

On Reparation. Other Motives: Reparation of Justice.¹

St. Peter Julian Eymard to the Servants of the Blessed Sacrament
Paris, Friday, March 14, 1862

Our Lord Jesus Christ came to satisfy the glory of his Father, and to redeem us. There's no doubt that his reparation was complete, but one thought remains. Our Lord was our mediator with the Father, but who will be mediator now with him?

It is clear that up to his passion and death, in the Garden of Olives and on the cross, **he was asking mercy for us from his Father.** Our Lord was not seeking for himself. That idea is very simple and natural. After his death, now that he is in the Blessed Sacrament, he himself is offended in his adorable person, his body, his soul, his divinity – much more than by the Jews who did not believe in him, who did not accept him as the Messiah. He is offended by those who are his own: priests and virgins. He cannot make satisfaction to himself as God-Man. He is offended in his sacrament, since the existence of the first tabernacle until the end of the world. I ask: **Who will make reparation?** You will, my poor Daughters. This reparation continues the other one; now it is complete. Hatred, blasphemy, and irreverence are directed against our Lord. Notice, nothing is said against God himself, but against the Savior and Redeemer, all hatred is aimed at him.

There must be reparation for sins. We don't know all of them; their number is great. There are deadly sacrileges, especially in Christian countries where human respect leads those who don't want to be converted to commit sacrileges. Sinners and pagans don't receive Communion! But during parish missions, alas! Once on this path, nothing stops them. It is among the worst sacrileges committed deliberately with full knowledge, since a sacrilege cannot occur without knowledge. Our Lord is crucified anew in these unfortunate men. In his mercy, he did not even want them to be known. Why? So that we will not flee from a sacrilegious person as we flee from the devil; to give them time, in his mercy, to return to God. Nevertheless, this does not prevent him from being really *crucified in their spirit and in their body* (cf. 1 Cor 11:27), as St. Paul says, our Lord **has two homes: he lives in the Eucharist and in the hearts of those who receive him.** And he is crucified in them.

[...]

My poor Daughters, [...] our Lord **has received some reparation for the lack of love he gets;** we cannot dwell too long on evil. However, our Lord is poorly served and poorly loved! [...] Must he be badly served because of his great goodness? This is where we are. Why do we not love² the Lord better? A few good persons do love him a little, but not purely for himself. Even you do not love him entirely for himself. There may be a few aspirations and individual acts, but the habit of love is lacking. Many persons love the Lord, not for himself, but only for their own glory as well as their salvation. This is mercenary love, flowing from the commandments. When shall we truly love him?

Why do we not love our Lord better? We are afraid to give all that we are and all that we have. We seek to create our good fortune without the Lord. We look for our individual well-being and glory, just

¹ Number 400. *De la réparation. Autres motifs: Réparation de justice. Explication de la règle, Chap. III, Art. 7. Suite. (... Explanation of the Rule, Chapter III, Art. 7. Continued.)*

² From Guillot: *pourquoi ne l'aime-t-on pas?* (why do we not love him?) instead of *S7bis: pourquoi ne l'aimerait-on pas?* (why would we not love him?)

like a servant who appeals to his master's goodness only in the hope of being left free. We make use of the Lord for self-satisfaction and contentment. Can all this be called love? This is just like someone who lives only to satisfy the stomach; all that counts is material. In this way, one does move forward, but one does not fly.

To know how many³ there are who truly love the Lord, look at all the churches, how few people there are. We can feel it right away. Occasionally one will be found who truly loves, who will speak passionately with the Lord. Even **in convents** there are few truly loving persons. Members of active communities, if not deeply recollected, will become distracted by their activities. Those who care for the sick need a strong interior life, or they will be constantly on the go and give no thought to their own salvation. One must be strong in virtue and the spiritual life, for a strong wind will easily extinguish a small fire. This is why there is little recollection in the active orders. During meditation their members get bored⁴, not knowing what to do. But recollection is love; and this is your happy privilege.

We must also compensate our Lord **for so many souls who don't want to discipline themselves** a little in order to become recollected. They are afraid of getting a head ache. God does not give headaches, or heart aches, my good Daughters. If the Good Lord had a few good souls, he would suffer less from being abandoned by so many millions who don't love him, because he would have a few good souls to keep him company. What saddens me is to see our Lord so offended. We don't see the sins; we can only imagine a few. Look at those who come to church, very firmly believing that our Lord is in the Blessed Sacrament; yet when there they don't talk to him. This is terrible! We can often be shocked that – I want to express all that's in my mind – we don't see the first adorer at the foot of the altar. **The first loving adorer should be the priest.** We don't see him often. He is busy with visitors, his study, external works; he prays his Office hurriedly. This is distressing. The reason is that we don't love our Lord. We will gladly make a pilgrimage, but we don't want to come to the Blessed Sacrament. We sense that here is a fire that will separate the gold from the foreign matter. We don't want to do that. When in adoration, compensate our Lord who is so abandoned, who has only a few simple persons. How sad!

