

APPENDICES

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APPENDIX I
ILLNESS AND DEATH¹

Dr. Douillard, his doctor, could clearly see that he was at the point of total collapse. He succeeded in convincing Fr. Eymard to leave Paris and to go to La Mure to rest. As a result, Father planned to spend a few days at home with his family and then proceed to Laus where he could quietly, far from all the usual pressures, renew his strength. He had even authorized Brother Tesnere to meet him at that renowned sanctuary. He was aware of his weakness and the imminence of his death. "Our Lord demands such sensitivity from me that the end must be near," he had said in the spring of 1868.² During his visit to Angers at the end of June, he had asked Mme. d'Andign to come and see him. She later declared:

"He had me come, and told me that he would soon die. He heard my confession, telling me it would be the last time. He asked me to have fifty Masses said for him, as soon as I heard of his death."³

On the morning of July 17, he left his community and boarded the train in the Orleans station. He planned to meet Mother Marguerite in Vichy, in order to discuss some questions under study. About 8 o'clock in the evening, he arrived in the city of mineral springs, where he was welcomed at the hotel by Mother Marguerite, accompanied by Sr. Anne Marie, and Mme. Gourd and her daughter. There were plans to create a community of Servants in Lyons, thanks to the financial assistance of these ladies. Father spent two and a half days in Vichy. He wrote about twenty letters.⁴ On July 20, he greeted Mother Marguerite on her feastday, and had lunch with his hosts. In early afternoon, he made a final visit to the church of Saint Blaise, which faced the hotel, and proceeded to the train station. That evening he was in Lyons, where he spent the night in a hotel near Perrache.

The following morning, he left on the first train for Grenoble, arriving about 9 o'clock. He met one of his friends, Fr. Bard, pastor of Villard-Saint-Christophe, who was also taking the coach for La Mure in the afternoon. Together they made reservations, and Fr. Eymard even invited the desk clerk to share lunch with him. He was still fasting and had not yet offered Mass. It was nearly 11 o'clock when he presented himself in the adoration chapel, owned by the Missionaries of La Salette, on rue Saint-Vincent-de-Paul (today rue Voltaire), and asked if he could celebrate Mass. He was so tired that Fr. Archier, who knew him well, attempted to dissuade him. But Fr. Eymard insisted and the missionary remained to assist him. "I practically carried him in my arms when he left the altar. I gave him a bit of chartreuse," Father recalled later.⁵

Fr. Eymard had to forego his rendezvous in the restaurant. He was so weak that he could hardly stand. He had no appetite, and simply rested while waiting for the departure of the stagecoach. Fr. Archier tried to dissuade him from making the trip, and invited him to remain with him a few days, but in vain. Around one-thirty, Father got up. With effort he took a little food, and went to join Fr. Bard at Grenette place, from where all transportation left. With his companion, he took the front seat of the coach and, in the oppressive heat of mid-summer, he left Grenoble for La Mure. The trip was very rough. According to his companion, "Father became taciturn, answering only in monosyllables. At every relay, however, he got down, took a few breaths of fresh air and some refreshments, and had enough strength to re-board the carriage by himself."⁶ Fr. Bard got off and left him at Villard, carefully advising the coachman to watch over Father Julian. About 8 o'clock at night, the coach arrived at Pelloux in La Mure. No one was there to meet him.

¹ from the book "*Pierre Julian Eymard*" by Fr. Andre Guitton SSS. (1992), translated by Fr. Conrad Goulet SSS (1994).

² A. Tesniere, Eymard, p. 125.

³ Testimony of Sr. Françoise de Chantal, (French) *Ordinary process of Paris*, Cop. pub., p. 200.

⁴ Only three are now available.

⁵ P. Archier, account taken from R. Ullens, *Devant la mort, le bienheureux Pierre-Julien Eymard* (Blessed Peter-Julian Eymard Faced with Death), Montreal, 1950, p.20.

⁶ A. Tesniere, APSS, Rome, 0 1, pp. 337-374. The following quotations without references are taken from this account.

Appendix I - Illness and Death

“When I arrive in Grenoble,” he had written to his sisters from Vichy, “I’ll send a telegram to tell you of my arrival in La Mure.”⁷ His sisters had received nothing. When notified, they came immediately; Annette Bernard was the first to arrive. Father embraced her, but said nothing, even forgetting his hat in the coach. Then came Marianne. Again, not a word. At a nearby house, with great pain he wrote a telegram addressed no doubt to the Paris community, but only the date and the signature are still readable. They led him to his room on the second floor and he went to bed. No one suspected how serious his condition really was, and he himself could not ask for anything. “We thought he was simply tired, as had so often been the case,” Annette later innocently confessed.⁸ In reality, he had suffered a cerebral blood clot. The journey and the heat merely aggravated his condition: he was aphasic, with total loss of speech.

His Last Days and His Death

On the following morning, Wednesday, July 22, there was no improvement. Father could not get up. Dr. Germaine-Bonne, a faithful friend, was renting the ground floor and first floor of the house. He came to see him and prescribed some medication. His mouth was deformed, and speech was not returning. On Thursday the 23rd, his condition was stable. In the afternoon, the pastor of La Mure, Fr. Cat, came to see him and heard his confession, but he could not receive Communion. On Friday the 24th, “there was a noticeable improvement and we wrote some letters,”⁹ reported his sister. In Paris, they were waiting for news. They knew nothing of what happened since the time he had left the previous week. Brother Tesniere, among others, was impatient to join him so that he could go to Laus with him. It was only on Sunday morning about 9 o’clock that the community was informed of his illness and how serious it was. Fr. Crepon sent Brother Tesniere to La Mure as quickly as possible to take care of him. He arrived Monday afternoon about 4 o’clock. Father was then in a state of frightening prostration.” He was unconscious. Tesniere dared not embrace him, nor even shake hands with him. A quarter of an hour later, however, Father regained consciousness and with joy recognized his young confrere, yet he could still barely speak.

A slight improvement had actually occurred and he had partially recovered his ability to speak. Then visitors started coming. He willingly acceded to these numerous signs of friendship. He also entertained some persons whom he knew to be suffering severely, such as Victorine Sauvet from La Mure; he had called for her, in order to comfort her and save her from despair.

Father was lying in the alcove of the parlor on the second floor. His sisters and Brother Tesniere were having their meals in this same room. In spite of his splitting headaches, he joined as much as he could in these family gatherings. They took turns keeping watch at night. On Monday night, it was Annette’s turn. Before sleeping, Tesniere sent a telegram to Paris. This led to the decision of Fr. Chanuet and Miss Thomas to leave for La Mure.

Tuesday, the 28th, was a relatively good day. He received a few visitors. Brother Tesniere, in particular, was able to give him his mail, which was piling up on his table. Father scanned the return addresses, and asked Brother to answer two or three letters which he thought were more important. The night was calm. On the following day, Tesniere acted as secretary. He read the mail and Father indicated in a few words the answers to be given.¹⁰ A telegram arrived from Fr. de Cuers, asking whether he should come. Father answered no. He gave the same answer to others. Wednesday, the 29th at noon, was a time of respite. Feeling better, he wanted to get up and even sat at table with his sisters and Brother Albert. He blessed the food and ate a piece of fish and some grapes. Then he returned to bed.

That night Fr. Chanuet and Miss Thomas arrived. She had been caring for the linens and clothing of the community in Paris, serving the Society with complete dedication. Now she assisted Marianne and Annette in caring for Father and putting a little order in his room. As for Fr. Chanuet, when passing through Grenoble, he had obtained the Bishop’s permission to celebrate Mass in the

⁷ To Marianne Eymard, July 19, 1868, *Lettres*, t.3, p. 148.

⁸ G. Troussier, t.2, p. 540. (Thompson, p. 250).

⁹ Not presently available.

¹⁰ no copies presently available.

room of the sick person, but only twice a week.¹¹ It was a difficult night. Tesniere, who watched for the first part of the night, was struck by his gasping.

The following day, Thursday the 30th, the room was prepared, and Fr. Chanuet celebrated Eucharist. What a joy for him to share in the Mass and receive Communion! During thanksgiving, he even wanted to drink the wine that remained in the cruet. Touched by all this, Brother Tesniere wrote: "I approached Father and embraced him for the first time since my arrival. As for Father, he was surprised to see Fr. Chanuet; 'It seems strange to me that you came,' he told him. 'What for?'

'But Father, don't you deserve it?'

'Oh! bah!'

'You used to do it for others, yourself, Father!'

"He was satisfied with that reason," added Tesniere.

