

PETER JULIAN EYMARD
COMPLETE WORKS

VOLUME I

General
Introduction

Centro Eucaristico – Nouvelle Cité

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Nouvelle Cité
Domaine d'Army – 91680 Bruyères-le-Châtel – France

Œuvres complètes
ISBN 978-88-89489-33-8

Volume I, *Introduction générale*
ISBN 978-88-89489-34-5

Pour les données textuelles reproduites dans
Pierre-Julien Eymard – Œuvres complètes :
© CONGREGATIO SANCTISSIMI SACRAMENTI (SSS)
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Via Giovanni Battista de Rossi 46 – 00161 Roma (Italia)
Tel. (39)06.44238176

Pour les données électroniques:
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Édition typique correspondant
à l'édition électronique accessible sur le site internet
<http://www.eynard.org>

Composition réalisée par MNÉMOTIQUE S.A.

Printed in Italy

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Presentation

At the end of the first session of Vatican II, in the presence of a vast crowd of Council Fathers and faithful, on December 9, 1962, Pope John XXIII inscribed Peter Julian Eymard, priest and Founder, into the list of saints. John Paul II, when he introduced his memorial into the liturgical calendar of the Church, presented him to all the faithful as an outstanding apostle of the Eucharist.

“The greatest grace of my life was a lively faith in the Most Blessed Sacrament, from my childhood.” This statement of Fr. Eymard, a few months before he died, expresses with special clarity the “recurring red thread” that was present at the main stages of his life: first as a priest in the diocese of Grenoble, then as a Marist religious, and finally as Founder of two Congregations dedicated to the Eucharist. In fact, this “lively faith” in the Eucharist brought him to discover his vocation and his mission at a time of great challenge for the Church and of great change on the social and political level –such was the 19th century. He kept asking himself how to proclaim Christ to his generation. He became more and more convinced that the Eucharist was the best place for this encounter. But this sacrament is forgotten, and too often on the fringe of our spirituality, and the result is that Christ appears to be rather “sterile in his sacrament”. From this state of affairs, his passionate mission is born. He wants to bring all the faithful to the wedding banquet of God’s love, with an indefatigable zeal, through his work of evangelization and formation, and by promoting new pastoral initiatives.

Now, for the first time, we have at our disposal the complete edition of his writings, well documented and realized according to scientific criteria, sharing his ideas with us. This is an extraordinary opportunity, at new low cost, to browse through the developments of his most original and fruitful insights, in order to know ever more clearly his intense apostolate consecrated to place the Eucharist at the center of the life of the faithful and communities. This monumental edition, in 17 volumes – accessible also on the internet (www.eynard.org) –, is from now on the reference text for everyone, especially those doing research.

This historical project was realized with the combined efforts of the *Congregation of the Blessed Sacrament* with that of the *Servants of the Most Blessed Sacrament* and the team of *Mnémotique* that continued the work of the *Centre Informatique & Bible* of Maredsous. This material is now available to everyone; it opens a new stage in the study and knowledge of the inspiring patrimony of Fr. Eymard, and allows a renewed reading of his human and spiritual journey, besides the interpretations that have already been made. It also consists in a first class contribution to a better knowledge of the history of spirituality, particularly the spirituality in France during the 19th century. Likewise, it’s the occasion of a new enthusiasm for the religious families founded by Fr. Eymard: during the 150 years of their existence, they have continued to deepen the Eucharistic mystery in the light of Eymard’s intuitions, to develop it, and to revive his charism in harmony with the Church and the signs of the times.

And so, far from being the last word on Fr. Eymard, this printed edition is rather a point of departure, an invitation to accept the challenge of a new exploration of his mind from many points of view.

With this purpose in mind, the introductory volume offers us a precious help: we find here an over-all view of the life Fr. Eymard, the main themes of his ideas, an essential and reflective biography along with the presentation of the criteria used for this edition.

This presentation is enriched also with introductions to the various sections, and commentaries at the beginning of the texts. These are helps to situate the ideas and words of Fr. Eymard in their context and to identify, behind a certain style of language, his fundamental insights.

Except in the case of the Rules and Constitutions, most of the texts of this edition were not written by Fr. Eymard for publication; these are texts where we find his mind either through the

pages of his correspondence and personal notes, or through the pages of trustworthy notes taken completely or in shorthand by his listeners. Sometimes, Fr. Eymard was able to elaborate in a precise way, and reveal that he had a very clear vision and conviction, expressed through adequate words and concepts. On the other hand, in his personal notes, he expresses ideas that are not developed or fine tuned, but expressed simply, like a first impulse, written with images or expressions that are sometimes so bold that they merely touch the mystical aspect in passing.

Consequently, all these aspects make this immense documentation a precious and delightful source for an unedited approach to his spirituality, to his theological and pastoral vision, and also to his charismatic intuition.

Emerging from this diachronic and synchronic reading on the major themes touched by Fr. Eymard, one aspect deserves special attention: his courage and his freedom to rethink, in an ever new way, his life, his vocation, his ministry, his understanding of his charism, and his pastoral initiatives, often confronted by unforeseen events that put an end to his dreams and projects (we can think of the Cenacle in Jerusalem). He liked to describe himself “*like Jacob, always on the way*”, and he never stopped a continuous elaboration of his own spiritual and apostolic experiences.

Fr. Eymard is a man of his time. His writings reflect the historical situation in which he lived, the theology and the language of his age. This should warn us against any arbitrary “myth-isation” of his words. Rather, it should move us to discover and bring to light the vital core of his thought, capable of giving birth to a freshness, as well as a future, for us and our times. His ability to insert himself, in a dynamic and creative way, into a world undergoing profound transformation, like the 19th century, challenges us to take up his art of opening new spiritual and pastoral journeys, flowing from the unifying and catalyzing power of Eucharist, and bringing light today on some theological and pastoral developments expressed by the Second Vatican Council.

It is my duty to express my deepest gratitude to all who contributed to the realization of this publication.

Above all, my thoughts go to our brethren who, through the years, have dedicated themselves whole-heartedly, even with limited resources, to the work of transcribing and publishing the writings of Peter Julian Eymard. I think particularly of Frs. Albert Tesnière, Edmond Tenaillon, Henri Evers, Eugenio Núñez, and Donald Cave. They would certainly be pleased to see the quality of the results that we can now offer to our religious Congregations, to our lay associates, and to the entire Church.

A special thanks is due to the members of the *Commission d'Étude sur le Fondateur et son Œuvre*, who followed up the different phases of this edition, and to the *Centre Informatique & Bible* of Maredsous, who cared for the transcription of the text and the computerized edition, and also to *Mnémotique*, who were entrusted with the printed edition.

But in a very special way, our gratitude goes to Fr. André Guitton sss and to Sr. Suzanne Aylwin sss, whose competence and indefatigable dedication contributed greatly to the realization of this monumental work, that was considered impossible just a few years ago.

Peter Julian Eymard had understood that the Eucharist was the true force of renewal for the Church and society. As Founder, he consecrated his entire life to place it back at the center of the Christian and social life of his time.

With all my heart, I hope that this immense and original work may contribute to a renewed awareness of the spiritual and apostolic figure of Peter Julian Eymard, and that it may become an encouragement for all those who, today as in the past, were inspired by his charism, at the service of the Church and humanity with the same zeal and the same dedication.

Fr. Fiorenzo SALVI, sss
Superior General
January 6, 2008

Part 1: General Introduction

1. Short biography Peter Julian Eymard (1811-1868)

1 – Childhood and youth (1811-1834)

Peter Julian Eymard was born on February 4, 1811 in La Mure (Isère) in a simple family of an artisan who was deeply Christian. Still very young, he manifests a lively piety towards the Blessed Sacrament, and expresses his desire to become a priest on the occasion of his First Communion on March 16, 1823. But his father objects to his plans. In the shrine of Notre-Dame du Laus he finds the encouragement that allows him to persevere in his decision. While busy in the family workshop, he studies Latin in secret to prepare himself for the seminary. Finally, in June 1829, his father allows him to leave and he enters the Oblates of Mary Immaculate in Marseilles. After several months, due to bad health, he is obliged to leave the novitiate. He returns to La Mure to recuperate. His father dies on March 3, 1831. With restored health, on All Saints 1831, Peter Julian enters the major seminary of Grenoble. Three years later, on July 20, 1834, he is ordained a priest by Bishop Philibert de Bruillard.

2 – Priest in the diocese of Grenoble (1834-1839)

For five years, he exercises his ministry in service of the diocese, first as vicar in Chatte, and then starting in July 1837, as pastor of Monteynard near La Mure. He dedicates himself totally to his ministry, and to the deepening of his intellectual and pastoral formation. The sermons of these years reveal the care he brought to produce them, and the *Vade mecum*, which he begins in 1836 as a side journal, indicates the daily study program he imposes on himself. His annual retreat notes witness to his spiritual life, strict, tainted with Jansenism, centered on the cross in a sorrowful way. – On this point, he received a special grace at the Calvary of Saint-Romans, during his years at Chatte. It announced and began a change in his life, an opening to a spirituality marked by love: this is the grace of the *Rock of Saint-Romans*.

Through his pastoral zeal, Father Eymard renews his parish in a short period of time. However, he remains attracted to the religious life. After some delays, Bishop de Bruillard gives him permission to leave the diocese and join the Marists.

3 – Marist Priest (1839-1856)

3.1. In Belley (1839-1844)

On August 20, 1839, Father Eymard begins his novitiate in Lyons. In the month of November 1839, Fr. Jean-Claude Colin, Superior General, entrusts him with the responsibility of spiritual director in the college seminary at Belley. That is where he makes religious profession on February 16, 1840. His ministry with the children and young people is very fruitful. During this time, Eymard left us only a few documents: his personal retreats, and some instructions that are difficult to identify. He begins corresponding with his sister, some of his fellow religious, and some family friends.

3.2. In Lyons (1844-1851)

For seven years, he is linked with the government of the Society of Mary. In the month of November 1844, Fr. Colin calls him to Lyons to be Provincial with the role of Assistant General; in

1846, he entrusts him with the responsibility of Visitor General. In the month of December 1845, Fr. Colin confides to him the direction of the Third Order of Mary. Fr. Eymard will plunge into the development of this secular Marist branch with the same zeal that he brings to everything he does. The Third Order will spread into different branches, according to the states of life: the virgins, the Christian mothers, the little girls, the young people, the married men, and even a priestly group. Outside of Lyons, there are affiliated groups, as in La Mure, in Tarare, and in other parishes. He takes care to form persons with an on-going formation on the interior life, and he accompanies some as spiritual director. For the women, he proposes them to *live like religious in the midst of the world*. There is no doubt that this was not the idea of Fr. Colin. Nevertheless, under the drive of Fr. Eymard, the Third Order knew an important expansion and received its structure and essential elements from his legislation.

Only a few studies have been made in detail to describe the part he took in the administration and the animation of the Society. Consequently, we can follow him more easily in his preaching either in Lyons, where on two occasions he preached the Lenten Series at la Charité, or in parish missions where he shared, at Dionay in 1849, at Chalon-sur-Saône in 1850, at Saint-Chamond in 1851 and in 1856. He also preached a retreat to the students of the major seminary of Grenoble in 1850.

During this time, two events would have a decisive influence on the spiritual life of Eymard:

- on May 25, 1845, while he presided at the Corpus Christi procession in the parish of St. Paul in Lyons, he receives the confirmation of an attraction to *preach Jesus Christ, and Jesus Christ Eucharistic*, and he chooses St. Paul as his patron, *this great lover of Jesus Christ*.

- on January 21, 1851, while praying in Notre-Dame de Fourvière, he is *strongly impressed* by the lack of formation for laypeople and priests, and *the little devotion towards the Blessed Sacrament*. Something must be done, a body of men... – In the future, he would consider this grace as *a grace of vocation*.

In the month of September 1851, Fr. Eymard leaves Lyons. He leaves behind the responsibilities that had pre-occupied him, but he takes with him this calling, this new attraction.

3.3. In La Seyne-sur-Mer (1851-1855)

Named Superior of the college of La Seyne-sur-Mer, he must straighten out a difficult situation. Under his direction, the college would soon experience an outstanding renewal. His attraction to the Eucharist grows. He is involved in the work of Nocturnal Adoration in Toulon, and animates the group of Young People of La Seyne, begun by Commander Raymond de Cuers. On April 18, 1853, in prayer after having celebrated the Eucharist, he receives a grace of strength and sweetness that makes him capable of undertaking anything, and of accepting everything for the foundation of an Order dedicated to the Blessed Sacrament. He talks about this with Fr. Hermann Cohen, Fr. Brunello of Marseilles, and Raymond de Cuers. He drafts some Constitutions, and recruits some young people who share his ideal. Through an intermediary – Fr. Jandel in Rome – he submits his project to the Pope. But Fr. Julien Favre, Superior General, objects to a work that does not enter into the purpose of the Society of Mary. In the month of September 1855, exhausted, Fr. Eymard is relieved of the responsibility of the college and goes to rest at the novitiate of Chaintré, near Mâcon.

3.4. In Chaintré (1855-1856)

While working on the *Manual of the Third Order of Mary*, he pursues his reflection and, finally, waits for the decision of Pius IX, whom Fr. Favre would meet in the spring of 1856. However, during Favre's audience, the question of Eymard did not come up. As a result, when Fr. Eymard meets Fr. Favre at Chaintré on April 22, 1856 to ask about the answer of Rome, he simply gets the answer of his Superior, and that's a refusal. Therefore, Eymard asks to be relieved of his vows. His request is such that Fr. Favre agrees immediately. This will not go without some objections, however, during a meeting of the General Council. At the request of Eymard, Fr. Favre delays the execution of his decision, while Eymard leaves Lyons to make a retreat of election in Paris.

In this long Marist period, we have rather extensive documentation, especially concerning the Third Order of Mary and his personal retreats. His correspondence increases, addressed to his own

brethren and to others, especially to Marguerite Guillot who was directing the Third Order of virgins. We also have a good number of his sermons or instructions, classified under the title “before 1856”. Lacking precise dates, some of these could not be attributed with certainty to the time of his ministry in Grenoble, to his Marist years, or even to a later period.

4 – The Founder (1856-1868)

4.1. From the foundation to the approbation (1856-1863)

Fr. Eymard arrives in Paris on April 30, 1856. To experience greater freedom, he does not stay in the Marist community. On May 1st, he starts a retreat and entrusts his case to Archbishop Dominique Sibour, who passes the papers to his cousin and auxiliary, Bishop Léon Sibour, to study. After several meetings, the answer of the archbishop is negative: he judges the work to be purely contemplative. But Fr. Eymard replies: “Yes, we want to adore, but we want to make others adore also.” And he proposes his project of the First Communion for Adults in Paris. Archbishop Sibour is won over. Immediately, he receives Fr. Eymard and his companion, Fr. De Cuers, and gives them full authority to begin the projected work. Thus, on this May 13, 1856, the act of birth of the Congregation of the Blessed Sacrament is signed. On the following day, Fr. Eymard is relieved of his Marist commitments. Even if, in the future, the relationships with the Society of Mary were a little distanced, he would always remain united with it in his heart. He was convinced that Mary had led him to the Eucharist.

The beginnings could not have been more difficult. The archbishop allows the project to use a property on 114 rue d’Enfer (today 88 avenue Denfert-Rochereau in the 14th district), but under precarious conditions. Unknown in Paris, Eymard has no contacts, no resources, and no vocations. While preparing the place, he waits for more than six months for recruits to form a community. On January 6, 1857, he inaugurates the first adoration community with exposition of the Blessed Sacrament; the Society consists then of four members. Life is organized in a poverty that lacked even necessities. Gradually, the community grows. At the end of the year, the archbishop puts the property up for sale. Lacking resources, Eymard could not dream of buying it; he had to think of moving.

Finally, in the same district next to the Observatory, he finds two houses, clearly separated, on 66-68 rue du Faubourg Saint-Jacques. Once the building on #68 was ready, the community moved in on Easter 1858. Eymard renovates the house next door at #66, and, in the month of May 1858, he welcomes Marguerite Guillot and two of her companions to prepare the foundation of the woman’s branch. With the help of laypeople, the members of the Confraternity of St. Vincent de Paul, he gathers the young workers of the district who were not catechized, and, with a lot of patience, he prepares them for their First Communion. On August 15, 1859, he has the joy of giving Communion to twelve youth; they are confirmed the following day. This is where the Work of the First Communion of Adults was born and developed – in this district of the barrière d’Arcueil, one of the poorest in Paris. In the month of December, he goes to Rome with Fr. De Cuers and, on January 5, 1859, Pius IX signs the laudative brief of his Institute.

In this same year, on November 8, 1859, invited by Bishop de Mazenod of Marseilles, he inaugurates a second community and entrusts it to Fr. De Cuers. Rapidly, the Aggregation of the Blessed Sacrament, that associates the faithful to the work of adoration, experiences considerable expansion. Three years later, on December 29, 1862, he inaugurates a third community in Angers. From then on, without delay, he takes steps to request the pontifical approval of his Institute from Pius IX. He goes to Rome a second time, and, on June 3, 1863, he receives from Pius IX the decree of approbation, dated May 8th.

During these years, Fr. Eymard does a lot of preaching: to his religious and to the community of the future Servants of the Blessed Sacrament, to the faithful who come to the chapel, but also in some churches of Paris, where his reputation is spreading. Above all, he is working at composing the Constitutions. He often makes mere drafts of chapters or numbers, according to a thought that evolves or becomes clearer. His correspondence becomes more frequent, either with his friends in Lyons, or with persons that he is directing.

4.2. The Constitutions and the Cenacle (1863-1865)

An intermediary period follows wherein Fr. Eymard consolidates his work. He gathers his Religious to Paris in August 1863 for a special retreat, and for an initial group to commit themselves by canonical vows according to the Rule that had been submitted to Rome for examination. In order to answer some comments that were made to him, he visits several religious Institutes in order to gather material for a better formulation of his rules. With this in mind, he leaves the capital in early October 1863, and, for an entire month, he goes to the solitude of the manor of Saint-Bonnet in the hills near Lyons, where his friend Mr. Blanc de Saint-Bonnet welcomed him. He works on a new draft of the Constitutions of his Institutes. These would be printed the following year: in April 1864 for his religious, and in August for the Servants. By this time, the Servants are established as a canonical community in Angers, under the guidance of Bishop Guillaume Angebault. Marguerite Guillot, under the name of Mother Marguerite, is named the first Superior General. The foundation took place on May 26, 1864.

