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**PETER JULIAN EYMARD,
SAINT OF THE EUCHARIST AND OUR LADY
OF THE MOST BLESSED SACRAMENT**

Fr. Dwight P. Campbell, STD

St. Peter Julian Eymard (1811-1868) founded the Congregation of the Blessed Sacrament in 1856 and is known as the “Saint of the Eucharist” (a title confirmed by Pope St. John XXIII in his canonization homily, Dec. 9, 1962). He explored many aspects of the great mystery of the Holy Eucharist in the conferences he delivered to his fellow religious over the years. These conferences have been published in nine separate volumes under different titles. One of the volumes—entitled “Our Lady of the Most Blessed Sacrament: Readings for the Month of May”—consists of thirty-one conferences, one for each day of the month. This article explores the theological underpinnings of the glorious title, Our Lady of the Blessed Sacrament, and it discusses St. Peter Julian Eymard’s marvelous insights regarding the Blessed Virgin and her relation to the Eucharist. In a special way, it highlights Our Lady as the most perfect adorer of Jesus in the Blessed Sacrament.

St. Peter Julian Eymard (1811–1868), founder of the Congregation of the Blessed Sacrament (S.S.S.), is known as the “Saint of the Eucharist”—confirmed so by Pope John XXIII in his canonization homily of December 9, 1962, in the presence of the world’s bishops at the end of the first session of the Second Vatican Council.¹ Born in 1811 at La Mure d’Isère, a small town in the Diocese of Grenoble, France, Peter Julian was ordained a priest for Grenoble in 1834. After serving for five years in parishes, he entered the Marist congregation (Society of Mary) in 1839 prior to founding his own congregation.

Although the Blessed Sacrament had always been important in Eymard’s life, a few incidents deepened his love and devotion for Jesus in the Eucharist and impressed upon him the importance of Eucharistic adoration—and eventually led to him to found a congregation to further this purpose. In May 1845, on the Feast of Corpus Christi and while still a Marist priest, he carried the Blessed Sacrament in a monstrance in procession through the streets of Lyons,² after which he related: “My soul was flooded with faith and love for Jesus in the Blessed Sacrament. Those two hours seemed but a moment. ... it was as though my heart were under the wine-press. I longed at that moment for all hearts to have been within my own and to have been fired with the

¹ John XXIII, Canonization Homily on December 9, 1962, Vatican, http://w2.vatican.va/content/john-xxiii/es/homilies/1962/documents/hf_j-xxiii_hom_19621209_canonizzazione-santi.html.

² Catherine Marie Caron, S.S.S., “Mystic and Prophet of the Eucharist,” in *“May God Be Praised!” The Eucharistic Life According to Saint Peter Julian Eymard the Apostle of the Eucharist*, ed. James W. Brown (Cleveland: Congregation of the Blessed Sacrament, 2013), 14–15. Also, Mario Vecchiato, S.S.S., “Saint Peter Julian Eymard: When the Eucharist Becomes Life,” in *May God Be Praised*, 36.

zeal of St. Paul.”³ In 1849 at the Basilica of Our Lady of Victories in Paris, he encountered the Association of Nocturnal Adorers who had initiated perpetual adoration of the Eucharist.⁴ And on January 21, 1851, upon making a pilgrimage to the great Basilica of Notre-Dame de Fourvière in Lyons, he received an inspiration: “One idea haunted me, and it was this: that Jesus in the Blessed Sacrament had no religious institute to glorify His mystery of love.... There ought to be one.... I promised Mary to devote myself to this end.”⁵

From his youth, Peter Julian displayed a deep devotion to Our Lady. At thirteen years of age, after his father took him out of school to help with the family business—which dashed his hopes of entering the seminary to study for the priesthood—he walked thirty miles to the Shrine of Notre Dame du Laus (Our Lady of the Lake in the local dialect), near the town of Gap, France, begging Mary’s motherly intercession.⁶ When he sought entry to the seminary after his father’s death in 1831, he abandoned himself to Mary’s motherly intercession. After his priestly ordination in Grenoble in 1834, he traveled twenty miles south of the city to the Shrine of Notre Dame de L’Osier (Our Lady of the

³ “St. Peter Julian Eymard,” in *Butler’s Lives of the Saints*, vol. 3, *July–Sept.*, ed. Jerbert J. Thurston, S.J., and Donald Attwater (Westminster, MD: Christian Classics, 1981), 256.

⁴ “The Blessed Sacrament Congregation, Holy Spirit Province, Our Story,” <http://www.blessedsacrament.com.au/ourstory/default.cfm?loadref=3>.

⁵ *Ibid.*

⁶ Norman B. Pelletier, S.S.S., *Tomorrow Will Be Too Late: A Life of Saint Peter Julian Eymard, Apostle of the Eucharist* (New York: St. Pauls/Alba House, 2002), 12–13.

Willow), where he offered his first Mass at the altar of Our Lady.⁷

Eymard's vision for a congregation devoted to giving glory to Jesus in the Eucharist encompassed both active and contemplative dimensions. In 1855, in a petition to Pope Pius IX requesting his blessing for this endeavor, Eymard said that this new society "would not confine itself to the mission of prayer and contemplation. It would in an apostolic way ... labor to bring to the feet of Jesus in the Eucharist the greatest possible number of adorers by forming societies of adorers in the world."⁸ The Holy Father encouraged him to go forward, but advised that he secure the necessary permissions.⁹ On May 13, 1856, Eymard received approval of the Archbishop of Paris to found the Congregation of the Blessed Sacrament,¹⁰ and in 1858, with Marguerite Guillot, he founded the Servants of the Blessed Sacrament, a cloistered contemplative congregation for women.¹¹

⁷ Ibid., 24–25.

⁸ Ibid., 56. Eymard firmly believed in an apostolic mission for his new congregation, saying: "There has to be some activity associated with adoration," and "A purely contemplative life cannot be fully Eucharistic. A raging fire has a flame" (ibid., 86, 87). Part of the active work included catechesis to prepare working class adults and youth in Paris to receive First Holy Communion (ibid., 65, 77–84). In Marseilles, Eymard initiated the Aggregation of the Blessed Sacrament for the laity, whose members pledged to spend one hour each month in adoration before the Blessed Sacrament (ibid., 94–95); he also founded the Association of Priest Adorers for the formation of diocesan priests (see "The Blessed Sacrament Congregation, Holy Spirit Province, Our Story").

