

tual Communion consists then in an ardent desire to receive Jesus Christ in our heart, when we cannot receive Him sacramentally in the Eucharist, and, as St. Thomas of Aquinas says: "in the effusions of thanksgiving, adoration, and love which we offer, as if we really possessed Him."

From this definition we conclude the essence of spiritual Communion is contained in the acts of lively faith, sincere love, and ardent desire we form, to unite ourselves to Jesus Christ; in other words, it is nothing else than the desire of Holy Communion.

Father Rodriguez says: "The state of grace is absolutely necessary for spiritual Communion, and when in that state, we can with profit communicate spiritually every time we ardently desire Communion; God granting to persons in those dispositions the graces He imparts in sacramental Communion.

It follows that sacramental Communion is not the only one which unites us to Jesus living in the Eucharist; spiritual Communion produces this union but in a lesser manner and degree. By faith our soul is nourished with Jesus Christ who comes to us spiritually and makes us participate in His divine life.

Spiritual Communion can be made any hour of the day or night, by all the faithful, even by children who have not yet had the happiness of making their first Communion. It is then true that there is not an hour of our day, when it is not easy to practise this admirable devotion, which unites us more intimately to Jesus in the Eucharist gratifying the wish of His Heart: "Live in My Love," and permitting us to realize in ourselves, the words of the apostle: "I live, no, not I, but Jesus lives in me."



"O sweetest Jesus bring me home to Thee  
Free me, O dearest God, from all but Thee,  
And break all chains that keeps me back from Thee;  
Call me, O thrilling love, I follow Thee;  
Thou art my all, and I love nought but Thee."

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