

## FRIDAY AFTER THE OCTAVE OF THE MOST BLESSED SACRAMENT

Reasons used by several persons as pretexts  
for not receiving Communion often

### 55.1 First Point

The great benefits that come from receiving Communion often are the reason why the devil does all he can with various false pretexts that he puts into their minds to persuade many persons to receive Communion only rarely.

Some fear, they say, to commit a sacrilege. They do well to fear this, but to commit a sacrilege we must receive Communion in a state of mortal sin. Is it possible that you could be in such a state?

Others claim that they are not worthy to receive Communion so frequently; they must not wait for what will never be; all persons who receive Communion, whoever they are, acknowledge their unworthiness before coming to receive.

But, say others, I am so full of defects; how can I dare go to Communion so often in this state? If you wait till you are without defects before receiving Communion, you will not receive Communion in your lifetime.

The fact that you do not fall into more serious faults than those which you ordinarily commit is something you should see as a result of frequent Communion. This should encourage you to continue in this practice.

### 55.2 Second Point

Some fear to receive Communion because they are convinced, falsely, that they derive no benefit from it, and that it is an abuse of so great a mystery to take part in it so often without any profit for the good of their soul. Do they count for nothing the fact that Communion preserves them from mortal sin? This is without doubt a priceless favor which should make them desire to receive Communion daily.

But, you may say, as others do, this sacrament contains the essence of holiness, and demands great holiness in those who receive it so often. To reason this way is to regard as the preparation for this sacrament what is in reality its effect and its purpose. We go to Communion to become holy, not because we are holy. If you said in like manner that you must be a saint in order to live in community, you would be told that people come to religious life to become saints, not because they are saints.

Is not the union with Jesus Christ, which you obtain by receiving him, capable of making you share in his holiness? This is precisely the reason why you should receive Communion often.

### **55.3 Third Point**

As the Eucharist is a sacrament of love, we should in receiving it have a tender love for Jesus Christ. This is why real devotion is one of the main dispositions we should bring to this action.

How, then, some say, can I communicate so often, when I do not have any devotion? To receive Communion, it is not necessary to have a sensible fervor. You can be certain that the true and least suspect devotion consists in a great horror for sin.

But when we go to Communion so often, shouldn't we fear to receive Communion out of mere custom? Do you think such a custom is a bad one, or should we also forego attending daily Mass for fear of doing so out of custom?

Take good care not to be misled by any of these reasons for excusing yourself from Communion, as long as you do not have any fundamental impediment.

Since you have withdrawn from the world, your first care should be to unite yourself with God. Draw near to him often, then, through Holy Communion; it is the easiest and most sure means God has left you to unite yourself to him. Even if you should feel hesitant about communicating because of your faults, provided none of them are mortal, be sure that if you go to Communion out of obedience, and if you ask God to eliminate the faults that are in you, then thanks to your obedience your Communion will be pleasing to God and will draw down upon yourself many graces.