

## The Gospel of the Eucharist.

### *The Birth and the Magi.*

*Behold I bring you glad tidings ; this day  
a Saviour is born unto you. (LUKE, II, 10, 11.)*



HE mysteries of the natural and hidden life of the Son of God pass so quickly that they leave us behind-hand in speaking of His Sacramental life.

In fact, already the stable of Bethlehem, the shepherds, even the Magi have long since disappeared ; we must then hasten, and in order to get more in touch with the Church, shall, at one and the same time, consider the touching mystery of Bethlehem and of the adoration of the Magi, perpetually reproduced in our midst in the Blessed Eucharist. Thus uniting two festivals that cannot very well be separated and showing Jesus-Christ being born every day on our altars, as He was in the stable ; being adored every day on our altars by devout worshippers, poor and rich, as He was by the shepherds and by the Magi.

Behold then I announce to you with the Angel, glad tidings. To day again, aye even today is born unto you a Saviour, a Redeemer.

Whether we consider this mystery of the Saviour's birth in itself or in its principal circumstances and effects we necessarily draw the same conclusion, namely, that, by the Eucharist it is renewed and perpetuated throughout the centuries. On the altar Jesus really takes a second birth. He is there where He had no previous existence, begotten by the priest as had been foretold : " The mouth of the just will beget the Eternal Wisdom."

By what signs can we recognize the new-born King ? " You will find," said the Angel, a little Infant wrapped in swaddling-clothes and laid in a manger. Here the signs are the same. If you draw near the altar after the