

Our Lord must be happy with us and we must be happy with Him ¹

St. Peter Julian Eymard to the Servants of the Blessed Sacrament,
Nemours, Sunday, August 12, 1866

My Sisters, I wish that the Good Lord may always be happy with you, and that you may always be happy with the Good Lord. These are the two ideas that we will develop.

First, **I want our Lord to be pleased with you**, so happy that he will remain with you willingly. Our Lord can be forced to stay with people even if he's not happy. Certainly. In the Blessed Sacrament, our Lord belongs to mankind. He can be forced to stay there, although not happy because he is despised, blasphemed, and crucified. My Sisters, by saying that our Lord should be happy with you, I mean that he must be at ease, that with you he must feel at home.

This means **that our Lord must be pleased with your service**. You must come to the prie-dieu as true adorers, adoring him as you should, serving him as you should, as true adorers. If your service is good, then our Lord will be pleased. Our Lord will be at home as the master who says, I am well served, I am happy to be here. My good Sisters, let our Lord always be happy with your service. If he were not happy, he would still remain in spite of himself, as your prisoner. He would however close his heart and his hands. A prisoner does not give anything. Our Lord could not be happy if badly served. By saying this, I'm not implying that you are serving him badly. No, but I am saying: Take care to serve him well.

My Sisters, my wish is that our Lord may be satisfied, not only with your service, **but also with your love**. That divine worship, and the Office be recited at the proper time, that all the exercises be done according to the last detail – all this is the exterior worship of the king. But, he must also be happy with the love that moves you for this service. A true adorer gives her heart, give then your whole heart. Your service must be a service of love, you must love our Lord dearly, tenderly, and royally.

What does it mean to love royally? It means to love above anything else; more than his graces, more than his favors (gifts), more than everything, because the love of our Lord is addressed to his person. Let us love him sovereignly, infinitely. Why should we love him tenderly? The love of the heart is tender, like wax that melts as it approaches fire. As the heart approaches our Lord, it must melt out of love. Try to love our Lord tenderly, with the sentiments of your heart, the tenderness of your heart, and the simplicity of your heart. Tenderness is the flower of love.

You may object that tenderness is not within your control. My Sisters, all you need is to say, My God, I love you more than anything. Do you know what tenderness is? It's spontaneous love. The effect of tenderness is dedication. Unless you love our Lord tenderly, you will not love him, because your heart still belongs to you. A love that is not tender is suspicious. Real love suffers a martyrdom of love when we have offended him. If there is no tenderness in your love for our Lord, it will not be consistent. A love of faith is a virtue; well and good, but it will not last; it is not a flame. Affection nourishes love; it is the bond of love. One feeling of love in the morning may nourish the entire day. If you have suffering or pain, this martyrdom of a moment will bring an eternity of joy.

¹ Number 580. *Il faut que notre Seigneur soit content de nous et que nous soyons contents de lui.*

Our Lord must be loved devoutly. Devotion becomes easy when love is strong, as it becomes a need. The main suffering of souls who love the Good Lord is that they are not dedicated enough, not loving as much as they want. This is the suffering of the saints. It is not the cross, but the inability to love the Good Lord, to do great things for him.

You may object that your dedication is limited by your state of life and your rule. While this is true, you are not always in the same state of soul. Were I to examine your conscience, I would find quite a few sacrifices available to you. Our Lord's warmth must find something to burn within you. Just make sure that our Lord will be pleased with you and with your love. In the Scriptures, it is written that the spouse takes delight in the lily of the valley (cf. Sgs 2:16). Our Lord likes to rest among the lilies. He lays his head upon the cup of lilies, enjoying its sweet fragrance, symbol of the purity he longs to see in human hearts.

I want our Lord to be happy with your love. I also want him to be happy with **your surrender**, [...]. Holy souls who are filled with love spend themselves and forget themselves for those they love. I would like you, my good Daughters, to forget yourselves. Let our Lord be so present to you, so much alive in you, that you will not notice yourself to be living. This forgetfulness of self is the core of love. Notice the action of a magnet on iron. As soon as the iron is put in contact with the magnet, it forgets itself and goes towards it. A flame does not remain near the fireplace; it tends to go out, to rise, seeking to unite itself with some other body by attraction. I would like our Lord to have so strong an attraction over you, that he will attract you by the power of his love, and make you forget your poor little personality, make you forget that "I".

If you want our Lord to reign in you, my poor Daughters, **you must give him everything.** Note that the first chapter of your rule requires that you have nothing for yourself. Even your name will be changed from servant to spouse. And you are aware that a spouse abandons her own name to take that of her husband. It is then your duty to drive out of your rooms your own ego. Once you have done that, you will truly be adorers, servant adorers, and spouses of the Lord.

What else can be said, except that you should melt into our Lord? Love the Good Lord, my good Daughters. If you do, then he will be happy with you, and say: Here, I am master, these hearts are mine. There are not many to whom our Lord can say: I am at home here. I don't know if he is master over each of you; I'm not sure, but I think so. And then? Fly towards him constantly; know that you can never love our Lord enough. My poor Daughters, even if you love him with the ardor of the seraphim, what is that for him? [...].

I also said that **you must be happy with the Lord.** I dare say that our Lord is happy with you, since you left everything to please him. It's now important that you surrender yourself every day. For whom are you working? For the fish and the river? Ah, poor Daughters, are you working for your superior, for me? God forbid! Be careful! Everything must be for our Lord! **At times it may be difficult to be pleased with the Good Lord.** What does this mean? If the Good Lord allows you some little trial, you may be unhappy, not directly with the Good Lord himself, but with the means that God chooses, with the particular states in which he allows us to fall. I can accept that you may not be pleased with yourself. Such self-contentment could be deceiving, as though you had the right to build your own crown. God forbid!

I wish that you would no longer be tempted to be dissatisfied with yourself. True humility makes you dust and ashes. If you are not happy with yourself, it's because you did not succeed as you want. **Be humble, my Sisters.** Trust me; don't waste time being dissatisfied with yourself; forget everything and don't even think about being dissatisfied with yourselves. After a slight injury, ignore it. This is my wish; I ask you one very simple thing. If a soul belongs to our Lord, no doubt her body suffers, but her soul is

happy, because she belongs to our Lord. If you say: I'm suffering, then you are rolling in the dust. If you forget your own ego, you will make rapid progress. What will happen? Nothing will ever separate you from the love of our Lord, like St. Paul (cf. Rm 8:38-39).

Let me tell you a story about a child that will illustrate my point. If I had not seen this, I would not have believed it; but I did. I encountered a child on the roadside who was rolling in the dust. As I approached, he did so all the more. When I tried to talk to him, he began to scream. Another passerby told me, this child is merely looking for attention; if you give it, he will simply carry on. When I left him and walked away, the child got up and ran away. He was quite spoiled. My poor Sisters, let us not be like spoiled children. If you concentrate on your own faults, weighing them, they will simply grow much heavier. Cast all this onto our Lord. Then your weakness will seem like so much straw. Dwell not on your temptations, but remain in the Lord. **Always be happy with the Good Lord, and he will be happy with you; and all will go well. This is my wish for you.**



Points for reflection:

In the first part: “May our Lord be pleased with you”, the Founder makes a link between happiness and detachment from self.

This instruction presents two conditions to find happiness in our relationship with God: the gift of the personal “I” and humility. Explain this teaching in your own words.

Quote the biblical passages that this instruction awakens in you.