

Mistrust of Self, Confidence and Rest in God Alone¹

St. Peter Julian Eymard to the Servants of the Blessed Sacrament
Nemours, Saturday, November 10, 1866

Let us place ourselves in the presence of God through an act of faith and adoration, etc.

Your heart should always be pleased with God, my Sisters, since he has been so good to you by granting you precious graces during this retreat. He has shown you not only the truth about holiness, but also the truth of his love for you. It's a great thing to know God and his grace, and to know the love of the angels. To know his love for you is wonderful. You know that God loves you and you have said: I will love him greatly; his love will be my life: he will be my law; he will be my norm of purity and mortification – he will be the deification of my life. Jesus will live in me: he will be my “self”, and I will be his “thing” – I will be his human nature and he will be my personality. – You are aiming very high. – I think that I must, because God called me to this sublime vocation. It's only right. – [...]

You also have the contemplative life, esteemed as being of the first and highest rank. You have perpetual adoration and perpetual exposition. You have more than the Adorers of Rome, who are so close to the Pope, and who don't have nocturnal adoration. Should you not be like burning candles, never being consumed, yet always burning? Much will be required of the person entrusted with much (cf. Lk 12:48). [...]

What should you rely on in order to be very faithful? **Place all your virtue, your strength, and your glory in your confidence in God, and not in yourself**, not on the angels, but in our Lord – place your confidence in him and only in him. If you rely on any one whatsoever, you are leaning on a straw, on a reed. Listen, my poor Sisters, you are strong enough to hear the truth – well, here it is: Do not place the proof of your virtue in the esteem of your superiors, of your confessor – in all of that, you might experience illusion, self-love, and self-interest. This is a very sensitive matter, and no one will tell you the truth – besides it is not visible. You might say that if it were visible, I would be sent away.

Listen well: the biggest temptation is this – the appearance of sanctity. People are fond of holy men and women, but don't place your trust in that. If you have it, that's a grace – receive it in passing. If you trust in it, and you put too much confidence in it, your confidence in God will diminish – God will be the loser, for other people. Every time that you judge your value by other human beings – even an angel – there is something wrong, not a sin, but this could put dust on the gold of your charity.

The Good Lord sends tutors, angels like Raphael (cf. Tb 5:4), and mothers to help his children – it's only right to support them in their weakness. But when we have the joy of being religious, we know how to walk and eat alone, and so we need more than that. What will happen if you need to be carried to our Lord? You cannot say: the Good Lord loves me because the saints love me. That would be a mistake. That is a passing grace, and you would be lessening the grace of God: the Good Lord would be the loser, his glory paralyzed. That saint or angel would paralyze it. This saint is human, and the Good Lord allows him to be weak also – this temptation happens: it is a vase that can break – a big temptation. These helpers are liable to change: they have trials and faults. They can make a mistake – they might not have the light for your state of soul. Then what should we do? **Place your trust in God** and say: the

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Good Lord wants to guide me himself. – What about obedience? – It does not apply here. Listen, my poor Daughters, when we go to God through a saint, there's nothing more direct; we go freely and independently. But when we dwell on that person, we become worried and troubled. There is a mixture of mud that spoils everything.

Everyone experiences this: no one can make you suffer more than a pious and wise person, when we do not live with her with a spirit that is sufficiently supernatural. Why? Experience proves this to be true [...]. People look for them, and take glory in being the friend of a saint. But when he reprimands you or leaves you, you feel that everything is lost: you worry excessively; that does not come from God. May that never happen to you. I hope there is nothing that could feed this problem here at Blessed Sacrament. That temptation is more difficult and less frequent than elsewhere, thanks to the fact that, in front of the sun, we don't think about the stars – by dint of being with the master, we forget about the servants.

