

The Holy Angels

and

The Blessed Sacrament



SOME one has beautifully said that the altar is white with radiant clouds of adoring angels every time the words of consecration are pronounced at the Mass. We may well believe this to be true. For if the angelic hosts hung over and about the manger of Bethlehem, making the still night air throb with the accents of their celestial adoration on the night when first Christ was born, surely each sacramental birth of our Blessed Lord must have its accompaniment of angelic worship. Such worship is more necessary now than then. On Christmas night Mary was there, and her adoring love was worth more than all the angels could do ; but now Christ has only our love for adoration, and we know only too well how wretched and imperfect it is. We cannot, therefore, too often or too fervently ask the angels to make up for our deficiencies, to take our place, and to make the silent language of our hearts constant and eloquent, even though our thoughts be distracting and our lips be dumb ; or at least to make our faith strong where our senses are weak.

There are other angels also to whom we should be devout, the Angels of the Viaticum. Tradition tells us that about our Blessed Lady, as she journeyed through the Holy Land carrying her divine Son, hosts of seraphic spirits followed in silent rapturous adoration of Him who stood in the midst of men, and men knew Him not. Are we not right in thinking that the angels hover round the priest, as he goes to the bed of the dying, pressing close to his heart Him who is Master of life and death ? The Blessed Sacrament is lonely and neglected in the tabernacle ; He is more so on the crowded streets ; and those