

# We Must Live in the Love of Our Lord<sup>1</sup>

St. Peter Julian Eymard to the Servants of the Blessed Sacrament  
Paris, Tuesday, September 16, 1862

Let us reflect on the consequences of last night's meditation. **Love called you and is nourishing you.** The conclusion is this: if love had not called you, there would be no union [between you and our Lord]. Where there is no love there is no union. The greater the love on both sides, the deeper the union will be. Love our Lord then, and let love be your universal and only life. St. Augustine used to say, Love, and do what you will. How then should you love? As Jesus loved you, answers St. John. *As I love my Father,* says our Lord, *and am doing exactly what the Father told me.* (cf. Jn 14:31)

**Let this love be the great motivation of your interior life.** Let it inspire your journey, your active life, in a word, your Eucharistic service. My good Sisters, if love is going to inspire you, you must live in love. It is often said that love defines life. If love is to be an habitual inspiration, you must be truly penetrated with our Lord's love, so that you can love him in return. Meditate often on this love, and allow love to be your point of departure in everything. Let your love be like rays from the sun. Meditating frequently upon its goodness and sweetness, you will finally surrender and give yourself.

**Let your love be active, with our Lord coming to you and you going to him.** He is always working, telling you, Come, receive. Then, what must you do? Go and give yourself. If you don't place yourself in his love, and if you don't see everything as coming from his love, you will be off-course. The same will happen if this love doesn't become your habitual presence of God. Away from the fire, you cannot keep warm; you cannot live in love if you don't put yourself in love. As the *Imitation* says: The smallest creature represents the goodness of God. If it represents it, it is certainly an insight and an attraction. Strive to always think of the love of God, and not of yourself. Live out of love, breathe in love, so that you can finally give it. One who breathes in fire will give out fire. The devil is working hard against this idea.

**To think in a general way about God's presence everywhere is good:** God sees me. However, if this attraction is not special, that first thought will gradually lessen. But when penetrated by the thought of God coming and giving himself, this thought cannot possibly lessen. There is something so sweet and pleasant about it, like a child in the mind of its father and mother. It is always gracious and pleasant, for it lives out of love.

My good Daughters, don't exaggerate by saying that love must be your special and only virtue. Look upon all the virtues as ramifications of love. Practice them, of course, but not in a natural way for yourself. See them in love. What I mean is, don't look only in the Eucharist, in the chapel and in the house. See everything in the light of the love of our Lord. If our eyes are not pure, we will see only the human aspect that annoys us. However, **if we see the divine agent in all things, we will draw near to our Lord, to whatever leads to his love, and we will find honey in the hollow of the rock** (cf. Ps 80:17). Go straight to his heart and cull its fruit. Do not stop on the way. I know you well enough to see that you have not yet reached the practice of real love. You limit yourselves to love which is grateful for everything you have received and rejoice in it. Poor you, you neglect the source of these gifts.

**To dwell in love is truly to dwell in our Lord.** Then your love will become as active as his. Under this aspect religious life in general, as well as the Eucharistic life, has a most consoling center independently of angels and saints. Since everything is contained in our Lord, it is possible to center on any one of his

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<sup>1</sup> Number 438. *Il faut vivre dans l'amour de notre Seigneur.*

mysteries. For us, the center is his love, specifically his Eucharistic love. To this end, it is important to leave everything behind, goods and family and even pious friends and angels and spiritual guides. (cf. Gn 12:1; Ps 44:11) Leave all behind to go straight to our Lord. One who speaks to you of the Lord cannot give him to you. You must go directly to him and abide with him. Then it becomes impossible to make any other person your center or to maintain an exclusive affection for them.

**For us, the essence of love is a special and ultimate gift, which becomes our center of life.** If this gift is divided, it is no longer an ultimate goal. Then your love becomes an act of charity much like the rays of sunlight that spread everywhere. What you must do is let our Lord be your center of life. Although you may care for other persons along the way, if you leave your center you will be out of the grace of your vocation, out of the life of love. What will happen is that if you can be interiorly free, you will be content and happy, belonging entirely to our Lord as he will belong to you. Even if everyone makes you suffer along the way, you would not be saddened or pay more attention to it than to a flower or plant because you are going ahead with your eyes on our Lord. When your center rests in any person, you will easily be troubled. You will weep and be sad if you don't get from this person the affection and attention you had expected. Leaving the ark, you will sink into the flood, exposed to every storm through your own fault. Actually the external world can do no more than say a word or cast a critical stone. It will hurt you only if you dwell on it.

