

In omnibus divites factis in Illo ¹

(fol. 455) With what riches devotion to the most precious blood adorns the soul! We can distinguish three states in which the soul may find itself: the state of sin, the state of grace, and the state of perfection (the three ways: *purgative, illuminative, unitive*).

*Ipsa est propitiatio*² - Devotion to the blood of Jesus Christ is the foundation of *hope* in divine mercy: 1. Because Jesus is our *Advocate*: . . . *we have an Advocate with the Father, [Jesus Christ the righteous one]*.³ Look, he says, *upon the face of your anointed*.⁴ For if the prayers of the Patriarchs obtained for the people such singular favors, then we may assume the same for ourselves. [Christ] presents his wounds together with his blood which *speaks more eloquently than that of Abel*.⁵

Ipsa est pastor. - 2. Because Jesus while praying to the Father calls out to us with *inexpressible groanings*,⁶ he is also the Shepherd who *lays down his life for his sheep*.⁷ But in seeking his little flock, how reddened is the path of the good shepherd with blood. How costly we are to Jesus, oh [you his] faithful ones! He calls out to us with as many mouths as he has wounds. He shows us his opened heart: "Come," he says, to cleanse yourself in this blood. . . . Sin is a leprosy: *Wash and be clean*.⁸

Ipsa est vita - 3. Because Jesus, while seeking and praying for us, allows us to know, if we are open, the efficacy of the means of reconciliation, his divine blood. [This blood] is the power of the sacrament of penance; it is the price of sanctifying grace; it brings about a revival of good works.

Ipsa est solatium - 4. The devil, seeing that a soul wants to return to God, seeks to discourage it with vain fears. But Jesus, our comfort, says to the soul: "How can you doubt that I am unwilling to pardon you, since I call and invite you to, give you room for, repentance, leading you by the hand? Look at me in the garden; I sweat blood from the pain of foreseeing that many would not be saved through their own fault: *What gain would there be then from my lifeblood?* See me upon the cross: *I thirst*."¹⁰

¹The treatise is based on the text of 1 Cor. 1:5: "In everything you have been enriched in him." (*Douay-Rheims* version)

²"He is an offering for our sins." (1 Jn. 2:2)

³1 Jn. 2:1.

⁴Ps. 84:10.

⁵Hb. 12:24.

⁶Cf. Rm. 8:26.

⁷Cf. Jn. 10:15.

⁸2 Kgs. 5:13.

⁹Ps. 30:10.

Ipse est quies - 5. [The soul protests]: "But more than once I have come near to repenting, yet. . . ." [Jesus responds]: "Well now, the purpose of life is one of amendment. It is true you deserved punishment, but just as the lintels of the Hebrews were marked with blood and thus passed over by the Angel, so [you too have been marked]." No, Jesus replied [to St. Peter], *not seven times but seventy-seven times*.¹¹ Jesus, therefore, is our repose. Observe how he is scourged, crowned with thorns, and crucified; notwithstanding even the repetition of so many sins, he still said: *Father, forgive them!*¹²

How true it is that those in the purgative way must depend on the riches of the blood of the Lamb. [*How much more then, since we are now justified by his blood, will we be saved through [Christ] from the wrath.*]¹³

Ipse est magister - 6. Once converted, Jesus leads the soul to the wounds of his feet so that it might persevere, saying: "Flee, daughter, from the near occasions of sin, lest you reopen these wounds and trample this blood. Your sins would then serve as nails." [The soul responds]: *Lord, make my steps steadfast in your paths...*¹⁴ *Make my foot stand on level ground. . .*¹⁵ *Walk while you have the light.*¹⁶

Ipse est magister - 7. Jesus then leads the soul to the wounds of his hands, and says: "Observe, daughter, how I am wounded for you. The hand is the instrument of the deed. Blessed are you if you strive for heaven and apply to yourself my divine blood which flows from my hands, enriching the soul with merits." [The soul responds]: *As the eyes of a maid are on the hands of her mistress, [so are our eyes on the Lord, our God].*¹⁷ In reflecting about [these] "eyes on the hands", [the soul] knows that what it sees with the mind's eye must be acted upon. *Rounded hands, full of hyacinths*¹⁸ symbolize in their smoothness the perfection of one's works. But in order to act thus, *grace and the sacraments* [are needed]. And is not all this but a continuous application of the blood of Jesus Christ?

