

**

In the first ages of the church, when the adult Catechumens were received for Baptism, they were compelled to wait outside the sacred precincts and go through a course of instruction regarding the divine science to which they aspired to be initiated. On Holy Saturday morning, in response to their lively desire to know God, they were allowed to partake of the "Wonders of God," as the Blessed Eucharist was then called. At this unexpected revelation, they entered into such transports of joy, admiration and thanksgiving that their sobs could be heard outside intermingled with the glad cry: "we know God because we know the Eucharist." We cannot try to know the divine Splendor but by studying the Eucharist; on the other hand, the Eucharistic God leads, as Père Eymard says, from light to light.

Let us rejoice to be able to study God in a mystery so loving, so attractive and, we may add, so clear to the faithful soul; rejoice to be able to penetrate easily the divine greatness, of which Jesus in the Blessed Eucharist is the recapitulation.

**

How can we study the Eucharist? By the Eucharistic life, that is to say:

By adoration, not so much that of the intellect, gleaned in meditation and reading, but that of the heart loving familiar conversation of our poor soul with its well-beloved.

"But, according to Père Eymard, all your meditations will not sanctify you unless they have Holy Communion for basis." Consequently, we shall learn to know the God of the Eucharist principally by receiving Him: "it will be the mystery of Emmaus renewed, wherein Christ walked with the two disciples instructing them, explaining the Sacred Scriptures to them; though they were inwardly moved, their faith still wavered; but when they partook of the breaking of the Bread instantly their eyes opened, their hearts dilated. The voice of Jesus had not sufficed to disclose His identity: they had to feel His heart in order to be nourished with the true Bread of the intellect."