



# the evangelist

NEWS & EVENTS OF THE CHURCH OF S. JOHN THE EVANGELIST

## inside...

### SCHEDULE & NOTICES

ARTICLE

LECTIONARY

CALENDAR

### DATES TO NOTE

October 4th:  
**SUNG MASSTIME:**  
**10:30 AM**  
Blessing of the  
Animals

October 7th:  
Choral Evensong &  
Parish Supper

October 13th:  
Vestry Meeting

October 24th:  
Good Used Clothing  
Sale

November 1st:  
All Saints

November 2nd:  
All Souls

November 7th:  
Harvest Dinner

## Church of S. John the Evangelist

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**October 2009**

### *My Dear People,*

The month of October opens with our celebration of the feast of S. Francis of Assisi when we will invite all to a special Blessing of the Animals on the grounds of our Parish, weather permitting. The Blessing is an informal service which is simply a prayer and blessing of various animals. This service will occur, rain or shine, at 12:30 pm. It's a great way to start our month's work at S. John's.

Unlike last month, there are no weekday Sung Masses. However, that doesn't mean we are not engaged in the daily round of masses, offices, and devotional activities. Our weekday schedule continues - please refer inside to the schedule. The most significant development, however is with our Sunday schedule; and I hope all parishioners and friends will take note of it. Beginning October 4<sup>th</sup>, our Sunday Mass times will be 8.00 and **10.30 AM**. The new time is to allow for a class we're initially calling the Rector's Forum at **9.30 am**. I envision this class to run about 30 to 45 minutes on a variety of subjects from Bible Study to Church history and catechesis. A class will be offered from October through June; so, I hope you will take advantage of it.

The second Sunday of the month is the Harvest Thanksgiving. Anyone living in New England knows that our National Thanksgiving, which has moved around in the secular calendar but is now the fourth Thursday of November, comes well past the end of the growing season. What's more, this federally mandated day comes at a time when it's almost impossible to have weekday religious events. Indeed, Sunday religious observance is hard enough, as a perusal of any church building during Sunday Services will tell you. It's odd given that we like to observe the beginning of the growing season by asking God to bless our labours on Rogation Sunday, yet we don't set aside a Sunday at the end to give thanks to God for the ingathering of Harvest. Countries such as the United Kingdom, Canada and other British Commonwealth countries generally observe a time for Harvest; so, I've taken the Canadian example (the second Sunday of October) as our time for thanking the Almighty for the abundance of blessings he has given to us in our lives. Having this observance on a Sunday also allows us to sing the wonderful Thanksgiving hymns together.

The third Sunday in the month is dedicated to S. Luke the Evangelist. Sometimes known as "the Physician" this Evangelist has given us the account of Our Lord's Incarnation, Nativity, and Epiphany which is so familiar and dear to us. The Gospel itself is full of pastoral regard, caring for the soul, which is of much interest to one who is concerned with healing. Due to the importance of *cont.*

this feast, the Sunday in Trinitytide gives way; but, we commemorate it nonetheless with its proper Gospel in place of the Last Gospel at Mass.

The Feast of Our Lord Jesus Christ the King is the final Sunday in October, for those of us who follow the traditional or extraordinary form of the Liturgy. The feast itself is of relatively modern origin (1925). Its meaning, however, is by no means "new". Christ the King lays before us the centrality of Our Lord's Sovereignty over all things in creation. He is the King whose court spans both the seen and the unseen. We are his servants here in the Church Militant, he is the Sovereign protector of the Church Expectant, those holy souls who rest in him, and the object of the praises of the Church Triumphant beginning with Our Lady herself and followed by all Saints, known and unknown. If we are looking for a meditation theme this month, Christ the King may provide us with a good starting point. Is the King of kings and Lord of lords the ruler of my heart, my mind, my soul? Do I, in my thoughts, words and deeds, acknowledge the one who gave himself for me that I might live in his love and care? Christ the King is the one who we will see at his Second Coming. Have I lived and behaved as my Sovereign would wish? All in all, Christ the King is the gateway to our observance of All Saints' and All Souls, which was one of the reasons this feast is held on the final Sunday of October.

