

my heart and its love, that Jesus came down from heaven, that He suffered and died upon a cross. Therefore, my sins do not, in a certain way, break all ties of friendship between us. My obstinacy, my impenitence alone can sever our friendship. But, when, acknowledging my sinful state, I try sincerely and efficaciously to abandon it, my chains of friendship strengthen in proportion to the success of my efforts. Supposing (which God forbid) that I had the misfortune to commit a mortal sin of which I sincerely repent, Jesus would instantly look upon me as kindly as He did upon Magdalene, the day she broke an alabaster box of ointment of precious spikenard and poured it out upon His head. (Marc. XIV.) My friendship would evidently be still imperfect on account of my late sin, but that union would be friendship, because Jesus now loves my truly contrite heart. This is still truer when applied to fragile venial sin, to faults and imperfections. All these failings, when sincerely deplored, do not prevent the soul from acting friendly with Our Lord. But should my soul, though free from mortal sin, remain steadfast in venial faults; should they be committed without scruples or remorse, or supposing it would be frequently guilty of one, a *favorite* one, by which persistent displeasure is given to Jesus, then, though I cannot be called His enemy, neither can I lay claim to the title of true friend, because friends avoid causing each other pain.

Rejoice, then, my soul, if you only wish it, you may become the friend of your lovable Savior, for He is not a proud God who fears abjection; He is not a God limited in His affections; He is not a distant God; He is not a God who rejects penance. On the contrary, He seeks the humble of heart; His fond heart is open to all, and is ever ready to make the first step in reconciliation and be constantly with you in your path through life.

