which the nails would be driven in His hands and feet, that I knew from the prophets were destined to be crucified, my eyes filled with tears, and my heart was, as it were, broken through excess of sorrow."⁴² In consenting to become the mother of the Redeemer, Mary willingly accepted all the sorrow she was to experience in His sufferings, in His passion, and at His death. Mary's sorrow began, then, with the annunciation, when she freely agreed to become the mother of Him, who, she knew from the Scriptures and from interior enlightenment, would pour out His life-blood in bitter suffering for mankind's salvation.

The divine Child too had clearly present to Him this reality of the approaching passion. And this was not confined to the few hours that intervened between the last supper and the crucifixion. His sufferings and His passion was lifelong, as the prophet foretold, "My sorrow is continually before me" (Ps 37,18). Mary's sorrows were the counterpart of the sufferings of her Son. Her heart, like a mirror, reflected perfectly all the sufferings of her Son from His conception to His death. Mary's sorrows too were lifelong in duration. In his use of the presentiment theme the artist purposes to keep this very important truth before our minds.

The agony of the crucifixion is somehow present to Mary. The maternal gesture finds its significance in an idea that was very dear to the Byzantine artists: it is not only inherent in maternal love,

it is mingled here with anguish. The Blessed Virgin already has on her lips the taste of blood and tears that will soak her kisses on the hands detached from the cross. The Pre-Raphaelite English artist J. E. Millais called his painting now in the London National Gallery the *Apprehension of the Virgin* (fig. 8).⁴³ He shows us a carpenter shop at Nazareth all in commotion. The young apprentice is wounded in the palm of His left hand. Mary is kneeling with her face against His and regards anxiously the little red wound as though she sees there the announcement of some future wound.

The famous *Mother of Perpetual Help* hanging over the high altar in the Redemptorist Church of St. Alphonsus in Rome is known to all of us.⁴⁴ As is evident from the instruments of the passion, the subject of this picture is the foreknowledge of the passion possessed by Mary and her divine Child.

The instruments of the passion are the usual mystic symbol of Presentiment. Sometimes these instruments become Jesus' playthings. Botticelli, for one, placed in the left hand of the Infant three small nails and in the guise of a bracelet the crown of thorns.⁴⁵ De La Hyre (1630) presents a cross erected by a band of joyous angels, who fasten it at the top by a large branch, at the center by a garland of leaves.⁴⁶ A statue of Henri Charlier at the Abbey of Solesmes shows a short latin cross resting on the breast of the Blessed Virgin as a symbol of that which was always in her heart.⁴⁷ A striking presentiment picture by J. Callot, entitled the *Repast of the Holy Family*, is singular in figuring the presentiment of Saint Joseph. The Child is drinking reluctantly from a large glass; and it must be bitter, for the Child seems to have spilt some on his bib.

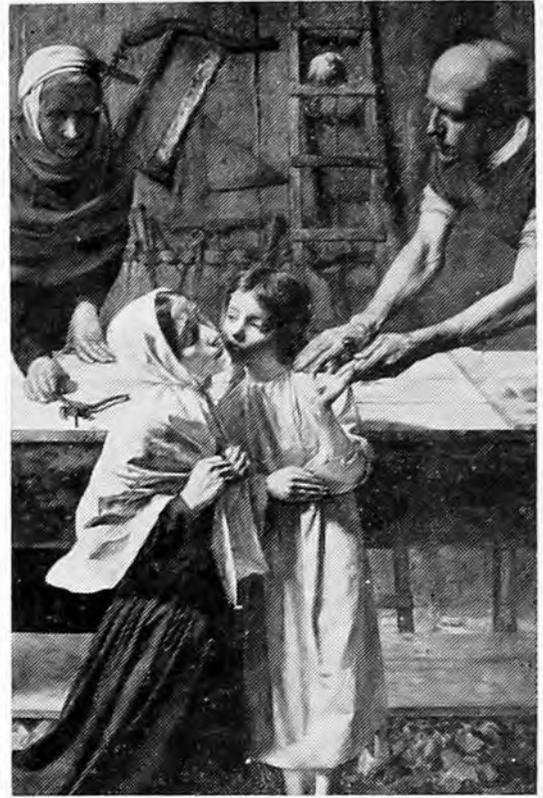


Fig. 8. APPREHENSION OF THE VIRGIN, Millais. London National Gallery

Saint Joseph encourages Him to drink that which is bitter and disagreeable, "Come, little one, drink your glass, another chalice is reserved for you, no longer for your little hands, but for the hands of the Crucified."⁴⁸

PASSION SYMBOLS

By the language of symbols artists overcame the difficulty of presenting this motif of the foreknowledge of the passion and crucifixion. We have already discussed the use of the instruments of the passion, and in studying the antecedents of Saint Gaspar's Madonna, the chalice. It will suit our intent to mention some other devices that artists employ to connect the mystery of Mary's maternity with the passion.

Cruciform Child

This obvious theme was held in high esteem in the 19th century, and is still used.⁴⁹ In some paintings or sculptures the Blessed Virgin seems to be inviting the Child to give a blessing. A statue of Bourdelle dominates the pastures and fields of Alsace scattered with crosses of wood marking the graves of fallen soldiers. The artist recalls the two "salvations by blood." The Child with arms extended imitates the crosses of the martyred soldiers and offers His saving blessing.⁵⁰

John The Baptist

The figure of John the Baptist is found frequently in Madonna paintings.⁵¹ His presence may be narrative of his childhood companionship with our Savior, but at the same time symbolizes the passion, for it was he who pointed out the Lamb of God. His cruciform staff emphasizes the symbol.

Goldfinch

According to legend the goldfinch is found feeding on thorns and thistles.⁵² This is an obvious allusion to the crowning. Among the artists who have used this are Raphael⁵³ and Tiepolo.⁵⁴ All thorny plants are accepted as allusions to the crown of thorns.

Nutshell

Van Eyck painted a Madonna and Child in which we find a nutshell.⁵⁵ The shell is the key to the picture and has symbolic significance. Honorius of Autun points out that the nut, because of the cruciform shape of its inner shell is a symbol of the crucified Savior. The Van Eyck painting is one of the Virgin of the Inkwell type that we shall discuss later.

Apple

The forbidden fruit that the seducing serpent presented to Eve is recalled by the apple in several Madonna paintings and sculptures.⁵⁶ Placed in the hands of the Blessed Virgin it signifies that Mary is the new Eve who is offered the role of Coredemptrix by her Son. Or, more clearly, it signifies that her fruit is the fruit of life opposed to the fruit of death.

Flowers

Several flowers connect the incarnation and the passion.⁵⁷ Anemone shows the Virgin's sorrow at the passion of Christ.⁵⁸ The red spots on the petals symbolize the Blood, for it is said that anemones sprang up on Calvary the evening of the crucifixion. The dandelion, since it is one of the "bitter herbs," appears among the flowers and is a symbol of the passion.⁵⁹ Since the rose is the queen of the flowers, Mary, the queen of all saints, has been compared to this flower. We think of her as the red rose when she stands beneath the cross of Calvary beholding the Precious Blood flow.⁶⁰ The iris appears in the works of early Flemish masters.⁶¹ Here the symbolism stems from the fact that the name "iris" means "sword lily" and is taken as a reference to the sorrow of Mary at the crucifixion. The poppy sometimes alludes to the passion because of its blood-red color and its meaning of sleep and death.⁶²

The Color Symbolism

The color red has always been a sign of blood and martyrdom, but it is primarily a symbol of love.⁶³ The frequent use of red in the outer garments of the Blessed Virgin in maternity paintings is usually taken to symbolize the love of the mother for the Child.

In crucifixion scenes it can be taken as a symbol of the royal purple of the Precious Blood, a symbol of Mary, Queen of Martyrs. In a modern day Madonna, Our Lady of the Atonement, the deep crimson color is meant to symbolize the Precious Blood. Father Paul of Graymoor, when asked why the red mantel in his painting of Our Lady of Atonement, replied,

The connection of the red mantle with the Atonement is obvious. It was during the shedding of the most Precious Blood of her divine Son, the very Blood that He had derived from her own immaculate heart, that the redemption of the world was wrought and an atonement made for the sins of the world by the Lamb of God. Our Lady of the Atonement stood by the cross when the atoning sacrifice was enacted, and it is most fitting that she should wear a red mantle accepting our homage and devotion under the title of Atonement.⁶⁴

The words of the hymn of Our Lady of the Atonement brings out this same thought:

Remind us by thy mantle
All steeped in crimson red
The Precious Blood of Jesus
To save men's souls was shed.