In the world there are people to whom God has given great wealth. The demands of the world have so entangled them that they have barely time to eat and sleep. They have no time to go to church, the world enslaves them. The devil has them in chains, they have no time to think about God. The Lord has given them all the joys of life; they received everything from him, and yet they abandon him. Why is this happening? God gave them all these good things, and they are afraid that someone will take them away. If these are taken from them, they die of despair, they don't love God. Ah never look enviously at all that glitters. At the hour of death what's it worth? It will bring on a serious reproach: I showered you with blessings, I gave you everything; you could have become a great saint. Now it's my [judgment] day. Where do you want them to hide? They hear the words spoken to the evil rich man. (cf. Lk 16:19-31) They could have done so much good. Ah! My poor Sisters, thank the Lord for having snatched you away from the world. Here you belong totally to our Lord.

It seems that the world's population is close to a billion: perhaps a bit less. This is thirty to forty times the population of France. There are two hundred million Catholics in the entire world; and among them⁵ at least two hundred thousand priests. Alas! My Sisters, if we had two hundred thousand living like angels

³ Guillot, variant: il y a *peu* d'âmes... (how few souls...) il faut voir *dans* les églises (we must look *into* the churches)

⁴ Guillot, variant: elles *s'amuse*nt (they *entertain themselves*)

⁵ From Guillot: *deux cents millions de catholiques dans le monde entier, et parmi eux, ...* (two hundred million Catholics in the entire world; and among them...)

and seraphim on earth, the entire world would be saved. If there were two hundred thousand Eucharistic souls, the world would be saved, the Lord would be happy. Ah! My poor Daughters, perhaps we could find a few thousand in the entire world. Who knows if there are a thousand who live like our Lord before his Father, like saints? We must be among them. I tell you often: Forget about yourselves; the Lord will take care of your salvation; he will prepare your reward, and take care of your finances and affairs. Take care of his. Be concerned about what he wants, what he likes, and what pleases him. What does he want? To glorify his Father and to reign over all. He needs someone to reach the others. Be that “someone”, so to speak, his angel Raphael, to guide, and to open the way.

What is distressing is that at the hour of our death we will say: If only we had known! Everybody knows; but no one wants to do anything. Everyone knows that our Lord is in the Blessed Sacrament for us, that we have only the time of this life to love him, to honor him, and to serve him; and this time is short. The Eucharistic sun is setting, and we are not impressed.

Naturally, we end our prayer with ourselves. How poorly you are served! Even I, how do I serve you? How you are offended! How few really love you! And I, if I could make you known! You have put me in the best position to make you known⁶ and to make you loved. What have I done? I must act like the candle which says nothing. It burns, happy when the wind comes to agitate its flame. We must be there like a burning flame that is consumed and leaves no ashes. All is consumed. There is only heat; our spirits soar heavenward; they don't remain on the earth.

In all justice you must make amends, not merely for others, but also for yourselves. So many lukewarm Communion, lack of respect. How many times we entered the church as if it were an ordinary place during our youth! And many faults! – But, I already did penance. – Love never forgives itself for its ingratitude. Is it because the Lord is good that we should be bad? He waited for us. We owe him gratitude, even if our heart is not as big as the world. We must have crucified him as on Calvary⁷, and so, especially on Friday, we must make reparation for all the sins that pierced the heart of our Lord like a spear. We must remove it out of love, and replace it with a dart of love.

[...]

The other day I shared this thought: **make reparation for the offenses committed in the entire world.** If God allowed us to see all the sins that are committed in just one hour, we would not survive. We would react: How can you suffer all that? The Good Lord accepts it. If we could see all that these poor sinners are doing⁸... Must they offend our Lord because he is good? It is frightening when we see how good our Lord is for those who don't love him, and his goodness extends even to the extreme for those who offend him. The Lord is so eager to save them that he becomes lavish with his goodness, and even wastes his mercy, so to speak. Come on, let us do better.

⁶ From Guillot: *vous m'avez mis dans la meilleure position pour vous faire connaître*, (you have put me in the best position to make you known)

⁷ The copy has a different phrasing: *Nous devrions l'avoir crucifié comme le Calvaire* (We must have crucified him as on Calvary)

⁸ Guillot, variant: *Si nous voyions tous ces malheureux pécheurs* (If we could see *all these* miserable sinners)



Points for reflection:

In this series of instructions that our Founder gave on the four ends of the sacrifice, this is the third subject, on reparation. He speaks of sins committed against to our Lord himself, even by consecrated persons. We recognize the influence of the apparitions of our Lord to St. Marguerite Mary at Paray-le-Monial. It is an invitation to make reparation out of love...