

COMMUNION OF SAINTS

In most of the feasts, celebrated by the Church, there is an evident background of isolation: in these feasts, the object of the veneration is either an individual Saint, like St. Andrew, or a group of faithful who, having professed heroically the faith under similar torments, were accorded similar honors, like the 40 Jesuit martyrs of Brazil and the Paris martyrs of the French revolution. On the contrary the feasts of the first two days of November stand out conspicuously, in the light of the most intimate communication of the common spiritual goods between the worshippers and the other members. Every year, at the beginning of November, the Church unfolds before us a profound and immense reality, hidden beneath and revealed by, the humble dogmatic formula: "I believe in the Communion of Saints." We are solemnly reminded that there exists a spiritual union among all the members of the Church, the effect of which is to create solidarity among them and to make them partakers of the spiritual benefits of that Church, as of a common patrimony, or family treasury, enriched by the infinite merits of our Lord Jesus Christ, and the superabundant merits of the Mother of God and the Saints, as well as by those which the just faithful acquire, every day, by their prayers and other good works. As members of this Church, we know that the Saints in heaven constitute the Triumphant Church, the souls in Purgatory belong to the Church Suffering and the faithful on earth make up the Church Militant. The liturgy of these two days brings home to us, 1) that between the Saints