Father Paul is also quoted as expressing an idea similar to that of St. Cyril of Alexandria's "Take away Mary and the cross falls." "The slain victim taken down from the cross is laid in the arms of His mother, all covered with His own Blood, and that Blood stains the garments of the Blessed Virgin. How impossible to disassociate either Our Lord or Our Lady from the Precious Blood."⁶⁵

SHRINE MADONNAS

An idea arose among the artists of the 13th century to show the history of mankind's redemption as already written in the womb of the Mother of God.⁶⁶ They expressed this in ivory opening statuettes of Mary and Child that when opened reveal in their several panels scenes from the life of Christ. In the passion type of statuettes the passion scenes surround a central panel of the crucifixion.⁶⁷ One of the most beautiful of these Shrine Madonnas is in the Louvre.⁶⁸ Beginning with the annunciation and incarnation the

scenes carry us in an ordered way through the passion to the main figure of the crucifixion accompanied by the figures of the Church and the Synagogue. The crucifixion is implanted deep in the very heart of the Blessed Virgin, where, it seems, the Blood that flows from the wounds of Christ flow at the same time from the heart of his mother. The very same idea is expressed in representations of the Blessed Virgin pierced by the Sword of Sorrow. We cannot fail to note that the symbolism in these Shrine Madonnas has much more art and poetry than the later symbolism which descends, at times, to the brutal and vulgar, whereas in the Middle Ages it was lofty: the whole act of redemption, plunged deep in Mary's heart, is already embraced in her womb at the incarnation. These statuettes are not rare, though only a certain type of them shows this passion setting. However, they are numerous enough to be classified as a type of passion symbol. The example at the Louvre ranks among the best and serves as archetype for several others.

GRAPE CLUSTER

The wheat and grapes found in Madonna paintings and sculptures are explicit images. As elements of the Eucharist both are found frequently in sacred art. Though less frequently used, the grape cluster expresses the idea of the Blood sacrifice more clearly. The grapes in the hands of Mary or of the Infant mark the connection between the divine maternity and the Precious Blood pressed out on Calvary and offered in the chalice.⁶⁹

The concept of Mary's relation to the vine and the fruit of the vine are found early in Christian theology. St. John Damascene preached these words in a homily: "Today we extol the Virgin Mary with holy songs, for from her we received the grape of life. Her Son gave us the true paschal meal. He offered Himself as a pure lamb and was pressed out like a real grape in the winepress."⁷⁰

The theologians of the Middle Ages expanded these concepts, which thus found their way into hymns and folksong. Artists followed the example of the preachers and hymn writers. From them flowed a great number of representations of the Madonna with the grape which formed a tradition that is constant down to modern times. In these paintings and statues Mary either presents the Child with the grapes, or He holds them in His little hands. Occasionally Mary holds the vine stock in which Christ is shown crucified.



Fig. 9. MIGNARD'S VIRGIN OF THE GRAPES. Louvre

Though the variations of the grape theme are numerous, the symbol remains the same. Among the most famous is Botticelli's *Madonna of the Eucharist* now in the Gardner Museum, Boston.⁷¹ Very noted is the Louvre treasure, Mignard's *Virgin of the Grapes*. The poet Santeul (1630-1697) explains the symbol of the grapes:

"What presentiment in this gift; Like a grape in the winepress!

“Thus, O Virgin, will your Son be crushed under the heavy cross.⁷²”

These are two of the more beautiful Madonnas of the Grapes. The 15th century statue of the Blessed Virgin at the Cathedral of Amiens is an interesting variation.⁷³ The Virgin offers the grape to a dove which the Child grasps by the wings. In the Catacombs the dove or bird pecking at the grape symbolized the soul feeding itself on the Blood of the Eucharist.⁷⁴ The Amiens Virgin reflects this idea as does another of the same period at the Church of Saint Urban of Troyes.⁷⁵ Jesus Himself is shown presenting the grapes to the captive dove. A new variation is found in the *Madonna of the Grapes* by Lucas Cranach (+ 1553) in the Bayerische Staatsgemälde-sammlungen, Munich. His reflection on the theme inspired him to show the Child presenting a grape to His mother's lips.⁷⁶

GRAPEVINE MADONNA

Reflection on the grape and the vine led other artists to the representation of Mary as the vine on which grew the Noble Grape pressed out on the cross.⁷⁷ The analogy is easy to make. Mary submitted to the action of the Holy Spirit by her *Fiat*. Thereby she became the grapevine on which grew the Sacred Fruit. And the Child grew and advanced in wisdom, age, and grace, the Gospel tells us. This Grape ripened, so the



Fig. 10. GRAPEVINE MADONNA
Fernand Py.



image develops, and was plucked and wickedly pressed out in the press of suffering. Our redemption was pressed out of Mary's fruit, and here her other children come to drink the pure, unadulterated Blood of the Noble Grape.

A stylized branch of the vine in the right hand of the Blessed Virgin is found in a 12th century windows at Chartres,⁷⁸ and in a modern sculpture by Ferdinand Py (fig. 10).⁷⁹ Py has given Mary as scepter a cluster-filled vinestock. On her arm she holds the Infant who presses the grapes in His hands. The most striking figure of the symbolic vinestock, however, is found in German art of the 15th century.⁸⁰ Mary is shown holding in her right hand the stock out of which grows the crucified body of Christ. The symbol satisfactorily completes the relation between maternity, redemption, and the Eucharist.

Among the several passages that can be cited from the writings of the Fathers and the medieval theologians, from hymns and sermons, and from mystical and popular literature, two are particularly suited to

Fig. 11. CARMELITE KLOSTER MADONNA, Mainz, 15th century

our purpose. Ephraem (373) speaks of Mary as the “true vine bringing forth fruit.”⁸¹ Isidore of Seville (636), who treasured the ancient Christian knowledge for future ages in his exegetical writings, points to Mary as the vine on which this grape has grown, “this cluster hanging from the tree is Christ hanging from the cross, promised to the Gentiles as their salvation.”⁸² The figure of Mary as the grapevine in art is merely the visual conception of such ideas.

There is in the Mainz *Altertumsmuseum* an example (fig. 11) of such a grapevine Madonna, demonstrating clearly how this rich symbolic language influenced the artists.⁸³ Mary is standing, holding the Child Jesus on her left arm, while in her right hand she grasps the vinestock bearing the Crucified. The thoughts of medieval writers are recognizable. These Madonna representations, therefore, teach the Christian people in the language of the visual arts that Christ grew on this vine, and Mary is the bearer of the tree of life of the New Testament, from which we receive the holy wine of the Eucharist. Note in our illustration (fig. 11) that from Christ’s wounds flows the holy juice that angels receive into chalices. As a symbol of the Savior offering Himself for mankind, a pelican surmounts the cross and feeds its young ones with its blood.

Before such a statue we might recite the prayer that Pastor Albrecht Kolbe (1377) used to end his sermon:



Fig. 12. KORBASSE MADONNA
Mainz. 15th century

"Now we beseech the most noble grapevine, Mary, that she give us the red wine that flowed from the side of her Son and was pressed out upon the cross. We ask her to wash away all our misdeeds in that Blood, and also that through her intercession we may merit the wine of eternal joys in heaven."⁸⁴

VIRGIN OF THE INKWELL

At Mainz still another Virgin, in a far greater state of deterioration, affords another symbolism.⁸⁵ This is the Korbegasse Madonna (fig. 12). The symbol may be explained in a prayer still used in the Diocese of Mainz, found in a "Monthly devotion of the Confraternity of the Blessed Sacrament." In this prayer the Blood flowing from the five wounds of Christ is honored, and in venerating the wound of the right hand the following prayer is recited:

O Lord Jesus Christ, through the Holy Sacrament, in which is hidden your holy body, and through the Blood that has been shed, do you have mercy on us. With this your noble hand give us your blessing and your grace. With this Bloody nail, as with a pen, write us here in the assembly of your servants and handmaidens and number us among those who stand chosen at your right hand in everlasting glory.⁸⁶

The nail is easily recognized as such in the Korbegasse Madonna. The Child will dip His pen, not in ink, but in His own Blood. One can readily imagine that this prayer was recited before this or a very similar statue. The Bloody ink is just as associative of the Crucified as the vinestock in the Virgin's right hand.

The image of the pen and the small vessel that hold the ink was common in representations of the Blessed Virgin. Whether the inkwell is merely narrative of Christ's learning to write, or whether some other intent or idea is present is not always discernible. When the writing instrument is a nail the symbol is clear. It is equally clear when another symbol of the passion is evident, as in the example of the nutshell in Van Eyck's *Madonna of the Inkwell*.⁸⁷ Then the reference is this: Christ is writing our names in the Book of the Elect, and the ink is His own most Precious Blood.

Mary's intercessory role is emphasized when she holds the small vessel out to Him. For this is her great preoccupation. With tender insistence she implores the salvation of her adopted children. She wishes all to be inscribed in the eternal rolls, for none will enter



Fig. 13. MARY COVERS THE NAKEDNESS OF HER SON. Miniature. British Museum

COMPASSION OF OUR LADY

In her years with the Child and Youth Our Lady prepared the priest and victim for the sacrifice. At the hour of His passion and death she was, as always, united intimately by her dispositions to the Savior. Along with her Son she continued her compliance with the Father's will. She utterly surrendered her motherly rights, and, as for the Son, the Father's will decreed a painful sacrifice. For the mother it meant a martyrdom through compassion. Mary had not been seen sharing any honor with her

into heaven except "those who are written in the book of life of the lamb" (Ap 21,27). The inscription then is made with the red, warm ink, the very Blood of the Lamb. Any associations with the Lamb or other symbols of the passion identify this iconographic theme. One has no difficulty in understanding a parallel motif that describes Mary as the Pen. "She is the pen that erases our debts, ratifies our grace and prescribes the execution of the divine decrees and our predestination."⁸⁸



Fig. 14. MARY STAUNCHES THE FLOW OF BLOOD WITH HER VEIL. Miniature. Gospel Book of Judith of Flanders

her Son in His public life, but on Calvary she faithfully shared His shame.

