

relations with her. Would she dare then to speak in the presence of others? No. She has heard Jesus say to her: "Come unto Me, ye who are weary, and I will refresh you," and she came.

It is this sweet and secret call that brings us to Communion. Without it, we would never dare to come to the Holy Table. The grace of preparation for communion is a grace of confidence, and not of examination, nor even one of prayer. These things are good, no doubt, but the truest preparation is to have confidence in this word: "Come, I am the God of your heart, fear not." And this preparation honors God much more than if you were to drive yourself to despair.

I hear you say perhaps: "But when I receive communion I am dry and without devotion. I can accomplish nothing." It is because you do not enter into intimate converse with Our Lord, you do not listen to His interior voice, sitting like Magdalen, in simple confidence at His feet, Magdalen, who wept tears of joy, even though Jesus spoke not to her. Enter then into His secret word which is only the manifestation of His sweetness. We do not work while we are eating. The celestial Bread that you are going to receive is no other than the Word, the Word of Life. We must listen to it in silence and in repose.

### III.

Our thanksgiving should be more recollected than our preparation. If you begin at once to make all sorts of acts, you behave like a child. If however during your thanksgiving, finding it difficult to be recollected, you follow a method adapted to entertain your devotion nothing can be better. But wait a while. You have with you a friend, politeness alone would require you to listen to Him. Unfortunately it is the very thing we do not want to do. This is to poorly interpret our Lord's intentions. We represent Him as always coming to reproach us for our sins. It is not so however. A friend does not come to reproach his friend, and at all events would not do so at the very beginning of the interview.