When you have been too natural and you go to adoration and you have been asking people for something they don't have. Wait and see: for three quarters of an hour, you will pay the price. God is telling you: Since I am not sufficient for you, I have nothing to tell you – go look for your angel, your saint. **Divine love is sensitive:** it is jealous and sulks – it is jealous for the heart that has given itself to him and whom he has accepted. And now, you have offended him. You will see that when you are in the presence of our Lord, you will experience suffering, sorrow and agony. Then say: I am paying my debts – I went too quickly to the one who should be guiding me, and now I am paying for it. It's only right. And why is love jealous? Because it is sensitive. My Sisters, put your trust only in our Lord Jesus: go directly to the master. You are very foolish to place your trust in a priest: he does not give grace. These choice graces are ours only when our Lord gives them to us, and when we receive them purely. Become sensitive, therefore, and give yourselves entirely to the master.

Why should we place our confidence in our Lord? From the time he called you to adoration, he gave you an attraction to this vocation. He accepted you; therefore you have the grace of state. Your grace of state is that you belong entirely to our Lord, for himself; you belong to Jesus for Jesus with Mary. Invoke the saints of Jesus, for Jesus. He himself wants to educate you. He will entrust you to a director, but your soul is in the care of Jesus – he alone holds its secret. You have the grace of pure love of which we spoke, consequently, it should be easy for you because when God calls to an extraordinary vocation, he always gives the grace of state, and makes the duties pleasingly attractive. You have all that, and you can sense clearly that love should be the center of your life. If someone talks about something else, you will not feel comfortable. This grace is abundant and extraordinary; it's not possible to have a greater one, because there is no vocation as sublime as yours. Adoration is the glorification of our Lord on earth in his Sacrament.

Trust in your grace and move on. Be sure that grace is there for you preceding adoration, preceding any duty, preceding any sacrifice: it is your right. And if you run into some trial, at the same time, you also have a grace to triumph over it. Trust not only in adoration, but in the love of our Lord. Our Lord loves you with a constant love, an infinite love, a Eucharistic love, and in this love he can refuse you nothing, nor delay in answering. Therefore, trust in his love.

Here, I'm telling you to ask our Lord for his love. Why? My God, so that I can serve you better, and give greater glory to your Father – I'm asking this not for myself, but in order to serve you better. And our Lord must answer: Here is a poor child who is asking me the grace to have no other happiness than me and my service – how can I refuse her this? And so, you give pleasure to our Lord and, consequently, you give pleasure to the heavenly Father who tells you: ***This is my beloved Son, with whom I am well pleased*** (cf. Mt 3:17; 17:5). Then, the greater your love, the stronger you will be; so then, love him... Our Lord is there: he wants to come to you, but he cannot enter without your permission. It would be better if you make the first move. Then, do so.

One more thing. Remember that the more you act according to your state, the easier it becomes. **The greater your confidence, the more it will grow.** The more sacrifices you make, the more agreeable they become. You add one more grace to the graces that you already have, and these extra graces become a beloved net that can no longer be torn. The further you go, the easier and more pleasant it will be for you, and you will say with St. Paul: *I have the strength for everything through him who empowers me* (cf. Phil 4:13). St. Paul could not glorify himself, but he might have said: I can do all things in Jesus whom I love above all things, and he does say this in another passage. After having faced bravely so many sufferings and sacrifices, he said: *In all these things we conquer overwhelmingly through him who loved us* (cf. Rm 8:37). Elsewhere, he said again: *The love of God (Christ) impels us* (cf. Rm 8:37), it torments us, it burns us. He seems to say that love is like a press – you must know that loves tests us and moves everything to lead us towards Jesus.

If you feel discouraged, you should say: I will not rely on myself, but on Jesus – I can do everything in him. And then add: My God, I would like to give you more, but I have nothing left – I will begin and you will finish. And so, begin. Now! The Good Lord allows some difficulties, you are in agony and you say: I will never be able to ascend toward God! Begin, take one step, put on the wings of love and, immediately, you will be surprised that you are flying. God belongs to you, my poor Daughters; deepen your trust, and go to him with confidence, saying: O my God, I can do nothing without you; but with you I can do all things! (cf. Phil 4:13) Have confidence – that’s the grace I wish you.



Points for reflection:

Humility consists in a right relationship with God, with self, and with one’s neighbor. Trust in God puts us on the road to authenticity and to interior liberation, and even to prayer. How do you take this teaching?