

SAINT PETER JULIAN EYMARD



MEDITATIONS

On the Most Holy Eucharist

"Could you not watch one hour with Me?"

Matthew 26:40



These meditations originate from: *The Divine Eucharist
Meditations Suitable For Adoration of the Most Blessed Sacrament*
First series: *The Real Presence*, by Peter Julian Eymard
Fathers of the Blessed Sacrament, 1906

“Look upon the hour of adoration assigned to you as an hour in Paradise. Go to your adoration as one would to Heaven, to the Divine Banquet. You will then long for that hour and hail it with joy. Take delight in fostering a longing for it in your heart. Tell yourself, 'In four hours, in two hours, in one hour, our Lord will give me an audience of grace and love. He has invited me; He is waiting for me; He is longing for me...'” - *Saint Peter Julian Eymard*



Psalm 62:2-9
A soul thirsting for God

O God, you are my God, for you I long;
for my soul is thirsting.
My body pines for you
like a dry, weary land without water.
So I gaze on you in the sanctuary
to see your strength and your glory.
For your love is better than life,
my lips will speak your praise.
So I will bless you all my life,
in your name I will lift up my hands.
My soul shall be filled as with the banquet,
my mouth shall praise you with joy.

On my bed I remember you.
On you I muse through the night
for you have been my help,
in the shadow of your wings I rejoice.
My soul clings to you,
your right hand hold me fast.

04	The Eucharist: The Center of Our Love
09	Saint John the Baptist
17	Love the Blessed Sacrament
19	The Eucharist Is Not Loved
22	Saint Mary Magdalene
30	The Gift of the Heart of Jesus
34	Saint Peter Julian Eymard
36	Prayer to Saint Peter Julian Eymard

EUCHARIST

In the Most Holy



The
EUCCHARIST
The Center of Our Love



The heart of man needs a center of affection and expansion. As a matter of fact, when God created the first man He said: “It is not good for man to be alone: let us make him a help like unto himself.”

And the *Imitation* also says: “Without a friend thou cannot well live.”

Well, our Lord in the most Blessed Sacrament wants to be the center of all hearts, and He tells us: “Abide in Me... Abide in My love.”

What does abiding in our Lord’s love mean? To abide in His love is to make His Eucharistic love the center of our life, the only source of our consolation; it is to cast ourselves into the Heart of Jesus in our afflictions, and our sorrows, in our deceptions, and the circumstances in which the heart unbosoms itself more spontaneously. He invites us to do so: “Come to Me, all you that labor and are burdened, and I will refresh you.”

To abide in His love is, in time of joy, to refer our happiness to Him; for delicacy of friendship wants a friend with whom to share its joys. To abide in His love is to make the Eucharist the center of our desires: “Lord, I desire this only if Thou desires it. I will do this to please Thee.”

“Abide in My Love.”

The
EUCCHARIST
The Center of Our Love



To abide in His love is a delight in surprising Him with some gift, or some little sacrifice. To abide in His love is to live by the Eucharist; to guide ourselves and our actions by His thought, and to make it a point unswervingly to prefer the good service of the Eucharist to everything else.

Alas! Is Jesus Eucharistic really our center?

Perhaps in time of extraordinary difficulties, or a very fervent prayer, or urgent need; but in everyday life, do we think, do we reflect, do we act in Jesus as in our center?

Why is our Lord not my center? Because He is not yet the *ego* of my *ego*; because I am not completely under His control, under the inspiration of His will; because I have desires that are vying with the desires of Jesus within me; because He does not mean everything to me. And yet a child works for his parents, an Angel for his God; I ought therefore to work for my Master, Jesus Christ. What am I to do? I must enter into this center, abide in it, and act in it, not indeed by the sentiment of His sweetness, which does not depend on me, but by repeated attempts, by the homage of every action.

“Abide in My Love.”

The
EUCCHARIST
The Center of Our Love



Come, O my soul! Leave the world, come out of thyself; renounce thyself; and go to the God of the Eucharist. He has an abode in which to receive thee; He longs for thee; He wants to live with thee, to live in thee. Abide therefore in Jesus present in the heart; live in thy heart; live in the goodness of Jesus Eucharistic. O my soul, study our Lord in thee, and do nothing but by Him.

Abide in our Lord. Abide in Him through a sense of devotedness, a holy joy, of readiness to do whatever He will ask of thee. Abide in the heart and the peace of Jesus Eucharistic.

What impresses me is that the center of the Eucharist is hidden, invisible, altogether interior and, for all that, most real, living, and sustaining. Jesus draws the soul spiritually into the wholly spiritualized state that is His in the Sacrament. What, in fact, is the nature of the life of Jesus in the Most Blessed Sacrament? It is entirely hidden, all interior. He conceals therein His power and kindness; He conceals His Divine Person. And all His actions and virtues take on this simple hidden character. He requires silence around Him. He no longer prays to His Father “with a strong cry in tears” as in the Garden of Olives, but through His self-abasement.

“Abide in My Love.”

The
EUCCHARIST
The Center of Our Love



All graces come from the Host. From His Eucharist Jesus sanctifies the world, but in an invisible spiritual manner. He rules the world and the Church without either moving or speaking. Such must the Kingdom of Jesus be to me, all interior. I must gather myself around Jesus: my faculties, my understanding, and my will; and my senses, as far as possible. I must live of Jesus and not myself. I must pray with Him, emulate myself with Him, and be consumed in the same love with Him. I must become in Him, one flame, one heart, one life with Him.

