

# Peter Julian Eymard

## *A thought per day*

**Selected texts chosen by Sister Suzanne Aylwin, sss**

Thoughts taken from *Œuvres complètes* de Pierre-Julien Eymard, Ed. Centro Eucaristico-Nouvelle Cité, 2009, 17 volumes.

Also available on this site : [www.eymard.org](http://www.eymard.org) .

Printed and electronic versions : © Congrégation du Saint-Sacrement, Rome 2008.

Cover: *Le Père Eymard*, detail, glass of Paul Montfollet. Chapel of Saint-Romans Calvary (38). Curia Generale Padri Sacramentini.

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*Médiaspaul Éditions*

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ISBN : 978-2-7122-1172-1

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*Printed in France*

## PRESENTATION

### **“The Holy Eucharist is Jesus past, present, future”**

Saint Peter Julian Eymard was born in La Mure d’Isere on February 4, 1811 and died in the same town on August 1<sup>st</sup> 1868. God had led him step by step through providential and sometimes unusual ways, to discover his Eucharistic vocation. Also could he write three years before his death: “The good God has loved me so much! He has led me by the hand to the Society of the Most Blessed Sacrament! All my graces have been graces of preparation. Every state of my soul was a novitiate! The Most Blessed Sacrament has always dominated my life.”

From his childhood he was attracted by the Eucharist. He frequently visited the Blessed Sacrament and, on the day of his first communion, he promised to become a priest. But before the Eucharist becomes permanently the center of his life and his action, he must go step by step.

First landmark: his brief stay at the novitiate of the Oblates of Mary Immaculate in Marseilles (1829). Later he became a diocesan priest (1834-1839), he had an experience of the sweet and strong love of God at the Calvary of Saint Romans. His spirituality knows a reversal which changes little by little a negative vision into a vision more in line with the grace he received.

The evolution of his spiritual life is also the fruit of the intellectual formation which he imposed on himself: regular readings of the Fathers of the Church and the spiritual writers, deepening of the doctrine of the Council of Trent, meditation on Saint Paul and on Saint John.

In 1839 he entered the Society of Mary where he would be a religious for 17 years. Responsibilities accumulate, but also the spiritual and apostolic experiences that will lead him to his mission as a Founder. In 1845, at the church of Saint Paul in Lyons, the day of Corpus Christi, he carried the Blessed Sacrament. During the procession; he experienced a great spiritual force and asked God for the grace to have the apostolic zeal of Saint Paul.

In 1849, when he was Provincial, he visited the Marist House in Paris. He discovered in this city the work of the Nocturnal Adoration and on the same occasion he came in contact with Count Raymond de Cuers who would be his first companion in the foundation of the Eucharistic work. He also met the foundress of the Reparatory Adoration, Mother Marie-Therese Dubouche.

January 21, 1851, at the shrine of Our Lady of Fourviere (Lyon), he felt it was urgent to work on the renewal of the Christian life through the Eucharist and saw the importance of a thorough formation for priests and laity. A few months later he wrote: “I must get down to work, save souls through the Eucharist, and awaken France and Europe numb in their sleep of indifference because they do not know the gift of God, Jesus Eucharistic Emmanuel.” (CO 325) The recognition of this state of affairs constitutes the background of his Eucharistic vocation, and of his mission.

April 18, 1853, in La Seyne-sur-Mer, he receives a new call, “grace of donation” with regard to the Eucharistic projects which he develops with Raymond de Cuers and with a few other people. He had no idea then that the gift would require him to leave the Marists to found the Eucharistic work.

May 13, 1856, Bishop Marie-Dominique Sibour, archbishop of Paris, accepted the project presented by Father Eymard: “It is not a purely contemplative society. Yes we

adore certainly, but we also want to lead others to adore. We must take care of the First Communion of adults. We want to set fire to the four corners of France, beginning with the four corners of Paris, which need it so much!"

That the Eucharistic life that Peter Julian proposed is not confined to the contemplative dimension. He wrote: "A purely contemplative life cannot be fully Eucharistic, the home has a flame." (CO 1030)

May 25 1858, Marguerite Guillot arrived in Paris from Lyons, and on July 2 she was put at the head of a small group of candidates who had come in anticipation of the foundation for the women's branch, the Servants of the Blessed Sacrament.

From the beginning and throughout his ministry, the apostolate of Father Eymard is multifaceted. He associates the laity in his work through the Aggregation of the Blessed Sacrament, he set up the work of the First Communion of Adults and young workers, he devotes himself to preaching, and to spiritual direction. He promotes the Roman liturgy and tries to nourish the spiritual life of the priests through the Eucharist.

Father Eymard man of total commitment, wanted to include, in his own words, "all aspects of Eucharistic thoughts" His vision of the mass and the communion, as the summit of all Christian life, is contained in a text written in 1863: "Because of all the pious deeds, the Holy Sacrifice of the Mass and the communion of the Body of Our Lord Jesus Christ is, without doubt, the end and the life of any religion, that the piety of each is worthy cultivated and developed towards this divine mystery; that virtue and love are oriented as a means to an end." (RR 74t,6)

During the long retreat which he made in Rome in 1865, Father broke through a final step on the "Interior Eucharistic reign" which leads the believer to the "gift of self" in union with Jesus Christ, in a Trinitarian and ecclesial dimension. His life's journey, illuminated by the Eucharist reaches its summit. Father Eymard let the Holy Spirit shape him in order that Christ might live in him (cf. Ga 2,20) to become Eucharist, bread for the life of men: "Jesus Christ [...] is in me in order to live there for his Father, who is alive, and has sent me. And it is to be so for me, to give myself in Holy Communion. Just as the Father, who is alive, has sent me and I live by the Father, so whoever eats me also lives because of me [Jn 6,57]." (NR 44,119)

The last years of Father Eymard were marked by illness and sufferings of all kinds: financial problems, oppositions, misunderstandings, humiliations, loss of the esteem of the bishops. Despite this, his words continue to burn like fire and his letters of spiritual direction abound in invitations to joy and thanksgiving for the blessings of God.

Father Eymard died in La Mure d'Isere on August 1, 1868. At the end of the ordinary process of Grenoble and Paris, opened in 1898, he was beatified by Pius XI on July 12, 1925. On December 9, 1962, at the end of the first session of the Second Vatican Council, Jean XXIII proclaimed him saint. On December 9, 1995, John Paul II put his name in the universal calendar of the Church and fixed his feast day on August 2, recognizing him as "an eminent Apostle of the Eucharist".

As a result of a long work of editing, the Complete Works (*Œuvres complètes*) of Peter Julian Eymard are now available in electronic versions ([www.eynard.org](http://www.eynard.org)) and in print. We are pleased to present a first anthology in the collection *A thought per day*. It is an invitation to rediscover a spiritual master beyond the editions of the 19th century. As the forerunner John the Baptist, with whom he liked to identify himself, announces to us new times, the times of Pentecost and the Eucharist.

These are the principles that have guided Sr. Suzanne Aylwin, sss. The choice and arrangement of thoughts adhere to a logic that is at the same time constant and flexible. Some feasts are highlighted and others ignored, depending upon the possibility of finding or not finding appropriate texts of the right length When the space left between the feasts permits it, she takes the opportunity to create small thematic sets - see index -

that enable us to dwell on a certain subject to taste and grasp the various aspects. The month of June that Father always consecrated to the Blessed Sacrament, is entirely on the Eucharist. Contemplation - interiority - is the basic theme for Father Eymard, and it seemed appropriate for Advent. His devotion to Saint Joseph is reflected in the novena before the feast of the saint. Finally, she took the liberty of highlighting the great moments of grace in the spiritual journey of the Father.

The multitude of thoughts, thematic or not, allow us to enter into the world of this eminent Apostle of the Eucharist where the dimensions of depth, width, and height show the immensity of the fire which he had set ablaze. His words were of yesterday, but they challenge us today

*Fr. Manuel Barbiero, sss*  
*La Mure d'Isère*

## References

CO	Correspondance
NP	Notes personnelles
NR	Notes de retraites personnelles
NV	Notes du <i>Vade mecum</i>
PA	Prédication à des Congrégations religieuses
PC	Prédication aux premiers communiantes
PD	Prédication à des groupes divers
PE	Prédication à des ecclésiastiques
PG	Prédication générale
PM	Prédication à la Société de Marie (maristes)
PO	Prédication d'octaves, neuvaines, triduums
PP	Prédication publique
PR	Prédication aux Religieux du Saint-Sacrement
PS	Prédication aux Servantes du Saint-Sacrement
PT	Prédication au TOM (Tiers-Ordre de Marie)
RA	Règlement de l'Agrégation du Saint-Sacrement
RR	Règles et Constitutions des Religieux du Saint-Sacrement
RS	Règles et Constitutions des Servantes du Saint-Sacrement
RT	Règlement du TOM

## JANUARY

1. (*Holy Mary, Mother of God*) It is clear that the Holy Trinity in the choice and predestination of the happy mother of God had to provide her with all the gifts and all the graces of his love. The Father associating her with his paternity in the eternal generation of the Word had to instill in her His Holiness. The Word, by choosing for her for his mother had to endow her with all his wisdom. The Holy Spirit, who was working with Mary in the divine work of the Incarnation, had to adorn her with all the graces of his love. (PO 15,4)
2. May this be a Eucharistic Year! (CO 477)
3. What is the Eucharist? It is the supreme gift of love, it is Jesus Christ putting himself who is going to be at the disposal of man until the end of the world. And this without conditions and without any defense other than his love. (PE 3,16)
4. The Holy Eucharist is the center of all catholic worship - its life, its kingdom, its heaven - it's all - it is Jesus Christ, Emmanuel, God with us, among us, and for us. (PG 288,2)
5. Take away the Eucharist in the world, you take away its sun, you take away its life. (PG 275,4)
6. Oh yes, all good things come to us through the Holy Eucharist, as they are rooted in Bethlehem which became the second heaven of love. But if all good things come to us from the Eucharist, it is also from there that all our duties arise. The Magi are our models, first adorers in faith. Remain worthy of their royal faith in Jesus Christ, be their heirs and their love, and one day we will be with them in their glory. (PG 250,10)
7. The Eucharist is the love of Jesus Christ, sharing the life of man. (PG 275,4)
8. Through the Eucharist, Jesus Christ writes his law in the heart of a Christian and gives him intelligence and happiness. (PG 233,8)
9. The Eucharist is not just the life of a Christian, but it is also life for his people. The man who lives in a society needs a bond that unites him with his fellowmen, a law of honor, and a center of affection. But in a Christian society, the Eucharist is this link, this law, this center. (PG 242,3)
10. Let it be understood that a century grows or weakens according to its devotion to the divine Eucharist. (PG 241,5)
11. Each one has his own mission near the Blessed Sacrament. (CO 815)
12. Ah! If all men knew the Eucharist, the supreme gift of God, earth would become a new heaven. If we really had faith in the Eucharistic Jesus, but a lively, living and life-giving faith, we would quickly become saints. (PO 10)

