

not for the unworthiness of the place but fall at once on their knees and adore Him; they only see Him. Now, the Eucharist is the perfection of the love of Jesus Christ for man. All that Jesus Christ did from His Incarnation even to His Cross had for its end the gift of the Eucharist. He saw in Communion, the means of communicating to us all the treasures of His Passion, all the virtues of His Sacred Humanity, all the merits of His life.

Love manifests itself by gifts. The perfection of the gift speaks the perfection of love. The Magi offered gold, incense and myrrh. Gold is power and riches; incense is prayer; myrrh is suffering. The law of the Eucharistic worship began at Bethlehem in order to perpetuate itself in the Cenacle of the Eucharist, and it means new adorers are constantly coming from afar to tender greater honor and glory to the King of Kings, Jesus in the Most Blessed Sacrament, to whom we owe our very existence, yet Who is so frequently forgotten by those for whom He patiently awaits in His solitary abode, the Tabernacle.

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Jesus in the Eucharist is that Man-God Whose gentleness, Whose discourse and Whose fascinating charms filled with admiration the woman of Samaria; that Man, Whose presence inspired so chaste an affection, and enraptured Magdalen; that Man, Whose power, banished devils, diseases, and death.

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