⁹ Pelletier, *Tomorrow Will Be Too Late*, 57.

¹⁰ Ibid., 65.

¹¹ Ibid., 84–85. J. Roy, "Eymard, Pierre Julien, St.," in *New Catholic Encyclopedia*, 2nd ed. (Detroit: Thomson/Gale; Washington, DC: Catholic University of America, 2003), 5:571–72.

St. John Vianney, who knew Eymard personally, said of him: “He is a *saint*.”¹² Peter Julian’s reflections from his meditation after Communion on March 21, 1865, during his “great retreat” of 65 days in Rome that year, reveal that he was a true mystic:

It is as if my Savior said: Through Communion, you will live for me, for I shall be living in you. *I will fill your soul* with my life which will consume and reduce to nothing whatever is only personal to you; so much so that *it will be I instead of you* that shall live and shall desire everything in you. Thus you will be entirely clothed with me; *my heart will beat* within your body, *my soul will act* through your soul; your heart will be the receptacle and the pulsation of my heart.¹³

In addition to living a life of heroic sanctity, St. Peter Julian was a genius who, in his sermons, conferences, and retreats given to his fellow religious, offers marvelous insights about the great *Mysterium Fidei* (Mystery of Faith), the Holy Eucharist.¹⁴ One example of his genius and

¹² “St. Peter Julian Eymard,” in *Butler’s Lives*, 257.

¹³ Caron, “Mystic and Prophet of the Eucharist,” 16–17.

¹⁴ A critical edition of the complete works of Eymard in the original French has been published in seventeen volumes: *Pierre-Julien Eymard Ouvres Complètes* (Bergamo, Italy: Congregatio Sanctissimi Sacramenti et Servantes du Tres-Saint-Sacrement, Centro Eucharistico—Nouvelle Cité, 2008). Hereafter, this collection will be cited as *EOC*. It can be accessed online at <http://www.eynard.org/#>.

An English translation of *EOC* is currently being undertaken under the direction of Fr. Conrad Goulet, S.S.S. An English translation of Eymard’s correspondence (in volumes 2–4 of *EOC*) has already been published under the title *Life and Letters of Saint Peter Julian Eymard: Founder, Congregation of the Blessed Sacrament Fathers and Brothers, Congregation of the Servants of the Blessed Sacrament and a Eucharistic Association for the Laity*, ed. and trans. Catherine Marie Caron, S.S.S. (Albuquerque: Guynes Printing, 1995). Caron uses a different numbering system in her translation.

N.B.: Over the years, English translations of Eymard’s writings, retreats, and

originality is how he appropriated notions from Pierre Cardinal Bérulle (1579–1629) and the French School of spirituality¹⁵ regarding the “states” (or interior dispositions) of Jesus during His earthly life, and of Christ’s “annihilation” (or self-emptying; cf. Phil 2:7) as the Eternal Word who became flesh. He applied these notions to Our Lord’s sacramental state in the Eucharist: Our Lord’s interior states (e.g., the virtues He practiced) and His annihilation are present in the Eucharist and are worthy of emulation.¹⁶ In the congregation’s statutes, he said that its members

conferences were published based on noncritical sources. Fr. Norman Pelletier says that, soon after Eymard’s death, Fr. Raymond De Cuers “requested Father [Albert] Tesnière (still Brother Albert at the time) to begin preparing the publication of the retreats and meditations of the founder” (“Father Eymard in the History of the Congregation,” in *May God Be Praised*, 88). A collection of texts compiled by Tesnière (1847–1909), one of Eymard’s early associates in the congregation, was originally published under the title “Series,” and a revised edition was published under the same title from 1950 to 1954. In 1992, Emmanuel Publications (Congregation of the Blessed Sacrament) in Cleveland published this series in nine volumes under the title, *The Eymard Library*, an English translation from the original French. The first critical works of Eymard’s writings began to be published in 1961. Fr. Anthony McSweeney, former Superior General of the Congregation of the Blessed Sacrament (1981–1993), maintains that due to Tesnière’s editing of Eymard’s texts, “none of the English texts translated from the French prior to the appearance of the critical editions is an entirely safe guide to Eymard’s thought” (“St. Peter Julian Eymard (1811-1868): The Legacy and its Transmission,” *St. Peter Julian Eymard: Eymard’s Legacy and Literature*, accessed June 1, 2017, https://eymardbibliography.wordpress.com/commentary/#_ftn53back”; see subheading, “The Authenticity of the ‘Eymardian’ Texts Published in English”). This, of course, includes the English translation of the “Series” in *The Eymard Library*. In light of this fact, I will not quote from *The Eymard Library*; I will instead use English translations based mostly on Eymard’s writings from *EOC*, the 2008 critical edition in French. A few of the English translations will be mine; most of the others will be those done by either Fr. Conrad Goulet alone or by Fr. Goulet in collaboration with others, translations that I have obtained through the kindness of Fr. Goulet.

¹⁵ McSweeney discusses the influence of the French School on Eymard in “The Eymard Legacy: Essay”; see subheading “An exercise in discrimination.”

¹⁶ According to Bérulle, while the exterior actions of Jesus are events of the

must strive with all their strength to trace in their conduct the virtues which this divine Savior continues with so much love in the adorable Eucharist, especially His humility, which led Him to humiliate and annihilate Himself there even unto the form of bread. To worthily honor the Eucharistic abasements of Jesus, a religious must ... immolate at each moment his human personality for the love of Jesus Christ in order to live interiorly His divine life.¹⁷

Eymard's vision for his congregation, with its active and contemplative aspects and its Marian dimension, is summed up nicely in these words from number 2 of the Constitutions of his congregation:

The supreme purpose of the institute consists entirely in this that, under the guidance and patronage of the Immaculate Virgin Mary, it gives us true and perpetual adorers to our Lord and God Jesus Christ, abiding day and night in the Holy Eucharist for love of [people], and that it provide generous promoters of his glory and

past, the interior "states" or dispositions of Jesus are eternal and timeless, and worthy of our imitation. Also, Bérulle speaks of the "annihilation" of Our Lord at the Incarnation, meaning that His human personality had no independent subsistence, but rather subsisted in the Person of the Word. We must practice self-abasement, self-annihilation, and mortification of self in order to conform ourselves to Christ. See Vincent R. Vasey, "Mary in the Doctrine of Bérulle on the Mysteries of Christ," *Marian Studies* 36 (1985): 72, accessed May 15, 2017, http://ecommons.udayton.edu/cgi/viewcontent.cgi?article=1534&context=marian_studies.