Around 9 o'clock, Brother Albert placed a silk band around Father's body in honor of Notre-Dame du Laus. "It's for her that I suffer -- or to her that I offer it," Father answered him. Once Fr. Chanuet and Miss Thomas had arrived, Brother sensed that he was no longer needed. He asked permission to go to La Salette on pilgrimage, to pray for a cure. He left with Father's blessing.

The night of July 30 was relatively quiet, but there was absolutely no hope for a cure. Miss Thomas decided to protect the patient both by stopping visitors from coming, and by having all meals taken elsewhere than in the room. Fr. Chanuet celebrated Mass in the room that morning. Twice, he asked Father if he wanted to receive Extreme Unction. Each time he answered simply: "No, not now." The evening of the 31st, it was Miss Thomas' turn to watch. Later, she would testify that, around midnight, she saw Father "staring attentively at the wall near the foot of the bed. He smiled, and his eyes lit up. He seemed to be very, very happy." There was a luminous cloud and what resembled the folds of a garment of someone whose face she could not see. She was convinced that the Virgin Mary had appeared to him to notify him of his death. Quickly his appearance changed, his breathing became difficult. She went to get Fr. Chanuet, who suggested that he receive Extreme Unction. Father willingly agreed and participated in the celebration with full consciousness. It was about 2 a.m.

At about 7 o'clock in the morning, Fr. Chanuet offered to get Holy Communion for him. "Father expressed dissatisfaction; he wanted the Mass," reports Tesniere. "Fr. Chanuet was afraid to act against his conscience and Father submitted himself to this new sacrifice." There was nothing more touching than this final wish of Father to share in the celebration of the Eucharist. He who had so generously celebrated Mass for his sick sister everyday, in that very house in September 1865, saw himself denied his last Passover. "He received Viaticum."

About 10 o'clock, aware of his condition, he began to say good-bye. He embraced his sister and said to her: "And so, dear sister, *adieu*; it's the end!" Towards noontime, he lost consciousness for a while, and people realized this was the final hour. Fr. Chanuet recited the prayers for the dying, and Miss Thomas, the litany of the Sacred Heart. Those present came to kneel at the foot of his bed to receive a final blessing. When he awoke, he seemed to be looking for someone, probably Brother Tesniere who had not yet returned from his pilgrimage. Fr. Chanuet asked if he had something to say. "No", was his simple reply. They were expecting a kind of testament from him. He was giving his entire Work to God.

Around two o'clock, when Fr. Chanuet was leaving the room to send a telegram, he [Eymard] wanted to expectorate. Miss Thomas lifted him slightly on his pillow. His breathing stopped. He fell back, lifeless, blessing with his hand, and holding a statuette of Our Lady of La Salette on his heart, with his eyes fixed on the large picture of the crucified Christ which was at the end of the room. Notified, Fr. Chanuet had just enough time to give him a final absolution and the blessing *at*

¹¹ Tesniere speaks of only one celebration of Eucharist in the patient's room. From this, he concluded that the Bishop of Grenoble had authorized only one celebration per week. But he himself was absent on July 31, and other well-informed sources speak of two Masses: Mme. Giraud-Jordan speaks of Masses "on Thursday and Friday", (French) *Inquiry Process of Lyons, Summarium*, p. 1258, and Mother Marie Clmence, 'on the 30th... and the 31st', (French) *Inquiry process of Angers, ibid.*, p. 1272-1273. This opinion explains better the "dissatisfaction" of Father on Saturday, August 1, when Fr. Chanuet did not deem himself authorized to celebrate the Eucharist in his room.

Appendix I - Illness and Death

the point of death. It was almost 2:30 in the afternoon. Father Peter Julian Eymard gave his life to God in this small family house in La Mure, surrounded by his sisters, and only one confrere, Fr. Chanuet. It was Saturday, August 1, 1868, a day traditionally consecrated to the Virgin Mary, at the hour for the first Vespers of Sunday. He was fifty-seven and a half years old.

Burial in La Mure

When the first moment of grief had subsided, those present considered exposing his body. It had to be washed and dressed; a black stole was placed on his cassock. Miss Thomas and Mme. Gras took care of this. While cleaning his body, they were able to notice traces of bloody macerations which he had inflicted upon himself. They placed his body on the bed in the alcove, in the room on the second floor where he had just given his life over to God.

Fr. Chanuet quickly informed the communities by telegram. In Paris, the Fathers received the news in the afternoon; in Angers, that evening. In Saint-Maurice, they learned of his death only the following noon. Mother Marguerite, undergoing therapy in Vichy, learned about it only three days later. But in La Mure, news spread rapidly, and everyone was in dismay. "The Saint is dead," they were saying. Everyone loved Fr. Eymard; he had remained simple and close to everyone. Among the people, he was Father Julian. And whenever he returned home to visit, "They called him in the dialect: '*A siou lou paourou de Diou,*' which means: 'I am the poor one of God,' an expression frequently used by the Servant of God speaking of himself," according to a witness.¹² That evening, some close and intimate friends silently reflected near his remains and prayed with his family. He was resting in peace. "If only you could have seen how beautiful he was!" wrote Fr. Chanuet to Fr. Mayet shortly after. "There was never such serenity and gentleness on his face."¹³ Dr. Douillard, from Paris, arrived on the night coach, hoping to offer his services. But he was too late.

Around 9 o'clock, Brother Tesniere returned from La Salette. He had hoped to obtain a miracle, but finally resigned himself to accept God's Will. It was at Ponthaut, shortly before arriving in La Mure, that he received news of the death. Great was his sorrow, but he was able to describe the remarkable beauty of Eymard's face: "Father's eyes were open and as animated as on the most solemn feast of our Lord." Then, towards midnight, his face lost that astonishing impression of life which struck those present. He maintained, however, a serene look: "It was calm and peace that characterized his features, a peace from on high which nothing troubles." On the following morning, someone tried to take a picture of his face, but the results were very poor. Besides, some close friends had already clipped some locks of his hair.

On Sunday morning, Tesniere barely had time to go to Mass. Spontaneously people flocked from everywhere to pay a final visit to the priest, the countryman whom they venerated. Very early, there was already an unceasing flow of people of all ages and of all conditions. They were struck by the beauty of his face and its expression of serenity. Secretly they were taking souvenirs. Brother Tesniere, standing next to the bed, applied rosaries and medals, and even house keys to the body. It was an endless coming and going through the small corridor and narrow staircase. A group had to be organized to keep order. At certain hours, the waiting line stretched to more than one hundred meters. With its low ceiling, the room was very hot and some feared an accident.

Around 3 o'clock, Fr. Leroyer, Superior of the community of Marseilles, arrived. He was able to see Father's uncovered face. On the advice of the doctor, it was decided that the burial take place that very night. They brought the body down from the second floor to the ground floor, which Dr. Germain-Bonne offered to the family. He was clothed with violet-colored priestly vestments, offered by the parish. They then placed him in a coffin, but left his face uncovered. People continued to come and Tesniere estimated the crowd at ten thousand. Evidently, he exaggerated, since La Mure numbered at that time only about 3,500 inhabitants.¹⁴ At least, this estimate reveals

¹² Testimony of Fr. Maurice Eymery, *Procès ordinaire de Grenoble*, fol. 143. During the funeral, this witness was one of the pall bearers "from the church of La Mure to the cemetery. While offering him this final duty, I was asking God that I might walk in his footsteps on the way to holiness," he remarked.

¹³ Letter of Fr. Chanuet to Fr. Mayet, August 19, 1868, quoted by R. Ullens, *Devant la mort*, p. 47.

¹⁴ Census of 1866: 3,565 inhabitants. Cf. V. Miard, *La Mure et la Matheysine travers l'histoire*, 1965, p. 245, note (4).

the exceptional crowd that spontaneously manifested their esteem and veneration.

At 5 o'clock, the clergy proceeded to transfer the body from the house. About twenty priests from the nearby parishes were there to assist. They felt honored to carry the coffin on their shoulders. Tesniere, ever conscious of the Society and its prerogatives, arranged for Fr. Leroyer to be among them. A large crowd accompanied the cortege on its way to the parish church, which was too small for the occasion. On this Sunday afternoon, they celebrated Vespers for the dead. Fr. Cat, the archpriest of La Mure, gave the final blessing. Then the cortege proceeded to the nearby cemetery. The face of Father was still uncovered. A grave had been dug at the side of the church. The coffin, which was made of oak and doubly enclosed in a tin casing, was finally closed, and the burial proceeded. Slowly, the crowd dispersed; at about 6 o'clock, everything was finished.

