

Yes, Jesus agonizing, beholding the marvellous accomplishment of the "*Sitio*" of Calvary, I recognize Thee for my God, and I humbly adore Thee! The "*Sitio*" of the dying calls again for the love of mankind.

*Has Jesus been loved according to His desire?* It would have been a victory for the Redeemer to be recognized as such and respected by the human race. But would that have been sufficient? No, Jesus desires above all to be loved not only by His subjects in heaven, but still more by those on earth. And as He knows that presence is a necessary condition for the support of love, He fixed His abode permanently not only in heaven, but also on earth, by instituting the Divine Eucharist on the eve of His death. Doubtless, to establish this new mode of presence here below, He has consented to new and very great sacrifices. And, indeed, has He not by His sufferings won the right of reigning henceforth—and everywhere—in all the majesty of His celestial glory? He knows, nevertheless, that such externals will arouse in man fear rather than love; so He will tread under foot all His rights and invent the Eucharist, in which He will invest Himself with a mantle of tenderness. But these sacrifices accomplished, and His Presence assured, He will draw all hearts to Himself. Yes, Jesus is loved. Vainly have the years come, the ages flown by. Time, which destroys all the affections, has but increased and strengthened that which a portion of mankind has vowed to Him.

Again, He has been loved with a sovereign love, with that triumphant love which urges the soul to every sacrifice, with that love before which all other loves pale. Kings have come down from their throne to pass their life at the foot of the holy altars. Children have torn themselves away from parental tenderness in order to serve Him who desires to be served more than father or mother. Maidens have forsaken all the joys and pleasures of youth in order to clothe themselves in coarse robes and hide behind impenetrable walls. The daughters of kings have joyously despoiled themselves of their jewels in order to shut themselves up with their Well-Beloved. And when asked the reason for their choice, they replied: "For love of me, Jesus has enclosed Himself in a tabernacle. For love of Him, I will shut myself up in a monastery. Is it not the Host which produces the victim?"

Again, we have seen fathers and mothers joyfully consenting to a lasting separation from cherished children who are no longer permitted to love anything but Jesus. Still more, have we not heard mothers saying to their child when impressing a maternal kiss on its brow: "I would rather see you dead than to see you betray by a mortal sin the Jesus of your First Communion." And what they say they mean. We have seen them accompanying them to torments in order to encourage them to die. We have seen Felicitas, Symphorosa, dreading lest their children should be overcome by fear, casting themselves on their knees, saying: "My child, remember that I nourished you with my milk. Take pity on your mother, and do not betray the Divine Saviour Jesus. Is not the "*Sitio*" of Calvary a cry of victory rather than a cry of distress?"