By now, many of you will have heard our Junior Warden's appeal regarding the costs surrounding the necessary rebuilding of the Rectory Kitchen. A fuller description is found elsewhere in this newsletter. Soon, your Vestry will be contacting you regarding our 2010 Every Member Canvass. In order for the Parish to engage in the work of the Gospel, for services, classes, receptions any and all programmes, we must have the resources to do them. These things all require sacrifice on many levels, of which one is the monetary. God has given us many things. Indeed, we are some of the most gifted and fortunate people on earth. Despite the terrible downturn of our economy over the past year, we remain a people of immense abundance. Out of that abundance, many charitable work has been done, both within and without the Church. Yet for our Parish to continue to do what the Lord requires, we are asked to sacrifice and give of our abundance. Our Vestry will be more than happy

to answer questions regarding our financial situation and our needs for the coming year. My concern is that you are offering your talents and gifts to the service of S. John's. Have you given any thought to service on Vestry? How about the Altar Guild or Acolytes. Perhaps the Choir could use your talents? So many of us have talents that would greatly benefit the mission and work of the Church; but, we sit on our hands and refuse to get involved. Jesus told us the yoke would be easy and the burden light. Don't you think it's time to take up the yoke and help your fellow parishioners make S. John's a beacon of God's love?

Looking ahead to November, there are a number of events which will quickly engage our attention. All Saints' Day is the first Sunday of November this year so our regular Sunday Masses will observe this important day. Monday, November 2<sup>nd</sup> is the Commemoration of the Faithful Departed, or All Souls Day. There will be three Requiem Masses celebrated that day, unusual in that we don't normally have Masses on Monday. However, as it is our duty and honour to pray for the departed of this Parish and the Church universal, I will celebrate Low Requiems at 12.15 and 1.00 p.m. There will be a Sung Requiem and Absolution of the Dead at 6.00 p.m. You should find enclosed an All Souls envelope for remembering your departed family and friends. They will be prayed for aloud at the Low Masses and placed in the catafalque for the Sung Requiem that night.

One of the fruits of my journey to the Middle West of this country last month was the opportunity to meet and pray with my brother priests in the Society of the Holy Cross. On the final day of the meeting, it was announced by the Master that Synod for 2010 will be in Newport hosted by S. John's. Some of you may recall that we last hosted the Society in 2004 and what a good time was had by all. Planning is already underway and I'm lining up events which you will hear more about as the time approaches. Hosting the SSC again will be a great support to us and I look forward to welcoming the brethren to Newport next Autumn.

