

"The fourth paragraph tells us that, though it is far better that one should be free from all deliberate venial sins, still, it is sufficient to be free from mortal sins, and to purpose never to sin mortally again. And, 'if they have this sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves from even venial sins, and from all affection thereto.'

"The fourth paragraph is a very important one, and would bear a great deal of development and meditation. Listen—'But whereas the Sacraments of the New Law, though they take effect *ex opere operato*, nevertheless produce a greater effect in proportion as the dispositions of the recipient are better; therefore, care is to be taken that Holy Communion be preceded by *serious preparation*, and followed by a *suitable thanksgiving* according to *each one's strength, circumstances, and duties*.' The better our preparation, the more grace we receive from each Holy Communion. And yet, notice, one must distinguish between what is desirable and to be wished for, and what is absolutely required. No degree of preparation could be too great for such a Sacrament. But all that is required is the serious preparation and due thanksgiving which each one's strength, circumstances, and duties will allow. If they allow one to spend only a very brief time, a short time will do. If they allow more, more time should be given. But each one may suit his daily preparation and thanksgiving to the circumstances of his daily life. Isn't that reasonable and kind?'"

"Very reasonable and very kind!" said Mrs Mary. "What a wise and gracious document this Decree seems to be! And is that all?"

"No. A fifth paragraph says: 'That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade anyone from frequent and daily Communion, provided that he is in the state of grace and approaches with a right intention.' Then a sixth paragraph tells the fruits of Daily Communion, and bids priests encourage it: 'But since it is plain that, by the frequent or daily reception of the Holy Eucharist,