

often as possible, especially on the first Friday of every month, no matter what mortification or inconvenience it might cause her. It was then, also, that He commanded her to share in his sadness at Gethsemane, by watching from eleven o'clock till midnight, between Thursday and Friday of each week. She was to share in this sadness in order to appease the divine anger and beg mercy for sinners. This was the origin of the Holy Hour. It is love, then, and reparation through love, that Christ our Lord is looking for, and all He asks from us, either in atonement or otherwise, may be summed up in these words: "Son, give Me thy heart."

The objection has more than once been put forward that Christ, by His passion and death, atoned sufficiently for our sins. Did He not pay all our debt? What further atonement is needed? True, Christ more than satisfied for our sin, because the value of His merits is infinite. But we sometimes forget that in order that His merits may be applied to our souls, Christ willed it that we should couple our expiations with His. This was the condition of the Redemption, and this is what Saint Paul meant, in his First Epistle to the Colossians, when he mentions his own sufferings that "fill up those things that are wanting to the sufferings of Christ."

Not that Christ counts much on any sufferings so insignificant and so unworthy as those that we could offer Him. But He elevates them by associating them with His own sufferings. What we do is of little avail when taken by itself, but it acquires some value when it is coupled with what Jesus Christ has done.

One immense advantage we gain in the work of reparation is that by it we are not simply paying our debts to God, but we are also applying medicine to our own souls. "There are two things in sin," says Saint Bernard, "the fault and the wound. The mercy of God removes the fault, but penance is required to heal the wound." And Saint John Chrysostom adds that it is not enough to have