

we would derive greater or less fruit from the Sacrifice.—Idem in Major, Prolect.

Whence is derived the application, viz., the amount of fruit coming from the Sacrifice of the Mass? 1st. From the merciful will of God. 2nd. From the general intention of the Church, for whose good this Sacrifice was instituted; from the special intention of the sacrificing or officiating minister; from the particular devotion of Him for whom it is offered. The will of God is inscrutable. The general intention of the Church is ascertained from her Liturgies (public service); from these we learn the Sacrifice of the Mass is offered "for all the faithful, living and dead, for the salvation of the whole world, for all who are in power." The intention of the minister should include all, for whom by virtue of office, or on account of stipend, he is obliged to offer the sacrifice. Finally, although the Mass operates *ex opere operato*, generally speaking, its effect is greater or less, according to the disposition of those for whom it is offered. I said "generally speaking," because the Eucharistic Sacrifice celebrated for a sinner who thinks not of his soul nor of doing penance, often by the grace of God produces the desired effect—is often attended with the conversion of the poor erring child of the Church.

Assisting devoutly at Mass procures for us blessings without number, both temporal and spiritual. It is written in Scripture, the Lord blessed Obededum and all his substance, because he lodged the ark in his house—"Benedixit Dominus Obededum, et omnia ejus propter eam" (2 Kings, vi., 12). What then may we not expect he will do in favour of a devout soul, affected with lively feelings of religion, towards the sacramentaries of which the ark was but a figure? Sinners will receive the spirit of penance and compunction; the just, new fervour in the service of God. "The Eucharist was the source of zeal to the Apostles, of strength to martyrs, of light to doctors, of sanctity to confessors, and of purity to virgins. It is the sanctification of Christian souls, the happiness and glory of the Church, the treasures of God's goodness, *benignitatis Dei thesaurus*, in which the oppressed find a resource in their adversity, the feeble, the sick, support and consolation in their infirmities; it is the treasure whence God effuses on us the riches of his mercy."—S. J. Chrysostum, Hom. 3.

Let us then assist at this holy sacrifice every day—or at least as often as it is conveniently possible for us—but let us assist at it devoutly; let us attend with as much modesty, piety and faith, as may render us worthy at the awful hour of death to reap and gather in the last fruit of this sacrifice, which is to possess that glory and felicity which Jesus Christ, who is there offered for our salvation, has merited for us by his sacred death and passion. Amen.

P.S.—Christ, the celebrating minister, the society of the faithful, combine in offering the Sacrifice of the Mass, but in a different manner, for Christ offers as the principal and primary priest, the celebrating minister, as real priest; but secondary, and as Christ's vicar, the faithful offer in will, desire, and in spiritual union with the celebrating minister.

1st. That Christ is principal and primary priest, follows from the pre-