



# THE PRESENCE



"WE SHOULD BE ALL FOR JESUS,  
IF JESUS IS OUR ALL."

## The Sublime Abjection

*Fr. Frederick William Faber, C.O., convert to Catholicism and an Oratorian priest in 19th century England wrote many beautiful hymns and authored nine books. The following reflection is taken from this work The Blessed Sacrament in which he describes the Eucharist as the "compendium of all miracles", the "magnet of souls" and the very "picture of God." This Blessed Sacrament is the Great Mystery that encapsulates all the mysteries of Christ's magnificent advent and his continued presence among us.*

### **Mystery of Mysteries**

It is as if Jesus would have all worship and all love and all faith and all religion collected and thrown into one mystery, and a single mystery should be His own preeminent Self; and this concentration of Himself, Body, Blood, Soul, and Divinity, Babe and Man, glorious and ignominious, on earth and in heaven, Sacrifice and Sacrament, should be the Adorable Host of the altars of the Church.

The magnificence of heaven becomes at once, not a home, but an exile. It cannot help Him to this consummate mystery. It gives him no occasion; it opens to Him no abyss; it cannot tempt Him with the exquisite bait of manifold humiliation. He turns from it with a look as if it had played Him false and disappointed Him. But earth can promise all He asks, and keep its promise with prodigal abundance. Vast and seemingly interminable as were the depths of its misery and nothingness which He had already filled, fresh abysses of unfathomable nothingness yawned before Him, and wooed Him down into themselves, as the deep of Mary's lowliness had wooed Him down to earth before. It made earth seem at once a paradise and a home, and He took glad possession, He the Incarnate Word, of its lowest depths, with the sublime abjection of the Blessed Sacrament.

*(continued on the back page)*

# The Sublime Abjection



## He Worships the Holy Trinity for Us

This is a very human way of putting it; and while it is not literally true itself, it places in its only true light the love of Jesus for us in the Blessed Sacrament. Now He is here, all the world over, in tens of thousands of places, beautifying the world in the sight of God, and winning it for it countless, unthought-of blessings. Not in heaven only, but now on earth, and multiplied a million times, He worships the Holy Trinity for us, and a million times worships worthily. His vicinity is an inexpressible support to us in our exile; and while the awful and mysterious way in which He renews His Sacrifice for us in the mass is our daily life and our daily salvation. He allows Himself to be kept for our comfort in worshipping Him; and more especially for the sick and dying; and He goes to them, as He will one day come to us . . . like a Father to His timid little ones who so dreadfully fear to cross the dark gulf to Him. He comes and carries us over in His arms Himself. And where is the gain of the Blessed Sacrament to Him? O if He did not condescend to count our little love His great gain, the gain would all be ours, not His. What a Savior! What a Sacrament! What a God!

## Life Centered on the Holy Eucharist

If the Blessed Sacrament is Jesus all for us, is it not the most legitimate of conclusions that we should be all for Him? We should be all for Jesus, if Jesus is our all. And what does this mean? Surely, among other things, that the Blessed Sacrament should be to us just the single overpowering fact of the world. Our hands hold Him; our words make Him; our tongue rests Him; our body compasses Him; our soul feels Him; our flesh feeds upon Him, Him, the Infinite, the Incomprehensible, the Immense, the Eternal. Must not all life be looked at in this light, just as the whole Church lies in this light and has no other? What more attentive, what more reverent, what more familiar, what more timid, what more happy, than the worship of the Blessed Sacrament, and the peculiar practice of the presence of God which it is to all of us! Our whole being from year's end to year's end resolves itself into one double duty, one while praise, and another while reparation, to this Most Holy Sacrament. And what else will the grand ceremony of our entrance into eternity be, but simply the unveiling of the Blessed Sacrament?