And on Calvary the mystics see Mary as bleeding.⁸⁹ Within her soul especially they see this bleeding. St. Albert the Great shows her to us all crimsoned with the Blood of her Son. He applied the prophecy of Joel (Jl 2,31) to Jesus and Mary when he wrote, "Jesus was the sun, Mary was the moon. The sun was obscured because Jesus had lost his life, but the moon became as blood, because Mary, being at the foot of the cross and seeing her Son hung on the gibbet with His head crowned and pierced with thorns, was drowned in a deluge of sorrows."⁹⁰ Sacred art finds Mary at the foot of the cross, her heart nailed to it with Jesus, sharing the infinity of His pain. He is crucified, she is transfixed. He suffers the passion, she the compassion. The two are but one victim. "Together they offered one sacrifice to God: Jesus in the Blood of His body, Mary in the blood of her heart."⁹¹

SCENES OF THE PASSION

The mystics, especially St. Bridget, see Mary present at all the scenes of the passion, and representations of her presence can be found for each. In the *Revelations* we find detailed statements of Mary's presence in the whole drama of redemption. Fra Angelico places her at the Last Supper and nearby at the garden.⁹² Several see her swoon at the scourging.⁹³ Similarly we find her on the way to Calvary, even assisting Jesus in the carrying of the cross.

CRUCIFIXION

From the earliest ages, however, Christian art concentrated its best efforts to show Mary as the sorrowful companion of Christ at the supreme moment in the drama of redemption, on Calvary. An anguished and sorrowful mother is already present in Crucifixions of the 6th century, and through the centuries she remains there; but a strong Marian devotion began to assert itself in the Middle Ages, with the result that it began to concentrate the tragic force of the drama around the Mother of Sorrows.⁹⁴ The beginning of this development of the compassion of Mary, the union of suffering between mother and Son, can be found in the preaching of St. Bernard and the Cistercians. Saint Francis and Saint Dominic and their fol-

lowers gave added impetus and strength to the devotion to the humanity of Christ, and at the same time exerted their influence to promote a similar understanding of the devotion to the mother of Jesus. The monuments of the 11th to the 15th century reveal the continuing feeling of profound sympathy that the Christian people held for the united sufferings of the Redeemer and the Co-redemptress.⁹⁵

Though one cannot fail to recognize an intimate association with



Fig. 15. TUSCAN CRUCIFIX. 13th century, Worcester Museum

the Blood shed on Calvary in every crucifixion, several have themes which more or less strikingly symbolize this association.

MARY'S CRUCIFIXION

In a Corpus Christi manuscript (Ms. 159) there is a crucifixion by a 12th century miniaturist, which places Mary at the right of the cross, looking upon her crucified Son.⁹⁶ In her left hand she holds a scroll, in the right she bears on her shoulder a cross in the form of

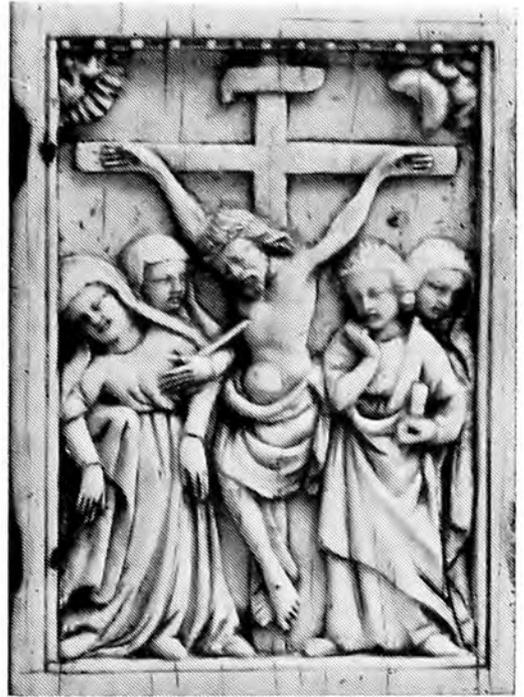


Fig. 16. JET OF BLOOD. Ivory. 13th century, Walters Art Gallery



Fig. 17. SWORD OF SORROW. Ivory. 13th century, Walters Art Gallery

the X — *Crux decussata*. The artist in a wonderful symbol of compassion recalls to our minds that Mary also carried her cross in participating in the drama of Calvary. The Virgin is standing on a cloud scarcely touched by the tips of her toes; she is ready to be taken up into heaven. The note recalls that it is through the cross that we enter heaven.

A certain number of crucifixions show the Blessed Virgin in the ancient posture of prayer.⁹⁷ This ritual pose or attitude was figurative of Christ's suffering, for the arms are extended in imitation of the Savior on the

cross. Mary's assuming this attitude is figurative of her compassion, her sorrows. And since this is the priestly attitude of prayer, it is symbolic of her offering of her Son. A fine symbol of coredeemption, strikingly like that of Van Der Weyden's, which we will discuss later.

MARY'S ACTIVITY AT THE CROSS

Mary's presence on Calvary is not a static representation.⁹⁸ She is found in almost every conceivable attitude of anguish and sorrow portrayed by her hands and the posture of her body. She sometimes looks at us as symbol of her mediation, or sometimes at her Son in symbol of compassion. Though she is described as the "Stabat Mater," it would be presumption to think that artists have left her without anything to do. In one scene we may find her struggling with Longinus, trying to hold back the thrust of the lance, or arguing with the soldiers to prevent them from breaking the legs of Jesus.⁹⁹ Again we find her at the foot of the cross, where normally we expect to find Mary Magdalen. In a painting by Roger Van der Weyden now in the Museum of Vienna, the anguished mother is kissing the foot of the cross without being able to touch the feet of her Son.¹⁰⁰ The poet Arnold Greban (+1471) catches this image in poetic lines, "Your body hangs high upon the cross; my soul hangs with it in sorrow that I feel. Son, look at her who knows you, the pure and sweet virgin who nursed you at her tender breast; remember her mortal sorrow, O my Jesus."¹⁰¹

One crucifixion in a British Museum manuscript shows Mary covering the nakedness of Jesus with a veil (fig. 13). This scene suggests several relics of veils of the Blessed Virgin found in European Churches. The Saint John Lateran relic, described as the veil with which Mary covered the nakedness of her Son, is venerated as a Precious Blood relic because of the stains.¹⁰²

A miniature (fig. 14) of the Gospel Book of Judith of Flanders (11th century) in the collection of the Pierpont Morgan Library (Ms 709, fol. 1) finds Mary at the right of the dead Christ, stretching herself in a tragic gesture to the wounded side of her Son to sponge away with the hem of her mantle the Blood which flows from His side.¹⁰³ Judith of Flanders gave the Precious Blood relic to the monks at Weingarten.¹⁰⁴ At the same time she is said to have given a portion of the relic to the shrine at Kapel, where there is a relic similar to that suggested by the miniature.¹⁰⁵

JET OF BLOOD

The Jet of Blood is not a new iconographic device of the Middle Ages. It is found already in the 6th century Rabula Syriac manuscript (Laurentian Library, Florence). The jet of Blood coming from the wound of the side is caused by the thrust of the lance. Appearing early in Byzantine art, it is found between the 9th and the 11th centuries. Sometimes the Blood falls freely, but often it is caught in a vase or chalice. Most frequently, especially in Western art, the chalice is held by the Church. In the 11th century Daphne mosaic the Blessed Virgin stands in great anguish clutching at her throat with one hand and extending the other toward her Son.¹⁰⁷ The jet of Blood falls toward Mary. This mosaic inspired presentations of the crucifixion for centuries.¹⁰⁸ It symbolizes Mary as the first-born and the first recipient of the Blood, as well as the union of sufferings between Mother and Son.

Byzantine influence on Western artists is evidenced by the jet of Blood in standard use in the 13th century Tuscan crucifixes, where the painted crucifixes show Mary receiving the Blood on her hands (fig. 15).¹⁰⁹ This symbolizes the mutual sufferings of Jesus and Mary. By this device Mary is associated directly with the wounds of Christ — a stigmatization, in a sense, of the Blessed Virgin.

German ivories from the Rhineland at this same period show this jet of Blood as a thin rod of ivory without handle or tapering blade issuing from the lance wound in the side of Christ and piercing the breast of the Blessed Virgin (fig. 16).¹¹⁰ Perhaps such an ivory was in Scheeben's memory when he wrote, "It is not mere rhetorical flourish, but a most profound truth, to say that as Mary stood beneath the cross, Christ poured forth all his redeeming Blood into the heart of the mother from whom he had received it, so that through her, as through a channel, it might flow over all mankind."¹¹¹ Here he makes it a symbol of Mary, as the chalice is of the Precious Blood.

The Worcester Art Museum Tuscan crucifix that we include (fig. 15) is a 14th Century example of both the jet of Blood and the sword theme.¹²³ It is an interesting work because both themes have similar purpose, though they employ different iconographic embodiment.

