

make it clearly manifest that while He had already loved us to excess, His Heart could go further still and love us to the end. *In finem dilexit.*

Hence the institution of the adorable Sacrament of the Eucharist, the summary of all the efforts of His love, the memorial of all the gifts of the Heart of Jesus.

From that moment, Faith has ever held up to our gaze Jesus Christ, our Lord, present without intermission on earth; extending and multiplying, His real presence at all times and in all places; exerting His personal and vivifying action on the Church and mankind. Wherever a sanctuary was reared to God's glory, there did He choose a home and take up His fixed abode; and it will be to the foot of that throne of mercy that we shall see flocking until the end of time the countless generations of faithful and believing souls.

There are three things which in this devotion constitute the one centre towards which converge, in various ways, all the acts of adoration and homage of our grateful hearts.

There is the *Altar* where Jesus Christ immolates Himself, the *Tabernacle* where He has shut himself in, and the *Holy Table* where He gives Himself to us. These form the centre from which radiate through the world those pious works which, in keeping with this mystery of love, we term "Eucharistic Works."

Some of these pious associations, with the *Altar* ever present in view, aim at multiplying the number of "masses of atonement," impressed as they are with the urgent needs and perils of society, which they would redeem from its iniquities, or with the intention of offering some compensation for the offence perpetrated against God by the absence of so many lukewarm or guilty Catholics who deprive themselves of the happiness of assisting at the Holy Sacrifice.