What nourishes this center is something similar to God's call to Abraham: "Go forth out of thy country." It is the renouncing and the abandoning of outside things; the turning to those within and the losing of oneself in Jesus. This manner of life is more pleasing to His Heart and gives greater glory to His Father; that is why our Lord desires it ardently. He tells us: "Come out of thyself, follow Me into solitude where, alone with thee, I will speak to thy heart." This life in Jesus is nothing other than the love of predilection, the gift of self, the intensifying of union with Him; through it we take root, as it were, and prepare the nourishment, the sap of the tree.

Regnum Dei intra vos est. "The Kingdom of God is within you."

"Abide in My Love."

The
EUCCHARIST
The Center of Our Love



There is no center other than Jesus, and Jesus Eucharistic. He tells us: “Without Me you can do nothing.” He alone gives grace. He reserves to Himself the distribution of it in order to oblige us to come to Him and ask Him for it.

He wants thus to establish and foster union with us. He reserves to Himself the right of giving consolation and peace, so that in our sorrows and combats we may have recourse to Him. He wants to be the heart’s only happiness. He has placed this center of repose in none other than Himself: *Manete in Me*. “Remain in Me.” And lest we should ever miss Him when we come to Him, He remains always at our service, always ready, always lovable. He is continually drawing us to Himself. The life of love is nothing other than this continual attraction of us to Him.

Alas! I am so little established in the center of love!

My aspirations to Jesus are still so imperfect, so rare, and so interrupted, often for long hours at a time! And yet Jesus tells us repeatedly: “He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in Him.”

“Abide in My Love.”

Saint
JOHN
The Baptist



Illum oportet crescere, me autem minui. “He must increase, but I must decrease.”

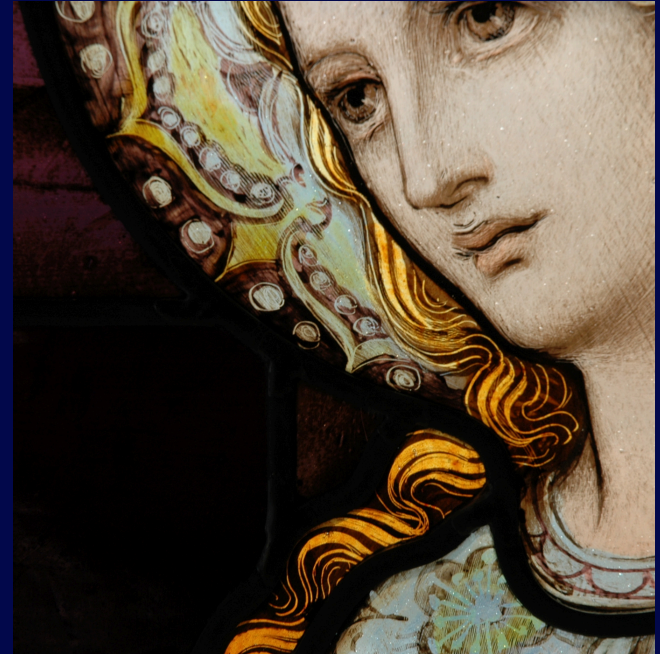
We should honor Saint John as a perfect model of adorers. The following beautiful words on the motto of Eucharistic devotedness and service: “May the most Blessed Sacrament increase; may it be known and loved; and may we become as nothing at the feet of our Eucharistic Lord!”

See how Saint John, in the principal actions of his life, is a model of adorers. His life seems to have been one uninterrupted adoration, in which we find the characteristics of the best method of adoration: adoration according to the four ends of the Sacrifice.

ADORATION - We begin our adoration by bowing the head and prostrating ourselves to the ground. Through this first act we give recognition to the infinite majesty of the God Who is hidden beneath the Eucharistic veils. We follow this up with the exultation of His greatness and love. Saint John’s first grace was one of adoration. The Word was in Mary’s womb. He inspired His Mother to visit Elizabeth; Mary carried to John his Master and King. John could not come, for his mother was too old to undertake that journey; Jesus Christ went to him. He did the same for us; we could not go to God; God came to us.

“God came to us.”

Saint
JOHN
The Baptist



When Mary “saluted” Elizabeth, she loosened the power of her Divine Son. Today Jesus is still bound and will do nothing without Mary. The Word Incarnate spoke through the voice of Mary. At the sound of that voice, John leaped in the womb of his mother and revealed to her the mystery of God’s presence in Mary. It is John who made Elizabeth understand this mystery, as she herself confessed to Mary: *Exsultavit in gaudio infans in utero meo.* “The infant in my womb leaped for joy.” At that moment John became the precursor of Christ. He saw his God and adored Him by leaping for joy. He adored Him, and the joy of finding himself in His presence reacted on his mother.

How good our Lord was to John! He wanted to bless him and make Himself known to him from His mother’s womb. How pleasing to Him the adoration of His precursor must have been! It was so spontaneous!

Jesus stayed with him three months. They were both hidden within the maternal tabernacle. John constantly adored his God; he felt His hidden presence. Join in Saint John’s adoration, which was so real and heartfelt in spite of the veils and the barriers that separated him from his Lord. *Senserat Regem thalamo manentem.* “Thou didst sense the King abiding in His nuptial chamber.”

“God came to us.”

Saint
JOHN
The Baptist



THANKSGIVING - Thanksgiving is based on the love and goodness of Jesus Christ. It sees only His gifts and blessings. The grateful soul humbles herself in order to exalt her Benefactor. She rejoices for herself as also for the blessings and the favors granted to others, to the whole Church. This feeling gladdens the heart.

