

# We Must Immerse Ourselves into the Love of Our Lord<sup>1</sup>

St. Peter Julian Eymard to the Servants of the Blessed Sacrament  
Paris, Tuesday, October 25, 1859

[...]

**Once in a while, we need to renew our courage**, to re-immerser ourselves into our resolution to belong solely to our Lord Jesus Christ in the most Blessed Sacrament. A regular life easily leads to routine, I might even say to laziness. We get used to even the holiest things, to the point that they become mechanical and natural. We really must re-immerser ourselves into the grace of our vocation, in order to be ever fresh and enter into it more perfectly. We need to evaluate ourselves once in a while to remain on the right road, to do always what is most perfect. We must leave our way of doing and being for something new.

Even physically, if the body always took the same food, it might end up getting weak. The body gets used to things. In medicine, people are advised to do something extraordinary in order to regain their strength – the human body always tends to get weaker. **If that's what happens in the natural order, all the more reason in the spiritual life – we need something different.** When everything is going well, we are enjoying God, the sun is shining, and ordinary things are going well, there are no extraordinary virtues to practice. And so, we are like a ship sailing with the wind behind it, moving without difficulty. We can open up the sails, set its course, and sleep. Similarly when the morning dew descends upon the soul in Communion, the soul is refreshed in adoration, and all is going well; we merely have to guide the rudder towards God, and nothing more.

**In this life, peace is a time to prepare for storms.** An ordinary grace is no longer sufficient to give us the strength needed in preparation for battle. A soldier on the battlefield receives double pay. Likewise, whoever is experiencing greater trials needs to eat more in order to face the storm, and remain in control, otherwise, all might be lost. Since our Lord said that he **would not let us be tried beyond our strength**, we must take special steps (cf. 1 Cor 10:13). This is what I mean: when our Lord foretold that his apostles would be despised as evil-doers, even by the leaders of the Jewish nation, he no longer used ordinary motivations to keep them faithful. He told them about major struggles, and gave them striking motivations. *When you experience major trials and persecutions, lift up your heads – your reward will be great in heaven. Do not be surprised at being persecuted – I was also persecuted. No disciple is greater than his master* (cf. Mt 5:11-12; Jn 15:20). He motivated them to prepare for martyrdom: *Raise your heads, a great reward awaits you: it is I myself. If you have been crucified with me, you shall also reign with me* (cf. Lk 21:28; Rm 6:8).

**Our Lord strengthened his apostles with the vision of the cross and of heaven.** And you, what motivation do you need? No one predicts that you will be persecuted in town after town – you are not worthy of it: you are not like the apostles. You surely will not become virgin martyrs – you are as small as a blade of grass in the Church. To each his own!

**This is the strong motive you should have** to prevent mediocrity from settling in, or your will from becoming paralyzed in the service of God; it will preserve you from routine, from the indifference that comes from repeating the same thing. **This motive is the love of our Lord Jesus Christ.** Draw from it to refresh your strength of soul. What incentive do you want? Heaven? That's not much to ask – it's waiting for you – you are certainly going there. A beautiful crown? You have done so little; that would

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<sup>1</sup> Number 188. *Il faut se retremper dans l'amour de notre Seigneur.*

be mockery. Such motives are not good enough. What then? The love of our Lord, worth more than heaven itself. There is no argument against it, because it is true that you love him.

**The first principle.** You must see how worthy of love our Lord is in himself – his beauty, his infinite goodness – so that you will love our Lord just for himself. Since our Lord is perfection itself, it is incredible that he will find no one to serve him simply for himself – especially when so many people are praised and loved for their talents and their person. If the world abandons him, must you abandon him also? Should he have no one besides the angels around him on earth, where he is more gracious even than in heaven, if we consider only his sacrifices?

Once we see the great goodness of our Lord, we will love him, or deserve to be called the most ungrateful of persons. Isn't it right to do for him what a domestic helper would do for her master, what a soldier does in face of death, what a son does for his father, and what a friend does in loyalty to his friend? Truly, consider what you are doing and ask yourself: Do I have the dedication of a son for his parents, or a soldier who is ready to give his life? Evidently, I don't serve him as well as human beings are served, and I can blush for shame. This is a holy and powerful thought that rekindles the love of God in us.

