

**THE EUCHARISTIC TRIDUUM: AN
AID TO PRIESTS IN PREACHING
FREQUENT AND DAILY
COMMUNION ACCORDING TO
THE DECREES OF H.H. PIUS X**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649228904

The Eucharistic triduum: an aid to priests in preaching frequent and daily Communion according to the decrees of H.H. Pius X by Jules Lintelo

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

JULES LINTELO

**THE EUCHARISTIC TRIDUUM: AN
AID TO PRIESTS IN PREACHING
FREQUENT AND DAILY
COMMUNION ACCORDING TO
THE DECREES OF H.H. PIUS X**

THE EUCHARISTIC TRIDUUM

AN AID TO PRIESTS IN PREACHING FREQUENT
AND DAILY COMMUNION

ACCORDING TO THE DECREES OF H.H. PIUS X.

Translated from the French (Second Edition) of

PÈRE JULES LINTELO, S.J.

BY

F. M. DE ZULUETA, S.J.

*Luke Bengtson
1913*

R. & T. WASHBOURNE, LTD.

1, 2 & 4 PATERNOSTER ROW, LONDON
AND 2, 3 BUCHANAN STREET, GLASGOW

BENZIGER BROS.: NEW YORK, CINCINNATI, AND CHICAGO

1909

(Rights of Translation reserved)

Ego JOSEPHUS DE VOS, Præpositus Provincialis Societatis Jesu in Belgio, potestate ad hoc mihi facta ab Admodum Reverendo Patre FRANCISCO XAVERIO WERNZ, ejusdem Societatis Præposito Generali, facultatem concedo, ut opus cui titulus "Triduum eucharistique et Instructions sur la Communion quotidienne, d'après les Décrets de Sa Sainteté Pie X.," 2^e édition, a Patre JULIO LINTELO sacerdote S.J., conscriptum, et a deputatis censoribus rite recognitum atque approbatum, typis mandetur.

In quorum fidem has litteras manu mea subscriptas et sigillo meo munitas dedi.

Bruxellis, die 13 Novembris, 1908.

J. DE VOS, S.J.

Imprimatur.

Tornaci, die 21 Novembris, 1908.

V. CANTINEAU, cau. cens. lib.

Nilhil obstat.

GUALTERUS STRAPPINI, S.J.,

F. TH. BERGH, O.S.B.,

CENSOR DEPUTATUS.

Imprimatur.

EDM. CAN. SURMONT,

VICARIUS GENERALIS.

WESTMONASTERII,
Die 17 Maii, 1909.

2011 27 1909

APPROBATION OF
THE AUTHOR'S EUCHARISTIC TRACTS
FROM HIS EMINENCE CARDINAL
GENNARI, ON BEHALF OF
HIS HOLINESS PIUS X.

“ Rome, January 25, 1907. ”

“ VERY REVEREND FATHER,

“ I have presented to the Sovereign Pontiff copies of the little works on daily Communion which your Reverence has published for wholesale distribution.

“ His Holiness accepts your tribute with the most lively pleasure. He highly commends your Reverence's zeal, and hopes that your works may obtain the widest possible circulation, above all in seminaries, religious institutes, and in educational establishments, that in these, especially, frequent and daily Communion may be urgently recommended according to the purport of the late general decree.

“ Your Reverence's most devoted servant,

“ CASIMIR, CARDINAL GENNARI. ”

**HIS EMINENCE CARDINAL
V. VANNUPELLI AND THE AUTHOR'S
EUCCHARISTIC WORKS.**

At the Eucharistic Congress of Metz, 1907, after the reading, at the crowded priests' section, of Père Lintelo's paper, entitled, "The Decree on Daily Communion and the Duties of Preachers and Confessors," Mgr. Dubois, Bishop of Verdun, stated publicly that he was glad to announce that he had it from His Eminence the Cardinal Legate himself—who, moreover had requested him to repeat it in his name—that the Reverend Father Lintelo was the one whose writings most faithfully reflected the mind and wishes of the Holy Father—"Celui dont les écrits reflétaient le mieux les désires du Saint Père" (Report of the Congress, p. 670).

