

The Life of Jesus in Us

21st January 1872

My dear Daughters,

I would like to speak to you of the devotion to the holy name of Jesus which springs from the constant devotion that we should have for the holy humanity of Our Lord.

Indeed, all our prayers, all our meditations, all our thoughts, gravitate around the mysteries of the holy humanity of Our Lord, of his incarnation, of his nativity, of his holy infancy, of his flight into Egypt, of his hidden life, of his public life, then of his passion and his death. The holy humanity of Jesus Christ gives us access to God. It is only through it that contacts between God and us are possible.

You know the doctrine concerning this mystery. You know that Jesus Christ, possesses both a divine and human nature, but He does not have a human personality. He possesses a soul perfectly human with its intelligence and its will, and a body to suffer with. He does not have any other personality except that of the Word, the holy humanity following the movements imprinted by the divinity.

I would like, Sisters, to help you enter more profoundly into the depths of this mystery, because it is the practical knowledge of it which will contribute the most to form your resemblance to Our Lord, because we Christians,

sanctified by Baptism, possess grace. Grace is a participation in the life of God; God lives in us. That is why the Fathers were able to compare the Christian to a candle... the wax is the body, the soul is the wick and the Holy Spirit is the flame.

My dear Sisters, we have not only received Baptism, we have also received Communion; we receive Communion very often. When Jesus Christ comes into our souls at the moment of Communion, He is there personally, really, substantially; and afterwards, He leaves in us something of Himself. In the same way that two pieces of wax melted together, take the properties one of the other, so something of God is mixed with our substance, changes us, transforms us, deifies us.

But we must be, in relation to God living in us, as the holy humanity was in relation to the divinity. This is the goal of the union that God enters into with us through Holy Communion. Living from the very life of God, Christians ought to be one with Him in their thoughts, feelings, and affections. We can understand something of this transformation, of this completion of ourselves in God by the effects which can be observed in us.

Thus we know what are the effects of original sin: spiritual ignorance, a heart tied to evil passions, a will inclined to evil, a body that refuses to co-operate. We all have certain specific defects to combat. For some it is pride; for others impatience. But we all know that certain

vices have no or almost no roots in our hearts. For example, avarice. There is none among us who has an extreme desire to amass riches for herself. There are other vices that trigger an extreme horror in us. From where does this come, if not from Jesus Christ living in us who has inspired us with sentiments contrary to these vices?

But perhaps you will tell me: "I have had these good inclinations ever since I was very small." I believe it, but it is because you were born of faithful parents. Your mother, your grandmother received Holy Communion and the germ of life which was transmitted to you, the blood with which you were formed had been sanctified by the contact with the immaculate Body of Jesus Christ. Then, you have received blessings. You have been surrounded by blessed objects which have preserved you even before you belonged to God in a particular way. How many graces there have been in your life, without mentioning the sacraments, where you have been able to see the effects of the life of Jesus Christ in you.