Since you are in the service of our Lord, give him good service, so that when the day of reward has come our Lord will not say: You did not work entirely for me. People in the world sacrifice their fortunes, their health, and everything people adore. We will be ashamed when we see how lazy we have been, what are we giving? Speaking to the faithful of his day, St. Paul commented: *You have not yet shed your blood for him* (cf. Heb 12:4).

**Secondly**, consider another thought; namely, our Lord's love for us, pouring out his heart for us. Consider his incarnation, his hidden life, his Calvary since he is our redeemer, [consider] his Eucharist where he feeds us, we and the entire Church. Understand clearly that you were not made for the Church – you are in the Church., and the purpose of the Church is to glorify our Lord.

**When I reflect that he would have died for me alone**, that I am the focus of the Trinity: the Father gives his Son, the Blessed Virgin gives him, Jesus Christ gives himself on Calvary – all that for me. St. John Chrysostom says that if there had been only one person on earth, God would have done all that for him. If only I could fathom this thought of the love of our Lord. Am I worth more than him? Yes, he loved me more than his own blood and soul, more than his own life – as St. Paul said: *since you have been purchased at such a price, you are of great value* (cf. 1 Cor 6:20). And one of the Fathers said: You are as precious as God, since he redeemed you with his blood. God has done all that in order to reign in us by his love. This means that our Lord is complete love. We must consider him on the cross, and even more in his Eucharist – at the mercy of both good and evil people. This is beyond comprehension, if we don't keep in mind that his heart is so sensitive and loving.

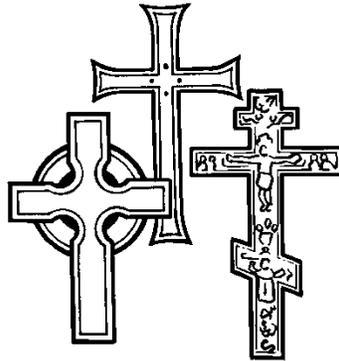
What causes the violent pain of the damned is that they understand his love, and they had not responded to it. What causes the sufferings of purgatory is that the souls there understand all that our Lord has done for them; and what causes the joy of heaven is that the saints there understand our Lord's love for them, and thank him eternally. What should you do? It's only right that a friend pay the same price. Humble yourself, annihilate yourself, and mortify yourself – I must share the same life. Love unites – two hearts become one.

How can we be so cold – without love and feelings? We are not generous. **We must look at what the saints have done.** You are sufficiently acquainted with them to know what they have done and are doing. And what should you do? You cannot imitate them in everything. We have similar graces and love, of course. **Each one is different; internally, however, it is the reign of love.** Especially you who are here, with the graces of the beginning, serving in the Cenacle, you should be among the cherubim and

the seraphim – not in glory, God forbid! – but in immolation at the feet of our Lord. Do that, then, because the union of our Lord with you must ever become more perfect, since love in this world is perfection.

Purify yourselves constantly, so that all that is natural will be consumed. **Become like gold in the furnace – so pure and detached that our Lord will no longer find any obstacles to his sacramental union of love.** Does that mean that I will be happy? The problem is the struggle between the flesh and the Spirit (cf. Gal 5:17). Constant suffering is the life of love; suffering that is wanted, desired, and sought after – that is love. Love makes us stronger than death (cf. Sg 8:6). When our Lord reigns over a person who is suffering, that is something beautiful.

Let us love our Lord. Pray for this love. In heaven you will glorify him, but now, glorify him in the cross. **My God, what is there in me that might be an obstacle to your grace, and to your love?** You should experience the jealous desire to please, just like a woman who fears her rivals. I challenge you to be jealous and ever more pure – a spouse must seek to please her beloved, and practice the beautiful virtues that he likes. You must train yourselves for the service of the king – to be queens? No; to be servants. To do great things? That's impossible. To be martyrs? You don't have the opportunity for that. When our Lord finds a heart that is extremely poor, he looks with kindness at this poverty that he has always loved. Greatness? Before him, no one is great. But what he is really looking for is humility and self-abasement. My poor Daughters, give that to him wholeheartedly.



**Points for reflection:**

How can you sustain your spiritual fervor? Avoid becoming lukewarm? These are questions for all times that the Founder tries to answer. Notice the concrete means that he suggests.