13. I have often reflected upon the remedies for the universal indifference which is taking hold of so many Catholics in a frightening way. I can find only one: the Eucharist, love for Jesus Eucharistic. (CO 286)
14. I fear that people are wandering too far from the holy Eucharist, that this mystery of love par excellence is not sufficiently proclaimed. (CO 325)
15. We must revive faith by love and love through his divine home, the Eucharist. (PD 42,3)
16. Oh! If man understood the love of the Eucharist! (PG 337,3)
17. (*St. Anthony, Desert Father*) It is especially to the simple souls that the Holy Spirit communicates with great love and reveal to them His mysteries. The stories of the lives of the saints is a striking proof of this. What wisdom in the Desert Fathers, in these saints who have no human science! Their master was the Holy Spirit and they consulted Him in everything. (PT 136,2)
18. The inner soul sees God, she consults, she speaks to Him and God answers her by that inner voice, that inspiration that she feels. So, whether she lives in the desert or in midst of many exterior preoccupations, she is always at peace within herself. She will see the gleam of light that is always given to the soul who consults God. (PT 96,4)
19. Grace is like the gentle breeze of the desert, says the prophet, it can barely be heard [cf. 1R 19,12], grace is an act of love of the Holy Spirit. You cannot tell, says Jesus, where it comes from or where it is going. [Jn 3,8]. (PT 83,4)
20. The Holy Spirit said that the cause of disorder of the whole earth is that nobody reflects seriously in his heart. A mournful place, desolate before me [Jr 12,11]. (NP 46,1)
21. (*Eymard - Grace of Vocation*) The greatest grace in my life has been a lively faith in the Most Blessed Sacrament from my childhood. [...] The grace of vocation: at Fourvière, our Lord alone in the Most Blessed Sacrament, without a religious body to watch with Him, to honor Him, procure His glory! Why not found something, a Third Order? At La Seyne (St. Joseph), grace of gift of self, of union, of happiness which lasted until the Apostolic Approbation, so heartening. Grace of the Apostolate, faith in Jesus, Jesus is there, therefore everything to Him, by Him, in Him. (NR 45,3)
22. The Holy Spirit said : I will lead the soul that I love into solitude and there, I will speak to her heart [Hos 2,16]. (PR 150,1)
23. Solitude leads to God, puts the soul in a state of tranquility which is necessary to talk to God and hear his voice, it is the silence and the rest that benefit a pious soul, says the Imitation, and there she discovers the hidden mysteries of the Scripture. (PT 13,4)

24. (*Saint Francis de Sales*) St Francis de Sales had charity, like all saints, but love has its nuances. He was prone to anger, which leads to self-love and ends in selfishness. What would our Lord do? He attracted him through gentleness of heart. Sr. Francis de Sales practiced all the virtues in one, he became the most gentle of men, as Scripture says of Moses [cf. Nb 12,3]. (PS 232,8)
25. (*Conversion of St. Paul*) St Paul was converted, and immediately he prayed. What happened in Damascus for three days? What is he doing? He prayed. Ananias was sent by the Lord to baptize him. He resisted for a moment, he was afraid to go to this persecutor of the Christians. Go, go, the Lord told him, he prayed, you will find him in prayer [cf. Ac 9,11]. He is already a saint. He prayed, he does not fast, he does not mortify himself, he prayed. (PP 16,1)
26. (*Saints Timothy and Titus*) Saint Paul had a beloved disciple, the young Timothy to whom he had faithfully taught the law of Jesus Christ, and Timothy had responded generously to the care of such a good teacher. St Paul, pleased with his disciple, kept telling him these words: "Take great care of all that has been entrusted to you." [1Tm 6,20]. (PT 174,1)
27. All Christians are apostles, and everyone, according to their own state must have must have the zeal of an apostle. (PS 235,3)
28. (*St. Thomas Aquinas*) Thomas Aquinas he had written well, especially about the Blessed Sacrament so God said to him: You have written well Thomas, what reward you want me to give you? No other than yourself, Lord. (PS 287,2)
29. What is the knowledge of God? It is love and warmth. But the warmth comes after the light. Ask our Lord often for the grace to know Him. He told the Samaritan woman: If you knew the gift of God [Jn 4,10]. It does not begin any other way. (PS 203,1)
30. Oh! How much I would need to put myself finally at the feet of our Lord to be instructed by him, and to begin with this knowledge of the heart which understands better than all the studies of a lifetime! (NR 44,130)
31. When one lives with someone, one always ends up knowing everything they think. But it requires constant and persistent loyalty. The saints who had the most intimate revelations spent long periods with almost nothing. But they remained in union with our Lord and they come to know all the secrets of His heart. St. Magdalene de Pazzi went so far as to live in a gallery of the church. Stay centered in God, diligent, in the conversing with Jesus, and you will learn His secrets. (PR 107,2)

## FEBRUARY

1. Oh! What sweetness, what heavenly sweetness the faithful soul experiences devoutly saying: Jesus! (PG 25,2)
2. (*Presentation of the Lord*) When Mary was in the Temple, to present Jesus to redeem him, she offered two doves [cf. Lc 2,24], like the poor, although she could have offered a lamb, but she carried in her arms the true Lamb, who was to be sacrificed for all. (PS 106,1)
3. Read and reread the sermon of the Last Supper in Saint John [Jn 13-16], and you will find from the beginning to the end a fire burning with love. (PS 64,2)
4. Oh! Jesus didn't say: I've come to bring a revelation of the most sublime mysteries: but rather, I have come to bring fire on the earth, and all I desire is to see it enkindle the whole world. (CO 286)
5. (*Eymard to his sister and godmother - Anniversary of his baptism*) Today I cannot resist the joy of writing you a few words. I'm sure that you can guess why I prayed so earnestly to God for you, for our father, our mother, and my godfather! It's such a beautiful day for me. It's the most beautiful day of my life since this is the day when I had the good fortune to be baptized. (CO 68)
6. When you want to do great things, make an act of love. To learn how to suffer, penance is not enough; there are moments when nature throws one down, and puts one in the chariot of fire. The fire saves you so you must enter into the chariot of Elijah [cf. 2R 2,11]. (PS 242,5)
7. Why do we gather firewood? It is to feed the fire. Read, listen, practice the virtues, is to look for some wood to put on the fire, we put everything on to feed it, and when turned on, it melts in and it becomes fire. You understand how beautiful it is to share love. (PS 321,2)
8. When one wants warmth one goes near the fire, when one wants to get burned one throws oneself in, so you are enshrined in Our Lord. What will happen? He lives in you, he will remain in you, and afterwards, there is more than paradise which will consume your Eucharistic life. (PS 349,3)
9. Spiritual poverty, what is it? It is love which sacrifices everything for the love of our Lord. Really poor of heart, will, life, it is really like burning incense. The incense is something before you put it in fire, it is a seed that is gathered in the East, it represents the prayer, it is a grain that burns and is consumed, there is nothing left, it is something before, nothing after, a seed that burns and is consumed. Become like the seed. (PS 446,5)
10. Me, I often say: I want to be wood, and to have my will, a bundle of wood. I would say: This is Father Eymard. I would go and put him at the feet of the good God, I would set him on fire and I would say: The only thing left would be ashes. (PS 392,2)



11. (*Our Lady of Lourdes*) Browse through the entire universe: everywhere you will find children of Mary, everywhere you see altars erected in her honor and there we adore Jesus Christ. There again we invoke Mary, under the beautiful name Mother of Mercy. *Salve Regina*. (PG 170,2)
12. Try to maintain that holy joy that Saint Paul so often recommended. It makes the soul stronger and happier. (CO 25)
13. The Eucharist is the paradise of love, enter into the joy in loving Our Lord you will have joy, in having joy you will have virtue, of course it will come spontaneously, why? When the sun appears with its rays it brings joy we have the sun, we do not need to worry, God gives us joy, he infuses it in us, it is for us to maintain it , and make a state of blessedness. (PS 265,4)
14. Joy, contentment, happiness, would be your natural state if you live a little more in the goodness of God, if you remain in his love. (PS 301,4)
15. The joy which accompanies action is like the sweet fragrance of the flower. (PM 52,3)
16. Take care not to give in to spiritual sadness, it kills enthusiasm, zeal and joy for God's service. (CO 787,1)
17. (*Seven Holy Founders of the Servites Order*) The first founders have to be saints, it is one where the first seven have been canonized. (PS 49,1)
18. We must listen to the word of God in its divine source. (CO 1924)
19. A priest who spends a day without reading a Scripture has wasted his day. (NR 9,7)
20. I must be for my brothers and for my neighbour: the word of Christ. [...] Let the Message of Christ, in all its richness, find a home with you [cf. Col 3,16]. I must therefore listen to this interior word of Jesus Christ, understand and repeat it, listen to it with faith, accept it with respect and love, transmit it with fidelity and confidence, with meekness and power. (NR 44,63)
21. The truth of God, says Saint Paul is alive and active, it is a two-edged sword which reaches to the very depths of the soul [cf. He 4,12]. It contains in itself all the power of God. [...] To make it fruitful man must deposit and hide it in his heart as in the cenacle to study, meditate it at leisure, to make it intimate, familiar and personal as the fruit of the spiritual conception of his love. (PG 192,6)
22. (*Chair of Peter*) Let us stand firm in the faith, in the bark of Peter, the one who moves away is lost, he is lost like a soldier, who in the battlefield moves away from his fellow soldiers. (PG 67,4)
23. The great mission of the Church is a mission of prayer. (PO 24,2)

24. The strength of man is in prayer. Prayer is the almighty power of man over God and through God. God made this the law of his grace and the holiness of man. (PO 4,7)
25. The greatest of all gifts is the gift of prayer, the greatest act of virtue is prayer, and the greatest glory of God is prayer. (PO 24,2)
26. The Holy Spirit prays in us and for us. Prayer is all holiness, in principle at least, since it is the channel of all graces. (PP 30,3)
27. Therefore pray unceasingly and in union with the Holy Spirit. We can give you methods and rules of prayer, the Holy Spirit alone can give you the anointing and the happiness. (PP 30,3)
28. Prayer is Jacob's ladder which touches heaven and earth. (PP 17,2)