Ipse est magister - 8. To act well, however, it is necessary to carry the cross. And here Jesus shows us the wound of his shoulder: *Whoever wishes to come [after me must deny himself, take up his cross, and follow me].*¹⁹ Suffering is *necessary* for us, especially when obstinate sinners persecute the good; yielding to them

¹⁰Jn. 19:28.

¹¹Mt. 18:22.

¹²Lk. 23:34.

¹³Rm. 5:9.

¹⁴Cf. Ps. 17:5.

¹⁵Cf. Ps. 26:12.

¹⁶Cf. Jn. 12:35.

¹⁷Ps. 123:4.

¹⁸Cf. Song 5:14, in Juan Arintero, *The Song of Songs: A Mystical Exposition*, trans. James Valender, and José Morales (Cincinnati: Dominican Nuns, 1974), 446.

¹⁹Mk. 8:34.

is not necessary however. Moreover, [suffering] is *useful* since by it we detach ourselves from this miserable world. Let us not rely on ourselves. Let us have recourse to prayer. Thirdly, [suffering] is *glorious*, since the cross is the royal ladder to heaven: *Was it not necessary [that the Messiah should suffer these things and enter into his glory?]*²⁰ How much should the example of Jesus inspire us! *What are these wounds?*²¹

Ipsa est magister - 9. Willingly bearing the cross, [the soul] must beware of weariness, and reflect on Jesus who *for the sake of the joy that lay before him... endured the cross, despising its shame.*²² The soul thereby grows in knowledge, noticing how Jesus, though himself innocent, nevertheless did with a flood what he could have done with a drop. *He loves us and has washed away our sins (fol. 456) in his own blood.*²³ [The soul] thinks of its own sinfulness and *loves its sufferings in peace* (thereby marking an increase in repentance). *It does not complain* in the midst of suffering. It loves *the cup* the Father gave [Jesus].²⁴ It does not complain: *[For Jesus] was silent and answered nothing.*²⁵

And behold how the soul already begins to participate in the illuminative life through its imitation of the Savior's example. It sees Jesus torn and each moment despises its base vices the more should the soul have been immoral. It sees Jesus crowned and dripping blood, despising its vanity should the soul have been proud. It sees Jesus crucified and does not give in to the wiles of the enemy who goes about saying: *Come down from the cross.*²⁶ Jesus proved he was the Son of God when, despite the darkening sky, he still did not come down from the cross, thus making himself our teacher, that we might never abandon the cross.

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(fol. 457) Having understood well the teaching explained above, we continue on to the illuminative way seeing how all the riches we possess are ours in the blood of the Lamb.

Here the well-known text comes to mind: *[Christ Jesus]. . . became for us wisdom from God, as well as righteousness, sanctification, and redemption.*²⁷

1. *Sapientia*. In the illuminative way the converted soul begins to notice the greatness of *faith*. It sees faith's *unity* insofar as the sacrifice of Melchizedek, the blood of Abel, and the sacrifice of Isaac [all] allude to this Victim [who is Christ]. The soul meditates at the foot of the cross on how all were saved

²⁰Lk. 24:26.

²¹Zech. 13:6.

²²Hb. 12:2.

²³Rv. 1:5; (*Jerusalem Bible* translation).

²⁴Cf. Jn. 18:11.

²⁵Mk. 14:61.

²⁶Mt. 27:42.

²⁷1 Cor. 1:30.

through faith in the future Messiah: *In you our fathers hoped" ...*,²⁸ *Without the shedding of blood there is no forgiveness". . .*;²⁹ *If the blood of goats [and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed], how much more will the blood of Christ.*³⁰ See how in the ancient priesthood and the sacrifices. . .different themes converge marking the harmony of the Old and New Testaments, and the glories of the unity of the faith. For these reasons, Jesus was thus called *the Lamb*. . .*known before the foundation of the world.*³¹

What a grand thought! Such a devotion to be revived in [our own] times.