The following morning at 9 o'clock, in the presence of a large crowd in the parish church, a Mass was celebrated for the repose of his soul. "Before the final prayers, the Superior of Marseilles (Fr. Leroyer) related the edifying life of our venerable Father. The congregation was in tears; even the speaker had to control himself," according to the testimony of Mother Marie-Clmence.¹⁵

The events had passed so quickly that some people arrived only after the ceremony; such as, Fr. Champion, Superior of Brussels and Assistant General, and Mr. Amde Chanuet, with Sr. Philomene and Sr. Benote. The excessive heat of the season, no doubt, had influenced the decision to proceed quickly with the burial. The people of La Mure also feared that the religious might take the body to bury it elsewhere. In fact, on Sunday morning, Fr. Stafford had sent a telegram from Paris to proceed with the request to transfer the body for burial at Saint-Maurice.¹⁶ The telegram was intercepted in La Mure, and arrangements were made for the burial to take place without delay. Besides, it was very difficult to insist on rights while Marianne Eymard was still alive.

For the thirtieth-day service in La Mure, Fr. Stafford was present. He had a small monument erected over the grave: a prie-dieu carved in white stone with a monstrance above it and a stole and open book bearing these words:

LET US LOVE JESUS WHO SO LOVES US
IN HIS DIVINE SACRAMENT.

This epitaph, in its simplicity, seems to summarize the essential message of the apostle of the Eucharist.

Last Will and Testament of Fr. Peter Julian Eymard

"In the name of the Most Blessed Trinity, Father, Son and Holy Spirit, of the Immaculate Virgin Mary, I, the undersigned, Peter Julian Eymard, born at La Mure d'Isere, declare that I make my will freely and willingly as follows:

"1. I give and will the usufruct [profit] of all movable and immovable property of mine which will be in La Mure on the day of my death, to my beloved sister Marianne Eymard, and after her death in gratitude to Miss Anne Bernard if she is still living with my sister until death.

"2. As responsible for the above and any other rightful claims, I name and establish as my universal heirs in equal partnership, M. Raymond de Cuers, priest, who lives with me in Paris in rue d'Enfer 114, and M. Champion, Cyrus, Amant, from Charios (Drome), priest.

"By this present document, I break and annul any other previous will. I recommend my soul to the infinite mercy of God and the charity of my sisters and friends.

Paris, June 22, 1856."

¹⁵ Testimony of Mre Marie-Clmence, second Superior General of the Servants of the Blessed Sacrament. *Inquiry process of Angers, Summarium*, p. 1280.

¹⁶ Testimony of Fr. Stafford in the *Apostolic process of Paris*: "The following morning (Sunday), I telegraphed these words to Fr. Chanuet: 'Take care of all the formalities needed to have the body brought to Saint-Maurice; Father loved this house so much.' *Summarium*. p. 1244.

Appendix I - Illness and Death

The notarized copy of this will can be found in the archives of the Founder in Rome, together with a little sheet without any signature, dated Oct. 21 1868, entitled The Will of M. Julien Eymard, Blessed Sacrament Father, with the following detail:

Notary: The Will of M. Julien Eymard, Blessed Sacrament Father.

House and garden at La Mure, rue du Breuil

Income	300 fr.
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Price of Land at Genevray - 65 acres

Income	<u>60 fr.</u>
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Total	360 fr.
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1/2	180 fr.
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Capital	3600 fr.
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On Aug. 6, 1868, the Will was opened in Paris by Mr. Meignen and his colleagues (notaries) on rue St. Honore, when Frs. Augustin Crepon and Frederic Stafford presented the death certificate released by the town of La Mure.

The original document was kept by the notary.

Condolences from Pope Pius IX

“His Excellency Bishop Chigi, Apostolic Nuncio to Paris who showed such keen interest in the new-born Congregation of the Blessed Sacrament, encouraged the Religious of this Society to inform the Holy Father directly about the death of Fr. Eymard. His Holiness issued the following document which he signed personally and stamped with the pontifical seal, a clear witness to the affection with which he honored Fr. Eymard and of his tender concern for the religious group founded by this Venerable and holy priest.

Here is the text:

‘To my Beloved Son, Father Cyr Champion, designated vicar of the Congregation of the Most Blessed Sacrament.

Paris, France.

Pope Pius IX

Beloved Son, Greetings and Apostolic Blessing.

From your very sad letter, written on the 16th of this month, we learned the sorrowful news of the death of the beloved founder of the Congregation of the Most Blessed Sacrament, our beloved Son Peter Eymard, who passed from this life on the first day of this month. We have not ceased to humbly commit the soul of the deceased to the care of a most merciful and generous Father, so that if, by chance any traces of weak human nature needed to be expiated, his soul would be admitted to the joys of the blessed in heaven. Because you are the designated Vicar of his Congregation at this time, Beloved Son, never cease caring for the good of his Congregation with all your zeal. As a sign of Our paternal affection, We lovingly ask the head of all the heavenly powers to impart our Apostolic Blessing with the love of our heart, to You yourself, Beloved Son, and upon all the members of your Congregation.

Given at Rome near Saint Peter on August 20, 1868.

In the Twenty-third Year of Our Pontificate.

Pope Pius IX”

- Excerpt from the newspaper “*Le Bien Public*”
Ghent, Belgium, August 20, 1868

APPENDIX II

Letter of Marguerite Guillot to her Sisters

My very dear daughters in Our Lord,... Since I cannot leave you anything of my own, I will bequeath to you as a precious heritage what our mutual Father has left us.

If only I could have collected everything! I am sorry about that! It was impossible to do so because of the trials and continual illnesses which our Good Master willed to send me.

Dear daughters, my final wish and last recommendation to you is to maintain, preserve and spread around you, in this dear little society of Servants, our Blessed Father's spirit of faith and love for the most Holy Eucharist; that is, his spirit of kindness and charity toward one's neighbor; his humility, his modesty, his love for the simple and hidden life in everything that concerned him personally.

Following his example, my dear daughters, be generous in the service of the Master, kind toward everyone, humble and emptied of self, never lifting yourselves up, remembering that a Servant cannot, nor should not, seek personal glory for anything.

Yes! may the spirit of our Father always reign among you. Never forget what he has done for us; the happiness of having known him, of having been nourished by his holy words, formed by him for the religious life. Rejoice in the favor of being part of this little eucharistic family, to which he has given birth and which developed at his side, in our divine Master's sight.

Esteem and love your precious vocation. May its initial spirit be communicated to future Servants! That is my wish for you, dear daughters. May Our Lord be pleased with it and bless it through the hands of his holy Mother. This blessing will please our Father and will be followed with his own. My dear daughters, I dare to add my own to it, and say that I am your loving and devoted mother in Jesus and Mary.

From our Mother house in Angers, Saturday, August 28, 1869.

(signed) Sister Marguerite of the Blessed Sacrament
Servant of the Blessed Sacrament.

APPENDIX III
PROCEEDINGS TOWARD BEATIFICATION

Transfer of his Remains
1877

- June 27 Exhumation from the cemetery of La Mure.
June 29 Arrival of the body in Paris.
July 3 Solemn funeral in Paris. The body was placed in a niche in front of the altar steps.

1885

- July 7 Death of Mother Marguerite Guillot

Proceedings toward Beatification

1898

- Jan. 6 Father Edmond Tenaillon was elected by the General Council to be Postulator of the Cause. He began to gather information and research the writings. His journal began on Jan. 28, 1898.
July 6 His mandate was registered with the Sacred Congregation of Rites. He returned to France to continue his search for information.
Aug. 1 A circular letter announced to the Congregation that the Cause would be promoted.
Nov. 26 Document of the Sacred Congregation of Rites ordering the research of the writings.

1899

- June 29 The Postulator signed the Articles in view of introducing the Cause.
Aug. 17 The Postulator began to take steps with the Chancery of Paris to constitute a tribunal in view of the informative process.
Oct. 30 Opening of the Process of Inquiry in Paris.

1900

- Feb. 5 Opening of the Process of Inquiry in Grenoble.

1905

- Apr. 8 Decree relative to the revision of the writings.