## MARCH

1. Mortification is the virtue that makes saints, and you cannot become a saint without it. It was by dint of dying to themselves each day, that the saints sanctified themselves. (PS 72,1)
2. To acquire the virtue of fortitude and Christian mortification, there is only one way, the most effective of all, and that is the love of God. Virtue must be coordinated acquired with prudence. It is true, but it must be motivated by love. (PR 111,1)
3. The greatest enemy of the spiritual life in us, is negligence. By a spirit of indolence and laziness, doing everything by routine, without ever realizing one's condition nor one's state, at least not seriously. It is like a merchant who would sell a lot without taking any inventory, without worrying if he is gaining or losing. Such an imprudent person is surely heading for a loss. (PA 103,1)
4. Remember that, in God's service, we need fidelity and generosity, but not strength. God is the strength! (CO 2012)
5. Thank God, when he lets you discover one of your faults. We ask a doctor to tell us our illnesses. (CO 191)
6. Know that some thorns are more useful than some flowers; it's good that certain external faults cover our piety and protect our heart. (CO 1433)
7. Please, let us not bite the cross, nor the thorns, but kiss them, because they bear Jesus Christ, our good Master. (CO 2168)
8. It is that household crosses are terrible; their source of pain comes from their closeness and continuity. (CO 1594)
9. I would like to see you a little bit like myself, with crosses that I cannot remove or prevent. I try to behave as we do when it is raining and we don't have an umbrella: we receive the rain from heaven. (CO 1729)
10. No matter how skilled a sailor may be, the storm comes in spite of him and carries him away with his sails and engines. So, the weather comes from above. Our fault consists in not being ready to resist the storm. (CO 968)
11. *(In preparation for the feast of Saint Joseph)* The sole purpose of the life of St. Joseph was to serve the adorable person of the Word made flesh, Jesus Christ. The nobility of his birth, the glory of his ancestors, the graces and gifts with which God had so magnificently endowed him, all been given for him to serve Jesus Christ. He understood this; he lived as a good and faithful servant attending to the house of God. (PR 15,1)
12. What an honor for St. Joseph to live with Mary, the object of the veneration of heaven and whom the angels already considered as their queen! St. Joseph does

not glorify himself in the world, he keeps the secret, and he covers it under the simple and common gestures in his relationship with his august wife he considers interiorly as his queen. (PT 59,1)

13. The Holy Gospel describes all the perfection of Saint Joseph with one word,, he is called a just man, that is to say, one who brings together all the virtues in the highest degree. (PT 91,2)
14. Saint Joseph was a great saint : surely , it was necessary since he was to merit so much honor: God the Father entrusts him his divine Son, He gives him all authority over this adorable Son, he wants to bear the name of his father and that the Word made flesh be called his son and that he should fulfill all the duties of a son. What man, what angel, what seraphim has ever been so honored. (PT 132,1)
15. I assure you that the greatest grace that God can give to a soul is to give him the devotion to St. Joseph. It is to show him the treasure of the graces of our Lord. Also when God wants to raise a soul higher , he gives her devotion to St. Joseph, a good protector, after all, he is the head of the Holy Family. (PS 315,3)
16. If we love Jesus and Mary, we would love St. Joseph, not only we will love but we pray. The highest honor the greatest testimony of love we can give him, is to pray to him. It is to put ourselves in his care. He will help us to do well; he is all powerful with God. (PS 196,2)
17. Saint Joseph is the patron of a happy death, because he died in the arms and in the love of Jesus and Mary. (PT 132,2)
18. Saint Joseph is the patron and model of interior souls, his life has been spent in obscurity, the Scripture does not mention any of his words. We have to imitate him, to love the silence and seclusion, to maintain within us the fire, whose flames will then show and illuminate all our actions. (PT 164,2)
19. (*Eymard - Consecration to Saint Joseph*) Our Lord granted me a precious grace today: the thought, gentle and strong, of consecrating myself in a very special way and without reserve to Saint Joseph, as to a father, a *doctor* (leader) and a protector. (NR 44,112)
20. In order to unite us to the spirit of the Church, we do well to meditate, in this holy season of Lent, on the Passion of Our Lord, for devotion to the Passion must be the foundation of our virtue and soul of our piety. (PT 25,1)
21. (*Eymard - Vow of personality<sup>1</sup>*) Thanksgiving - 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*. Model: the *Incarnation of the Word* [...]

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<sup>1</sup> Culminating Point of the spiritual life of Father Eymard and his long retreat of 1865 in Rome.

It is as if my Savior said: In sending me through the Incarnation, the Father has torn out of me every root of self-seeking by leaving me without a human person and uniting me to a divine person in order to make me live for him, in the same way, through communion you will live for me, for I shall be living in you. I will fill your soul with my desires and with my life which will consume and reduce to nothing everything that is personal to you. So much so that it will be I instead of you that shall live and shall desire everything in you. Thus will you be entirely invested with me; [...] - *It is no longer I who live, but Christ who lives in me.* [Ga 2,20]. (NR 44,119)

22. (*Eymard - continued*) [...] The members of my body receives life from the blood of my heart, and the blood receives it from food. *I am the bread of life; he who eats me has eternal life.* Such therefore is the principle and center of the power of my holiness and wisdom: union with Our Lord. Barrenness of soul comes from the lack of that union. The branch has dried up has been cut off. [...] Oh! How can I have long neglected this divine union? (NR 44,122)
23. (*Eymard - continued*) [...] I must therefore be united to Our Lord Jesus Christ as his human was to the authority of his divine person, as Jesus Christ 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. This branch must be warmed by the sun in order to receive the flowing life-sap. The seasoning sun which draws the divine fluid is recollection, holy desires, prayer, the gift of self, in a word, love. (NR 44,124)
24. (*Eymard - continued*) [...] My God, how can I live a life of union? A grace of enlightenment made me understand that the best and only means is to nurture and fortify within me the interior man that is Jesus Christ, to conceive him, to bring him forth and make him grow by all my actions, readings, prayers, and adorations, and in all the relationships of my life. But to do that, I must renounce constantly the personality of Adam, and live a life of dependence on Jesus in me. (NR 44,125)
25. (*Annunciation of the Blessed Virgin Mary*) Oh! If man only knew what is the Incarnation and how much God loves him!. What God does for him:
  - the Father who gives him his Word,
  - the Word who gives himself to him, unto Calvary and the Eucharist,
  - the Holy Spirit who makes the Word incarnate in Mary, present in the altar through the priest, and makes him live in every man!
 But who thinks of these marvels of God's love for man? Who meditates on them? Who adores them? Who glorifies them? Who loves the loves the Word Incarnate? (NR 44,129)
26. Each one has his grace of perfection, his attraction to a grace: when the attraction is found, then it is easy, it is on the way. (PS 91,3)
27. God to realize perfection according to a person's character gives appropriate graces and a dominant grace that simplifies life, actions, even shortens the path that leads to happiness. That's why God gives a sovereign grace on which perfection depends; each one must recognize his own. It is our inner work. (PP 12,2)

28. What is an attraction? How can you describe it? I do not know. This is how we define an attraction: An ordinary movement of grace in us that draws us strongly and gently to God or one of his mysteries, to something that comes from God that really draws the soul very gently and powerfully. (PS 184,2)
29. When a person receives the grace of attraction, doubt is impossible, just as it is not possible to doubt the existence of the sun when feeling its rays. Similarly, when God manifests his will by the grace of attraction, this grace, like the sun, brings two things along with it, namely, light and heat, or if you prefer, light and the fire of love. (PS 185,1)
30. Each soul has its own path, its own characteristic virtue, its special graces. It isn't within the director's power to change them. His rule is to recognize them and to help the soul which our Lord has entrusted to him to follow its path. (CO 455)
31. Well, when a director understands the interior life, the character of God's graces, he can direct a soul well. (CO 396)

## APRIL

1. What we call direction is the opening of one's heart to the director and totally communicating one's interior state, the good as well as the evil. Making one's direction is therefore simply to expose to the director the interior state of one's soul and to give an account of one's life and the principle of one's actions. (PA 108,1)
2. Remember the three qualities of a good director: sympathetic because of grace and because of the trust he inspires; strong interior life; otherwise they are like train conductors; experienced; prudence requires it. (CO 1494)
3. Make use of a director but don't be a slave of one. That is, let him help you to know yourself, to understand and perfect the grace of God in you. (CO 290)
4. The Holy Spirit is the first director of souls. He has a specific purpose for each one. (PG 7,3)
5. Often we are afraid to consult the Holy Spirit, we fear that he might require too much from us, that is why we do not go into detail, we are happy with an overview or general offering of our will. Oh! do not act thus, it is our fears and our concerns that make us unhappy, if we give all to the Holy Spirit, we would be happier, we would have joy and peace. (PT 62,2)
6. What is the mission of the Holy Spirit in souls? First He dwells in us: *He dwells close to you , and he is in you* [Jn 14,17], this is a permanent and positive state, the Holy Spirit dwells in us. He is working in the soul of the just one, the faithful one, he dwells there because it is his purpose, his mission. (PR 35,3)
7. Since the Holy Spirit dwells in us, it is he who is our master, our teacher, our interior sanctifier, we must therefore, listen. We must put ourselves at his disposal, help him in this work of transformation in Jesus Christ, hence the necessity for the recollection of God in us. (PA 93,3)
8. It is the Holy Spirit who super-naturalizes our actions by his grace, it is the Holy Spirit who inspires the patterns of perfection in us, and it is the Holy Spirit who forms the holiness of Jesus in us, initiating us to the spirit of his virtues, spreading in our hearts, says St Paul, the love of God [Rm 5,5]. (PT 62,4)
9. The Holy Spirit is not different from the spirit of Jesus. He will manifest himself to you in meditation, at the hour that you do not know, that you are not aware of. The Holy Spirit will come, and will fill you with his fire and with his love. (PS 230,2)
10. Consult the Holy Spirit deep within you in all that you have to decide and do, consult him by an act of interior recollection and when you feel your spirit is calm, your soul is at peace and your will is strongly attracted to what is good, then it is truly an interior inspiration. (PT 62,2)