John manifested this twofold feeling of joy and gratitude at the Jordan. Notice first of all the grace with which our Lord favored him; for thanksgiving is always born of a favor received and is based on humility. Now, John was on the point of baptizing our Lord. He had not as yet ever seen Him. The Heavenly Father had given him a sign by which to recognize Him. Jesus presented Himself in the crowd of sinners who were waiting for John's baptism and were listening to his austere exhortations to penance. Jesus waited for His turn along with publicans and soldiers. He, a King, the Son of God! He claimed no privileges or exceptions. Understand that well, O adorers, and have no protector other than our Lord.

Saint John cast himself at the feet of Jesus Christ. "What is this? I ought to be baptized by Thee, and comest Thou to me?" *Ego a Te debeo baptizari et Tu venis ad me?* That is humility and truth!

"God came to us."

Saint
JOHN
The Baptist



The Saints never think themselves perfect. And John does not speak of his ministry. *Venis ad me?* “Comest Thou to me?” He does not say: “Comest thou to my baptism?” What delicacy of feeling! Mentioning his ministry would have set up a little throne for himself; but there must be nothing of that in the presence of our Lord.

And Jesus Christ said to him: “Proceed. Carry out my Father’s orders.” Like a truly humble man, John obeyed and baptized Him. A lesser humility would have advanced fifty reasons not to, but John obeyed. And when our Lord withdrew, he did not follow Him; he remained at his post of duty. What humility!

See how he returned to our Lord all the honor and glory of the sublime function he had just performed. His disciples, the worst kind of flatterers, who sought their own glory in that of their master, pointed out to him that everybody was following Jesus. “Oh! How happy you make me!” replied Saint John. The friend of the Bridegroom remains close to Him and stands in front of Him, but the bride is for the Bridegroom only. The souls are for Jesus Christ only. The friend is there only to wait on the Bridegroom. John was happy to see the Divine Bridegroom find so many loving souls. “This my joy is fulfilled on seeing Him increase. He must increase, but I must decrease!”

“God came to us.”

Saint
JOHN
The Baptist



Nothing for himself, everything for Jesus! To make our Lord increase should be the object of our endeavors. What a pity we cannot erect a throne for Him in every heart! We bow down before our Lord, we decrease, and we raise our Lord up on His throne. *Oportet Illum crescere.* “He must increase.”

In practice this is far-reaching. Today we are insignificant, but someday there may be remarkable men among us adorers. Oh! It is then they will have to be told: “Be very careful! Do not stand on the tip of your toes! Do not pride yourself on your talents! Lower yourself so that the Master alone may appear!”

Our vocation is so beautiful and its aim so exalted! People will suppose we have all the virtues, as indeed we should to be worthy of our vocation. Woe to him that wants to remain standing in the presence of our Lord! No! Down on your knees! Down to the ground! *Opertet Illum crescere, me autem minui.* “He must increase, but I must decrease!”

Oh! What a good thanksgiving is that of a soul who accepts the gifts of God, but acknowledges she had no hand in them and refers all the glory to God!

“God came to us.”

Saint
JOHN
The Baptist



PROPITIATION OR REPARATION - Propitiation consists in making amends to our Lord and in consoling Him. This is what our mission as adorers largely consists in. We ought to make reparation; we ought to be mediators and penitents for the sins of man. The world is so wicked that there is almost greater need of reparation than of thanksgiving.

John made reparation when he said: *Ecce Agnus Dei, ecce qui tollit peccatum mundi*. “Behold the Lamb of God, behold Him who taketh away the sins of the world.” He preached and showed the atoning Victim.

He wept in sorrow over the indifference of men towards the Savior. Listen to his complaint: *Medius vestrum stetit, quem vos nescitis*. “There hath stood One in the midst of you, Whom you know not.”

He grieved to see that the great and learned refuse to follow Jesus Christ, Who was surrounded only by a few poverty-stricken people. He made public amends to Him and adored Him as Victim. He exalted Him for those who despised Him: “But I am not even worthy to loose the latchet of His shoe!”

How well he makes up for man’s disdain.

“God came to us.”

Saint
JOHN
The Baptist



SUPPLICATION OR PRAYER - John had been thrown into prison for his courage in rebuking a guilty king. We hardly dare tell the plain truth to kings; we are afraid. What a sorry plight it is for one to live with kings!

Some disciples who did not yet believe in Jesus Christ came to see John in prison. John did his utmost to affect their conversion. That is the true apostolate: bringing back souls to Jesus Christ and binding them to Him alone without any thought of self-interest.

John asked our Lord to receive them. He sent them to Him that the sight of His kindness and power might convert them. Jesus Christ showed them the greatest miracles; but they did not adore Him. Oh!

How stupid is the human heart when it is infected with prejudice! Their envy suggests to them that if Jesus increases, John will lose prestige. They do not want to decrease with him. There is a pride of caste, pride of clique; they thrive on the glory that surrounds their master.

However, this visit to our Savior sowed the grace of faith in their hearts, and after Saint John's death they came to our Lord. Their conversion was due to Saint John's prayers.

"God came to us."

Saint
JOHN
The Baptist



Saint John was a good adorer. You should love him since our Lord loves him so much. Our Lord mourned his death; for John was His cousin, His friend, His first apostle.