Oh faith!

2. *Sapientia*. The soul proceeds to notice the glory of the faith in the inspiration of the Sacred Books of which our devotion reminds us. Were not [the following things] said of Jesus in times long past: *For I am ready for scourges*;³² *Many bullocks surround me*;³³ *My bones all tremble*;³⁴ *There was in him no stately bearing*. . .*nor appearance [that would attract us to him]*.³⁵ Oh my Lord, when I see you covered with blood how many of religion's thoughts do I remember! Oh great devotion of the precious blood! *From the sole of the foot to [the head there is no sound spot]*.³⁶ *What are these wounds* . . .?³⁷ How one laments the loss of respect for holy things.

3. *Sapientia*. The soul proceeds in the illuminative way to have a stable faith whose glories are seen in the Apostles' spreading the gospel. They sanctified the world in the blood of the Lamb, applying it in the sacraments. The soul beholds the marvels of the cross reddened with blood; it sees how souls are regenerated: *You have had yourselves washed*. . .³⁸ It sees the prodigies which accompany apostolic undertakings. Truly "God has reigned from a tree." And yet how many are the enemies of the cross today.

4. *Sapientia*. The soul proceeds to consider how it possesses the riches it has through the merits

²⁸Ps. 22:5.

²⁹Hb. 9:22.

³⁰Hb. 9:13.

³¹ Pt. 1:20.

³²Cf. Ps. 37(38):18; (*Donay-Rheims* version).

³³Ps. 22:13.

³⁴Jr. 23:9.

³⁵Is. 53:2.

³⁶Is. 1:6.

³⁷Zech. 13:6.

³⁸1 Cor. 6:11.

of Jesus. While delighting to render worship, the soul knows its own poverty. So it takes the chalice in hand: *The cup of salvation [I will take up].*³⁹ *And [my] chalice which inebriates me, how good it is!*⁴⁰ In the Old Testament there was the cult of sacrifice, but what of the Mass during which [the same God incarnate offers and is sacrificed]. What respect and zeal therefore should everyone strive to attain while being thus nourished?

5. *Sapientia*. The soul sees how in the blood of the Lamb it gives thanks for favors received. *How shall I make a return [to the Lord]?*⁴¹ (Eucharistic sacrifice). There is nothing more terrible than ingratitude as seen in our own day. *Forgetting the gifts one has received. . .repaying favors with evil*, at the same time abusing these *very* gifts: [all these things] constitute varying degrees of ingratitude.

6. *Sapientia*. The soul sees that to obtain grace there is nothing to do but offer the blood: *Look upon the face of your anointed.*⁴² (Impetratory sacrifice). Oh love of our divine redeemer! *We have an Advocate with the Father, Jesus Christ the righteous one.*⁴³ *Thanks be to God who gives us [the victory through our Lord Jesus Christ].*⁴⁴ And this is how: *I am with you [always, until the end of the age.]*⁴⁵ In the Sacred Ciborium Jesus is there pleading. For this reason the unbloody Sacrifice is renewed every morning. The Church offers no prayer which does not conclude without a reference to Jesus' merits. (Cf. Pinamonti's *Tree of life*). Oh what need we have of Jesus! It is said in the ancient text that in order to obtain grace it is necessary to call on the God of Abraham: not because God is not the God of all people, but because of the merits of the patriarchs. But the merits of Jesus Christ are, in a special way, the foundation of all the saints' merits.

7. *Sapientia*. For the just expiation of its sins, the soul ponders its affection for heavenly wisdom, and thereby experiences greater sorrow for having sinned. It seeks to make satisfaction, aware that whatever good it does and suffering it endures, will be useful for the remission of sins. It knows that goodness, salutary works--indeed everything--stems from the continual application of the treasures of Jesus Christ and that the blood of the Savior gives comfort. The soul is fond of saying: "No, I will not fear, because *with you is forgiveness. . .[and] plenteous redemption!*"⁴⁶ Behold how the soul is enlivened with another theological virtue, *hope*. *They who trust in the Lord are like Mount Zion, which is immovable, [which*

³⁹Ps. 116:3.