¹⁷ "chacun de ses membres [La Société du Très Saint-Sacrement] doit s'appliquer de toutes ses forces à retracer dans sa conduite les vertus que ce divin Sauveur continue avec tant d'amour dans l'adorable Eucharistie et surtout: 1. Son humilité, qui l'a porté à s'y humilier et à s'y anéantir jusqu'à la forme du pain. Pour honorer dignement les abaissements eucharistiques de Jésus, un Religieux doit ... immoler à chaque moment sa personnalité humaine à l'amour de Jésus-Christ afin de ne vivre intérieurement que de sa vie divine." *EOC*, vol. 7, *Constitutions—Statuts/1*, 79 (RR 14). English translation is mine.

zealous propagators of his love, so that he may always be adored in the Blessed Sacrament and glorified socially throughout the world.¹⁸

In living out the spirit of the Eucharist within his congregation, the notion of *koinonia*/communion was foundational, and for this reason, Eymard called his communities “cenacles”—in imitation of where the Apostles gathered together with Jesus for the Last Supper and the institution of the Eucharist, where they gathered with the Virgin Mary and other holy women when the Holy Spirit descended on Pentecost,¹⁹ and where, according to pious tradition, the first Christian community celebrated the Eucharistic feast after Christ’s Ascension.²⁰ Significant for our study is that St. Peter Julian explored the relationship of

¹⁸ André Guitton, S.S.S., “The Evolution of Eucharistic Devotion in a Religious Congregation,” in *May God Be Praised*, 53. The statutes of the Society (October 1857) states that the end of the society is to consecrate and devote itself entirely “to the service of the Most Holy Eucharist by the solemn and public cult of perpetual Adoration, and by the Eucharistic apostolate” (La Société du Très Saint-Sacrement se consacre et se dévoue, tout entière, au service de la très sainte Eucharistie par le culte solennel et public de l’Adoration perpétuelle, et par l’Apostolat eucharistique). *EOC*, 7:89 (RR 15). English translation is mine.

N.B.: Vol. 7 of *EOC* contains many versions of the Constitutions of the congregation, from the 1850s through the 1860s; for as Pelletier notes, Eymard “was still making adjustments and changes to the text when God called him to himself” (“History of the Congregation,” 86).

¹⁹ Vecchiato, “Eucharist Becomes Life,” 38–39.

²⁰ See André Guitton, S.S.S., “7. Des themes majeurs de la pensée du P. Eymard” and “8. Avec Marie, la mère de Jésus,” in *EOC*, vol. 1, *Introduction générale*, 66. Also, McSweeney observes that Eymard “believed anachronistically (as was not uncommon at the time) that the blessed sacrament was kept there in the ‘Upper Room’ and that the Blessed Virgin lived near the tabernacle and practiced adoration.” Anthony McSweeney, “Our Lady of the Cenacle: Some Reflections Concerning the Feast of Our Lady of the Blessed Sacrament,” 1, on Blessed Sacrament Congregation of Australia’s website, accessed May 29, 2017, http://www.blessedsacrament.com.au/_uploads/fckpg/Eymard_Queen_of_Cenacle_A4_Larger.pdf.

the Blessed Virgin Mary to the Eucharist. When doing so, he often portrayed the Mother of God in the Cenacle adoring her Son in the Blessed Sacrament, and called her “Queen of the Cenacle.”²¹

In addition, he promoted devotion to her under the title, “Our Lady of the Most Blessed Sacrament.”²² For example,

²¹ See, e.g., “Project de Constitutions (projet ‘Jandel’) 1855, Société du Très Saint-Sacrement,” in *EOC*, 7:27 (RR 2).

²² In “Our Lady of the Cenacle,” McSweeney maintains that, although Eymard used the title “Our Lady of the Blessed Sacrament,” it is likely that this title did not originate with him as it “is never found in any of the drafts of the Constitutions from Eymard’s hand.” Eymard preferred to speak of Our Lady in reference to “the Cenacle.” McSweeney says that Eymard’s “first companion” in the congregation, Fr. Raymond De Cuers, was likely the first to use the title “Our Lady of the Blessed Sacrament,” and that De Cuers gave the name “Religious of Our Lady of the Blessed Sacrament” to his candidates for the women’s branch of the Congregation. Here, McSweeney cites Lauréat Saint-Pierre, S.S.S. *L’heure du cénacle dans la vie et le œuvres de Pierre-Julien Eymard: Étude d’une progression dans l’expérience du mystère eucharistique* (Lyons: Lescuyer, 1968), 225. McSweeney insists that both De Cuers and Tesnière promoted the title “Our Lady of the Blessed Sacrament” and made it popular within the congregation. Damien Cash, a lay historian and part-time archivist for the Blessed Sacrament Fathers at St. Francis Church in Melbourne, Australia, informed me (via email, June 14, 2017) that Eymard’s writings reveal that he “does use the term Our Lady of the Blessed Sacrament and he certainly approved of this term. At the same time, the limited information in the letters suggests that it may have been derived from his confrere Fr. Raymond De Cuers and that Eymard may have originally preferred Queen of the Cenacle or [a] similar [term],” citing Caron’s translation in *Life and Letters*. That Eymard himself approved and encouraged use of the title “Our Lady of the Blessed Sacrament” (along with references to Mary as “Our Lady of the Cenacle” and “Queen of the Cenacle”) is evident from his conferences given to his religious daughters (see the example in the main text that immediately follows the text cited by this footnote), and from his correspondence. For example, in a May 6, 1859, letter to De Cuers, Eymard writes: “May God be praised for the fine idea to have a chapel to Our Lady of the Blessed Sacrament! I’m happy about it.” *EOC*, vol. 3, *Correspondance de 1856 à 1863*, 275 (CO 821); In an April 13, 1861, letter to De Cuers, Eymard shows a desire to promote this title by placing it on a medal: “I had a thought, let us put Our Lady of the Blessed Sacrament on the reverse of the medal, represented as follows: the Blessed Virgin holding the Child Jesus before her, the Child Jesus holding a ciborium in one hand and a host in the other.” *EOC*, 3:466 (CO 1027); English translation from Caron in *Life and Letters*, 341 (Doc. 1029). Cf.

