

of the false maxims of the world, and of every thing that is contrary to the christianity which I profess.

XI. With a particular attention to the words of the Priest, when he presents you the Body of Jesus Christ, and says: *May the Body of our Lord Jesus Christ preserve your soul to everlasting life*; words, which should make you comprehend the purpose for which you communicate, which is, to persevere in grace. That is to say, not to communicate in order to observe a certain regularity of life for some days, but to be constantly faithful to God, and to keep yourself in the state in which the sacrament of Jesus Christ has placed you, so that it may be to you a pledge of eternal life.

XII. With a short but loving prayer addressed to Jesus Christ, conjuring him to supply by his grace all your defects, and to place himself in your hearts, the dispositions necessary to receive him worthily; acknowledging with humility, that after all your own efforts for this purpose, you are still infinitely unworthy of this sacrament.

*Advice for the time that follows Communion.*

I. Retire from the holy table with a profound respect for the presence of Jesus Christ, who is in the midst of your heart, and of whom it is true to say, that the plenitude of his divinity dwells at that moment corporally in you. Remain for some time in silence, as if seized with astonishment at the wonderful things that have befallen you, and considering yourself as the living Tabernacle in which the Holy of Holies then resides—a reflection which is admirably calculated to preserve you in entire recollection, and to prevent all the distractions of your mind which would be criminal at such a moment; as if Jesus said to you: *Apply yourself to the contemplation of me, and see that I am your God* (Ps. 45,) since, by virtue of this mystery you have so palpable a proof of it.

II. Enjoy the happiness and advantage you possess in Jesus Christ, who is your sovereign, *and who, in Communion, makes himself the pledge*, as he is to be the object of your bliss

to all eternity, applying to yourself these words of the Psalm: *Taste and see, how sweet the Lord is!* Ps. 83. He is glorious in heaven, al! powerful on earth, and terrible in hell; but he is all sweetness in the Eucharist, and the sweetness with which he fills the soul of the just is the mark of his divine presence. Ah! my God, will you say to him, *May the sweetness of these holy delights take away for ever all relish for the criminal sweets and pleasures of the world, which serve only to poison my heart, and corrupt my reason!* May this foretaste of heaven which you have given me in the adorable Eucharist, correct all the depraved tastes of my passions, which make me love what I ought soverely to hate, and which make me prefer like the prodigal son, the food of swine, that is, what gratifies my sensuality, to the real blessings which you communicate to those who are attached to you. Enter into this sentiment of the holy old man Simon, when, as the crowning of all his desires he saw Jesus Christ in his arms. *Now, O Lord, thou mayest dismiss thy servant in peace*, (Luke ii) because not only my eyes have seen you, but my soul possesses you, and my flesh is replenished with you, who are the source of my life.

III. After Communion, imitate the holy practice of David. *I will listen to what the Lord shall say in me*, (Ps. 84.) for it is then he is properly within you, and if you be attentive, he will not fail to speak secretly to your heart, to tell you many things of which you never think, or which you conceal from yourself, but of which he will convince you. For example, he will reproach you for certain infidelities into which you have fallen, certain disorders in which you live, certain weaknesses which you do not strive to overcome. He will tell you how you are to change your conduct, what sacrifices you are to make to him, and what things you are to renounce. In a word, by explaining himself directly to you, and rebutting all the pretexts of your conscience, he will declare to you his will, and in such a manner that you cannot but be moved as well as convinced. Say to him, like Samuel: *Speak, O Lord! speak; for thy servant heareth.* 1 Kings 3.