



**On the Interior Life : To have Jesus Christ always  
before our eyes in order to imitate Him**

**5<sup>th</sup> August 1888**

**My dear Daughters,**

I will only say a little today to remind you that everything in the Religious Life depends on our interior life. When one is at the beginning of this life, one does not usually have this spirit; it must be acquired gradually.

The first step is to unite one's will always to that of God, to want to do all things with ardour, according to his divine will and to conform all our thoughts and desires to it. This principle, this foundation is for all time; it is the beginning, the middle and the end of perfection; for always, in all circumstances, one must establish one's interior life on this basis; on this care and attention not to will anything except what God wills and to remain in absolute dependence on his divine will.

You understand clearly, Sisters, what consequences flow from this principle: first of all, love of the Rule which is the manifestation of God's will, then love of your state – I do not simply say religious state – but the state where God is pleased to put us.

Few people are content with their lot. They feel the difficulties attached and want to change. They are tempted

to act like the man who grumbled about his cross and when God allowed him to choose one he thought would suit him better, after having looked hard, he was obliged to take up his own again because it was just his size. Thus Our Lord gives to each the cross which suits them; and this is the cross to carry. He himself said in the Gospels when he invited us to follow him: "If anyone will come after me, let him take up his cross and follow me." And notice he said "his cross", not his neighbour's; his cross, that is the one God destined for him and sends him.

Thus you can see, if our will is united to God's will, if we see this adorable will in all details of life, then we are obedient, regular. We accept the different states God allows us to pass through, accepting the contradictions of the different situations, health etc. In a word we are in a state of constant sacrifice of ourselves in order to do the will of God. This is the first foundation of the spiritual life.

The second consists in being faithful to the presence of God, and remaining therein as much as possible. To acquire this it is necessary to concentrate on one or other of the mysteries of the life of Our Lord; for in order to have an interior life, we must have Jesus Christ always before the eyes of the soul, as the one whom we love, listening to Him, imitating Him and belonging to Him wholly and without rival, fixing our eyes completely on His. Why should we have Our Lord before our eyes if not to want what He wants and to be like Him in his different mysteries?

**There is certainly a grace in following Our Lord in his different states as the Church presents Him to us at different moments of the liturgical year. Thus, at present we follow Him as preacher of the divine word, in the midst of men, teaching the truth, healing the sick, full of mercy towards sinners. It is the mystery of the evangelical mission that the Church puts before us in the Sundays after Pentecost.**

**But although there is a special grace in following Our Lord in the state the Church puts before us, there are souls who have, all the time, an attraction towards a particular mystery. Thus for some the holy Infancy is their special devotion.**

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