in a conference, “Our Lady of the Blessed Sacrament, the First Adorer,” given to his religious daughters on July 23, 1858, Eymard said: “My Sisters, take note that no one has yet honored Mary with the title of Our Lady of the Blessed Sacrament.”²³ And in another conference, “The Month of Mary, Our Lady of the Most Blessed Sacrament,” given to the sisters on April 30, 1861, Eymard said:

Devotion to Our Lady of the Most Blessed Sacrament will surely grow with the worship of the most Blessed Sacrament. I did not find this devotion in any book, and I never heard anyone talk about Our Lady of the Most Blessed Sacrament. . . . All the Blessed Virgin did in the Cenacle was to adore. She was the queen and mother of adorers; in a word, Our Lady of the Most Blessed Sacrament. During this month honor her under this beautiful title. Meditate on what she was doing and how our Lord received her adorations. May you see these two hearts perfectly united.²⁴

a similar letter Eymard wrote to De Cuers on Nov. 4, 1861, in *EOC*, 3:504 (CO 1074); English translation from Caron, in *Life and Letters*, 386 (Doc. 1075).

²³ “Notre-Dame du Saint Sacrement, première adoratrice,” Suite de l’explication du premier chapitre de la règle (Paris: July 23, 1858), in *EOC*, vol. 15, *Retraites et instructions aux Servantes du Saint-Sacrement/1*, 98 (PS 52). English translation from Eymard, *Books for Eymardian Formation*, book 3, *The Cenacle: The Gathering Place: A. Gathering—Vocation; B. Charity Towards Our Neighbor; C. Life with Mary; D. Joy and Simplicity; E. The Religious Life*, trans. Conrad Goulet, S.S.S., Mary Catherine Perko, S.S.S., Joseph Roy, S.S.S. and Dolores Soucy, S.S.S. (Rome: Servants of the Blessed Sacrament, 2005), 31; see C. Life with Mary. This work is a selection of instructions of St. Peter Julian to the first group of Servants according to the themes of the Cenacle and of the Rule of Life. Hereafter it is cited as *Books*.

²⁴ “Le mois de Marie, Notre-Dame du Très Saint-Sacrement” (Paris: April 30, 1861), in *EOC*, vol. 16, *Retraites et instructions aux Servantes du Saint-Sacrement/2*, 77 (PS 317). English translation by Goulet. Fr. André Guittou says that, on May 1, 1868, Eymard proposed to his religious that they honor the Virgin Mary under this title; see “8. Avec Marie, la mère de Jésus,” in *EOC*, 1:66. However, it is clear from his words in the main text quoted above that Eymard promoted the term among his religious sisters as far back as 1858.

Bl. Pius IX granted an indulgence for those who invoked Mary under this title; and St. Pius X, on December 5, 1905, wrote out with his own hand the short prayer, “Domina nostra Sanctissimi Sacramenti, ora pro nobis” (Our Lady of the Most Blessed Sacrament, pray for us), and granted an indulgence for reciting it.²⁵ A longer prayer under the title “Our Lady of the Blessed Sacrament” was indulgenced by Pius X on December 9, 1906, and reads:

O Virgin Mary, our Lady of the Blessed Sacrament, thou glory of the Christian people, joy of the universal Church, salvation of the whole world, pray for us, and awaken in all believers a lively devotion toward the Most Holy Eucharist, that so they may be made worthy to partake of the same daily.²⁶

In 1921, the Sacred Congregation for Rites approved a feast in honor of Our Lady of the Most Blessed Sacrament to be celebrated by the Blessed Sacrament Fathers on May 13, a feast that remains an option in the 1962 *Missale Romanum* in the extraordinary form of the Mass for this date.

Doctrinal Foundation: Because of the Intimate Union of Mother and Son, We Must Go to Jesus in the Eucharist through Mary

Eymard made clear that Mary was always at the side of Jesus—in Bethlehem, in the Temple, at Cana, on Calvary—and insisted that therefore, “One does not go to Jesus except through His mother.”²⁷ In a talk, “The Month of Mary: The

²⁵ Foreword to *Our Lady of the Most Blessed Sacrament: Readings for the Month of May from the Notes of Blessed Peter Julian Eymard*, new trans. from 9th French edition, vol. 7 (New York: Sentinal Press, 1947), v.

²⁶ *Raccolta* (1957), no. 418.

²⁷ “On ne va à Jésus que par sa mère.” Eymard, “Marie adoratrice,”

Bernard,” given to his religious sisters on May 1, 1860, he instructed:

A child lives from the life of his mother, he does not live from the life of his father. Jesus Christ was given to us through Mary, she is the Mother of Calvary and of Beautiful Love. How shall we find that life? By going to look for it where she is, without doubt, the Blessed Virgin is in heaven, but since God wants to share with her some of his immensity, she is related to us through love and gratitude.

Now, what was the life of Mary? The life of Mary was the life of Jesus, nothing by her nor for her, everything was for Jesus. Consequently, my good sisters, if you want to have the spirit of Jesus, you must have the spirit of Mary, since she is like a veil that softens the rays of the sun, like the moon that gives us gentle rays, so that by knowing Mary, we will know Jesus. In order to reach our weakness, the virtues of Jesus must pass through Mary; study Jesus in Mary, she is his sanctuary, his living ciborium, and his most perfect dwelling.²⁸

In the final sentence quoted above, we see the notion of “Jesus living in Mary” from the French School, a notion championed by Cardinal Bérulle and later by St. Louis de

Instruction sur la très sainte Vierge adoratrice, [n.d.], in *EOC*, vol. 13, *Retraites et instructions des groupes particuliers*, 413 (PA 71).

²⁸ “Le mois de Marie: Le Bernard” (Paris: May 1, 1860), in *EOC*, 15:459–60 (PS 210). English translation by Goulet.

N.B.: Eymard explains the meaning of “the bernard”: Said to be inspired by St. Bernard, it is a string of beads he gave to the sisters, like a rosary or chaplet: “To remember our faults we pull one bead. I advise you to use it to count your defects, and to practice the acts of virtue that you resolved in your morning prayer” (460).

