

make *at least* those prescribed by the Rule. This is so true that the Holy See regards as abrogated the articles of all *constitutions*, whether of men or of women, in which it is expressly prohibited to make more Communions than those fixed in these passages of the Rules. It was for this reason that Cardinal Gennari says so well : " The Communions of the Rule are the *minimum* required of religious persons," as " the annual confession of precept is the *minimum* for persons in the world. "

If in some communities they make use of a calendar, approved by the Holy See, on which are marked the days of general Communion, the Holy See has itself declared that such a calendar cannot be considered *prohibitive*, that is, forbidding a greater number of Communions, but only *directive*. It thus admonishes religious that they ought to aim at living in such a manner as to be able to approach the Holy Table at least on the days designated, if there is no lawful hinderance. Of the Communions of the calendar must be said what has already been said of Communions of the Rule—they should be regarded as the *minimum* of the Communions that religious souls are called upon to make. " But if, among the people of the world, we cannot praise those who, free to communicate often, even every day, satisfy themselves with the Paschal Communion, because they do not respond to the manifest desire of Jesus Christ " to be our daily Bread ; " so, with still greater reason, we cannot praise the religious who is satisfied with making only the Communion of the Rule. I say, *with greater reason*, because being by the religious profession the spouse of Jesus Christ, she is so much the more obliged to accomplish not only His will, but still more His every wish. Is it not proper that the Heart of the Spouse and His spouse should make but one same heart ?

If the Church ardently desires that all her children should communicate every day, how much more does she desire it for religious souls, her children of predilection ! She desires it to such a degree that, in order to obviate the case in which superiors would wish to interfere and prevent Communions more frequent, than those allowed by the Rule or the calendar, she has gone so far as to decree that " they have no authority whatever to meddle