THE SWORD OF SORROW

The Sword of Sorrow theme was a stimulating influence in the development of European art for a period of almost 500 years, from the 13th to the 18th century.¹¹² The image of the sword originated in Italy, but remained there only a short time. The Blood jet seemed to have a stronger appeal because it was more basic and associative, and perhaps even more naturalistic. The sword gained popularity in the rest of Europe and appears in all countries. It was Germany that gave it the greatest impetus. The largest number and most important examples of the sword theme are found in the Rhine Valley (fig. 17).¹¹³

It did not, however, arrive from a sudden invention of some 13th century painter. It has a direct biblical source in the Gospel of St. Luke 2,34f. The literary relationship that immediately inspired its appearance at this time, and even for its subsequent development, was the hymn intimately connected with Franciscan preaching, the *Stabat Mater*. The first verse presents the image.¹¹⁴

At the Cross her station keeping,
 Stood the mournful Mother weeping,
 Close to Jesus to the last:
 Through her heart, Her sorrow sharing,
 All His bitter anguish bearing,
 Now at length the *sword* had passed.

The sword can also be associated with the verbal image of St. Bridget that appeared at this time, "When the spear was drawn out, the point appeared red with Blood; then I felt as if my heart was pierced when I saw the heart of my most loved Son pierced."¹¹⁵ Also she has Mary say of her sorrows, "The sorrows of Jesus were my sorrows, because His heart was my heart."¹¹⁶

Dominican preaching and mysticism, too, especially the writings and preaching of Suso and Tauler, provided the thought and reflection that brought forth this theme in German art.¹¹⁷ As a matter of fact, the jet of Blood theme can be evoked just as readily from these reflections. Both symbolize the union in suffering of mother and Son.

The sword theme was destined to undergo basic changes during the 15th century.¹¹⁸ Out of this theme grew the motif of the Madonna as the Sorrowful Mother. The sword no longer referred to



Fig. 18. VIRGIN OF THE SEVEN SORROWS. Quentin Matsys, 16th century, Brussels

one moment during the crucifixion, nor to the one wound received by Christ. Rather, it became a summation of the pains of the Blessed Virgin during the whole passion, in much the same way that the instruments of the passion and the wounds symbolize the total sufferings of Christ.

In the early 16th century there is only one principal representation, the Virgin of the Seven Sorrows.¹¹⁹ This is the last major application of the sword theme. The School of Quentin Matsys favored this form (fig. 18). The Mater Dolorosa with the sword, holding the dead Christ in her lap, is thus made the major figure of sorrow. There are six medallions surrounding the group, each containing another of the seven sorrows in order.¹²⁰ Following this form, Adrien Isenbrant chose not to employ the sword in his Virgin of

the Seven Sorrows at the Church of Notre Dame, Bruges.¹²¹ It is of note that the scene of the crucifixion is now of no particular importance. After this era the number of examples and the number of swords multiplied rapidly.

These usually occur in one or two forms or in combination. The first is a continuation of the Seven Sorrows of the Blessed Virgin omitting the various scenes, leaving Mary alone with the swords piercing her breast. During the baroque period we find a crucifixion with a Madonna at the foot of the cross with one or more swords piercing her breast.

TEARS OF OUR LADY

Another associative device of our Lady's compassion is her tears.¹²⁴ Mary's tears and weeping spans the whole of Christian literature. Artists attempting to portray visually the inward shedding of blood spoken of by Arnold of Chartres introduce the Tears. If the Blood is a stream of life and compassion for all mankind, then the tears of Mary are a brook of grace and salvation for all those who are worthy. The Office of the Seven Sorrows implies this: "By the plenteous tears of the Virgin Mary, our salvation is obtained, and by these tears, the Master is pleased to wash away the sins of the universe." This is a strong statement of Mary's coredemptive role, the real meaning of her compassion on Calvary. Examples of Mary's tears are many.¹²⁵

SWOONING VIRGIN

Beginning in the 14th century we find Mary portrayed as swooning.¹²⁶ This is figured by a stagger, a seeming weakness as she seems to fall back into the arms of the Holy Women or Saint John and is supported by them. She will even be shown as in a state of complete collapse both in the crucifixions and in descents from the cross. The ecclesiastical authorities of the 16th century objected to this kind of portrayal.¹²⁷ It was no longer a *Stabat Mater*. The reason for the intrusion of this motif is easy to understand. The Renaissance disregard of symbol forced the artist to express the pathetic by the vain expression of muscular activity.¹²⁸ Among the many examples of the Swoon, the 15th century *Descent from the Cross* by Roger Van der Weyden should not share the general condemna-



Fig. 19. DESCENT FROM THE CROSS. Van der Weyden, Louvre

tion (fig. 19).¹²⁹ In this painting Mary does indeed swoon. In collapsing, however, her body assumes an attitude almost identical with that of her Son. Like Christ's body, hers faces the onlooker frontally, and like His, is held up by two pious assistants. Mary thus becomes an almost independent center of attraction, nearly as important to the composition as the figure of Christ. Mary suffers not only in her mind but with her entire being. Fainting, she is inanimate as is her Son. This painting evokes in a dramatic way the dignity that theology attributes to Mary: her share in the work of redemption, Coredempstress. Again Arnold: "Together they offered one sacrifice to God."

MEDIATION OF OUR LADY

We come now to the role that Mary plays today in our salvation. So far we have discussed Mary's role as mother and her

office of Coredemptrix as implied in her compassion and sorrow. But after her earthly task of bearing, preparing, and acting in union with the Redeemer was completed, her Son assumed her, body and soul, into heaven to reign with Him. There she is still the Redeemer's mother through whose instrumentality He saved the world. She is still His companion who on earth effected secondarily with Him the redemption. And since on earth she shared to the full the trying part of the redemption with her Son, and was therefore uniquely associated with Him in the acquisition of grace, she now participates magnificently in the happy part of distributing to men the redemption's saving fruits of grace. Not without her intervention do souls receive the treasures won by the Precious Blood. Mary is Mediatrix between the redeemed world and its redeeming God. In such a role she is the *Help of Christians*.

Pius XII tells us that this mother who cooperated in our salvation on Calvary "continues to have for the Mystical Body of Christ born of the pierced Heart of the Savior, the same motherly care and ardent love with which she cherished and fed the Infant Jesus in the Crib." (*Mystici Corporis* n. 110).

We have already discussed the *Madonna of the Chalice* prescribed for our Community veneration by Saint Gaspar. In it we find Mary precisely in her role of Mediatrix between Jesus and ourselves. This, too, is the theme of the other pictures in which the chalice is used. It is the invitation by Mary to partake of the merits of the Precious Blood.

Raoul Plus recalls a work of the sculptor Debort, for the chapel of the *Orantes de l'Ave Maria* (Bry-sur-Marne). He says that this picture "expresses perfectly this beautiful idea [of the Mediatrix of all grace]. At the top is God the Father of whom we can see only the face and the extended arms; below, the Holy Spirit in the form of a dove with wings outstretched; then Jesus with His hands nailed to the cross. The Blessed Virgin stands on the world, her head reaching as high as the heart of her Son, catching in her cupped hands the precious graces which through the Father and the Holy Spirit descend from the wounds of Jesus in the form of drops of blood to be scattered by Mary in a rain of redeeming grace."¹²⁹ The picture sheds additional light on the chalice theme and any other motif that associates Mary intimately with the Eucharistic Blood of the altar.

EUCCHARISTIC THEMES

Fountain Of Life

The Fountain of Life and Mystic Bath were discussed in the first Study Week.¹³⁰ We shall limit ourselves to Mary's association with the theme. The Precious Blood flows from the hands, side, feet of the Crucified and flows into one or more basins. To these basins come the whole Christian community to purify themselves. Scheeben tells us that Mary drank first of the chalice of salvation, in order to pass it on to mankind.¹³¹ Here in the fountain she is the first to drink the red wine from the wound of the Savior. The theme refers to the Mass and the Eucharistic banquet in which all participate. But it is through Mary as through a channel that it flows over all mankind.

Winepress

This Eucharistic motif is not without Mary. Many ideas are introduced that associate Mary with her Son pressed down under the cross beam. In Albrecht Dürer's *Christ in the Winepress* at Ansbach Mary is shown with her Son helping and supporting Him. This particular idea explains an interpretation of the words of Isaias 63,3 that no man helped him in the press. From the commentary on Isaias in the *Mirror of Human Salvation* we learn that "of all nations there was no man with Him, and notably it says that there

was no man with Him, because only a virgin, that is Mary, remained with Him."¹³² Mary's supporting the arm of Christ recalls that she is the armbearer of Christ on the battleground of Calvary, where she stood by His side and supported Him.¹³³



Fig. 20. MAN OF SORROWS. Bellini, Louvre

*The Virgin And
The Man of Sorrows*

The Man of Sorrows (fig. 20) recalls the Eucharistic Blood of Jesus, because it is an iconographic theme identi-

fied with the reality of the mystic shedding of the Blood of the Altar.¹³⁴ Our Blessed Lady is frequently shown accompanying the Man of Sorrows just as she was present on Calvary and became the Woman of Sorrows. Here is recalled, then, the intimate association of Mary with Calvary and her inherited role of associate in the distribution of the merits of the Blood distributed through the Mass. An interesting variation is found in a few of these Man of Sorrow representations that contain a mystic thought. The body of Christ is reduced to the proportions of an infant, resting completely in the bosom of the Blessed Virgin.¹³⁵ This seems to represent the return to Bethlehem where Mary cradles and protects the Child again. It evokes the presentiments of the Virgin, but more surely recalls the close union of the two on Calvary, Mary's role deriving from her maternity.

