



Saint Marie Eugenie of Jesus

March 4, 1881

Meditate on The Abandonment of Our Lord

My dear Daughters,

I will again today give you a simple meditation which seems to me to follow those we have made up to now. Last time we meditated on our Lord betrayed by one of His disciples, by one of those whom He had loved, raised to the apostolic state and whom He had chosen to live in His company. I asked you to find out by what degrees Judas had fallen so low, what were the habitual defects in his life which made him become, in the very society of Our Lord Jesus Christ, the worst of all criminals.

Today I would like to focus your attention on the abandoned Jesus. He is betrayed, handed over. The Jews seize Him. Let us immediately think of the immense abandonment in which He will find Himself. The apostles abandon Him. It is no longer Judas, it is His friends, those who just now told Him they were ready to die with Him. So here is Our Lord delivered into the hands of the Jews, His most cruel enemies; here He is bound, here He is a prisoner.

Imagine what the condition would be of a man who, after being imprisoned, found himself abandoned by his parents and friends. None of them would worry about him, no one would show him compassion or take a step to free him. This is the situation of our Lord. Everyone goes away and abandons him. Much more than that: Our Lord is abandoned by His Father. He who had attested His divinity by a multitude of miracles, He who had been the object of adoration of the peoples of Judea, has nothing left. His Father no longer gives Him any natural help, nor any supernatural help.

He doubtless does not want them, like God. But there is also within Him the man who feels abandoned, struck by God, abandoned by His own, in the face of a people overwhelmed by His blessings, and who will speak later only to ask that he be crucified. This is the abandonment of Our Lord Jesus Christ. Consider all this, the feelings of His Loving Heart, of His perfect soul. Meditate on the great sensitivity of this Savior who will give every drop of His blood to redeem us.

The third point of this meditation is to seek the dispositions of Our Lord's heart. Examine them. Toward His Father, see what submission, what adoration, what persevering and sovereign love, what boundless generosity in the most immense pain.

Does He cease to love creatures? Does He cease for a moment to love Peter, James, John, Andrew, and all those who ran away? Toward the people, He is still as He was. He would like to gather them under His wings and bring them to repentance. For Our Lord, out of great mercy, has never ceased to work to bring souls back. He made the elect even on Calvary; He converted the one who pierced His heart with the lance and made him an apostle. Our Lord's abandonment corresponds, before His Father, to submission and adoration. Toward men, to the most perfect charity, the most constant tenderness, the

gentleness and humility which always accompany His tenderness and charity. He loves with an effective tenderness each of those who have forsaken and abandoned Him.

From these examples of Our Lord flow great practical consequences for us. This is why I ask you to pay great attention to this meditation and to return to it often. Some of you have taken the name of the abandoned Jesus. What a great obligation, Sisters! They will therefore take as their model, throughout their lives, Our Lord in this supreme abandonment. They must understand what must be accepted and what must be done with regard to God and creatures. For finally, if you are irritated by abandonment, you should not have taken this name. You feel discouraged by abandonment: it is what you wanted, it is what you chose, it is the path by which God probably wants to lead you to perfection.

You complain of a lack of love, but it is in this state that Our Lord loved most and performed a supreme act of love... You do not desire annihilation in sacrifice, but it is there that Our Lord immolated Himself and devoted Himself for the salvation of all. Look for all the consequences that result for you from the choice you have made, and above all, prepare your heart to receive, in imitation of Our Lord, all the abandonment you may encounter in this world.

We do not want to be abandoned, we do not want to be counted for nothing. This is one of the inclinations of the creature that can be explained by original sin. Deep down, it is natural to fear bodily suffering, whips, the cross, the lance. But the other inclination has more to do with the spiritual nature, and with the spiritual nature that is not regulated according to God, because we do not see ourselves for what we are, that is, nothing and a worthless thing. Meanwhile, we have this inclination.

We must remember this in many circumstances of life.

Here, for example, is a person who has been an advisor. Others have had enough of her advice, for good reasons, of course. She still feels the need to give advice and wants to give it because she believes it is good. Here is another person who has been Superior. She has been more or less the center of others. She has been called upon more or less, and then she finds herself back in ordinary life. If she loves our Lord, if she loves silence, prayer, she will rejoice. But to a certain extent, she may feel neglect and not take it well.

Now apply this to all your jobs, to all your relationships, to the success you have had with your parents, with your children, in your teaching. Who in this world willingly consents to be neglected, I do not say by God, but by men? Who wants to be counted for nothing with Our Lord? Because He is poor, says Bossuet, He is despised. Because He is despised, He is counted for nothing, abandoned to torture and abandonment, without anyone worrying about this worthless Man Who is going to be led to death.

This is what He reduces Himself to for our love. But we want to be people of some worth. However, when we espoused Jesus Christ, we chose a fortune similar to His.

The woman in the world, says Saint Therese, by taking her husband's name, takes his fortune, his status, the degree of consideration or lack thereof he enjoys.

Spouses of Jesus Christ, we must accept the condition into which he placed himself. There is much to ponder here, Sisters; there is, in relation to these sentiments of the Heart of Our Lord Who wanted to be counted for nothing, to remove this disposition of the I and the me that occurs in us, which grows, if we are not careful, as we age. I have often told you that men who grow old in a certain situation can no longer speak except of what they have done, of their written or accomplished works. We must always go around in this circle in a way that is depressing and boring for everything that is not them.

Could this inclination, which is found in the stronger sex, not also be found in our own? To distance ourselves from it, we must begin by abandoning ourselves and counting ourselves as nothing. We must

not seek to ascend, but love to descend. We must not seek success, but willingly accept, out of love for the abandoned Jesus, the tranquility, the silence, the detachment that come through a certain abandonment.

I was speaking earlier of a person who would have been Superior. She had much to do, she had many worries and concerns. Now she is abandoned: she is reunited with herself. She can pray quietly, say her rosary, have time to do her readings. In short, she has made a great gain, because it is not said that she is also abandoned by God, which is more painful and more difficult. In general, I would tell you that this only happens to souls dearer to God than others, because, in order to judge them capable of going through this abandonment, He must count on their fidelity and their love.

If, therefore, you find yourselves increasingly abandoned by God, if you see His angry face against you, if He does not answer your prayers, if you receive no help, either temporal or spiritual, console yourself by thinking that this is a sign that God counts greatly on you.

He regards you as capable of following Jesus to Calvary. He is not afraid to make you share in the chalice of Jesus Christ, because He knows that through this chalice, you will be faithful and will draw closer to the divine Spouse.

These are the principal considerations that I have wished to propose to you; many others may come to you. Without doubt, interior sufferings are much to meditate on, but exterior sufferings are even more extensive; it is for this reason that, if you must meditate on the abandonment of Our Lord, you must also meditate on the Cross.