Since the month of December 1863, Fr. Eymard dedicates himself entirely to realize a project close to his heart: to acquire the Cenacle in Jerusalem in order to make it a place of magnificent worship towards the Eucharist. He takes many steps with interested parties, in order to approach Pius IX. On two occasions he sends Fr. De Cuers to clarify things. But the project faces insurmountable obstacles that Fr. Eymard did not expect. He goes personally to Rome in November 1864 to plead his case. His interventions with the Congregation of the Propagation are inconclusive. Since the question had to be discussed by a General Congregation of Cardinals, it was postponed until after the Christmas celebrations. Even then, it was constantly reset to a future General Assembly.

Faced with this indecision, but without leaving Rome, Fr. Eymard takes refuge with the Redemptorists, at villa Caserta near St. Mary Majors. On January 25, 1865, he begins a retreat; keeping one eye on his case, he lives for nine weeks under the eyes of God. The notes that he writes every day reveal the movements of his soul, his expectations, his desires, his sufferings, and his trials. During this exclusive search for God and his will, he discovers that what is important is not *the success of the Society by my efforts, or even the Cenacle*, but something else: the stripping of his entire being, of his very self. Nevertheless, he still dares to hope in the success of his project. On March 21, 1865, on the feast of St. Benedict, in the midst of his trials, he receives, during his thanksgiving, the special grace of “the gift of his personality”, and he commits himself to it by vow. He summarizes this event with the simple words: *Nothing for me, no one, and asking for the essential grace: nothing by me. Model: the Incarnation of the Word*. He then adds a text from M. Olier, taken from the *Catechism of the interior life*. This was a major mystical experience that transformed Fr. Eymard radically, and disposed him to accept any decision, even contrary to his desire.

This decision is communicated to him at the end of the month: it's negative. Apparently, it's a total loss. Fr. Eymard leaves Rome on March 30, 1865 in an attitude of abandonment with a unique treasure: the “Interior Cenacle”, *that pure love that was present in the Incarnation by the sacrifice of the human self of Jesus*.

4.3. The growth of the work and the death of Father (1865-1868)

The life of Fr. Eymard is marked in a definite way by this grace of the total gift of self. By his teaching and his intense activity, he becomes, as remarks Fr. Saint Pierre, *the apostle of the Cenacle*.

Successively, he opens two communities of his Religious in Brussels, one in 1866, the other in 1867. In 1866, he acquires a property in Saint-Maurice-Montcouronne (Essonne), and transfers the novitiate there; it had previously been in the mother-house of Paris. That same year, he opens a second community for the Servants in Nemours (Seine-et-Marne).

With unflagging zeal, Fr. Eymard continues preaching in his communities and outside. To the very end, he works at improving the text of the Constitutions of his Religious. Then, more trials come. Fr. De Cuers, his companion during the early years, attracted by an entirely contemplative life, asks to leave the Society; Fr. Eymard holds him back, by allowing him to follow his attraction

outside, but always linked with him. Badly started, the community of Nemours must be closed: it is a financial and moral catastrophe for the Servants, complicated by a loss of personnel that causes a complete loss of credibility with the bishops. He suffers from poor health. Spiritually, he undergoes a period of dryness, a “dark night”, where he finds consolation only in his fidelity as a *daily employee* who finds his burden heavier and heavier. His last retreat at Saint-Maurice, from April 27 to May 2, 1868, contains echoes of this mystical trial.

His preaching and his correspondence manifest the richness of his interior life. He considers himself *le chevalier du pur amour* (the knight of pure love). Fr. Eymard is captivated by the mystery of the Eucharist: he celebrates it, he contemplates it, and he preaches it with a fire that touches hearts.

On July 17, 1868, under his doctor’s orders, he leaves Paris to rest in his native Matheysine, where his sisters are expecting him. When he arrives in La Mure in the evening of July 21, he is an exhausted man who returns to his family home. Afflicted with a cerebral blood clot, he has only a few days to live. In the early afternoon of Saturday, August 1, 1868, Peter Julian Eymard entrusts his soul to God, far from his religious brothers. The veneration of his town-mates is expressed spontaneously: “The saint has died.”

After the ordinary inquiry processes in Grenoble and in Paris, begun in 1898, Fr. Eymard is beatified by Pius XI on July 12, 1925. On December 9, 1962, at the end of the first session of Second Vatican Council, John XXIII declares him a saint. On December 9, 1995, John Paul II inscribes his name in the calendar of the universal Church, and fixes his liturgical feast on August 2, recognizing him to be “an outstanding apostle of the Eucharist”.

The principal dates in the life of St. Peter Julian Eymard

- 04/02/1811** Birth in La Mure (Isère), 10th and last child of Julien Eymard and of Madeleine Pelorce (spouse of his second marriage, and 4th child of this marriage). Baptism on the following day.
- 16/03/1823** First Communion, with the desire to become a priest.
- 07/06/1829** Novice with the Oblates of Mary Immaculate in Marseilles; he leaves in November 1829, due to bad health.
- 1831-1834** Studies at the major seminary of Grenoble.
- 20/07/1834** Ordination to the priesthood in Grenoble by Bishop Philibert de Bruillard.
- 17/10/1834 – 30/06/1837** Assistant at Chatte; during this time, a special grace at the Calvary of Saint-Romans.
- 02/07/1837 – 18/08/1839** Pastor of Monteynard.
- 20/08/1839** Enters the Marists in Lyons. – In November 1839, named as spiritual director of the college of Belley. – On February 16, 1840, religious profession. – In November 1844, named Provincial (assistant to the Superior General, Fr. Colin), then Visitor General in 1846. Lives in Lyons.
- 25/05/1845** Special grace during the Corpus Christi procession at St. Paul's in Lyons.
- 10/12/1845** Director of the Third Order of Mary; he presides over the first reunion.
- 21/01/1851** Grace of Eucharistic vocation at Fourvière.
- 00/09/1851** Superior of the college of Sainte-Marie de La Seyne-sur-Mer.
- 18/04/1853** Strong grace to consecrate himself to a Eucharistic work.
- 01/08/1855** Assigned to Chaintré to work on the Manual of the Third Order of Mary.
- 22/04/1856** In Chaintré, Fr. Favre, Superior General, relieves Fr. Eymard of his vows with the Marists.
- 30/04/1856** Leaves Lyons and goes to Paris for a discernment retreat.
- 13/05/1856** Bishop Sibour, Archbishop of Paris, gives his consent for the foundation of the Society of the Blessed Sacrament, which has two members: Fr. Eymard and Fr. Raymond de Cuers.
- 06/01/1857** First exposition of the Blessed Sacrament: the community has 4 members.
- 25/05/1858** Fr. Eymard welcomes Marguerite Guillot to Paris, with her sister Claudine and Benoîte Richerd, in view of the foundation of the Society of the Servants of the Blessed Sacrament. He receives the first (private) vows of the Sisters on July 31, 1859.
- 05/01/1859** Pie IX grants the Laudative Brief of the Society of the Blessed Sacrament.
- 15/08/1859** First celebration of the First Communion of adults in Paris.
- 08/05/1863** Decree of approbation of the Society of the Blessed Sacrament by Pius IX.
- 26/05/1864** Canonical erection of the Society of the Servants of the Blessed Sacrament in Angers by Bishop G. Angebault. Mother Marguerite Guillot is the first Superior General.
- 21/03/1865** During his "Big Retreat" in Rome, Fr. Eymard receives the gift of the "vow of his personality".
- 01/08/1868** Death of Fr. Eymard in La Mure.
- 12/07/1925** Beatification of Fr. Eymard by Pius XI.
- 09/12/1962** Canonization of saint Peter Julian Eymard by Jean XXIII.
- 09/12/1995** Insertion of St. Peter Julian Eymard in the liturgical calendar of the Church.

2. The sources – The state of the Archives

During his lifetime, Fr. Eymard wrote a lot. The first page that we have from his hand is dated from the time of his First Communion in 1823, and the last is a telegram, unreadable, written a week before his death. Between these two extremes, we have an immense composition of personal notes, letters, sermons or outlines of sermons, regulations or constitutions or mere drafts. In addition to these hand-written documents of Father, we have the notes taken in shorthand or in passing by some auditors, as well as copies of texts that have disappeared.

Most of these documents are found in the General Archives of the Religious of the Blessed Sacrament in Rome. Those referring to the Servants of the Blessed Sacrament are kept in the General Archives of the Servants of the Blessed Sacrament.

Among the Archives that have an important Eymardian connection, special attention must be given to the General Archives of the Marist Fathers in Rome. Whatever was related directly to the life of Fr. Eymard was copied or photocopied, and entered into the Archives of the Religious of the Blessed Sacrament. On the other hand, the documents that deal directly with the general administration of the Society of Mary were not explored. The same was done with the archives of dioceses or other institutions and private archives: some handwritten documents were given, or copies made and integrated into the general archives of the Religious. In the actual state of things, these archives – including those of the Servants – contain all the available documents on Fr. Eymard. In order to produce the present edition, these two sources were explored in a systematic way and used. The editors considered everything that was accessible today. We cannot claim that there are no other documents, public or private, that could be explored: this edition remains open to other eventual discoveries.

1 – The General Archives of the Religious of the Blessed Sacrament

The general archives of the Religious of the Blessed Sacrament contain, among others, what was classified for a long time as the “Archives of the Postulation” of the cause of Fr. Eymard. Lacking a history of the archives, we have at our disposal a “Summarized catalogue of the different series of Archives of St. Peter Julien Eymard” (*Catalogue abrégé des diverses séries des Archives de Saint Pierre-Julien Eymard*), Rome, 1971, 30 p., put together by Fr. André Garreau.

1.1. Some historical background

At his death in La Mure, Fr. Eymard entrusted all his belongings to his Institute, including the manuscripts in his office in Paris. The primary concern of his religious was to preserve carefully whatever was there. We don't know when, how, or according to what criteria these documents were gathered and bound. No doubt, according to size or theme. We don't know who was entrusted with this task. This collection includes some of his handwritten work.

Even if the beatification process began only later, Fr. Tesnière quickly worked at requesting the letters that Fr. Eymard wrote to his addressees. In this way, a large number of autographed letters were placed in the archives. Gathered in other ways, copies were authenticated.

In the same way, often through a process of copying, someone collected some of Father's conferences or instructions, with the same care and concern to preserve and enrich the community's patrimony. A large part of the research and collection work had already been completed when the canonical process began in 1898. And the well-known “Series” had already been put together. The primary concern of the archivists of those days seems to have been to preserve what had been gathered.

As time went on, without always being able to determine the dates, the archives of the religious were enriched with new documents, coming from diocesan archives or from other Institutes, especially the Marists. Altogether, they number more than 80,000 pages of originals, copies, and statements of witnesses.

1.2. An approximate cataloging

The documents in the Archives are organized into 15 series, identified by a letter of the alphabet according to the following order: A – B – C – D – E – H – J – L – M – N – O – R – R² – S – T. It is not necessary for us to outline here, even in a general way, the contents of each series, since the criteria are varied. For example, we could say that the A series gathers Eymard's autographed works: this is partially true, but we find some elsewhere, and even here there are also some copies. The C series gathers the printed edition of his correspondence, Rome 1899 – Paris 1902, namely 1,619 printed letters. The R² series, with 26 volumes, includes the authentic collection of copies given to theologians entrusted with the responsibility of examining the orthodoxy of Eymard's writings for the beatification process. Other series are only partial copies of documents. However, even with the copies, there are autographed texts mixed in with them. This complex state of affairs made access to Eymard's archives rather difficult.

2 – The general archives of the Servants of the Blessed Sacrament

The archives of the Servants of the Blessed Sacrament contain a smaller number of Eymard's documents. They possess the handwritten texts that concern them, especially the correspondence of Eymard to Mother Marguerite Guillot and to other Sisters.

Among the important documents found there, we must point to the copy of the *Instructions to the Servants*, which includes more than 500 instructions, mostly unedited. The transcription had been done by Sr. Marie (Caroline de Boisgrollier) from her short-hand notes. Fr. Eymard reviewed these texts partially; they are very faithful. Whatever the difficulties experienced in the transmission of this group of documents – the originals were systematically destroyed – a detailed research by Sr. Suzanne Aylwin has resulted in a near total restitution of copies made from the originals.

As for the organization of the archives, in 1962, Sr. Laura Saint-Jean began a cleaning out of the archives in a very systematic way. And during the 1980s, Sr. Marie Paul Fillaudeau completed a catalogue according to an alphabetical-numerical system. The Eymard documents held by the Servants number nearly 15,000 pages, of which 22% are handwritten.

3 – The computerized access to the Archives

Since 2002, the numbered photocopying of all the Eymard documents, and the creation of a pool of identified documents, has made it possible to make these archives accessible on the Internet. The manuscripts of these documents can always be consulted from photos or textual transcriptions, providing the reference to the source document is indicated as an autograph or copy, and that the different copies are in the general archives. From now on, these general archives keep their responsibility to preserve all original documents, and, in particular cases, permission may be given for further verification.

3. The publication of Eymard's writings

1 – Introduction

1.1. Eymard's writings

Under this name, we understand the compilation of the autographed texts or copies, as well as the transcription of his talks, sermons, instructions, conversations, etc., by which Fr. Eymard expressed his ideas. These texts are preserved mostly in the Archives of his religious Institutes, but some are found in other historical sources, especially in the archives of the Marists.

1.2. Eymardian editions

We understand under this name the compilation of texts that have been published under the name of Peter Julian Eymard. We limit our research to texts printed in French, because the translations that were printed came from editions that were printed in French. Nevertheless, two translations of his correspondence deserve special mention (cf. below).

2 – The Eymardian editions

We point out that the “Eymardian editions” include *two categories*:

- the texts printed by Fr. Eymard himself, or with his permission;
- the posthumous editions.

2.1. The texts printed by Eymard

The list of texts printed by Eymard is very short. It includes:

- The Constitutions of the Religious of the Blessed Sacrament in Latin, *Constitutiones Congregationis Sanctissimi Sacramenti*, Paris, Le Clère et C^{ie}, 1864, as well as a partial translation in French: *Constitutions de la Société du Très Saint-Sacrement*, Paris, 1864.
- The *Constitutions des Servantes du Très Saint-Sacrement*, Paris, 1864.
- A few articles printed in some reviews.
- A few presentations of the Society of the Blessed Sacrament in the *Annales de la dévotion au Très Saint Sacrement*, Lyon, t. 1 (1859), p. 411-417; t. 3 (1861), p. 209-214; in the *Dictionnaire des Ordres religieux de Hélyot*, Migne, 1859, t. 4, col. 1339-1341 (*Encyclopédie théologique*, t. 23).
- Eight articles printed in the review that he founded in 1864, *Le Très-Saint Sacrement* (Paris), along with two articles of witnessing.
- It is proper to add a small booklet on the method of adoration according to the four ends of sacrifice, published in Nantes in 1867.
- Finally, a few notices on the Society of the Blessed Sacrament, on the Work of the First Communion of adults, and on the Aggregation of the Blessed Sacrament.

2.2. Posthumous editions

We classify them according to the editor, and in chronological order.

2.2.1. *The editions of Fr. Albert Tesnière*: In 1870, Brother A. Tesnière, who was not yet ordained to the priesthood, published an essay on Fr. Eymard, *Le prêtre de l'Eucharistie*, Marseille, 1870. This was done at the request of Fr. De Cuers, the Superior General. Anxious to make known the mind of Fr. Eymard, he began publishing a collection of writings under the title of *La divine Eucharistie*, without the name of the editor. In a few years time, four volumes were published under the name of Eymard.

- 1st Series, *Subjects for Eucharistic adoration*, Marseille, 1871
- 2nd Series, *Holy Communion and a life of communion with Jesus-Hostia*, Paris, 1871

– 3rd Series, *Retreat in front of Jesus Eucharistic*, Paris, 1873

– 4th Series, *The Eucharist and Christian Perfection*, Paris, 1876. – All these editions carry a subtitle: *Extracts from the writings and sermons of Very Reverend Father Peter Julian Eymard, Founder*.

The same indications are found in two other works where Tesnière acted with even greater freedom:

– *Month of Mary, Our Lady of the Most Blessed Sacrament*, Paris, 1872

– *Month of Saint Joseph*, Paris, 1873. – Since the structure of “Month” was determined, the editor not only recomposed Eymard’s texts, but he added some edifying examples and some traditional practices according to the style of these manuals.

In his correspondence with Madame Mathilde Giraud-Jordan, he describes his method of work: “The sermons are arranged a bit, cut, and classified. I did not change anything substantially. Sometimes inverted things. But you will feel that it is really his work [Fr. Eymard’s]. I was scrupulous not to put anything of my own.” Since the works of Eymard were insufficient, he expanded his thoughts by composing some texts from his own notes. And in this, he succeeded. Many editions and translations followed. But the method he used disqualifies all critical research on these texts that are attributed to Fr. Eymard.

2.2.2. *The editions of Fr. Edmond Tenaillon*: When the process of Fr. Eymard’s beatification began in 1898, Fr. E. Tenaillon, Postulator of the Cause, began the publication of a series of volumes under the title: *Recueil des écrits du Vén. Père Pierre-Julien Eymard, fondateur de la Congrégation du Très Saint-Sacrement*. The publication began in Rome and was printed by the Typographie Vaticane, and completed in Paris. Five volumes were published, covering his correspondence:

– Tome I *Letters to his first companions*, Rome, 1899.

– Tome II *Letters to Reverend Mother Marguerite [Guillot]*, Rome, 1900.

– Tome III *Letters to his sisters and several members of his two Congregations*, Paris, 1902.

– Tome IV *Letters of direction to lay persons*, Paris, 1901.

– Tome V *Letters of direction to lay persons*, Paris, 1902.

In the statement at the beginning of the first volume, the editor announced the presentation “of several volumes of letters and other very important documents for his religious family”. In fact, the publication went no further than the correspondence. The political turmoil in France at that time – the religious were expelled in 1903 – perhaps was the reason for this. It may also have been the difficulty of gathering the texts for printing. In any case, “this edition, with only a very limited number of copies, destined for members of the two religious congregations that he founded”, is very trustworthy. Fr. E. Tenaillon remarks that “all these writings were copied from originals, collated with the greatest care, and found to be scrupulously exact”. No doubt, we can find a few errors, and the omission of proper names out of discretion. For an entire century, this edition remained the basic reference for the correspondence of Fr. Eymard.