**Once the love of our Lord is experienced, he becomes our center and our life.** Once this is the habitual thought of the heart, one proceeds gently and devoutly, for the heart goes where its treasure is. (cf. Mt 6:21) The soul will go without any need to be reminded, Let us visit him to thank him. Such a one is already drawn to our Lord. This habitual thought will be like the thought of a mother for her child. In love with our Lord, such a one enjoys a great peace and gentleness, for nothing can take her away from her center. The more the world troubles her, the more she will run to her center crying, My God, I can see that you are ever so good! While this does not imply hatred for the neighbor, such a one sees that she could have been wasting time by not giving to our Lord the smallest flower that belonged to him. What was I thinking! She will reproach herself for this waste of time and hurry back to the Lord.

**The first characteristic of love is the gentle thought of the heart, and the second is that our Lord is a center.** Not to be troubled when somebody hurts you is a sign that your heart is well centered. I don't mean that you are not saddened but that you are not upset. Prolonged anxiety is a sign that your heart is no longer in the right place. My poor Daughters, don't get worried; a first impulse of self-love, scruples, passing agitation, are nothing. These are natural tendencies inherited from Adam. But the second impulse is that of grace: What was I doing! Impossible! This is not right! If you return immediately to the right path, don't worry; keep going. You were simply giving in to self. When love is not dominating, we blame others; but this is a proof that one was not abiding properly in God, but abiding in secondary means. It's the Good Lord who saw this and allowed suffering to draw us back to himself. Why pay attention to those thorns or even go near them?

When our Lord comes close to us, he looks for royal purity. But if we turn to someone else, [...] the Good Lord sends us so many thorns that the devil, temptations, and everything else compels us to turn back to him. One who is wise<sup>2</sup> will say, My God, I thank you; while an unwise person will blame other people. Don't look at others or at evils. But rather say, How foolish I was, how miserable! The Good Lord allowed this to make me change. I was losing my time and perhaps even my soul. If we act this way, a little failure does no harm; but if not, we can become broken-hearted. What happens then is that the devil and the world laugh at us.

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<sup>2</sup> That is to say: with a little bit of wisdom, we see the hand of God with the thorns, but without wisdom we see only those who hurt us.

My poor Daughters, why did you come here? You came here for our Lord. Make your home in his love. **You will find him in the Blessed Sacrament . Seek him, and abide in him.** Seek him with all your strength. When you loved someone or wanted something very much, did you not work very long and very hard to get it? Love led you to make great sacrifices. When someone asked you, Why are you working so hard? You answered, I want this particular thing. If that love made you do so much, what ought you not do for our Lord? When you had a great love for someone, parents, friends, or something honorable, you thought about them, but the Good Lord was your goal. Why? There was empathy, deep self-knowledge is not required in order to know how to love.

We need to be transformed into our Lord, and this can happen only through love. When the Good Lord fills a soul through Communion, this outpouring touches the body and senses. Abide in him. If you abide in our Lord, stay with him; if he gives you a mission to fulfill for someone, he remains in you, although you go out to work. It's like a man who doesn't bring in the fruit of his work when he returns home from his work. That's where his family is. You should bring to our Lord the virtues and sacrifices of your mission. Why? You need wood to keep the fire burning; be reciprocal in your love. Love is one, not two. If love of God is dominant, self-love becomes his servant. When this is well understood one will be on the road to happiness, because as our love is, so will our happiness be. Why is one happy when at home? That's where our family is, a place of rest. That is why, if you love our Lord, he will be your center. You will be happy only with God, in his home. You can receive only what you don't have already, the joy of his love. Greater love leads to greater joy, or even greater sorrow if you prefer.

