

## We Must Give Ourselves to God, for God and Not for Ourselves<sup>1</sup>

St. Peter Julian Eymard to the Servants of the Blessed Sacrament  
Nemours, Friday, November 9, 1866

Let us place ourselves in the presence of God, etc.

**Let us complete the meditation of last night.** We said that we must consecrate to God our personality; that is, the self that commands. We must give him the self that is the center of external relations – who receives praise and affection – the self that is its own end. No doubt, this truth helped you to see that [...] religious life still has something more perfect, namely, to give oneself to God for the sake of God, and not to give oneself to God for your self. You might say: That is very difficult. **Yes, it is very difficult to reach a love of God that is from Jesus Christ and for Jesus Christ. However, while this may happen on occasion, here it is question of making this kind of love a state of life.**

Clearly, religious profession of the vows of poverty, chastity and obedience determines your state. You are always obliged to live accordingly. You must always live with the desire to do nothing out of routine, to make your life always a state of abnegation of your will. This is very difficult. You must always be in a state, not merely in an activity that is more or less frequent. Yes, this is difficult: we must no longer be anything, nor do anything for self. In fact, you must no longer belong to yourself; you belong entirely to your master.

Now, do not say: I'm no longer esteemed, no longer loved. Do not talk about that [...] You must no longer seek rewards. This is difficult, but not impossible. We can do it once in a while, but can we come to the point that it is a constant state? Yes, because you can reach the point of not judging by yourself, of no longer being for self, of being only an intermediary, of not having anything ending in self – this is loving God for God. To love God in order to become perfect is a beautiful thing in itself, but **there is nothing greater, as you know, than to love the Good Lord for the Good Lord.**

**And you have a perfect model of the love of God for God. Where? First of all in the Blessed Virgin.** She loved her son for himself, and not for herself. If she could have taken the place of her son on the cross, she would have done it. She never asked for consolations. Our Lord never gave her anything in this world. He left her poor, suffering, abandoned, loving Jesus for Jesus, loving God for God, and the blessed Trinity for the sake of the blessed Trinity. That is why we call her: Mother of Beautiful Love. Why Beautiful love? Because God is beautiful before being good. He is beautiful, and his beauty charms the soul and puts her in ecstasy. His goodness is the outpouring [of himself]. How foolish we are if we are not lifted up to these divine realities.

On earth, we like to see what is beautiful: we look for it – we like to visit museums in order to see the masterpieces of artists. We say: it is beautiful, I want to see these masterpieces of Michelangelo and of Rafael, and we look at them. There are many masterpieces composed by these famous artists. There are some worth nearly a million francs and we say: They are beautiful! We go to see these beautiful things that don't belong to us. We go to see what is beautiful and do not go to see what is good, because we are told: Don't touch, don't take. And you would not do this for the Good Lord? Don't you know that he possesses all beauty, all the greatness of the divine perfections, because they are himself, and he is everything? To realize this and then be preoccupied with our ego. How sad!

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<sup>1</sup> Number 616. *Il faut se donner à Dieu pour Dieu et non pour soi.*

**Give him your self.** That is better. Be willing servants and not mercenaries. Do not say that you are servants of the divine goodness. We are not that ambitious. Do not say like the apostles: *Lord, we have left all to follow you, what will you give us?* Our Lord answered them but in another way. Will he tell them: Peter, I will give you such and so. No. Our Lord speaks in general terms: *Whoever will have left either house, or brothers, or sisters, or his father, or his mother for my sake, will receive a hundredfold in this world and eternal life in the next* (cf. Mk 10:28-30). Thus, you shall receive the hundredfold for your religious perfection, and eternal life in the next – heaven above all this, as servants. But the one who says: Lord, I want only one pleasure: I want only the happiness of serving you, to love you forever – permit me to be with you. Doesn't this person merit going to heaven? Of course!

But you might say: Personal interest may be more effective for the sanctification of souls. Here is my answer: Yes, **personal interest for the hundredfold** makes more saints because most people don't see any higher. They know only that, and that is the ordinary way. **But for the motive of pure love**, we can say there are many who are called, and few who are chosen (Mt 22:14). Many see higher, but few want to love God to this degree. It is what we can call abnegation: religious life is an abnegation. So, our Lord does not speak about this, he leaves it to the initiative of love. He opened the door for us saying: Some will imitate me. And then those who understand what he did will say: Lord, I will do what you have done – I will act like you.

What is that? I tell you: **It is to continue the incarnation of our Lord in yourself.** A great thought...! If you could understand it, we would propose to you to give your personality to our Lord. We would propose to you to continue what our Lord did in his incarnation. It is the work of works. That is what the Eternal Word did by hypostatically uniting himself to a human nature; in such a way that God enters into a human body without ceasing to be God. [...]

**Therefore, I suggest that you do out of love for our Lord, what he did out of love for you:** put yourself in the same state as our Lord did out of love for his Father, and to honor this annihilation of his human person, because he annihilated it, sacrificed it in a sense, and he did this out of love. Therefore, I will do what our Lord did. And since he did it, he will not be surprised that we would want to act like him – then our Lord will be satisfied. Since he so intensely desires that we share in his happiness, his glory and his life in paradise, he must desire that we share also in his merits. And since his utmost desire is to deify me in him, then his utmost love is to identify myself with him. Love is creative. **What did our Lord do in the incarnation?** He immolated, sacrificed his human nature. I propose that you do the same thing. [...] Everything that his human nature was doing, everything was given over to his divine person and he gave everything over to the blessed Trinity.