11. The willing soul sees what the Holy Spirit wants, she is always prepared, and she carries out his work. (PR 35,5)
12. We are not sufficiently united to the Holy Spirit; we do not search for him. We could ask many; do you know who the Holy Spirit is? And they would answer that they do not know. They have hardly ever had someone talk to them about him. Why so? Ah! To talk about the Holy Spirit, it has to come from the soul. His workings are all interior. (PP 31,1)
13. It is only recollected souls who hear the voice of the Holy Spirit. If we do not feel the sweet anointing of his grace, we have not yet entered within ourselves, we are fickle beings, the dust of the road that is lifted by the wind or trodden into the mud. That is where the greatest danger lies, we no longer hear anything. (PR 35,4)
14. Ah! Happy the soul that is instructed by the Holy Spirit, she soon understands the greatest truths well and without difficulty. It is especially to simple souls that the Holy Spirit communicates with greater love and he reveals his mysteries to them. The story of the lives of the saints is striking evidence. of this. (PT 62,2)
15. Which life do we have to live? There is a life of grace and a natural life. It is necessary to be recollected in order to hear the response of the Holy Spirit, who reveals his way, the path. The Holy Spirit is very caring with us. All good thoughts come from him; it is the divine detail of the Providence of God in us. (PR 35,3)
16. We must ask our Lord the discernment of the Holy Spirit as opposed to the spirit of darkness. The inspiration of the Holy Spirit brings us to humility, to a humble and gentle confidence, a generous but quiet love. The inspiration of the devil brings us to a totally exterior life; it is accompanied by a false peace which is sensual, because it cannot fill the soul. The feelings of zeal that follow leave behind a certain disorder, an indefinable sorrow in the soul. (PT 201,1)
17. The devil confuses everything to lead us to despair. On the contrary the Holy Spirit speaks clearly and in detail, he shows the sacrifice to be made and names it; he criticizes, but as a father and a doctor, he shows a stern face, sometimes he thunders, he wants the soul to fall at his feet in its annihilation, but once he falls, he encourages, he offers us his hand. (PT 201,1)
18. (*Eymard - Grace of foundation*) On April 18, during thanksgiving after holy Mass, I was seized suddenly by a strong feeling of gratitude and love for Jesus, and so said to him: "What great thing could I do for you?" And a sweet, peaceful, but strong and stirring thought made me happy to think of devoting myself to the service of the Most Blessed Sacrament, to ask permission to do so, to seek the means to support and form the great work of perpetual Adoration, to press for the establishment of the religious order of the Most Blessed Sacrament. Isn't that a beautiful thought, my daughter! Isn't it surprising that, since the foundation of the holy Church, the holy Eucharist hasn't had its own religious body, its honor guard, its court, its family, like the other mysteries of our Lord, which have all had a religious body to honor them and preach about them? It seemed to me that I was willing to make any sacrifice for Jesus in the Blessed Sacrament. (CO 412,1)



19. The Holy Spirit is a flame; he always goes up and lifts up. (PP 30,1)
20. The most amiable virtues like meekness and humility are very difficult and very hard virtues to practice. When you are insulted, it is not easy to remain meek, and I repeat, without faith, the world is right to find these virtues of Christianity repulsive. But the grace of the Holy Spirit his suavity and his anointing, open to us these virtues whose bark is bitter, but there we find the sweetness of honey and the purest glory. (PP 30,1)
21. We do not speak enough of the Holy Spirit, also there are even few pious people, who have a true devotion for him, and yet it is the Holy Spirit who forms and perfects Jesus in us. (PT 62,2)
22. It is the Holy Spirit who inspired the prophets and the apostles, but with an extraordinary inspiration accompanied by wonders. The inspiration of the Holy Spirit in the soul does not have this character, it is an inner warning, it is an infusion of great light, a supernatural movement towards a particular good, which in a moment enlightens us and shows us the truth with overwhelming evidence. (PT 62,2)
23. God comes to the soul by his meekness, his joyfulness, as a father, as a mother, or better as a spouse, the soul is filled with happiness, with meekness and with the joy of the Holy Spirit, this soul then is more in God than in herself. This is not by virtue, but instantly, God does his work alone, he attracts the soul, it is the endowment of his love. (PS 185,1)
24. Keep in mind that no one cries at a wedding feast, you must always be joyful. The Holy Spirit says that the soul who loves is in a continual feast [cf. Pr 15,15]. (PS 274,5)
25. (*Saint Mark*) who speaks better than the evangelists? And this is not a title of glory, it was their work. (PR 107,3)
26. We must learn to limit our zeal, to set boundaries even in what is good. Every good thing is fine, is beautiful and useful in itself, but it isn't good for everyone. The decision comes from grace, situation and virtue. (CO 2174)
27. Be on guard against temptation of zeal; the result would be that by thinking of others, we neglect ourselves. (CO 1547)
28. (*Eymard - Eucharistic Vocation*<sup>1</sup>) Our Lord has called me to his Eucharistic service in spite of my unworthiness. - He has chosen me to work for his Society in spite of my incompetence and my poor health. - He has led me from death and by death to the life of the Society. - Everything that was thought impossible happened easily and in God's good time. - To God alone be love and glory. (NR 45,4)

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<sup>1</sup> In his last retreat, Fr Eymard humbly made a link of all his graces as a founder, referring all glory to God. For a re-reading of some great moments of his life: cf. February 5, 1811; cf. May 25, 1845; cf. January 21, 1853; cf. April 18, 1865, cf. March 19, 21-24.

29. (*Saint Catherine of Sienna*) *Saint* Catherine of Sienna. in the midst of her troubles and in her prayers, had a devotion to the Blessed Sacrament that is rare to find even in the saints. When you read her *Life* and her *Dialogues* we see that all her inspirations came from there. (PS 185,3)
30. Saint Martha *nourished God*, but Mary *was nourished by God*. Seated at the feet of our Lord, she drank him, ate him, and loved him! (PA 9,1)

## MAY

1. (*Saint Joseph the Worker*) Joseph was poor in the things of this world; he possessed nothing in the land of his royal ancestors in Bethlehem. He lived in Nazareth, the poorest town and the most despised by the people of God. And there, he only had a poor home. His condition as carpenter was that of a poor craftsman. (PR 15,4)
2. A good soldier can only be recognized on the battlefield, a genius by his work, and true devotion when it is tested. (CO 616)
3. (*Saints Philip and James*) If faith makes us into a disciple of Jesus, love makes us his Apostle. (CO 1273)
4. To be able to bear the crucified Jesus, we must see the risen Jesus. (PP 11,2)
5. It is the Eucharist that establishes within us the power of the resurrection of Jesus Christ. (PP 29,2)
6. The soul who is resurrected with Our Lord is wise and intelligent, she understands and fathoms the things of God, she has intuition and that gives her freedom and she is not attached to anything. (PS 537,2)
7. We all need to become stronger and more perfect in the risen life of our Lord. (CO 1771)
8. Joy is the fruit of the resurrection of Our Lord. (PS 538,2)
9. The life of Our Lord in the Blessed Sacrament is a resurrected life It is this resurrected life that you must lead, you, in your mortal body. It is the only one you should lead, because the mortal life of Our Lord is past, his natural life is over, he has no other life than his risen life. (PS 347,1)
10. The reign of the risen Jesus is an interior reign. (PO 21,1)
11. Let us remember that vices belong only to individuals and that within each individual we also find the ennoblement of human nature, which, aided by the grace of Jesus Christ, can rise to the light of its original splendor. (NP 38,22)
12. May the peace of the risen Jesus always dwell in you! (CO 819)
13. (*Our Lady of the Most Blessed Sacrament*) Our Lady of the Blessed Sacrament is not yet known, we could not let her pass ahead of her divine Son; the sun must come before the moon. [...] When the devotion to the Blessed Sacrament is sufficiently extended to cover the world, devotion to Our Lady of the Blessed Sacrament will arrive, the moon follows the sun; but of course you should already make her known, this devotion must explode among yourselves. (PS 375,5)

14. Mary Queen of the Cenacle,, mother of the nascent Church. Ah! It is not surprising that the early Church was so fervent and so perfect - it had Mary and Jesus in the life of Mary. (PG 176,3)
15. See the Apostles, following Jesus, weak in their faith in him, faltering in virtue. Who is it that brings them back to their mission? Who is it that unites and comforts them after the death of Jesus? Is it not her whom he had given to them as a mother? Is it not Mary? And under her direction, they hoped and received their grace. And it was Mary who, in the Cenacle, prepared them to receive the Holy Spirit, and powerfully helped them to become new men. (PG 172,3)
16. Don't you think that the holy women were in the Cenacle and received the Holy Spirit and a mission? It was not a mission of zeal like the apostles, often there are those who do more than a holy priest, often there are greater graces, more love. (PS 540,10)
17. There was only one Cenacle, but the fire was so great that it went out to engulf everyone. (PS 305,1)
18. The Eucharistic sun goes out from the Cenacle and rises on each one of the faithful, enlightens them and accompanies them. (PG 310)
19. The Holy Spirit continues this Pentecost in every believer who, like the first disciples, desires and prepares for him. It is in the Cenacle, through the Eucharist, that the Holy Spirit communicates himself and perfects us in Jesus Christ. (PG 253,2)
20. The Eucharist is the continuation of Pentecost, in the Cenacle - with tongues of fire. (PG 283,2)
21. From time to time we need to return to the fire of the Cenacle to ask for a greater grace from the Holy Spirit. (CO 1873)
22. What a chain of graces from the Cenacle until today! Is it not right to be thankful and to celebrate the goodness of this kind Savior? (PS 157,6)
23. In the Cenacle, it is love perpetually giving itself, that's life. Certainly, at a royal feast there is life and joy. (PS 274,2)
24. The earth is a cenacle for us, we can always be in this cenacle, desiring and adoring by heart. (PS 401,3)
25. (*Eymard - Lyons, 1845*) *Corpus Christi*. I had the special privilege of carrying the Blessed Sacrament at St. Paul's, and my soul derived great benefit from it. It was penetrated by faith and love of Jesus in his divine Sacrament. Those two hours seemed but a moment to me. [...] How I could have wished at that moment to have all hearts in my heart! The zeal of St. Paul! - This is what I promised our Lord - Since the beginning of this month I have felt a great attraction towards our Lord, never had I experienced it so strongly. This attraction inspires me in my preaching, in my spiritual counselling, to bring all the world to the knowledge and

love of our Lord, to preach nothing but Jesus Christ, and Jesus Christ Eucharistic.  
(NR 27,3)

26. *(Saint Philip Neri)* May joy radiate from you, like the rays of the sun. (PS 268,2)
27. In Jesus Christ, God willed to love man with a heart of flesh, with a human heart.  
(PO 7,3)
28. The heart of Jesus is living in the Blessed Sacrament. He is alive there. Therefore the Eucharist must be the center of our adoration of the Sacred Heart. (PO 6,12)
29. You should give so much to the Lord that your heart becomes his heart, and your life, his life. (PS 449,5)
30. May the heart of Jesus on fire with love be your strength, your haven, your center, your Calvary, the resting place of your whole being. Then resurrection will come, as well as life and glory. (CO 64)
31. *(Visitation of the Virgin Mary)* Mary came to visit Elizabeth. Jesus has not yet appeared in the world; and yet he made himself felt so much by John that he leapt for joy. It is the true naïve love of a little child: who leaps. Like St. John let us adore joyfully. (PP 15,1)

