

- (1) The Preaching of the Word, which requires duly commissioned teachers. Rom. x. 15.
- (2) The Administration of the Sacraments. Saint Paul claims that the Ministers of Christ are also "Stewards of the mysteries of God." 1 Cor. iv. 1.
- (4) The Absolution of penitent sinners. S. John xx. 23, cf. S. Matt. xviii. 17, 18.

5. "The Educator of elect souls for the Beatific Vision of God in heaven." Ephesians ii. 19-22, iii. 10-19, iv. 1-13; Col. i. 27; Rom. viii. 28-30. (The "called" are those who are admitted into Christ's kingdom. 2 Thess. ii. 12; Rom. ix. 24.) So the Catechism teaches *all* baptized children to say of God the Holy Ghost, "Who sanctifieth *me* and *all the elect* people of God."

"The Church is a school for instruction in righteousness, as well as in doctrine." "The only great school of virtue existing." The very purpose of the Church is to make men perfect.

6. The Church is to be hereafter Christ's all-glorious Bride. Rev. xix. 7-9, xxi. 2, 9, cf. Eph. v. 23-32 and Heb. xii. 22.

And in this "great mystery" we return once more to the first thought of the *perfect unity*, or, rather, oneness betwixt Christ and His Church, and of the necessity of there being but One Body, for it is only because according to God's law and the mystery of our being, a man and woman when joined together in the holy estate of matrimony were no more two but "one flesh," that this union is

a type of the mystical union between Christ and His Church. "The Church is in Christ, as Eve was in Adam." And her children "are members of His body, of His flesh, and of His bones." Eph. v. 30.

CONFIRMATION.

PART III.

GOD'S GRACE, AND THE MEANS
THROUGH WHICH WE RE-
CEIVE IT.

PRAYER.—THE LORD'S PRAYER.

THE LORD'S PRAYER—the Prayer taught us by our Lord Himself—is at once the best prayer, and the compendium of all prayers.

There are *two great principles* of prayer to be gathered from this Prayer—

1. That God's honor and glory should be the first, and therefore chief, subject of our thoughts and desires when we pray. The first three petitions concern such subjects, the last only relate *immediately* to our own wants, whether temporal or spiritual.

2. That we must not pray only for ourselves, but must in all our prayers think of the needs of our fellow men, especially our brothers and sisters in Christ. We say "*Our* Father," not "*My* Father"; we pray, "Give *us*," not "Give *me*." "Our prayer is public and common, and when we pray, we pray not for one, but for the whole people, because we, the whole people, are one." (Cyprian.)

We may remark, also, how *simple*, and yet how *comprehensive*, the petitions of this prayer are;