Adore and make reparation like Saint John. Be ready to sacrifice yourself like him for our Lord's glory. John died martyred by the crimes which stir up God's anger the most: the crimes of a king. And never forget these words which are the motto of Eucharistic service and holiness: *Illum Oportet crescere, me autem minui*. "May Jesus Hostia be exalted, and may I be humiliated!"



"God came to us."

Love the
BLESSED
Sacrament



Well, in the order of salvation, we are also in need of a passion that rules our life and makes it bring forth, for the glory of God, all the fruits our Lord expects of it. Have a passionate love for such and such a virtue, or truth, or mystery. Devote your life and dedicate your thoughts and labors to it. Otherwise, you will come to nothing; you will remain a day-laborer doing piece-work; but you will never be a hero.

Love the Eucharist passionately. Love our Lord in the Most Blessed Sacrament with all the ardor with which people love one another in the world, but for supernatural motives. To ensure success in this, begin by placing your mind under the influence of this passion. Foster within you the spirit of faith. Convince yourself invincibly of the truth of the Eucharist and of the reality of the love which our Lord shows you therein.

Value highly the love and the presence of our Lord; contemplate them in an ecstasy of delight. You will thus add to your love a fuel that will feed its flame and insure its constancy. A genius conceives a masterpiece; he pictures it in his mind; he is delighted with it; he will realize it by every possible means and at the cost of any sacrifice; he will know neither fatigue nor discouragement; he is dominated by his masterpiece; he sees it continually; he cannot turn his mind away from it.

“Love the Eucharist passionately.”

Love the
BLESSED
Sacrament



Well, fix your mind on our Lord in the Most Blessed Sacrament and ponder on His love. Let this thought take hold of you; let it enrapture you. “What! Is it really possible that our Lord loves me to the point of always giving Himself to me without ever growing tired?” Your mind then adheres to our Lord; all your thoughts seek and study Him; you want to fathom the reasons of His love; you are struck with amazement and are enraptured; and your heart cries out spontaneously: “How can I make answer for so much love?”

And your love increases; for we love well only what we know well.

The heart leaps toward the Most Blessed Sacrament.

It leaps; for it has not the patience to walk. “Jesus Christ loves me! He loves me in His Sacrament!”

The heart would burst its walls of flesh, if it could, in order to unite itself more intimately to our Lord. Look at the Saints. Their love transports them, makes them suffer, sets them on fire; it is a fire that consumes them, uses up their strength, and ends by giving them death.

A blessed death, indeed!

“Love the Eucharist passionately.”

The
EUCHARIST
is not loved



We do not love our Lord in the Most Blessed Sacrament because we ignore or do not sufficiently look into the sacrifices made by His love for our sake.

They are so amazing that the mere thought of them overwhelms my heart and fills my eyes with tears.

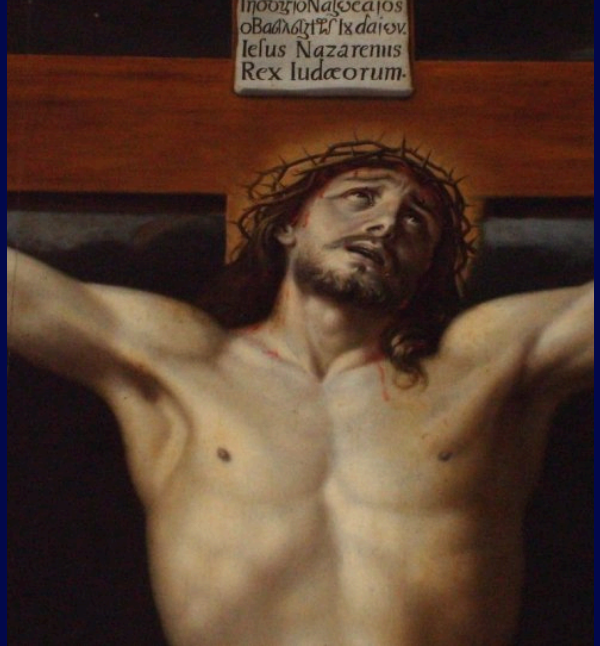
It costs our Savior the whole Passion to institute the Eucharist. How is that? Because the Eucharist is the sacrifice of the New Law. Now, there is no sacrifice without a victim, there is no immolation without the death of the victim, and to share in the merits of the sacrifice we must share in the victim by eating of it. All this takes place in the Eucharist.

It is an unbloody sacrifice because the Victim died once and, by that one death, made sufficient reparation and merited full justification; but the Victim perpetuates itself in its state of immolation so as to apply to us the merits of the bloody Sacrifice of the Cross, which is to last and to be re-offered to God until the end of the world.

We must eat our share of the Victim; but if it were not in this state of death, we would be loath to eat it. We do not eat living things.

“All this takes place in the Eucharist.”

The
EUCCHARIST
is not loved



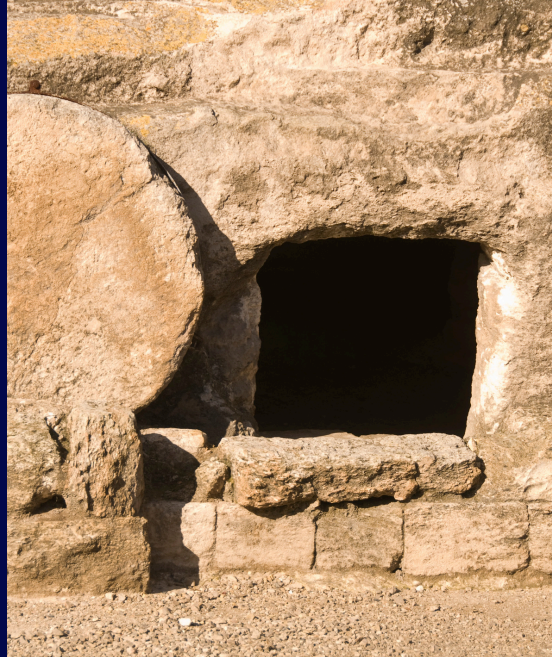
The Eucharist cost our Lord the agony in the Garden of Olives, the humiliations He had to undergo before the tribunals of Caiphas and of Pilate and His death on Calvary. The Victim had to pass through all these immolations in order to reach the sacramental state and come to us.