TRANSLATOR'S PREFACE.¹

PIUS X. has expressed his will that the priests of the Catholic Church should to their utmost further the "salutary practice" of frequent and daily Communion among the faithful. Moreover, the Vicar of Christ directs that this propaganda be continual and earnest. The faithful are to be exhorted to this constant, and even daily, recourse to the Bread of Life "frequently and with great zeal." The only question, therefore, remaining is: How can the desires of the Holy See be best carried into effect?

Two principal ways of promoting the practice among souls suggest themselves—namely, private direction in the confessional and public preaching. Or, to use the words of our author, Père Lintelo, "*gradual initiation* and the creation of a *general movement* by means of a special course of sermons, or, preferably, an Eucharistic Triduum."

Of these two methods, that of private guidance is by far the less effective. It will necessarily be chiefly

¹ Being, in more developed form, a speech made at the Westminster Eucharistic Congress, 1908, after the paper on Daily Communion, by the Rev. H. Lucas, S.J. In a highly condensed summary given in the Official Report of the Congress (*First Edition*), p. 236, the Translator is—by an oversight—represented as maintaining the "necessity and usefulness" of its Daily Communion. Except in a qualified sense, such an expression would have been an unwarranted exaggeration.

confined to the confessional, and it is an obvious impossibility for a confessor to give a full instruction on the Papal decrees to each penitent in turn. Moreover, he will have to contend with those difficulties which hamper the individual penitent, and arise from his sense of isolation. Among these difficulties are human respect and fear of singularity. The individual penitent will not realize that others are being privately indoctrinated in the same manner, and that he will not stand alone if he endeavour to carry out the confessor's recommendation.

By far the most effective method is public preaching. In fact, without it, there is little prospect of the "desire of Jesus Christ and of the Church" being realized on any considerable scale. The publicity given to the Eucharistic pronouncements of the Holy Father from the pulpit tends to create a public opinion in favour of the propriety of very frequent Communion. Thus the more timid will feel that, so far from being piously eccentric in adopting that practice, they are, on the contrary, doing that which even those who are not willing to follow suit must acknowledge to be quite correct and in accord with the mind of the Church.

But this preaching of Communion will make a deeper impression if it be given the form of a special Triduum, widely announced and advertised beforehand. This appears to be the best means of inaugurating a movement towards the adoption of frequent and daily Communion in a parish where the practice has not yet taken root.

Once the movement has been started, private direction becomes most important both for applying the principles laid down in the pulpit to the particular circumstances of the individual, and for encouraging

those who have taken up the practice to persevere fervently therein.

It is for aiding the priest in preaching frequent and daily Communion that the present work was penned by Père Lintelo. The usefulness of the work has been well proved, as well by the welcome it has received from the clergy as by the remarkable diffusion of frequent Communion to be witnessed in the author's native land—Belgium—towards which he has so largely contributed. In proof of these happy results we cannot do better than quote the following words of Cardinal Mercier, Primate of the Belgian Church: "Already in Belgium, an experience of two years, in the case of many parishes and most of our educational establishments, has proved that frequent Communion produces fruits of piety and morality which exceed the expectations of the most sanguine directors of souls."¹

It has been assumed above that the only question which a priest will ask himself is how he may best forward the wishes of the Pope. Yet such is the strength of long-standing habits of thought and prejudices in the present matter that some remarks upon the spirit in which the Papal decree *Sacra Tridentina* should be received will hardly appear unnecessary to anyone who notes the elementary condition of the Eucharistic movement amongst us, even in this, the fourth year since the appearance of the said decree.

Everything considered, it may be most useful, by way of preface to Père Lintelo's work, to say something as to the *attitude of mind* which a Catholic plainly ought to adopt towards the teaching and regulations

¹ Address of His Eminence Cardinal Mercier to the Pope, at the audience granted to the Belgium pilgrims, March 12, 1900.