

# *Alter Christus*

*“As an **alter Christus** (another Christ) the priest is in Christ, for Christ and with Christ... Because he belongs to Christ, the priest is radically at the service of all people: he is the minister of their salvation” (Pope Benedict XVI)*

Monthly bulletin dedicated to all the Priests of Papua New Guinea and Solomon Islands

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## *God has Created us for Heaven*

**By Saint Peter Julian Eymard**

[From the book *The Divine Eucharist*]

God has created us for heaven, and not for earth. He has created us in order to render us eternally happy. The life of time is only the road, the bridge, over which we must pass in order to enter Paradise.

As soon as a man is baptized, his name is inscribed in the Book of Life. He has his place in heaven,

he is an heir of glory, he has the right of heritage with Jesus Christ and in Him.

Paradise is God possessed, the term of God's love for us. Love longs to give itself and to share all that it has and all that it is. God, who is infinite love, does not desire to be happy alone. He puts us in Paradise, in order to give Himself to us just as He is, in all His perfections, in His infinite happiness.

Here below, God cannot give Himself to us in the whole extent of His love, because we are in a state of purification, incapable of receiving and containing Him. In order that God should give Himself fully to us, we should have the capacity of Jesus Christ. He forms it in us day by day, but only on the day of our death, if we die in His love, will it be complete and perfect.

Here below, God enters into us and gives Himself according to the measure of the room that we make for Him. We give Him more or less of it. He occupies only just as much

as we allow Him, always less than He Himself desires. He is constantly knocking to get in further. He is not entirely within us.

But in heaven, we shall be in God, plunged in Him, totally penetrated by Him, receiving in a capacity in some measure infinite, and that without intermediary. We shall see and love Him in the same way that He sees and loves Himself. This will be the complete communication of perfect love. The saints on this earth have certain presentiments of the tenderness, the intensity, the happiness of this union; and,

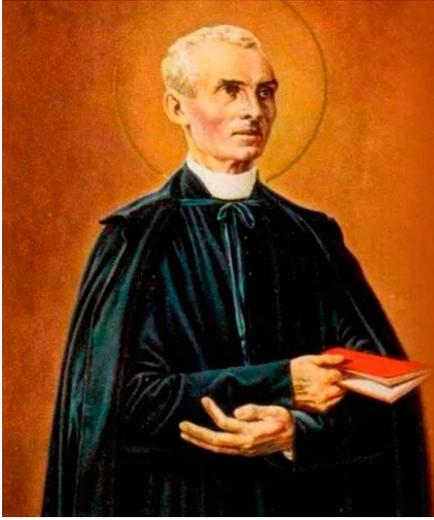
### **Author: Saint Peter Julian Eymard**

Peter Julian Eymard was born on February 4, 1811 in La Mure, France. He grew up in a poor family after the French Revolution, at a time when Catholicism was not looked upon kindly.

It was clear from an early age that Peter wanted to be a priest, although his father was not happy with that idea. After he entered the seminary, illness forced him to leave. But he persisted and was finally ordained for the Diocese of Grenoble when he was 23. A few years later he heard some Marist Priests preach. The Marist order is dedicated to Mary, the Blessed Mother. Their message appealed to Father Eymard, and he eventually joined their congregation. He traveled through Europe, giving retreats and missions.

As time passed, he felt very drawn to Jesus through the Eucharist and decided that there needed to be priests who urged devotion to this. In 1856, Father Eymard founded the Congregation of the Blessed Sacrament. The men who joined the congregation guarded the Blessed Sacrament 24 hours a day and soon attracted lay persons to do the same. This practice of prayer and devotion before the Blessed Sacrament became known as Eucharistic devotion.

In 1868, at the age of 57, Father Eymard died. He was canonized 1962 by Pope John XXIII. He has been referred to as "the Apostle of the Eucharist."



## ST. PETER JULIAN EYMARD

August 2nd

feeling that they cannot yet taste it, they groan, they suffer as did Saint Teresa, who died from not being able to die.