By instituting His Sacrament, Jesus perpetuated the sacrifices of His Passion. He condemned Himself to undergo desertions as heart-breaking as the one He suffered in the Garden of Olives; the treachery of His friends and disciples who would become schismatics, heretics, and renegades and who would sell the Sacred Host to His enemies and sorcerers.

He perpetuated the denials that distressed Him in the house of Annas; the sacrilegious fury of Caiphas; the scorn of Herod; the cravenness of Pilate; the shame of seeing a passion, an idol of flesh, preferred to Him, as He had seen Barabbas; the sacramental crucifixion in the body and in the soul of the sacrilegious communicant. Well, our Lord knew all this beforehand. He was acquainted with all the new Judases; He counted them among His own, among His well beloved children. But nothing of all this could stop Him; He wanted His love to go further than the ingratitude and malice of man; He wanted to outlive man's sacrilegious malice.

"All this takes place in the Eucharist."

The
EUCCHARIST
is not loved



He knew beforehand the lukewarmness of His followers; He knew mine; He knew what little fruit we would derive from Holy Communion. But He wanted to love just the same, to love more than He was loved, more than man could make return for. Is there anything else? But is it nothing to have adopted the state of death when He has the fullness of life, a glorified and supernatural life? Is it nothing to be treated and considered as one dead? In this state of death Jesus is without beauty, motion, or defense; He is wrapped in the Sacred Species as in a shroud and laid in the tabernacle as in a tomb. He is there, however; He sees everything and hears everything. He submits to everything as though He were dead. His love casts a veil over His power, His glory, His hands, His feet, His beautiful face, and His sacred lips; it has hidden everything. It has left Him only His Heart to love us and His state of victim to intercede in our behalf.

At the sight of so much love of Jesus Christ for man, who is so thankless for it, the devil seems triumphant; he mocks Jesus. "I give man nothing that is true, good, or beautiful," he says. "I have not suffered for his sake, and I am more loved, more obeyed, and better served than Thou." Alas! It is but too true; our coldness, our ingratitude are Satan's triumph over God! Oh! How can we forget our Lord's love, a love that cost Him so much and is so lavish in everything!

"All this takes place in the Eucharist."

Saint
MARY
Magdalene



Saint Mary Magdalene was the privileged friend of Jesus. She served Him with her wealth and accompanied Him everywhere. She honored His humanity magnificently with her gifts. She loved to pray at His feet in the silence of contemplation. For all these reasons she is the patroness and model of a life spent in the adoration and service of Jesus in the Sacrament of His love. Let us study Saint Mary Magdalene; her life is full of the very best lessons.

Jesus loved Martha, Mary's sister, and Lazarus, but especially Mary. Certainly, He loved the three of them, but He loved Magdalene with a preferential love.

Although our Lord loves us all, He nevertheless has His favorite friends, and He allows us also to have special friends in God. Friends are a very natural and even a supernatural need. All the Saints had bosom friends, and they themselves were the most affectionate and devoted of friends.

Before her conversion, Magdalene was a public sinner. She possessed all the qualities of mind and body and all the gifts of fortune that can lead one to the worst excesses. And she fell into them. The Gospel lowers her to the rank of a public sinner.

"Her life is full of the very best lessons."

Saint
MARY
Magdalene



She was so degraded that Simon the Pharisee felt disgraced when she entered his home. And he even doubted the prophetic power of Jesus because the Master allowed her to remain at His feet. But after having been forgiven, this poor, sinful woman was to take her place among the greatest Saints. See her at work.

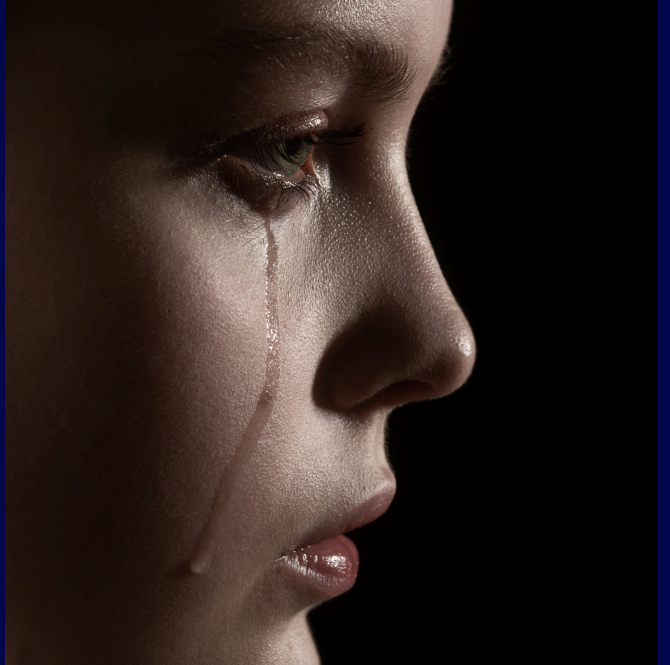
Human respect is, more than anything else, what holds back great sinners and prevents them from being converted. “I will not be able to persevere,” they say. “I dare not start what I cannot finish.” And disheartened, they go no further.

