

IV. Comply with the principal duty which Jesus Christ expects from you after Communion. This is, to testify your gratitude for the inestimable gift you have received from him.—For how ungrateful would it not be, if, after having been filled with his gifts and himself, you should have no feeling thereof, and should deserve to be regarded as a monster in nature, if a love, so perfect as his, should find no return in your soul! *O Lord! should you say: "My right hand itself be forgotten, if ever I forget you. May my tongue cleave to my palate, if I do not remember you for ever!" (Ps. 136.)* I have been an infidel, a coward and prevaricator, but I do not wish to be an ingrate. And as the sacrament of your Body is a real *Eucharist*, that is, a sacrament of thanksgiving, I not only wish to prove to you by the whole course of my future life, how much I feel indebted for this precious gift, but I also wish to make it serve as an acknowledgment, for all the other favours you have granted me, and continue to bestow me.—For, what return can I make you, O my God, for all the mercy you have shewn me? O how can I acknowledge the excessive obligations I owe you, the abundant graces you have bestowed me, the singular marks of your protection with which you have favoured me, unless by participating in the mysterious chalice of your passion? Have you taught me any other means than this, for corresponding in some degree of equality with your infinite charity? If I be happy enough to have received Communion in the state of grace, may I not console myself with the thought, that by offering yourself, since you now belong to me, I fully discharge all the obligations I owe you.

V. Make an entire offering of your person to Jesus Christ: protesting to him, that after having received him in Communion, you will live no longer but for him, to verify his word. *He that eateth, me shall live by me, or for my sake.*—John vi. That you wish no longer to conceive any thought, to form any designs, or execute any undertakings, except in the order of perfect submission to him; that you will no longer employ your health, your strength, your talents,

your judgment, your property, in a word, any thing that belongs to you, save for the interest of his glory; subjecting to him all the powers of your soul, so that he may be master, and reign there absolutely. And in order this offering may not be vain, or one of mere speculation, reduce it to practice by the examination which you will make of yourself. For instance, if you have been so unfortunate as to have any attachment in the world, make a sacrifice of it to Jesus Christ at that very moment, saying to him. No; O Lord! after the singular flavour with which you have honoured me, I will no longer suffer my heart to be divided between you, and any created being.

VI. Implore Jesus Christ whilst he is yet within you, to grant you all the graces you require, compelling him as if, by a holy and amiable violence to bestow them, and saying to him, as Jacob did to the angel, *No, I will not suffer you to depart until you have given me your blessing* Genes xxxii. I do not ask, O Lord, you will say, temporal favours, a good name, prosperity, honours or riches; all these would only serve to destroy me. I ask you for the grace of salvation, for an humble spirit, and a christian heart. I implore of you a hatred for sin, an eternal horror of impiety and libertinism, a fear of your judgments, and above all things your holy love. I ask you for the strength and firmness of mind, that is necessary to preserve me from the corruption of the world, and from being carried away by the torrent of customs, to resist temptation, and the scandal of bad example, to place me above human respect, to guard me against the poison of flattery, and from being a slave to ambition, to avoid yielding to interest, to shun the fatal snares which the demon of my flesh spreads for me on all sides, to preserve the freedom and purity of my religion, in the midst of the dangers to which my state exposes me; in fine, to become a true christian in every respect. Behold, my God, the graces that are necessary for me. I have a right to ask them at all times, but when could I ask them with more faith, or greater confidence of obtaining them, than at this moment, when I possess you who are their author?