## JUNE

1. This month must be a month of joy, a month during which you make a giant leap in holiness. [...] Let go of other devotions during this month; you won't lose anything if you bask in the Sun. Communicate with more fervor. Practice some Eucharistic virtues. Make some special sacrifice for the Blessed Sacrament. Always have some new flowers to offer. [...] It is essential that during this month there is a unity of thoughts, of virtues, and that your love finds a centre. (PP 14,2)
2. What a real happiness there is to be born in the Eucharistic time! The righteous of the Old Law sighed incessantly after the future Messiah, and it was their virtue to do so. Today the least of the Christians is more privileged than all the great prophets and patriarchs of the Old Law. (PP 31,2)
3. Celebration - The Eucharist is the link between all Christians. Through it, we are related, we eat at the same table, and we have the same Father who is in heaven. As Saint Paul says, shouldn't we have the same spirit of charity, we who eat the same Eucharistic bread? Jesus Christ then is all in all. (PG 242,3)
4. This is our strength and this is our joy: thanks to the Eucharist, Christians celebrate a feast where all, without jealousy or distinction, participate at the same divine table and drink from the same heavenly cup. It is the joyous feast of true brotherhood, that we can make last forever, for neither the pure wheat of the elect nor the intoxicating wine of Holiness can be exhausted in the hands of the Church which endlessly presents them to us. (PG 244,7)
5. The sovereign reason for the Eucharist, it is the love of Jesus Christ for his Church. He died to generate divine life for this second Eve, this spouse of his heart. She came out beautiful and pure from the open side of the second Adam who slept on the cross. (PO 8,3)
6. The Eucharist is the greatest gift of the love of Jesus Christ. It is the synopsis of all the special gifts of his life. *He left us a memorial of his marvels*. It is more than a gift. It is the donor who gives himself ... The king with his kingdom. (PG 279,3)
7. Thank our Lord Jesus Christ for all the graces with which he has filled us to this day, and especially that of receiving his divine word. (PR 12,1)
8. I took the resolution to read the word of God with a very deep respect and to pronounce with affection the liturgical prayers of the Holy Church, inspired as they are by the Holy Spirit; it is the prayer of the Holy Spirit offered by his spouse. (NR 44,63)
9. As God has enriched us with so many gifts, we must thank him. The Eucharist is thanksgiving par excellence. (PS 236,5)
10. Communion - The Eucharist is a memorial of the resurrected life of Jesus since it is not his body subject to death that we receive in Holy Communion, but his

glorious and resurrected body, by which he communicates to us the principle of our glorious resurrection. (PC 13,2)

11. Holy Communion is the royal wedding of the Christian, it is the visit of his divine king, and it is the feast of the Corpus Christi of the communicant. (PG 312,2)
12. The Eucharist is the life of the Christian. His bread of life, his bread from heaven, more delicious and nutritious than the manna of the desert or the bread of Elijah. (PG 319,1)
13. The Christian needs to have within himself the evidence, the testimony of God's personal love for him. In fact it is above all by the Holy Eucharist that our Lord gives us this gentle testimony, allowing us to rest a little on his heart as did the beloved disciple; to taste, at least in passing, the sweetness of this heavenly manna, to experience in our heart the joy of possessing God like Zachaeus, or like Magdalene, her Savior and her sovereign happiness as the spouse in the Canticles. (PG 250,8)
14. The soul needs food. Jesus in the Eucharist is the food of her baptismal grace. He shall sustain this grace by penance, the Eucharist complement in some way completes our penance, purifying us from our venial sins, and giving us strength in order to live our good intentions to turn away from sin. (PP 20,2)
15. When God comes to us, he comes with his divine nature and if the Holy Spirit was not in us like a veil we would be instantly consumed. What is a straw in the middle of a great fire? What are we in the divinity? The Holy Spirit like a cloud tempers our zeal, allowing only what is needed to seep through. It is as at Mount Sinai. It is necessary in our relationship with our Lord. I know that Our Lord is a man, but he is also God and need the Holy Spirit in order to receive God. (PP 31,2)
16. In the Eucharist is the supreme goodness. Jesus is there with all his divine attributes, his infinite power, infinite majesty, infinite wisdom, infinite knowledge; Jesus is with his infinite holiness and all the virtues he practiced in the days of his mortal life. He is there with all the gifts of the Holy Spirit, because, in principle it is from Jesus, that the Holy Spirit receives the gifts he gives us. (PT 28,3)
17. Let the Holy Spirit work to form our Lord in us. Let us allow his divine hands to knead us like pliable wax which receives all impressions. When you receive communion, pray, and make your thanksgiving with the Holy Spirit. By yourself, you are quite helpless. To want to do without this divine help is pride. Also, prepare yourself with the Holy Spirit. Allow Pentecost to continue in you. (PP 31,2)
18. Adoration - Put yourself in a spirit of joy when you go to adoration. If this joy continues, use it, if it lasts for an hour, if it lasts for three hours; use it, because this feeling attaches you to the Lord. Do not listen to opposing feelings, revive it when it seems to go away, blow on this burning coal which seems to lose its heat, blow to revive this joy, and if you do so, you will protect yourself from sorrows and temptations. (PS 460,4)

19. I would make my meditation, my visit, you say, but I cannot come to the church. What does that matter? Do you believe that our Lord does not see you at home? He sees well from heaven, he can also see well from the tabernacle. Adore him wherever you are, you will make a true adoration, not the worship that requires presence, but love. (PP 14,2)
20. We cannot define adoration, it comprises the virtues. It is the exaltation of God, praising God with all that you are. Adoration looks to the glory of God; that is its purpose Thy kingdom come, thy will be done. (PS 236,3)
21. Adorers, do you want to have the secret of Eucharistic prayer? Through this divine prism look at all truths, all the virtues of religion. May the most Holy Eucharist be your starting point, all rays come out of the sun, and thus you will continue in the home of all light. (PG 356,1)
22. To get to Our Lord we must impose silence on a talkative faculty, the imagination. Remember this well, the best tribute is silence, it is the respectful homage of annihilation before God, it is that of the Blessed Virgin, of the angels, of the saints. They adore without speaking, they sing the heavenly *Trisagion* , but their love is a love of silence, of contemplation, this is the true nature of love. (PR 23,5)
23. When you make your adoration, you do not need to worry; because the Holy Spirit inspires your prayer, having him for a master, why not pray to the Holy Spirit? (PS 577,6)
24. True love lies in growing, so growing is love. Listen and look at a soul at the feet of Our Lord, she adores him for her own, for the whole of Christendom. Don't you see what this soul does to give more expansion to her love; she unites herself to all that exists. (PP 4,4)
25. So do not be satisfied to adore God by yourself, adore him in union with the Church, with many holy souls devoted to the priesthood, so that all these hearts might rise up towards heaven like a shower of love to be united to the adoration of the angels, of the saints, of the Blessed Virgin! Let your adoration become catholic, universal! (PO 20,20)
26. Mission - The mission of the Church is that of John the Baptist, to reveal, to show Jesus Christ to the world - an even greater mission: she must reveal him and give him to the world - a more consistent mission: it must not end with the end of the century, Jesus Christ remains veiled until the day of his glory, at the last judgement, - a more glorious mission: the triumph of the love of Jesus Christ.- The Church thus reveals Jesus Christ in the Most Blessed Sacrament, she reveals him by her word and her faith. (PG 287,1)
27. The heart of Jesus is a furnace where your heart must go to be set on fire, and this flame should expand, it must be fed by the works of zeal, it has to spread outward. (PA 2,1)



28. A catholic heart must be as big as that of God! So avoid this little piety, this little virtue which shrinks the soul, on the contrary, piety is a fertilizing sun which expands the heart that is inflamed! Be great in your views, great in your desires, great in your love! (PO 20,30)
29. Remain always an apostle of the God of the Eucharist; it's a mission of fire near those who are cold, of light for those who do not believe, of holiness for the soul of the adorer. Jesus said: "I am the bread of life." [Jn 6,35]. (CO 1344)
30. Today, we need prayer more than ever. We must render apostolic zeal fruitful. (PS 236,6)

## JULY

1. Live a bit more of gratitude and the fire will become strong again. (CO 1205)
2. Keep your soul in constant thanksgiving; it is most pleasing to Our Lord, the most refreshing for the heart. Turn everything into thanksgiving, because everything is a grace, everything can be praise of God. (CO 1049)
3. (*Saint Thomas*) According to Jesus Christ himself, our faith will make us happier than that of the Apostles, St. Thomas: *Blessed are those who have not seen and yet have believed.* And why? Because there is more of a surrender to believe without having seen a proof of faith, then to surrender and to adore as a result of a miracle. (PG 91,7)
4. Always be prepared to say to God: My heart is ready, oh my God, to accomplish your holy Will in everything. But this vigilance must be free, without bondage, without stress. It is the vigil of love, and love doesn't tire. It watches while it sleeps, it watches while it works. (CO 283)
5. The wind of the holy will of God is always beneficial for the sails of our little ship. We only need to keep the sails *open and firm*, and to look at Jesus who precedes us. (CO 2159)
6. We cannot always have happy feelings, but always be happy when our will is united to God's. (CO 2139)
7. You must have eyes, ears, taste and hopes only for the holy Will of God at each moment. Hold our Lord's hand and tell him: "Lead me where you will" (CO 1108)
8. We are well wherever divine love places us, but we need to be there as God wills. (CO 1013)
9. The proof that God is the center of a soul is when God's truth is her joy, when the will of God is her happiness, when God's love is her inspiration, the great engine, and the great virtue of her life. (PR 149,4)
10. You need to look at all things as indifferent in themselves and to appreciate them only in relation to God's will. And that is why a saint is always occupied and always free, he does everything with joy and can leave everything calmly and freely. (PT 128,1)
11. The perfection of love consists entirely in doing each thing as God wills it and in God's spirit. (CO 2085)
12. Surrender to God the care of your life and your future. Have only one desire, one pleasure, that of serving him according to his holy Will. (CO 974)

