A Discourse for Christmas day.

Et Verbum caro factum est et habitavit in notis.

And the Word was made flesh and dwelt among us. Words taken out of the 1st Chap.
of St. John and 1st V.

The time was come when the Son of God
came according to the scriptures, the son of God
to make his appearance in the World. Then
was nearly accomplished the seventeenth
years predicted by the Prophet Daniel
when iniquity should be abolished and
sacred restored. Then it was easy to see that
the Messiah should be born. The sceptre
prophecy of the Patriarch Jacob was
fulfilled when, being on the bed of death,
said he to them, Shall not be taken away from
for in seeing Judea compelled to pay tribute
and submitted to the Roman government it was
easy to conclude that the time was come
when the Saviour of the World was to be
born, but as the Prophets not only foretold
the time when the Messiah was to be born,
the tribe and family in which he was to be born, but even the very place of his birth, according to these words of Micah, And Dan. Bethphage and Bethsaan shall not as a little one among the thousands of Israel; out of thee shall he come forth unto me, that is the ruler in Israel. Behold the Providence of God, who makes all things subservient to his divine purposes, permits the Emperor to publish a decree that every one should repair to his own city to have his name enregistrés. In compliance with this offer the Magi, though with many peculiarities in the original, yet in substance, have included this incident in their journey in company with the infant Jesus. Joseph here, in seeking his betrothed spouse, makes known to her all the obligation of staying there; where Providence has placed over them, and after a painful journey of at least four days, arrived at Bethlem. And it came to pass, when they were there, her time of being delivered was come near. And she brought forth her firstborn son, and wrapped him in swathing clothes, and laid him in a manger, because there was no room for them in the inn. What prodigy, what astonishment, what instruction, what oil of balm, are comprised in these words! The eternal Jesus, himself to time the impassible to suffering, the immortal to death, a pure creature given life to her Creator; a Virgin becomes a mother without ceasing to be a Virgin, a woman brings forth without pain the fruit of the womb. In which she had conceived without corruption; he whom she had conceived of heavens cannot contain, and the heavens and the earth, cannot contain the Word, who dwell in light inconceivable, 1 Pet 2:11, is wrapped in rags, the Master and the Creator of the whole universe, who dwelleth out of the heaven of heavens like a stranger, who dwelleth in light inconceivable, is again wrapped in rags, the Master and the Creator of the whole universe, who takes his abode and the heaven of heavens like a stranger, who dwelleth in light inconceivable, and who is rejected by men and is constrained to seek shelter among beasts. A word is made flesh. As man, he becomes man, and he who as a stranger, says, who from all eternity was begotten of aFather God without a mother, became in time the son of a mother without a Father. Here he becomes man, and he who as a stranger, says, who from all eternity was begotten of a Father God without a mother, becomes in time the son of a mother without a Father.
instruction, let us reflect that the Saviour of the world, descended from the children very different from other children, was made to choose for himself such parents, and to assume human nature with all the accommodations that might render it supportable, nevertheless he was born of it with all the appurtenances of poverty and misery. Now if we ask why he is born of a poor mother, who he suffered the rigours of birth in being born in a stable, at midnight, in the depth of winter, St. Peter Chrysologus answers us that he would thus be born for those who would be loved by us. The love of a mother cannot be matched with that of God. Let us then, when we set down to present our hearts, the sentiments of the most tender and ardent affection to the little one who is born to us, who is given to us, and who has consecrated himself wholly to our service, not only in the manner God has appointed him, but even in the more humble and obscure of the world, be it ours to be humble and to serve him with love and patience. May he become more and more a present to us, whom he has chosen to be his own. Let us consider this for the love of our Lord. Let us raise up for the love of our Lord, to acknowledge the Trinity, to acknowledge the name of him who appeared in the form of a servant, Philip. 27.

Now there were in the same country near the Evangelist, shepherd's watching and hearing the night-watch over their flock. And behold an angel of the Lord stood by them, and a divine brightness shined round about them, and they were exceedingly afraid. And the angel said to them, Fear not, for behold I bring to you tidings of great joy which shall be to all the people.