2.2.3. *The editions of Fr. H. Evers*: Fr. Henri Evers, who was also the archivist, edited two volumes:

– The 5th volume of *La divine Eucharistie*.

The results of the beatification process of Peter Julian Eymard did not question the authenticity of the writings published under his name by Fr. A. Tesnière. During this time, and even after it, the spread of Tesnière’s texts was very successful. In 1933, Fr. H. Evers, with the approval of Fr. Eugène Couet, published a 5th volume of *La divine Eucharistie, 5th Series, L’Eucharistie et la vie chrétienne*, Paris, 1933. This volume includes the *Directory for the Aggregation*, rewritten from various drafts of Fr. Eymard, and some extracts from his correspondence gathered under the title: *Advice for the spiritual life*.

– *Texts chosen and presented by Fr. H. Evers, on doctrine, ascetics, and pastoral ministry*, Namur, Éditions du Soleil Levant, 1961 (coll. *Les Écrits des saints [The Writings of the Saints]*).

2.2.4. *The editions of the Commission on the Writings 1950-1954:* At the request of the General Chapter of 1949, a special Commission was required to publish a new series of text *for the piety of the faithful*. This Commission published 7 volumes:

- *La Sainte Eucharistie, La Présence réelle*, I, 1950. [The Real Presence I]
- *La Sainte Eucharistie, La Présence réelle*, II, 1951. [The Real Presence II]
- *La Sainte Eucharistie, Fêtes et mystères*, I, 1950. [Feasts and Mysteries I]
- *La Sainte Eucharistie, Fêtes et mystères*, II, 1950. [Feasts and Mysteries II]
- *La Sainte Eucharistie, La Sainte messe et la Sainte Communion*, 1953. [Holy Mass and Com.]
- *Écrits spirituels*, I, *Le prêtre*, 1950. [Spiritual Writings I, The Priest]
- *Écrits spirituels*, II, *La vie chrétienne et l'Eucharistie*, 1954. [Spiritual Writings II, The Christian Life and the Eucharist]

This edition used handwritten notes and drafts of Fr. Eymard in a way that made the text readable. It has a few notes, particularly concerning dates. But it lacks being strictly scientific. It has recourse to a mixture of texts, and reconstructs some missing ones. It will have only a limited diffusion, at least in France.

2.3. The critical editions of Fr. E. Núñez

After the General Chapter of 1961, Fr. Roland Huot, Superior General, decided to have printed some authentic texts of the Founder in a series entitled: *One hundred years ago, our Blessed [Founder] was telling us...* The main editor of this difficult project was Fr. E. Núñez, assisted by Fr. André Garreau. Earlier, in 1957, Fr. Núñez had already published – even if the introduction is signed by the Commission on the Writings – a critical edition that reproduced the text printed by A Tesnière in the 4th Series, compared with the original manuscripts, *Retraite prêchée aux Religieux du Très Saint-Sacrement [de Paris] from August 7 to 15, 1867*, Rome, 1957. Gradually, as the anniversaries came along, the following were published:

- *Retreats to the Religious of Marseilles, January, 1862*, Rome, 1961.
- *Eucharistic retreats for parishes in Tarare and Herblay, January and March, 1862*, Rome, 1962.
- *Retreats to the Religious of Paris: Eucharistic Preaching (June-September 1862)*, Rome, 1962.
- *The Big Retreat of Rome, January 25 – March 30, 1865*, Rome, 1962.
- *The first retreat of Rome, May 17-25, 1863*, Rome, 1963.
- *Retreats of 1864, Dreux..., Rennes..., Angers..., Rome*, 1964.
- *Retreat of Saint-Maurice (April 27 – May 2, 1868)*, Rome, 1968.

In the mean time, with the help of Fr. Réal Gauthier and of Fr. A. Garreau, he had started working on a critical edition of the Constitutions of the Congregation of the Blessed Sacrament under the title *Textus Constitutionum Congregationis Sanctissimi Sacramenti:*

- Vol. I, *Quæstiones introductoriæ*, Rome, 1965.
- Vol. II, *Textus primæ ac secundæ periodi 1854/5-1859*, Rome, 1966.
- Vol. III, *Textus tertiæ periodi 1859-1863*, Rome, 1967.
- Vol. IV, *Textus quartæ periodi 1863-1868*, Rome, 1968.

Some health problems prevented Fr. E. Núñez from finishing the work on this critical edition that was very authentic and rigorously faithful. We can add that the period after Vatican II focused all our energy for the revision of our Constitutions and the application of the *renovata accommodatio* of our religious life.

However, we must point to two major studies that renewed Eymardian studies, and which had an influence on the complete edition of Eymard's writings. First, was the thesis of Fr. Lauréat Saint-Pierre, "*L'heure*" *du Cénacle dans la vie et les œuvres de Pierre-Julien Eymard, Étude d'une progression dans l'expérience du mystère eucharistique*, [The "Hour" of the Cenacle in the life and works of Peter Julian Eymard, A study on the growth of his experience of the Eucharistic Mystery], Lyons, 1968. Secondly, the work of Fr. Donald Cave, *Eymard, the years 1845-1851: a critical study of the origins of the Eucharistic vocation of S^t Pierre-Julien Eymard*, Rome, 1969. We can add a third study that is solidly based; namely, the thesis of Fr. Manuel Barbiero, *Vita eucaristica e vita*

religiosa in S. Pierre-Julien Eymard (1811-1868), Vérone, published in 1991.

2.4. The work of the archivists

Among the archivists who worked systematically to preserve and catalogue the Archives of Fr. Eymard, we must mention Frs. Gérard Swaans and A. Garreau.

Fr. G. Swaans, among other things, dug into the correspondence and other documents to restore, as much as possible, the state of the communities of the Congregation of the Blessed Sacrament during their first dozen years.

Fr. A. Garreau, as we mentioned above, assisted in determining and correcting the texts of the critical edition worked on by Fr. E. Núñez. He likewise transcribed some instructions, such as the *Conferences to the Third Order of Mary*. He proceeded to the systematic ordering of the content of the different collections in the Archives, and established a *Catalogue abrégé des diverses séries des archives de Saint Pierre-Julien Eymard*, [An abbreviated catalogue of the various series of archives of St. Peter Julian Eymard], Rome, 1971. He gathered the letters that had not been edited, and formed three volumes, according to the names of the addressees. These letters were not printed in French, but edited and photocopied by Fr. A. Guitton under the title: [Correspondence – Supplementary collection of letters that were never printed, but gathered and typed by Fr. A. Garreau] *Correspondance – Supplément, recueil des lettres non imprimées collationnées et dactylographiées par le P. A. Garreau*, Vol. I includes 213 letters... Paris, 1985. Vol. II includes 303 letters... Paris, 1985. Vol. III includes 59 letters... Paris, 1985. – Fr. Garreau also organized a *Chronological table of the correspondence of St. Peter Julian Eymard, with a concordant index for the unedited letters*, Paris, 1986 – this was also photocopied by Fr. A. Guitton. About 100 copies of each of these volumes were made, and copies sent to different communities of the Religious men and the Servants of the Blessed Sacrament.

Finally, Fr. Frans Stalmans, with M^{lle} Anne de Meeûs, edited the correspondence of Fr. Eymard and of other religious on the occasion of the foundations of the communities in Brussels. Some of these had not been printed. The title of this work was *The Foundations of the Blessed Sacrament Fathers in Brussels, Collection of the letters and documents from the Archives of the Religious [Servants] of the Eucharist in Watermael-Boitsfort*, Lommel, 1995.

2.5. Two chronological editions of the correspondence

It was only proper to mention the hidden work of these archivists. It gives a better view of the sources. It was also the background for two chronological editions of Eymard's correspondence, one in English, and the other in Italian.

2.5.1. The English edition is due to Sr. Catherine Marie Caron who did the translation, using the chronology of Fr. A. Garreau, while adjusting and modifying it occasionally. For each period, she introduced a list recalling the main political, social, and religious events of the time, and those experienced particularly in the life of Peter Julian. In an appendix she also has a short biographical notice on the correspondents, and an index of the main themes. The edition includes 6 volumes, without date or place of printing: *The life and letters of Saint Peter Julian Eymard*, I, *The early years 1828-1852*. – II, *The transition years 1853-1857*. – III, *The Eucharistic Family 1858-1861*. – IV, *New horizons 1862-1864*. – V, *The plowman 1865-1866*. – VI, *Through the tempest 1867-1868*. For the first time, it became possible to follow the journey of Eymard through his correspondence.

2.5.2. The Italian edition is the work of Frs. Antonio Belfatto and Massimo Suardi. It is printed under the title: *Lettere edite e inedite*, Prato. It is divided into three periods: I (1828-1855), 1997 – II (1856-1863), 2001. The third period (1864-1868) is still being prepared. The first volume begins with a general presentation of the project, with an historical review of the era, and a short biographical presentation of the addressees. The volume ends with a chronological list of the different letters. The second volume, besides the general introduction, is laid out in the same way. The edition limits itself to the text. The chronology has been carefully revised.

2.6. The typical editions of Fr. A. Guitton

After having published a biography of Fr. Eymard, *Peter Julian Eymard, Apostle of the Eucharist*, Paris, 1992, Fr. A. Guitton published in two volumes the personal retreats of Eymard under the title:

Retreats and personal notes, 1st Part: 1823-1855, Rome, 1994.

Retreats and personal notes,, 2nd Part: 1856-1868, Rome, 1996.

2.7. A computerized edition – Fr. G. Busque and Sr. S. Aylwin

With the approach of the 32nd General Chapter, Fr. Gérard Busque, General Consultor, proposed using modern technology by editing a CD-ROM that would include all the writings of Fr. Eymard. From a copy of the originals, preserved in the Archives of Religious -- copy R² that included 26 volumes --, they proceeded to copy all the texts. In less than two years, all the materials were copied, treated, and transmitted to the Société Ardilog, of Montréal, to whom the project was entrusted.

During the General Chapter that was held in Rio de Janeiro in May 1999, Fr. G. Busque presented the first CD-ROM, *To know Peter Julian Eymard*, Montréal, 1999. It contains almost all the Writings of Eymard. Many mistakes were found: such as, some texts were not corrected, some appeared twice, others were incomplete, some Latin texts were omitted... But the CD-ROM existed! The impossible dream – *a material and moral impossibility* as Fr. Evers commented in one of his articles – had been realized!

The following phase will see the creation of a source of basic given documents in view of a computerized reference edition (cf. chapter 4 below), presented on the Internet in 2006 (www.eynard.org), and the production of a complete printed edition in 2008.

3 – The state of the question

If we had to summarize the history of the edition of the writings of Eymard, we can remark that it corresponds in general to the edition of works of piety at the end of the 19th century and beginning of the 20th. They were not very concerned with the exact words. What was important was the edification of the faithful. Tesnière's edition of Eymard was like that. A critical and careful study of his edition, done by Fr. D. Cave in his last work, *The "Writings" of S^t Peter Julian Eymard 1811-1868, Studies concerning his written and spoken word especially as these concern the Vow of the Personality*, Melbourne, 1999, reveal that there was question not only of a modification of style in presenting the mind of Eymard, but really, in some cases, a change in the content of his thought. This traditional approach to the writings of Eymard lasted until the 1960s.

The first critical editions of Núñez marked a definite change. The return to the Founder, demanded by Vatican II, required a more respectful attitude towards his writings. In these circumstances, the critical editions of the *Retreats of Rome* and the *Retreat of Saint-Maurice* were special moments in our history. Above all, the same can be said of the long study of the *Textus Constitutionum*. Some theses also followed, few in number but substantial: they manifest a new approach that accompanied the renewal of religious institutes.

The production of a CD-ROM in 1999 that gathers almost all the Eymardian writings marks a very important event: Fr. Eymard enters the computer age with its numerous possibilities.

4. A typical edition on a computerized base

As we have noted above, the computerized reference edition (www.eynard.org, 1st edition 2006) follows upon a first effort, the CD-ROM edition prepared by Fr. G. Busque and Sr. S. Aylwin, *Connaître Pierre-Julien Eymard*, Montréal, Ardilog, 1999.

The General Chapter of Rio de Janeiro in 1999 requested a follow-up on the work that had begun. It was not a mere question of completing what was missing, but to edit, according to scientific norms, all the writings and sayings of Eymard, so that these could be accessible to his sons and daughters, as well as to anyone who was interested in him.

To implement this and after having set up a Working Commission, Fr. Fiorenzo Salvi, Superior General, contacted the Centre “*Informatique & Bible*” (I&B) of Maredsous, directed by Fr. Ferdinand Poswick, o.s.b., and entrusted the project to him. This involved a two-fold objective:

- to assure the protection of the manuscripts that were becoming more and more fragile, by numbering them so as to establish a base of given documents, and to put these on microfilm for long-term preservation;

- to verify the content of the CD-ROM *Connaître Pierre-Julien Eymard*, by comparing the text with the numbered photos of the manuscripts, in order to correct possible errors, and to complete what might be missing.

1 – Organizing the work

The work began in the month of May 2002, and was scheduled to end in the year of the 150th anniversaries (May 13, 2006, anniversary of the foundation of the Congregation of the Blessed Sacrament, and January 6, 2007, anniversary of the first exposition of the Blessed Sacrament in Paris). The official inauguration of the www.eynard.org site took place on December 5, 2006.

Here are the broad lines of the process:

- first, the numbered photocopying *on site* of the manuscripts in the Archives of the Religious and of the Servants;

- determining the table of content, which is the skeleton for the entire collection, and defining the technical and linguistic protocol (cf. p. 40, *Un protocole pour l'édition*);

- gathering some texts and sending the folders regularly to the Commission for review, for the composition of introductions, for notes and translations;

- the information markings of the entire work in preparation for a computerized edition and its integration into a system of research on the Internet;

- finally, after all possible revisions, the preparations for the printed edition.

1.1. The numbered photocopying of the manuscripts

The numbering of the documents by I&B made it possible to determine a base of 42,904 photographs of manuscripts (including copies and witnesses), that were also transferred to microfilms.

1.2. The choice of a table of contents

This was the work of the Commission. It involved organizing the various texts into a few large sections that were limited to four:

- correspondence;
- personal notes;
- guideline texts, constitutions, directories, regulations;
- preaching, with many subdivisions.

1.3 The determination of the text, the notes and translations

The text was determined by a very precise protocol, with definite areas, by assigning to each document a computerized reference number that identified it in a permanent way. The coordination between the *I&B* and the Commission was assured by Fr. A. Guitton. The introductions and annotations were the results of a process of communication among the members of the Commission who could give their advice.

Regarding the *Instructions to the Servants*, there was an exception to the rule. Since these texts were recopied in the 19th century, Sr. Suzanne Aylwin had done an important work of dating and comparing to find the original versions. Her careful and justifiable work was accepted as the official reference text. The authentic documents are published here, while those that were revised (the Thollot version) were edited separately in Sr. Aylwin's *Un imbroglio séculaire*, Rome, 2004, 298 p.

The translation of the Latin texts

It was agreed that the Scripture quotations or those of spiritual authors would be identified, as far as possible, and translated into French.

The question came up concerning texts entirely in Latin, such as the texts of the Constitutions, or long quotations from theologians. After discussion, it was decided to translate all the Latin texts, in order to offer something accessible to a greater number of people, even not specialists. This required a rather extensive translation work that was entrusted to a small *ad hoc* team.

1.4. The computerized edition

After the indexing process and the information treatment of the text done by Yolande Juste of the *I&B*, the entire body of Eymardian writings were put on-line on the Internet. From then on, all the Writings of Fr. Eymard became accessible on the site www.eynard.org.

1.5. The printed edition

In 2006, the Société Mnémotique de Maredsous took over the activities of *I&B* in relation to existing archives. It was their team led by Benoît Jeangille who became partners with our CEFO to set up a printed edition; it was Anne-Sophie Fondaire who realized the composition.

1.6. The editors

The *Commission d'Étude du Fondateur et de son œuvre (CEFO)* [Commission for the Study of the Founder and his Work] included:

- some religious of the Blessed Sacrament: Fr. Fiorenzo Salvi, Superior General, Fr. Manuel Barbiero (Prato, Italy), Fr. Gérard Busque (Montreal), Fr. André Guitton (Paris), Fr. Omer Termote (Rome and Brussels), – and for technical problems, Fr. Vittore Boccardi (Ponteranica, Italy);
- some Servants of the Blessed Sacrament: Sr. Catherine Marie Caron, Superior General, Sr. Valentine Bouchard, and Sr. Suzanne Aylwin.

Contributions

Fr. André Guitton composed the general introduction, as well as the general and special introductions to the Correspondence, the Personal Notes, the Constitutions of the Third Order of Mary and the Constitutions of the Religious of the Blessed Sacrament, the preaching before 1856 and after 1856 in its entirety, except what referred to the Servants of the Blessed Sacrament.

Fr. Gérard Busque wrote the general introduction to the Aggregation of the Blessed Sacrament. Sr. Suzanne Aylwin wrote the general and special introductions to the Constitutions of the Servants of the Blessed Sacrament, the Retreats and the Instructions to the Servants. She assured the validity of the texts for the Instructions to the Servants and added many notes.

The translations of the Latin texts, other than the quotations, were done by Fr. Pierre Duvillaret, Fr. Guy Morin, and Fr. André Guitton.

The annotations were written by those responsible for the different sections. The general review of the computerized edition in view of the printed edition was the work of Sr. Suzanne Aylwin and of Fr. André Guitton.

2 – The structure of this edition

The complete edition of the Writings of Eymard depends on:

- the table of contents;
- the numbered identification of the documents.

2.1. The table of contents, criteria for classification

The table of contents establishes the structure of the entire edition. It is a picture of the entire collection. In the elaboration of this table, we followed these criteria:

- the sections and sub-sections would be homogenous regarding the addressees or the type of writing;
- in each section, the priority of chronological order will be followed;
- for documents without dates – there are many in the preaching section – a classification according to themes will follow the chronological order.

