

Let us apply our soul to the source of the Precious Blood that we may taste abundantly of Its effusions and bless It in them. The liberal, the prodigal Heart of Jesus shed It by the wound of the circumcision made in the tender flesh of the Infant of eight days, by the ruddy sweat that bathed the whole person of the Man-God in His agony, by the furrows opened on His shoulders and His breast, by the biting blows of the flagellation, and by the punctures in His forehead and head made by the sharp thorns of the mock crown. Again, did that Heart shed Its life-blood through the cruel wounds dug by the weight of the Cross on His sacred shoulder, and those of His knees from the triple fall on the way to Calvary ; through the gaping wounds of His hands and feet ; and lastly, through the opening in His side made by the lance after death.

All the Blood of the Sacred Heart flowed even to the last drop in those successive effusions.

But not yet satisfied, and desiring to give all at one stoke, He took the Eucharistic chalice and, presenting it to all men of all times, He gave to each the whole plenitude of His Blood ! And when all have satiated their thirst, It still remains in all Its fulness, always offered, always fresh, always sweet, always inebriating : The chalice which we bless, is it not the communion of the Blood of Christ ? ”

How is it possible not to taste even to inebriation the invigorating joys of gratitude when we drink at the source of the Sacred Heart, accessible to all, the living waters of the Precious Blood, which love sends forth with eagerness so spontaneous, with abundance so liberal, with perseverance so magnificent : “ *Et calix meus inebrians, quam praeclarus est !* — And my chalice which inebriateth me, how goodly is it ! ” What can prevent us from intoning with gladness the canticle of thanksgiving : “ I will take the chalice of salvation, and I will call upon the name of the Lord.”

III. — Reparation.

“ This is My Blood of the New Testament which shall be shed for many unto remission of sins.”

It was for the remission of the sins with which Christ charged Himself that He shed His Blood. This determinative reason for the effusion of the Precious Blood necessarily impressed upon It the character of humiliation and suffering, because it was an expiatory punishment imposed and accepted. And the Sacred Heart, the luminous source of every joy, became the dark and sorrowful piscina, in which sinners ought to wash away their stains in the humiliation and sorrow of penitence : “ — In that day there shall be a fountain open for the washing of the sinner.”