

## **The Resurrection. We must rejoice with the Blessed Virgin<sup>1</sup>**

St. Peter Julian Eymard to the Servants of the Blessed Sacrament  
Paris, Tuesday, April 22, 1862

My Sisters, I haven't seen you for a long time. We are busy with many things. We have to serve the master first; besides, you had some workers here. We will resume our little conferences. It's not bad that you are occasionally left to yourselves. You have to learn to live from your own means, asking the master's help. I'm like John the Baptist, a voice crying in the desert (cf. Jn 1:23). I will give you nothing unless the Good Lord gives me something. Since we have often spoken about our Lord, you must be getting to know him a little. It's good to fast a little; you will listen more attentively.

**Let your spirit keep up with the significance of the feasts.** Feast days are meant to honor certain events in the lives of our Lord and the Blessed Virgin, as willed and offered to us by God. They are not merely commemorative, since they bring us the same graces. To enter into the spirit of our Lord, we must celebrate the feasts.

**Now, we focus on the Resurrection.** You would not enter into the spirit of this feast if you wanted to weep and return to Calvary. If that were your particular grace, I would say nothing, but you would not be following the flow of God's graces. Rejoice with the Church; you have found your lost treasure. There is great joy and happiness in recovering a treasure that had been lost (cf. Lk 15:6, 9, 24). Here is our Lord, our Friend, our Father, and our Spouse. Let us not lose him again. We must rejoice, therefore, and enter into the joy of the Resurrection.

As I said on Sunday, the Resurrection is a triumph. But what catches our attention is not the life of glory, but rather the Resurrection considered in the light of the Eucharist. This is different, and we rejoice over it by saying: **Our Lord is risen to unite himself with me.** While enjoying the qualities of a glorious body, he even sacrifices all this to come to me.

Our Lord was very happy on the day of his Resurrection. He was entering his glory to reign over us by a new and completely spiritual reign. Our Lord's joy flowed from his love, since he will now work for his Father's glory in a much more efficient way. [...] After his resurrection, he shared in the immensity of his Father through the qualities of his glorious body. [...]

**We should rejoice with the Blessed Virgin,** who had suffered so much. All the tears of the saints or of the entire universe do not equal the value of one tear of the Blessed Virgin. It is because of love that one suffers, and one's love comes from grace and good will. No one knows the grace of the Blessed Virgin; it would be an infinite grace if perfection were not reserved for God alone. If the Blessed Virgin suffered so much because of her sacrifice, then her subsequent joy must have been great. Her joy was not like ours, unfortunately, we spoil everything by finding joy in ourselves. In the world it is said that a pious person is happy, but it is external to true piety and grace and is imperfect. What is true happiness? That of the Blessed Virgin. She is happy with the joy of our Lord. She is centered on our Lord, not on the happiness that is centered on self. She was happy over him. Her pure love became the goal of her life. This is why the Good Lord withholds his consolations from us; we become too attached to them, as St. Magdalene who in her unrestrained joy held on to our Lord (cf. Jn 20:17), something he disapproved of. The Blessed Virgin was happy with the happiness of our Lord, her joy was pure, it was the joy of love.

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<sup>1</sup> Number 405. *La résurrection. Il faut se réjouir avec la sainte Vierge.*

Joy may accompany us at the very beginning; but then the Good Lord removes his consolations, because we become selfish even with his love. We force him to withdraw his embracing love, because we take only his gift and forget about him, like a child who accepts a delicious apple and forgets the one who gave it. The *Imitation* says that if we do not enjoy consolations, it's our fault. Contemplation means resting in God, but we do not know how to become free of self.

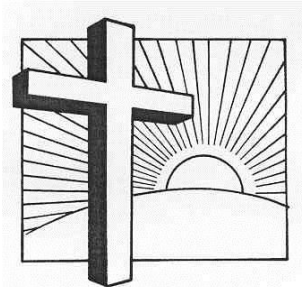
**The Blessed Virgin's joy was the expression of her love.** You have certainly experienced joy when joy comes to someone you love; you are happy over her joy. The faithful soul is somewhat like that, happy because our Lord is happy. We can then understand a bit the joy of the Blessed Virgin.

Why don't the evangelists speak of our Lord's apparitions to the Blessed Virgin? Nothing is mentioned, they could not recount what happened. She must have been the first before all others to receive the visit of Jesus, the Risen One. What occurred? The gospel writers could not express it, since it was too perfect. It was the love of a son for his mother, of the redeemed for her Savior. Love cannot be adequately expressed, especially at such a high degree of perfection. One must respect what our Lord wanted to keep hidden. All we know is that he wanted it. The Church sings the beautiful hymn: Queen of heaven, rejoice! How simple! Pray for us, that's all. This is a hymn of peace, of joyous festivity, that no worldly song can equal, a hymn of grace and love.

When our Lord was not with his apostles, he was with his holy Mother. I'm sure he was well surrounded by all the saints he had redeemed from limbo, from Adam to the good thief who had just died (cf. Lk 23:39-43). He already had a beautiful court; with Adam, the patriarchs and prophets – I would have liked to see this even for a quarter of an hour – in addition to the angels that never left his side. Although our Lord had a wonderful court in heaven, the Blessed Virgin remained in the Cenacle where he visited her often, not to confirm her faith since she was sufficiently confirmed, but for the good of the Church. He was telling her what must be done, and what he would do later. How happy our Lord must have been to have the Blessed Virgin on earth! In the gospels, unfortunately, one finds not a word of tenderness for the Blessed Virgin. As savior, our Lord wanted to be seen as savior of the world, dependent only on his Father. He might have said something, but the evangelists do not record it. In his risen life, he must have shown her many signs of tenderness, she certainly deserved it.

The point is that suffering is pleasing to God. To be perfect in love, it seems that one must be perfect in suffering. [...] You do not have much to suffer, and yet you are surrounded by messengers from Calvary. Why does our Lord act that way? In order to give you an occasion to love. Our Lord said to the disciples of Emmaus: *Was it not necessary that the Messiah should suffer these things and enter into his glory?* (Lk 24: 26)

**My poor Daughters, do you know what you should do?** Penetrate a little into the inner life of our Lord. How I wish this were so! What is most perfect does not always impress the senses. It is through the spirit of faith that we must see what our Lord is thinking, what is happening in his interior life. When you are before the Blessed Sacrament, then, pay attention to what our Lord is saying, doing, and thinking. He is certainly thinking, willing and desiring something. Enter into this intimate life.



**Points for reflection:**

Father Eymard reminds us of the importance of the liturgical year as a means to live the mystery of Christ, and to know him through the eyes and heart of Mary. He invites us to take in a personal way the love manifested to us in every event in the life of Jesus. What practical means do you find here?