The more the Mystery of the Man-God is incomprehensible to the minds of men, the more he stands in need of the Spirit of God to convince him of it. It did not suffice that an angel should appear to the Virgin Mary to assure her that the child whom she should conceive within her womb should be the work of the Holy Ghost, and afterwards to St. Joseph to declare to him the same truth, but it was moreover necessary for the Spirit that had been given by the Father in his Son, to instruct herein, that the shepherds should also appear to the shepherd, Behold then the Risen Jesus descends from Heaven, to acknowledge their sovereign right according to the commandments of the Holy Prophet, Acts 1:12, appeared as light as day because there was
question of announcing him who came to the world to redeem the children of sin and to bring to us the light of his grace. The shepherds were seized with terror at the brightness that mourning when the angel of the Lord appeared to them, not only to quell their fears but filled them with inexpressible joy. To form some adequate idea of the great joy which the angel announced to them, let us reflect on the miserable condition mankind was in before the coming of Jesus Christ. It is well known that by the sin of Adam all mankind fell with him into the slavages of corruption, their understanding was darkened and subjected to ignorance and error, and their will was become weak and virtually bent upon evil. They were sensible of their evil but could find no remedy for it. The philosophers, who pretended to cure it, only increased it, the coming alone of our Saviour alone could effect a cure; the Saviour alone could enlighten and power of his grace alone could enlighten and fortify the weak, and he was the Desired of all Nations. How earnestly was the Desired of all Nations. How earnestly was...
But behold, the Angel is going to characterize him, and more particularly various duties in accordance with us as God made men, which cannot fail to excite our admiration at the wisdom and conduct of our Lord. He was addicted to their senses and passions, as well as to their old and ancient unrighteousness, and to their own as well as others. They never could have served to correct us, to heal our corruption, to redeem us, to USSR the Angel to the shepherd, that they should find the babe of the world in the state of a child, infant, wrapped in swaddling clothes and laid in a manger, at the very same time. The reason for this was that he appeared in this condition. Thus it was that he was spotted with weaknesses and poverty. Should this discourage them, the Angel was joined by a multitude of the heavenly host, who in the most profound sentiments of adoration and love, sound forth the praises of their Lord and fill not only Heaven, but also the earth with their melody.

With this humiliation is annihilation as we may say of the Son of God, we are taught that all persons of whatever description ought to be truly humble, and that the more elevated be their rank or dignity, the more profound ought to be their humility. Humility is the mark and sign of a Christian. It was by this that the Master was known at his first sign. And it is by this that his disciples are to be distinguished. Let us then imitate this humility and thus honor his humility. Let us go as far as Bethlehem and proclaim our Jesus, taking the shepherds for our guides, pay our most profound adorations, and let us see this word that is made, which the Lord hath showed us.

As soon as the Angel was departed, from them in to Heaven, the Shepherd and to one another, let us go as far as Bethlehem, and let us see this word that is made, which the Lord hath showed us.

So soon as the Angel departed from the Shepherd, although he had laid no command on them, they went to search! The resolution and effect to set off for Bethlehem to see their Saviour. By the example we are taught that as soon as the faith of soul knows the good she can do, as soon as Almighty God lay inspired her with the thought of doing it.
it would be an infidelity to his grace not to put it in execution; moreover, when in listening to the instructions of the ministers of the Church superior who hold the place of angels with respect to us, the Holy Ghost produces in us the thought of doing some good work, let us not fail to correspond two ways by a faithful cooperation.

The Evangelist continues, and they came speedily and found Mary and Joseph and the Infant laid in the manger.

Of the fidelity of the shepherds was great, and so was their recompense: they lost no time in going to Bethlehem, venerate Jesus Christ, and they were so happy as to find Jesus and Mary in the manger the Virgin, without a moment's delay they repaired thither and found what the angel had told them in the epiphany. That is what the prophet, as we have heard, have we seen in the city of Jerusalem, and in the city of the Lord, as we have heard, that we have seen in the city of our Lord, and there is no city as holy as the city of our Lord.

One of the most requisite conditions of finding our Lord is that we seek him with sincerity; because it is one of the clearest proofs of the earnest desire we have to find him.

As soon as the Saviour in the Centurion perceived that she had lost her beloved, she immediately took the resolution to rise and seek him throughout the city, sursum decurrens.

as soon as the prodigal child had reflected on the wrongs of his state, he resolved and speedily executed his design of returning to his Father's house, 40 days after his return. As soon as the angel who came to announce to the shepherds the birth of the Divine was departed, they concluded that they ought to go to Bethlehem and without a moment's delay they repaired thither and found what the angel had told them in the epiphany. So that they might say with the prophet, as we have heard, have we seen in the city of our Lord, and in the city of our Lord, as we have heard, that we have seen in the city of our Lord, and there is no city as holy as the city of our Lord.

