



7 November 1875

TO UNCEASINGLY MAKE ACTS OF LOVE OF GOD

Saint Marie Eugenie of Jesus

My dear Daughters,

Last time, I talked to you about the love, the piety which we should feel upon entering the chapel, in the presence of Our Lord. Today I will tell you that the religious life animates itself entirely by acts of love of God. Above all then, we should be occupied in making frequent acts of love of God.

It is important for this, to put one's heart in the disposition of doing all through love of God, from the early morning - I say, through love of God, whether one considers Our Lord in His Humanity, or God in His Trinity, following the devotion in which one finds oneself - in such a way that all that one does, all that one suffers, all that one encounters, all, in one word, and without exception, should be done with this ardor of heart which relates all to the glory of God, and which looks for nothing but the accomplishment of God's will in occupations, in contradictions.

This is a habit to take. To acquire it, pause often in the middle of your actions and say: "My God, here I am to do your will: grant that I may do your will; it is all that I ask; it is all that I desire in this world." Thus you detach yourself from the rest, and this is an act of love of God.

Have you noticed the invitory of the Office that is especially fitting religious souls; *Jubilemus Deo adjutori nostro*? You will tell me that often we have troubles, and therefore, we cannot be jubilant; but this jubilation which is spoken of in the invitory is precisely that which the angels do unceasingly before God. It consists in promptitude, in obedience, in joy in serving God, in belonging to Him, in doing something for Him, and in showing Him one's love in each pain, in each difficulty, in each contradiction that one meets in this life. It is a supernatural joy of God which blooms, as a consequence, of natural sufferings, since it is, then, that we can taste more the happiness of giving much to God.

After having told Our Lord: "as long as I do your will, O my God, what I do is not important," stir up within you great sentiments of love: "My God, how I love you in all that you will, in all that you permit! In all that comes to me, I know your love is found! How good you are to occupy yourself with me! How good you are to be my Father!" It is in this way that we can animate each of our actions by feeling love of God, gratitude towards God, the presence of God, and approach this love so great, which does not cease to inflame the angels.

Finally, my dear Daughters, there is the love of God which inclines you to do good to creatures. All that one does for creatures, one has to bring back to the likeness of Our Lord Jesus Christ that these creatures have. Likewise, you are as mistresses in relation with children who are naughty, intolerable, difficult; nevertheless, these children are all created to the image of God.

Certainly, when Jesus Christ came to earth, mankind was composed of creatures, much more different, guilty; and since they have crucified Our Lord with a subtlety of cruelty, of derision and of scorn, Him who came to enlighten them and to save them. Nothing of all that we see resembles that which Our Lord found on earth; His love, though, was not discouraged.

In imitation of Him, then, we ought to try to put in our hearts a sentiment of supernatural love to do for God all that we do for creatures; in such a way all act of zeal, of charity, of goodness, all service rendered in our employment, should be animated by the love of Jesus Christ which we want to serve and find in everything. We find it in the very imperfect likeness, one has to acknowledge, of creatures who, through their imperfections, resemble us more, alas! than they resemble Him; but finally Jesus contents Himself with this resemblance, so faint that it is, and in His goodness, He takes as done to Himself all that we do to the least of His brethren.

I show you these different means of making acts of love of God. Look for others, if you wish, to animate through these all the actions of the day; because it is the love of God which should be the unceasing aspiration and so to say, the respiration of religious souls. St. Francis of Sales recommended to his religious, who did not understand Latin to make acts of love of God between the verses of the Office. This recommendation has been a great teaching for me, and I tell myself that if at the Office between the verses, during this time which is certainly not long, the saints find that they can make an act of love of God, how much more, in the course of the day, after each word, after each action, can we make acts of love of God!

If we follow the doctrine of St. Francis of Sales, how we would find the means of finding in all, the time for this dominant occupation of our souls, occupation which will dominate all the others! Often one is concerned: about one's health, one's employment, one's worries, one's difficulties, but what is all that, I ask you, besides the honor, the happiness which one can call too great, to spend one's life in the love of God! Think how many acts of love can lift your heart towards God in one day!

St. Francis of Sales, as I told you, recommends the performing of acts of love between the verses of the Office. About this, I do not give you a rule; because these religious did not understand Latin, and St. Francis of Sales adds that those who understand what they can say apply their intention, to nourish themselves and to occupy themselves with the love of Our Lord; but how many other things there are that we do not understand! In general, the ways of Providence are for us Greek and Latin. The events, the sicknesses, the contradictions, the difficulties, are Hebrew for us; we do not understand them. Well, before each of these things, let us make an act of love of God with longing, with confidence, with a filial sentiment; then we will always know enough, and we will always understand enough.

Here, my Sisters, is a very important subject. Let each of you find in prayer what she can do to occupy herself as continually as possible with the love of the good God, of the Blessed Virgin, according to her own vocation let her try to see how she can insert this love in her acts. May she awake and go to sleep in this sentiment. Whether she works, or she recreates herself, or

she rests, may she do all for this sovereign love for which she has given her life and for which she has entered Religion.

I cannot recommend too much to you, my dear Daughters, to do all that you can, to put these counsels as faithfully into practice, as you seem to understand them.