Affectionately, Your Friend & Pastor,  
Fr. Trent Fraser

### Sundays

**Low Mass at 8.00 a.m. Adult Forum at 9.30 a.m. Sung Mass at 10.30 a.m.**

### Weekdays

**Tues, Weds & Fri.: Low Mass at 12.15 p.m.; Thurs. at 10.00 a.m., Sat at 9.00 a.m.**

**Evening Prayer is recited Tues & Thurs-Sat. at 5.30 p.m.**

**Solemn Choral Evensong & Benediction: Wednesday at 6.00 p.m.**

*Potluck dinner follows on the first Wednesday of each month.*

**The Rosary is recited weekly after the Saturday Mass.**

- October 4<sup>th</sup>: **S. FRANCIS OF ASSISI, C. (Trinity XVII)** Low Mass: 8.00 a.m., Adult Forum: 9.30 a.m., **Sung Mass: 10.30 a.m.** Please note the time change for our Sung Mass. ***Blessing of Animals*** will follow at 12.30 p.m. out in the Parish Garden, weather permitting. This is a parish and community event so please welcome our neighbours and their pets!
- October 7<sup>th</sup>: **HOLY ROSARY OF OUR LADY** Solemn Choral Evensong & Benediction at 6.00 p.m. followed by Pot Luck Dinner.
- October 11<sup>th</sup>: **HARVEST THANKSGIVING (Trinity XVIII)** Low Mass: 8.00 a.m., Adult Forum: 9.30 a.m., Sung Mass: 10.30 a.m.
- October 13<sup>th</sup>: **S. Edward the Confessor** Monthly Meeting of Vestry at **6.30 p.m.** Please note new time!
- October 18<sup>th</sup>: **S. LUKE, Ev.M. (Trinity XIX)** Low Mass: 8.00 a.m., Adult Forum: 9.30 a.m., Sung Mass: 10.30 a.m.
- October 24<sup>th</sup>: **219<sup>th</sup> Diocesan Convention** in Providence. Registration begins at **7.00 a.m.** Convention opens at 8.00 a.m. No Mass or Rosary today.  
**Good Used Clothing Sale from 9.00 a.m. – 2.00 p.m.**
- October 25<sup>th</sup>: **CHRIST THE KING. (Trinity XX)** Low Mass at 8.00 a.m., Adult Forum at 9.30 a.m., Sung Mass at 10.30 a.m.
- November 7<sup>th</sup>: **10<sup>th</sup> Annual Harvest Dinner: 5 – 7 PM.** Advance notice - See Charlie for tickets.

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### ***A Plea to the Parish Family***

*In the Epistle for Trinity XVI, the Apostle Paul writes about the family of God, and his ineffable joy about being included therein. The Gospel for the same day is about our Lord's miracle at Nain, raising the dead son of the widow, and reinforcing the importance of family, both earthly and spiritual.*

*In any family, a hallmark of familial care and support is communication and clarity with regard to matters that affect the community. In that spirit, at both Masses on Trinity XVI, I spoke to those present about a problem our Parish Family faces – a financial problem that requires our collective efforts to solve.*

*After we called Fr. Fraser to S. John's, it became clear that the Rectory kitchen required some attention. In the process of "patching and painting", we discovered that there were several significant structural issues – ruptured pipes, falling ceiling panels, rotted joists and concomitant damage – that required immediate attention, and would cost more than our budgeted funds for "repairs and maintenance".*

*The work was urgent, necessary, and not deferrable.*

*Ultimately, the total expenditure for the required repairs totaled more than \$24,000 – money which we were able to pay out of our very slim savings cushion. Again, the repairs included structural repairs (cont)*

to the kitchen ceiling/first floor subfloor, the wall between the kitchen and the laundry room, the east and south exterior walls of the kitchen, as well as replacement of the rotted kitchen floor and subfloor itself.

Through the good efforts of the Senior Warden, who acted as Contractor for the project, and numerous local suppliers and craftsmen, we were able to finish the work by 15 June, more than six weeks after Fr. Fraser moved in. We are grateful to him for his patience in relation to this delay!

Again, we were able to pay for this unforeseen work from our (very slim) cash cushion. It is now imperative that we restore that cushion so that we are able to balance our books, and enter the 2010 financial year with a clean slate.

We therefore appeal to the Parish, to our Friends and to our Supporters, for the funds to replenish the cash cushion that protects our future. Please note that any donation would be above and beyond our ongoing pledges to the work of the Parish.

Checks in support of this need should be noted "Rectory Kitchen" in the memo field, and will be acknowledged with a separate letter of thanks

