

the Christian life. Prayer and piety soon languish if not supplemented by the Eucharist. The life of piety is a continual crucifixion of our human nature, and in itself has nothing to attract us. We will never place ourselves on the cross if we are not sweetly and firmly upheld by grace from above. As a general axiom, piety without Communion is a piety without life.

A good rule is to examine your own dispositions. When you have neglected or given up Holy Communion, how have you performed your other duties? Baptism confers spiritual life, Confirmation strengthens it, Confession restores it, but none of these nor all three are enough; they are only a preparation for Communion which completes and crowns them.

Jesus has said: "Follow Me." But this is a difficult work, and requires effort, it requires the practice of christian virtue. Though the soul that abides in our Lord brings forth much fruit, how may we abide in Him but in eating His Flesh and drinking His Blood? *Qui manducat meam Carnem et bibit meum Sanguinem, in Me manet, et ego in eo.*

When Jesus is with us, there are two to carry the burdens, and the yoke is sweet and easy when thus shared. This is why St. Paul says: "I can do all things in Him that strengtheneth Me." He that strengthened St. Paul was He that lived in him as in us, Christ Jesus.

### III.

Moreover, bread, as it will appear, contains in itself certain delights. The proof of this is that we never tire of it.

Though all other food may pall upon us, the stomach never rejects bread. Where then may we find more substantial sweetness than in the honeycomb of the Eucharist? The piety that is not frequently nourished with the Eucharist is never sweet and attractive: the love of Jesus Christ does not shine through it. It is uncouth, rude, austere and hard, is not loved, and never attracts others, because the love Jesus is not sown in its soil, and it goes to God only by sacrifices. It is a good path, but it is