

**Trust and surrender to God in the trials
which He sends to purify us**
2nd September 1888

My dear Daughters,

We have just received great consolations from God: the union of hearts; the joy of finding nearly all of us here for this Jubilee. I am speaking of the Mothers. One person was missing, regretted more than all the others; but we felt her presence amongst us, and her blessing upon us. These are the consolations! As many of the sisters have said, this great feast was beautiful; it was a heavenly feast; and we should thank God for it.

In one of the Homilies of the Fathers it says that God never leaves his own in either continuous joy or continuous sorrow. But in a wonderful way he mixes joys and trials, so that we have what is necessary to sustain the soul and to sanctify it. So we must prepare ourselves for trials. Which? I have no idea! God alone knows. What I want to talk about are the dispositions of the soul in the face of whatever trial God may send it.

The first disposition is trust in God. Whatever the trial one is going through, God is a father, "*No-one is a father like God*", said Tertullian who has a reputation as the toughest of the apologists, the harshest of the African writers. "*No-one is a father like God*". This saying is very beautiful and very true; because when Our Saviour taught us how to pray, he taught us

to say first of all: Our Father who art in heaven. If we are really imbued with this truth, if we regard God as our Father, not only will we have trust, but we will also have the second disposition which is abandonment into his hands.

At the time of trial we must remember the time of joy; and at the time of joy, we must prepare ourselves for trials. What I wish and ask of God is, if the trial through which you are passing is the hardest of trials, i.e. an interior trial, that it may purify your soul and remove from it any remaining egoism. I am speaking to the older sisters; because I think they belong to God in such a way, and have such long-held habits of prayer, that God can bring them into the state where He purifies the soul.

The soul suffers while being purified because it sees its sins clearly before its eyes; it is brought low, to the lowest degree of creatureliness. It no longer finds God; it no longer has lights, enthusiasm, the feelings that carried it along when young, but which, while remaining excellent, could be mixed with many personal imperfections. Every person who has had a burning love for God can say to themselves: "And just the same I still had a lot of self-love, a lot of egoism, I often fell into venial sin; you could not have said that Jesus Christ lived in me". But the point of every interior trial, of every purification we pass through, is that Jesus Christ may live in us.

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