13. The holy will of God at every moment, indicated by necessity, is the greatest grace. It is worth more than any work of zeal, than Holy Communion itself, because it is our holiness. (CO 930)
14. The circle of God's Will is large enough for you to exercise and run in the holy joy of his law. (CO 1459)
15. (*Saint Bonaventure*) St. Thomas Aquinas asked one day where St. Bonaventure drew the beautiful doctrine which he had published or written. St. Bonaventure showed him the image of a crucifix blackened from all the kisses with which he had covered it: There is my book, he told him, that's where I draw what I wrote, the little that I know, it is in this book that I have learned. (PT 25,1)
16. (*Our Lady of Mount Carmel*) Mary defends us, as a mother defends her child. (PA 69,6)
17. I leave it to the Good Lord to direct my little vessel towards this or that shore. My only duty is to row following his divine orders. (CO 355)
18. When we are suffering, we don't have the courage to reflect, nor to pray, but we can bless God, and honor him even more perfectly by submitting to his holy and ever gracious will. (CO 403)
19. I hold to life only insofar as the good Lord wants it for me. Provided that I am doing his holy will, I am happy. (CO 607,4)
20. It seems to me that the best thing to do would be to center yourself on the holy Will of God for you. Make it your life, your joy and your hope. Oh! How happy a soul feels when it watches or sleeps under the vigilant care of this special Providence! (CO 107)
21. Let the divine will *of the moment* be the pivotal point of your activities. Don't precede the winds from Heaven, wait for them, and when they come, always be ready to do the will of God at the moment, prepared to leave everything aside when God wills it. (CO 1085)
22. (*Saint Mary Magdalene*) One adoration at the feet of Our Lord was enough to make Magdalene the most chaste of his spouses, and an apostle after the Resurrection. What did she do? She had the happiness kissing his feet and staying fixed there, and then she stood as an apostle. (PS 307,2)
23. (*Saint Bridget of Sweden*) I venerated the famous crucifix which spoke to St. Bridget in Rome. It is kept with great respect in the Basilica of St. Paul. I did not ask our Lord to speak to me, but to forgive me and to give me love for his Holy Cross. (CO 791,1)
24. God is supremely good and wise, so we must adore his hidden plans when our own limited vision sees only difficulty and pain. (CO 1731)

25. (*Saint James*) The Apostles with no other weapon than the word of God, with no other defence than the staff of the cross, with no other support than the poverty of Jesus Christ crucified, went proudly to proclaim the Gospel of salvation and to preach the baptism of repentance. (PG 166,1)
26. (*Saint Joachim et Saint Anne*) Devotion to the saints must lead to Jesus Christ and has power only through him. (PG 241,5)
27. God has his moment for which we must wait in order to act. You will know this moment when it comes, by the inner inspiration, by a favourable and decisive event. Then peacefulness and strength urge us on. (CO 491)
28. If we are too prudent and thorough, we don't even dare sell pins. We must be sure that God wants it or desires it before casting our nets. (CO 510)
29. (*Saint Martha*) Martha spoke a lot, poor Martha! Mary said nothing, she chooses to remain at the feet of Our Lord, where she is fed and listens. Follow her example until the Lord says: You have listened enough, go and talk, go and work for me. (PS 227,2)
30. We are never freer, nor more peaceful than in filial surrender to the most gracious will of God. (CO 265)
31. (*Saint Ignatius of Loyola*) A servant lives only for his master, a soldier for his king. A saint wants only the greatest glory of God. (PA 92,4)

## AUGUST

1. (*Saint Alphonsus of Liguori*) St. Liguori, who lived in the last century formulated a theology that assumed he had read and analyzed five hundred works, he wrote at least twenty volumes, he was a bishop, he preached missions, he confessed much. How did he do it all, not to mention so many other responsibilities? He vowed never to waste time. (PS 325,3)
2. (*Saint Peter-Julian Eymard*) A saint is like a constellation which shines for all and communicates its gentle influence. A saint belongs to his brothers, and to the Church rather than to himself. He is an extraordinary grace from heaven and gives glory to his own. (PA 11,1)
3. Therefore, dwell in our Lord: but you say to me, how? By putting yourself aside. (CO 1542)
4. (*Saint Jean-Marie Vianney*) So if you have the spirit of mortification, do not worry about the other virtues. It is perfection in action. He who mortifies himself for the sake of justice obtains peace. He who does so for love obtains joy. Look at the example of the Cure of Ars. (PR 110,2)
5. (*Eymard - Mary, his mother<sup>1</sup>*) I meditated on the Most Blessed Virgin's love for me since my childhood. I blessed Our Lady of Laus and the day I took her for my Mother when my dear mother died. Since then, so many graces! At her feet at the chapel of St. Robert I prayed that I might one day become a priest. She alone led me by the hand to the priesthood, and then to the Most Blessed Sacrament. (NR 44,109)
6. (*The Transfiguration*) Peter had asked to stay on the mountain. Our Lord had refused. He delayed the grace he asked for. It is today that Our Lord has established his tent among us forever, and he allows us to live with him, to be always on his Eucharistic Tabor. (PP 35,3)
7. Discretion is the soul of great things. (CO 319)
8. (*Saint Dominic*) Truth is my life; I have to feed myself everyday in meditation, in sacred study. (PR 150,8)
9. It isn't the weather outside which is at fault, but poor windows which let it come inside. (CO 2144)
10. (*Saint Lawrence*) There is a fire within in me greater than the one which burns me, said St. Lawrence. (PS 304,3)
11. (*Saint Claire*) Saint Clare had confidence in God, and with the Holy Eucharist, she defeated a whole army. (PS 177,2)

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<sup>1</sup> His review of life led him to take a look at Mary's presence in his life, especially when his mother died on August 5, 1828. He was then staying at St. Robert. We do not know if the news was communicated to him the same day.

12. Let your prayer be made up of silence, contemplation, union with our Lord; that is the only true center of life. The rest is a painful and difficult work of the soul; it means working too much. Here it is God working in her; the heavenly dew penetrates her gently. (CO 1453)
13. The soul contemplates the goodness of God in silence, love that talks a lot is still on the way, the love of man for God is quiet, contemplative, he listens, he looks, he is under the spell of goodness. (PS 283,1)
14. As long as your soul finds food in a new truth, do not leave it, the best food is that which is best digested. So, do not believe that you are wasting your time, all virtues are sisters, the smallest ray leads to the sun and gives it all to us. (PG 356, 1)
15. (*Assumption of the Virgin Mary*) Heaven owes us something today. Angels owe to us the humanity of Jesus but not his divinity. He was their king. But Mary is the daughter of Eve, she belongs to us, and it is right to say that we give the angels their queen. (PP 37,1)
16. In order to enjoy prayer, it is necessary to pray, one must work to prepare it, make it the end of everything. You would want to be like the Israelites in the desert where manna fell every morning from heaven and only asked to be gathered. No, even in the Promised Land one had to work. (PR 114,2)
17. Do not try to do more than you can. Do not do meditations of Bossuet if you do not have his head. (PA 10,8)
18. The great secret of prayer is to follow the attraction of grace, simplicity of the heart. (PA 82)
19. All I hope for you is that you enjoy the goodness and beauty of God in prayer. I cannot formulate a more beautiful wish for you. (CO 2040)
20. (*Saint Bernard*) Saint Bernard has said and centuries have proven that a servant of Mary cannot perish. (PT 150,4)
21. Too many concerns are an obstacle to piety. (CO 1694)
22. (*Queenship of Mary*) Queen of heaven and earth. The empire of her divine son is her empire, the power of Jesus Christ is her power Oh happy is he who has the august Mother of God in his favour! (PG 175,3)
23. The body itself has to adore, it participates as much as the soul in adoration and you can do nothing by the soul without the body being very much involved. (PP 18)
24. (*Saint Bartholomew*) The Apostles, although few, converted the world, because they preached with simplicity and according to the spirit of God. (NV 11,11)
25. (*Saint Louis*) The Saracens holding St. Louis held France by ransom. Similarly, holding on to Jesus Christ, we hold on to heaven. (PP 56,2)

26. Abide in God! Outside of God, we are like a poor street person or a traveler during a storm; but in God, however, we have a peaceful, gentle, holy and joyful dwelling place; we are at peace. (CO 1521)
27. (*Saint Monica*) Do not be discouraged if success does not always follow from your desires and efforts. Triumph is only the fruit of steadfastness. How many years of tears, prayers and penance did the conversion of her son Augustine, cost Saint Monica. But a son who had cost much could not perish and he became one of the great saints of the Church. (PG 67,6)
28. (*Saint Augustine*) *Speaking* of the heart, St. Augustine has a nice comparison. Meditation is like a tailor who has a needle and a thread. The needle is the intelligence, it passes through, it is necessary that the thread goes through and remains, it is the affection which remains, which is the drawing, the embroidery. Just as the needle alone can do nothing, so it would be for the one would only see the truth without being penetrated by it. Therefore, affection is the end of reflection. (PA 10,11)
29. (*Beheading of John the Baptist, Martyr*) One must fight against ones dominant passion. This truth is seen in the action of Herod who sacrificed St. John Baptist because of his passion. (NP 38,29)
30. The soul is content when she is in her mission. (PR 79,1)
31. (*Mary Médiatrix*) Mary my mother is powerful, she is also the Mother of God, of Jesus my Creator, my Savior, and my Judge, - she has all power over his heart. (PT 169,1)

## SEPTEMBER

1. Remain in my love, as I remain in the love of my heavenly Father [cf. Jn 15,9-10]. So, this is where we should remain. (PR 16,2)
2. Divine love is like an abyss. The more we love, the deeper it is. (CO 499)
3. We do not define feelings, we feel them. Can we express what fire is? We feel it, we say. It burns, that's all. If we cannot define an element that we can see, how can we define divine love when we are immersed in it? (PR 8,4)
4. Love is a consuming fire, everything ought to sustain it, especially what surrounds us, crucifies us, fills our life. We only need to give back to God everything he gives us, making it pass through the fire of love. As you know, love is active, enterprising, while still being calm and peaceful. (CO 210)
5. It is always fair weather for the one who lives under the rays of divine love. (CO 219)
6. You do not see what the holy Scriptures say of the spouse. She sleeps but her heart is awake [cf. Ct 5,2]. She loves God even when sleeping, her heart still loves, the fire is not extinguished. (PR 16,5)
7. So then, let your love, for our Lord be youthful, rediscover the joy of the Springtime of life. (CO 2191)
8. (*Nativity of the Virgin Mary*) Let us rejoice. We greet the beautiful day of Mary, the joy of heaven, the consolation of the earth, the terror of hell. Finally here is the strong woman, the true mother of the living, the predestined mother of the Messiah, Jesus Christ. She has all the greatness. (PO 15,1)
9. Spiritual freedom comes when a soul has found its energy of love. Keep your freedom in your affections and actions. (CO 1085)
10. Lend you mind,, your will, your hands to your neighbor, but remain free from every person and their affairs in the divine sanctuary of your soul; let it be the Holy of Holies for God and for you, the Tabernacle where God alone resides. (CO 1243)
11. Leave aside whatever confuses you; enjoy as a great grace whatever leads you to God in peace and holy freedom. (CO 602)
12. If you were living above the clouds and storms, always facing the beautiful sun, you wouldn't worry so much about the winds and the storms under your feet! (CO 2115)
13. Freedom of soul is pure love which aspires to please God, loving and serving him for his own sake. (CO 787,4)



