

ording to your doctrine, many think that they who communicate often, although evidently wanting in the perfection required by you, do very wrong and abuse the Blessed Sacrament. Put away this rigorism. Teach rather with the holy Fathers, the Council of Trent (and the recent Decree *Sacra Tridentina Synodus*), that Communion is prohibited to those only who are guilty of mortal sin, that Communion admits of venial sins, that It even effaces them wherever It finds them. In this way you will cause scandal to disappear . . .

“ And then, of what scandal are you speaking ? I know of no real scandal but that which springs from some voluntary fault by which one gives occasion of sin to his neighbor. Can it be that the imperfect who communicate often are guilty of giving to those that see them communicating a true occasion of sin ? If this were so, how much more would we, priests, give scandal, we, who certainly not being all perfect (and the Faithful know it well,) fail not to celebrate Holy Mass every day !”

You have heard the answer, Christian soul ; is it not persuasive ? Do not, then, abandon daily Communion through the *vain fear* of scandalizing them who know your imperfections and the venial sins you commit daily. Fear rather not giving good example if they do not see you, you whom they know to be miserable and infirm, recurring daily, as far as you can, to Him who is the source of mercy ; if they do not see you receiving every day the antidote of your daily sins, namely, the Holy Eucharist. For “ this Divine Sacrament is the health of soul and body and the remedy of all spiritual evils. It is by It that your vices are cured, your passions repressed, your temptations vanquished or weakened. By It, again, graces are given you in greater abundance, virtue is increased, faith is strengthened, hope fortified, and charity inflamed and dilated.”

