

Amasea, in the age following Saint Augustine, thus imitates his illustrious predecessor, clearly showing us the doctrine and practice of the Church in those early days: "You yourselves have formerly prayed to the martyrs before you were martyrs. They heard you when you entreated them. Now that you can hear us, grant us our request."—*Serm. X.*

In fine, all this teaching, this reasoning, this consoling practice of Christians throughout the ages, is the outcome of the "Communion of Saints," in which we profess our belief daily by reciting the Apostles' Creed, and which in turn is the crowning glory of the twin precepts of charity in practice—the highest love of God and of our neighbour. As from the love of God flows our worship of Him, and the invocation of Christ Jesus—the one Mediator between God and man, 1 *Timothy II*, 5—so from the love of our neighbour flows the honour we give to the Saints on account of their nearness to God, and likewise their invocation. The whole doctrine and practice of our relationship with the Saints is bound up in Christ's fundamental law of love, that law which unites the whole Christian world into one great spiritual family, one vast mystical body of which Christ is the Head.—*Coll. I*, 18; *II*, 10. There are already great multitudes of Saints whom no man can number sitting with Him on thrones in His kingdom, and the Lord gives Himself to them in all His unveiled beauty and splendour, ravishing them with endless glory and felicity. It is the reward of the charity they exercised on earth. Our place in the Kingdom of Christ is different from theirs, but the Kingdom is one—they in glory, we on trial—all being members of the mystical body of which Christ is the Head.

But Christ is not exclusively in Heaven, for He repeatedly and expressly reveals His presence in His members in affliction and trial, and emphatically declares it in His sentence of reward to the elect for their exercise of charity on earth: "Come, ye blessed of My Father . . . for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in."—*Matt. XXV*, 35. It cannot be that, once arrived and crowned in