Mary And The Trinity

We see here Mary associated with the Trinity in the act of redemption. Her closeness to all Persons of the Trinity in mediating graces for us reminds us of Saint Bernardine of Siena. Grace begins in the Trinity, for it is the life of God. "All grace," he says, "come to men by three perfectly ordered degrees. God communicates it to Christ, from Christ it passes to the Holy Virgin, and from the hands of Mary it descends to us."¹³⁶ Malouel (fig. 21) shows God the Father supporting His Son in death, demonstrating graphically that He accepted and approved the death of the cross.¹³⁷

A variation of God the Father (Sorrow of God) supporting His Son, is an engraving in the Bibliothèque Nationale showing Mary's acceptance and approval of her Son's death on the cross.¹³⁸ Mary, much like the Father, supports the cross on her breast. A message is here for those of us who daily bear Christ's cross on our breasts. Mary is our model in this cross-bearing. It is a glorious cross, a figure of majesty. It reminds us all, better than words, that to wear the cross on our habits is to have the cross always before our eyes. Yet that is not enough; we need, like Mary, rather to engrave it on our minds and hearts.

WARRIOR VIRGIN

The armbearer of Christ recalls Mary's role of Warrior Virgin. Christ overcomes our enemy on Calvary, and the arms He employs



Fig. 21. MARY AND THE TRINITY. Malouel, Louvre

are the instruments of His passion.¹³⁹ Mary is engaged actively with Christ in this struggle against the enemy. Though the instruments of the passion are the usual symbols for this theme, another specifically signifies the Blood of Christ: the unicorn and elephant.

The unicorn is found with the elephant in the act of drawing the victorious Virgin in the chair of triumph. The unicorn recalls the Blood of the passion. According to the medieval *Bestiaries* the

elephant's blood was the antidote against the sting of the poisonous serpent.¹⁴⁰ So also the Eucharistic Blood of Mary's Son is the antidote against the sting of the poisonous serpent, particularly the sting of concupiscence. She uses this Blood in waging war against the serpent. Richard of St. Laurence, commenting on I Machabees 6,34, where the elephants of the enemy are made ready for the battle by being bloodied with the juice of grape and mulberry, says: "The elephants, having seen blood, are not afraid to die, but are more inflamed for battle. Thus the Blessed Virgin, having seen the blood of her Son poured out on the cross, is not afraid to die with him."¹⁴¹ Prepared then by sight of the Blood of Her Son, she is not frightened by the battle against our enemies, and even strengthened by the Eucharistic Blood she wages victorious battle against all our enemies. Thus it is the Blood of her Son, the Blood of Calvary and the Blood of the Eucharist that draw her in the chair of victory.

DOUBLE INTERCESSION

Underlying the symbolism of the Double Intercession, of which there are many examples, is the assumption that it was from the milk of the Blessed Virgin that the Blood shed for men's salvation was formed.¹⁴² We have already studied this symbolism. Here the Virgin is an advocate, and the argument for it is neatly summed up in a passage from Arnold of Chartres: "Christ lays bare the wound on his side and shows it to the Father, and Mary shows to Christ the breast that nursed Him. Thus is our grace certain when they plead for us, with an eloquence unequaled, these arguments for clemency and these prayers for charity."¹⁴³

The theme takes many forms. At times Christ and Mary are kneeling before God the Father in this gesture of intercession. Again we find Mary pleading for mercy and clemency before Christ, who is in the act of casting thunderbolts upon a sinful world. A composition of Rubens is of this latter kind. It is called the *Vision of Saint Francis of Assisi*.¹⁴⁴ Francis covers the earth with his arms and protects it from the wrath of the Savior, while Mary, playing the role of advocate, is at the left of Jesus, indicating to Him the source of His Blood and pleading pardon for the earth. A mural in the Church of Peronne calls attention to the whole argument that

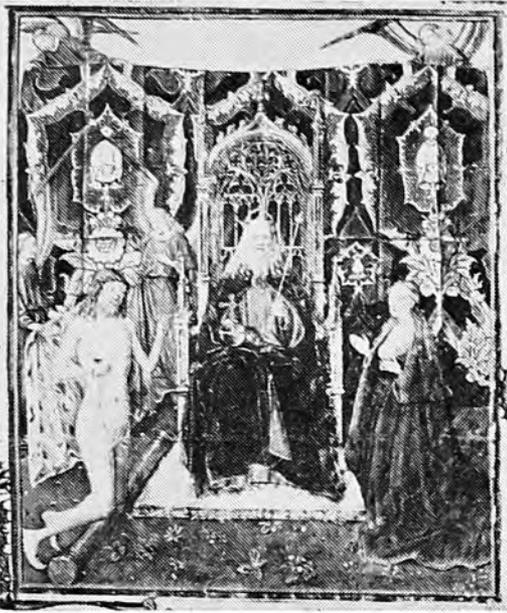


Fig. 22. DOUBLE INTERCESSION. Miniature

Mary will use at the last judgment, "Look upon the breasts that nursed you."¹⁴⁵ In the *Tres Belles Heures de Notre Dame* of the Duc de Berry (fig. 22) we find Christ kneeling on the column of the scourging which has fallen to the earth.¹⁴⁶ This support permits Him to show the wound of His side. At the left the Blessed Virgin uncovers her breast in a delicate gesture. They are on either side of the Father seated on a high Gothic throne with His hand in a gesture of justice. This is the most frequent type of the Double Intercession.

DEVOTION TO MARY AND THE PRECIOUS BLOOD

We have traced the association of Mary iconographically from maternity to redemption to mediation. We have seen how sacred art tells us that Mary gave us her Son, not only to be by His sacrifice the price of our redemption, but also to be our daily nourishment in the sacrament of His Blood. Doubtless there are many more symbols that will show these themes at work in sacred art. Perhaps we have missed some very important ones. It is clear, though, that sacred art is familiar with the role that the Precious Blood has played in our redemption, and that it is equally aware of Mary's contribution. Father Faber pointed out in his classic work on the Precious Blood that the effect of devotion to the Precious Blood

upon our devotion to our Blessed Lady may well be named one of its graces, one of the revelations of its spirit. It makes our devotion to her an integral part of our devotion to Jesus. It makes the two devotions one. It draws her into the scheme of redemption so intimately, and at the same time with such splendors of separate exaltation, that the very highest language of the saints about her becomes easy to us, and is



Fig. 23. MADONNA OF THE DAWN. San Severino, 15th century

the only natural expression of our inward love. To be enthusiastic, our love of Mary needs only to be theological. The devotion to the Precious Blood clothes her with a new glory. It

makes Mary magnify Jesus, and Jesus magnify Mary. It causes her individual mysteries to shine forth like stars, the Precious Blood forming the clearness of the purple night in which their peculiar brightness is more visible and more distinctive. He that can find another point of view, from which our dear Lady seems greater than before, he has got a new means of sanctification; for he has acquired a new power of loving God; and the devotion to the Precious Blood is full of such points of view.¹⁴⁷

MADONNA OF THE DAWN

In concluding this paper, we would like to draw on one more symbol, Our Lady of the Dawn (fig. 23). Dawn is the symbol of the Blood of Christ.¹⁴⁸ Through the shedding of His Blood, the darkness of sin was overcome and the dawn of eternal salvation made the world light. To understand God and God's world, we must look at Him and it through the Precious Blood. This is the view that the saints took. And it was thus that Mary saw the world at all times; for her it was a vision most awful yet most touching and most dear. Above all, it is the way in which God sees it always. All things to Him, good or evil, are tinged with the Precious Blood. He beholds them all in this His own repetition of Josue's miracle, an eternal dawning of the Precious Blood, which He has bidden to hang in all its beauty on the horizons of creation now and forever. This then is the viewpoint of true apostles and lovers of the Blood and Mary, its source: a world tinged with the vermillion of eternal dawn.

CHARLES H. BANET, C.P.P.S.

To facilitate consulting the footnotes we present this list of our main sources:

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- VLOBERG (C), Maurice, *La Vierge, Notre Mediatrice.* Genoble, Arthaud, 1938.

1. Banet-Vloberg, p. 111-114.
2. Quoted by H. Perretant, *Nouveau manuel de la Devotion a N.-D. des Sept-Douleurs* (Lyons: Vitte, 1904), Appendix II, "Iconographie de N.-D. des Sept-Douleurs," p. 394.
3. A. M. Henry, *Introduction to Theology.* (Chicago: Fides, 1954). This whole subject is treated in Chapter IX, "The Echo of Tradition in Art," p. 192-195.
4. *Ibid.*, p. 194.
5. Thomas (A), p. 40.
6. A. Springer, "Über die Quellen der Kunstdarstellung im Mittelalter," *Leipzig Akademie der Wissenschaften. Philologisch-Historische Klasse. Berichte* 31 (1880) 1. As a matter of fact, this author maintains that the majority of themes for sacred art begin from below, that is, with the common people, and is created by popular poetry.
7. Luigi Contegiacomo, C.P.P.S., *With a Thousand Tongues* (Rensselaer, Ind.: Precious Blood Institute, 1960), p. 8.
8. Julian H. Voskuhl, C.P.P.S., "Mary the Help of Christians," *Nuntius Aulæ* 6 (1923) 31-33.
9. Translation from James Bender, C.P.P.S., "Devotion to Our Lady of the Precious Blood," *Nuntius Aulæ* 34 (1954) 9.
10. Copies of the original of this picture bear the following subtitle: "Image of Mary most Blessed — which is venerated on the Missions promoted by the Missionaries of the Community of the Most Precious Blood of Our Lord Jesus Christ." Voskuhl, p. 32.