1908

- Aug. 12 Introduction of the Cause. DECREE

Decree for
the Introduction of the Cause of Beatification and Canonization
of the Venerable Servant of God
Peter Julian Eymard
Priest, Founder of the Congregation of the Blessed Sacrament

Wherever the Gospel of Jesus Christ is preached in the whole world, and wherever the pure oblation is immolated and offered to the divine Name, the Children of God and the Church are led by the Holy Spirit and never fail to have, cultivate and manifest in a variety of wonderful ways, faith, worship and devotion toward the precious Banquet, the greatest of miracles, the permanent memorial of our Savior's Passion and love, the Most Blessed Sacrament of the Eucharist. However, among those who, in the past centuries established religious Institutes for adoration of the Most Blessed Sacrament, we must single out the priest Peter Julian Eymard, founder of the Congregation of the Most Blessed Sacrament, and rightly so. He wanted his religious to be entirely dedicated to serving this ineffable mystery, and so at the beginning of his Constitutions he wrote: "Let all our religious know that they have been chosen and admitted to profession for the sole purpose of devoting themselves to the service of the divine Person of our God and King Jesus Christ, truly, really and substantially present in the Sacrament of His love. Therefore, as good and faithful servants of so great a King, they shall consecrate to His greater glory all their talents and virtues, their studies and labors, without any self-seeking." That is why he imposed on his disciples adoration of the Blessed Sacrament, not only during the yearly feast and octave of Corpus Christi or during Forty Hours, but daily and perpetually. He asked them to dedicate themselves to the contemplative and the active life, this latter subordinated to the first, and to work toward their religious perfection, taking the divine Eucharist as their motive and means.

The Servant of God was born at la Mure d'Isere, in the diocese of Grenoble, on February 4, 1811, from upright and devout parents to whom it is said it had been predicted they would have a child who would be the glory of the family and the founder of a religious Institute dedicated to honor the Blessed Sacrament. It should be noted that his mother visited the holy Eucharist at church every day and that she would offer little Julian, who received God's blessings with her. The child who was growing in innocence, piety and an inclination for spiritual things, was barely five years old when he began to reveal his desire to be a priest to his sister Marianne, his desire to dedicate himself to the service of God in the sacred ministry, begging at the same time for the help of her prayers in order to reach this holy state by a virtuous life. When he reached the age of reason, he would often receive the sacrament of Penance and earnestly sought to keep himself pure. On May 16, 1823, after a pilgrimage to Notre Dame du Laus with his sister, a place which is not far from la Mure, and having prayed for the intercession of the Virgin Mother with her dear Son, he approached the Table of the Angels for the first time with great devotion. Later it would be his custom to celebrate this day as the beginning of his conversion and vocation and the source of singular graces.

As Julian felt God's call to him becoming stronger, he studied Latin, first at home, then at Grenoble until the age of 17. Recalled to his family because of his mother's death, he was soon to meet the one who would be the instrument of divine Providence in his life, Fr. Guibert, from the Oblates of Mary, and after a few months he received the clerical attire. He had hardly returned to his studies, which had been interrupted, when he fell ill and had to return home where he spent two years with his father, who died devoutly on May 3, 1831. With the help of the Blessed Mother, he successfully passed the exam of philosophy and entered the Major Seminary of Grenoble. His progress in knowledge and virtue led him to be ordained as a priest on July 20, 1834. Three months later, he was named curate in the parish of Chatte. He fulfilled this responsibility faithfully and at the end of three years he was sent to Monteynard as pastor. There, he made himself all to all, and followed the example of the good Shepherd, filled with remarkable devotion to God, he taught his neighbor the way to salvation and demonstrated much charity, especially toward those faithful who were entrusted to his care. However, he aspired to a more perfect state of life. On the advice of Fr.

Appendix III - Proceedings Toward Beatification

Touche, an Oblate of Mary, and with the permission of his bishop, he went to Lyons, at the foot of the hill of Fourviere, and after a brief novitiate, made his religious vows in the Society of the Marists. He was immediately put in charge of the college (boarding school) of Belley. Later named Provincial in Lyons, he established the Third Order of Mary in that city. He was then named master of novices. In 1851, he was transferred to the college of La Seyne-sur-mer, where his devotion toward the Eucharist grew and together with Captain de Cuers, he founded the Work of Nocturnal Adoration in Toulon.

During that year until 1856, under divine inspiration, the Servant of God dedicated all his energies to establishing the Congregation of the Blessed Sacrament. He overcame great obstacles and with the help of the Blessed Virgin and the support of church authorities, he obtained a regular dispensation and the paternal blessing of Fr. Favre, the Superior General of the Marists, and founded the new institute with the approval of the Archbishop of Paris, who offered the Servant of God the house where he was to begin his work. On June 1st of that year, the first members of this Institute began to have the reserved Sacrament where they adored the Eucharistic King who finds his delight to be with the children of men. However, it was only at Epiphany of the following year that the Work was finally established. Later, for various reasons, its headquarters had to be transferred to Faubourg St. Jacques, where it developed gradually. We must add a second Institute to this one, that of the Servants of the Blessed Sacrament, in which Miss Guillot had a great part to play: she was its first Superior. Following the advice of St. Jean-Baptist Vianney, she left Lyons and went to Paris to place herself wholeheartedly under the direction of and obedience to the holy priest, Julian, as the Saint had urged her to do. The Servant of God gave the members of this new Institute a white habit and the name of Servants of the Blessed Sacrament, which they were to adore perpetually. He wrote their Constitutions, their directory, and addressed beautiful letters to them to lead them to the perfection and purpose of the Institute. On November 9, 1859, he himself opened the second house of his Congregation in Marseilles, as requested by Bishop de Mazonod.

The Servant of God added to these two institutes other works to favor Eucharistic worship and apostolate; such as the Aggregation of the Blessed Sacrament and the secular Third Order or Fraternity. The first request he made to its members was to make an hour of adoration each month and become attentive to whatever was closely connected to the Holy Eucharist. The second request was one hour of adoration a day. The Guard of Honor, which assures a regular service of adorers in the presence of the Blessed Sacrament; The Eucharistic Weeks, whose purpose is to assure the splendor of the cult of Exposition, with each enrolled person making a contribution toward paying the cost of this worship for four weeks a year; and the first Communion of Adults.

The Servant of God also fulfilled the ministry of preaching in several cities and dioceses of France. He did so with genuine doctrine, edification and in a praiseworthy manner. In 1862, after founding another house in Angers, he went to Rome with letters of recommendation from several bishops of France. He visited several novitiates and houses of various Orders; then he completed his Constitutions and modified them in keeping with the remarks received from the Apostolic See. He also worked to buy back the Cenacle from the hands of the Moslems, in order to set up a throne of adoration of the Most Blessed Sacrament; but because of several difficulties which arose, his efforts failed. Between times, he had the consolation of founding new houses in Brussels, then at St. Maurice near Versailles where he established a novitiate and retreat house, and began a Work for the sanctification of secular priests which later grew and now counts around 20,000 associates.

Finally, the Servant of God, broken by work and illness, followed the advice of doctors and left Paris on July 17, 1868, to rebuild his health in his native town. On the way, he stopped at Vichy, where he gave a final blessing to Sr. Marguerite, who, under his guidance, had founded the Institute of the Servants of the Blessed Sacrament. He celebrated Mass on the 21st day of the same month in Grenoble, in the chapel of Notre Dame de la Salette, Reconciler of Sinners, and arrived at night at la Mure where the loving hospitality of his sister was awaiting him. But his illness became serious, he became paralyzed, and received the Last Sacraments of the Church with great devotion. Finally, in the presence of his sister, his friends and two of his religious, Father Albert Tesniere and Father Chanuet, the master of novices, who had been called from Paris to be close to their beloved Father

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Founder, on Saturday, August 1, the Feast of St. Peter in Chains, while praying devoutly and with his eyes fixed on the picture of Jesus Crucified, he died peacefully, at the age of 57, 5 months and 28 days. On the following Sunday, after the funeral in the Parish church which a large gathering of clergy and people had attended, the body of the Servant of God was buried and was to remain there until 1877, where it was found and brought to Paris in the middle of the choir of the church adjacent to the motherhouse of the Congregation.

The reputation for holiness which the Servant of God had acquired grew from day to day after his death and was strengthened, it is said, by miracles and prodigies. This led to the ordinary process of inquiry. After these inquiries were over and sent to the Sacred Congregation of Rites, with his writings, which were already reviewed and approved, a dispensation was granted to the 10 year delay [ordinarily required], as well as the intervention and vote of the consultors, and there were no obstacles remaining. On the insistence of Rev. Edmond Tenaillon, Procurator General of the Congregation of the Blessed Sacrament and its postulator, considering the Letters of Postulation from her Royal Highness Princess Blanche of Orleans, of several Eminent Cardinals of the Holy Roman Church, of a great number of Bishops, of Cathedral Chapters, of religious Orders, of confraternities of the Blessed Sacrament and of persons distinguished by their dignity, either clerical or civil, his Eminence, the most Reverend Cardinal Ferrato, Ponent or Relator of this Cause, proposed the following question in a regular session of the Sacred Congregation of Rites assembled at the Vatican: Should the request for the Introduction of this Cause be signed? The Most Eminent and Reverend Fathers responsible for the Sacred Rites, after hearing the reports of the Most Eminent Cardinal Ponent, after the oral and written report of Rev. Father Alexandre Verde, Promoter of the holy Faith, and everything was duly examined, replied affirmatively, that the Commission was to be signed, if it pleased His Holiness, August 11, 1908.

