

Let us consider what Our Lord gives us in the Eucharist. All His graces and gifts are intended for us, but He gives us more still, Himself, the source of every gift. By Communion we participate in the merits of His whole life, therefore we must acknowledge God's love for us by the perfection and completeness of the gift.

How did you first begin to love your mother? There was within you an instinct, a germ of love for her, but it slept and gave no sign of life. The love of your mother for you awoke this love in your heart. She loved you, suffered for you, nourished you with her own substance, and by these generous gifts you found out how much your mother loved you.

Our Lord, therefore, giving Himself entirely to the soul, and to your soul in particular, proves unquestionably that He loves you personally in an infinite degree. He dwells in the Eucharist for you alone. Others enjoy His Presence also, it is true, as they enjoy the sun that shines upon all. but that does not prevent you from basking in its beneficial rays. Oh, how evidently does Communion manifest the Law of Love written in our hearts by God Himself! He said in days of old: "I will no longer write my law on tables of stone, but in your hearts, in characters of fire!"

How true it is that he who knows not Communion knows not God's love! He may at most feel some of its effects, as the beggar knows the liberality of the rich man by the few pieces of money that are pressed into his hand.

In Communion, however, the soul sees itself loved by all God's power of loving. If, therefore, you would truly know God's love for you, receive Communion and thus consider yourself. You will need no further proof.

II.

Communion gives us the grace to love in return. To love our Lord with a love of friendship, there is needed a special grace. Jesus, coming to us, brings us the grace to love, while at the same time He gives us as the object of that love, Himself. Our Saviour did not ask His dis-