11. Translation from Bender, p. 9.
12. George J. Lubeley, C.P.P.S., "St. Gaspar's Devotion to Mary, Our Lady of the Precious Blood." Text of sermon delivered at High Mass on the Feast of St. Gaspar, December 29, 1958, at Ruma, Ill. Mimeographed, p. 3.
13. La Madonna, p. 113.
14. Domenico Bertetto, S.D.B., "Valore Sociale del Titolo Maria Auxilium Christianorum," *L'Ausiliatrice nel Dogma e nel Culto*. Relazioni presentate al Congresso Mariologico Internazionale (Rome: 1950), p. 22. Fig. opposite page 88 is the one associated with Pius VII.
15. Raymond Koechlin, *Ivoires gothique Français* (Paris: A. Picard, 1924), p. 4 (9); Vloberg (A), fig. p. 286; Reau, II/II, p. 92-93.
16. Banet-Vloberg, p. 117. See also note no. 109 below.
17. Vloberg (A), p. 287; Banet-Vloberg, p. 130; Jules Lecoq, "Notre Dame Du Precieux Sang au Bourg de Batz," *Regne de Jesus par Marie* (1949) 137-139; Henry Lucks, C.P.P.S., "The Madonna of The Precious Blood," *The Messenger of the Precious Blood* 40 (1934) 46, the author discusses the work of the artist Charles Seureau who took his inspiration from the Batz-sur-Mer statue.

There is a *Notre Dame de Saint Sang* at Boulogne-sur-Mer. It is a votive statue associated with the Precious Blood relic kept at the parish of St. Francis de Sales, Brequerecque. Nothing else links the statue iconographically to the Blood, for it derives its title from the relic. The devotions to Mary under this title at Boulogne are the subject of a book by Daniel Haignère, *Notre Dame de Saint Sang* (Paris: Palmé, 1862).

18. Vloberg (A), p. 283.
19. *La Madonna*, fig. 57 (65); Thomas (B), p. 217, seems to suggest that Saint Catherine of Siena holds the chalice.
20. Henry de Morant, "La Galerie Nicolazik à Ste.-Anne d'Auray," *Sanctuaires et Pèlerinage* October 1955, fig. 4 (50).
21. *La Madonna* shows chalices at the foot of the cross on p. 46, fig. 33; fig. 34 (47); and opposite p. 110 (col.).
22. *The Madonna in Art*. Introduction by Henri Ghéon (Paris: Pierre Tisné, 1947), p. 8.
23. Mirella L. D'Ancona, *The Iconography of the Immaculate Conception in the Middle Ages and early Renaissance* (New York: College Art Association of America, 1957), p. 63.
24. *Ibid.*, p. 63, fig. 47.
25. *Ibid.*, p. 67.
26. Florence McCulloch, *Mediaeval Latin and French Bestiaries* (Chapel Hill: University of North Carolina, 1960), p. 179-183.
27. Odell Shepard, *The Lore of the Unicorn* (Boston: Houghton Mifflin, 1930), p. 41-69. See also the series of Unicorn tapestries in James J. Rorimer, *The Cloisters* (New York: Metropolitan Museum of Art, 1938), p. 85-95; also Reau, I, p. 89; II/II, p. 191, and Vloberg (B), p. 275-277.

28. Emile Mâle, *L'Art Religieux de XIIIe siècle en France* (Paris: Armand Colin, 1922), p. 168-175; Reau, II/II, p. 129-240.
29. Thomas (A), p. 40.
30. Reau, II/II, p. 146 distinguishes *Holy Family* into two types, the first shows the relationship here, the other substitutes St. Joseph for St. Anne. III/I, p. 90-95 treats St. Anne's iconography at length. Stubbe has St. Anne's with Mary and the child, p. 136 Gerard David's, and fig. 266 (307) Quentin Matsys, Maurice Vloberg, *La Vie de Marie, Mère de Dieu* (Paris: Bloud et Gay, 1949), p. 52 presents a Holy Kinship the "Celestial Sprout of Anne and Joachim," by the Master of the Holy Blood. The most striking and unique element is the presence of the instruments of the passion.
31. Thomas (A), p. 40.
32. Vloberg (B), p. 69-89.
33. *Ibid.*, p. 68.
34. Andrew J. Pollack, C.P.P.S., *The Blood of Christ in Christian Greek Literature Till the Year 444 A.D.* (Carthagen, O.: Messenger Press, 1956), p. 39. This idea can be found in the writings of Saint Albert the Great, "Quod est nutrimentum parvulorum de sanguine formatur." See Mario Ansoldi, "Il Sangue di Cristo in S. Alberto Magno, "Il Sangue Prezioso della nostra Redenzione 47 (April-Giugno, 1961) 135.
35. Stubbe, fig. 124 (239). The author identifies this as the work of Roger Van Der Weyden. Vloberg (B), p. 81 and J. W. Janson and D. J. Janson, *The Picture History of Painting from Cave Painting to Modern Times* (New York: Abrams, 1957), fig. 110 (col.), correctly identify this artist as Robert Campin, the Master of Flemale.
36. Manuel Trens, *La Eucaristia en el Arte Espanol* (Barcelona: Ayma, 1952), fig. 98 (136).
37. Banet-Vloberg, p. 128.
38. Photo from M. Vloberg with personal note of description and identification.
39. Mâle, p. 109. Eric Colledge, "Nativity and Passion", *Month* 14 (Dec 1955) 339 cites a moral tale current in England in the 14th century which explains the image of the Christ-Child mutilated and wounded. It is a preacher's stock "example" and runs:

There was a man accustomed commonly to swear by God's limbs; and when he was on his deathbed a most beautiful lady appeared to him, carrying a little child all of whose body was covered with wounds, and asking the sick man what he thought should be done to judge those who had so horribly wounded so tender a baby. He said to her: "such a man deserves the vilest death, for the child cannot live because of its wounds." And she said to him "you have pronounced your own judgment: for I am Christ's mother, and this is my son, and as often as you have taken vain oaths upon him, you have wounded and cruelly dismembered Him."
40. Our search through *Marie*, Canadian magazine of Marian devotion,

though filled with pictures ancient and new, has shown very few contemporary uses of this theme.

41. Vloberg (B), p. 89.
42. St. Bridget, *Revelations*. Quoted by Daniel J. Buckley, C.S.S.R., *The Miraculous Picture of the Mother of Perpetual Succour* (Cork: Mercier Press, 1948) p. 6.
43. Vloberg, *La Vie de Marie*, fig. p. 222.
44. Buckley, p. 5. The author seems to imply that the red cincture of the Child, the red of the Virgin's tunic and her cincture, as well as the vestments of the archangels are all symbolic of the Blood.
45. Francis H. Robertson, *Famous Paintings: Madonnas* (New York: Art Extension Society, 1920), p. 27 (fig.).
46. Vloberg (B), p. 244 (fig.).
47. *Ibid.*, fig. p. 245.
48. *Ibid.*, fig. p. 246, text, p. 243-245; *La Madonna*, fig. 100 (109).
49. Vloberg (B), p. 135, fig.
50. *Ibid.*, fig. p. 130; Stubbe, fig. 332 (332).
51. Vloberg (B), p. 207.
52. Ferguson, p. 17; McCulloch, p. 111, mentions the red dove as symbol of the Blood of Christ, this is the only reference that we have seen for this.
53. Thomas Craven, *A Treasury of Art Masterpieces* (New York: Simon and Schuster, 1939), p. 122 (col.).
54. Ferguson, frontis. (col.).
55. Vloberg (B), p. 164.
56. *Ibid.*, p. 57.
57. Reau, I, p. 132-135 points out some of the references to Mary in the *Bestiaries*, *Floraries*, and *Lapidaries*. He comments that there are few symbols of Mary in the *Bestiaries*, but that the *Floraries* (Herbals) and *Lapidaries* are rich in Marian symbols. Most of our references are from Ferguson, though we have notes to references elsewhere. D'Ancona, p. 78, mentions aconite and palm trees as passion symbols in Leonardo da Vinci's *Virgin of the Rocks* at the Louvre. Precious stones have symbolic meaning in Madonna paintings, but we felt this was beyond our ability to recognize. Reau, I, p. 136 mentions sardonyx, ruby and red jasper. E. Valere, *Marie, et le symbolisme des pierres précieuses* (Paris: Oudin, 1909) mentions jasper, p. 28-29; sardonyx, p. 77 and 85; hyacinthe (tears), p. 170; orthose, p. 214; ruby, p. 270-271; and red tormaline, p. 238-248. Ferguson, p. 53, mentions carbuncle.
58. Ferguson., p. 33.
59. *Ibid.*, p. 33.
60. Reau, I, p. 133; Mâle, p. 207; Reau, II/II, p. 100-101; Saint Bonaventure, *Mystical Opuscula* (Paterson, N.J.: St. Anthony Guild Press, 1960), "Mystical Vine," p. 191 compares Christ to the red rose.
61. Ferguson, p. 39.