A Report of the above was made to Our Holy Father Pope Pius X by the undersigned Cardinal prefect of the Congregation of Rites. His Holiness ratified the reply of the Sacred Congregation and graciously signed by his own hand, the Introduction of the Cause of the Venerable Servant of God, Peter Julian Eymard, priest, founder of the Congregation of the Blessed Sacrament, on the 12th of this month and year.

SERAPHIM Card. CRETONI
Prefect of the Sacred Congregation of Rites
DIOMEDE PANICI
Arch. de Laodic. Secret. of the S.C. of Rites

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1909 Aug 10	Decree of non cult.
1910 Dec 5	Decree for the opening of the Apostolic Process.
1913 Apr 9	Decree of reputation for holiness.
1914 Nov 11	Decree of validity of the Process.
1916 Apr 30	Healing of Ms Lucinda Cifuentes at Santiago, Chile.
1918 Apr 30	Antipreparatory Congregation for the study of the virtues.
1919 Jan 17	Healing in Angers of Ms Renee Fouchereau.
1920 Nov 23	Preparatory Congregation to study the virtues.
1922 May 16	General Congregation on the virtues.
Jun 11	Proclamation of the heroicity of the virtues.
1924 Jun 17	Antipreparatory Congregation on the miracles.
1925 Mar 10	Preparatory Congregation on the miracles.
May 5	General Congregation on the miracles.
May 9	Approval of the miracles.
May 11	Exhumation of the body in Paris.
May 12	Congregation de Tuto.
Jun 2	The Pope proclaimed that the process of beatification could proceed.
Jul 12	Beatification by Pius XI DECREE

Decree of Beatification

Piux XI Pope

In perpetual memory

From the beginning of the Church of Jesus Christ until now, as century followed century, we have witnessed an ever-growing number of saints. They were providentially sent by God and wonderfully suited to the needs of their times. During the last century, the nineteenth since the birth of Christ, the public worship of our Savior Jesus Christ hidden under the sacramental veils increased notably in all nations. Great Eucharistic Congresses have especially contributed to bring this about, so much so that the last years of the century have been called the era of Eucharistic Congresses.

Hence it was fitting and timely that there should appear a man deserving of high praise, who would make it his life work to promote worship of the Holy Eucharist and be recognized by all as the apostle of this public worship. Without any hesitation we declare this of the Venerable Servant of God, Peter Julian Eymard. He burned with a very great love for Jesus in the Eucharist and was inflamed by that love throughout his life. He also founded two religious Congregations, one of men and one of women, especially devoted to the worship of the Eucharist. He established several associations to cultivate a love for the Eucharist among people of every social condition, thus preparing the way for the institution and development of Eucharistic Congresses through the initiative of Miss Emilie Tamisier.

Peter Julian Eymard was born of upright Christian parents on February 4, 1811, in the town of La Mure d'Isere, in the diocese of Grenoble. His early childhood foretold, in a way, what he was to accomplish later on. One day his sister found him in the church, standing on a stool behind the tabernacle. When she asked him what he was doing there, he answered: "I am near Jesus and I am listening to Him." At five years old he envied the happiness of this sister who spoke of her joy at receiving holy Communion. After such a childhood, it is not surprising that he was wonderfully prepared, at the age of twelve, to approach the heavenly Banquet of the Lamb and afterwards to receive Communion frequently. He went several times to a distant shrine of the Blessed Virgin, called Notre Dame du Laus, regardless of the fatigue. At this time, impelled by a holy and extraordinarily ardent love that inflamed him, he set upon a more perfect way of life.

When he became a young adult, he clearly understood that he was called by God to the priesthood. But, because of difficulties arising from his father's opposition, he was not able to join the Oblates of Mary until he was eighteen years old. But, as he became seriously ill, his Superiors soon had to send him home. He stayed there two years to recuperate. After his father's death and overcoming further difficulties, he was admitted to the Grenoble Seminary in 1831, with the recommendation of the founder and Superior General of the Oblates.

At the end of his theological studies, he became a priest. On July 22, 1834, he said his first Mass at Mary's altar in the church of Notre Dame de l'Osier, placing himself entirely under the special protection of the Mother of God. Shortly afterwards he was called to the apostolate; first, for three years as curate at Chatte, then as pastor at Monteynard where he worked most zealously for the spiritual welfare of his people.

But God was calling him to other forms of ministry. With his Bishop's permission, the Venerable Servant of God went to Fourviere in the Archdiocese of Lyons and, after his novitiate, became a member of the recently founded Society of Mary. Two motives led him to make this decision: he wanted to consecrate himself to God in a Congregation dedicated to honor the Blessed

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Virgin and he hoped to be sent to the missions among the uncivilized people of Oceania. His Superiors first sent him as spiritual director to their College at Belley. Then, after entrusting him with other important offices and duties, they appointed him Superior of the College at La Seyne-sur-Mer.

The Servant of God devoted all his free time to preaching and hearing confessions. Having been entrusted by his Superiors with the direction of the Third Order of Mary, he developed and perfected it, ingeniously adapting it to the various classes of society. He also successfully directed the Perpetual Adoration Society which the Bishop of Frejus placed under his care.

On the feast of Corpus Christi, 1845, enlightened by what may rightly be considered a divine revelation, he perceived the work he was soon to undertake to further the worship of the Blessed Sacrament. But not until he received two inspirations from the Blessed Virgin, whose help and guidance he had implored in the Fourviere church, did he begin laying the foundations of his new Institute. However, all sorts of obstacles and serious difficulties arose in opposition to the realization of his purpose. From the outset the Venerable Servant of God assigned a twofold aim for the new Institute. The first was perpetual adoration of the Eucharistic mystery. The other was to promote the honor of the Blessed Sacrament and awaken love for it with tireless zeal.

In 1856, after leaving the Marist Society, Father Eymard founded in Paris the Institute which he called the Congregation of the Blessed Sacrament. Its beginning was most humble. But first Peter Julian sought the advice of men with a reputation for prudence, assured himself of the permission of the Archbishop of Paris, and also obtained the preliminary approbation of the Supreme Pontiff. From the Holy See he received a Letter of Praise three years after the foundation of the Congregation. The Society was finally approved and canonically erected by Apostolic Letters, under the Fisherman's ring, on June 3, 1863, the vigil of Corpus Christi. For some time before, the Institute called the Servants of the Blessed Sacrament was founded. This Society, also founded by the Servant of God, resembles the Congregation of the Priests of the Blessed Sacrament in its constitutions and purposes, except in matters relating to the priestly ministry.

The Servant of God governed his Congregation until death, wishing constantly that his disciples should consider themselves as being wholly attached to the Lord Jesus present under the Eucharistic veils. At the time of his death (August 1, 1868), the number of its houses and members was very limited. But soon, after Father Eymard's death, the principal Society founded by him which had already extended beyond the boundaries of France, spread in the world. Today, it has houses not only in various European countries, (Italy, Holland, Austria, Spain, Germany and Belgium) but also overseas, in Canada and the United States, as also in Argentina and Chile. In these houses, by public and perpetual adoration day and night, honor is paid to Christ the King, the Victim of propitiation and peace, exposed upon His throne under the Eucharistic veils. Daily from these centers love is poured out for the Holy Eucharist, love which is nourished in so many ways and keeps increasing as is evidenced by the testimonies which the faithful have given and still give. Thus have the desires of the Servant of God been heard.

He also undertook and sustained many other popular movements, destined to promote the glory of the Holy Eucharist. To introduce the practice of perpetual adoration among the faithful, he instituted the Aggregation of the Blessed Sacrament, which requires the practice of adoration from its members. To accomplish this more fruitfully, he recommended a method of prayer well suited for the purpose. He established the pious work of First Communion of Workers, principally adults. He strove especially to awaken a zeal for the Holy Eucharist in the clergy, because he was convinced that the number of adorers depends upon the priests and that the Lord's ministers should be real apostles of Eucharistic worship among the people.