14. Enjoy Jesus, his sunshine, his freedom, his divine goodness. (CO 917)
15. (*Our Lady of Sorrows*) The holy old man Simeon predicted that a sword would pierce her heart. We know what it's like to suffer a lot, but do we understand the power of the word a sword? From this moment, Mary has more joy, she understand the prophecies and all that her divine son had to suffer. She lives up to the smallest details of his passion and death, she was on her perpetual Calvary and took her title as Queen of Martyrs. (PS 106,1)
16. Don't attach yourself to the means for going to God, but to God alone and to his divine will of the moment. (CO 363)
17. A soul who knows how to internalize can dispense with many external means. (PA 86,2)
18. God knows how to attain his purposes by means which we deem to be contrary. (CO 444)
19. Love is the purpose of everything. So consider the reflections, affections, resolutions of your meditation only as means to lead you to the union of divine Love. Let love therefore be the soul and foundation of everything. When this feeling predominates, put all the rest aside. Means are useless when we achieve the goal. (CO 227)
20. Don't cling to any particular means which are only to be used. God will always be there. (CO 223)
21. (*Saint Matthew*) The apostles left us many written works, but we can sense that what they share is what they witnessed, what they saw and heard, especially the insights [...] The grace of light ignites a fire that puts us in the truth. God gives the other grace in a while, but he guides us through a grace of light. It's up to us to study, to search for the truth, to reflect on it, and to discover its beauty. That's prayer. Every grace begins by being a light, and we feel its warmth. (PS 249,3)
22. To rise is the most important action of the day, usually crucial for a good or bad day. From there, this proverb: such is the rising, such is the day. The movement of anything follows the strength and the direction imprinted on it by its first thrust. (PA 59,1)
23. Light the fire of divine love in your heart in the morning in order that it may last all day. Your meditation should accomplish this task, look for the wood, light the fire - then, from time to time during the day, rekindle it with a few simple acts of love, drawn from your duties, sacrifices or spiritual joys. (CO 1085)
24. The Good Lord is and must be your sun each day. Everyday it rises for you, but not in the same way. (CO 302)
25. It is a great thing to know how to find God in our duties, in the midst of the demands of the world. – That is certainly what you try to do everyday. (CO 481)

26. Yes, the good God wants you to do great things through small things everyday. (CO 307)
27. (*Saint Vincent de Paul*) According to the counsel of Tobias, if you have nothing superfluous, take something even from what you need to give to the poor. This would then become the widow's mite. (NV 9,30)
28. To go towards God we go up by going down, because it is written: He who humbles himself will be exalted [Lc 14,11]. (PS 197,3)
29. (*Archangels Gabriel, Raphael and Michael*) The angels are without a name, except the three princes, who were certainly the most humble. (NR 44,61)
30. (*Saint Jerome*) The word of God is a blessing, and one of the greatest blessings. And this blessing has the peculiarity that it renders us more guilty if it does not make us better. (PG 17,3)

## OCTOBER

1. (*Saint Theresa of the Child Jesus*) When one wants to build great things it is with large stones, but when one wants to make jewellery it is with small stones. (PS 504,2)
2. (*Guardian Angels*) Oh! If we could be like the guardian angels! They see God continually while at the same time they are always concerned with us. That is because God is their absolute center. (CO 282)
3. Belong to Jesus like the Angels in Heaven, rejoice in his service, in the joy of his service, in the simplicity of self-giving without soul-searching, at least rarely. The flame which issues from the hearth does not return to it, it continues to rise because another flame pushes it. It neither has time to return, nor the impulse to do so: Be the same. (CO 1078)
4. (*Saint Francis of Assisi*) Saint Francis of Assisi was attracted to holy evangelical poverty, all his life his ambition was to live in poverty, the poorest in the world. (PT 124,4)
5. Saint Francis in His grace saw all things through his grace of simplicity. He admired the beauty of nature, the singing of the birds. He admired all of nature. You, why would you not see everything through the Blessed Sacrament, in order to have a unified vision? Stay within this center, so good, so beautiful. (PS 253,1)
6. (*Saint Bruno*) No religious family can exist without its particular spirit, which is a divine grace. Thus, every religious body is distinguished by a specific spirit. Jesuits have a great spirit of obedience and a deep desire for God's glory. On the other hand, Carthusians treasure silence, withdrawal, and solitude; every member of this Order absorbs this spirit, so they form such a unity that when you see one you see them all. (PS 360,2)
7. (*Our Lady of the Rosary*) Who doesn't know the devotion of the Rosary and the Holy Scapular and the innumerable graces attached to them. We hasten to enlist under the flags of the Queen of Heaven. Let us fight under her banners, and after many victories she herself will give us the triumphal honors in heaven. (PG 170,9)
8. I am here as I would wish you to be: living from day to day, without knowing the future. However, the Good Lord is thinking about it for me. (CO 268)
9. Go to God as God wants you: the situation is the path. Live from day to day, but even that is too much: from moment to moment. (CO 1265)
10. God gives us neither years, nor days. We have at our disposal only the present moment. (PA 1,21)
11. God has neither past nor future, he always is. Well, dwell in the existence of love, in his divine Providence of the moment and leave to him the care of the future and of the past. (CO 881)

12. We imagine that we still have time, because we are always in the future and never in the present. That is why we are careless. (PR 13,1)
13. It is necessary to sanctify the present and to work under the inspiration of the Holy Spirit (NR 15,3)
14. (*Saint Callistus*) The catacombs show us in an admirable and an irrefutable way, the use of the Eucharist as sacrifice, as communion and as a permanent sacrament. (PG 251,1)
15. (*Saint Teresa of Avila*) The true character of divine love is zeal for the reign of God in the soul. The greater the love, the greater is the dedication, the flame that comes naturally is the furnace of charity. The zeal of Jesus Christ and of his Church devoured the heart of St. Teresa. (PO 24,1)
16. (*Saint Margaret-Mary Alacoque*) Our Lord said to St. Mary Margaret Alacoque that he would pour out His graces and blessings on those who honor his heart. This devotion is a grace of predestination. It is right to honor our Lord through his heart which loves us so much. We love, we adore, and we honor this heart which is still alive which loves us, and which is always present in the divine Eucharist. (PS 134)
17. (*Saint Ignatius of Antioch*) For bread to be good, it must be sifted, ground and baked. Let yourself be ground as was St. Ignatius, the martyr! (CO 1895)
18. (*Saint Luke*) The Gospel that we have to announce is nothing less than that of the apostles. It is the same rays of the sun of truth and justice that are directed to you. To have passed through 18 centuries and by the thousands of mouths, they have lost none of their power, they can still enlighten the world; they can reach your soul to enlighten it. (PG 15,3)
19. Let yourself be taken by the good Master and led where he wills by the path that pleases him, it's always the best one, although we could not always see the outcome. (CO 1398)
20. Find the loving will of the Good Lord within yourself, around you and within you; he concerns himself with you as if you were the only one in the world. (CO 157)
21. Remember that one act of surrender is worth a thousand freely chosen deeds of virtue. (CO 1582)
22. Be like the child who only feels, loves and give thanks. Let God do the thinking for you. (CO 1070)
23. The Good Lord has his mysteries of grace and timing. So, surrender yourself a bit more to the grace of the moment. (CO 268)
24. Holy abandonment is the loving soul surrendering without conditions or reservations to the pleasure of God in the order of nature and in the order of grace. (PD 19,15)

25. Please entrust yourself to the Lord and his paternal care. You will not lack anything, especially in the spiritual life. (CO 363)
26. See how kind and foresighted maternal divine Providence can be? Surrender yourself to its protection and let it guide and do everything. Sleep quietly, God is watching for you and over you. (CO 754)
27. To see God in everything, to go to God through everything, to surrender oneself entirely to his will at every moment: that is the unchangeable Rule of a spiritual person. (CO 268)
28. (*Saints Simon and Jude*) The holy Church continues this apostolic mission; every Christian must be a tongue of fire. (PG 253,4)
29. Charity is gentle, friendly, and gracious, not stern. It has the charm of our Lord, it is pleasant. When charity that expresses the grace of God in us is missing, it is noticeable. (PS 223,6)
30. Whoever loves his brother, loves God. God has transferred to our neighbour the rights he had to our love. (PR 115,1)
31. Feed charity as you do a lamp in the sanctuary. (PO 20,26)

## NOVEMBER

1. (*Feast all Saints*) Come on! Let's all go to heaven! Ask our brothers for their courage, we have their weapons. We are a battalion, not a procession. (PP 42,4)
2. (*Feast of All Souls*) Oh! Blessed are those who die in the Lord! says the Holy Spirit [Ap 14,13]. (CO 904)
3. There are two deaths: the death of necessity, no one can avoid, the king can no more avoid it than can his subjects, and by itself, it is not meritorious. But there is another death, this one is our crown, it is to die daily to ourselves, to nature, and this is the measure of life in God. The more we die to ourselves, the more we live in God. (PR 26,4)
4. We die only once, we need this death to be a masterpiece. So, it is necessary to prepare a lifetime to take this great step from earth to heaven. Anyone who has lived well is well positioned at death. The tree remains on the side where it falls, said Jesus Christ [Qo 11,3]. Remember your last end and you will not sin, says the Scripture [Si 7, 40]. (PR 13,1)
5. If I had to die tomorrow, what regrets, what feelings would I have? (PR 11,2)
6. We can die at any moment. We must make haste to sanctify ourselves, we shall die soon, and we still have many things to do. We must make haste so that the sun does not set until our life is complete. (PS 224,1)
7. There are some who have started this year hoping to finish it and to see many others. They were mistaken. They have not seen the end, they were harvested, and they found themselves before the tribunal of God in a moment of surprise. (PR 11,1)
8. Each moment of our life can be the last. (PA 1,20)
9. (*Dedication of Saint John Lateran*) The Church is diaphanous for Jesus Christ. (NV 3,26)
10. Everyday, let us make a visit of charity to Purgatory, and this act of charity will make us more vigilant and faithful in the service of God. (PT 87,3)
11. Christian suffering is the purgatory of the faithful soul. (CO 403)
12. Purgatory rejoices my soul as an immense grace of mercy. (CO 1138)
13. One of the greatest joys that we shall experience in heaven, will be to learn the details of the merciful goodness of God towards us. (PT 159,1)
14. It is a great grace of God's mercy to lead us into old age. It gives us time to sacrifice everything and love him for himself. If we can work less at that age, we

can have greater wisdom and the life of the heart replaces that of the mind. (CO 1793)

