

Frequent Holy Communion



OLY Communion is the richest channel of grace, the most helpful means to Christian perfection, and the safest pledge of our eternal salvation when it is received in a worthy manner. Hence it is most reasonable for every Christian to receive this holy sacrament as often as his circumstances and his spiritual director will permit. It is, therefore, to be deprecated that many are content with receiving holy communion once a year. In this category of negligent Christians there are even some who deem their conduct quite justifiable. "I conform to the laws of the Church," they say; "I do my duty and that suffices." Oh, strange conceit, pitiable blindness! You are, indeed, constrained to do your duty, but you carry your indifference and your coldness towards Jesus to such extreme limits that our holy mother the Church forbids you to go beyond them under pain of mortal sin. You venture to the extreme limits of tepidity, outside of which you would become a public transgressor and incur the bans of excommunication.

You say, I do what the Church desires. Say rather, I do what the Church absolutely commands and constrains me to do. The Church really desires much more. She asks and desires most earnestly that you should receive holy communion more frequently. And she desires this because Our Lord Himself has a great desire to enter our hearts in holy communion. In the canons of the Council of Trent the Church expresses the ardent wish that all Christians were so disposed "as to be able in every mass at which they assist to receive holy communion, not only spiritually, but sacramentally, in order that richer fruits and more abundant graces might result to them from the august sacrifice." This was, indeed, the practice of the first Christians. They received holy communion at every Mass. And even if it be true that in those troublous times of persecution and martyrdom a constant union with our