Now, my good Daughters, I challenge you to do the same thing: Jesus has done it; why not you? – But I am not God. – No, but you have the grace of Jesus Christ, his way of acting; he has shown you the way. If you do this, you give up your personality; you take on the adorable person of Jesus Christ in the place of your person. I ask you: are you the loser? You give up your human person – weak and miserable and unable to do anything – and you take on the adorable person of Jesus Christ. Then you can say with St. Paul: *It is no longer I who live, it is Jesus Christ who lives in me* (cf. Ga 2:20). It is he who commands in me, he who is king, master, friend, spouse, the God of my heart; my heart belongs to him. Any honor given to me belongs to him; the love given to me belongs to him: he is the master – I no longer do anything for myself, because I am no longer my own end. Now I can say: ***It is no longer I who live, it is Jesus Christ who lives in me.*** And later Paul adds: ***Jesus Christ is my life*** (cf. Ph 1:21). St. Paul had reached a degree of pure love. It is not surprising that he would accomplish great things. For St. Paul, Jesus Christ was working in him; he was his master, his end, his life, his love.

Do you understand now? Let me explain further. For example, take a bride: she has no more civil personality – her husband is her all. She dresses and works for him alone. In the divine order and in a more perfect way, it is Jesus Christ. Jesus Christ acted as God and as man. And so, in the person of the Word, we have his human nature and his divine nature. Here are two natures that join together with two personalities. Now, in a person there cannot be two personalities. Therefore, our Lord sacrificed his human personality in favor of his divinity since it was more perfect. And notice how our Lord acts: when people ask him some advice as man, our Lord does not answer. Why not? He is no longer a man: he no longer has a human personality that commands his mind and his intelligence independently. **To think, he consults the thoughts of his Father; to judge, he asks him: How do you judge this thing? To act: What do you want me to do? The heavenly Father spoke his mind and his will, and our Lord obeyed.**

Our Lord never commanded independently as man. If someone asked him something as man, he did not answer. If they insisted, he would get angry. The Pharisees, lying and proud men, came trying to trick him. These poor people did not believe in the divinity of Jesus Christ and so their speech was deceitful – they were trying to catch him off guard. To begin, one of them said: *Good Master, I come to present to you some difficulties of the law.* Immediately, our Lord gets angry: his eyes blazing like fire, he speaks impatient words: *Why do you call me good? Only God is good!* (cf. Mt 19:16-17) Why did our Lord say that, since he is good? He is saying: No, I am not good. Purely as man he did not exist; he does not want to receive this praise. Therefore, only God is good. Ah yes! Understand this praise.

[...]

Notice that our Lord never did anything for himself as man. He never worked for himself; he never wanted to receive praise, nor give any. He never wanted to have any riches, nor be treated as a proprietor. [...] He said simply: *I want nothing except to do the will of my Father* (cf. Jn 5:30; 6:38). My human will is submissive to that of God. Further he says: *I search not for my glory, otherwise I would be a liar – man has no glory to look for – but I honor my Father and you dishonor me* (cf. Jn 8:49-50). I honor my Father: that is to say that I humble myself, I make the sacrifice of my person: to him alone be honor and glory forever. [...]

At the wedding in Cana, seeing that the couple would be humiliated, the Blessed Virgin with a foresight full of goodness approached her Son to perform his first miracle. In front of everyone, she said: *They have no more wine...* She did not say: My son. No, she does not say that. And our Lord, fearing that the apostles would see him merely as man and see his relationship to Mary as purely human, said harshly and forcefully to her: *What is there in common between you and me?* [...] The Blessed Virgin was not humiliated, because she understood; but the others were shocked. What a lesson! In this way, our Lord wanted to show us that parents must not have any influence over the things of the spirit.

[...]

My poor Daughters, never receive affection as a way of building up pride, no never. Pass on everything to the person of the Word. That is everything. Then you will renew the incarnation. **Jesus comes into you with his grace, his love – he is your end. You belong to him.** Then our Lord will say: I will renew my incarnation in this person. Her personality will be divine. I will be the center of her affections; my life will belong to her. I will unite myself to her sacramentally by the gift of my self. I will unite myself to her socially: that is, I will be the one living in her body; I will use her mind to glorify my Father as occurs on earth in body and soul. I wish to continue the incarnation by your love<sup>2</sup>. Yes, this is hard: what people don't do to protect their lives! The body pays the price, is humiliated. It is very necessary

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<sup>2</sup> After having spoken about the person, our Lord ends by speaking directly to the person.

that you pay a price. Did not our Lord pay the price? See him in the Garden of Olives: *My Father, may this chalice pass away from me* (cf. Mt 26:39). But he always says: To you be the honor and the glory – to me, humiliation and derision.

You will surely experience warfare, struggles, and temptation. But the master always rewards. Then, you no longer need to think about heaven, about your crown, about looking for merit outside (of Jesus Christ). Jesus Christ is in you. Have you not entered into his person? Isn't Jesus Christ going to heaven with all that belongs to him? Jesus Christ goes directly to paradise; while going there he will take what belongs to him, and that includes you. And he will care for his glory and happiness. That is why I tell you: You are thinking about heaven, my poor Daughters. Ah! Give yourselves to our Lord: that is the paradise that I wish for you.

**Points for reflection:**

The principal points in this teaching are: the beauty of God, the motive of pure love, the continuation of the incarnation of our Lord in us, our response of total love. What touched you the most? What concrete consequences can this have in your life?

