

only a few steps from them who should have been His best friends! It was not enough for His enemies to league against Him, His friends had to increase His sufferings, What grief for the sensitive Heart of Jesus! Is there a pain comparable to that of a heart betrayed by friendship? This pain Jesus endured in all its bitterness. How often the friends of Jesus abandoned Him at the very moment when His enemies were unchained against Him! What has He not to endure in His Eucharistic retreats whither indifference, contempt, hatred go to insult Him? Am I not myself of that number? To console Jesus, always an object of contradiction in His Divine Sacrament, do I show the same eagerness as the angel who descended from heaven at the voice of the Eternal Father? Does not my indifference still oblige Him to turn to heaven for a little compassion? And yet, the Eucharist is not for the angels, It is for me.

Do I love to fulfil toward my friends in trouble the beautiful mission of consoling angel? When I myself am suffering, do I not rely more on earthly consolations than upon the "*Angel of Heaven*" whom God always sends in answer to prayer? And if mine has not brought me consolation, is it not because I have failed in perseverance? Was not Jesus' prayer threefold?

Pardon, O Jesus, pardon for Peter and the unfaithful Apostles; pardon for the souls in purgatory who never understood the beautiful character of reparation; pardon for all Christians who are indifferent to Thy sorrow; pardon for my own neglect to console Thee!

I offer Thee at this moment the chalice that the angelic reparator presented to Thee. The strengthening beverage that it contained were the tears shed by Mary at the foot of the Cross, by Magdalen, by all holy souls, who down through the ages have followed their example. It was the blood of the martyrs, the penances of the saints, the sweat of the Apostles, the purity of virgins. Thy Divine Heart, O Jesus, felt strengthened by these reparations of all Thy holy ones.

May I one day pour my blood, sanctified by a life of penance, into the angel's chalice, and offer it to Thee in reparation for all the infidelities Thou hast experienced in Thy Sacrament of Love!

IV. — Prayer.

Since His resurrection, Jesus can neither suffer nor die. This is of Faith. It might seem, then, that He has no need of consolers. And yet, when we read the account of His apparitions in the Eucharist, we find at every instant some appeal to compassion. What does this mean?

Doubtless, Jesus no longer suffers, no longer actually experiences pain from the injuries He receives in His Sacrament of Love.