

whole inner life of the Church, its vigour and its ceaseless growth, will then be seen in its source ; for in truth it is none other than the life of Christ himself.

The Congress to which we now look forward will bring together representatives of various lands — men who differ in language, in national characteristics, in modes of thought and action, in all those interests which are purely human and temporal. Yet, at the foot of the altar, these differences will be merged in one common faith, in one and the same act of adoration — a belief and a worship which has Jesus Christ for its center. And this unity is just what He prayed for in the solemn hour that followed the institution of the new and eternal Testament, the sacrament of His body and blood : « that they all may be one as thou, Father, in me and I in thee ; that they also may be one in us that the world may believe that thou hast sent me. »

Essential as it is to the Church established by Christ, this unity is not and cannot be the outcome of any purely human endeavour, of any compromise or combination, however skillfully planned, that sets aside the Eucharistic presence of Christ. The power of unification is not derived from the thought and resolve of individual minds ; it issues from the efficacious Will of Him who says : « And not for them only do I pray, but for them also who *through their word* shall believe in me. » It is « through their word, » through the teaching of the Apostles and their successors, that mankind must be brought to that unity of faith whereof St Paul declared : « For we being many are one bread, one body, all that partake of one bread. »

It pleased our Saviour, even before His earthly mission was ended, to let some of His chosen ones behold His heavenly splendour on the mount of the transfiguration. And as then the Apostle Peter answered : « Lord, it is good for us to be here, » so may we, assembled about our eucharistic Saviour, exclaim :