With thanks in Christ,

Jono Babbitt, Junior Warden

### Kalendar and Intentions for October - The Month of the Holy Angels

1	S. Remigius, BC	The Church in France
2	<b>HOLY GUARDIAN ANGELS</b>	Guardian Angels, Lantana, FL
3	S. Thérèse de Lisieux, V	Community of St Mary, Greenwich, NY
4	<b>S. FRANCIS, C</b> ( <i>Trinity XVII</i> )	Parish
5	feria	
6	S. Bruno, C	Increase in vocations to the Religious Life
7	<b>HOLY ROSARY, BVM</b>	Shrine of Our Lady of Walsingham
8	S. Brigid of Sweden, W	Church in Scandinavia
9	S. Denys, BM	Persecuted Christians
10	S. Francis Borgia, C	Renewal of Parish Life
11	<b>HARVEST THANKSGIVING</b> ( <i>Trinity XVIII</i> ) <b>Thanksgiving for the Harvest</b>	
12	S. Wilfrid, BC	
13	S. Edward the Confessor	The Church of England
14	Resumed Trinity XVIII	Parish
15	S. Teresa of Avilà, V	Renewal of our spiritual disciplines
16	feria	
17	S. Margaret Mary Alacoque, V	Greater devotion to Sacred Heart of Jesus
18	<b>ST LUKE, Ev. M.</b> ( <i>Trinity XIX</i> )	<b>S. Luke's Church, Southport, UK</b>
19	S. Frideswide, V	
20	S. John Cantius, C	Acolytes
21	St Ursula & Comp, VV,MM	The Sick & the Suffering
22	Resumed Trinity XIX	Parish
23	Monthly Requiem	October Chantry
24	<b>ST RAPHAEL, Archangel</b>	
25	<b>CHRIST THE KING</b> ( <i>Trinity XX</i> )	<b>Parish</b>
26	feria	
27	Vigil of the Apostles	Catholic Clerical Union
28	<b>SS. SIMON &amp; JUDE, App.MM</b>	Pope Benedict
29	feria ( <i>Votive of the Bl. Sacrament</i> )	Increased Eucharistic devotion
30	feria ( <i>Votive of the Holy Cross</i> )	Society of the Holy Cross
31	Vigil of All Saints	All Saints', San Diego, CA

## **OF THE MOST HOLY SACRAMENT (I)**

The Christian Mysteries, *was written by Bede Frost, an influential Anglican priest of the early to mid 20<sup>th</sup> Century. Published simultaneously by Mowbrays and Morehouse-Gorham in 1950, this short book is a treasure for all those who seek to deepen their knowledge and appreciation of our Faith.*

The phrase 'the body of Christ' has three different, yet closely allied meanings, being used, first, of the natural body of Christ born of Mary in which He lived on earth, and now reigns in heaven alone; secondly, of His mystical body the Church, of which He is the Head, and all the baptized are members; and thirdly, of His sacramental body in which He is present upon the altar in the Holy Eucharist. These are not three bodies, but three modes or manners in which the one Christ lives and energizes in heaven and on earth. They are somewhat akin to the different 'forms', to use S. Mark's term (16:12), in which He appeared to His disciples after His Resurrection, and in which He was not recognized by them until He made Himself known to them.

In this chapter we shall be concerned only with the third of these modes, our Lord's real Presence in a sacramental manner on the Altar, and in the Tabernacle wherein the most holy Sacrament is reserved in order that Holy Communion may be given to those who, either through sickness or some other reason, cannot receive it in the normal way.

Before we deal with the evidence upon which the Church from the earliest days has held and taught that our Lord is actually and really (i.e. in reality) present in the sacrament of the Eucharist, it may be well to make clear what is, and is not, meant, by the words 'Real Presence' and 'sacramental.'

We are so accustomed to use the word 'real' as meaning something material that we oppose it to the word 'spiritual,' so that, speaking of the presence of Christ in the Eucharist, people will often say 'I believe in a spiritual presence, but not in a real one.' But what is more real than a spiritual presence? There are different degrees of reality. A stone, for example, has less reality than a tree, a tree less than an animal, an animal less than a human being, a human being less than an angel, an angel infinitely less than God, who is supremely real because He is Spirit. The more material a being is the less reality it possesses, the more spiritual it is the more real it is.

