

11.1.68

Laudario di Carone: Adoratio. q Magi

Matth 2¹⁹⁻²³ (Pr. for Y.P. p 63)

As today is still within the week following Epiphany, I suggest we keep our thoughts on the childhood of Christ, during this $\frac{1}{4}$ -hour of prayer & meditation. The reason why the human life of Christ should always be a frequent topic for our reflection and prayer, is not for pious sentimentality or to give ourselves the luxury of pious flights of imagination as we wonder what exactly the ^{1st} crib looked like, how many ounces of gold the Magi brought and such like. The basic reason is that a Christian's own life is Christ's. Christ's life is his since, he's been baptised into Christ.

→ The way Christ lived his human life is very relevant to the way we live ours, because we've got to be Christ living in our circumstances, in our circle of friends & acquaintances, in the tiny bit of the world & time which ~~the~~ is given to each of us.

We've to have the mind and outlook of Christ, on life, on people & events: the way to having Christ's mind in us is through prayer with Him, in public worship & liturgy in union with our fellow-Christians, but also in our private prayer. It's here we learn, by listening to His word, by observing His example, by understanding the meaning of His life,

what His mind is and how it must influence us. Because He is God, the events of His human life are also timeless — somehow, we are there, with Him, in everything He did & endured in human experience. So, in a few minutes, when we come to pray in more formal words, let the thought behind our prayer be our desire to know Christ better, understand Him and let the influence of His love permeate us in everything we do, and flow through us to other people.

The gifts the Magi brought were symbols: gold, to point out the kingly power of this child — frankincense, to remind us of his High Priesthood, who fulfilled the figures of the Old Testament by being Himself the Priest, Prophet & King for mankind: myrrh, pointing to the death & burial he would have to undergo as the price of our salvation. The suffering & hardship of this King & priest, this child born for us, began at once. The Magi had hardly gone when He had to go into exile to escape the intentions of Herod — exile in the strange land of Egypt, ~~where~~ from where Moses had once led God's chosen people. Now it is His own Son whom he calls out of Egypt, to come to lead a new people on their journey to their true home with their Father in heaven.

And He went & lived 30 years, unknown & hidden, with Joseph

and Mary in Nazareth — isn't that the lot of most of us,
 a quiet, unknown life, with a small circle of friends outside of
 which we're unknown? That's the way Christ lived & made holy
 human life — it's our way too: he's with us — let's know
 & recognize Him.

Listen now to the meditation on the meaning of Christ's
 childhood experience which ends Berlioz' oratorio on the Infancy
 of Christ Q.

Berlioz:

L'Enfance de Christ — end (Oratorio)

PRAYERS (various)

Prelude: Landans 91
 di Cortone.