Montfort (1673–1716),²⁹ and made famous by the prayer of Jean Jacques Olier, S.S. (1608–1657), bearing this title.³⁰

And in his conference “Our Lady of the Blessed Sacrament, the First Adorer,” Eymard echoed De Montfort’s famous adage that we must go “to Jesus through Mary”:³¹

There is a beautiful thought in the Mass as the priest prays, “Through Jesus Christ, with Jesus Christ, and in Jesus Christ.” This is how you should go to our Lord: through Mary, with Mary and in Mary. Through Mary, through her virtues, her merits and her protection; with Mary, like a daughter with her mother, holding her hand; in Mary, since you form her family. Make a contract with her. Be the human nature and she the personality. In a sense, lose yourself in her, like St. John who adored Jesus in the womb of his mother (cf. Lk. 1:41,44). Steal from Mary everything you can, the stealing that children do from their mother. Steal her love, her sufferings, her prayers; in short, hide yourself in her, so that she will be the only one to be seen. How will this be done? As the Church does in our Lord. Mary must live in you for Jesus, and you must become other Mary’s.³²

In his conference on April 30, 1861, he repeated the same theme, asking: “Where do we find Jesus on earth, if not in Mary’s arms? We cannot separate Jesus from Mary, for isn’t she the Gate of Heaven? We cannot go to our Lord, without

²⁹ See Bérulle’s Letter to the Religious of the Monastery of the Incarnation, in *Pierre de Bérulle: Oeuvres Complètes*, ed. Michel Dupuy (Oratoire de Jésus: Les Éditions du Cerf, 1995–97), 3:179. See also De Montfort’s *True Devotion to the Blessed Virgin*, nos. 18, 243, 246–48.

³⁰ Olier’s prayer “Jesus Living in Mary” can be found in De Montfort’s *True Devotion*, footnote to no. 246.

³¹ De Montfort explicates the meaning of performing all our actions through, with, in, and for Mary in *True Devotion*, nos. 120–25 and nos. 257–65.

³² “Notre-Dame du Saint Sacrement, première adoratrice,” in *EOC*, 15:100 (PS 52). English translation from Goulet et al., *Books*, 32.

passing through her, since she is the one who gave us Jesus.”³³ He went on to explain that the deep and abiding bond between Christ and His Mother, and the fact that she shared in His states, are the reasons why she must be honored under the title “Our Lady of the Most Blessed Sacrament”:

*Why are you called Servants of the Most Blessed Sacrament? This means that you belong to the adorable person of our Lord. If you belong to the Son, you also belong to the mother. If you adore the Son, you should also honor the mother. Therefore, you are obliged to give special honor to the most Blessed Virgin, as Our Lady of the Most Blessed Sacrament. This devotion is not widespread, and this honor is not yet given to her in the Church because the honor given to the most Blessed Virgin follows the honor of her divine Son. They grow together. When our Lord is honored on his cross, we honor Our Lady of Sorrows; when his hidden life is honored, the most Blessed Virgin shares his states. The two are not to be separated. However, until now, Mary has not been honored under the name of Our Lady of the Most Blessed Sacrament.*³⁴

And on June 12, 1858, in a meditation on adoration during a retreat, the Saint of the Eucharist recommended a definitely Bérullian approach when uniting with Our Lady in adoring Christ in the Blessed Sacrament: “My Sisters, unite with Mary, adoring Jesus in all his states relived in the Eucharist. In this way, your adoration will be easier and more perfect, because it will cover all the Lord’s mysteries.”³⁵

³³ “Le mois de Marie, Notre-Dame du Très Saint-Sacrement,” in *EOC*, 16:77 (PS 317). English translation by Goulet.

³⁴ *Ibid.*, 78.

³⁵ *Retraite eucharistique aux Servantes. Prédication. 2nd jour, 1st et 2nd meditations,*” in *Méditations sur l’adoration* (Paris: June 12, 1858), in *EOC*, 15:62 (PS 28). English translation by Goulet et al., *Books*, 29.

By the mid-nineteenth century, reparation to Our Lord in the Blessed Sacrament had become a popular devotional practice.³⁶ On August 19, 1859, in a meditation on the words of Christ on the Cross, St. Peter Julian said that we can make Eucharistic adoration as “adoration of reparation,” and that this may be done in many ways (e.g., uniting ourselves with Our Lord on the Cross and offering to the heavenly Father Christ’s sufferings for daily sins).³⁷ Eymard, however, insisted that, in making adoration of reparation before Christ in the Eucharist, “We must make reparation through the Blessed Virgin, because she was at the foot of the cross, offering her Son for the salvation of the world and offering herself to her Son.... We must offer to Our Lord the sufferings and tears of His Mother ... the great Mediatrix.”³⁸

Main Themes—Imitation and Education

There are, I believe, two important and complementary themes that run through Eymard’s works regarding the Eucharist and Marian Devotion: We must imitate Mary—the perfect adorer—as our supreme model in Eucharistic adoration; and we must have recourse to her as our spiritual Mother, to form and educate us so that we may become worthy adorers of her Son in the Blessed Sacrament.

³⁶ In the 1670s, Jesus appeared to St. Margaret Mary Alacoque at the Visitation convent in Paray-le-Monial, revealed His Sacred Heart to her, and requested that the faithful make reparation to His Heart in the Eucharist.

³⁷ “La reparation: Les paroles de Notre Seigneur sur la croix” (Paris: August 19, 1859), in *EOC*, 15:350 (PS 172).

³⁸ “Il faut faire réparation par la sainte Vierge, il faut bien la prier au pied de la croix, elle était là, offrant son fils pour le salut du monde et s’offrant à son fils,... Il faut offrir à Notre seigneur les souffrances et et les larmes de sa mère.... c’est la grande mediatrix.” *Ibid.*, 352–53. English translation is mine.

Mother and Model of Adorers

Eymard stressed that Our Lady is “the Mother and the model of adorers,” for she was always at the side of Jesus. She honored Him in all His states, the most perfect being His sacramental state in the Cenacle, where Our Lady spent twenty-five years with the Eucharist “all to Jesus, all for Jesus, all in Jesus,” before she was assumed into Heaven.³⁹ In “The Life of the Blessed Virgin in the Cenacle,” a talk given in early May 1860 to the Servants of the Blessed Sacrament, St. Peter Julian presented Mary’s life of adoration as the perfect model for the sisters to imitate. He began by saying that “Everyone has a center of life that gives stability” and then described how, after the Ascension, Jesus in the Eucharist present in the Cenacle was the center of Our Lady’s life:

