

OUR DAILY BREAD.

Food cannot entertain life where it does not exist; nor cause it to be reborn where it has ceased to exist. According to St. Thomas it must be taken, assimilated, digested by a living organism. To this law the soul is subject as well as the body. Hence the first preparation for eating the supersubstantial Bread of the Eucharist is to live supernaturally, or in other words, to possess God's grace which should increase by the assimilation of the Eucharistic aliment. Without that state of grace, not only is Communion useless, it is an evil, and an evil accompanied by the awful crime of sacrilege. Of all crimes whose object is to profane sacred things, an unworthy Communion is the most abominable; for the sacrilege outrages Christ's humanity and falls on all that is highest and holiest. It outrages with monstrous ingratitude; it outrages with signal cowardice, it outrages without excuse, it outrages perhaps without ceasing. St. Paul hurls this malediction against it: "The sacrilegious eats and drinks his own damnation." Useless to summon him before an earthly tribunal, the Judge of all Judges sits, in person, in his guilty soul and the sentence He pronounces is proportionate to the immense love He has shown in giving Himself to him so unreservedly.

Let us not dwell on this painful reality; but let us try whenever we eat this Sacred Food to amass all there is in us of supernatural life, and purify our soul from vain and useless thoughts, disorderly affections, unworthy desires, too lively preoccupations, unhealthy ferment that disturbs our peace and might render less efficacious the sublime and holy function intended to unite us so closely to our Blessed Lord.

Père Monsabré.