62. *Ibid.*, p. 47.
63. Sister M. A. Justina Knapp, O.S.B., *Christian Symbols and How to Use Them* (Milwaukee, Bruce, 1935), p. 13.
64. Titus Cranny, S. A., *Graymoor's Name for Mary* (Peekskill, N. Y.: Graymoor Press, 1955), p. 8. Also this author's article "A Scarlet Cloak for Mary," *Our Sunday Visitor*, July 3, 1960.
65. *Ibid.*, p. 10.
66. Yrjo Hirn, *The Sacred Shrine, a Study of the Poetry and Art of the Catholic Church* (Boston: Beacon Press, 1957), p. 322.
67. W. Fries, "Die Schreinmadonna," *Nuremberg. Germanisches Nationalmuseum Anzeiger*, 1934/35, p. 7.
68. E. Didron, "Les Images Ouvrantes," *Annales Archeologique* 26 (1869) 419.
69. Banet-Vloberg, p. 129.
70. *Homilia 2 in Dormitione B. V. Mariae*, PG 96, 729, quoted by Thomas (A), p. 41.
71. *La Madonna*, fig. 65 (71).
72. *Ibid.*, fig. 58 (66); Vloberg (A), p. 284, quotes the poet Santeul (1630-1697):
- Omen quale ferunt haec dona! Ut torcular uvam,
Sic natum, O Virgo, Crux onerosa premet.
- Thomas (A), p. 209, fn. 37, quoting the same poet does so to demonstrate that Mignard's use of the grape theme was not purely decorative, but reflects contemporary sentiment.
73. Vloberg (B), fig. p. 183.
74. Reau, I, p. 80.
75. Vloberg (B), fig. p. 267; Mâle, p. 150; Vloberg, *Les Fêtes de France* (Grenoble: Arthaud, 1942).
76. *La Madonna*, fig. 63 (69); Another grape Madonna of worth is that of Gerard David — *La Madonna*, fig. 59 (66) and Stubbe, fig. 174 (262).
77. Thomas (B), p. 212.
78. Vloberg (B), p. 199.
79. *Ibid.*, fig. p. 189, text, p. 200; Stubbe, fig. 349 (339).
80. Thomas (B), p. 213.
81. *Ephraemi Opera Omnia*. Ed. J. Assemani. Syr/Lat (Rome: 1732), III, 529, Quoted by Thomas (B), p. 202.
82. *In Numeros* 15, PL 83,346, quoted by Thomas (B), p. 203.
83. *Ibid.*, p. 213.
84. W. Wachernagle, *Altdeutsche Predigten und Gebete* (Basel: 1876), quoted by Thomas (B), p. 205.
85. August Feigel, "Unsere liebe Frau vom heiligen Blute," *Festschrift für Heinrich Schrohe* (Mainz: 1934), p. 80.
86. *Ibid.*, p. 80.
87. Vloberg (B), p. 206-212.
88. *Ibid.*, p. 207.

89. A. D. Sertillanges, O.P., *What Jesus Saw from the Cross* (Dublin: Clonmore and Reynolds, 1937), p. 104, tells us that the saints see Mary bleeding. Blessed Henry Suso, O.P., *Oeuvres*. Traduites par E. Cartier (2nd ed.; Paris: Poussielgue-Rusand, 1856), p. 491-93 "Soliloque sur la Misericorde de la Vierge Marie" has several images that show Mary bloodied. "And I, she says, I embraced the cross, I kissed the Blood which flowed from His wounds, and the pallor of my face was covered by It." "O Precious Blood, how you trickled down upon the breast from which you came." "Come, Virgins, weep over the Blood of Jesus which bathes and covers the first Virgin of Paradise." "O Mary Inconsolable, reveal to me the sorrow that you experienced when you embraced the Blood of your Son flowing in abundance down the length of the cross." Lepicier, p. 144, quotes Suso's *Book of Eternal Wisdom*, "I kissed the Precious Blood that flowed from His wounds so that both my pallid cheeks and lips were all bloodied."

In modern times Pius XII, then Cardinal Pacelli, addressed the Queen of Martyrs, "At Golgotha your sorrow and your Mother's tears, at the most terrible and most divine hour of the redemption, had united at the death of your crucified Son. This day, O Queen of Martyrs, you have been proclaimed our mother through the divine word of Jesus and through the Blood, which descended from His wounds upon you to cover you and consecrate your love for us. You, our Co-redemptress, have mercy on us, your poor ones." (April 28, 1935, Sermon at Lourdes) quoted by Gaspar Lefebvre, O.S.B., *Magnificence du Précieux Sang* (Mont-Laurier: Monastère du Précieux Sang, 1946), p. 260.

90. *Sermon in 2 Dominica Adventus*, quoted by Lepicier, p. 115, and Lefebvre, p. 260.
91. Arnold of Chartres, *De Laudibus B. V. Mariae*, PL 189, 1726.
92. *La Madonna*, fig. 29 (43).
93. P. D. Running, *The Flagellation of Christ, a Study in Iconography* (Iowa City: State University of Iowa, 1952). Unpublished Ph.D. thesis, p. 59.
94. Lepicier, pp. 25-26.
95. Otto G. Von Simson, "Compassio and co-Redemptio in Roger Van der Weyden's *Descent from the Cross*," *Art Bulletin* 35 (1953) 11.
96. Thoby, pl. LVII, no. 131, p. 97-98.
97. *Ibid.*, pl. LVII bis. no. 131 bis. In pl. XVI, no. 35, text, p. 44, we find the Church in this attitude without chalice.
98. *Ibid.*, passim. Close scrutiny of the plates reveal this.
99. Reau, II/II, p. 500; Mâle, fig. 23-24 (32).
100. Thoby, pl. CLIX, no. 332.
101. Lepicier, p. 161.
102. Reau, II/II, p. 472. Denis the Carthusian is quoted as having Mary say, "I have wrapped my veil around his loins." X. Barbier de

- Montault, *Oeuvres Complètes* (Paris: Librairie Vives, 1893), VII, p. 238 lists the relics of St. John Lateran, Rome. No. 29 is the Veil, still stained, with which the Holy Virgin covered the nudity of her Son on the Cross."
103. Thoby, pl. XI, no. 29, p. 41.
104. Ernest Ranly, C.P.P.S., "Relic Shrines of the Precious Blood at Weingarten," *Proceedings of the First Precious Blood Study Week*, p. 237.
105. Charles Banet, C.P.P.S., "Precious Blood Relics," *A Guide for Study Sessions of the Precious Blood Study Week* (Rensselaer, Ind.: Precious Blood Institute, August 2, 3, 4, 1960), Mimeographed. Appendix I, #102. Reau, II/II, p. 472 and 50 speaks of Virgin veil relics.
106. R. J. Hesbert, *Le Problème de la Transfixion du Christ dans les Traditions Biblique, Patristique, Iconographique, Liturgique et Musicale* (Paris: 1940); also Thoby, p. 79.
107. Thoby, pl. LIII, no. 124.
108. *Ibid.*, p. 89.
109. C. R. Morey, "A Group of Gothic Ivories in the Walters Art Gallery," *Art Bulletin* 18 (1936) 205. William H. Gerdtz, "The Sword of Sorrow," *The Art Quarterly* 17 (1954), 215 points to the Church with chalice symbol as prototype for the image of Mary catching the blood in her hands. We have looked elsewhere to find Mary figured with the chalice, since this would follow the frequent interchange of attributes between Mary and the Church. Henri de Lubac, S.J., *The Splendor of the Church*, translated by Michael Mason (New York: Sheed and Ward, 1955), for instance, has a lengthy discussion on the exchange of prerogatives between the Church and Mary on pp. 238-289. Does art make this substitution or exchange? Surely the Church with chalice assumes the place of the Virgin at the side of her Son on Calvary in medieval Crucifixions. Is Mary ever represented with the chalice at the side of Jesus? Thoby, p. 99 points out that Mary is a figure of the Church, and shows an illustration that associates Mary with the New Dispensation. Raimondo Spiazzi and Renzo Montini, *Maria e la Chiesa nell'arte* (Rome: Presbyterium, 1959) argue that both Mary and the Church are fonts of artistic inspiration (p. 6), and that the identity and exchange of prerogatives attributed to them by the Fathers and theologians are to be found in sacred art. None of their examples satisfied our requirements here. The ivory carvings of the Carolingian period present Mary as a second figure with the *Ecclesia*. Hugo Rahner, *Our Lady of the Church*, tr. by Sebastian Bullough (New York: Pantheon Books, 1961), p. 96, discusses the "theology of the heart" evidenced in the ivories of that period, that is, the Church receiving the blood in the chalice, and Mary, the twin figure with the Church. Mary stands "with hands outstretched in a motherly gesture, as if

to say: 'This is the blood, now giving the Spirit to the Church, which is the blood formed in my heart, and in virtue of which I am the mother of the Mystical Christ.'"