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Thus the Servant of God labored all his life for the greater glory of God in the Lord's vineyard. His principal undertakings were based from childhood to the end of his life upon his devotion toward Jesus hidden in the Eucharist, and toward the Mother of God, whom he especially honored in pilgrimages to Le Laus and the church of Fourviere in Lyons. He always showed total and filial respect toward the Holy See, and explicitly required the same from the priests of his Congregation. He showed exceptional prudence and gentleness in performing his priestly duties and in directing his works. His thoughts were ever centered upon the divine Mysteries of our holy religion.

The holiness of his life and the spiritual value of the works he founded were publicly affirmed by John Baptist Vianney, whom We solemnly inscribed in the catalog of the saints on the feast of Pentecost. It is, then, not surprising that his reputation for sanctity, even during his lifetime, because of his shining virtues, has continued to grow since the time of his death. The Ordinary Processes [of inquiry] were completed, according to custom, in the dioceses of Grenoble and Paris, and in the year 1908, the Cause for the Beatification and Canonization of the Servant of God was submitted to the judgment of the Sacred Congregation of Rites.

After all the prescribed formalities had been concluded, the inquiry into the virtues of the Venerable Servant of God was begun. By a solemn decree, dated June 11, 1922, We proclaimed that they had every indication of being genuinely heroic.

What was left to be done was the study of the two cures performed, it was said, by God through the intercession of Venerable Peter Julian Eymard. After the Antipreparatory and the Preparatory Congregation and finally after the General Congregation held in Our presence on the fifth day of last May, following a rigorous examination of the facts, on May ninth We solemnly declared the miraculous character of these two cures. The Cause could therefore advance. All that was left to be done was to consult the cardinals of the Sacred Congregation of Rites and the others whom it is customary to consult in these matters, to reply to this question: May the solemn beatification of the Venerable Servant of God be proclaimed with all certainty? The cardinals, prelates, and consultors of the Sacred Congregation, in the General Session held in our presence on the twelfth day of the same month, unanimously replied that this beatification might be proclaimed with full certainty. Nevertheless, in a matter of so great importance, We postponed the expression of Our judgment until We had implored the Father of lights for the help of heavenly wisdom.

Having, then, addressed fervent prayers to God, on the second day of June, after offering the Holy Sacrifice, We summoned our venerable brother Cardinal Vico, Bishop of Porto and Saint Rufina, Prefect of the Sacred Congregation of Rites and Ponent of the Cause, also our beloved sons Alexander Verde, secretary of the said Sacred Congregation, and Angelo Mariani, promoter general of the faith, and in their presence We solemnly proclaimed that the beatification of the Servant of God might be proclaimed with certainty.

This is why, moved by the petitions of many bishops and by the earnest request of the priests of the Congregation of the Blessed Sacrament, and of the Servants of the Blessed Sacrament, by virtue of Our apostolic authority, We decree that the Venerable Peter Julian Eymard, priest, founder of the Congregation of Priests of the Blessed Sacrament and of the Institute of Servants of the Blessed Sacrament henceforth receive the title of Blessed, that his body and relics may be exposed for public veneration, however not to be carried in solemn processions, and that images of the Servant of God may be surrounded with rays. Furthermore, We decree, by virtue of Our authority, that each year his Office may be recited, taken from the Common of a Confessor not a Bishop, with the special Lessons approved by Us, and that his proper Mass may be celebrated, likewise approved by Us, in conformity with the rubrics, but only in the diocese of Grenoble, in which Blessed Eymard

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was born and died, and in the diocese of Paris, where his body rests,¹ as also in all the churches and oratories of the Congregation of Priests of the Blessed Sacrament and in those of the Servants of the Blessed Sacrament. Lastly, We permit the solemn feast of the Beatification of the Servant of God to be celebrated in those same dioceses, churches, and oratories above mentioned, upon the day appointed by the Ordinary of the place, in the year following the celebration of this feast in the Vatican Basilica.

Notwithstanding, etc.

Given at Rome, at St. Peter's, under the Fisherman's ring, the twelfth day of July 1925, in the fourth year of Our Pontificate.

P. Card. Gasparri,
Secretary of State.

¹ Ave Friedland, Paris.

APPENDIX IV
PROCEEDINGS TOWARD CANONIZATION

- 1926 Jul 26 Decree to pursue the Cause.
- 1928 Feb Father Troussier published a biography in two volumes.
- 1938 Jan 8 Father Bouffe, due to illness was replaced as Postulator by Father Vincent di Lorenzo. World War II was to delay the Cause.
- 1939 Apr 28 Pius XII praised Blessed Eymard at the close of the Congress of Priest-Adorers.
- 1947 Dec 7 Death of Father di Lorenzo, Postulator of the Cause.
- 1948 Jan 17 Father Henry Evers was named Postulator.
May Msgr. Trochu published a biography of Blessed Eymard.
May 29 Healing of Father Charles Verdier (France).
- 1949 Aug 3 Healing of Mariadora Bartels (Australia). At that time the 3rd of Aug. was the liturgical feast day of Blessed Eymard.
- 1962 Jul 15 Approbation of the two miracles.
Dec 9 Canonization by John XXIII with Antonio Pucci (Servite of Mary) and Francesco Camporosso (Capucin) at the close of the first session of Vatican Council II, in the presence of all the Bishops of the world.

APPENDIX V
CANONIZATION BY POPE JOHN XXIII

DECREE
by which are discerned the honors of Sainthood for
Blessed Peter Julian Eymard
for perpetual memory

John XXIII, Bishop, Servant of the Servants of God.

The splendid crown of holiness with which Christ willed to adorn the Church He founded, seems to shine even more brightly when we can attribute to its children the honors due to the saints.

Today the entire assembly of the faithful rejoices. These honors are a right granted to Blessed Peter-Julian Eymard... All are invited together to celebrate the Sacrament of the altar and to receive this food which gives immortality and life eternal.

This holy priest turned all his energies toward the Sacrament of the altar with ever-growing fervor. He spent himself without counting the cost to nourish everyone with love for the Eucharist and to awaken the zeal of religious groups so that all would go to be in adoration in the presence of Jesus Christ exposed in the Blessed Sacrament, without interruption, day or night.

For his part, Peter Julian Eymard, while meditating on the Sacred Banquet, understood that the divine promises of Christ would be fulfilled at all times: "Whoever eats my flesh and drinks my blood abides in me and I in him. (Jn. 6:5) and "I am here with you for all time, until the end of the world." (Matt 28:20)

Seized with an ardent love for this ineffable Mystery, he learned to bear humiliations and calumnies courageously, to practice a most profound submission toward his Superiors, to sustain patiently difficulties of soul and body, to show great kindness toward everyone, but especially toward the poor and simple people.

He rekindled the fire with fire and fed his own love for the Most Holy Body of Christ with greatest care, desiring to rekindle the devotion of every believer, especially that of priests. He believed that the duty of priests was to offer the bread of Angels to the army of faithful Christians, so that they might feed upon it.

By his way of living his whole life and by his behavior, he showed how productive is sincere devotion toward our God hidden under the Eucharistic veil, and most particularly, how it can form true adorers who adore the Father in spirit and in truth. (cf. Jn. 4:23) This can be seen clearly if we make a brief list of his works. Peter Julian Eymard, of French nationality, was born of devout parents, in the city of La Mure d'Isere, of the diocese of Grenoble on February 4, in the year 1811. The next day he was cleansed in the Baptismal waters.

It is wonderful to see the depth of religious spirit with which he would refer to this source of purification and salvation until his old age. From his early childhood he was brought almost daily to the chapel of the Holy Sacrament by his mother and elder sister, to bring his prayers and also to reflect on the cruel sufferings of the Redeemer of mankind.

That is how he was guided almost by a heavenly instinct from his earliest age, to perceive the close bond between the heavenly Banquet prepared for mankind by Christ and the sufferings He endured in his death.

As a child, Peter Julian had a quick and alert mind, a gentle and kind temperament, a peaceful and just [spirit]. He never strayed from the divine commandments, even in slight matters. He maintained his integrity by purity of conduct. He was invited to the Eucharistic Banquet as an adolescent. It is not surprising that he prepared for it with ardent piety. From that time on, he tried to attend the Holy Sacrifice of the altar as often as he could. Also, as a promising adolescent, he never ceased aspiring for the day when he could attain Sacred Orders, although he worked eagerly for his father.

This desire to become a priest became stronger even as his father opposed it. Finally, at the age of 18, he was accepted in the novitiate of the Oblates of Mary Immaculate, at Marseilles, then a few months later, when he was suddenly affected by a serious illness, he was forced to return home. He was healed by a special intervention of God, but as he could not return to Marseilles with such weak health, he entered the Seminary of Grenoble to study for the priesthood.