But a soul who does not live by love for God, suffers in another way. She is not happy, because she does not correspond generously enough with divine love. She hears a call and feels an attraction to which she does not respond. God punishes her by preventing her from being at rest in the happiness of sloth that she creates for herself.

I will say that divine love, also, suffers from not being able to enter, that some do it violence by resisting it. With the eyes of faith, we may be able to see the love of God soliciting our heart, and begging us to allow it to penetrate further, and we say to it:

“It is too much. One would have to love too much. Do not come in!”

How often God is thus dismissed! He can enter only if we permit Him, and it seems that the demon, who also stands at the gate of our heart, says to God mockingly: “What are you doing there. Lord? You are waiting for them to open to you, but it is trouble lost. They do not want you. They prefer the nothings and the vanities that I give, to your love!” And thus does the demon humiliate God’s love. But in Paradise, the love of God finds no obstacle. It displays itself in all its power, and the soul is in God as God is in the soul. Then there is liberty of love, effusion of love, and it is this that makes Paradise. God gives His gifts, His goodness. His riches, His tenderness.

He gives to the soul all that He has, and in Him the soul is deified as well as beatified.

Behold our end, to become one with God by love, by the possession, and the enjoyment of unlimited happiness; to live in love eternal, happy with the happiness of God, beautiful with His beauty, rejoicing in the happiness of Mary, of all the elect, and of the angels, as if it were our own. What a sublime end! What an end of love!

With a true and earnest desire, God wishes us in Paradise. He wants to make us all enter therein, and that at once. This was the desire that would have been realized for all, if Adam had not broken the law of love by sin. But now God gives it only to those that are clothed with the merits of His Divine Son's Redemption.

Paradise is, then, our end prepared by God in order that we may be enabled to love Him infinitely. We must, then, desire it for that, above all, since we can there love the good God without obstacle, without end, without limit.

Behold the beautiful desire of heaven, behold the most perfect! Sigh thus after Paradise.

Love essentially longs for union. The greater the love, the more it aims at close and perfect union. If I love the good God, I desire Him,

He loves me, and He, too, desires me. These two attractions end by exhausting life, and then love enters into all its power and its liberty of expansion in the bosom of God.

The desire of heaven is holy. God wishes us frequently to desire it, and that is the reason He

has filled our life with suffering, persecution, and the cross. It is for that He permits the inconstancy of human friendships. He does not want us to be attached to the goods of this world, nor to any one in the world. We are not made for one another, but for God alone. The happiness of this world is but a point without continuity, without length. One cannot attach himself to it for any length of time, cannot establish himself in it.

**A soul who does not live by love for God, suffers in another way. She is not happy, because she does not correspond generously enough with divine love. She hears a call and feels an attraction to which she does not respond.**

We complain of the difficulties of the way, of the crosses that we encounter. They are the key of Paradise. Life is a road bordered by briars and thorns. Our Lord is walking before us bearing His Cross, let us follow Him. He has left the imprint of His steps, let us place our feet in them. If we turn to the right or to the left, thinking to find happiness, we shall scratch ourselves with the thorns, for it is the Saviour Himself who compares the joys of this world to thorns.

Follow, then, Our Lord, for He is on the way to Paradise. Take your cross, carry it courageously to the end in order to arrive in His suite. Fear not to suffer and to die daily for Paradise. If you find the road difficult, Our Lord says to you that you will thereby arrive more quickly.

Do not think so much of the difficulties of the way. That which His grace has traced out for you, is the good way for you, and His mercy will sustain you in it. It is that way which will surely lead you straight to heaven.

