

## FREQUENT COMMUNION



WE must be fully persuaded of the capital importance of frequent and daily Communion. We must take care not to see in it only a simple act of piety, a practice of supererogation reserved for devout souls. No, no, there is question here of a vital point, of the divine life of souls, and of the salvation of the world. The Popes themselves declare this. Leo XIII assigns "*as the supreme cause of our evils the abandonment of the Sacred Banquet,*" and he felicitates those that excite Catholics to approach the Holy Table more frequently; "*for there it is,*" he adds "*that they may labor at the strengthening of faith and the correction of morals.*" Pius X is not less formal: "*In the general weakening of piety,*" he writes to the Bishops, "*no remedy can be conceived more efficacious to cure that languor of souls than the practice of frequent and daily Communion.*" And in another Decree he adds: "*This is the shortest way to procure the salvation of every man individually and that of society as a whole.*" A soul, in fact, who daily communicates in the state of grace necessarily grows rich in divine life. A parish in which frequent Communion is held in honor is, by that very fact, a fervent parish; and if the Faithful would again communicate as in the early ages, there would be found again those phalanxes of model Christians and, if need be, of martyrs, who formed the strength and glory of the Church in the ages of persecution. **THROUGH DEVOTEDNESS TO SOULS AND FOR THE TRIUMPH OF THE CHURCH, LET US, THEN, BECOME APOSTLES OF FREQUENT COMMUNION.**