Consecrated as a minister of Christ on July 20, 1834, he was first a curate, then a Pastor with ardent and inspiring zeal. When carrying out his responsibilities, he felt that he should impress an evangelical spirit upon the faithful entrusted to his care, to guide the children vigilantly, visit the sick, help the poor, call back to religious practice those who had strayed from the right path.

Together with so many tasks assumed for the love of the Christian people, he continued to give full attention to his own progress by keeping up to date in religious studies, by spending time in prayer day and night, imposing corporal penances upon himself in order to put on the new man, created according to the will of God in justice, holiness and truth. (Eph. 4:22-24)

In order to serve God with even greater perfection, he asked permission of the Bishop of Grenoble to enter into the Society of Mary in Lyons. It is easy to understand how ardently he made his religious vows when he was admitted into the Society and dedicated himself to the responsibilities indicated by his Superiors.

His responsibilities became ever more serious and his spirit of submission grew with the importance of these responsibilities. It is amazing to find that he still remained available in his priestly duties to look after the salvation of the faithful. The center of all his concern for the Christian people and the point of convergence of all his activities was that Jesus Christ, hidden in the august Sacrament, should be devoutly honored by all the faithful and even more so by the priests. By divine inspiration, he knew that this devotion would spread to the whole world.

This happened while he was praying in a basilica consecrated to the Blessed Virgin Mary in the city of Lyons. Christ Jesus let him perceive that he would spread adoration of the Sacrament of the altar by public worship, which would be perpetual and widespread, that he would found a Society of priests who, by the Eucharist, would be particularly on fire with zeal for their own holiness and for that of the faithful. However, this project was to take place outside the Society of Mary and it was not accepted by his Superior, who did not want to lose such a precious companion. Finally, opposition dropped and the Congregation of the Priests of the Blessed Sacrament began in Paris on January 6, 1856. He desired to carry out what he had promised to the Archbishop of Paris, to bring him young adults, indigent homeless people, provide for their physical needs and teach them also the elements of Christian doctrine, to feed them at the heavenly Banquet.

In spite of the greatest poverty of places and persons, the Congregation grew little by little and received the approval of the Apostolic See, signed with the Seal of the Fisherman, on May 8, 1863. To increase the number of adorers of the August Sacrament, with the cooperation of Marguerite Guillot he founded the Congregation of the Servants of the Blessed Sacrament and then, the group called the Aggregation of the Blessed Sacrament.

Seized with a great desire to spend his remaining years in prayer at the feet of the Eucharistic Christ and considering that the Work that he had erected no longer needed his direction, he planned to resign from his post as Superior General. But the members of the Congregation, in convocation for the first General Chapter, unanimously elected Peter Julian Eymard as Superior General for life. He understood that this charge was imposed upon him as an order from God. He accepted it with modesty, courage, and fidelity.

During the last years of his life, controversy added to controversy. He bore with singular patience, illness, worries stemming from new foundations, numerous difficulties, certain defections in the two Congregations, in his willingness to suffer for Christ. Jesus had said: "Unless the grain of wheat falling into the ground dies, it remains alone; but if it dies, it bears much fruit. (Jn. 11:24) Reflecting on these words of the Divine Master, he spent himself for his Work, until the last hours of his life, to spread the reign of Christ on earth.

His physical strength was spent and so to improve his health, he returned to the village where he was born. He died a holy death, after receiving the Sacrament, on August 1, 1868, at the age of 57.

Immediately after his death, his reputation for holiness spread further and further. People wanted him to be honored as Blessed. After the usual procedure prescribed by Canon Law was fulfilled, His Holiness Pius X, our predecessor, signed the Decree of Introduction of the Case on August 12, 1908. After the preparatory Congregations had completed their work, the general Congregation studied the virtues of the Servant of God, Peter Julian Eymard, and Pius XI, our predecessor, solemnly decreed the heroicity of his virtues on June 11, 1922.

This step having been accomplished, the question of the two miracles was raised. It was said that they had occurred through the intercession of the Servant of God.

After thorough investigation by the Sacred Congregation of Rites, on May 9, 1825, our predecessor declared the authenticity of the two miracles accomplished by God attributable to the intercession of the Venerable Peter Julian Eymard, that is, the instant and perfect healing of Lucinda Cifuentes, suffering from stomach cancer and that of the child Renee Fouchereau, suffering from gonarthridite or arthrosinovitus of tuberculous nature on the left knee.

On June 2, 1925, it was decreed that the process could without doubt advance toward the Beatification of Peter Julian Eymard and the solemn celebrations took place on July 1, 1925, according to the habitual ritual, at St. Peter's Basilica.

Later, new miracles were attributed to the prayers of Blessed Eymard. The cause was taken up again to move toward Canonization. The apostolic process included two astonishing healings obtained by his intercession.

After studying the two healings at the preparatory meetings of the Sacred Congregation of Rites, they were presented to Pius XII, our predecessor, then to us, on July 10 of the same year.

At a general meeting, our venerable brother Benoit, Cardinal Louis Masella, Bishop of Palestrina, postulator of this cause, presented the dubious question: Did any miracle occur and what miracles are in question? After having verified that prayers had been addressed to Blessed Peter Julian Eymard, in the cases mentioned, all those present: the Cardinals, the Official Prelates and Father Consultors affirmed that the healings presented for study should be considered as true miracles.

And we, before giving our opinion on such an important matter, having implored the supernatural light of God, have finally on July 15 of the same year, declared as certain the sudden and complete healing obtained through the intercession of Blessed Peter Julian, of Charles Eugene Verdier who suffered from chronic Tuberculous osteide of the fistula on the left foot and also as certain the healing from cardisclerotic chest angina of Mariador Christine Bartels.

As the two miracles had been proved, a doubt remained to know whether it were possible to give the honors of sainthood to the Blessed. Therefore, after prayers addressed to God, we pronounced by Decree on September 22, that we could proceed with surety to the solemn canonization of Blessed Peter Julian Eymard.

The holy consistory which we convoked on last November 15, took place in the Vatican Basilica. Arcadius, Cardinal Larraona, Prefect of the Sacred Congregation of Rites, agreed that the memory of the Blessed be consecrated by supreme honors and asked with insistence that it take place as soon as possible.

Having thus requested the vote of the Cardinals and holy Bishops who were present, they unanimously agreed. We concluded that the shining crown of sainthood should honor the Blessed and we set his canonization for the 9th of the coming month of December.

On this day of great solemnity, we went to St. Peter's Basilica, accompanied by many of the faithful and bishops come from the whole world to celebrate the Ecumenical Council, Vatican II. Then our respected son Arcadius, Cardinal Larraona, by the voice of our respected son Camille Corsanego, advocate of the Consistorial, asked "*instante, instantius, instantissimi*,"¹ as is the custom, that Peter Julian Eymard, with Antoine Marie Pucci and Francois Marie de Camporosso be declared saints. To this consistorial Advocate, our respected son Amleto Tondini, the secretary for letters to Princes, replied in our name that we granted his request. Having implored an abundance

¹ Urgently, more urgently, most urgently.

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of heavenly light from the Holy Spirit, in the Cathedral of St. Peter, exercising the functions of supreme magisterium in the Catholic Church, we solemnly made the following pronouncement:

“In honor of the Most Holy and Undivided Trinity, for the exaltation of the Holy Catholic Faith and the progress of Christian religion, by the authority of Our Lord Jesus Christ, of the Holy Apostles Peter and Paul and our own, after mature deliberation and persevering prayer to request divine assistance, following the advice of our venerable Brothers the Cardinals, Patriarchs, Archbishops and Bishops of the Holy Roman Church, gathered in Council and present in Rome, we have discerned and define as Saints, Blessed Peter Julian Eymard, Antoine Marie Pucci and Francois DeCamperossa, Confessors, and we inscribe them in the catalog of saints, decreeing that each year, on the day of their birth, that is, August 1st for Peter Julian, January 12 for Antoine Marie, and September 17 for Francois, their memory shall be devoutly kept among the holy Confessors. In the name of the Father, of the Son and of the Holy Spirit. Amen.”

Then having given thanks to Almighty God together with the whole assembly, we implored the protection of these Saints and spoke about their virtues to the assembly. After careful study, with sure knowledge and Apostolic authority, as mentioned above, we confirm and decree that the same authority given to our own letters when presented should be attributed to the copies, even printed ones, signed however by our notaries and bearing our seal.

Given in Rome, at St. Peter’s December 9, 1962, the 5th year of our Pontificate.