But Magdalene learned that Jesus was in Simon’s house. She did not hesitate, but went straight to Jesus and made her confession in public. She dared enter a house from which she would have been shamefully expelled had she been recognized at the door. While at the feet of Jesus, she said not a word; her love spoke audibly enough. Artists have painted her with disheveled hair and disorderly dress; that is all imagination; it would not have been worthy either of Jesus or of her contrition.

She went straight to Jesus without mistaking anyone else for Him.

“Her life is full of the very best lessons.”

Saint
MARY
Magdalene



But where had she known Him? Ah! An ailing heart knows well where to find the One that will comfort and cure it!

Mary dared not look upon Jesus. She said nothing: true contrition acts that way. Look at the Prodigal Son and the Publican. The sinner who looks God full in the face after having offended Him insults Him. But Mary wept: she “washed the feet of Jesus with her tears and wiped them with the hairs of her head.” Her place is at the feet of Jesus. These feet trod the earth, but she knew she was but the dust of a corpse.

The world is extremely fond of beautiful hair; she used hers as a rag. She remained prostrate on the ground, awaiting her sentence. She heard the remarks made by the envious Apostles and Jews, who honored only triumphant and crowned virtue. They did not like Magdalene who was teaching every one of them a lesson; for every one of them had sinned, but not one had the courage to ask pardon publicly. Simon himself, bloated with pride and hypocrisy, grew indignant. But Jesus avenged Magdalene. What beautiful words of rehabilitation: “More has been forgiven her because she has loved more...Thy faith has made thee safe,” said the Savior to her. “Go in peace.”

“Her life is full of the very best lessons.”

Saint
MARY
Magdalene



He did not add: “Sin no more.” Jesus had said this to the adulteress, who was more humiliated for having been caught in the act than repentant for having offended God. But Magdalene had no need of that advice; her love assured Jesus of her firm purpose of amendment.

What a beautiful and touching absolution! Magdalene must have had a very perfect contrition! When you go to Confession, unite yourself to Magdalene and let your contrition, like hers, proceed more from love than from fear.

Magdalene withdrew after having received this baptism of love. By her humility she became more perfect than the Apostles. Ah! Despise sinners now if you dare! One moment is enough to turn them into great Saints.

How many among the greatest has not Jesus Christ drawn from the mire of sin: Saint Paul, Saint Augustine, and many others! Magdalene opens the way for them; she ascended to the very Heart of God because she started very low and knew how to humble herself.

Who then has a right to despair?

“Her life is full of the very best lessons.”

Saint
MARY
Magdalene

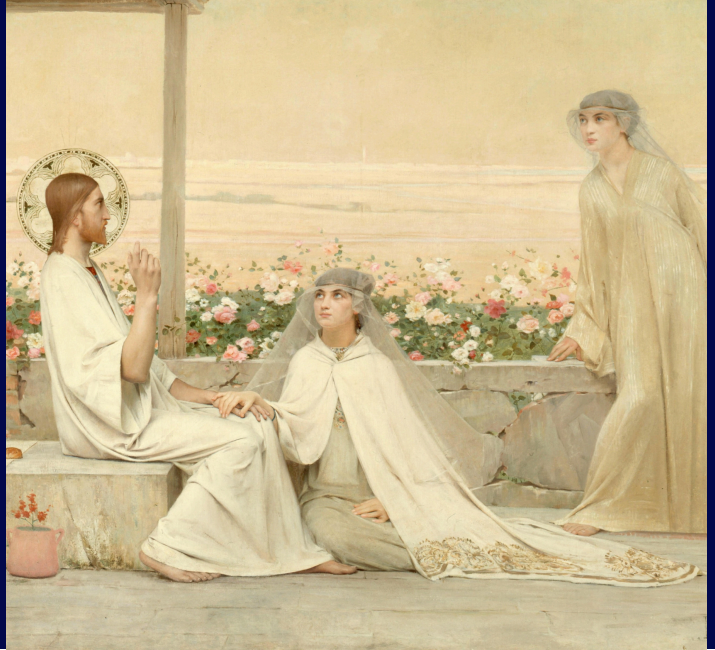


Magdalene's love became active after her conversion. That is an important lesson. Many converted sinners do nothing else beyond being converted. They want to remain in the peace of a good conscience through fidelity to the Commandments. They dare not follow Jesus, and they end by relapsing into sin. Man cannot live on tears and regrets. You have destroyed the objects to which your heart was so attached and of which you lived; you must substitute something else and live the life of God. You want to remain at the feet of Jesus? He rises to go; follow Him and walk with Him. And so Magdalene began to follow Jesus; she was never to leave Him. We find her again at His feet, listening to His words and pondering them in her heart. That was the grace of her life. She had no language other than meditation, prayer, and love. She followed Jesus and practiced the virtues proper to His varying conditions of life. A conversion that does not go beyond sentiment is not lasting; Mary shared the different states of Jesus.

During His journeys she procured for Him what He required for His Own subsistence and that of His Apostles. Jesus was to frequently come to the home of His hosts in Bethany; by way of exchange, He gave them a food of grace and love. On each occasion, Mary sat at His feet and remained there in prayer.

"Her life is full of the very best lessons."

