

every morning at Mass or Holy Communion? Am I going to meet Him only once a year, at Easter? These and hundreds of other questions we might ask ourselves, and listen to the answers with faces blushing with shame. But let us do it anyway. Let us turn our shame into joy by a good act of contrition, and a firm purpose to value more the friendship of our Sacramental Friend.

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## AMONG THE LILIES.

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If we are "clean of heart," our faith will be vivid, especially our faith in the Blessed Sacrament; as was the case with St. Thomas Aquinas, the angel of the Eucharist. But it is precisely the reception of the Body of Christ that keeps us pure, or restores to us once again our personal purity, so much so, indeed, that it would almost seem as if the white species of the Sacrament had some immediate effect upon our bodies, as He has upon our souls who is hidden beneath those appearances. The origin of the Eucharist accounts for the efficacy of its effect. It is the virginal flesh of God made Man, conceived and born of a Virgin Mother, and consecrated and administered to us by a celibate priest. "It is the boast of the Catholic religion, that it has the gift of making the young heart chaste; and why is this but that it gives us Jesus for our food and Mary for our nursing mother?" It has "the gift of making the young heart chaste;" for Christian chastity is not a mere negative virtue of youth and innocence, but a positive purity according to one's state in life; and having once made pure the youthful heart, of course, the Holy Eucharist can keep it so. It is his daily intimacy with the Blessed Sacrament that helps the priest to keep unsullied "the whiteness of his soul." In sooth, we may say of Holy Communion what a poet of today has said of the dewy kiss of a little child—

"It makes the sudden lilies push  
Between the loosening fibers of the heart."  
And the Lamb of God "feedeth among the lilies."