

14 September 1884

How we are in God's Presence

Saint Marie Eugenie of Jesus

We have received the habitual presence of God in us in a special way through Baptism. God resides within us. His unceasing gaze is fixed on our thoughts, our feelings and dispositions. It is an admirable thing that, for God, the human being is of such importance: *Domine Dominus noster, quam admirabile est nomen tuum. O Lord, our God, how admirable is your name*, it says in the psalms, and immediately afterwards: *You have made humans a little less than the Angels, and you care for them*, (Psalm 8). God cares about our thoughts, our feelings and our dispositions, and we ought to try to make them conformable to this infinite Goodness, this loving Kindness dwelling within: And we also should be filled with loving kindness.

God's gaze is always fixed on our thoughts, our feelings, our dispositions and attitudes. It is wonderful that God gives so much importance to us. "O Lord, our God, how wonderful is your name." (1) It says in the psalm and then "You have made us little less than the angels, and you care for us." (2). God is concerned by our thoughts and feelings, all that is in our hearts, so we should try to be like this infinite goodness which dwells within us. We should have great goodness.

Charity requires that our thoughts and attitudes be kindly, good, loving. This is not always easy. We have antipathies, frictions and things that go against the grain, judgments that keep our thoughts and attitudes from being charitable. When these dispositions are in us, we turn away from God. It is a displeasing aspect, not a nice face for his gaze. It is as if we offered a grimace. It is not the kind and universally benevolent heart that God likes to see in us and which makes us resemble God. We have to try to be good in our thoughts, our attitudes, our interior. We should not accept thoughts and feelings that are not benevolent. In order to do that, we have to learn to forgive. Don't we need God's pardon? I don't know any more consoling word than this one: "If your sins are red as scarlet, I shall make them white as the snow." (3).

God is infinitely good towards us. Even when you have trials and sufferings, consider them as leading you to the perfection God wants of you., You know the story of Job, who was tried in the most cruel way but only to make his justice and holiness shine more brightly. He suffered for a time, and for all eternity had joy and glory. lui sa perfection, sa justice, sa sainteté. Il a souffert un temps, et pour toute l'éternité il a la joie et la gloire. He is an image of Jesus-Christ, who foretold the passion and glory of our Lord. When you are subject to trials, God does not withdraw his goodness. ...On account of what Our Lord did and gave freely and generously for us, we ought to bear in our hearts a ready disposition to forget the offenses we have received.

God, Infinite Goodness, wants us to be good to others by rendering service. What would goodness be if it were not practiced? There are people who live like that. There are also people who silently render service to everyone; others are good, tranquil, but you never get any good from them. We should be those who show goodness through service. You see this in the life of the saints: Martha, for instance, who was so hospitable and generous. Saint Magdalen de Pazzi, Soeur Térèse de Saint-Augustin, without a word, rendered every service possible to their sisters ... Be good by your service, good by taking what is bothersome and difficult for yourself, rather than leaving it for others. God will look upon you with love.

... Be good in your thoughts by forgiving, good by rendering service. Bear these good

dispositions in your heart so that God, who sees all, may see what resembles the goodness, the infinite kindness that God is and can thus dwell in our hearts with joy. How can light and darkness dwell together, good and evil, kindness and anger? Every day we should make efforts to change whatever in us is not conformable to the infinite goodness of our Lord.

NT 1. Ps. VIII, 1.

2. «Ibid», 7.

34. Isaëe, I, 18.