110. Reau, II/II, 500.
111. Matthias Scheeben, *Mariology* (St. Louis: Herder, 1946), II, p. 240.
112. Gerdts, p. 213.
113. Morey, p. 203.
114. Gerdts, p. 214; Lepicier, pp. 36-39.
115. *Revelations*, Ch. 10. Quoted by St. Alphonsus Liguori, *Glories of Mary* (New York: Dunigan, 1952), p. 180.
116. *Ibid.*
117. Morey, p. 206.
118. Lepicier, p. 54.
119. Gerdts, p. 224; Lepicier, p. 58-63.
120. Gerdts, p. 224.
121. Stubbe, fig. 309 (311).
123. Gerdts, fig. 2 (217).
124. Gereon Stack, *Our Lady of Tears* (Detroit: Marianhill, 1936), p. 77. Vloberg (B), p. 223. Richard Crashaw (1613-1649) has a poem that illustrates our theme:

To see so many unkind swords contest
 So fast for one soft breast;
 While, with a faithful, mutual flood,
 Her eyes bleed tears, His wounds weep blood.
125. A lovely example of Mary's tears is Dirk Bouts "Our Lady of Sorrow" in Stubbe, p. 149.
126. Charles Journet, *Our Lady of Sorrows*. Translated by Frank J. Sheed (New York: Sheed and Ward, 1938), p. 81.
127. Thoby, p. 215-216.
128. Von Simson, pp. 9-16.
129. *Mary in our Soul-Life* (New York: Pustet, 1940), p. 138.
130. Banet-Vloberg, p. 123.
131. Scheeben, v. 2, p. 240-241.
132. *Speculum humanae salvationis*. Texte critique traduction inédite de Jean Millot. *Les Sources et l'Influence Iconographique . . .* par J. Lutz et P. Perdrizet (Leipzig: Hiersemann, 1907), chapt. 39, verse 30, p. 80:

Et notabiliter dixit, quod nullus virorum secum fuerat,
 Quia tantum unica Virgo, id est Maria, secum manserat.

 Philip Picinello, *Symbola Virginea, ad Honorem Mariae Matris Dei* (Augustae Vindelicorum: Laur. Kronigerii, 1694), quotes Richard of St. Laurence to the same effect: *Mulier una est tecum*.
133. Reau II/II, p. 508; Thomas (A), p. 86-87; Vloberg, (C), p. 57; *La Madonna*, fig. 73 (82).
134. Banet-Vloberg, p. 128-129.
135. Mâle, fig. 68 (125); Reau, II/II, p. 105. Some unusual instances

- of this type are featured in the following articles: Margarethe Demus-Witternigg, "Zur Schutzmantelmadonna in Maria Pfarr," *Oesterreichische Zeitschrift für Denkmalpflege* 5 (1951), 35-37; and "Drei Südostdeutsche Federzeichnungen des 14. Jahr.," *Nuremberg. Germanisches Nationalmuseum. Anzeiger* 1934/35, p. 50.
136. Fr. Bouchage, *La Vierge et le Sacrifice* (Paris: Beauchesne, 1934), p. 256.
 137. Mâle, fig. 82 (142); Stubbe, fig. 211 (285).
 138. Mâle, fig. 112 (212); Thoby, pl. CLXIV, no. 342.
 139. Thomas (A), p. 88.
 140. Vloberg (C), p. 78. McCulloch, p. 115, says this power derives from the odor of the elephant's burning skin or bones. She does not mark the blood.
 141. Antonio Ginther, *Mater Amoris et Doloris* (4a ed. cor.; Antverpiae: Sumptibus Societatis, 1752). Richard of St. Laurence is quoted in Chapt. XXV, par. 4.
 142. Vloberg (C), p. 203-210; Reau, II/II, p. 46, 122-123; Vloberg (B), p. 89-97.
 143. Paul Perdrizet, *La Vierge de Miséricorde, étude d'un thème iconographique* (Paris: A. Fontemoing, 1908), p. 237-252.
 144. Vloberg (C), p. 207; Stubbe, fig. M. 137 (243).
 145. *Ibid.*, p. 210.
 146. Vloberg (B), p. 96.
 147. Frederick W. Faber, *The Precious Blood, or, The Price of Our Salvation* (London: Burns Oates & Washbourne, 1860), p. 293-294.
 148. Mary herself is symbolized by the dawn. Hirn, p. 443, quotes St. Bridget, "Mary may rightly be called the break of day, which the true sun Jesus Christ lighted, because she called and led forth the Son's sun." A hymn sung today calls "Mary the dawn, Christ the perfect day." Bl. Henry Suso, however, sets the image as we are using it. He speaks to Mary, "O beautiful, dawn a-borning, this is not the splendor of your light that you radiate, it is the Blood of Eternal Wisdom who colors you." p. 493. Ferguson, p. 54, calls the Dawn a symbol of the Precious Blood.

ACKNOWLEDGEMENT OF PICTURE SOURCES

Pious Union of the Precious Blood, Rome: Fig. 1; Maurice Vloberg (Paris): Figs. 2, 3, 4, 6, 8, 10, 18, 19, 22; Villoldo: Fig. 5; Bibliotheque de Rouen: Fig. 7; Louvre (Paris): Figs. 9, 20, 21; Walters Art Gallery: Figs. 16, 17; Worchester Museum: Fig. 15; British Museum: Fig. 13; Pierpont Morgan Library: Fig. 14; Museum Royal des Beaux-Arts, Brussels: Fig. 18; Altermuseum der Stadt Mainz: Figs. 11, 12; Saint Joseph's College, Rensselaer, Indiana: Fig. 23.

NEW TESTAMENT

<i>Matthew</i>		1,14	117;123;192	3,13.26	40;54,n.10
5,12	241	1,29	72	3,14	205,n.103
5,23	67	3,15	261	3,15	37
5,40	66	3,16	123	3,18	38
16,17-20	51	4,24	113	3,19-20	39
16,20	87	5,26	181	3,19	37
16,21-23	52	6,34-35.37-47.		4,8-12	36
16,24	176	53-57	319	4,10	36
23,19	199,n.27	6,51	183	4,27.30	40
24,29-31	147,n.13	6,57	96	5,29-32	36
26,15	59	6,58	182	5,30	37
26,17	60	6,64	182	5,31	37;39
26,26-28	71;345	6,70	182	5,41	247
26,26	71;346	8,12	182	8,32	70
26,28	xxi;62;71;95	8,28	107,n.4,261	8,35	205,n.104
26,29	99	8,34	235,n.15	10,34-43	36
26,42	202,n.51	8,46	89	10,36	39
27,40	64	10,11	239	10,39	37
27,42	64	10,17-18	91	10,42	205,n.103
		11,52	239	10,43	37
		12,23	239	11,18	39
<i>Mark</i>		12,24	192;238	13,27-31	88
8,31	41	12,25	241	17,18	205,n.104
9,8	90	12,32	107,n.4;192;261	17,26	199,n.22
9,31	41	13,1	91	19,4.13	205,n.104
10,33	41	14,9	122	20,28	xxi;24;94
10,45	41;54,n.11	14,14	181		
13,24-27	147,n.13	15,4-9	150,n.56	<i>Romans</i>	
14,1-16,20	39	15,5	182	1,4	11;89-90
14,24	21;43;160	15,13	172;241;279	1,16-17	24
		15,14	123	1,17	34,n.24
<i>Luke</i>		17	251	1,26	85
1,32-33	134	17,20-21	126	3,21-25	65
2,34f	384	17,21	253	3,21-26	24
9,31	90	18,11	202,n.51	3,21-26	25;26
9,45	87	19,28-30	89	3,21.25-26	15
11,27	367	19,34	162;183;184	3,23	24
14,15	160	20,27	90;137	3,24-26	120
18,27	192	20,31	182	3,25	16;99
21,25-28	147,n.13	21,15-17	52	4,5	205,n.104
22,7.14-20	298-299	21,18-19	52	4,13-25	34,n.24
22,19f	71;96			4,24.25	12
22,42	203,n.80	<i>Acts</i>		4,25	89;121;162
23,24	66	1,2-9	87	5,5	153
23,33-47	327	2,1-4	87	5,8-9	27
23,46	177;203,n.81	2,14-39	36	5,9-10	148,n.30;163
24,21-22	87	2,22-25	40	5,9	24;26
24,25-27	87	2,22-24	87	5,12-14	19;33,n.15
24,26	143	2,22	37	6-8	246
24,37-39	87	2,23-34	38	6,2-5	12
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1,4	182	2,38	37,39	6,8-11	148,n.30
1,13	199,n.22	3,12-26	36	6,9-10	89
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6,11	176;203,n.82	3,10	73		
8,3	26;89;160;181; 184;201,n.40; 203,n.82;283	3,14	13		<i>Colossians</i>
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8,15	93	5,17	63		1,20 27;28;88;163
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9,4f	251				1,27 85
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12,1	237	2,19-21	150,n.56		3,9-11 150,n.56
14,9	33,n.15	2,19	155;237		3,17 182
16,25-26	84	2,20	14;93;178;183;277		4,3 106,n.2
16,25f	106,n.2	2,21	14		
16,26	85	3,1	14;37		<i>Thessalonians</i>
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		3,24	251		4,13 205,n.104
		4,5	162		5,10 33,n.15
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 PBD — Precious Blood
 SHD — Sacred Heart

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