

**OUR LORD'S RESURRECTION:  
MODEL OF THE RISEN LIFE WE OUGHT TO LEAD**

1<sup>st</sup> April 1877

My dear Daughters,

It is not our custom to make our accusations on Easter Sunday, so I shall only say a few words about the thoughts suggested by this Feast.

The first of them is this. Today our Lord begins His Risen Life, and the Church invites us to begin a Risen Life, too. "Risen then with Christ", says St. Paul in the Little Chapter that we shall repeat every day this week. (Col. III 1-2) "you must lift your thoughts above, where Christ now sits at the right hand of God. You must be heavenly-minded not earthly-minded." We have meditated on Our Lord's sufferings, we have tried to share His humiliations and coupled with the spirit of penance which is the foundation for grace, and with the Sacraments which we have received with special solemnity, raises us to something higher and lifts our thoughts from earth to Heaven. In all our infirmities and in the weaknesses we deplore there are generally earthly views and a touch of self-seeking that colour our thoughts and opinions on such things as our crosses, our consolations, our worries and annoyances, on what we find hard and on what is not to our liking. By despising all that and recognizing how inferior it all is we can aim higher and look aloft to a risen life, and enjoy some thing of the peace Our Lord speaks of so often after the Resurrection. "Peace be with you." (Jn 20:21) He possessed the fullness of this peace. He was admirably detached from everything of this world and He rarely appeared among men: He was already "hidden in His Father's face". You have read the fine passage in which Bourdaloue shows

that the life of Our Risen Lord is the model and type of Religious on earth, because Religious are already hidden in the secret of God's Face, because they have already left the things of earth and must appear rarely among men: what is merely human must have scant space in their thoughts and occupations and above all in their preoccupations, so that they dwell on a higher plane with Christ Our Lord. However, dear Daughters, you must have no illusions. This risen life is more perfect, more holy and therefore, more difficult. To reach it one has to give oneself to mental prayer and to live under Our Lord's influence. By living this risen life we already share something of the good things we hope for hereafter: impassability, everlasting joy, divine peace, in a word, all the good things of Eternity and Heaven.

There is not one of you that has met souls who already possess this heavenly peace and who, having found it in prayer can give it to others. Looking back I remember Msgr. Gervet as one of those Holy men wrapped in spiritual, supernatural peace. He had earthly occupations in plenty since he did a lot of work. But this was no hindrance to him. He was without jealousy, without vanity or self-love; he had no touchiness, no empty ambition, none of the things that keep men attached to the earth. He was in very deed a man of peace.

That is what we must aim at, dear Daughters, and we must remember that Easter is a Passover, a passage from a lower state where we were to a higher state where God wants us to be; a passing from too much agitation and haste, from a state where we let ourselves be held captive by things on earth, to a state in which we shall make silence reign in our soul by recollection and prayer, so that the things of above can better speak to us.

From what I have just said you can understand the great drawback of much talking; and this is the explanation: wherever there is much talking, words from below prevent us from hearing words from above. That is why interior and exterior silence are both so necessary, so indispensable, if we are to hear the secret, silent, hidden, calm and consoling words of Our Lord. If what you hear within you instead of consoling you, saddens and disturbs you, that is a sign that it does not come from Christ Our Lord, because His word always purifies the heart and sets it on fire and urges it towards divine and heavenly things. It is a prop and help and never casts the soul down. It may speak reproachfully; Our Lord did so on earth. But in His reproaches there was always something that could convert and win a soul of goodwill. Look at what He said to Judas: “Judas wouldst thou betray the Son of Man with a kiss?” (Lk 22:48). Certainly there was in His words to win this soul, to give it relief, to convert it and raise it up, if only it had goodwill.

Pass over then from an imperfect life to more holiness and dependence on Our Lord. And remember the people who are still buried in the shadows of death, who also are in great need of passing over and for whom we ought to pray a lot. Believe me, there is in this world even today a great deal that is not a joy for Our Lord. Certainly Easter is a feast of joy for the Church, but of mixed joy. How many souls have not been to the Sacraments, or have been without the necessary dispositions? And then, are there as many conversions, including our own? St. Paul says that Christ came into the world to save sinners. “I was the worst of all.” (1Tim. 1:15). How true the saying and what a welcome it deserves! That means that when we ask God to convert sinners we are among them. To desire the conversion of others is not enough, we have our own to think of, too. The way to do this is what I have just been explaining. It consists of getting ride of our faults and imperfections

and of what is only self and for self, so as to lead a holier life, to be more united with God and to have more of Heaven's life to guide us. This life will be centred round the Blessed Sacrament, and by its influence the silence of lower things will bring us the abundance of supernatural and heavenly gifts.

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