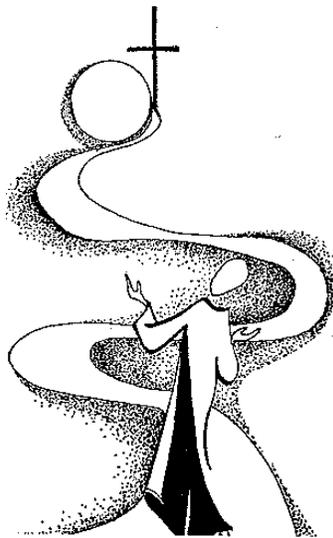
**How will I know that I love our Lord?** If you find happiness in his love, and contentment in your love for him. I'm not talking about an emotional joy, but the joy of the will that desires only to love him, looking for a great occasion to prove its love for him. A contented heart will no longer seek from angels or anyone whatever. The will desires only to do the will of our Lord; the heart, to show him love, leaving everything at his feet, and paying no attention to remnants of self-love.

**Love is simple, passing through the heart. Greater love produces greater happiness.** We would have to forego happiness, if it depended [only] on great occasions. Our Lord placed happiness in the gift of the heart; the greater the gift, the greater will be the happiness. Our Lord is its spirit and its light. Work intensely on this. If his love is not the inspiration of your actions, you will always be sad, you will never be satisfied with anything you do. There is not enough exterior activity here to satisfy you. When one devotes oneself to charity and penance, nature finds some satisfaction; but you must place yourself in the love of our Lord. Nor will you find your satisfaction in one another's company. If you have experienced at least once in your lifetime the inner thrill of the Lord's presence, have you forgotten what you felt? How can you forget having been the friend and child of the King! Once our Lord has whispered a loving word, go back to it. Do you want to be perfect and happy? Enter into our Lord's love; as Saint John said: *God is love* [1 Jn 4:8]. This means perfect love. God makes his home in us by reason of our love and our dwelling in him. Remain in him therefore.

Let us summarize this meditation: **Love for our Lord must be predominant in your life, and you must see his love for you in everything**, not only in the chapel, but in the house and everywhere, penetrating you like rays from the sun. You will do this as you see and receive his gifts. Your love is where you abide. Where do you abide? – I don't know. – Notice where you instinctively go, especially if you are sick, or in pain, or experience sadness. If you go to creatures, that is silly. Where does a child go when it is hurt? To its mother. This would indicate that you don't love the Good Lord very much. Your first move should not be towards creatures, you are acting like beggars who run from door to door, rather than going home to their family. When a child gets a gift, it runs to show its mother. Why do we go to creatures for praise and consolation; even good angels and saints are mere creatures. We are looking for praise and admiration; how offensive. This shows that we go to the Good Lord only when there are no people around. How misguided!

**Are you interested in knowing whether our Lord is truly your center? Take note of the object of your desires, as desires are the wings of love.** Concentrate on thinking of our Lord until the thought becomes habitual. Abide in him, so that his love may achieve a complete transformation of your life into his, so that your only desire will be to love our Lord, and to love him always more and more - this is different than natural love. - The mind and the will have nothing more to do, they simply center on the Master. Then you will be true daughters and servants of our Lord, just as the Blessed Virgin is our Lord's mother and servant.

You may think this is difficult. If I told you that it was an intellectual task, then, yes... but I'm not saying that. You, women, have a more perfect heart than we men do; you should be more loving than men. Men have a mission of work; but love comes naturally to you. Our Lord spoke only of love to Mary Magdalene: *She loved much* (cf. Lk 7:47). He speaks of nothing else, when it would seem that he should have given her a penance for misdeeds. The approach of Jesus to Peter is different: *Peter do you love me? – Yes Lord. – Go and work* (cf. Jn 21:15-17). Magdalene remains at his feet; she loves, and will do whatever love wants; she remains at his feet when he is on the cross. St. Peter was not there, although he had received more than Magdalene and the other apostles, except St. John. Magdalene would be the first at the tomb after the resurrection, even before St. John (cf. Jn 20:11-18). Where did she learn all this? Love does not need any lessons. Men divide their attention, for there is work to be done out of love. **You must live for love alone.** You have a stricter cloister, so that you can be what you are supposed to be, loving adorers.



**Point for reflection:**

This conference describes at least 11 different dimensions of love, elaborating the way to perfect love. Pray over this conference, and reread the Rule of Life in its light.