The Blessed Virgin’s center of life after the Ascension was the Cenacle. Since Jesus, her divine Son was there, her mind, heart, and will could not dwell anywhere else. Everything in her life focused on the sacramental state of our Lord and on the sacred Host which veiled Jesus’ presence. Her mind thought of nothing but the Eucharist, since the mind is necessarily occupied with what concerns the heart. Her heart dwelt in the Cenacle, where Jesus remained in the Holy Eucharist. Her will also centered on the Eucharist, since the will is nothing other than the action of the heart and of faith. All her activities flowed from the Blessed Sacrament and returned there. As a result, the Blessed Virgin did not have a

³⁹ “Elle l’a honoré dans tous ses états. Le plus parfait—état [*illisible*] Marie au Cénacle—25 ans toute à Jésus, toute pour Jésus, toute en Jésus... Elle ... la mère et le modèle des adorateurs.” Eymard, “Marie adoratrice,” in *EOC*, 13:413–14 (PA 71). Eymard calls Our Lady the “perfect model of the adorers of her divine Son” in “Projet de Constitutions (projet ‘Jandel’) 1855,” in *EOC*, 7:35 (RR 2); see chap. 13, “De la devotion à Marie.”

single thought, affection, or desire that did not center on the Blessed Sacrament, object of her love. Since her Son remained in the first tabernacle, she needed to remain with him. As far as she was concerned, everything flowed from there.

He went on to explain that it was Our Lady's love for her Son—throughout His earthly life and then in His Eucharistic state—that moved her, enabled her, to center her life on Christ present in the tabernacle:

How then was the Blessed Virgin able to make the sacramental state of our Lord her own center of life? First of all, my Sisters, you must understand that the center of life flows from love. When our Lord was in her virginal womb, Mary remained with him. She was with him at his birth in a stable. As he grew, she was with him in Nazareth. During his public life, she centered on all his activities. And finally when he was crucified, she stood beneath the cross. Her love followed our Lord in all of these phases. As each phase changed, the Blessed Virgin's love adapted in form, while remaining the same.

After the Ascension our Lord's love changed form, becoming Eucharistic; and the Blessed Virgin followed him into this new state. Formerly our Lord lived through many diverse stages, now he will remain always the same, since he has taken on a state that is constant and unalterable. He will always have the same form in the Blessed Sacrament. The Blessed Virgin's center also never again changed in any way or form. From the time of the Ascension until her death her center is totally Eucharistic. In fact, her entire life became fully Eucharistic. Had it been possible to externalize the Blessed Virgin's thoughts, affections, and love, a host would have emerged. Everything in her was saturated with and lived of the Holy Eucharist.⁴⁰

⁴⁰ "Vie de la sainte Vierge au Cénacle," (Paris: May 3, 1861), in *EOC*,

Given that even religious dedicated to perpetual adoration cannot spend all their time before the tabernacle, Eymard offered his spiritual daughters sound advice on how to remain always in union with Our Eucharistic Lord, using Our Lady as an example:

The Eucharist was the center of the life of the Blessed Virgin not only when she was in the church, in the Cenacle.... [She] also had her center in the Cenacle when she was in her little room, or when she went out into the world.... A royal love is characterized by being always in touch with its object; nothing can break this spiritual union. Clearly nothing distracted the Blessed Virgin, nothing kept her from the presence of the adorable Eucharist. Imagine the sun following the Blessed Virgin everywhere, as she lived always in the rays of love of this sun, namely, the Eucharist....

To attain this goal the Blessed Sacrament must truly be the center of our desires, our thoughts, our affections, and our sorrows. All of this must be confided to him and left at his feet. Share with him the crosses that arise, whether flowering or thorny. The Eucharist must become the center of our entire life, as a sort of holy attitude. Surely it is possible to attain this habitual presence. This may not yet be possible because of our frailty, but we can develop this habitual presence both in our thoughts and in relation to our activities.⁴¹

St. Peter Julian then painted a visual picture of Our Lady in adoration, saying that in her Heart afire with love she strove to partake in her Son's sacramental state, to dwell in Him, as should we:

16:80–81 (PS 318). English translation by Goulet.

⁴¹ *Ibid.*, 81–82.

The Blessed Virgin came to adore the Holy Eucharist in all modesty, with her heart afire. She must have been beautiful when in adoration. God did not allow us to see her then, for he was ever so pleased with her. She shared in our Lord's sacramental state with a great awareness. Surely our Lord would have become bread solely for her, for such was her merit.

Imagine the Blessed Virgin in her tiny room, next to the Cenacle, her interior spirit always inclined toward the Cenacle, abiding in the Eucharist. Our Lord said, "Whoever eats me remains in me" (Jn. 6:56). She dwelt in him better than anyone.⁴²

He offered similar words in his conference on April 30, 1861: "Imagine the power of her love and the holiness of all her virtues, as Mary followed the sacramental life of her Son for twenty years or more. All her virtues took on a Eucharistic trait and developed in perfection."⁴³

In a talk on April 5, 1861, "The Blessed Virgin after the Resurrection," St. Peter Julian explained that we must imitate Our Lady—her "state" as adorer of Jesus in the Eucharist—because she most perfectly imitated Christ in His sacramental state of hidden annihilation and abasement:

The Blessed Virgin was to imitate Our Lord, to have the same annihilation, the hidden life is the most perfect. Since Jesus was to remain even more veiled than ever in the most Blessed Sacrament, the Blessed Virgin should no longer speak, nor walk in public, her actions are no longer noticed, because Jesus, having made himself the prisoner of man, the Blessed Virgin was to guard him. If she had not passed through this state, she would never be your mother, your

⁴² *Ibid.*, 82–83.

⁴³ "Le mois de Marie, Notre-Dame du Très Saint-Sacrement," in *EOC*, 16:78 (PS 317). English translation by Goulet.

model, and you could not honor her as Our Lady of the Blessed Sacrament.⁴⁴

Our Lady is a model to imitate when receiving Holy Communion; for when we do so, we become like her, living tabernacles of the Most High, for those few minutes while the substance of Christ's Body and Blood remains within us. Eymard said this in a meditation on June 14, 1867: "What happened in Mary at the Incarnation also happens to us in holy communion. To make us other Christs, the Holy Spirit unites us to Jesus in a single body. The more perfect assumes the less perfect, and thereby we become changed in God."⁴⁵ And in a meditation on March, 26, 1868, he said: "And the Word was made ... bread. We receive Jesus Christ. In that way, the Eucharist is the extension of the Incarnation: and he dwelt among us. We need not envy our Blessed Mother. Our Lord gave himself to us to satisfy his love. And if you love our Lord in return, as Mary did, you become like a mother, begetting Jesus in you and able to engender him in others."⁴⁶

Mary Our Mother Who Forms & Educates Us on How to Adore her Son in the Eucharist

As our spiritual Mother, Mary is also our teacher who forms and educates us in Eucharistic devotion—in adoration of His

⁴⁴ "La sainte Vierge après le resurrection" (Paris: April 5, 1861), in *EOC*, 16:64 (PS 311). English translation by Goulet.