**Heaven is given only  
to purity of heart**

God in His love has created us for heaven. Heaven ought to be the object of all our desires, our only true end. We are on earth only to render ourselves worthy of heaven. But heaven is not given; it has to be purchased. Little children who die after Baptism receive it without personal merit, it is true. Our Lord pays for them, but adults receive it only on a title of justice. True it is that God gives us the means of meriting it, but we must correspond with His grace and

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faithfully employ those means. He gives and He recompenses in us His own gifts, if we have rendered them fruitful. Thus does He reconcile the goodness of His mercy and the requirements of His justice.

Let us not forget that we have to merit, purchase, and pay for heaven. The present time is intended only for amassing its price. The crown of

justice is given only to victory, and to receive it we must persevere till death. It is not enough to run the race for some years, one is crowned only when he reaches the goal. For every one, the absolute and necessary price of heaven, is fidelity to his own grace, to his particular grace. God does not demand from all an equal measure of merits and virtues; but there is, nevertheless, one measure strictly required, one condition essential for all, and that is the state of grace. One must be pure to enter heaven. This law is indispensable and without exception - heaven is awarded only to purity. Nothing soiled will ever enter there.

Hence, not knowing when God will call us, let us have always at hand the price of our Paradise, and let us be pure of heart, pure in our life, free from all sin. The purer we shall be, for there are degrees in purity, the more glorious shall we be in heaven, and the nearer we shall approach to God. It is purity of life that decides the degree of every saint's glory.

We must, then, adhere to purity of life. Let us not turn away from it, for it is essential, absolutely necessary. We must be free from every mortal sin under pain of eternal damnation,

and from every venial sin under pain of delaying our happiness, sometimes for a very long time.

Do you want, then, to go to Paradise? Be pure from every mortal sin, and I add: Be pure from every deliberate venial sin. Oh, never consent to it; or if you do get rid of it at once! In the Old Law, God prescribed innumerable purifications. This was the warning that He gave us of the necessity of purifying ourselves incessantly by the baptism of love in the Holy Spirit.

Are you sensitive on the subject of purity, avoiding even the appearance of sin, the least occasions, all that which, far or near, looks like sin? If so, you are on the straight road to Paradise; purgatory will have no work to do in you.

Shun, then, the least faults, in order not to force Our Lord to make you wait for your reward. It distresses Him much to put souls into purgatory. He does it, because His justice demands it, but it is most painful to His love.

The conclusion of all this is that you be ready to die rather than commit a mortal sin, and ready to die, also, rather than commit a venial sin with deliberation. Rather endure all things, rather death itself than

offend God! It would be better to let the whole world go to ruin rather than try to save it by the smallest venial sin.

Do not delude yourselves. We can appear perfect exteriorly, and yet commit many sins interiorly. Most of the sins of a religious are in the heart, in thought, feeling, pausing in the interior will without manifesting themselves in the exterior act.

And then, what abomination, very often what folly! We commit faults against the good God in order not to displease the creature, in order not to sadden her, or even to give her pleasure; but no one deserves that you should give her pleasure at the price of venial sin!

The world says that the saints are inflexible. That's what they ought to be. It says that religious people are intolerant. That's what they have to be.

You say that we should yield all

we can, and be conciliating. You are going to sully yourselves. Are you obliged to taste poison in order to try it? Remember that old man Eleazar whose enemies wanted him to eat in secret the flesh of the sacrifice, which was forbidden. No, he preferred death.

Remember that they who have a pure heart are happy, because they will see God. Consequently, be always pure. And when you shall have displeased Our Lord, give yourself no rest until you have purified yourself, and He has pardoned you. Be pure, and for that be very loving. It is love that makes the refinement and the whiteness of purity. It is love that renders it luminous and brilliant. May Our Lord say to you as to Magdalen: "*Many*

*sins are forgiven you, because you have loved much.*"

A pure soul is heaven begun, for Paradise does but consummate and crown her purity.

Hence, not knowing when God will call us, let us have always at hand the price of our Paradise, and let us be pure of heart, pure in our life, free from all sin. The purer we shall be, the more glorious shall we be in heaven, and the nearer we shall approach to God. It is purity of life that decides the degree of every saint's glory.



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