

³ Crane Brinton, "Utilitarianism," *Encyclopedia of the Social Sciences*. New York: Macmillan, 1935. Vol. XV, p. 197-8.

⁴ Elie Halevy, *The Growth of Philosophic Radicalism*. Boston: Beacon Press, 1955. p. 19.

⁵ *ibid.*, p. 16.

⁶ Bentham, *op. cit.*, p. 155.

⁷ *ibid.*, p. 7-8.

⁸ *ibid.*, p. 4.

⁹ *ibid.*, p. 30.

¹⁰ *ibid.*, p. 29.

¹¹ *ibid.*, p. xvii.

¹² *ibid.*, p. 118-9.

¹³ W. R. Sorley, *A History of English Philosophy*. New York: G. P. Putnam's Sons, 1921. p. 217-8.

¹⁴ Bentham, *op. cit.*, p. 129 ff. The principle of psychological determinism is particularly evident in the Rules of Proportion between Punishments and Offenses.

¹⁵ Arthur K. Rogers, *English and American Philosophy Since 1800*. New York: Macmillan, 1928. p. 53.

¹⁶ Sorley, *op. cit.*, p. 216. The words quoted are those of Sorley.

¹⁷ Halevy, *op. cit.*, p. 68.

¹⁸ Rogers, *op. cit.*, p. 51.

¹⁹ Halevy, *op. cit.*, p. 296.

²⁰ Bentham, *op. cit.*, 180, 181.

HOLY MASS

WE COME NOW to the Eucharist. It sums up and contains all the gifts of God to men. Jesus Christ is really present therein and is given to us so entirely as to become our food. In the very words in which he declared his presence, Jesus at the same time declared that he was giving himself. 'This is my body which is given to you, Take and eat ye all of this.' The Eucharist gives us Jesus Christ offered up, that is to say given entirely: There is no greater love than to give one's life for one's friend. It does not only give us his sacrifice but Jesus whole and entire with his body and his soul, his blood, his humanity and his divinity, and all his mysteries.

Finally, in holy communion, Jesus is not only given us so that we eat his flesh for Jesus says with respect to that 'The flesh profiteth nothing' (*John 6, 64*), but so that we should be filled with his spirit and his grace. In a beautiful antiphon for the feast of Corpus Christi, we sing the words of St. Thomas Aquinas: '*O Sacrum Convivium*. O Sacred Banquet in which

Christ is received . . . the soul is filled with grace and a pledge of future glory is given to us.' See how the Eucharist is above all things the gift of God to men. All the sacraments are certainly gifts of God but this one surpasses and sums them all up because it contains the greatest gift, Jesus Christ.

If the Eucharist is the gift of God to men, it should be the gift of men to God. Have you noticed that in Jesus's dialogue with the Samaritan woman, before saying to her: 'If thou didst know the gift of God' Jesus begins by asking the Samaritan woman: 'Give me to drink.'

God gives to us, God gives himself to us. But he also wishes us to give to him, to give ourselves to him. His gift is not invisible; it is his Son made Man, visible in our midst. Our own gift cannot be merely a spiritual gift. It must be visible, it must be a sign, that is to say a sacrament. This sacrament is the Eucharist. We give God our presence at Mass, our singing, our prayer, our attitudes, bread and wine. Of course, as we have already said all that has been given us by God. So the prayer after the consecration says, 'We offer unto thy most excellent majesty of thy presents and gifts a pure host.' . . .

If we offer God bread and wine, and afterwards the body and blood of Christ present under their appearances, we expect God in return to fill us with all kinds of blessings. In this way the Mass is a deed of exchange. The liturgy often uses this word in the prayer of the Mass, the secret, where we ask to receive benefits in return for what we are offering. 'O God, who by the sacred intercourse (*exchanges*) of this sacrifice makest us partakers of the one supreme Godhead, grant we beseech thee, that as we know thy truth so we may follow it in worthiness of life' (IV Sunday after Easter and XVIII after Pentecost.)

In the ancient liturgy of Rome, these exchanges of the Mass were very striking. The faithful came to the altar in procession twice. The first time, at the offertory, they came to present their gifts. After the sacrifice, they came in the same order to take back their gifts, but these had been changed. The faithful who had merely offered bread and wine, received in exchange the body and blood of Christ. In place of human offerings that they had brought, they were given the bread of eternal life and the chalice of salvation. It was a true exchange but what a profitable one! We can never lose when exchanging with God; to anyone who gives generously he returns a hundred-fold and more!

That idea of exchange appears already in the fundamental mystery of Christianity; the incarnation. God and men are no longer separated by an insurmountable abyss. Between them a bridge has been thrown, a commerce

—in the noblest sense of the word—has been established. This is what the Church sings in one of the most beautiful antiphons of the Christmas season. '*O Admirabile Commercium . . . O admirable interchange! The Creator of mankind assuming a living body, deigned to be born of a virgin; and, becoming man without man's aid, bestowed on us his divinity*' (antiphon for 1st vespers of the Circumcision). We find the same idea again in one of the Christmas prayers which has been placed in the ordinary of the Mass for the blessing of the water that the priest mixes with the wine in the chalice: 'Grant, O Lord, that we may share in the divinity of him who has partaken of our humanity.' The Mass only continues and perfects this exchange; our bread and our wine, gifts of man, become the flesh and blood of God, and they are given back to us to become our flesh and blood, and so to make us divine.

These considerations may appear somewhat subtle. We might notice however that without interchange there is no life, even physiologically. Without interchange there is no social life, nor even cultural or intellectual life.

Of what does the nourishment and growth of a plant consist if not in the exchange with the earth where it has taken root and which it will come back and nourish when it decays? In what does breathing consist if not in an exchange? Any being shut up in itself, drawing nothing from the surroundings in which it lives and giving nothing in return, could neither grow nor develop. Flint knows no change but all living things live by exchanges.

What else is instruction, mental culture, literary or artistic life, reading, conversation, but an exchange of ideas? What else is trade, social life but an exchange of service? Society is unhealthy when ruled by injustice, it is always the same people who give and the same ones who receive without any true exchange between Capital and Labour, manual workers and intellectuals, the simple and the learned. A family is only alive and happy when such intercourse rules there. Of course children receive everything from their parents but they should make them any return in their power, first of all of affection and respect, and later of support and assistance.

In the same way there is no spiritual life if there is no interchange. A soul shut up in itself that looks for nothing from some higher being is a dead soul. A soul that only prays to God to receive his favours, but who never thanks him, offers him neither praise nor thanksgiving, is a soul living a very languid and mediocre life. Here we touch upon the absolute necessity of prayer. Prayer is not a humiliating and interested beggary. True

prayer is nothing more than continual intercourse with God. Prayer has been very well defined as the breathing of the soul. Just as the body breathes by interchange, by a double movement of breathing in and breathing out, so the soul breathes when it inhales God by petition and when it gives back to God some of its own gifts by thanksgiving and praise.

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