

Are you not, O my God, the Master of my heart? And when shall my heart more entirely belong to you, than when you will have taken possession of it by your adorable sacrament.

VII. With a filial fear which should attend this confidence, as if you should say to Jesus Christ: But can I, O Lord, be so unhappy as to have any secret sin which would obstruct the effusion of your intended graces? Is it possible I can be a Judas, to give you to-day the kiss of peace, and betray you to-morrow? Am I about to receive you as he did with a criminal conscience? And, instead of coming to me as a faithful disciple, do you not approach me with horror and indignation as a concealed enemy? Ah! If this be the case, I should say to you with St. Peter: *Depart from me O Lord! for I am a sinful man!* Retire from me, because I am a sacrilegious and impious wretch. But the same confidence which I have in you, O Lord, makes me hope that you have remitted my sin, and that, unworthy as I am, you will not reject me from your presence.

VIII. With an ardent desire to receive Jesus Christ; for one of the most necessary dispositions for a worthy Communion, is to desire it as one of the best dispositions to receive food with advantage, is to eat it with an appetite.—Therefore, shew our Lord, not only your desire, but even your impatience and eagerness to be united to him in this sacrament; saying to him with the patriarchs of the old law, who expected his coming; *Come, O Lord! and do not delay.* Ps. 89. Come and take possession of my heart: it is entirely ready, and no one can fill it but you. Or, with the Royal Prophet in that psalm that is so well adapted to a Christian soul at the moment it approaches Communion: *As the heart pants after the fountains of water, so does my soul thirst after you, O my God.* Ps. 89.*

IX. With a fervent sorrow, which will complete the sanctification of your soul, and place it in that degree of purity that is necessary for the worthy reception of Jesus Christ, making use of these affecting words of the penitent king: I hope, O Lord, that you have already washed me in the Sacrament of Penance; but *wash me more and more from my iniquities and cleanse me from my sins,* (Ps. 50.) that I may be in a state worthy of being presented to you.—*Create in me a clean heart, and renew an upright spirit within my bowels,* (Idem) that spirit of equity and justice, without which my other devotion for Communion would be only an illusion and a dream. As sin, O my God! is the only thing that can displease you in me, I detest and abhor it, because it is displeasing to you. Even should it not subject me to the terrible and fearful chastisements of your justice, even if it should deserve hell, it would be enough for me to hold it in execration, that it separates me from you, and would prevent my union with you in the sacrament of your body.

X. With a perfect love; because if you are obliged to love Jesus Christ with your whole heart, and if this love of preference be commanded you by the divine law, you are still more bound to give him proofs of it in this sacrament, which is alone, and by excellence, the sacrament of his love, and of his charity towards men. You should therefore imagine, that at the moment of Communion, Jesus Christ asks you, as he did St. Peter: *Lovest thou me?* (John xxi.) and you should be able to answer him with the same fervour—*Yes, O Lord; thou knowest that I love thee.* Idem. But the sincere protestation which I this day make you is, that I desire to love you with a solid and effectual love, a love that does not consist merely in words, but in the fulfilment of my duties, in the exact observance of your commandments, in an inviolable attachment to your law, in the fear of offending you, in the avoidance of every thing that displeases you, in an eternal renouncement

the time of Communion, will be inserted at the end of the instructions, for the convenience of the reader.

*This Psalm, with several others adapted to