⁴⁰Cf. Ps. 22(23):5 (*Douay-Rheims* version).

⁴¹Ps. 116:12.

⁴²Ps. 84:10.

⁴³1 Jn. 2:1.

⁴⁴1 Cor. 15:57.

⁴⁵Mt. 20:28.

⁴⁶Ps. 130:4,7.

stands forever].⁴⁷ Seeing Jesus' wounds (**fol. 458**) opened by sins, the soul sighs with compassion; yet from these wounds it draws the mystic waters *welling up [to eternal life]*⁴⁸ in which it hopes to be saved. It knows the dangers, yet full of courage, the soul exclaims: *I have the strength for everything through him who empowers me.*⁴⁹ It makes use, therefore, of the sacraments and sees how in the soul's own sanctification, Jesus *has been made our justice.*⁵⁰ In the word "justice" is understood every good work.

8. *Factus est justificatio.* In addition to this, the soul sees how the devil, even if not tempting it to leave all good behind, would nevertheless love to see the soul once again in sin, and thus afflicts it. But the soul, fixing its gaze on its beloved Good, sees what it means *to offend God*, and how much Jesus has suffered to make it holy. Therefore, the soul exclaims: "*What will separate me from the love of Christ?*"⁵¹ For Jesus *was offered because it was his own will*⁵² [and] *by his stripes we were healed.*"⁵³ Who wishes to crown him anew with thorns? Who seeks to reopen his wounds? All this compels us to return love for love: his bowed head, outstretched hands, his opened side.

9. *Factus est redemptio.* In order to establish better [the soul's] attachment to good, it sets itself to thinking, point by point, of the pains suffered by Jesus. It sees him at prayer in the garden, and what pain it feels in seeing him sweat blood! It ponders the scourging, asking who would not pity him? Thinking of Jesus crucified, the soul asks, "*What are these wounds?*"⁵⁴ It visits in spirit the holy places and follows the bloody way to Golgotha. Observing the Mother of Sorrows, [it thinks], "*My heart has become like wax melting away within my bosom.*"⁵⁵

10. *Factus est redemptio.* Finally, the soul comes to behold the opened side. Oh ark of salvation! Oh furnace of charity! *Blood and water flowed out,*⁵⁶ which recall the gift of the sacraments and at the same time the tender love of Jesus *who loves us and has washed away our sins in his blood.*⁵⁷ Jesus has given us his blood to the last drop. Therefore, the soul begins to taste the way of Love, saying: *My beloved is mine and I*

⁴⁷Ps. 125:1.

⁴⁸Jn. 4:14.

⁴⁹Phil. 4:13.

⁵⁰Cf. 1 Cor. 1:30.

⁵¹Cf. Rm. 8:35.

⁵²Is. 53:7 (*Douay-Rheims* version).

⁵³Is. 53:5.

⁵⁴Zech. 13:6.

⁵⁵Ps. 22:15.

⁵⁶Jn. 19:4.

⁵⁷Rv. 1:5 (*Jerusalem Bible* translation).

*am his.*⁵⁸ *Man shall come to a deep heart.*⁵⁹ O Heart of my Lord! *I have come to set the earth on fire.*⁶⁰ How one should speak out against the indifference of our age.

