

with our sinful flesh, His own divine Spirit with our souls, His divinity with our humanity. There is no one thing that is more closely united with us than our food, which, once assimilated to the system, cannot possibly be separated. We should ask ourselves how far do we on our side further this so close a union, invented by the love which Jesus bears us? How far do we endeavor to keep lovingly united to Him in thought and affection? It is, alas! to be feared that even during the short space of time that He actually tarries in our breasts, we are perhaps far away from Him in both thought and affection!

It is most important for us to consider what was the end and intent Jesus proposed to Himself in the sacramental union. It was no other than that He might sanctify our bodies with His most pure flesh, sanctify our souls with His soul and divinity, to such a degree that we should be animated with His Spirit and live a life more divine than human, according to the saying of the Apostle *I live, now not I; but Christ liveth in me.* — The alchemist of old pretended to be able to give any base metal the beauty and valuable qualities of gold by means of a certain extract obtained from gold by dint of fire and labor. So also Jesus unites Himself with us under the sacramental species containing the quintessence of all that is divine, in order to change us into divine beings. But what effect can these inventions of divine love work in us, if while Jesus is intimately present to us, we know not how to keep ourselves present to Him by means of the powers of our souls? If we wish to reap abundant fruit from this blessed union, we must, when we receive Jesus into our breast, keep our hearts aloof from all created things, and withdraw our souls into their own solitude to entertain there our God alone: thus will be verified in us those words of Isaias, *Only in Thee is God* — Only Jesus in our memory; only Jesus in our understanding; Jesus alone in our will. Let us consider what great lustre the mystery of the Holy Eucharist receives from the circumstances of the particular time when it was instituted by our divine Redeemer. Knowing that the hour had arrived for Him to leave His disciples, He determined on making good the privation of His natural and visible presence by His

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