The table of contents includes four main sections, subdivided in this way:

1. *Correspondence* (CO)

classified in chronological order (the letters without dates are placed at the end of each year or general period)

2. *Personal Notes*

- 2.1. Retreats and personal spiritual notes (NR):
chronological order
- 2.2. *Vade mecum* (NV): order in the hand-written copybook
- 2.3. Various personal notes (NP): chronological order,
and grouping according to themes

3. *Constitutions – Statutes*

- 3.1. *The Third Order of Mary* (RT): chronological order
- 3.2. *Constitutions of the Religious of the Blessed Sacrament* (RR): order of the edition of Núñez (chronological for the main documents, the others are gathered at the end of each period)
 - 3.2.1 1st period: from 1854-1855 to May 13, 1856
 - 3.2.2. 2nd period: from May 13, 1856 to January 5, 1859
 - 3.2.3. 3rd period: from January 6, 1859 to May 8, 1863
 - 3.2.4. 4th period: from May 9, 1863 to August 1, 1868
- 3.3. *Constitutions of the Servants of the Blessed Sacrament* (RS):
chronological order
- 3.4. *The Aggregation of the Blessed Sacrament* (RA): chronological order

4. *Preaching*

- 4.1. *Preaching before 1856*
 - 4.1.1. Sermons and instructions in parishes before 1856 (PG):
order of themes in the catechism of Grenoble
 - 4.1.2. Conferences to the Third Order of Mary (PT):
chronological order distinct for each Fraternity
 - 4.1.3. Instructions to the Marists (PM):
chronological order, then according to themes
- 4.2. *Preaching after 1856*
 - 4.2.1. Sermons and instructions in parishes after 1856 (PG):
chronological order, then according to themes

- 4.2.2. Preaching on special Occasions: Novenas, Octaves, Triduums, and Forty Hours (PO):
chronological order distinct for each sub-section
- 4.2.3. Public Instructions in the chapel of the Religious in Paris (PP):
chronological order
- 4.3. *Retreats and instructions to particular groups*
- 4.3.1. Instructions to ecclesiastics (PE):
chronological order, then according to themes
- 4.3.2. Instructions to other religious (men & women) (PA):
chronological order, then according to themes
- 4.3.3. Instructions to First Communicants (PC):
chronological order, then according to themes
- 4.3.4. Instructions to different groups or persons (PD):
chronological order
- 4.4. *Retreats and instructions to the Religious of the Blessed Sacrament* (PR):
chronological order, then according to themes
- 4.5. *Retreats and instructions to the Servants of the Blessed Sacrament* (PS):
chronological order

N.B.: Texts that could have been classified in either of two sections at the same time, for example in the letters and the constitutions, are reproduced in only one of the sections, with a reference in the other indicating where the text can be found (for example: in NR 10 see also NV 5).

The secondary classification according to themes was organized according to the table of contents of the *Catéchisme de Grenoble*, 1837. Here are the broad lines:

- 0. The foundations of Religion
- 1. The truths of salvation, the truths we must believe in order to be saved:
dogma
- 2. The works of salvation, what we must do and avoid in order to be saved:
moral
- 3. The means of salvation, the means given to us by God in order to help us to be saved:
worship, grace, the sacraments, prayer, and devotion to Mary
- 4. Annex, *the liturgical feasts*.

The classification according to audience produces sections or sub-sections that are mostly homogenous according to content, depending strictly to the titles. For example, section 4.1.3 contains documents addressed only to the Marists; section 4.4 contains notes addressed only to the Religious of the Blessed Sacrament, and so on.

However, five sub-sections remain open for the insertion of documents of uncertain identity:

- section 2.3 gathers all the personal notes that do not enter into sections 2.1 et 2.2, but also those documents that we are unsure whether they were matter for preaching;
- sections 4.1.1 and 4.2.1 gather not only preaching in general, especially in parishes, their proper audience, but also all preaching whose audience we cannot identify;
- sections 4.3.1 and 4.3.2 gather intrinsically the preaching given to priests and religious, but include more broadly all texts addressed to religious that are not identified precisely as Marists, Religious or Servants of the Blessed Sacrament, nor even as Tertiaries of Mary.

Finally, section 4.3.4, indefinite by its very title, gathers texts addressed to a variety of audiences, but for the most part clearly identified.

2.2. The identification number of the documents

Each document is identified, in bold type in the margin, by a unique reference having two parts:

- a symbol of two letters, that refer to all the documents in the same section or sub-section. For example CO: Correspondence; PT: Preaching to the Third Order of Mary, etc. -- In all, the documents are classified under 19 of these letter-symbols, cf. p. 47, *Références des documents*.
- After the symbol, separated by a space, a number designates the numerical order of a document in a particular group. For example, CO 1248 refers to letter number 1248. For each section or sub-section, we have adopted a continual numbering.
- Some occasional documents are inserted into the continual numbering. They are identified by the addition of an extra number, separated by a period. For example, PS 159.1 follows PS 159.
- If a text is subdivided by reason of its length, each subdivision is identified by adding a comma. For example PS 157.2,1 and PS 157.2,2. These sub-division numbers are printed in the margin in smaller characters than the reference to the document.
- A number followed by the letter “t” indicates that the document is a translation by the editors of a Latin text that preceded it. For example, RR 74t is a French translation of the Latin text in RR 74.

From now on, this codification will replace, without suppressing them, the symbols that have been used until now for the documents preserved in the Archives. It constitutes the structure for the *base of computerized documents* of all Eymard’s writings.

2.3. The layout plan of each document

1. Information by the editors

Each document is introduced by a descriptive notice that mentions:

- its identification number (cf. above 2.2. *The identification number*);
- a title created by the editors;
- the possible date (sometimes more exact than in Eymard’s text) and the place where the document was produced;
- the source of the archives used for this edition (unless explicitly mentioned to the contrary, it is always a handwritten document of Eymard);
- references to the archives of other copies of the source (most often, this refers to copies, and sometimes photocopies);
- a brief introduction if necessary.

2. Text of Eymard

Then comes the text itself of Eymard, as found in the archives. Most of these texts (except for copies or printed texts, and, among others, the Instructions to the Servants) are autographs of Fr. Eymard himself (cf. p. 39, 1. *The meaning of Writings*, and 2. *A typical edition*).

Long texts have been divided into shorter units that are identified in the margin by the identification number of the document, followed by a comma and a subdivision number, as explained above.

3. Notes

All the notes are from the editors; the occasional notes of Eymard have been inserted into the body of the text. In the printed edition, the numbering of the notes begins at #1 for each page; on the web-site www.eynard.org, the numbering is continuous until the end of the same document.

5. The criteria for this edition

1 – The meaning of Writings

By Writings, we understand, in an exclusive way, all documents of whatever kind, such as letters, sermons, personal notes, etc., that contain information on the mind of Fr. Eymard and help us understand his message. It refers first of all to handwritten texts, or copies of manuscripts or prints of lost autographs. The word also covers the sayings of Fr. Eymard that were taken in shorthand or in passing by trustworthy auditors and transcribed in a faithful way.

Concerning handwritten texts, we exclude by the fact of their subject (with exceptions) the notes of agendas, lists of addresses, purely administrative notes where Eymard is merely the signatory, transcriptions of supernatural revelations, lists of quotations without comment, summaries of texts by other authors, unless these offer a real interest to know the mind of Eymard.

By way of their form, a few autographs remain unpublished, such as short notes, simple titles or plans without any development, drafts of sermons in the state of scribbling that is difficult to decipher, and repetitions of texts already edited.

As for texts that were transcribed by his contemporaries, we exclude all witnesses, such as those during the beatification or canonization process, or the death notices, memoirs or others concerning the life of Fr. Eymard.

2 – A typical edition

A typical edition proposes to present complete texts, based on the originals, whose reading is accessible to non-experts. This edition aims to be useful to the reader and hopes to serve as the base for the creation of future works: studies in history, translations, chosen extracts, etc. While marginal texts in the originals are included, we exclude the many variants or erasures that are included only when they present some important point of interest.

All the texts of this edition are based on the original documents in the archives. Unless explicitly mentioned to the contrary, these are always handwritten text of Fr. Eymard. The editors tried diligently to establish references that are scientifically trustworthy and complete, and remain accessible to the reader who is not an expert.

The editors guarantee:

- that nothing was excluded from Eymard's text (except passages that he himself crossed out).
- that nothing was added to Eymard's text (except what is clearly placed in brackets [], cf. p. 42, *Conventions de lecture*);

-- that the text was changed only in regard to spelling, punctuation, use of capitals or the numbering of subdivisions, always careful not to alter Fr. Eymard's thought.

References to the Archives of the Religious or of the Servants of the Blessed Sacrament have been given to help researchers who want to go back to the original documents; these can be reached on the web-site www.eynard.org through the base of given documents, "Eymard – Inventaire des archives".

Brief introductions to complete sections have been composed, as well as a minimum of short notes related to the text or context.

3 – A protocol for this edition

The choices made affect only the form and do not change the sense of the text.

3.1. Spelling

Today's spelling follows actual usage. Some imperfect subjunctives have been modernized.

The spelling of famous proper names follows the dictionaries, for example: Olier and not Ollier.

The same is done with names of places: *rue Lionnaise* (in Angers) and not *rue Lyonnaise*, *Mont-Dore* and not *Mont d'Or*.

We also tried to correct the names of persons based on available documents in the Marist archives or elsewhere.

For the rest, we tried to keep a balance between an arbitrary choice (for example: *Choveau* rather than *Chauveau*, which was less frequent) and keeping the different acceptable forms of a name (such as: *Felippe* and *Folloppe*).

Sometimes we kept some archaic forms: [at the foot of the cross, of the Eucharist] *aux pieds de la croix, de l'Eucharistie* – as though the author were referring to the person of Christ.

Dates have been written in this way: the day in numbers, the month spelled out, and the year in 4 numbers: for example, 3 Xbre 54 becomes “3 décembre 1854”.

Abbreviations have been eliminated: for example, *Jesus Christ* and not *J.C.*, except in bibliographic references (cf. p. 42, *Abréviations*).

3.2. Punctuation

Punctuation has been set by the editors. In fact, punctuation in Eymard's manuscripts does not correspond to our usage: we find some periods or capitals in the middle of a sentence, some periods are missing at the end of a sentence, some sentences begin without a capital, quotation marks are almost always missing. In some cases – fortunately these are rare – a different punctuation or different phrasing would change the meaning.

For example, compare: *Priez pour cela beaucoup, et faites prier pour moi. Je vais faire le mois de Marie à cette intention.* Or: *Priez pour cela beaucoup, et faites prier. Pour moi, je vais faire le mois de Marie à cette intention.*

[Pray a lot for this, and have others pray for me. I will offer the month of Mary for this intention. Or: Pray a lot for this, and have others pray. As for me, I will offer the month of Mary for this intention.]

3.3. Capitalization

Eymard's use of capitals and small letters seldom conforms to actual use, since today we hesitate to use capitals. Except for a few regular cases (*Église/église, saintes Écritures* etc. [*Church, holy Scriptures*]), we are in the area of what is subjective and of esthetic impression.

It is not always easy to know if a particular capital used by Eymard is meant as voluntary emphasis or respect, especially for words with a spiritual meaning. For example, he almost always capitalizes, even with ordinary meaning, words such as Father, Angel, King, God, etc. [*Père, Ange, Roi, Dieu, etc.*]

Of course, we corrected what is regularly used today. For the rest, we followed the modern tendency to limit the use of capitals, without trying to obtain perfect consistency.

We have made a distinction between the blessed Sacrament (= Eucharist) and the (Congregation) of the Blessed Sacrament; between adoration, but Adoration if it is the Work. These distinctions are sometimes rather arbitrary, since a double meaning is possible, as in “Voilà le bonheur d'une vraie servante du très saint Sacrement” ou “d'une vraie Servante du Très Saint-Sacrement.” [This is the joy of a true servant of the most blessed Sacrament OR This is the joy of a true Servant of the Most Blessed Sacrament.]

We can notice a particular spelling of the name of Jesus. When he writes it, Fr. Eymard ordinarily writes in capitals the letters JE, sometimes connected. Any reason?

The initials of Julian Eymard could also signify Jesus Eucharistic. But Eymard's use of this sign is much earlier than his mission as founder. We find it even in his signature of the catholic Acts of the parish of Monteynard, AGRSS, A-15, fasc. 2, n° 4b. Núñez, in his critical editions, reproduces this spelling. In this edition, we have not considered this particular fact, which, no doubt, expresses the devotion of Fr. Eymard to the person of Jesus early in his lifetime.

3.4. The numbering of the subdivisions of a text

Sometimes, Fr. Eymard uses different ways of numbering paragraphs of the same level of subdivision (for example: 1° II 3°); on the other hand, he can use the same signs for subdivisions of different levels (for example: 1° 2° 1° 2° 3° 3°).

We have straightened out the presentation of these numbers, without changing their numeric value: the first example above becomes: 1° 2° 3° or I II III, while the second example becomes: 1° 2° 1. 2. 3. 3° or some other equivalent presentation that can more clearly present the structure of the discourse, regardless of the variety in the manuscript.

The sign § is rendered by the word “Paragraph” or simply omitted.

4 – Conventional signs for reading and abbreviations

4.1. Conventional signs for reading

- [?] The reading of the preceding word is uncertain. It never indicates a doubt on the meaning of the sentence or surprise at the thought expressed by Eymard.
- (?) This indicates a doubt in our translation.
- [*lire*:...] This indicates a correction of something omitted, while the text is clearly readable.
- [...] This indicates an incomplete sentence in the manuscript, missing words, or something left blank. It never indicates a passage suppressed by the editors.
- [*illisible*] This indicates an unreadable word
(It refers to a single word, unless explicitly mentioned to the contrary)

Except for the sign (?) indicated above, parentheses enclose words or references present in Eymard’s texts, while brackets [] always indicates an addition by the editors:

- to complete a date, clarify the name of a person, or the reference of a quotation;
- to make explicit the meaning of an abbreviation;
- to clarify with one or two extra words an expression that is too concise;
- to correct an omission.

4.2. Abbreviations

Most of the abbreviations in Eymard's text have been eliminated. Only a few current abbreviations have been left, as well as those whose meaning is uncertain.

AGRSS	Archives générales des Religieux du Saint-Sacrement, Rome [General Archives of the Religious of the Blessed Sacrament, Rome]
AGSSS	Archives générales des Servantes du Saint-Sacrement, Sherbrooke, Canada [General Archives of the Servants of the Blessed Sacrament, Sherbrooke, Canada]
al.	<i>alii</i> , et autres (auteurs) [and others (authors)]
APM	Archives des Pères Maristes, Rome [Archives of the Marist Fathers, Rome]
art.	article
BA	<i>Bibliothèque Augustinienne</i> [Augustinian Library]
b^x, b^{se}	bienheureux, bienheureuse [Blessed]
cap.	<i>capitulum</i> , chapitre [chapter]
card.	cardinal
CEFO	Commission d'Étude du Fondateur et de son Œuvre [Commission for the Study of the Founder and his Work]
cf.	<i>confer</i> , renvoi à. Dans les citations bibliques, indique une citation non littérale par rapport au texte latin de la Vulgate. [confer, refer to. In biblical quotations, it indicates a non-literal quote of a Latin text from the Vulgate]
C^{gnis}	<i>Congregationis</i> , (Supérieur) de la Congrégation [(Superior) of the Congregation]
c.m.	Congrégation de la Mission (Lazaristes) [Congregation of the Mission (Lazarists)]
col.	Colonne [column]
Const. SM	Constitutions de la Société de Marie, 1842 [Constitutions of the Society of Mary, 1842]
c.s.sp.	Spiritains (<i>congregatio Sancti Spiritus</i>) [Spiritans (congregation of the Holy Spirit)]
c.ss.r.	Rédemptoristes (<i>congregatio Sanctissimi Redemptoris</i>) [Redemptorists (Congregation of the Most Holy Redeemer)]
D.A. ou D.Ap.	Décret apostolique [Apostolic Decree]
Denzinger	H. DENZINGER, <i>Symboles et définitions de la foi catholique</i> , Paris, Cerf, 1996 [Creeds and definitions of the catholic faith, Paris, Cerf, 1996]
DIP	<i>Dizionario degli Istituti di Perfezione</i> , Rome, Edizioni Paoline, 1973-2003, 10 vol. [Dictionary of the Institutes of Perfection]
dir.	sous la direction de [under the direction of]
doc.	document
DSp	<i>Dictionnaire de spiritualité</i> , Paris, Beauchesne, 1932-1995, 17 vol. [Dictionary of Spirituality]
ex. gr.	<i>exempli gratia</i> , par exemple [for example]
fasc.	fascicule [booklet]
f.m.s.	Petits Frères de Marie (Maristes) (<i>Fratres Maristarum scholarum</i>) [Little Brothers of Mary (Marianists) (Brothers of the Marist schools)]