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(fol. 459) The illumined soul, admirably found at the foot of the cross, seeks the way in which to unite itself in an intimate relationship of love with its beloved Lord who speaks to the soul saying: *I am faint with love.*⁶¹

The soul *loves* perfection; it *studies* perfection; it *practices* the way of perfection. 1. *The soul loves perfection* and sees that God alone brings it happiness and merits fidelity: *My God and my all*. It sees that those who do not love God are unhappy: *Vanity of vanities.*⁶² It knows that it must repudiate every form of vile mire in order to acquire the love of God: *I look on everything as so much rubbish if only I can have Christ.*⁶³ It concludes: *The world has been crucified to me and I to the world.*⁶⁴ The soul grows in repentance for the past, saying: *Late have I loved you, Lord.*⁶⁵ It loves God because it sees how he has loved the soul from all eternity: *He first loved us.*⁶⁶ It reconsiders especially the themes concerning redemption and exclaims: *The love of Christ impels us.*⁶⁷ It does so especially when seeing how far that love went when in his capacity as redeemer, [Christ] shed his blood to the last drop: *He loves us and has washed away our sins in his blood.*⁶⁸ Faint with love, the soul exclaims, "Oh wounds, oh precious blood of my Lord, that I might praise you in eternity!" What a great thing it is that the blood of Jesus is even our drink in the eucharist and how, finally, through the merits of the blood of Jesus Christ we shall arrive in paradise. *With your blood you purchased for God [those from every tribe and tongue, people and nation]. You made them a kingdom. . . .*⁶⁹

⁵⁸Song 2:16.

⁵⁹Ps. 64(63):7 (*Douay-Rheims* version).

⁶⁰Lk. 12:49.

⁶¹Song 2:5.

⁶²Eccl. 1:2.

⁶³Phil. 3:8 (*Jerusalem Bible* translation).

⁶⁴Gal. 6:14.

⁶⁵Cf. St. Augustine, *Confessions* 10, 28.

⁶⁶Jn. 4:19.

⁶⁷2 Cor. 5:14.

⁶⁸Rv. 1:5 (*Jerusalem Bible* translation).

⁶⁹Rv. 5:9-10.

All of which brings together in the soul such thoughts of love that it concludes: *What will separate me from the love of Christ?*⁷⁰ Thus does the soul become strong like death: *For strong as death is love.*⁷¹

2. The soul *studies* perfection, seeking each day the ways in which to draw from the Crucified new motives for growing in perfection and in holiness. It meditates on the image of the pierced Lamb: *a Lamb that seemed to have been slain.*⁷² What ingratitude was shown by the Lord's own people, so blessed by God, yet who could still demand his crucifixion. And what meekness was shown by Jesus, especially in the scourging, when he gave his persecutors the most glorious proofs of his charity. *He suffers and is silent; is silent and prays; prays and forgives.* What a great example of unsurpassed constancy!

The soul sees what occurs today as well on the part of sinners, and full of love for Jesus seeks to defend him with an opposing zeal, which is the ardor of charity, so that its Lord might be glorified. And if in doing good to others, one encounters pain or even martyrdom, then it is enough to think, *My lover is radiant and ruddy.*⁷³ My beloved, though white as a lily is reddened with blood. How then could I not suffer willingly for the truth? *I am overflowing with joy all the more because of all our affliction.*⁷⁴

Jesus is the *shepherd, the good shepherd [who] lays down his life for the sheep.*⁷⁵ "Lord," says the soul in the way of union, "if necessary, behold me ready for any sacrifice: *My heart is ready.*"⁷⁶ Jesus is the *victim*. "Now, my God," the soul exclaims, "behold me ready to be a victim of love too." Such sentiments are acquired in the study of the Crucified.

3. The soul *practices* perfection, which gives [it] a delicacy of conscience that seeks gradually to wage war against venial sins and imperfections. These are merely displeasing to Jesus (thus distinguishing grave from light matter). "But, my Lord," [the soul says], "you merit nothing but love." Therefore it frequents the sacraments, gains indulgences, promotes works of piety, purifies its intention and is exacting in patience. It recognizes, however, that all this good is due to the efficacy of the redemption, and sees that in all things the mysteries of the shedding of the blood of Jesus Christ are being applied to it. In fact, should the soul approach the tribunal of penance: "Behold," it says, "the merits of this divine blood are being applied to me." If assisting at Mass: "Behold, the blood of Jesus is being offered." If [the soul] adores the blessed sacrament in the sacred ciborium: "Behold," it says, "my beloved Jesus is offering his blood."