To understand how great is the happiness of those who find God it is necessary to know that he alone can render them happy, because he is capable of satisfying the desires of their hearts, all other goods fade, but increase our desires, and they are only abound the more in them are not exempt from feeling...
the pressure of want and indigence which was rich and powerful, being a king of Israel, never held he a down. He desired the vineyard of Rabbah, and he regarded it so necessary to his happiness, as to commit murder in order to possess himself of it. Amos was raised to the highest rank a subject could aspire to, but Habakkuk refused to send his slave to him, and this was sufficient to render him unhappy, and he could enjoy no rest till he had destroyed the whole Jewish nation and thus involved the one man in a general massacre. On the contrary, we have only to open the Book of the Holy Scripture and the Works of the Holy Fathers, to see the consolation, the peace, the joy, the sanctity of a soul that possesses God. Whether she be in affluence or in want, whether she enjoy health or be afflicted with sickness, she is equally tranquil and happy, because she desires nothing but that the will of God be done on earth as it is in Heaven. Let us then, ye Zadokites, go to Bethlehem with the hallelujah and song of the Shepherd’s praise, frequently at the time of the Shepherd’s praise, at Bethlehem. I do not mean holy tracts to Bethlehem, but as Bethlehem signified to the City of David, such as Bethlehem signifies to the City of David, that is, the house of bread, according to its Etymology the house of bread, in which we are now assembled, where we shall not fail to find Jesus who is the true bread of life capable of satisfying our most ardent desires. Here we may regard the altar as the Harper, where he receives his new drink and the Eucharistic species are the masticating cloths in which we are wrapped, and he is here surrounded by a multitude of the angelical host. Let us aspiring to this holy time, with the diligence and fervor of the shepherds, repair to offer up to him, our Homages of adoration, praise, and love. After the Shepherds have been acceptable to our instruction, I must not conclude my discourse without briefly expounding to you that which the Blessed Virgin Mary has taught us, and Mary says the Evangelist, kept all these words, comparing them in her heart. From these words, three things may be remarked, which particularly desire our attention.

The first is, that she observes a strict silence on an occasion wherein she might have spoken of an event which would have been of the highest importance to her, and which may, according to God’s promise, give us a great example of silence and modesty. To be able with truth to
say that she was the mother of God, that she was a mother without having lost her virginity and that she was willing to appear in the eyes of men as having brought forth an ordinary infant according to the common ways of nature, so that what people do not yet seek to imitate. In fact, how far are they to set themselves off to the best advantage, and to make known to which they excel other? Does religion omit any occasion of saying what procedure omit and occasion of saying the esteem of others in the praise or attract the esteem of others in the praise or attract the esteem of others.

The second is that Mary preserved all these things in her mind and some saw conversation in her verba. That is, if she had eager to the conception and the circumstances with all that she heard, nothing escaped her memory. She faithfully kept all these things in her heart. How many graces has the Virgin Mary saved, not received from Almighty God since our birth to the present time? She hath regenerated us in the salutary water of Baptism, a thousand times hath she preserved us by salutary fear from committing such or such a sin and executing by her holy inspirations to the practice of such or such a virtue. And how unworthy are we of all that she hath done? But, we do not think that we have not done in like manner to every nothing who hath not in a manner of inaction she her dominion in her heart. And she knew that the Scripture had foretold that a Virgin should conceive and bear a son that she should be called Emmanuel, and that his name should be called Emmanuel, for him, who should be born of the seed of David, the Lord of the house and of the kingdom of David. For She, being with child, she acquainted with the counsel of God. But the angel, when he showed his glory and the angel's counsel to the Virgin, he comprehended in the one bond what the Prophet had said. And much through the eyes of the holy spirit to examine, and she the Lord to whom he turneth toward her and to recite Her, who is the bond of the Prophet, and the Virgin, how should the Lord turn toward her who is the bond of the Prophet, and the Virgin give us such which the Prophet had given us according to His mediators and the Virgin mediate, and with priests, which are the time and who are the Master, the Majesty of the newborn infant, who humble Himself beneath all. It is, who humble himself beneath all. But who humble himself beneath all. Let us reflect on the humility of Him who doth reflect on the humility of Him who doth his act to us upon His flesh. Then let us compare his act to us upon His flesh. Then let us compare his act to us upon His flesh. Then let us compare his act to us upon His flesh. Then let us compare his act to us upon His flesh.
spoken of in the holy scripture, who being solicited to go and take his rest at home, he said, the ark of God and Israel and Juda dwell in it, and my Lord God himself and the servants of my Lord abide upon the face of the earth, and shall I go into my house to eat and drink and to sleep? so, he solemnly protested he would do no such thing. In like manner let us answer: What! the Lord of Heaven and earth of whom the book was, but a figure is lodged in a stable, he suffers from poverty, nakedness, and cold, and shall He desow of every accommodation of ease and convenience, shall I seek after honors and indulge myself in sensual pleasures? By the grace of God I will do no such thing. By this means we shall say: Ven. Jude, learn to know God to love him, to understand him and to bless him, for if the Shepherd knowing only the wonderful things that had happened at the birth of your Saviour, returned praising and glorifying God and praising God in all things, which they had heard and seen, as it had been told them, how much more we, who are become acquainted with the succession and order of the mysteries, who shall know how and for what reason the Word is made flesh, who are not ignorant that He hath suffered a cruel and ignominious death, not only for the just but also for the wicked? How, who are sanctified by His Sacraments, inspired by his example, who have received most abundant graces to bless him, not only by our words, but also by our actions? How great is obligation to bear testimony never to forget that this God who becomes man, to communicate unto us the life of grace here and eternal glory hereafter. A Munginjus. In the name