

FILIOLUS.

The tender word *Filiolus*, which fell from the lips of our Blessed Lord when, from the abundance of His Sacred Heart, He was bidding farewell to the chosen ones who were gathered together at His board for the Last Supper, seems to have been well remembered by the Beloved Disciple who was leaning on his breast, for in his first Epistle he makes frequent use of it. And we may in turn apply the dear diminutive to Jesus Himself in the Blessed Sacrament, and call Him, not as He has been called so commonly, '*Filius Hominis*' (the Son of man), but by the loving word *Filiolus*.

For love of us He has deigned to make Himself so small indeed, eucharistically, as to give us the great courage to speak to Him very lovingly, and to call Him as Our Lady or St. Joseph may have done, to His unveiled face, during the days of His Sacred Infancy. The wonders of the almost infinitely small in nature are greater than the wonders of the almost infinitely great; and we marvel to see the organization, perfect in every detail, of the atoms of the insect world rather than the evident harmonies of the immense worlds above our heads.

So it is also in the kingdom of the grace of God; and the greatest of all wonders there, is the presence of the Omnipotent in the tiny Host, and the perfection of its heavenly providence for all the wants of man. God's love seems most perfect where it has found, seemingly, such inadequate expression, just as the strongest human love at times chooses in its helplessness to seek to bind heart to heart by the infinitesimal strength of a lock of hair, and in very truth does so grapple heart to heart and soul to soul more lastingly than with hooks of steel.

So, God's love is perfect where He is least, when He is really present with us in His little Host. Man was made by God 'a little less than the Angels'; and God's love was not satisfied until, made Man in the fulness of time, He took upon Himself the sacramental form that makes Him, seemingly, a great deal less than man.