Fr.	Frère [Brother]
f.s.f.	Frères de la Sainte-Famille de Belley [Brothers of the Holy Family of Belley]
GL	Renseignements communiqués par le P. Gaston Lessard, s.m. (sur les retraites maristes) [References sent by Fr. Gaston Lessard, s.m. (on the Marist retreats)]
ibid.	<i>ibidem</i> , au même endroit. Renvoie à un ouvrage cité précédemment. [in the same place. Reference to a previously quoted work]
id.	<i>idem</i> , le meme [the same]
Im. ou Imit.	<i>Imitation de Jésus-Christ</i> ; exemple: “Im 1, 19: 17” renvoie au livre I, chapitre 19, verset 17 de l’édition critique en latin de T. LUPO, <i>De Imitatione Christi, Libri quatuor</i> , Vatican, Libreria Editrice Vaticana, 1982, 371 p. Liste complète des références dans l’index “Réf. Imit. JC” sur le site www.eynard.org [Imitation of Jesus Christ, for example: “Im 1, 19: 17” refers to book I, chapter 19, verse 17 of the critical Latin edition of T. LUPO, <i>De Imitatione Christi, Libri quatuor</i> , Vatican, Libreria Editrice Vaticana, 1982, 371 p. There is a complete list of references in the index “Réf. Imit. JC” on the web-site www.eynard.org]
JM	<i>Journal de la maison de Marseille</i> [Diary of the house of Marseilles]
Journal I, II, III	<i>Journal de Mère Marguerite</i> . Les références sont données d’après la pagination du manuscrit. [The diary of Mother Marguerite. The references are given according to the pages in the manuscript]
lib. ou liv.	<i>liber</i> , livre [book]
Maristes laïcs	CH. GIRARD, <i>Maristes laïcs, Recueil de sources historiques</i> , 1992. [The Lay Marists, a collection of historical sources, 1992]
méd.	meditation [meditation]
m.e.p.	Société des Missions Étrangères de Paris [Society of the Foreign Missions of Paris]
M^{gr}	Monseigneur [Monsignor / Bishop]
m.r.	Société de Marie Réparatrice [Reparation Society of Mary]
m.s.	Missionnaires de La Salette [Missionaries of La Salette]
OC	Œuvres complètes [complete works]
o.cart.	ordre des Chartreux [Carthusians]
o.c.d.	ordre des Carmes déchaux, Carmélites déchaussées [Order of discalced Carmelites]
o.f.m.	ordre des Frères mineurs (Franciscains) [Order of Friars Minor (Franciscans)]
o.f.m.cap.	Capucins [Capuchins]
o.m.i.	Oblats de Marie Immaculée [Oblates of Mary Immaculate]
o.p.	ordre des Prêcheurs (Dominicains) [Order of Preachers (Dominicans)]
or.	Prêtres de l’Oratoire [Priests of the Oratory]
Origines maristes	J. COSTE, G. LESSARD, <i>Origines maristes</i> , 1960-1967, 4 vol. [Marist origins]
o.s.b.	ordre de saint Benoît (Bénédictins) [Order of St. Benedict (Benedictines)]
P.	Père (Father)
p.	page
PG	<i>Patrologie grecque</i> [Greek patrology]
PL	<i>Patrologie latine</i> . Nous indiquons le volume de la collection et la colonne où se trouve la citation. Ainsi: PL 42, 454 [Latin patrology. We indicate the volume of the collection and the column where the quotation is found. Example:]

P.S.	post-scriptum [post script]
r.c.	Religieuses du Cénacle [Religious of the Cenacle]
Reg. Com.	<i>Règles communes de la Société de Marie</i> , vers 1854 [Common Rules of the Society of Mary, around 1854]
SC	<i>Sources chrétiennes</i> , Lyon-Paris, Cerf, 1942 [Christian Sources...]
S.C.	Sacrée Congrégation <i>ou</i> saint concile (de Trente) [Sacred Congregation <u>or</u> the holy Council (of Trent)]
s.d.	sans date [without date]
ser. ou serm.	sermon
s.j.	Jésuites (<i>societas Jesu</i>) [Jesuits (society of Jesus)]
s.m.	Société de Marie (Maristes) [The Society of Mary (Marists)]
S^r	Sœur [Sister]
sss ou S.S.S.	Religieux du Saint-Sacrement, Servantes du Saint-Sacrement. Dans le répertoire onomastique, les parenthèses (sss) désignent les religieux qui ont quitté la Société du Saint-Sacrement. [Religious the Blessed Sacrament, Servants of the Blessed Sacrament. In the list of names, the parenthesis (sss) indicates the religious who have left the Society of the Blessed Sacrament.]
s.t.v.	Sœurs de Saint-Thomas de Villeneuve
t.	tome
trad.	traduction [translation]
v.	voir, vers, verset(s) [see, towards, verse(s)]
v.g.	<i>verbi gratia</i> , par exemple [for example]
vol.	volume
Vulg.	Référence à l'édition latine de la Bible selon la <i>Vulgate</i> : signale un écart entre le texte ou la numérotation de la Vulgate (éd. WEBER, <i>Biblia sacra</i>) et les traductions françaises les plus courantes. [Reference to the Latin edition of the Bible according to the Vulgate: this indicates a difference from the text or the numbering of the Vulgate (éd. WEBER, <i>Biblia sacra</i>) and the more current French translations.]
V^{ve}	veuve [widow]

4.3. Abbreviations in the correspondence

The following abbreviations are very frequent in the letter-heads and signatures; for this reason, their explicit meaning is given only at their first occurrence.

A.R.T.	<i>Adveniat regnum tuum</i> – Que ton règne vienne. [May your kingdom come.]
A.R.T.E.	<i>Adveniat regnum tuum eucharisticum</i> – Que ton règne eucharistique arrive. [May your Eucharistic kingdom come.]
J.M.J.	Jésus, Marie, Joseph [Jesus, Mary, Joseph]
L.J.C.	Loué soit Jésus-Christ [Praise be Jesus Christ]
L.J.C.E.	Loué soit Jésus-Christ eucharistique [Praise be Jesus Christ Eucharistic]
L.J.E.	Loué soit Jésus eucharistique [Praise be Jesus Eucharistic]
P. m.	Prêtre mariste [Marist priest]
P.S.M. or Prov. S.M.	Provincial de la Société de Marie [Provincial of the Society of Mary]
P.S.S. or P. S.S.S.	Prêtre (de la Société) du Saint-Sacrement [Priest (of the Society) of the Blessed Sacrament]
T.P.D.S.	Tout pour Dieu seul [All for God alone]
V.J.	Vive Jésus [May Jesus live]
V.J. et M.	Vive Jésus et Marie [May Jesus and Mary live]
V.M.	Vive Marie [May Mary live]

4.4. Biblical abbreviations

In the texts, the references between parentheses () are Eymard's. We have placed between brackets [] the biblical references under a standard form, to facilitate searching in the index "Réf. bibliques" in the web-site www.eynard.org.

Ac	Actes des Apôtres	1M	1 ^{er} livre des Maccabées
Ag	Aggée	2M	2 ^e livre des Maccabées
Am	Amos	Mc	Évangile de Marc
Ap	Apocalypse	Mi	Michée
Ba	Baruch	MI	Malachie
1Ch	1 ^{er} livre des Chroniques	Mt	Évangile de Matthieu
2Ch	2 ^e livre des Chroniques	Na	Nahum
1Co	1 ^{re} lettre aux Corinthiens	Nb	Nombres
2Co	2 ^e lettre aux Corinthiens	Ne	Néhémie
Col	Lettre aux Colossiens	Os	Osée
Ct	Cantique des Cantiques	1P	1 ^{re} lettre de Pierre
Dn	Daniel	2P	2 ^e lettre de Pierre
Dt	Deutéronome	Ph	Lettre aux Philippiens
<i>Ecclésiaste</i> : see Qohélet	Qo	Pr	Proverbes
<i>Ecclésiastique</i> : see Sirac	Si	Ps	Psaumes
Ep	Lettre aux Éphésiens	Qo	Qohélet = Ecclésiaste
Esd	Esdras	1R	1 ^{er} livre des Rois
Est	Esther	2R	2 ^e livre des Rois
Ex	Exode	Rm	Lettre aux Romains
Ez	Ézéchiël	1S	1 ^{er} livre de Samuel
Ga	Lettre aux Galates	2S	2 ^e livre de Samuel
Gn	Genèse	Sg	Sagesse
Ha	Habacuc	Si	Sirac = Ecclésiastique
He	Hébreux	So	Sophonie
Is	Isaïe	Tb	Tobie
Jb	Job	1Th	1 ^{re} lettre aux Thessaloniens
Jc	Lettre de Jacques	2Th	2 ^e lettre aux Thessaloniens
Jdt	Judith	1Tm	1 ^{re} lettre à Timothée
Jg	Juges	2Tm	2 ^e lettre à Timothée
Jl	Joël	Tt	Lettre à Tite
Jn	Évangile de Jean	Za	Zacharie
1Jn	1 ^{re} lettre de Jean		
2Jn	2 ^e lettre de Jean	Réf.?	<i>A biblical reference that has not been identified</i>
3Jn	3 ^e lettre de Jean		
Jon	Jonas		
Jos	Josué		
Jr	Jérémie		
Jude	Lettre de Jude		
Lc	Évangile de Luc		
Lm	Lamentations		
Lv	Lévitique		

Abdias, Philémon and Ruth
are not quoted by Fr. Eymard

4.5. References to the documents

CO	Correspondence documents from sections 1.1. to 1.7.
NP	Various personal notes section 2.3.
NR	Notes from personal retreats section 2.1.
NV	Notes from the collection “Vade mecum” section 2.2.
PA	Preaching to other religious congregations section 4.3.2.
PC	Preaching to the First Communicants section 4.3.3.
PD	Preaching to different groups section 4.3.4.
PE	Preaching to ecclesiastics section 4.3.1.
PG	General preaching, in parishes, etc. sections 4.1.1. and 4.2.1.
PM	Preaching to the Society of Mary (Marists) section 4.1.3.
PO	Preaching of octaves, novenas, triduums section 4.2.2.
PP	Public preaching in the chapel of the Religious in Paris section 4.2.3.
PR	Preaching to the Religious of the Blessed Sacrament section 4.4.
PS	Preaching to the Servants of the Blessed Sacrament section 4.5.
PT	Preaching to the Third Order of Mary (included here is the “House of Nazareth”) section 4.1.2.
RA	Regulations for the Aggregation of the Blessed Sacrament section 3.4.
RR	Rules and Constitutions of the Religious of the Blessed Sacrament section 3.2.
RS	Rules and Constitutions of the Servants of the Blessed Sacrament section 3.3.
RT	Regulations for the Third Order of Mary section 3.1.

5 – Identifying quotations

Fr. Eymard quotes a great number of texts from the Bible, from the *Imitation of Jesus Christ*, from profane authors, and especially from ecclesiastical authors.

5.1. Quotations from the Bible and from the *Imitation of Jesus Christ* have been the object of extensive numbering: 17,830 quotations from the Bible, and 631 quotations from the *Imitation* have been identified, marked with a reference, and translated.

This does not include the indications for reading that Father suggests in his retreats or conferences (for example: read a particular chapter in the *Imitation*), nor the readings that he himself proposes to read. The references concern actual quotations of texts.

Likewise, allusions to events or biblical images (for example: the manna in the desert, or Jacob's ladder) are generally not given any reference, except for events or persons supposedly less well known by a reader who is not familiar with the Bible (for example: Heli and his children).

The reference text, for Fr. Eymard as for his contemporaries, is always the Latin text of the Vulgate, even if he quotes it in French. That's why some biblical references might surprise the reader who consults only a bible in French. For example, the expression “avec force et suavité” (with strength and gentleness), may not easily be found in a French concordance, because in fact it's taken from the Latin “fortiter et suaviter” from Wisdom 8:1.

Sometimes it is the Vulgate text that differs from the word-for-word Hebrew or Greek on which our modern translations rely. For example the often quoted “nunc coepi” of Ps 76: 11, translates the Greek text and not the Hebrew underlying our modern translations. This will then not correspond to the “Now I begin” that Eymard has in mind.

Finally, even when the text of our modern translations corresponds to the Latin text of the Vulgate, it happens that the numbers of the verses are slightly different.

The precision “Vulg.” that follows some references warns us of these differences between the text or the Vulgate numbering, and the numbering in the more current French translations.

We have kept the references given by Fr. Eymard, even when incomplete or erroneous; we completed or corrected them between brackets when needed. The reason for this is that Father often quotes from memory. We see this when he writes: *The Scriptures say* or *St. Paul wrote*, while his text is not an exact quotation, or comes from some other author. For example in PS 344,1 from memory he attributes a text as coming from St. Paul, when in reality it is taken from the book of Wisdom. It is also possible that Father is referring to the broader meaning of a text or of an author without intending a definite and precise quotation. In some cases, we used the mark [Réf.?] for these quotations that are not identified in the Bible.

Sometimes Father changes or adds a word to adapt the quotation to his subject or to his listeners, for example: “I died, but my life is hidden with Jesus and Mary in God” [cf. Col 3,3]. This free use of a biblical text (in Latin!) is indicated by “cf.” before the reference, except when there are mere changes of form such as an inverted word order, or an abbreviated quotation.

Nevertheless, Father occasionally gives a Latin word that our common editions mention only in a critical footnote; this is valid for all quotations of this nature. For example, we see this in a text of the *Imitation* quoted in PR 18,3: “præmio” is not Eymard's mistake, but a recognized variant of “pretio”, that he must have read in the edition that he was using. In this situation, we do not correct, nor do we add “cf.” in front of the reference.

5.2. For the quotations from authors, Fr. Eymard copies:

- either some list of quotations, that he planned to use later on;
- or some texts integrated into the development or outline of his sermons.

We have tried to identify these, either from the references that he himself indicates, or from some personal searching, without aiming at being exhaustive, as we claimed for the bible quotations. The ecclesiastical authors include an immense field. Fr. E. Núñez, in his book *La spiritualité du P. Pierre-Julien Eymard*, 1956, p. 27, starting with the Archives, had explored the

vast erudition of Fr. Eymard: he discovered that [*Father*] refers to St. Augustine about 500 times, and to St. Bernard close to 250 times...

Among the difficulties that we encountered, we must indicate:

– Father Eymard seldom gives the references to his quotations. As for the Bible, those he gives are incomplete, and sometimes erroneous. Other quotations are *ad sensum*, since he is preaching from memory. In verifying their exactness, we tried to indicate their origin, and, in some cases, by giving a reference to current editions.

– Sometimes a text that was usually attributed to a particular author is no longer considered today as being authentic (much was claimed to be from St. Augustin!). We have indicated this as much as possible and, if this note were rather important, we have repeated it whenever the quote was used.

– Some quotations got their reference by linkage with texts that were already identified. However, identical quotations are sometimes attributed by Fr. Eymard to different authors (for example: *Terrenus Deus* was sometimes attributed to St. Clement, and sometimes to St. Cyrille). We have respected these notations that reveal his use of several sources.

– The author of a quotation is not necessarily indicated by Fr. Eymard. Some of his sources have been identified: for example, several texts on the priesthood were taken from *Selva* of St. Alphonsus de Liguori. But many of his sources are unknown.

– Finally, some texts have not been identified, either because they were common sayings in philosophy, or the texts were too short to be identified, or, we admit, we lacked the time or the research tools, since the search area is vast.

At the end of this research, we feel that our work will be useful. The patient work of Fr. Núñez will now be caught by the index of the computer in an instant, and facilitate all research.

The personality of Fr. Eymard now appears in a new day. We knew his desire to continue studying. Now, we can see the results of this in his scholarly preaching: his constant reference to the teaching of the Fathers of the Church or of the spiritual authors is an argument from authority. His systematic use of quotations also shows a familiarity that he cultivated either with the Word of God, or with its principle commentators, especially the Fathers of the Church. While evidently not a doctoral scholar, Fr. Eymard reveals himself as being very familiar with the long tradition of the Church, and as being a mystic nourished with the Word of God.

6 – The Latin texts

The Latin spelling is rendered as consistently as possible: for example, the differences in u/v, i/j, æ/e/œ, the uniform spelling of certain words such as *cænaculum* (rather than *cænaculum* or *cenaculum*).

The Latin quotations in the French text are, by convention, in italics; they are translated in footnotes. The Latin words underlined in the manuscript are in regular type in the text (with some isolated exceptions) and italicized in the footnote.

The long passages in Latin remain in regular type; they are followed by their translation in the body of the text, with a slight indentation to the right.

– For the translation of the Bible, we have used the *Bible de Jérusalem*, except when it differs from the text of the *Vulgate*, the only one used by Eymard.

– For the *Imitation of Christ*, we have chosen the translation of F. de Lamennais, since his numbering follows the critical Latin edition of T. Lupo, Vatican, 1982.

– For the texts of the Council of Trent, we followed: Denzinger, *Symboles et définitions de la foi catholique*, French edition by J. Hoffmann, Paris, Cerf, 1996 (appointed by Denzinger) or Alberigo dir., *Les Conciles Œcuméniques, Tome II/2, Les Décrets, Trente à Vatican II*, French edition by Duval, etc. Paris, Cerf, 1996. Occasionally, for other Councils, we used Héfélé-Leclercq, *Histoire des Conciles*, Paris, Letouzey and Ané, 1907.

– For the Fathers of the Church, when they were available and the quotations were properly identified, we used the translations of the *Sources chrétiennes* (SC), Paris, Cerf, 1942-.

– For St. Augustine in particular, we used the translation of the *Bibliothèque Augustinienne* (BA), Paris, Desclée de Brouwer, 1948-. Occasionally, the translation of Péronne, *Œuvres complètes*, Paris, Vivès, 1872.

– For St. Bernard, the translation of Charpentier, *Œuvres complètes*, Paris, Vivès, 1865.

– For St. Thomas Aquinas, *Somme théologique*, the translation edited by le Cerf, 1984.

– For the *Constitutions of the Society of Mary, 1842*, we used the translation of Fr. J. de Fournoux, s.m.

– Likewise for the *Rule of the Passionists, 1775*, we use the translation edited in Rome in 1984.

For the other spiritual authors, as well as the early writers, we used any available translation, always quoting our source.

Remark

In spite of the care given to this work, it was not always realistic to be uniform in everything, because of the different collaborators. This is clear in a special way with the translations of the Constitutions of the Religious. It is only with the Latin reference text that a systematic analysis of Eymard's vocabulary was possible. There was no uniformity in the translations, even in the original French version of Eymard. Research in French allows us to grasp the difference between what is from Eymard, and what comes from the work of collaborators.

But the fact remains that, for the first time, the considerable collection of the Writings of Fr. Eymard has become the object of a *typical edition*, that can be studied in a systematic way due to the research tool on the web-site www.eynard.org.

This edition, then, constitutes a very important step in the study of Eymard. He did not leave us a Summary that might have contained a synthesis of his thought in a systematic way. But, today, we have access to a collection of all his Writings, established with scientific criteria. We know that his thought never stopped evolving during his lifetime. This edition offers a field of considerable research for the knowledge of his life and the expression of his charism as Founder. Far from being the last word on Eymard, it is rather the starting point for a renewed approach to his message.

6. Interpretation Criteria – The literary styles

There are no existing particular criteria to interpret the Eymardian texts. The criteria that are used are common to the study of any text.

1 – A few reminders

In general, it is good to remember a few points.

1) We are concerned with a *typical edition*, explicitly and clearly decided upon, in order to make all Father Eymard's writings accessible to any reader or research worker, whenever a text expresses his mind or his personal experience.

This edition used the existing critical editions; it does not change any of these. Much less does it change any original manuscripts regarding the deciphering of difficult texts... for deeper studies there will always be a need to refer to the originals.

2) Excepts for a few texts printed during the lifetime of Fr. Eymard, almost all of this edition is composed of personal notes, letters, instructions, reflections, etc., *texts that were not really meant for publication*. Father has no literary work, except for the printed Constitutions of his Institutes and a few articles printed in reviews.

