

persons can generally hear one of them. Those persons also are excused who can get to church only with great difficulty on account of distance. In all these cases the age and position of the persons, the weather and the roads must be considered. The following persons also are excused: servants, women and children, when their employers, husbands and parents insist upon their working during mass, if they cannot refuse to obey without serious trouble such as fear of fits of anger, of blasphemies and imprecations. With regard to workmen and servants they also have a lawful excuse when they run the risk of losing their places without being able to find at once and easily another employer who will allow them to perform their religious duties. But, great God! how guilty are they who thus compel their inferiors to profane the holy days!

What mass must one hear? To assist at any mass in a church or public oratory suffices for the accomplishment of the precept. Nevertheless holy Church desires and urges the faithful to assist as far as possible at the *parochial mass*. At the parochial mass one prays with a better hope that prayers will be granted. Then the holy sacrifice is offered up solely and exclusively for the parishioner's intention; they have a strict right to the *special fruit* attached to it; the pastor is bound, by his office, to apply it to them. At the parochial mass prayer seems more to bear the character of prayer said in common. To pray together, says Tertullian, is, as it were, to do violence unto God and he adds that such violence is most agreeable to Him. St. John Chrysostom goes still further. He says: "To pray together, is to lift up to God a cry so powerful and at the same time so persuasive that it would seem like a shame not to listen to it." And St. Thomas says: "It is impossible that prayers said in common should not be granted when, mingled together, they rise to heaven like a single prayer."

Finally, at the parochial mass is said, on certain Sundays, the collective prayer for the Church and all its hierarchic orders, for the State and all in authority; for the perseverance of the just, the conversion of sinners, etc.; then, before the sermon every Sunday the

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