The soul thus climbs the mountain of perfection: "Behold, the ways of Calvary (**fol. 460**) are

⁷⁰Cf. Rm. 8:35.

⁷¹Song 8:6 (*Jerusalem Bible* translation).

⁷²Rv. 5:6.

⁷³Song 5:10.

⁷⁴2 Cor. 7:4.

⁷⁵Jn. 10:11.

⁷⁶Ps. 108:2.

reddened with blood." It is willingly trained to travel the paths of virtue, neither abandoning the cross nor wearied by suffering: "In everything you have been enriched in him." What virtues, what surgings of love are seen resulting from the practice of good, which is nothing but a continual application of the merits of the divine blood.

4. The soul, therefore, loves the life of prayer. [*The king*] brought me into the cellar of wine.⁷⁷ The love of God is symbolized by wine. Just as wine when drunk in moderation takes away sadness, so [with prayer]. But as for this wine cellar, happy the person who becomes inebriated! [The soul] *ardently* seeks God in moments of conversation pondering the extent of his love in becoming our teacher, father and redeemer. How the soul seeks to please him by extending its own ardent longings. It hears from the cross: *'Sitis'*: "I thirst."⁷⁸ And what it would not do in response. It weeps for those who do not weep, prays for those who do not pray. It seeks in some way to compensate for the many injustices directed at the Lord, and for his despised honor. It knows too that souls have cost him blood and it meditates on the reasons for divine forbearance. The soul prays for those who labor in the Lord's vineyard, hurrying to do what good it can, never ceasing to pray. "My people," it hears the Lord say, "what damage has been brought forth in the world due to a lack of prayer." Meanwhile, to appease the Father the soul offers the blood of Jesus Christ: *Look upon the face of your anointed.*⁷⁹

5. The soul seeks God *continually*, and the more it encounters its Lord the greater its thirst to love Him. *I sought him whom my heart loves. . . I took hold of him and would not let him go.*⁸⁰ Temporal things become distasteful. The soul attends only to following the royal way of the cross in order one day to kiss the radiant wounds of Jesus and sing forever the glories of that blood which cancels the roster of death: *With your blood you purchased [us] for God.*⁸¹

The soul proceeds with caution and vigilance careful not to lose what has been gained or to stray from the Savior's school. It not only finds earthly things repulsive but detaches itself from every other thing as well. The soul is uniquely ready for that exacting obedience to the Lord who became *obedient to death, even death on a cross.*⁸² Thus the soul *continually* seeks the Lord so as to possess him forever in heaven. And we, on the contrary, are so fickle and indecisive.

6. Having come so far in the ways of love, the soul will find itself subject to disturbances by the enemy, or by weariness, excessive fears, or inexpressible dejection. But one glance directed at the blood of Jesus Christ flowing from his wounds encourages the soul not to abandon its good resolve. "My daughter, do you not see," says Jesus, "how greatly my own spirit was troubled in the garden even to the

⁷⁷Song 2:4 (*Donay-Rheims* version).

⁷⁸Jn. 19:28.

⁷⁹Ps. 84:10.

⁸⁰Song 3:1,4.

⁸¹Rv. 5:9.

⁸²Cf. Phil. 2:8.

point of sweating blood? When you are sad, hope. Who does not know that the disciple must conform himself to the Master, and the bride to the groom? Do you not remember the three hours of terrible agony I endured for you? Is it not precisely here, my daughter, that you must come to imitate such a great example? A new degree of glory results from every act of patience. Do you not see how I am preparing you for the greatest heights of blessed glory? Look at the interior martyrdom which even my own mother had to endure."

Behold, oh listeners, how resigned to suffering we must be in this life. In this way we experience purgatory here, for virtue can only be refined and tested in the crucible of tribulation.