3) *Eymard's writings include those of his entire life*, from the age of 12 in 1823 up to his death in 1868. A great number of these texts are from his own hand. This shows how active he was intellectually, spiritually and pastorally.

From this point of view, they add up to a rather valuable witness to his times, to the life of the Church, to the activities of religious institutes, to society, and, in a special way, to his own spiritual journeying.

In many ways, he reflects the mentality of his day. Many texts that can surprise us or leave us with questions do express the sensitivity of the milieu in which he lived. For example, how can we re-read some of his sermons on the end of time in 1840, without putting ourselves in the cultural and worshipping context of the parish missions of those times.

4) Fr. L. Saint-Pierre, in his work "*L'heure*" *du Cénacle dans la vie et les œuvres de Pierre-Julien Eymard, Étude d'une progression dans l'expérience du mystère eucharistique* [The "Hour" of the Cenacle in the life and works of Peter Julian Eymard, a Study in the progressive experience of the Eucharistic mystery], has emphasized strongly the historic aspect of his personal journey. From this, comes *the primary importance of situating the texts in their time*, at their date if possible, in their context, in order to interpret them correctly. In other words, it is not enough to state: *Father Eymard wrote it*, as though that closes the discussion. We must ask: when did he write this, to whom was he writing, etc. We can just as easily find, among the vast documentation, a text where Fr. Eymard gives his opinion on a subject, and, later, another text that states a different position. Like St. Augustine, even if he never wrote a book on his *Révisions* [Corrections], Fr. Eymard never stopped evolving and going beyond positions that he formerly held.

5) *The extensive documentation makes it difficult to formulate a global view of his thought*. Few researchers had access to all his writings. However, we have some good partial studies. For example, Fr. Cave, in his thesis *Eymard, the Years 1845-1851*, focused on a given period. Only a systematic and inter-disciplinary study of all his works would allow us to situate the mind of Eymard in his time, and to discover the specific contribution that he made in the life of the Church in France during the 19th century.

2 – In a particular way

Concerning the Eymardian writings, it is good to remember certain guidelines of interpretation:

1 – *All the writings do not have the same value.* This is evident. But it is good to emphasize or recall this, in order to avoid any reading or interpretation that is fundamentalist in nature.

2 – *A scale of values.* There are two levels here, either at the historical level, or at the level of literary style.

2.1. At the historical level

As we noted earlier, the mind of Eymard evolved during his entire life. At each period, we can observe certain values. We can notice this during his ministry in the diocese of Grenoble and, even more clearly, during his long Marist period. In particular, this is true regarding his “Eucharistic mind” as Founder.

While the intuition may remain the same during this entire period, it nevertheless enriches itself as the years go by. And so, a first stage develops around 1859, when he goes beyond the “reparation” aspect of his project in order to propose a much richer vision of the Eucharistic mystery. We also find, in his *Retreat of Rome* in 1865, a question mark on the specific virtue of an adorer: the virtue of religion or the virtue of love?

But the most important event is the grace of the “gift of personality”, received on March 21, 1865, in this same *Retreat of Rome*, that marks a new stage in the spirituality of Father Eymard. He makes a “*new*” experience and discovery of the Eucharist that will color henceforth his entire teaching. From this fact, his earlier writings are a stage, but in a restrictive sense, *only* a stage in his real approach to the mystery.

We do not intend to render unduly “sacred” this last period of the life of Fr. Eymard, but we must pay special attention to it in our search to grasp his mind.

2.2. At the level of literary style

The different ways in which Fr. Eymard expresses himself do not carry the same importance. Limiting ourselves to his period as Founder, we can discern a whole scale of values in a descending order.

– *The Constitutions of his Institutes.* The care he gave to composing these Constitutions indicates the importance of these texts that would become norms for his communities. He tried to express as best he could the intuition that he had received. We see this in particular with the composition of the Constitutions of the Religious of the Blessed Sacrament. In the space of a few years, he composes several complete or partial texts of the Constitutions – five of them between 1859 and 1863. It seems that he was constantly scribbling a new chapter or a new number. He rewords more than a dozen times the number that specified the purpose of the Society. And even after printing the text that seemed final, he annotates the copies that he has, in view of a better expression. We cannot pass over in silence the importance of this constant search for a perfection that ultimately was impossible.

– *His personal spiritual notes.* To understand Eymard and his personal journey, we have a unique collection of his retreat notes taken at all the stages of his life. He reveals himself to us with all his difficulties, his aspirations, his graces, his ideal, and his growth. Because of this witness, we can visualize the life of a priest, a Marist religious, and a Founder in 19th century France.

– *His correspondence,* covering forty years, offers an important source of information on his personal life, his relationships, and his ministry as spiritual director. There is a great deal of variety in his expressions. We find here his gifts as organizer, his concern for adequate preparation for a foundation – such as that of Marseilles in his correspondence with Fr. De Cuers --, his cordiality and simplicity, his compassion that allows him to understand people and guide them properly.

– *Finally, his preaching.* In an apparent paradox the last place is given to the largest section of the edition of Eymard’s writings. Here, as elsewhere, we must consider everything at its proper value. The problems are not lacking in our efforts to judge properly some texts that have no date, or whose audience is unknown. This section includes many autographs; but it also includes a number of important of transcribed texts that captured the words of Fr. Eymard. The presentation itself, divided into two sub-sections: *before 1856* and *after 1856*, is only approximate. The division is not

based on any definite criteria, except for the dates and the indication of the place.

Among this great variety, the instructions and sermons given after March 1865 could have a particular importance. There again, we must carefully sift through the material, guided by the criteria mentioned above concerning the writings or sayings, transcribed more or less faithfully by another.

On this point, his preaching to the Religious and to the Servants of the Blessed Sacrament occupies a special place, since Fr. Eymard was careful to form them, and transmit to them the charism of his Society. At this level, his retreats to his communities join level number 1, that of the Constitutions.

In these sub-sections that finalize the edition of the Writings, we must give special attention to his *Instructions to the Servants*. The freedom with which he speaks to his spiritual daughters reveals the special care that he gives them. On the other hand, the very faithful note-taking of Sr. Marie invites us to read the text according to the circumstances. In his freedom of expression, there can be a bit of humor, an evoking of painful events in the life of the Church as an invitation to pray with greater zeal, etc.

3 – Concerning subjects that are questionable

We realize that there was a risk in presenting to the public all the texts of Fr. Eymard that we have. A text can be interpreted literally, out of context, and used for partisan purposes, or other ways. At this level, the interpretation always depends on an author who assumes the responsibility, whatever motive he may have. We still felt it more important, for objective and scientific research, to offer all the texts, as they have come down to us, without any editing. This makes the edition credible. We feel that Fr. Eymard has nothing to fear on this point, and that the study of his mind will only be made clearer.

Nevertheless we are becoming more and more aware of the differences that separate us from the 19th century in which Fr. Eymard lived. Without pretending to be exhaustive on this point, and to avoid all misunderstanding, likewise without desiring to justify unduly the positions of Eymard, we take note of a few points.

3.1. At the general level

1 – *At the level of the social life of his time*, Fr. Eymard is French and, we might add, proud to be so, just as he is proud of his little town, La Mure, in the Matheysine district. In his day, due to its geographical position, France had a strong influence in Europe and in the world, on the political, cultural, social, and religious levels. Fr. Eymard willingly praises the religious traditions of his country, the saints that it produced, and its missionary efforts that were growing. As a Marist, he prepared the departure of missionaries for Oceania, and he glorified the martyrdom of Peter Chanel. We have become a bit discrete on this point, but in the 19th century, Fr. Eymard is no exception to the common law.

2 – *When he speaks of other nationalities*, notably the natives, his language might surprise us. Freely he echoes the prejudices of his day: Belgians are *cold*. He loves the Romans, but he judges them to be *superficial*, the Americans are *crude*, etc. -- What can be said of the *savages* from Oceania or from the peoples of Africa or Asia, whose defects or vices, real or imaginary, are referred to with an apologetic concern, worthy of a better situation?

3 – *Comments were made in the past concerning the “more or less” (exactness) of the Eucharistic preaching* of Fr. Eymard. In his day, he was even given special acclaim. The comments were, no doubt, a bit polemic.

What can be said of his theology? To begin, we notice that Fr. Eymard never stopped studying, reading, and informing himself, insofar as he could consecrate time for this. He even accuses himself of this passion to study. The list of authors that he quotes is impressive. Among the theologians, we find the major names of the Academe. He refers to the Fathers of the Church, without forgetting the Greek Fathers. He feeds on the spiritual authors. He examines the Council

of Trent, and is up-to-date on canonical documents, and, of course, those on liturgy. He is gifted with an excellent memory, and, we can say, a superior intelligence.

He is also a man of his day, and does not avoid its language, with its inexactness and oratorical forms, its stress or expressions of feelings in a romantic world... although he is rather discrete in this matter. We have annotated the text when we felt it would be useful. It would be unjust to criticize some outdated expressions, without considering the richness of his thought in his experience and preaching of the mystery of the Eucharist. As Founder, he is an innovator and a prophet of his time.

3.2. Concerning a few particular points

1 – *Concerning the Jews.* Without doubt, this is one of the most sensitive points in our modern mentality. From the start, we must say that he had some close Jewish friends, such as the Rosembery family in Tours, Fr. H. Cohen and the two Ratisbonne Fathers. Of course, these were “converts”, as we used to say. Nevertheless Eymard shared the prejudices and the current ideas of his time, those of the Church that prayed for the *perfidis Judæis* [perfidious Jews] on Good Friday – whatever translation was being used – without noticing sufficiently the *israelitica dignitas* [the dignity of Israel] on Holy Saturday.

From among the grief that could be cited, the list is long. We must notice the accusation of their being a decide people, their refusal to believe in miracles or the signs of the Messiah, their perfidiousness (translation transposed from the liturgical text), the Eucharistic sacrileges attributed to them, and other negative connotations. Eymard wants to make the temple *des Billettes*, on *rue des Archives* in Paris – a place given to the Lutherans by the 1802 concordat – a Eucharistic shrine to make reparation for the sacrilege apparently committed there. In the same way, he evokes the “Eucharistic miracle” of Brussels in Belgium. Eymard refers to several facts or traditions, whose authenticity is not always established – even if he himself sincerely believed in their historic reality – that reveals an anti-Semitic mentality.

Serious studies in history allow us to better situate “some stupid and useless accusations”, passed on from popular medieval imagination. In order not to mix this with the events that followed, it is good to notice that this approach comes from a traditional Christian anti-Semitism and that this French word “*antisemitisme*” is not found in *Le Grand Dictionnaire universel du XIX^e siècle*, edited by Pierre Larousse in the 1870s.

2 – *Schismatics and heretics* are not treated any better. He refers to the Eastern orthodox who are not united to Rome, and the Anglicans as well as the Protestants of various confessions. He is carried simply by apologetics. According to him, they are not merely in the truth, but their stubbornness and their conduct condemn them. Let them return to the visible unity. What great joy he expresses at the conversion or baptism of a person coming from Protestantism to the catholic faith. When Fr. Eymard speaks of ecumenism, he is referring, of course, only to the Ecumenical Councils.

3 – *The scandal of “bad” priests.* Fr. Eymard speaks of them on several occasions either in his retreats for priests or in his conferences to the laity, or to his religious, especially to the Servants. Their “unworthiness” is closely related to the celebration of the Eucharist. The reference to Judas is not missing. The number of such priests is high for Paris, “the great city”, where anonymity is easier. But how believable are the figures that he gives on this point?

Eymard’s attitude here is twofold. We know that he consecrated much time and understanding to reach out to priests in irregular situations, who lived in very difficult conditions, and who, on the other hand, had been entrusted to him by the Archbishop of Paris. If he mentions these painful situations, especially in his *Instructions to the Servants*, it was, no doubt, to entrust these cases to their mission of prayer and intercession.

These few points – and there are others – give proof that Fr. Eymard is a man of his time, and that he takes his place in the history of the 19th century with his riches, his possibilities, and his limits. To venerate him as a saint takes nothing away from his humanity.

7. Some major themes in the mind of Fr. Eymard

How can the mind of Eymard be presented, at least in its broad lines? This is no easy task, for many reasons. The vast amount of his writings and their diversity makes it very difficult. We would have to consider the evolution of his mind in the course of his years of ministry. What do his sermons as a young vicar in Chatte have in common with the retreat he preached to the Religious of Saint Vincent de Paul at the end of his life? Even during his years as Founder, we can notice an evolution in his approach to the Eucharist, and in the focus on the spirituality that he proposes to his Institutes. The evolution was not merely one of time. A text as important as his Great Retreat of Rome in 1865 was interpreted differently according to the times and authors. For example, the interpretation by Fr. Saint-Pierre is not that of Fr. Núñez, and all the more reason different from that of Fr. Tesnière.

As things stand today, we cannot presume to be able to make a synthesis of his mind. What we can do is to develop a few major themes. To do this, we begin with a statement of Father and try to show how his ideal of the Eucharistic life grows progressively in the Institutes that he founded, and in the way he preaches to the faithful. In this journey, the vow of the gift of personality, expressed in Rome on March 21, 1865, constitutes a high point both in his personal life and in his ministry. Fr. Saint Pierre in his thesis "*L'heure*" du Cénacle [*The "hour" of the Cenacle*], sheds light on the newness of his message after this experience.

1 – Faith in the presence of the Lord in the Eucharist

If there is anything consistent in the life of Fr. Eymard, it is certainly his faith in the real presence of the Lord in the Eucharist. He himself recognizes this at the end of his life, when he writes on April 27, 1868: *The greatest grace of my life has been a lively faith in the Most Blessed Sacrament.* And he explicitly adds: *From my childhood: the grace of Communion, from the age of 8 everything was directed towards it.* He could not be any clearer. This lively faith in the Eucharist is like a recurring red thread passing through the tapestry of his entire life.

In his Retreat of Rome in 1865, he recalls the stages that stood out in his Eucharistic vocation: *I needed Marseilles to give me an exclusive love [of the Eucharist], Lyons to give me the experience and put me on the road to the Cenacle. And then, the dear Cenacle [in Paris], at the hour chosen by God* (February 5, 1865, 2nd meditation). Reviewing his life, he discovers a convergence that leads him to the "Cenacle", that is the expression of his true vocation.

This faith in the Eucharist expresses itself in the forms of piety of his time. Fr. Saint-Pierre was able to point out that he inherited from the soil of his birth the austere piety of the Penitents of the Blessed Sacrament of La Mure. There was also a tone of reparation that flowed as much from a Jansenistic atmosphere as from the events that marked the history of France after the Revolution of 1789, and those of 1830 and of 1848. We find this again in his preaching as a vicar in Chatte, where he establishes his home *in the Blessed Sacrament and on Calvary.* His efforts in the years 1853-1855 to found the Order of the Most Blessed Sacrament were part of the reparation movement. We even find it reappearing in the first drafts of the Constitutions of the Society of the Blessed Sacrament.

However, in 1859-1860, without any clearly identifiable reasons for the change, his vision broadens: reparation becomes only one element of a much richer synthesis. The Eucharistic idea of praise, adoration, and thanksgiving now prevails. A new perspective is opening. Perhaps we should see the change in relation to his refocus of the specific virtue of his Institutes from the virtue of religion, to that of love.

His faith may seem to be naïve. It resembles that of the Curé of Ars who pointed to the

tabernacle and could merely say with emotion: *He is there*. Eymard writes in the same way: *Faith in Jesus. Jesus is there*, but he adds: *Therefore to him, for him, in him* (April 28, 1868). He never stopped deepening his faith. He meditated the Scriptures, especially the Gospel of St. John that he always carried with him. He studied the Fathers of the Church, the theologians, the spiritual authors, and the decrees of the Council of Trent on the Eucharist. Above all, he spent hours kneeling in prayer and contemplation in the presence of Christ in his Eucharist. He was responding to the Presence. This Presence was attracting anyone who received it into the movement that leads Christ to give his life for the salvation of the world.

2 – A Presence to be adored

In the context of the 19th century, the Eucharistic presence of Christ that flowed from the very celebration is the object of a specific worship that is expressed by adoration and, gradually in France, by the exposition of the Blessed Sacrament. The Mass, without any doubt, is the supreme act of adoration, but, due to the lack of active participation by the faithful, it appears more as a ritual, something mysterious, and a bit “astounding”. We do not receive Communion at the “high Mass”. Who then went to Mass on Holy Thursday? What seemed to be more important was the visit to the “repositories”. On the other hand, Corpus Christi displays its splendor to magnify “so great a Sacrament” in a solemn procession. When Fr. Eymard first went to preach in Belgium, he made a pilgrimage to Saint-Martin de Liège and to the chapel of Cornillon to venerate Saint Juliana, who initiated the feast of the Sacrament of the Body of the Lord [Corpus Christi] in the 13th century.

In the Congregations that he founds, the worship of the Eucharist occupies a primary place: the exposition of the Blessed Sacrament is solemn and perpetual, if possible. It must follow strictly the norms of the Roman liturgy, especially the Instructions that guided the Forty Hours in Rome: the candles, the flowers, the way of exposing, the incensing, the permanent presence of adorers... everything resembles a court procedure. This was all part of giving worship to the Lord, and of expressing his faith.

It would be unjust to limit ourselves to the external aspect of this worship. For Eymard, true religion is interior. On this point, we can find two comments that he likes to develop. First, he insists on the *person* of the Lord. Thus, in the chapter on the *Service of Adoration: Let all (our religious) fully understand that they have been chosen and have made profession primarily to serve the Divine Person of Jesus Christ, our God and King. (Constitutions of the Congregation of the Most Blessed Sacrament, 1864, 1, 2: 1)*. This chapter underlines clearly the personal relationship of the adorer with the Lord. The same is present when he develops the way of *making adoration*. After proposing the method of the four ends of sacrifice, he points to the pre-eminent role of the Holy Spirit: *The best way of adoring Our Lord, however, is that which the Holy Spirit inspires and fosters in a humble and upright heart. Let each one, therefore, be attentive to his own special grace and, as one called to the better part with Mary, advance in recollection and in the virtue of holy love at the feet of Our Lord. (Ibid., 1, 4: 6 – We should remark that the same texts are found, here as in the quotations that follow, in the Constitutions of the Servants of 1864).*

3 – An adoration that flows from the celebration

While Eymard sees adoration as important and set in definite protocol, it is not, in reality, the goal and totality of his mind. As a good theologian, Eymard interprets the sacraments by beginning with the signs. He remarks in 1868: *The Eucharist has been established under the form of nourishment; the soul then must first of all nourish itself from it*. Adoration flows from the celebration. A very beautiful text from the Constitutions of 1863 deserves to be quoted: *Convinced of this truth that the sacrifice of the Mass and Communion with the Body of Our Lord Jesus Christ remain the vital source, as well as the summit of all religion, each one owes it to himself to orient his piety, his virtues, and his love, in order to make them as means to attain this end: the worthy celebration and fruitful reception of these divine mysteries*.