The presence of Christ in the Sacrament, then, is a real one precisely because it is a spiritual, not a material, physical one, the presence of that risen, spiritual body in which He appeared to His disciples during the Great Forty Days [after Easter-*Ed.*] But a Presence, as we have said, in a sacramental manner, one which is unique, having no parallel in the whole creation. Thus, Christ is not present in the Eucharist as He is in His natural body in heaven, nor is He present in the same sense that the congregation is present, each member in a particular chair, and nowhere else; nor in a manner which can be apprehended by the senses, but only by faith which, *Our outward sense befriending,/Makes the inward vision clear.* What is visibly present is the outward sign, the species of bread and wine, without which there would not be a sacrament, which retain all their characteristic shape, colour, size, etc., whilst having become by the power of God what Christ declared them to be, His Body and Blood. *This the truth to Christians given,/ Bread becomes His flesh from heaven,/ Wine becomes His holy Blood... Yea, beneath these signs are hidden/Glorious things to sight forbidden,/ Signs, not things, are all we see... Wine is poured and bread is broken,/ Yet in either sacred token/ Christ entire we know to be.*

The hymn, of which the above is a translation, was written by S. Thomas Aquinas (c.1225-1274), in whom the philosopher, theologian, and poet were combined in a measure unsurpassed before or since. But the truth it states in such stately simplicity, far from being a medieval superstition, is as old as the Christian Faith itself, having its foundation in the words of Christ Himself, and in the interpretation given to His words by the Apostles and their successors in the early Christian centuries.

The primary end for which the eternal Word and Son of God became man was to restore man to that union with God which had been severed by sin. To accomplish this end two things were necessary: first, the redemption of man from the slavery into which he had fallen by sin: and secondly, man's salvation by the gift of a new, divine life imparted to him. The former was accomplished upon the Cross, the latter by the divinely ordained means by which that life was to be conveyed to the individual believer in Christ. This life He proclaims Himself to be, (John 11:25; 14:6) and adds that He has come that men 'might have life, and that they might have it more abundantly.' (John 10:10) Further, He announces Himself as *the bread of life... which cometh down from heaven... and the bread which I will give is My flesh, which I will give for the life of the world. Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you... He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.* (John 6: 32-56)

Mysterious as these words are, and capable of being interpreted, as they were, in a literal physical sense, it is sufficiently plain that they refer to that life which He is and which, though exhibited in and through the

human nature which He had assumed, is in itself altogether spiritual. But just as it was so exhibited, so is it to be given, **for** man upon the Cross, and **to** man by means in which the material becomes the instrument and vehicle of the spiritual, as it was in the Incarnation.

On the eve of His Passion, Jesus answers the question of those who heard His words at Capernaum, 'How can this man give us his flesh to eat?' by instituting the Blessed Eucharist. Both the occasion on which He did so, and the words He used, are full of meaning. It was the night when the lamb of the Passover feast was to be killed, and on which, according to the Synoptic Gospels, Jesus sent Peter and John 'to prepare the Passover that we may eat.' (Luke 22:7-15; Mark 14:12-16; Matthew 26:17-20) S. John records the occasion, (John 13:1) but adds only what took place, 'supper being ended,' without any reference to the Eucharist, probably because he knew of the existing Gospels, as well as of the earliest account of the Eucharist, that given by S. Paul. (1 Cor 11:23-29)

The Passover was a solemn ritual act, 'the sacrifice of the Lord's Passover,' ordained by God as a commemoration of, and thanksgiving for, the deliverance of the Jews from the slavery of Egypt, its main feature being the killing and eating of a lamb by each family. (Exodus 12:1-28). This sacrificial feast, not an ordinary supper, our Lord who came not to destroy but to fulfil the ancient Law, (Matt. 5:17) celebrated with His chosen family, and in doing so brought that Law and covenant to an end, replacing it with a new sacrifice, that of Himself, which He here inaugurates as He identifies what He now does with what, in another manner, He is to do on the morrow. 'He taketh away the first, that He may establish the second.' (Hebrews 10:9)

Of the sacrificial aspect of the Eucharist we shall speak later; here we confine ourselves to the words by which Jesus institutes it, and makes it to be what it is, the means through which the divine life given in Baptism is fed and conserved. He has said already, 'I am the living bread...he that eateth of this bread shall live for ever.' Now, taking bread into His hands, He pronounces it to be His Body, 'This is My Body which is broken for you...This cup is the new covenant in My Blood.' The Greek is even more decisive and emphatic than the English, and does not warrant such modern renderings as 'This means my body' which represent a view which is contrary to what the Church has always held. S. Paul says that he who eats and drinks of this bread and cup unworthily, 'is guilty of the body and blood of the Lord.' 'not discerning the Lord's body,' (1 Cor. 11: 27, 29) and 'The cup which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? (*ibid.*, 10: 16) For, as we shall see, the bread and wine which is blessed is no longer mere bread and wine, but what our Lord declared, and made it to be, His Body and Blood.

Less than a century later, S. Ignatius, a disciple of S. John, who succeeded S. Peter as Bishop of Antioch, writes a letter to the Christians of Smyrna in which he warns them against the errors of a certain sect known as the Docetae, who denied the true humanity of our Lord, and who, he says, *Abstain from the Eucharist and prayer because they do not believe that the Eucharist is the flesh of our Saviour Jesus Christ, who suffered for our sins, and who was raised up by the loving-goodness of the Father.* (Epistle to the Smyrnaens, 8) Some time before he was martyred, about A.D. 167, S. Justin addressed his famous Apologies, or statements of the Christian Faith to the Emperor. In the first of these he gives an account of the Mass as it was then celebrated in Rome, and of the bread of the Eucharist of which none is permitted to receive except he who believes...and who has passed through the washing for remission of sins and new birth, and lives as Christ commanded. For we do not take these as common bread, or common drink, but as by the Word of God Jesus Christ our Saviour was made flesh, and had flesh and blood for our salvation, so also, we have been taught by a word of prayer which comes from Him, the food over which thanksgiving has been made by the utterance of the prayer derived from Him is the flesh and blood of Jesus who was made flesh. *Apologia* 1:66

S. Irenaeus, a Greek, and a disciple of S. Polycarp, became Bishop of Lyons, and died there A.D. 202. In his one extant work, *Against Heresies*, especially intended to state the Christian Faith as held and taught throughout the whole world of his time, and to refute the errors of Gnosticism which denied that Jesus was the eternal Word and Son of God, he writes of the Eucharist as the new oblation of the new covenant which the Church, taught by tradition from the Apostles, offers to God, and in so doing offers what is His own, thus fittingly proclaiming the unity and communion of flesh and spirit. For as the earthly bread receiving the invocation of God is no longer common bread but Eucharist, composed of two realities, one earthly, the other heavenly: so our bodies receiving the Eucharist are no more corruptible, but have the hope of eternal resurrection. *Adv.Haer.* II: 4: xviii, 4. How then, he asks, shall those who deny that Christ is the Son of God 'be assured that the bread over which thanksgiving has been made is the Body of their Lord, and the chalice of His Blood?' (*ibid*)

These quotations do not stand alone, they represent what every Christian writer, whether speaking directly or indirectly, of the Eucharist, claims as the traditional belief of the Church, and about which no denial or controversy arose until many centuries later. No less emphatically do they teach that our Lord is so present in the Holy Sacrament for a two-fold purpose; first, that the Church may re-present and offer to God the sacrifice of the world's redemption, and secondly, that the faithful may receive the eternal life which He is. Of the latter S. Hippolytus (c. A.D. 250), in his treatise *On the Pascha*, commenting upon our Lord's words, 'With desire I have desired to eat this Passover with you before I suffer,' (*Luke 22:15*) writes, 'By suffering He delivered from sufferings, overcoming death by death, and by a visible food bestowed on us His eternal life.' (V:2) S. Ignatius of Antioch had already spoken of the gift received in the Eucharist as 'the medicine of immortality, the remedy that we should not die,' (*To the Ephesians 20:1*) and S. Clement of Alexandria (c. A.D. 190) had thought of our Lord as saying to the Christian, 'I am thy nourisher, giving Myself as bread, whereof he that tastes shall never experience death, and daily giving Myself for the drink of immortality.' (*Qui dives salvetur?* 29)