8. *My lover is to me a satchet of myrrh.*⁸³ The soul tried by love sees that, just as Jesus was *tested in every way*,⁸⁴ so it too must be tested. The soul realizes that, just as Jesus was able to say all was consummated, so it too must have reason one day to repeat in like manner, *It is finished.*⁸⁵ From the grotto of Bethlehem to the consummation of the sacrifice, he was always a victim of suffering. Moreover, since the cross is the indispensable ladder to heaven, the soul no longer need fear the word *suffer* but instead suffers *with gladness*. Thus it seeks the God of consolations and not the consolations of God, thereby adoring the divine dispositions. The soul knows that God tries it each time more severely in order to see if there is any obstacle impeding its love: *As gold in the furnace, he proved [the souls of the just].*⁸⁶

At last the soul comes to suffer *with joy*, just as we read of the savior who *for the sake of the joy that lay before him. . .endured the cross, despising its shame.*⁸⁷ Thus derision, calumnies, adversities--whatever the disturbance--do not cause [the soul] to falter. It thinks how, despite Jesus' having given sight to the blind and healing the lame, still *they crucified him.*⁸⁸ "How," it asks, "could they have the heart to pierce those hands which dispensed nothing but heavenly favors, those feet which walked the streets of Jerusalem *'doing good and healing all?'*⁸⁹ How is it that even the blood which flowed from those same hands and feet did not move them to pity, their even having the courage to insult him on the cross by saying, *'Hail, King of the Jews!'*⁹⁰ and *'If you are the Son of God. . .come down from the cross.'*⁹¹

⁸³Song 1:13. (N.B. No. 7 does not exist in the manuscript of St. Gaspar).

⁸⁴Hb. 4:15.

⁸⁵Jn. 19:30.

⁸⁶Wis. 3:6.

⁸⁷Hb. 12:2.

⁸⁸Lk. 23:33.

⁸⁹Acts 10:38.

⁹⁰Mt. 27:29.

⁹¹Mt. 27:40.

Oh wounded love of my Lord! How far we are from conforming our lives to yours and how much we must still be trained to follow this generous path!

Now I understand how love empowered by faith worked such marvels in the world. The saints *by faith conquered kingdoms. . .obtained the promises; [they closed the mouths of lions], put out [raging fires]. . .*"⁹² Oh champions of religion, what made you so generous? The sight of Jesus shedding his blood for humanity.

(fol. 461) 9. *Who are these [wearing white robes] and where did they come from? . . .These are the ones who have [survived the time of great distress]; they have washed their robes [and made them white] in the blood of the Lamb.*⁹³

What comfort we will have one day when in the great valley of Jehosophat, the elect with palms in hand, will sing the praises of the divine blood through which we possess the nuptial garment and the robe of exultation and happiness. *They washed their robes... in the blood of the Lamb.*⁹⁴ We shall realize then how baptism, confirmation, penance, the eucharist, and prayer had been nothing but the perennial springs which applied this divine blood. And what blessings there will be especially at the appearance of the cross.

But what will those poor souls say who trampled this blood with sacrilege and blasphemies? Oh God! But I wish to speak instead of the just to you; nor do I wish to sadden you this day; this, my people, is my hope.

10. Happy the person who is more and more enriched with the treasures we have in the application of the blood of Jesus Christ. To the extent that we apply it we shall advance in the ranks of heavenly glory. Observe then the industry of the saints in this heavenly commerce. And what of us? We who perhaps have not yet begun to atone for the past or provide for the future. What shall we resolve? Jesus shows us his precious homeland. "Behold," he says, "at what price I have won it for you: *'You have been bought at a great price!'*"⁹⁵

Let it therefore be our duty to make known its glories by offering it continually to the eternal Father. Oh balsam of our souls! Oh font of every mercy, grant that my tongue reddened with this blood in the daily celebration of Mass might praise you now and forever. For this purpose I am a priest: to apply the merits of the divine blood. What a great thought this is for me! What a great incentive to propose its veneration to the people, and on divine authority: *You have redeemed us for God [with your blood]. . .and have made us a kingdom and priests.*⁹⁶

⁹²Hb. 11:33-34.

⁹³Rv. 7:13-14.

⁹⁴Rv. 7:14.

⁹⁵1 Cor. 6: 20 (*Donay-Rheims* version).

⁹⁶Rv. 5: 9-10 (cf. *Donay-Rheims* version).