

the terms of the commission, possess the power given to them and work the mystic wonders they were authorized to work.

Priests of the Holy Catholic Church, you are the successors of the first twelve : you are the heirs of their privileges and powers. You celebrate your Mass. At the moment of the consecration you repeat the words of Jesus : " This is My Body * * * This is the chalice, the new testament in My Blood." You speak under no power, no authority of your own ; you speak as Jesus did speak, under the spell of His Omnipotence—what He did, you do : the bread is changed into His Body and the wine into His Blood : Jesus is on the altar, fully man, fully God. The bodily eye does not discern Him, neither does the ear hear him ; yet our Christian faith bids us proclaim His presence. Yet He is there : we have " the more firm prophetic word," from which there must be no dissent.

The Eucharist, the Perpetuation of the Incarnation.

Do you now ask in what relation the Eucharist holds itself to the Incarnation ? The Eucharist is the Incarnation itself, continued through the ages, that men wherever in time or space, may feast upon the sweetness of its immediate presence and receive from it the fullness of its supernal blessedness, and as truly, as really as if in the long ago they had adored Jesus with Mary and Joseph in Bethlehem, with the early apostles in the chamber of the Last Supper, with Mary and her faithful attendants at the foot of the cross on Mount Calvary. " Having loved His own, He loved them to the end," even to the end of time. The Eucharist is the complement of Bethlehem and Calvary ; through it the Incarnation abides among men, in the fullness of the original gift, adown the ages even unto the consummation of the world.

The Eucharist is the Incarnation, dwelling among us, realizing by immediate contact with souls the mighty purposes the Word had in mind, when, in the counsels of the Godhead, He first exclaimed : Behold I come.