

by the Sacred Council of Trent, she goes so far as to entreat the faithful by the bowels of the Divine Mercy, to believe the sacred mysteries of the body and blood of Jesus Christ with such constancy and firmness of faith, and to revere them with so profound a respect, and such piety and devotion of heart, that they may be in a state to frequently receive that supersubstantial bread. Finally, invoking the testimony of all christian ages, and of the fathers of the Church, she formally expresses the wish to see all the faithful communicate sacramentally every time they assist at the holy sacrifice of the mass.

"Behold the Church which is the same at all times," says Fenelon, on this subject." Nothing in her grows old, the same spirit always animates her; she invites all her children to frequent communion.

Let us quote some expressions of her holy doctors:—  
"The Holy Eucharist," says St. Ambrose, "is our daily bread: receive it every day, if allowed, so that every day it may be profitable to you. The remedy for sin is in the adorable Eucharist, and since I do not cease to sin, I should not cease to take that divine Nourishment."  
"The Holy Eucharist," says St. Augustine, "is our daily bread, that which we need to sustain us in this life. Take that divine food as often as you are benefited by it; and if every day, take it every day."

"In the Lord's prayer," says St. Jerome, "we ask for the living bread which came down from heaven, so that we may merit to receive every day in this life, the substantial bread which we shall receive in the next."

St. Liguori says: "I am of the opinion of those who recommend frequent communion, for such seems to me not only the primitive custom of the faithful, but the sentiment of the holy fathers and the whole Church."

Generally speaking, frequent communion has been the constant and universal practice of the saints. Their hearts were consumed with the desire of receiving Jesus Christ, and they partook as frequently as possible of His sacred banquet. When they were deprived of it, they lamented as being subjected to a most painful privation. It was because they knew how great is the necessity of this heavenly bread for the nourishment of our soul, and how quickly, when deprived of it, it falls into tepidity, relaxa-