

He will endure and lovingly pardon all injuries for the conversion of souls. Behold why He needs no angel, no man, no sword! He freely and spontaneously wills suffering. He loves the chalice, and He will drain it to the dregs. While curing Malchus, Jesus thought also of Peter, the imprudent Apostle. Without His intervention, the Jews would have ill-used him. This explains why Peter was neither seized nor maltreated by the crowd.

Jesus in the Most Blessed Sacrament possesses always the same Heart, filled with the same goodness and mercy towards His enemies. How many acts of beneficence have I to register in the book of my life! Up to the present, I have only offended Him. By sin, I have often turned against Him and His commandments. Has He ever ceased on that account to do me good? To escape my blows, ought He not, at least, to have remained in heaven, where He meets only loving and devoted hearts? No, He loves me, and because He loves me, He exposes Himself to my injuries, He presents Himself every morning at the holy altar, and to cure my soul, He desires to descend into it by Holy Communion.

Blessed hands of Jesus, touch my heart! Cure it of all love that is not for Thee, and keep it for Thyself even unto death.

I thank Thee for Malchus, for Peter for all Thy enemies, and for myself!

III. — Reparation.

When Peter struck the servant of the High-Priest, he had good intentions. Carried away by zeal and love for his Master, remembering that only a short time before Jesus had given an order to bring two swords, and understanding by that, that He wished to defend Himself, Peter, on drawing his sword thought he was acting according to the intentions of his Master. Ah, Peter, did not yet know thoroughly the treasures of mercy hidden in the Heart of Jesus! He had passed three years in His school, but had not yet seized His teaching! And yet, that teaching of the Master had been very formal: "You have heard that it hath been said an eye for an eye, and a tooth for a tooth. But I say to you not to resist evil; but if one strike thee on thy right cheek, turn to him also the other. . . . You have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy. But I say to you, love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you, that you may be the children of your Father who is in heaven, who maketh His sun to rise upon the good and the bad, and raineth on the just and the unjust."

And again, had not Jesus said that He was going of His own free will to sufferings and death? Then, what need had He of defence?