

# Confidence in God<sup>1</sup>

St. Peter Julian Eymard to the Servants of the Blessed Sacrament  
Paris, Tuesday [June 1] 1858  
The Feast of the Sacred Heart was held on the following 11<sup>th</sup> of June.

My dear Daughters, you will make a novena to the Sacred Heart of Jesus to ask his blessing on the Eucharistic work, that he send good vocations for it and not allow us to do anything against his will, my only worry. I strongly recommend the devotion to the Sacred Heart; it brings us many graces. Souls that have this devotion usually have great love for our Lord, great generosity, and great purity. Personally, this devotion earned me many graces. I had the joy of belonging to this association since I was twelve, and I made the holy hour faithfully.

**God tests those whom he loves; therefore, we should not be surprised if we undergo a few trials.** When we want to sell certain metals, we put them in the crucible. We will quickly see if the metal is pure. If we are buying something, we test it; if it is no good, we will notice it right away and we will not want it. In the same way, since the Eucharistic work should last until the end of the world, pray hard, my Sisters, so that it will conquer all the obstacles that the devil brings up and will bring up in the future. Without doubt, there will be many; the devil will oppose it with all his malice. We will experience these trials in time; personally, I will not do the least thing to hasten or delay it.

**The Eucharistic work is not my work;** it is as old as the Eucharist – neither is it the work of any of the Fathers. I am not the Founder. Oh no! My Sisters, if that were so, I would tell you so – and tell you to leave quickly. It is God's work. Jesus Christ alone is its Founder – therefore, we must have confidence in him. Our Lord is powerless to act on earth now, because no one prays to him. People no longer place their trust in him; they rely on themselves, on their own strength. They rely on money, talents, credit – and our Lord is set aside. Oh! Let us have great confidence only in him: he will not reject us; he will not abandon us.

We are here to fulfill the purpose that our Lord had in mind for the Eucharist; that is, to be loved and adored by all. But how many tabernacles are abandoned! In three-fourths of France, the churches are deserted; and I am not exaggerating. How can our Lord not bless a group that dedicates and consecrates itself to his Eucharistic service? Jesus Christ said: *Where the body is, there will the eagles gather*<sup>2</sup> (cf. Lk 17:37). And who are these eagles, if not the souls who detach themselves from the earth to form a Eucharistic court for him?

**We need a lively faith to be in the presence of our Lord!** It must not merely be higher than the mountains and the clouds; even that is not sufficient. It must reach God himself. For me, even if I would be left alone, my confidence would not change. God cannot abandon a soul that wants only his will. If our Lord came to ask me what we are doing here, I would tell him: But why did you come in the Eucharist? Was it not to be adored, thanked, and prayed to? That is what we are trying to do. God cannot abandon souls who dedicate themselves in this way to his love. I am convinced that God wants

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<sup>1</sup> All the instructions of this book are taken from the *Instructions to the Servants of the Blessed Sacrament*, St. Peter Julian Eymard, Complete Edition, Rome, 2003. In the *Books*, certain titles have been modified to correspond better to the content of the extracts that have been retained, or again to correspond better to the idea that guided the choice of these texts. However, in a footnote at the bottom of the page, we will always include the numbers and titles corresponding to the complete edition. This first instruction has the following number and title: 23. *Neuvaine au sacré coeur de Jésus (Novena to the Sacred Heart of Jesus)*.

<sup>2</sup> Modern translations give another meaning to this passage.

this work, and that he would rather send an angel on earth to support and direct it. More and more, I feel my incapacity and my limits, and I ask God to let me die and send another who is more capable, and that he not punish the others due to my unworthiness.

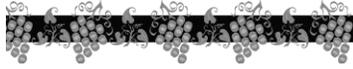
**My Sisters, do not get accustomed to the divine presence of Jesus in the Eucharist.** May he be ever new for you, because, in fact, he is always new in his graces and in his love. Each time you come before him you receive new graces – and these are constantly changing. We must be like the Seraphim and burn with an ever greater love. Theologians say that the saints in heaven see the whole of God, but they see him ever more beautiful, ever more loveable. They are always satisfied and always hungry for more. Since God is infinite in all his perfections, their joy continues to increase. How is it that we who are always near the Eucharist – this divine spring – can be always so poor? That's because we are finite, and quickly exhaust our Lord's presence in us, but he remains in fact inexhaustible. Once we have told our Lord that we love him and that we belong completely to him, we don't know what else to say – we have exhausted everything. How unfortunate!

**During several pilgrimages that I made recently to La Salette, to Laus, and to Fourvière, I kept requesting four things from the most Blessed Virgin Mary for the Eucharistic work:** the spirit of the Eucharistic life, charity, the power of suffering, and Eucharistic love. People find their satisfaction in the religious garb of a beautiful habit, of a very nice convent, things which can often be burdensome to make adoration, to sing the praises of God – all that is beautiful, but I don't see much love there. My Sisters, listen. I had not yet said this, and I could not yet say it: at this time – a time of trial – the Society is receiving many more graces than when we will be founded. Today we are not serving our Lord in joy, but in the love of sacrifice.

My Sisters, you are still like seeds decaying in the ground and [like a mother] in the pains of childbirth. That is how the works of God begin. Before coming here, we were attracted to the Eucharist by a gentle and powerful grace. No pain, no sacrifice could stop us: we felt ready to overcome anything. This is how God acts in souls that he wants to attract to himself; I felt this myself very strongly for many years. That grace gave us the strength to sacrifice everything, to put aside our affections, and our well-being. But today, God is giving us another grace: a grace of strength to offer to him all the sacrifices that his love wants from us. It is not enough to renounce all our exterior possessions, now we must renounce and die to ourselves. We must not be surprised if God puts us to the test. Let us thank him for still thinking of us. May the difficulties not frighten us, but let us say with St. Paul: *I can do all things in him who strengthens me* (Ph 4:13).

**We must have confidence in God.** My Sisters, in the world ordinary people lack this confidence, and so even devout persons. The world that does not love God and does not know him cannot place its confidence in him: we cannot have confidence in someone that we don't know. If you tell such a person to hope in God and to trust in God, he does not understand what you are saying. He puts his confidence in his talents, in his intelligence, etc., especially in his money. We notice that when religious houses are poor they begin by turning to benefactors before going to God. Moreover, miracles no longer occur, because these are granted only to those who have confidence.

**The way to touch the heart of God is to abandon oneself to him out of confidence.** In your sorrows or in danger, if you tell God: My God, am I not your child? If you want, I will not perish. I expect everything from your goodness. What greater proof of your confidence can you give to God? If God could have self-love, he would have it. When we want only the will of God, we are always happy – nothing troubles us: we accept trials and anticipate humiliations. On our part, we have nothing else to do except to abandon ourselves completely to God. He will work and take care of us, because we want only what he wants, and we will go wherever our Lord would like.



**Points for reflection:**

“I can do all things in Him who strengthens me.” These words from Philippians 4:13 summarize the spiritual experience of St. Peter Julian, Founder. How does he express it? What request does he make for the Eucharistic work?