

**MAY 26, 1888**

XX.

**HOLY COMMUNION.**

The effects of Holy Communion, according to St. Thomas, are four. It sustains the life of the soul, it gives it vigor, it might be injurious or destructive; it gives it growth and increase; lastly, it gives the soul pleasure. We may observe that these effects in the Holy Communion are similar to the effects of food in the human body. Holy Communion sustains the life of the soul, in the same place, by preserving it from mortal sin; which is death; and in the second place, by preserving it from venial sin, which is a disease in the soul. We may say this well: "Holy Communion removes us far from all danger of yielding to mortal sin and diminishes in us the tendency to lesser faults. Without food our bodies would die; without Holy Communion our souls would soon fall into mortal sin, which is spiritual death; without venial sin, which is a disease to the soul, we should die towards death."

**Effects of Holy Communion.**

is to preserve the soul from what might prove injurious or destructive to two great enemies of our soul's spiritual life are our own passions and the temptations of the devil. St. Thomas says although this sacrament was not expressly instituted for the lessening of passions, still it has this effect on account of its kindling fervor and increasing devotion. The Angelic Doctor also says when the devil sees us united to Christ leader stronger than himself, he ventures to seriously attack us, and he did assail us his attack would be

purpose. The chief effect of this sacrament is to increase our spiritual life. Just as the body wastes away by the constant use and wear of life, and needs to be renewed constantly by food, so, too, our souls are weakened by the distraction of business and other things, and need a loss of fervor and charity. Devotion diminishes, the interior spirit becomes desiccated, Holy Communion is the remedy for these losses. Others have said that the sacraments though they convey divine graces to our souls, but in Holy Communion we receive the very fount of all graces. When a king bestows a favor on a person he is more generous than when he gives it through a servant. The graces may we not hope for without the sacrament? No, for the author of all graces comes to be personally.

The fourth effect of Holy Communion is to fill the soul with delight. Those who receive this Sacrament with proper dispositions experience a joy and light as they detach themselves from the world and are disengaged from carnal pleasures. Sometimes this delight is sensible, and sometimes it is not, but in every case proper preparation is made. Holy Communion brings peace and light to the soul.

tentment, a feeling of refreshment, an inclination to do good, and a real practice virtue. Cast a glance at your past life. Do you not remember the joy you have tasted since then. Do you exchange the serene happiness of the fervent Communions for any pleasures the world can give? Perhaps you are satisfied with your Communions only once a year. You do not receive as frequently as you should, and you do not receive the same benefit from this Sacrament as in years

In almost every case it results in approaching the holy table with a wandering and distracted mind. What are the dispositions for receiving Holy Communion? I need not speak of the ordinary and essential disposition of being in a state of grace. Everybody unites in that to receive in the state of unrepentance is a most horrible sacrilege.

speaking, the only absolutely  
disposition for receiving Holy  
tion is to be in the state of g  
there is a proximate preparation  
neglected, will render the recepti  
sacrament fruitless, and will e  
beget a distaste for the sacrame  
proximate preparation consists  
acts. It consists in  
acts of faith, humilit  
desire. In the first place, the

receiving made an Act of Faith in the Real Presence. Believe it more than if you beheld with your eyes the glorified Body of Christ. In the place, make acts of the greatest humility and reverence. Represent yourself the greatness, the holiness of God, Whom you are about to adore. Consider your own unworthiness. *I am not worthy that Thou shouldst*

In making your immediate preparation for Holy Communion, in these acts of faith and humility, the third act to be made immediately receiving is an Act of Love, God with your whole heart. Meditate on His infinite perfect love for you, the number of

love for you, the Father  
 has pardoned you. His desire  
 united to you in Holy Communion  
 worthy as you are; and, since  
 Himself to you, give yourself  
 without reserve. Faith, hope,  
 these are the three dispositions  
 should endeavor to have  
 approach the holy table.  
 that the more exactly you  
 these dispositions, the more

will derive from Holy Communion. We were all properly careful in our preparation for Holy Communion, how have we fared since? We would soon see the results if all were coming weekly to the table. The erring members of the faith would soon be converted by their personal example. There would be no more quarrels and peace and contentment in the home. Weekly or daily Communion would be the rule instead of the exception.

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