15. Many of our brothers have already arrived. They are ahead of us, leaving us the example of their lives, and supporting us with their intercession. (PG 258)
16. All those thousands of saints that the Church presents to our veneration were men and women like us. The difficulties they had to overcome were perhaps greater than ours. We have the same means, the same grace; we can achieve the same goal. (PG 134,2)
17. The moon takes its splendor from the sun which reflects it. A soul takes on the beauty of God when she looks at him. St John says: We shall be like him [1Jn 3,2]. God is beautiful and God is good: we shall become like him if we live in his love. Love transforms us into God himself. (PS 283,3)
18. (*Dedication of the Churches of Peter and Paul, Apostles*) For us also, Christians, God has opened a way to the promised land, that is to say, in the midst of the sea of this world he brings us into his Church which is the road through the middle of the water. (PG 153,3)
19. See how Our Lord is going in the midst of his disciples, he is kind, he speaks to them and makes them hope for future rewards. I go before you to prepare a place, I ascend for you, I will pray constantly for you, I will open the door for you, chase the sadness and liberate your hearts with the joy of hope. (PP 13,3)
20. The soul awaits death as we await the opening of the palace to be brought in before the king. (PR 48,3)
21. (*Presentation of Mary*). Mary gave herself entirely, promptly and forever. (PS 98,1)
22. We are getting older and we still have a long way to go. We should take the shortest way, the way of love which gives everything without self-seeking. (CO 2011)
23. St. Francis de Sales wants us to go like a man who has a road to travel, he takes a first step, then a second, then a third, so he advances and arrives at the end of his journey. (PG 134,5)
24. Accepting death is martyrdom, whether an executioner takes away my life by blood or I accept it. It's the same thing, the last act of love is that which crowns our life, or rather is crowned by Our Lord. (PR 48,3)
25. Always trust. It is by rowing that we reach the port. (CO 430)
26. Oh! If we didn't have the adorable Eucharist here below, Jesus the Emmanuel with us, this earth would be too sad, life too difficult, time too long. We must thank the goodness of God for leaving us a Paradise of love, Jesus veiled, a column of smoke and fire in the desert. (CO 836)

27. Heaven is for the angels and the crowned saints, the Eucharist is for me. (PD 19,22)
28. The Eucharist is heaven on earth. Here Jesus establishes his permanent home, his throne of grace and love. This ark of the New Covenant always accompanies his people through the desert of life and onto the shores of the Promised Land. (PG 281,1)
29. The holy Eucharist has so many connections with heaven that the idea of death seems to be erased; a terrible truth becomes a truth of love. (PS 199,1)
30. (*Saint Andrew*) When God wants to make an apostle; it is not by giving him light; the apostolic grace is giving him strength. See the apostles, do they not love Our Lord? Yes, the Lord makes them record their testimony, they like his compassionate love, but what did they do? Not very much, but when they received strength from the Holy Spirit they triumphed over all. (PR 39,5)



## DECEMBER

1. The holy season of Advent is coming. Let us really enter into the spirit of the holy Church; a spirit of penance, of prayer, of longing for Jesus, in order that he may be born in our souls by his love and virtues. Let us join with the Blessed Virgin and long to see her divine Son; to see him, serve him and give him to the world. (CO 535)
2. What was the most Blessed Virgin Mary doing? She was recollected. Recollect yourselves fully in the Lord, since you are his living tabernacle. Recollect yourselves in him. Since he loves you, you should love. Since he works, you should work. He is invisible, but find a way to be with him. This is to live Advent. (PS 386,5)
3. (*Saint Francis Xavier*) It was following a retreat of few days in Montmartre, Paris that the young Xavier, full of ambition and vanity, emerged a great apostle, it was only there that he understood the vanity of the goods of the world and the happiness of serving only Jesus Christ. (PD 4,2)
4. The Church said of Mary: the glory of the great king's daughter is interior [Ps 44,14]. This is the character of Mary's holiness. Nothing external is known. Everything is to God alone and known only by himself. However, Mary was the holiest and most perfect of creatures. (PR 90,1)
5. The kingdom of God, spoken of so much in the Holy Scriptures, is the interior reign of God within. He rules over our intelligence through faith, over our heart through love, over our body by mortification of the passions. (CO 861)
6. The interior life is the sanctuary of the Holy Spirit in which he forms the faithful to the spirit and life of Jesus. It is the tabernacle where God gives his oracles, allows the soul to hear his gentle and kind voice, reveals his truths, draws her to his charity, and fills her with the gifts of his goodness. It is the reign of God in the soul. (PA 92,1)
7. We can say that the most precious and most perfect fruit of prayer is to put the soul in a greater recollection. This is the condition and the divine and perceptible proof of the operation of the grace of union with God. That is why when God wants to do some great favor to a soul, it always starts by recollection. Blessed silence, which allows God to speak and listens with love! (NP 45,2)
8. (*Immaculate Conception of the Virgin Mary*) Only Mary was able to crush the serpent's head since she was never his victim. (PP 46,1)
9. The most perfect state in this world is found in the most intimate union of the soul with God. It's amazing how God perfects a soul who gives herself entirely to him. He begins by isolating her from the world in order to have her belong more to himself - it's the husband who wants his wife for himself alone. (PA 94,4)

10. It is necessary to reach the interior life; love is nothing but the inner life. It is nothing other than entering the Eucharist. When the spouse of the Song of Songs ushered in his bride, it was into his secret place, his banquet hall [cf. Ct 2,4]. (PR 25,6)
11. In the beginning of spiritual life, it takes a lot of exercises and external spiritual food, but as spiritual life progresses, the needs decrease and few things are enough to live on. (PA 9,26)
12. The soul suffers and loses touch with itself when it is involved in a way of life which is too externalized. (CO 400)
13. Aspire to the spiritual repose of recollection at the feet of your good Master; the silence of love is perfect love. (CO 1183)
14. (*Saint John of the Cross*) The cross is not a punishment, it is a consolation. The saints have understood this. That is why they are attached to it. (PR 110,2)
15. We must do our meditations with devotion, because as we progress in the spiritual life, it should mainly consist in affection, leave there the discourse of the mind, understanding that a thought is shapeless as long as it does not sink into the heart, do not seek to tell much to the Lord but to really feel what we tell him. (PA 9,27)
16. By bringing the spirit of recollection to one's meditation, the soul is immediately at ease. She is calm. She immediately hears the voice of God like pure and quite water. (PA 87,1)
17. Listen carefully, gathering oneself from the outside to the inside, not to lose a single word. The best meditation is that which is done through interior silence. Hold on to this silence, it is nothing else than being recollected, it is to say like Samuel: Speak, Lord your servant is listening [1S 3,9]. But God does not speak if the soul is too dissipated, nor does he always speak in words, but in thoughts and affection. (PS 227,2)
18. To gather oneself around God, in God's presence. According to its spiritual meaning, recollection then consists in gathering oneself around God present within. The mind makes an act of faith in the presence of God in oneself; the heart, an act of love, the will, an act of giving; the body an act of respect. (PS 170,3)
19. Enter into the interior of our Lord, into his love, if you want to have an interior life. Remain in recollection, enter more deeply into God, pass up created things, and leave everything to enter into our Lord. That's the way - there is no other. You will never succeed unless you go that way. (PS 283,6)
20. Live a little more in God as center, and nothing will be a burden; nothing will distract you, you then will be aware of the presence of God who gives life to everything, who sees everything and who directs the soul in all its ways. (CO 1767)

21. Holy recollection in God is the strength of the soul focused on God, to break forth and expand from there. May our Lord grant you this grace of graces. (CO 1498)
22. Every soul that does not live an interior life, and is not making the effort to do so, cannot enter into the essential meaning of love. The essence is in the interior life: we do not love through the senses; we love through the heart which is the whole of us. A person is love, like God is love. (PS 283,1)
23. The strength of a Christian, of a pious soul is in the power of his meditation. (PD 30,14)
24. What means must we use to arrive at this recollection? We must leave ourselves: not be concerned about self, leave the self at the door, go to our Lord with our will and heart, and leave everything else behind. It is not easy to do this in a spirit of faith, to be detached from all natural and even spiritual feelings. We can make a few acts, but we don't remain in them. Yet, we must remain like Moses on the mountain - we find God by losing ourselves. (PS 216,1)
25. (*Nativity of Our Lord*) Jesus was born in Bethlehem, house of bread. It is a temporal birth to reach the spiritual birth in our souls, where it is conceived by the faith of holy baptism. Hence, this admirable definition of the Eucharist by the Church Fathers: an extension of the incarnation. Jesus Christ is incarnating and living in man. (PG 314,1)
26. (*Saint Stephen, First Martyr*) Consider our Savior who from heaven, in his sacred humanity is watching all the people of the world especially those in prayer. This thought is not only an imagination but is truth. Saint Stephen was strengthened and supported in his prayer and in his martyrdom by the perceptible view of Jesus seated in heaven at the right hand of his Father [cf. Ac 7,55-56]. (NP 46,6)
27. (*Saint John*) Remember that natural sadness kills the body and the mind; spiritual sadness, the heart and devotion. I know that there is a wholesome sadness, but I don't wish you even that one. I prefer to know that you are on the Heart of Jesus with St. John, than at His feet with Magdalene. (CO 1342)
28. (*Holy Innocents, Martyrs*) A man who is unsure of goods that he pursues or possesses becomes anxious. (NV 16,5)
29. Jesus Christ is barely when heaven and earth are shaken by him. The kings look for him. Bethlehem is the center of heaven and earth. The angels, the men, the kings and the shepherds, everyone blends together around this divine crib in a concert of praise and love. (PO 12,5)
30. Come worship the child Jesus; come to glorify him in what makes him so lovable, in his littleness, in his poverty, his abandonment, his sufferings. This is now the proof of his love and his entitlement to our adorations. The heavenly Father tells us so by his pronouncement: Here is my beloved Son in whom I am well-pleased, love him! [cf. Mt 17,5]. (PT 129,2)
31. Leave the past where it is, in God's mercy. (CO 88)

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English Texts taken from the Following:

The Life and Letters of St. Peter Julian Eymard translated by Sr. Catherine Marie Caron, sss

Retreat Notes translated by William LaVerdiere, sss

Apostle of the Eucharist translated by Fr. Conrad Goulet, sss

The English translation would not have been possible without the help of Dr. Anthea Kelly, M.D. who kindly reviewed the texts. To her our sincere gratitude.

Prepared by Sr. Edith Bula, sss

Submitted to The Commission of the Writings of the Founder and His Works (*CEFO*)

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