If Eymard composed various methods *to follow the Mass*, as we used to say, he also knew how to speak of the celebration with exactness and with a true spiritual sense. On many occasions, Fr. Eymard used the word *memorial*, while referring either to biblical and liturgical texts or to the teaching of the Council of Trent: for him it was a recalling, a real remembrance of the marvels that God worked during his Passion and that are sort of condensed in the mystery of the Eucharist. The antiphon for Corpus Christi comes to mind: *O sacred banquet, where Christ is taken as nourishment, and where the memorial of his Passion is recalled.*

As we have seen, he proposes as a form of prayer to his Institutes the method of the four ends of sacrifice: this is inspired by the celebration, and adapts itself to the liturgical feasts and seasons: *In their adorations the adorers shall strive to develop the Four Ends of the Sacrifice, namely, to offer unceasingly to God the Father through our Lord Jesus Christ a sacrifice of praise and honor, of love and thanksgiving, of propitiation and of petition for the greater service and for the greater glory of Jesus Christ in his sacrament. – May (the adorers) learn to honor and, as it were, to actualize all the mysteries of our Lord Jesus Christ in the super-excellent worship of the Holy Eucharist, and to glorify all his virtues in this supreme gift of his love.* (Const., 1864, 1, 4: 4, 5).

Like the Mass, Eucharistic adoration is Trinitarian: it is addressed to *God the Father through our Lord Jesus Christ, under the action of the Holy Spirit.*

4 – An adoration that leads to communion

Thus, (we see) adoration that flows from the celebration finds its final expression in Eucharistic Communion. We realize how his ideas are new on this point for his times. While he invites people to adore the Lord, even more does he strive to lead the faithful to Communion, to regular Communion – a thing that was not common – and even to daily Communion – a truly exceptional practice.

5 – The fruits of Communion

All we can do is to look up his teaching in his many sermons and instructions on Communion and take note of some of the themes that he frequently develops. The area is inexhaustible; we can only touch on a few points.

1) *The sacrament of the love of God revealed in Christ.* The one who communicates participates in the sacrifice of Christ in his sacrament. This reference to the cross of Christ leads him to consider the Eucharist as the sacrament of the love of God revealed in Christ Jesus. It is out of love that Christ has given himself up, that he instituted the sacrament of his body and blood, and that he has entrusted it to his Church. From this fact, comes the primacy of love, the distinctive mark of his Institutes: *The law and spirit of divine love shall be the inspiration and supreme law of their life, and the bond of unity among them as members of the same body; to this end, inspired by this love, and having only one heart in his service, they may consecrate themselves entirely to the greater glory of our Lord Jesus in his sacrament, strengthened by love and inspired by the same zeal* (Const., 1864, 1, 1: 4).

2) *Communion is the privileged place where the Lord reveals himself to those who receive him.* May it suffice to recall his instruction on May 8, 1868 in the chapel of the Benedictines of the Blessed Sacrament on the rue Monsieur in Paris. Comparing the education of the prince by the king – and only by him – he applies this to the *princes of Jesus Christ* that we are by our baptism. He says: *In our early years, our Lord entrusts us to his ministers. They speak to us about God, they promise his coming, they show him to us, but they cannot make us experience him. Then Christ himself comes through First Communion to reveal himself to the soul. -- The one who communicates, who before had only a vague idea of our Lord, now sees him, and recognizes him at the Holy Table. We really know our Lord only through himself. – It is being an apprentice to the truth by the truth itself.* The Eucharist is the proclamation, the self-revelation of the mystery that is celebrated and contemplated.

3) *Communion establishes the communicant in a communion of life with Christ.* It establishes the communicant in a society of love. This is one of Father's common themes, which he develops especially in his comments on chapters 6 and 13-17 in the gospel of St. John; either on the discourse of the Bread of life, or on Jesus' discourse at the Last Supper, he loves to meditate the word [*demeurer*] "make your home (in me)". In 1865, after having made the vow of the gift of his personality, he writes: *I must therefore be united to our Lord Jesus Christ as his human nature was to the authority of his divine Person, as Jesus was totally to his Father. But in order to be so, this union must be a vital one, received from him and communicated by him. – The seasoning sun which draws this divine fluid is recollection, holy desires, prayer, the gift of self – in a word, love. Come, Lord Jesus, my life and my only hope. (Retreat of Rome, March 23, 1st meditation).*

4) *Communion is a power to heal.* Faced with those who presumed that we are never pure or worthy enough to receive Communion, Eymard invites the faithful, especially timid souls, to receive Communion, and to do so often. We can guess the objections of some of his directees whom he encourages to approach the Holy Table: *You tell me that you are dragging yourself in God's service,* he writes to M^{me} de Grandville. – *It is better to drag oneself than to let oneself fall to the ground. Continue to go to Holy Communion: that is your life and only virtue. I say "only", because it is Jesus forming himself in you. Consider Holy Communion as a pure gift from God's merciful goodness, an invitation to his table of grace, because you are poor, weak and ill. So, you should go joyfully. – Don't speak about responsibilities in relation to our Lord, but about thanksgiving; that's better. Begin with this principle: the poorer I am, the more I need God (October 7, 1867).*

5) *Communion is the power of transformation and of sanctification.* This is a frequent theme in Eymard's preaching: he sheds light on the role of the Holy Spirit that renews us, by liberating us from the obstacles of sin to open us to the true freedom of love. We know Father's love for the Work of the First Communion of Adults. In a letter to Madame de Fraguier, who has become "a beggar" for the Work at the doors of the church of St. Thomas Aquinas in Paris, he recalls the concrete condition of these young workers who *are in the factories every day from 7 o'clock in the morning until 6:30 in the evening,* and the sad future for those living on the outskirts of the Church. This apostolate serves *150 workers every year.* And he continues: *But once they make their First Communion, it becomes a starting point for their salvation. The conditions are in place for a Christian marriage, a powerful motive present for their return to God. When our Lord has taken hold of a man at least once through Holy Communion, he leaves an indelible memory and the mark of his passage: it is like a conquered kingdom, where Jesus has reigned at least a few days (February 18, 1866).*

6 – The Eucharistic reign of Christ

This theme is precious for Eymard, and it refers to different realities. For him, to create a new community is to raise a "throne" for the Lord present in the Eucharist. He speaks of the "service" of adoration as though it were an "honor guard" for the Lord. The worship should be "royal", and the adorers are given a protocol of honor to follow for the glory of the Master.

But the comparison is not enough. There remains the requirement of the strict observance of the Roman liturgy concerning the exposition of the Blessed Sacrament, of the royal honor due to the Lord, and of an external structure for adoration.

In the same way, he becomes enthused over the recapturing of the Cenacle in Jerusalem; he recalls his vow to create a Christian society where Christ will be the King. Let it suffice to quote an extract from his article *Le siècle de l'Eucharistie [the century of the Eucharist]: We must make him [Christ in the Eucharist] come out of hiding, so that he can place himself again at the head of Christian societies that he will guide and save. We must build him a palace, a royal throne, a court of faithful servants, a family of friends, and a group of adorers. – Let it be clearly known, a century grows or decreases by reason of its worship of the Holy Eucharist. It is the life and measure of its faith, of its charity, and of its virtue. (Le Très-Saint Sacrement (review), t. 1, 1864, p. 13).* These

burning pages carry the mark of his times, a sort of nostalgia for an ideal Christianity.

Eymard does not limit himself to this external aspect. In the Constitutions of his religious, he notes that *the supreme purpose of the Institute is to form true and perpetual adorers and generous promoters of his love, so that the Lord Jesus may be always adored in his Sacrament and glorified socially throughout the world.* Their motto: *May your Kingdom come*, mobilizes all their energy to proclaim the Gospel and the coming of the Kingdom.

Eymard never stopped preaching this interior dimension of the Kingdom. He brought to light the transformation worked by the Eucharist, as much in persons as in society. It is enough to recall his work of First Communion: he writes to M^{me} de Fraguier, *it is a rebirth of Jesus Christ in his children* (March 14, 1866). He perceives the social dimension of the Eucharist: it is the sacrament of unity, with its demands for reconciliation, for justice, for sharing, and for communion.

While he received the mission to create *a religious body* to honor and preach the Eucharist, he was also concerned with forming groups of faithful, associated to the mission of his Institutes. The work of the First Communion of adults was started in Paris only with the cooperation of the laypeople, mostly members of the Nocturnal adoration group or the Conferences of St. Vincent de Paul, and, in Marseilles, the Aggregation of the Blessed Sacrament. While this latter was consecrated more particularly to the adoration of the Blessed Sacrament, the initial group was involved in the work of catechesis at the service of the poor who lived on the fringes of the Church. Eymard had even dreamed, without being able to realize it, of creating communities of laypeople living together and sharing their resources, “houses of Bethany”, analogous to the “houses of Nazareth” that he had earlier created while director of the Marist Third Order. In this way, he participated in the renewal of the Christian community starting from the Eucharist and he announced new forms of Christian life.

7 – Up to the total gift of himself

In the mind of Eymard, the Eucharist is at the heart of the Church. It is the supreme gift of the Lord. Eymard never stopped meditating and preaching the immensity of this love that touched him personally: *He loved me; he has given himself up for me.* The consequence was clear: a radical response with the total gift of himself, to the limit, to the gift of his life, to martyrdom.

This aspect of martyrdom is familiar to the missionary vocation in the 19th century: how many men and women risked their lives in proclaiming the Gospel. As a Marist, Eymard aspired to this glorious end: *May I be the first martyr [of the Society], O Mary*, is what he wrote in his novitiate retreat.

Although the word martyrdom does not recur, it appears in the life of Eymard as the final result of a fully Eucharistic life. We find a sign of this in his personal retreat of Rome in 1865. It begins with the question of Paul at the moment of his conversion: *Lord, what do you want me to do?* And this continues in a permanent dialogue with Christ who gave himself, and who gives himself in the mystery of the Eucharist. How can he respond to such a gift, if not by the gift of himself? On several occasions, Eymard renews the gift of himself. Thus, on February 21st he notes: *I was asking him [the Lord] just how he wanted me to serve him. And then it seemed to me that I heard these words: “Be to me in my Sacrament what I was to my Father in my Incarnation and my mortal life.”*

His response [to the invitation of Jesus] is received as a special grace on March 21st: *Towards the end of my thanksgiving, I made the perpetual vow of my personality to our Lord Jesus Christ in the hands of the Most Blessed Virgin and of St. Joseph, under the patronage of St. Benedict (his feast); nothing for me as a person – with a prayer for the grace that is essential to this gift: nothing by me. The model of this gift: the Incarnation of the Word.* After quoting a text from the *Catéchisme chrétien pour la vie intérieure* (A Christian catechism for the interior life) by M. Olier, he continues: *This vow must be the greatest, the most sacred of all the others, since it is the vow of the person in me, and of the person ever free to renew the gift of self. – There it is, O my soul: you will be the members, the faculties of Jesus Christ so that He may live and act in you in all things for the glory of his Father.* (March 21, 1865, 1st and 2nd med.).

From then on, the life of Eymard is completely transformed: he no longer belongs to himself. Through the many trials that mark his final years, he is configured to Christ crucified, with the assurance that *life follows death* (April 28, 1868). In abandoning all personal gain, he belongs totally to God: *I am God's handyman* is his expression at the end of his final retreat (*Retreat of Saint-Maurice*, May 2, 1868). It appears that his life finds its fulfillment with the idea of this most humble service.

From this fact, the preaching of Eymard on the Eucharist during this final period of his life is renewed, as Fr. Saint-Pierre remarks: his message is revealed here in all his richness.

8 – With Mary, the mother of Jesus

Like his attraction to the Eucharist, the Marian piety of Peter Julian is rooted in his childhood. It grows especially on the occasion of his pilgrimages and visits to the shrines dedicated to Mary. They mark the stages of his journey. Notre-Dame du Laus, that would always remain dear to him, is the first shrine where he experiences the tenderness and love of Mary. Later in his life, he would note: *It is there, for the first time, that I knew and loved Mary*. The young Eymard was then merely 11 years old. Shortly after that, he would receive there the confirmation of his desire to be a priest. As the years go by, when he hears of the death of his mother in 1828, he chooses her as his mother. *At her feet, I asked her to be a priest one day. -- From that time on, he remarks, I have always experienced the protection of Mary in a very special way.*

In 1839, his entry with the Marists fulfills his wishes: what a privilege to become part of a Society that is privileged to bear the name of Mary. Henceforth, he will initiate himself into the Marist spirituality. In his novitiate retreat he notes: *I felt in me a great desire to share in the life of the most Blessed Virgin*. He desires *to obtain the spirit of the Society of Mary* (August 28, 1839). He works at inspiring himself from the hidden life of Mary at Nazareth and at the heart of the first community in Jerusalem. While he is in Lyons, Fourvière then becomes the shrine where he loves to pray, and occasionally, to celebrate the Eucharist. On January 21, 1851, it is there that he receives the inspiration that would lead him to become the Founder of a group dedicated to the Eucharist. Four years later, he will be led to leave the Society of Mary to found the Society of the Blessed Sacrament.

While meditating on Mary, Eymard refers to the stages that led him to his vocation as Founder; he notes: *I owe her my safekeeping, my vocation and above all the grace of the Most Blessed Sacrament. She gave me to her Son as his servant, as her tenderly loved child* (March 11, 1865). Or again: *She alone led me by the hand to the priesthood, and then to the Most Blessed Sacrament!* (March 17, 1865). In spite of gaps, Eymard sees the continuity and the special role of Mary in his life. His consecration to Mary led him to consecrate himself to the Eucharist.

From then on, he contemplates Mary, no longer in Nazareth, but in the Cenacle, at the heart of the first community in Jerusalem, *sharing in the breaking of the bread* and living from the Eucharist. Shortly after making his vow of the gift of his personality, he says: *I asked our Lord for a great grace, that of giving me the adorer that was the Most Blessed Virgin for my real Mother, of granting me something of her grace, of her state of continual adoration while she carried the Word Incarnate in her womb* (26 mars 1865). For his religious, he prescribes: *They shall honor with special devotion the life of adoration of the most Blessed Virgin Mary in the Cenacle, entirely devoted to the salvation of the world, and they shall share her love for our Lord Jesus Christ, and her dedication for his glory* (Const., 1864, 1, 24: 1). – For the Servants of the Most Blessed Sacrament he writes: *They shall find inspiration in the life of Mary in the Cenacle, where, as the joyful and faithful servant of the God of the Eucharist, she was completely recollected in his sacramental presence, entirely dedicated to the care of his altar and of his worship, entirely burning with the desire for his glory and his love in this world* (Const., 1864, 2, 6: 2).

On May 1, 1868, he proposes to his religious to honor the Virgin Mary under the title of *Our Lady of the Most Blessed Sacrament*, signifying in this way the relationships between Mary, the Church and the Eucharist.

In conclusion: a spirituality of the Cenacle

While looking through the vast production of Eymard's writings, we perceive that he really was an *apostle of the Eucharist*, as mentioned in the Decree that inserted his name in the liturgical calendar of the Church, and a spiritual master who nourished the life of a great number of people.

He often used the metaphor of the hearth and the flame. He willingly quotes a text attributed to John Chrysostom: *The Eucharist is a fire*. It is the burning hearth where all the love in the Heart of Christ is revealed and given. "To celebrate and adore" means to plunge oneself into this furnace and to be transformed in the most intimate part of our being. But, as he remarks in a letter to de Cuers: *A purely contemplative life cannot be fully Eucharistic: the hearth has a flame*. (May 1, 1861).

The Cenacle is not closed in on itself. If the word suggests the intimacy of the community of the disciples, with Mary, *given to the teaching of the Apostles, the breaking of bread, to the fellowship and to the prayers* (Acts 2: 42), the Cenacle is open to the breath of Pentecost, so that the Church, the Eucharistic community, might bring the Gospel to the entire world. Far from finding any opposition between celebration, adoration and mission, Eymard clearly recalls that celebration and contemplation form an integral part of mission, and that mission finds its source and fulfillment in the Eucharist.

In a remarkable summary, Fr. Eymard indicated the mission which he entrusted to his disciples starting from the Eucharist: *For us, the world is a Cenacle*. It is a mission entrusted to the Church, so that, in the history of the world, by the fire of Eucharist and the Holy Spirit, *people of every race, language, and way of life may gather to share in the one eternal banquet of the Kingdom* (cf. Eucharistic Prayer II, For Masses of Reconciliation).

André GUITTON, sss

8. Selected Bibliography

There is no systematic bibliography on the over-all text of Fr. Eymard, or on the studies that were made on them. In this edition, we limit ourselves to the editions in French, leaving aside the translations that have been made. For the help of readers or those doing research, we propose:

- a brief recalling of the Eymardian editions in French;
- a list of dictionaries, encyclopedias, and other important documents;
- a referenced bibliography that accompanies university work or those of special interest;
- finally, a selected bibliography that regroups the main works on the study of Fr. Eymard, biographies or particular studies.

1 – Eymardian editions in French

For the publication of the Writings of Fr. Eymard, we refer to Chapter 3 above, *The publication of the Eymardian writings*, p. 27 and following, that clarifies the history of the editions of the texts of Fr. Eymard, or those that were published under his name.

2 – Dictionaries, Encyclopedias, Editions of texts

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3.2. Biographies

[A. TESNIERE], *Le R.P. P.J. Eymard, fondateur de la Société du T.S. Sacrement*, Marseille, 1870; 6^e éd., 1891: *Le prêtre de l’Eucharistie ou le R.P. P.-J. Eymard...*; 9^e éd. sous nom d’auteur, *Le prêtre de l’Eucharistie ou le Bienheureux Pierre-Julien Eymard*, Lille - Paris, 1926; 10^e éd. Montréal, 1931, 235 p. A été la biographie de référence jusqu’à la béatification. Il s’agit plus d’un témoignage que d’une étude biographique.