And what was so believed was fulfilled in the earliest Christian practice, as every Sunday at least not only saw the faithful braving the threat of persecution, torture, and death, assembling to celebrate and to receive the Eucharist, but also carrying home the Bread of Life in order that they might receive it daily. Thus, in those days, did actions speak even louder than words.

It was not until the ninth century that the simple faith of Christians in our Lord's words, 'This is My Body,' and in the universal tradition expressed in the early formula, 'the bread and wine become the Body and Blood of Christ,' was disturbed by questions as to what was actually implied in the word 'become.' How did the bread and wine become the Body and Blood of Christ? In what sense was it said that Christ is present in the Sacrament? Some of the answers to such questions were contradictory to, or fell short of, the traditional belief, so that it became necessary to find one which, as far as was possible, should define how bread and wine become what in themselves they were not, the Body and Blood of Christ. Such an answer, and definition, was found in the philosophical doctrine of the nature of material things. Each existent thing is composed of its substance and its accidents. By 'substance' is meant its invisible reality, that which makes it the particular thing which it is, its essence, its very being. By 'accidents' is meant such qualities as the shape, size, colour, taste, of a thing, which, unlike its substance, are perceptible by the senses. For example, the substance of bread is that which makes it to be bread, whether it is a whole loaf, or a crumb, whether round or oblong, brown or white. These last are its accidental qualities, which differ in one loaf from another. Now what in the Eucharist 'becomes' 'is changed or converted into' the Body and Blood of Christ is the substance of bread and wine, not the accidents, which remain as they were. This change is known as transubstantiation and takes place by the act of God when what our Lord did and said at the Last Supper is done and said as He commanded.

It must be borne in mind that this use of the word 'substance' like that in the Nicene Creed, does not imply the idea of anything material or physical, as it does in ordinary language. It was adopted, indeed, by the Church, to guard against such materialistic views as that which held that our Lord's presence in the sacrament is that of His natural Body in a physical manner, not in a sacramental manner which is without parallel. So S. Thomas writes: 'In this sacrament Christ Himself is contained, not indeed in His own kind, but in that of the sacrament.' All the sacraments are rightly named 'signs,' but they are not mere signs, as, for instance, a signpost is, pointing to some place which is distant from it, or as a crucifix is a sign or symbol of what took place on 'a green hill far away.' The sacrament of the Eucharist, in particular, is a sign which directs our faith, not to an absent, but a present Christ, a sign which *effects* that which it signifies, the presence of Christ under the outward species of bread and wine. That presence cannot be perceived by our senses; 'signs, not things' are all we see, touch, and outwardly receive with our mouths. Faith alone in our Lord and His words illumines and extends the sight of our minds, thus enabling us to adore, and to receive, that Living Bread, none other than Christ himself.

We are all familiar with the modern mystery of the transmission of the actual voice of a person, or of music, by means of wax cylinders upon which the singer or orchestra has recorded what we hear on our gramophones. What we do so hear is the actual song or music which was sung or played, it may be years ago, in some distant part of the world, and hearing, the invisible, spiritual content, of say, a Bach aria, or a Beethoven Quartet. And in this we may have some likeness to the Most Holy Sacrament. For it may be said that our Lord has recorded Himself in the species of bread and wine so that all which He is, and declared Himself to be, may be given in this Sacrament in which the outward and visible sign conveys the inward, spiritual reality to the soul of him who approaches and receives it by faith in the word of Him, the Living Bread which cometh down from heaven.