Saint
MARY
Magdalene



Martha became envious of her once, as do all those who think there is only one good state of life; one good way of living. Every state of life is good. The one you have is good; persevere in it, but do not despise the others. When Martha waited on Jesus, she was doing something good; but she was wrong in being envious of her sister. You know how Jesus answered her and defended Magdalene. It is better to listen to His voice than to wait on Him. It still happens that people engaged in active callings complain of contemplative souls: “You are useless! Come along and work for the salvation of your brethren in charitable undertakings.” But Jesus defends them. Must not one also practice charity towards Jesus Christ, Who is so poor and abandoned in His Sacrament?

Magdalene heard that dialogue and her sister’s complaints; but she did not answer them. She was at the Savior’s feet, and she remained there. Another characteristic trait of Magdalene’s active of love is suffering; she suffered with Jesus Christ. No doubt she knew beforehand of her Master’s death; friends have no secrets for each other. And if Jesus revealed His Passion to His Apostles who were so rude, why would He have concealed it from Magdalene? See Magdalene in her suffering love. She went where men were afraid to go; she ascended Calvary; she forsook her dearly loved family; she followed the suffering Lord to the very end.

“Her life is full of the very best lessons.”

Saint
MARY
Magdalene



And we find her with Mary at the foot of the Cross. The Gospel mentions her by name, and she certainly deserves it. What was she doing there? She loved and sympathized. A friend wants to share the condition of his friend. Love fuses two lives, two existences, into one. Magdalene did not stand; she remembered that she had been a sinner and should remain on her knees. Mary alone stood, immolating her dearly beloved Son, her Isaac.

Magdalene stayed there until after the death of Jesus. She returned on the morning of the first day of the week. She knew very well that Jesus was buried; but she wanted still to suffer and weep. The Gospel praises the zeal of the other women in the magnificence of their gifts; it speaks only of the tears of Magdalene. She is the Christian heroine. More than all the Saints, Magdalene shows us the immensity of Divine Mercy.

Holy Writ speaks no more of Magdalene after the Ascension. According to a venerable and long-standing tradition, Jewish enemies placed Martha, Mary, and Lazarus on a dismantled ship and launched it out upon the high seas to have them meet with certain death. But the Friend of former days still loved them. Jesus became their Pilot and Helmsman. He led them to Marseilles and gave them to the French, His friends, the eldest of His family.

"Her life is full of the very best lessons."

Saint
MARY
Magdalene



Lazarus died a Martyr. The beautiful land of Provence had to be watered with his blood before the faith could blossom there. Martha went up as far as Tarascon and, gathering a community of virgins about her, performed spiritual and corporal works of charity throughout the surrounding country. Magdalene withdrew upon a mountain as though to draw nearer to God. There she found a grotto, which without doubt had been prepared by angelic hands. But she soon had too many visitors; and not having enough time to converse with her good Master, she went up higher to a rugged peak and there communed with God alone. There she spent the last days of her life. She prayed, and she continued in her own life the mysteries of Jesus Christ. Jesus was constantly visiting her; priests brought her Holy Communion. And when she was at the point of death, Saint Maximinus, one of the 72 disciples of our Savior, gave her Communion with his own hand. She had accompanied Jesus at his death; this good Savior rendered to her the same service and the same honor. She died in France, and we are proud of it. We possess her holy relics. That is one of the strongest proofs of the love Jesus Christ has for France. He sent His friends; they are in our midst. Let us hope Magdalene's prayers and merits will entitle France to God's mercy, provided it imitates her repentance and her love of Jesus Christ, Who lives in France and dwells in its towns and most obscure hamlets. Yes, Jesus Christ loves France as he loved Magdalene and the family of Bethany, with the love of predilection.

"Her life is full of the very best lessons."

The Gift of the
HEART
of Jesus



Jesus had reached the end of His mortal life. Heaven called back its King. He had battled enough; it was time for Him to triumph. Nevertheless, Jesus did not want to abandon His new family, the children He had just redeemed. “I go away, and I come unto you,” He said to His Apostles.

“Thou comest back to us; Thou both remainest and goest away, Lord? But by what miracle of Thy power will Thou do this?”

That was the secret in the work of His Heart.

Jesus would have two thrones, one of glory in Heaven, the other of meekness and goodness on earth; two courts, the triumphant and heavenly court, and the court of the redeemed here below.

And, you may be sure, if Jesus could not remain simultaneously in Heaven and on earth, He would prefer to remain with us rather than return to Heaven without us. He has assuredly given abundant proof that He prefers the least of His poor ransomed creatures to all His glory, and that His “delight is to be with the children of men.” In what state was Jesus to remain with us? In a transitory state, from time to time?

“That was the secret in the work of His Heart.”

The Gift of the
HEART
of Jesus



No; He would remain with us in a continuous state, and always. But at this point a wonderful struggle took place in the soul of Jesus.

Divine Justice protested. Was not the Redemption over and the Church founded? Was not man given possession of grace and of the Gospel, of the Divine Law and of the help to keep it? The Heart of Jesus answered that what was enough to affect the Redemption was not enough to satisfy His love; that a mother is not content with giving birth to her child but that she feeds it, brings it up, and follows it everywhere. “I love men more than the best of mothers ever loved her child! I will stay with them...”

“Under what form?” “Under the veiled form of the Sacrament.” Divine Majesty objected to such a humiliation, greater than that of the Incarnation and more self-abasing than the Passion itself. “The salvation of man does not call for such abasement.”