[E. TENAILLON], *Gratianopolitana... Servi Dei P.J. Eymard...*, Rome, 1899. - *Le R.P. P.-J. Eymard, documents sur sa vie et ses vertus*, Paris, Bureau des œuvres eucharistiques, 1899, VI, 368 p.; trad.: en italien, Rome, 1900; allemand, Bozen, 1902; anglais, New York, 1914. - *Synopsis Servi Dei P.J. Eymard*, Rome, 1917. Postulateur de la Cause, Tenaillon publie, sous forme systématique, les témoignages collectés des Procès en cours.

[G. TROUSSIER], *Le Bienheureux Pierre-Julien Eymard (1811-1868) d’après les pièces du procès de béatification et de nombreux documents inédits*, Paris - Bar-le-Duc, 1928, 2 vol., h.t. ill. Troussier a travaillé longuement sur les Procès de béatification et les a exploités largement. Si le propos est édifiant, cette biographie demeure la plus documentée et a été adaptée en différentes langues.

F. TROCHU, *Le Bienheureux Pierre-Julien Eymard, Fondateur de la Congrégation des Prêtres et de celle des Servantes du T.S. Sacrement (1811-1868) d’après ses écrits, son procès de béatification et de nombreux documents inédits*, Lyon - Paris, Vitte, 1949, X, 502 p. A repris le travail de Troussier en utilisant procès et “écrits” d’Eymard, avec une présentation littéraire plus soignée.

R. LABIGNE, *Saint Pierre-Julien Eymard, L’homme d’un unique amour*, Paris, Fleurus, 1962, 190 p. ill.

- Q. MORASCHINI et M. PEDRINAZZI, *S. Pietro Giuliano Eymard*, Rome, 1963.
- M. DEMPSEY, *Champion of the Blessed Sacrament, S^t P.J. Eymard*, New York, 1963.
- N. B. PELLETIER, *Tomorrow will be too late, A life of Saint Peter Julian Eymard (1811-1868)*, Cleveland, Blessed Sacrament Fathers, 1992, 143 p., ill.; trad. française, *Petite vie de Pierre-Julien Eymard (1811-1868)*, Paris, Desclée de Brouwer, 1996, 175 p., ill.
- A. GUITTON, *Pierre-Julien Eymard, Apôtre de l'Eucharistie*, Paris, Mediaspaul, 1992, 383 p. He used the work of L. Saint-Pierre and of D. Cave, and gave special place to Eymard's correspondence as his source of information. Translations exist in Italian, English, Spanish, Portuguese, Dutch, Vietnamese, and German.

3.3. Studies

- S. AYLWIN, *Un imbroglio séculaire, La transmission d'un ensemble d'Instructions du P. Eymard*, Rome, Maisons généralices, 2004, 298 p. (Études sur les origines des Congrégations du Saint-Sacrement, 8).
- M. BARBIERO, *Vita eucaristica e vita religiosa in S. Pierre-Julien Eymard (1811-1868)*, Vérone, 1991, XXX, 278 p. (Thèse).
- L. BASSETTE, *Notre-Dame de La Salette et le Bienheureux Pierre-Julien Eymard, La Salette et quelques historiens*, Grenoble, Eymond, 1960, 56 p., h.t. ill.
- J.F. BERUBE, *La piété eucharistique*, Montréal, 1945.
- M. BROUARD dir., *Eucharistia, Encyclopédie de l'Eucharistie*, Paris, Cerf, 2002, 815 p., h.t. ill.
- A. CARMINATI, *I fini dello stato religioso della Chiesa*, Turin, Sacerdoti Adoratori, 1964, XXIII, 168 p.
- D. CAVE, *Eymard, the years 1845-1851 (A critical study of the origin of the eucharistic vocation of S^t Pierre-Julien Eymard)*, Rome, 1969, xxv, 390, CLXXXIV p. - *Eymard, the years 1845-1851*, English edition, Melbourne, 1989, 349 p.; trad. française de cette édition, *Eymard, Les années 1845-1851*, Rome, Maison générale, 1997, XXVII, 396 p. (sans l'Appendice).
- D. CAVE, *Fourvière et la "Grâce de Vocation" de Saint Pierre Julien Eymard*, Rome, Maison généralice, 1981, 137 p. (trad. française d'un chapitre de l'ouvrage précédent, éd. 1969). (Studies on the origins of the Congregation of the Blessed Sacrament, 1).
- D. CAVE, *L'œuvre eucharistique pour les hommes, Étude historique du contexte dans lequel le Père Eymard est arrivé à mieux connaître sa vocation de Fondateur. Première partie, M. le Comte Raymond de Cuers et les Jeunes de Toulon*, Rome, Maison généralice, s.d., 177 p. (Studies on the origins of the Congregation of the Blessed Sacrament, 2,1).
- D. CAVE, *2^e partie, Une histoire des projets pour une Congrégation d'hommes vouée à l'adoration perpétuelle du très Saint Sacrement conçus par Mère Marie Thérèse Dubouché, Fondatrice de l'œuvre de l'Adoration Réparatrice et par le Père Colin, Fondateur de la Société de Marie*, Rome, Maison généralice, s.d., 147 p. (Study on the origins of the Congregation of the Blessed Sacrament, 2,2).

- D. CAVE, *3^e partie, Optique sur la vie et les projets eucharistiques de M. Hermann Cohen (Père Augustin-Marie du Très Saint-Sacrement, Carme)*, Rome, Maison généralice, s.d., 113 p. (Study on the origins of the Congregation of the Blessed Sacrament, 2,3).
- D. CAVE, *Une spiritualité eymardienne*, Rome, [Maison généralice], 1995, 61 p. - *An Eymardian spirituality*, Rome, [Maison généralice], 1995, 60 p. (Studies on the origins of the Congregation of the Blessed Sacrament, 5).
- D. CAVE, *The "Writings" of S^t Peter Julian Eymard, Studies concerning his written and spoken word especially as these concern the Vow of the personality*, Melbourne, 1999, XX, 582 p. (Studies on the origins of the Congregation of the Blessed Sacrament, 6).
- Collectif, *Centenaire de la Congrégation du Très Saint Sacrement, 1856 - 13 mai - 1956*, Rome, Curie généralice, 1956, 195 p.
- Collectif, *Marie et l'Eucharistie, Notre-Dame du Très Saint Sacrement*, Montréal, Centre Eucharistique, 1954, 319 p., h.t. ill.
- Collectif, *Hommage à Saint Pierre Julien Eymard canonisé le 9 déc. 1962*, Rome, Maison généralice, 1963, 185 p., ill.
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- H. Evers, *Mère Marguerite du Saint-Sacrement, Marguerite Guillot, fondatrice de la Congrégation des Servantes du Très Saint Sacrement*, Paris, Spes, 1947, 511 p.
- E. FALARDEAU, *Eucharistic Service in the writings of Blessed P.J. Eymard, a theological analysis*, Rome, 1959.
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- J.A. KEENAN, *The Eucharist as symbol in the writings of P.J. Eymard: a hermeneutical problem in sacramental theology* (Dissert. Fordham University), New York, 1980.
- A. LESTRA, *Retourner le monde, Les origines des congrès eucharistiques*, Lyon-Paris, Vitte, 1959, 141 p.
- A. LOUBIER, *Spiritualité eucharistique à l'école du Bienh. Pierre-Julien Eymard*, Montréal, Centre Eucharistique, 1958, 95 p.

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- E. NUÑEZ, *Vida eucaristica llena de amor o el Don de la personalidad a Jesus sacramentado según el B.P.J. Eymard*, Tolosa, 1946.
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- A. REY, *Du Séminaire au Centre théologique de Meylan, 300 ans d'histoire, Grenoble-Meylan 1674-1970*, Meylan, 1998, 314 p., ill.
- L. SAINT-PIERRE, “L’Heure” du Cénacle dans la vie et les oeuvres de Pierre-Julien Eymard, *Étude d'une progression dans l'expérience du mystère eucharistique*, Lyon, Lescuyer, 1968, 463 p. (An important historical study on the spirituality of Fr. Eymard, its sources and its evolution).
- J.-L. SCHEFER, *L’Hostie profanée, histoire d'une fiction théologique*, Paris, P.O.L., 2007 (pour les récits des miracles eucharistiques, notamment de Paris et de Bruxelles).
- [A.M. SEYMAT] sous le pseudonyme A.M. Sainte-Croix, “Le R.P. Eymard”, dans *Le Mémorial catholique*, Argenteuil, janv. 1869, p. 13-39. Édité sous le titre *L’Eucharistie, la passion d'une vie, Le Révérend Père Eymard (1811-1868), Le témoignage de l'abbé Seymat et de Madame Jordan*, Paris, revue Partager, 2006, 64 p., ill.
- H. THIBAUT, *Studies on the Spiritual Journey of Saint Peter Julian Eymard*, Rome, Maison généralice, (1989), 63 p. (Studies on the Origins of the Congregation of the Blessed Sacrament, 3).
- L.-E. DIEZ VALLADARES, *La vida eucarística según S. Pedro Julián Eymard (1811-1868), “Vivre de la vie de Jésus-Christ en Moi. Le former en moi...”*, Rome, 2002 (thèse), p. X-XXX, 263 p.

9. The indexes on the web-site

The “www.eynard.org” web-site offers a series of electronic indexes that are more exhaustive and effective than the most complete traditional indexes that are printed. For this reason, you will not find, in this edition, any long printed list of proper names, places, biblical or archive references. Can you imagine, for example, that the biblical references alone would have over 5,000 entries and more than 17,000 cross references, spread out on several dozen pages.

Therefore, we decided to give here a description of the available research tools found on the web-site “www.eynard.org”, as well as an alphabetical repertoire that gives the biographical notices on about 400 persons from the “Eymard Universe”.

More technical information on the fine points of the research tool are available on line on the site itself.

The edition of all the texts is accessible through the file “Œuvres complètes” [complete works], while access to the archives with the photographs of the manuscripts is done through the file “Inventaire des archives”. These two basic accesses to the documents work with the same research tool, and so we describe here the index for research on the “Œuvres complètes”.

Besides the text of Eymard and the research index, the site presents permanently the table of contents of the edition, under the form of a detailed tree including even the internal subdivisions of Eymard’s documents.

The general alphabetical index

This contains all the words in this edition, including key words, except for the information notes that are the object of particular indexes below.

Some words are followed by “(N)” if they refer to introductions, editor’s notes, or translations made in the body of the text (cf. p. 55, *The Latin texts*).

The words not followed by “(N)” refer to Eymard’s text properly speaking.

Many words are distinguished in the index by the capital or small initial letter, even if they are written in the same way in Eymard’s text. This will allow separate research on some homonimes, for example:

- charité (common noun) – Charité (Sisters of Charity)
- enfer (common noun) – Enfer (the street named rue d’Enfer)
- sacré cœur (devotion to the Sacred Heart) – Sacré Cœur (the feast of the Sacred Heart)
Sacré-Cœur (the congregation)
- toussaint (the feast of All Saints) – Toussaint (the name of a chapel).

On the other hand, certain words have a variety of spelling forms that we must keep in mind when using an index, for example: *caritas/charitas, cælum/cœlum*.

The Index for the “Archives”

This contains all the archives references AGRSS and AGSSS of the text taken up in this edition. This index allows us to find a text from Eymard whose archives reference is known, but not the identification number of this edition.

Examples of research: Under what n° can we find the manuscript “AGRSS, A-1, 1”? In what sections do we find the documents of volume R-8?

The Index of “Dates”

This gives a chronological list of all the dates indicated in this edition, under the form [Day.Month.Year] JJ.MM.AAAA (beginning with the year 0000 = unknown year). The index refers to the date as expressed in the text, even if it is only implicitly, for example under the form “next Tuesday”.

For dates such as “Ascension 1856”, when we do not know the “calendar” day (here it is 01.05.1856), we can search in the general alphabetical index under “ascension”.

Recurring dates from year to year (for example: “his birthday is celebrated on April 18”) are not in the index.

The Index of “Destinataires”

This gives the alphabetical list of all those who received letters from Eymard, as well as a few audiences to whom he preached (The audiences do not include those of a homogeneous group, for example the Marists, section 4.1.3, or the Servants of the Blessed Sacrament, section 4.5).

The “destinataires” are listed according to their family name. For the women, it is the family name usually seen in the edition; for example: *Jordan (M^{me} Natalie)* rather than *Brenier de Montmorand (Natalie)*.

The religious are listed according to their civil name; for example: *Guillot (Marguerite)* rather than *Marguerite du Saint-Sacrement*.

The Index of “Éd. anglaise”

This gives the n^{os} of the letters in the English edition in 6 volumes.

For example: by choosing “2, 576” (letter # 576 of volume 2), we get the corresponding letter in French; in this case: CO 572.

The Index of “Éd. française”

This refers to Tomes I to V of the 1899-1902 edition, and the page n^o.

Also the unedited supplements I-S, II-S and III-S with the page n^o.

The Index of “Éd. italienne”

This lists the n^{os} of the letters in the Italian edition (2 volumes have appeared, while the 3rd is being prepared).

For example: by choosing “1, 22” (letter # 22 of volume 1), we get the corresponding letter in French; in this case: CO 18.

The Index of “Nombres”

This groups the cardinal and ordinal numbers appearing in the text of this edition: the numbers in Roman numerals are listed in alphabetical order, those in arabic numbers are in ascending numerical order. The numbers written out as words are found in the general alphabetical index (example: [Forty-Hours] “quarante heures” under the letter Q).

This index does not repeat the numbers already classified in the other indexes (“Archives”, “Réf. bibliques”, “Éd. anglaise”, etc.).

The Index of “N° de doc.”

This lists all the numbers of documents in the alphabetical order of the symbols, from CO 1 to RT 30. This index is useful to reach quickly a document whose number is known. For example: a commentary may refer to document NV 5. To see this document, simply write “NV 5” in the window of the index “N° de doc.”. This index indicates, to the left of the items on the index, the number of time this item occurs. For “NV 5”, it is 3: this means that this reference appears three times in the collection, either at the head of the document itself, or in an introduction, or in a note of another document. By browsing these occurrences you will find the one you are looking for.

For the descriptions of the symbols, cf. p. 47, *References to the documents*.

The Index of “Réf. Imit. JC”

This classifies all the references to the *Imitation of Jesus Christ* (for example: Im 1, 19: 17 = *Imitation* book I, chapter 19: verse 17 of the critical edition of T. Lupo, cf. bibliography).

The Index of “Réf. bibliques”

This classifies alphabetically all the biblical references in the Eymard collection.

The abbreviations are those of the *Bible de Jérusalem* (cf. p. 46, *Biblical abbreviations*).

To avoid cluttering the index, the complicated references are indicated with the n^{os} of disconnected verses (we stop at the period separation the n^{os} of the verses); for example: in the document PS 405,1 we find “Lc 15,6.9.24”: this biblical reference appears in the index merely under the form Lc 15,6.

N.B.: We do not distinguish the sub-verses; for example: Ga 2,20 refers either to “It is Christ living in me”, or to “He loved me and gave himself for me”.

In Eymard’s text, we gave only one reference to a biblical quotation, and not to the parallel passages. A quote like “Prepare the way of the Lord” can have different references, depending on the context (Is 40,3; Mt 3,3; Mc 1,3 etc.).

Sometimes there is a slight difference between the Vulgate and the *Bible de Jérusalem* in numbering the verses. This is especially the case for the book of Wisdom, for Sirac, and for Jn 6,52-71. The numbering of the Psalms is that of the Vulgate.

Fr. Eymard refers to the Vulgate, even when he quotes in French. The references and translations referring to modern bibles are meant merely to be the editor’s help. In case of doubt, the reader should consult the Vulgate.

The list of the most frequent biblical references

Of the 5.086 references in this index, 101 references, namely 2 %, by themselves alone total 4.061 quotations, or 23 % of the 17.830 biblical quotations of the body. Here are the references that appear most often (more than 50 times):

- 1) 178 times Ga 2,20: “*It is no longer I, but Christ living in me [...] He loved me and gave himself for me.*”
- 2) 139 times Mt 11,29: “*Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.*”
- 3) 95 times Jn 14,6: “*I am the Way; I am Truth and Life. No one can come to the Father except through me.*”
- 4) 94 times Col 3,3: “*You have died, and now the life you have is hidden with Christ in God.*”
- 5) 89 times Jn 15,5: “*I am the vine, you are the branches. Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing.*”
- 6) 83 times Mt 16,24: “*If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me.*”
- 7) 80 times Mt 28,20: “*[...] teach them to observe all the commands I gave you. And look, I am with you always; yes, to the end of time.*”
- 8) 77 times Jn 6,56: “*Whoever eats my flesh and drinks my blood lives in me and I live in that person.*”
- 9) 74 times Mt 11,28: “*Come to me, all you who labor and are overburdened, and I will give you rest.*”
- 10) 74 times Lc 12,49: “*I have come to bring fire to the earth, and how I wish it were blazing already!*”

- 11) 64 times Mt 6,10: *“Your kingdom come, your will be done, on earth as in heaven.”*
- 12) 63 times Jn 6,57: *“As the living Father sent me and I draw life from the Father, so whoever eats me will also draw life from me.”*
- 13) 59 times Ph 2,7: *“[Christ Jesus] emptied himself, taking the form of a slave. [...]”*
- 14) 59 times Mt 19,21: *“If you wish to be perfect, go and sell your possessions and give the money to the poor, and you will have treasure in heaven, then come, follow me.”*
- 15) 57 times Jn 14,21: *“Whoever holds to my commandments and keeps them is the one who loves me; and whoever loves me will be loved by my Father, and I shall love him and reveal myself to him.”*
- 16) 53 times Dt 6,5: *“You must love [Yahweh] the Lord your God with all your heart, with all your soul, with all your strength.”*
- 17) 53 times Hos 2,16: *“I will lead my beloved into the desert and speak to her heart.”*
- 18) 52 times Jn 14,23: *“Anyone who loves me will keep my word, and my Father will love him, and we shall come to him and make a home in him.”*
- 19) 51 times Ac 9,6 (Vulg.) [Ac 22,10]: *“What am I to do, Lord?”*

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