

ONE WITH JESUS

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The two stages through which the fervent soul generally passes in its ascent to God are intimacy with Jesus and identification with him. p. iii

The soul puts aside little by little her own feelings to adopt all the feelings of Christ, to let him live and act freely in her. p. iii

To the feeling of his Divine Presence, God now adds the infused and passive feeling of his divine and transforming action. The soul feels that Christ lives and loves in her. p. iii

Souls are exquisitely tortured by their unquenchable desire to love God, thank God. p. v.

We forget the God who in his infinite love deigns to stand in need of our friendship and who, in order the more easily to secure it, gives himself to us in the intimacy of our souls, and makes of them his heaven--his living tabernacles. p. 3

According to St. John of the Cross, the chief characteristic of mystical prayer is an indefinable loving remembrance of God--vague, indistinct and passively experienced. p. 4

The Mexican mystic, Godinez, goes so far as to say that 90 per cent of the souls called to passive prayer find an obstacle in the lack of good direction. p. 7

His infinite love needs to express itself, to pour itself out in an infinity of ways. What then does Jesus wish? He wants hearts that will surrender themselves up to him, that will abandon themselves completely to him and allow him freely to satisfy, in them and by them, his infinite passion of Divine Love. In order to enter into a closer union with each one of us, his members, he asks for the entire possession of our being: our body, and our soul with all its powers, that he may make them his own, appropriate them, and live through them his life of devotion to his beloved Father. p. 12

There is no question of offering oneself to Christ that he may descend to our own level and live OUR life within us: we must offer ourselves to Christ that he may live HIS own life in us. p. 14

The soul will often fail to follow her ideal. Without being aware of it, she will frequently fall back upon herself, and, while believing that she allows Christ to expand his own life within her, she will in reality only be uniting herself to Christ to live her own life more holily. Instead of the great heart of Jesus with its boundless desires, it will often be her own poor little heart which will animate her spiritual life. Unconsciously the soul will indeed often live, not on the superior plane with Jesus, but in reality on her own inferior plane. These two lives will cross each other, frequently intermingling; but if the soul is faithful in rising again each time to the higher plane, if she does not cease to look up to her ideal, if she strives all the time to substitute Jesus for self, she will some day attain the longed-for heights. p. 15

Her prayer is not hers alone; it is, before all, the prayer of Jesus; one might say it is solely his. She knows well that she does not pray alone, but that her Well-Beloved prays with her. p. 16

When she adores, her adoration is no longer the adoration offered by her own poor little self; it is the immense worship which Jesus offers within her, in his own name, and in the name of his whole mystical body. In Jesus and with Jesus she incessantly gives thanks, not so much for the benefits which she has personally received from God, but for those which God has lavished on Jesus and on all his mystical members. Above all, she loves God passionately for Jesus. p. 16

His divine perfections are henceforth her wealth, her treasure, and in them she will find all her happiness. p. 17

Jesus gives her the love of a child. As formerly, rocked in his Mother's arms, he loved to caress and embrace her, so in that soul and through her he caresses her still; he embraces her, to rest lovingly in her arms. And Mary returns these caresses as she used to return those of her Child Christ. p. 17

Not to live WITH Jesus means not to live FOR him. p. 18

He makes her ascend step by step the degrees of mystical life and prayer, and bestows on her the precious gift of an "ACTIVE QUIET," ever increasing and ever more habitual. Soon the most distracting occupations cease to absorb her; in her inmost heart she is always actually united with the Master, until she scarcely perceives any difference between the hours of prayer and the hours of work or recreation. p. 18

It is not with Jesus only that the soul dwells and communes unceasingly. United to him and in his Name, she speaks constantly to the Father and the Holy Ghost. p. 18

The day of the soul identified with Jesus is more than a continual prayer: it is an offering and like a continual Mass. The Holy Sacrifice of each morning to which she unites herself, or which by reason of her priestly office she daily celebrates, is only the culminating point and the most solemn moment of that continual sacrifice. p. 19

Our Blessed Lady, the Saints, the whole world, are but so many manifestations and refractions of the Divine Lovableness. p. 20

Her love has become so pure that, in loving her very self, it is God whom she sees and loves. p. 20

She has cast off her beggar's rags, the semblance of virtue which once filled her with secret complacency; and she will never look at them again. She has become a queen, and the treasures of the King are hers. p. 20

The knowledge of her natural imperfections and failings no longer distresses her. p. 21