“But,” replied the Sacred Heart, “I want to veil Myself and My glory, lest the splendor of My Person prevent my poor brethren from coming to Me as the glory of Moses once did the Jews. I want to throw a veil over My virtues, lest they humiliate man and inclined him to despair of ever attaining so perfect a Model.

“That was the secret in the work of His Heart.”

The Gift of the
HEART
of Jesus



“He will thus come to Me more easily, and, seeing Me stoop down to the very confines of nothingness, he will come down with Me. I will have the right to say to him with more authority: ‘Learn of Me, that I am meek and humble of Heart.’” What means will Jesus take to perpetuate Himself? The Holy Ghost was the fitting author of the mystery of the Incarnation; at the Last Supper, Jesus did everything Himself. But who, in the future, would be deemed worthy to preside at such a mystery?

A man: the priest!...

But Divine Wisdom objected: “What! A mortal man will affect the Incarnation of his Savior and God? A man will cooperate with the Holy Ghost in this new incarnation of the Divine Word? A man will command the immortal King of ages and will be obeyed?” “Yes,” said the Heart of Jesus. “Yes, I will love man to the point of being subject to him in all things. I will come down from Heaven at the call of a priest. I will leave My tabernacle at the least wish of the faithful. I will go through the streets of the city to visit My children in their bed of pain... Love glories in loving, in giving of its own, and sacrificing itself.” And the sanctity of God also protested. “But Thou wilt at least be present only in the temple worthy of Thy glory. Thou wilt have priests worthy of Thy kingship. In the New Law, everything must be more beautiful than in the Old Law. Only the Christians that are pure and well prepared will receive Thee.”

“That was the secret in the work of His Heart.”

The Gift of the
HEART
of Jesus



“My love,” said Jesus, “is without reserve or condition. On Calvary I obeyed My executioners. If other Judases come to Me, I will still accept their diabolical kiss; I will obey them.” But then what a picture unfolded itself before the eyes of Jesus! His Heart had to struggle with its own inclinations. The agony in the Garden of Olives was already upon Him. At Gethsemane, Jesus would be saddened unto death at the site of the ignominies in store for Him in His Passion. He would shed tears of blood at the thought that His people would be lost in spite of His sacrifice. And He would feel cruelly the apostasy of the great number of His own. But now, at the Last Supper, what a struggle went on in the Heart of Jesus! What anguish! He wanted to give Himself in His entirety without any reserve; but would everybody believe in so much love? Would all those who receive Him be faithful to Him?

The Heart of Jesus was certainly not wavering, nor did it hesitate; but it was tormented. He saw His Passion renewed every day in His Sacrament of love; renewed by Christian hearts, by hearts that were consecrated to Him. He saw Himself betrayed by apostasy, sold by self-interest, crucified by vice. The hearts of those who receive Him become all too often His Calvary. What a torture for this Divine Heart! What was He to do?

He would give Himself. He would give Himself just the same.

“That was the secret in the work of His Heart.”

Saint Peter Julian
EYMARD

1811-1868



He once described himself as: “A little like Jacob, always on a journey, always seeking.” But, in truth, it was there from the beginning. The great love and the driving passion of his life: Jesus Christ in the Holy Eucharist. One day, young Peter Julian Eymard (pronounced *A-mard*), just five years old, wandered off from the family home. His sister and half-sister searched frantically for the boy and finally located him in the parish Church. He was standing on a stool, close to the tabernacle of the high altar. In response to their questioning, he simply answered, “I am here listening to Jesus.”

Peter Julian was twenty years old when he entered the seminary, being ordained in 1834. He served first as a diocesan priest and then in 1839, became a member of the newly-born *Congregation of Marist Fathers* in Lyon, France. One of the highlights of his spiritual journey was a Eucharistic procession he attended in 1845. While he was carrying the Most Blessed Sacrament, he asked God to give him the apostolic zeal of Saint Paul to spread the Gospel. In May 1856, he founded the *Congregation of the Blessed Sacrament* in Paris, increasingly convinced of the centrality of Eucharistic worship. For Father Eymard, Eucharistic Adoration was more than just contemplation, it was the heart and soul of his charitable activity towards the poor of the Paris suburbs. Father died when he was only 57 years old, on August 1st, 1868. His health had been worn down by every kind of difficulty but he had never lost his apostolic zeal. He was beatified by Pope Pius XI in 1925 and canonized by Pope John XXIII in 1962.

“The Eucharist is the supreme proof of the love of Jesus.

After this, there is nothing more but Heaven itself.”

Saint Peter Julian Eymard





Prayer to Saint Peter Julian Eymard

O Saint Peter Julian who, all aflame with faith in the Holy Eucharist, pleaded with the world, "Jesus is there, go to Him," obtain through the intercession of the Blessed Virgin Mary, Our Lady of the Blessed Sacrament, that this cry from the depths of your heart may re-echo in all hearts and lead to a renewal and deepening of Christian life everywhere.

May your call resound even more powerfully and fruitfully from Heaven where you share the glory of the Saints. May it raise among the faithful and especially among priests, to whom you were so constantly devoted, new armies of adorers and apostles of the Eucharist who, like you, will dedicate themselves to its glorification among individuals and nations, and work for the coming peace of Christ in His reign of love. Amen.

Santus Petrus Julianus Eymard

Oro pro nobis!





Catholic Kids 101

"We are kids telling kids about Jesus!"

Visit us to find out how to begin Guided Eucharistic Holy Hours for children!
To download a free copy of this booklet:





