



# “To See All as Coming from God and to Use All to Go to God” (Dom Chautard)

*Homily of Father Benoit PICARD, May 29, 2005*

In today's Gospel, Jesus, sent to teach us the path of love, has a confrontation with the priests, scribes and elders. Did He succeed in making an opening in their hearts? No, these latter sought rather to have Him arrested and eliminated. They did not understand anything and yet, if someone is a good teacher, a perfect pedagogue, it is surely Jesus. However their refusal and their stubbornness became for Him an opportunity to love more than the usual measure of human love. He did not stop to consider the persons who were trying to find fault with Him. He really tried to explain things well and make Himself understood, but to no avail. So, He did not concern Himself with this, giving thanks

to His Father who used instruments to make Him grow in love, courage and fidelity. He did not run away; He did not refuse to give of Himself; He did not give up on His mission. He persevered. He accomplished His Father's Work to the very end for the salvation of the world.

What a beautiful lesson for us who wish to enter into the Kingdom we can see looming on the horizon and which opened in this very location in September 2001, thanks to the Work of the Lady of All Peoples. To enter into it, we must love, love as God would. To love is the first commandment. How simple things are with God and with the Lady of All Peoples. They do not ask us to succeed in some human un-

dertakings that could be proposed to us, however good these might be, or even to succeed in life. No! What is asked of us is to love in the manner that Jesus loved, in the manner the Lady loved. In order to accomplish this, we must learn to see God in the people and the events in our life. That makes the task that much easier.

In 1985, the Lord had given Mother Paul-Marie a book which would give her light and, at the same time, be an answer to her prayer. This book, *Dom Chautard, abbé de Sept-Fons* [Dom Chautard, abbot of Sept-Fons], was to be the confirmation of the direction to be given to the Community of the Sons and Daughters of Mary. The author describes the life of this

good Cistercian monk whose spirituality can be summed up in these words: *“Seeing all things as coming from God, and using all things to go to God.”* Is that not beautiful?

If we are judged poorly, if after having done good we are said to have had bad intentions, or if some try to harm or hurt us, let us thank God for having given us an opportunity to surpass ourselves in love and to direct our steps towards the incandescent summits of divine love. *“Blessed are those persecuted for holiness' sake; the reign of God is theirs.”* (Mt 5:10)

What does that mean? If someone persecutes us, let us not see the individual striking us, but rather, God using an instrument, who may often be

unwilling or unaware, to make us advance further in love according to our ideal. That instrument may be a spouse, the children who are no longer practising their religion or following the formation given, a neighbor or even, as in the case of Jesus and the Lady, a member of the hierarchy, and so forth. Regardless of the way in which God purifies us, of the cross that is given us to carry, let us see in it God who is calling us to climb higher and higher. In fact, the persons and events which God uses are a manifestation of divine tenderness, a pledge of success, a sign of trust, an indication that grace is being given us so that we may love as Jesus and the Lady do. How could we do so if we were never given an opportunity to do it? The Cross is God's answer to our desire to grow in love. Yes, He gives us an opportunity to ascend. More than that, He is so good that if we miss an opportunity out of weakness or ill will, He will give us many other possibilities to make up for it. Isn't that wonderful?

That is what "seeing all things as coming from God and using all things to go to God" means. When a soul has finally understood the value of these opportunities, how much joy and freedom it experiences. In all persons and in all things, it will see God. Based on its desire to love, it will receive all that is necessary, all that will form it so that it will

achieve its goal.

How blessed is the soul if it has a good spiritual director, if it has confidence and if it continues to walk in the direction of the love of God, which will allow it to participate in the salvation of a multitude of souls. Do we not see in this the countenance of the "Angels of the Priesthood"? They offer everything for the salvation of souls and to support priests in the spreading of the Gospel. When they have reached a height of detachment and love, they say to God: "*Do with me what you will, providing that thus there will be more souls in your beautiful heaven. I love you so much!*" (*Life of Love*, vol. 1, p. 33) They would not exchange their life for an easier one. Relying on divine wisdom, they are determined to fight valiantly, walking straight ahead; they have resolved to put this wisdom into practice. They have ardently desired good and they will never regret it (cf. Sir 51:12-20). Thus they reach heights of spiritual fruitfulness and their most unrealistic dreams for the winning of souls are realized before their incredulous eyes. That is because God gives to them in the same measure that they have given of themselves. They have more and more confidence in God. Beyond their limitations, beyond their sentiments of unworthiness, inadequacy and inability, they thrust themselves in pure faith along the heights of Love. As a con-

sequence, these "Angels of the Priesthood" draw down upon themselves and upon the world divine blessings and they experience, already on this earth, the immensity and the goodness of God. That is ineffable! They taste the delights and the happiness of heaven. And I insist: Although they are still here on earth, they contemplate the beginnings of the Kingdom which is already visible to their eyes. They realize full well that the cross is nothing in comparison to the power of Love in them. They reach a point where they cannot stop giving praise to God and they sing: "*The judgments of the Lord are true, justified in themselves, more to be desired than gold and many precious stones; and sweeter than honey and the honeycomb. For your servant keeps them: and in keeping them there is a great reward.*" (Ps 18:10-12)

This divine work in them transforms them progressively into such a pure crystal that the angels themselves, from aloft in heaven, do not tire of admiring them. That is because the Almighty draws their attention to the masterpiece He is in the process of creating. He accomplishes this masterpiece as a result of the will to love, as we have just seen – the human element in the process of sanctification –, but He accomplishes it also and especially through His grace and through the Eucharist which is the di-

vine element. In the work of sanctification, that is the most important part, although one does not go without the other. Without the Eucharist the soul would be like a race car that has no motor. The Eucharist is the Bread come from Heaven; it is the motor of the universe; it is the Truth, the Way and the Life. The Eucharist is the divine Fire that spreads, whose only desire is to enkindle souls. However, only those souls that have a frequent, prolonged and preferably constant contact will be set on fire. Thus, the soul that nourishes itself of the Eucharist and adores with a Eucharistic disposition, that is to say, with a disposition of love-oblation will quickly become Eucharist (in other words, be divinized) and spread this ardent flame about it, for Love is infectious! "*Blessed be the Lord, the God of Israel, for he has visited his people, he has come to their rescue and he has raised up for us a power for salvation...*" (Lk 1:67-69): the Eucharist.

Get up, generous souls, "angels of the priesthood", Eucharistic souls. Believe in Love, draw from Love, live off Love! Hell itself will not be able to stop the Kingdom from advancing, a Kingdom which, through you, will be conquered once again. The Kingdom is there; it is waiting for us. Let us rise and go! The Lady has opened the way for us, let us follow her.

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