

to conceal all the splendour of his glorified body, and all the overpowering effulgence of his Godhead under the sacramental veils? By the institution of the Eucharist, he has honoured this beloved spouse in a signal and supereminent manner. The members are honoured in seeing their head crowned with dignity and glory. The head is honoured and delighted in clothing his members with all the glory of which they are capable. For this noble purpose he exerted the last efforts of his omnipotence and wisdom. With all his magnificence he could not have ennobled his church more than by bequeathing her his own adorable body. It was then, according to the expression of the Apostle, (Ephes. v.) that he completely rendered her a glorious church—a church renowned and illustrious church—a church enriched with all the ornaments and treasures of heaven. Because the Almighty formerly dwelt with the Jews by means of the ark, from which he published his will, and to which he attached his protection, they considered themselves honoured above all the nations of the earth. "There is no other nation so great, which hath its gods nigh unto it, as our God is present with us." (Deut. iv.) This ark, however, was but the image and tabernacle of the true God. What was all the honour derived from it when compared to the grandeur and dignity of the church of the new covenant in the possession of the Eucharist? Here she possesses God himself, in his own substance, with all the plenitude of his divinity. He really and corporally dwells amongst us. He resides in our tabernacles, he vouchsafes to come to our poorest dwellings; he suffers, nay invites us to approach him, to touch him, to taste of

his ravishing sweetness, to place him in our hearts, so that we are as if deified, whilst he seems to become man, in this ineffable union. And not only are we thus honoured, but we are ennobled by his most intimate familiarity. In this mystery he holds with us the most friendly and affectionate converse. He visits us, and is visited in return. He listens to our complaints, he receives our petitions, he heals our differences, he enlightens our ignorance, alleviates our sufferings, and relieves our wants. In the Eucharist it is peculiarly "his delight to be with the "children of men;" (Prov. viii.) and hence, says St. Chrysostom, from this glorious prerogative of the church we may be said to enjoy, in some manner, the advantages of the blessed in heaven.—Their happiness consists in possessing God; and do we not possess him entire in the Eucharist? Man can never sufficiently estimate the height of dignity to which his nature has been raised in the incarnation of the Son of God. Now, the Eucharist is a permanent extension of that great mystery; and all the members of the church participate in the same glory, when the man-God enters into our hearts, and unites himself to us, for then we are, as it were, one with him. In these sentiments St. Augustine cried out: "O venerable dignity of priests, in whose hands the Son of God is continually incarnated!" The church is the daughter of Sion, the spouse of a glorious King—the mystic body of Christ. And as a daughter is always nourished and supported according to the rank of her parent, a spouse conformably to the grandeur of her bridegroom, and the members of a body according to the dignity of their head—so none but the flesh of a God could be appropriate food for