⁴⁵ Lauréat Saint-Pierre, S.S.S., *The Hour of the Cenacle in the Life and Works of Peter-Julian Eymard*, trans. Hervé Thibault, S.S.S. (Rome: Editions of the General House of the Congregation of the Blessed Sacrament, 1991), 79–80. This work is a translation of chapters 5–7 of Saint-Pierre's *L'Heure du Cénacle* (1968). This passage is also quoted by McSweeney, "Our Lady of the Cenacle," 3.

⁴⁶ Saint-Pierre, *Hour of the Cenacle*, 79–80. Quoted by McSweeney, "Our Lady of the Cenacle," 3–4.

real, substantial Presence in the Blessed Sacrament, and in worthy reception of Holy Communion. Eymard said that he asked Our Lord to give him the Most Holy Virgin Adoratrix as his true Mother, so that she could teach him to make “a continual act of adoration,” as she did “while she carried the Word Incarnate in her womb.”⁴⁷ Here, we can detect once again the influence of Bérulle and the French School.⁴⁸

On October 22, 1864, Eymard began a conference, “Mary, Mother of Adorers,” by saying, “Mary is not only the Mother of God, she is the Mother of adorers because this is her function.”⁴⁹ He asked his spiritual daughters, “Who will form you?” and answered:

Mary. Personally, I cannot do that, but she will guide you. She can inspire your adoration. It is only the heart of a mother that can talk to a child. The Blessed Virgin must tell you, “Come with me.” She is like an atmosphere that our Lord has placed on our journey.... The

⁴⁷ “J’ai fait à Notre Seigneur une grande demande, celle de me donner à la très sainte Vierge adoratrice comme ma vraie mère, de me faire part de cet acte d’adoration continue pendant qu’elle portait le Verbe incarné en son sein (26 mars 1865).” Guitton, “8. Avec Marie, la mère de Jésus,” in *EOC*, 1:66. English translation is mine.

⁴⁸ The spiritual exchange that went on between Jesus and Mary while the Word made flesh was in her womb, conjoining their Hearts, was a favorite theme of Bérulle. For example, he said: “Let us contemplate Jesus in this state, fully in the Virgin as her center and her heart,... He draws her to himself. He enraptures her with himself. These two hearts of Jesus and Mary, so closely united [*conjoins*] by nature, are even much more united [*conjoins*] and more intimate through grace. They live in one another.” Bérulle, “L’occupation de la Vierge avec Jésus est ravissante et perpétuelle,” chap. 28 of *La vie de Jésus*, in *Bérulle: Oeuvres Complètes*, 8:298–99. English translation from *Bérulle and the French School: Selected Writings*, ed. William M. Thompson, trans. Lowell M. Glendon, S.S. (Mahwah, NJ: Paulist Press, 1989), 161–62.

⁴⁹ “Mais Marie n’est pas seulement mère de Dieu, elle est la mère des adoreurs parce que c’est sa fonction.” Eymard, “Marie, mère des adoratrices” (Angers: October 22, 1864), in *EOC*, 17:209 (PS 531). English translation is mine.

Blessed Virgin is the first attraction that God placed on your path. He is so great and powerful that he would frighten your weakness. A child does not run to its father; it follows its mother first of all, and then the mother gives the child to its father.

Then, after asking, “What does a mother do?” he explained:

She is a center of attraction and of formation in virtues. This is why it is evident to me that there will be no good vocation if it is not formed by the Blessed Virgin. It is like someone who would be looking for a child anywhere except in the arms of its mother. The kings who came to the stable found the child Jesus in the arms of his mother (cf. Mt 2:11). In the same way, all vocations must pass through the hands of Mary in order to be agreeable to the heart of our Lord.

He went on to insist:

A mother is always at the center. Unlike a saint who gives in passing, she does not abandon us... You should adore our Lord in company with the Blessed Virgin, not through her. Imagine yourself in the Cenacle, and that the Blessed Virgin was given to you by our Lord as mother and teacher and that you are living with her. Do not adore without telling her, “A mother always accompanies her child; without you I would not know what to say.” Imagine the Blessed Virgin kneeling on a *prie-dieu* in the Cenacle, or on the floor if you prefer. She adored her divine Son, and he was pleased by what she was saying... Since the Blessed Virgin has the rights of a mother over you, live in her company. Of all people, you must love and serve the Blessed Virgin, because she is an adorer and you are one with her in adoration.⁵⁰

⁵⁰ Ibid., 213–14 (PS 531). English translation by Goulet et al., in *Books*, 41–42.)

In this same conference (a lengthy one), St. Peter Julian once again integrated the Bérullian / French School of spirituality with his teaching on the Eucharist. He maintained that Our Lady realized that Christ's "state" in the Eucharist (as the Eternal Word made flesh who transcends time and place) encompasses and makes present all the states or interior dispositions of His earthly life and that, therefore, her adoration was characterized by this reality. Hence, like Mary, our Mother, we should vary the character of our adorations. His marvelous insights are worth quoting at length:

Notice the character of Mary's adoration. She adored her divine Son as he was, and his state became the character of her adoration. Therefore, she never had the same adoration. She adores him in her womb, then in the poverty of Bethlehem, working in the poverty of Nazareth, preaching, converting sinners, and on Calvary. She followed all the sentiments of her divine Son, because she knew them, and her heart kept her always in touch with him. My Daughters,... vary your adorations as the Blessed Virgin varied hers. Include all the mysteries in the Eucharist, as Mary did. All the mysteries are there as a sign, not as a form of life, because they are glorified, and the Savior continues them on earth [through us]....

... if you consider our Lord only in his sacramental state you may fall into a rut. Unless the spirit of your love is not nourished by new ideas, you'll end up cold and senseless. Celebrate all feasts, even as in heaven all of them are crowned in glory. Adore as the Blessed Virgin did in the Cenacle, before her hidden God, her Emmanuel. At every feast the Blessed Virgin relived everything that had happened.

Let us behave naturally in the supernatural realm! When with a friend, do we limit ourselves to conversations about the present? Unless the past enters in, the exchange would be brief and soon

concluded. Isn't a friendship nourished by recalling the past? True, the past is over; but it needs to be revived.... To compliment father or mother, it's normal to recall past acts of goodness....

That is what the Blessed Virgin was doing. Did she not have the right to remind her divine Son of all he had done for the glory of his heavenly Father? Wouldn't she remind him of the hidden and precious sacrifices that he had made? We have to learn to re-kindle the fire. Why do you want to stay always in the present? That's not sufficient, stand in his presence and note that our Lord makes this a command. He gives us the Eucharist as a memorial, as something that both rouses us and gives us rest. He veils himself under an unusual form as he says: "Do this as a remembrance of me" (Lk. 22:19). How does this happen? When you celebrate Eucharist, remember how and with what love he gave it to you. This is my testament in blood, a memorial.

St. Paul goes further. "Every time, then, you eat this bread and drink this cup, you proclaim the death of the Lord until he comes!" (1 Cor. 11:26) His death occurred a long time ago. The Eucharist is a memorial of love and grace; its object is here present. Imitate again the Blessed Virgin. When Christmas came, how could she not repeat her earlier adorations, those of St. Joseph, the shepherds and the Magi, so as to rejoice the heart of our Lord? He is pleased by this proof of our love.⁵¹

Eymard had expressed similar thoughts years before, on June 12, 1858, in a meditation on adoration: "My Sisters, unite with Mary, adoring Jesus in all his states relived in the Eucharist. In this way, your adoration will be easier and more perfect, because it will cover all the Lord's mysteries. You will then come to praise, thanksgiving, reparation, and prayer, which are the four ends of the sacrifice." In the same

⁵¹ *Ibid.*, 210–11 (PS 531). English translation by Goulet et al., in *Books*, 40.

mediation, he went on to say: “Like Mary, adore him within you, really and substantially present through Holy Communion, since you then possess his body, blood, soul, and divinity really and substantially.... adore our Lord in the most Blessed Sacrament with Mary. Since the Blessed Virgin prays and adores with you, she becomes your mother and teacher.”⁵²

In the conference, “Our Lady of the Blessed Sacrament, the First Adorer,” Eymard told his Servants of the Blessed Sacrament:

My Sisters, God gives her to you as a tutor and dispensatrix of his graces. Go to our Lord through her, and she will teach you how to serve him. Let her holiness, then, be a major concern for you. You will not learn to know her from books, but from prayer and meditation. Our Lord said: “Whoever loves me will be loved by my Father. I too will love him” (Jn. 14:21). You should love the Blessed Virgin, not only with a spiritual love, but as a daughter, showing it to her wholeheartedly. Study especially her life as adorer, both internally and externally. For her internal life, study her spirit of faith, obedience, sacrifice, and love. For her external life, see how she adored with all her senses, and ask her to show herself to you.

He goes on to say: “Since our Lord chose you to give his mother a family, she will form you in his divine service. Do you realize, my Sisters, what a special grace it is to have the Blessed Virgin as your directress and teacher?”⁵³

And on July 31, 1859, in a meditation on Our Lady at the end of a seven-day retreat, St. Peter Julian, in a very

⁵² “Méditations sur l’adoration,” in *EOC*, 15:62 (PS 28). English translation by Goulet et al., in *Books*, 29.)

⁵³ “Notre-Dame du Saint Sacrement, première adoratrice,” in *EOC*, 15:99–100 (PS 52). English translation by Goulet et al., in *Books* 31.

Montfortian fashion, offers sound reasons why we must take Mary not only as our teacher and model but also as our constant companion, and strive to become “another Mary,” to “lose ourselves” in her by becoming “one in heart” with her:

As you need a tutor, let it be the Blessed Virgin. Take this good mother as your model for service. Who served Jesus Christ better than the Blessed Virgin? She was a servant and a perfect adorer. Mary adored perfectly, even surpassing the angels with a purity so great that our Lord found his delight in her. At Bethlehem and during her entire life, Mary was with him, following him. Mary was the first adorer of the Blessed Sacrament, watching over him constantly. Now she is your teacher. Jesus gave her to you as a mother. Loving Daughters, let her give you life. You were already servants of our Lord, now you have become so even more completely. Mary seems to say, as did John the Baptist of our Lord: “He must grow greater, I must grow smaller” [Jn. 3:30]. Remain with her, as you are her daughters. Stay together. See how Mary adores, honors, and loves, in order for you to learn, because she is your model. A child imitates its mother. Imitate Mary and you will do very well. Her divine Son will be pleased.

The Blessed Virgin is not only your model, she is your companion. Beyond being a teacher, she must adore, love and serve with you, and you with her. It is not enough and wrong for you to merely look at her, since your fickleness may distract you. Act as an apprentice does with her teacher. She does not work alone. Stay with your mother, work with her and you will work well. May she be your companion and your partner, holding your heart while working herself, and your service will be well accomplished....

Do not merely accompany Mary, do more; remain in Mary. As Saint Paul says: “the Christian is another Jesus Christ, the members are the members of Jesus Christ” (1 Cor. 12:27). Likewise, become another Mary, one single person with Mary. Give yourself, lose

yourself in Mary so that your thoughts, prayers and adorations are all done in Mary, not only with, but in Mary, placing yourself at her disposition. Make a kind of vow of obedience to Mary. Let her be your superior.... Your adoration will become perfect through the heart of Mary. Do not be afraid that she will become an obstacle on your way to Jesus. Mary will introduce you and be your guide. As a mother who enters with her child, she will present you to the king. Form only one heart with Mary, and from her immaculate heart, go to Jesus and be absorbed into him.⁵⁴

Let us conclude by saying that St. Peter Julian Eymard's preaching and teaching on the Eucharist, and on Our Lady as the "First Adorer" of her divine Son in His "state" in the Blessed Sacrament, has left the Church a rich doctrine to contemplate. With the Virgin Mary, our spiritual Mother, as our model, our teacher, and our companion, let us always go to Our Eucharistic Lord through her, with her, and in her in order that we may adore Jesus as His Mother, Our Lady of the Most Blessed Sacrament, did in the Cenacle.

Biographical Note

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⁵⁴ "Clôture de la retraite: Marie," (Paris: July 31, 1859), in *EOC*, 15:307–08 (PS 157). English translation by Goulet et al., in *Books*, 33.