I, John, Bishop of the Catholic Church

HOMILY OF POPE JOHN XXIII, AT CANONIZATION OF SAINT PETER JULIAN EYMARD.

The solemn ceremony in which the supreme honors of the Church have been given to Blessed Peter Julian Eymard, Anthony Mary Pucci, Francis Mary of Camporosso, is one which very deeply moves Our soul. This rite, while performed by Us here below, is ratified by almighty God in heaven, which resounds with joy. It brings back to mind and, so to speak, sets before Our eyes that note of holiness which marks the Catholic Church, the Spouse of Christ.

For Catholics it is a joy and pleasure to call our dearly beloved Mother the Church holy, as part of the very foundation of our belief. This is also strengthened by many good reasons. First of all, her Founder is holy. In very fact, He is the Source and Model of holiness. Next, we must esteem also as holy those means which she uses for the perfection of souls committed to her care - divine grace and the sublime sacraments. Her doctrine is holy, the one she received from Jesus Christ and which she keeps inviolate, defends with vigor, actively imparts to her children, and, as widely as possible, preaches to all nations. Furthermore, very many of her children who shone with marvelous virtue have now been publicly declared to be possessors of eternal glory.

All these things, We say, are held as certain and clear by all Christian men. But there is no one who will deny that by the striking scene that We are witnessing today, the notion of the Church’s sanctity strikes even more deeply into their souls.

It is also very fitting that the sacred ceremony occurs during the Second Vatican Ecumenical Council which has as its special purpose to see to it that the pearls of holiness belonging to the crown which encircles the head of the Church should sparkle and shine ever more and more. This extensive gathering of her holy shepherds united with the infallible successor of St. Peter not only proposes and reaffirms once again the unchangeable truths left by the divine Master, but also clearly urges that daily, more and more, there be used those holy helps which make us possessors and sharers of divine grace. Furthermore, she enjoins on her children precepts destined to make the Christian way of life better lived.

The council can therefore be said to have no other purpose than to show that here below, the Spouse of Christ possesses every kind of holiness both in deeds, in words and in spiritual acts of

every kind; that here below she inspires her sons with that holy purpose of the Church expressed so clearly by the Redeemer of the human race: “Be perfect as your heavenly Father is perfect.” (Matt. 5:48).

Once these things are understood, it is easy to see that Christians should glory in having such a mother whom everyone ought to admire because of her incredible beauty, divinely infused. Her grandeur does not shine because of gems or pearls that can be seen by human eyes, but rather glows in the splendor and grace which derive from the blood of her Founder and the marvelous virtue of many of her children. As a result, whoever calls himself a Christian ought to observe a way of life which in no way detracts from the supreme honor of their mother and which is not foreign to her precepts and teachings. No one can truly say that he loves his mother who is not afraid of dishonoring her beauty, even a little, by his way of life.

Venerable Brethren, beloved Sons.

We would like now to continue our discourse as a familiar conversation in Italian, in order to associate more closely to the intimate joy of Our heart the numerous faithful assembled in this basilica and all the others who are following this ceremony by radio.

Starting today, the whole family of the faithful behold three new brilliant stars in the heaven of sanctity: Saint Peter Julian Eymard, Saint Anthony Mary Pucci and Saint Francis Mary of Camporosso. And if three religious families, of ancient and new tradition - the Fathers of the Blessed Sacrament, the Servants of Mary, and the Franciscan Capuchins, - rejoice at the honor that befalls them, the whole Church, with them, joins in prayer to the new saints in order to receive the first fruits of their intercession and of their heavenly favors.

The luminous personality of each would deserve to be brought out immediately, and this will doubtless be done by orators and writers. For Our part, it pleases Us to signal at this time a certain significant affinity in the teaching and in the example of these three men of God who belonged to the same generation. Three things stand out in their existence on earth, in spite of their different occupations in line with their special vocation: their eucharistic life, their very tender piety for Mary, and their imitation of the Good Shepherd. There flows from these three examples an intensely moving message for the faithful and for all mankind.

The Eucharist, Source of Sanctity

1) Eucharistic life: The Holy Eucharist is the source and the nourishment of all sanctity. Our Predecessor, St. Leo the Great, expressed this when he said: “The participation in the Body and Blood of Jesus Christ has no other effect than to transform us into Him whom we receive.”

How visible is this progressive transformation into the very life of the divine Saviour, in the admirable development of the virtues of the saints canonized today! And what dealings of particular intimacy with Jesus Eucharistic do we not discover in their ascent to sanctity! The name of Peter Julian suffices to unveil to our eyes the splendid eucharistic triumphs to which, in spite of trials and difficulties of all kinds, he wanted to consecrate his life which prolongs itself in the family founded by him. This little child of five who was found on the altar, his forehead resting on the little door, was the same person who in time would found the Congregation of the Fathers of the Blessed Sacrament and that of the Servants of the Blessed Sacrament, and who would radiate into innumerable armies of priest adorers, his love and tenderness for Christ living in the Eucharist. As for the holy pastor of Viareggio (St. Anthony Pucci), had he not imbued the lay associations founded by him with the same deep eucharistic spirit, which is the distinctive mark of the Christian? This thirst of eucharistic apostolate sprung from a heart full of love for Jesus Victim. Eyewitnesses have left us moving descriptions of this love for Christ in the Eucharist. An identical eucharistic piety also characterized the humble beggar Brother, Francis Mary of Camporosso, whom everyone called “the Holy Father.” And justly so, for his passing here below renewed the perfume of the Franciscan fioretti.

The eucharistic life is the secret of the generous impulses which raised these three religious to the heights of sanctity.

Mary, Queen of Saints

2) Marian Piety. At the side of Jesus there stands His Mother, the Queen of all the Saints, the source of sanctity in the Church of God and the first flower of its grace. Intimately associated with the redemption in the eternal plans of the Most High, the Blessed Virgin, as Severiano di Gabala expressed it in song, “is the Mother of salvation, the source of light become visible.” Hence filial piety is pleased to consider her at the beginning of all Christian life to insure its harmonious development and to crown its fulness by her maternal presence.

Thus it is not surprising to meet the Blessed Virgin Mary in the life of the three new confessors whom she accompanies step by step. Saint Julian Eymard proposes her as model to adorers, invoking her as “Our Lady of the Blessed Sacrament,” Saint Anthony Maria Pucci, faithful to the traditions of his community, forms the seat of his apostolate into a City of Our Lady of Seven Sorrows, by confiding to her every arduous undertaking of his ministry; Saint Francis Mary of Campososso, with filial boldness, does not fear to send to her the unfortunate and the suffering, telling them: “Go in my name to the Virgin of graces. Tell her that her servant Francis sends you.”

What devotion fired the saints in the supernatural transport of confidence in the intercession of the Mother of God and our Mother! This delicate Marian piety has certainly added to the joy of this day.

The Image of the Good Shepherd

3) Imitation of the Good Shepherd. Only one of the newly canonized has had direct charge of souls, reproducing on Italian soil the examples of the holy Cur of Ars; but all three reflect with admirable fidelity the image of the Good Shepherd. This pastoral aspect gives us great consolation at the end of the first session of the Second Vatican Council that Our Lord has desired for a general renewal of all the forms of Christian life.

This pastoral radiance - the new saints prove it - can be described as the formation of good priests, with fervent souls of adorers, whose ranks have multiplied throughout the world and who offer these days in Rome in their International Congress the edifying spectacle of their piety. This radiance also expresses itself in the fervor of popular missions; a direct and effective form of catechetical instruction on the gospel, and in other institutions of a parochial nature which were as the dawn forecasting the organizations of Catholic Action. In simple terms, this radiance is called the apostolate of good example, exercised with untiring zeal for sowing in souls the love of Christ and for serious, solemn and solid resolutions. This constant solicitude of charity for the poor, of which the lives of the new saints give us moving examples, is itself a very high form of imitation of the Good shepherd. It spreads His sweet influence in souls and constitutes a concrete and moving testimony in answer to the words of St. Paul: “He has loved us and delivered Himself for us.”

Perfect Adorer of the Blessed Sacrament

We now desire to add a word for the French pilgrims who have come to assist at the glorification of St. Peter Julian Eymard, priest, confessor, founder of two religious families consecrated to the worship of the Blessed Sacrament.

He is a saint with whom We have been familiar for many years, as We said above, when as Apostolic Nuncio to France, Providence granted Us the happy opportunity to visit his native land, La Mure d’Isre, near Grenoble.

We saw with Our own eyes the poor bed, the humble dwelling where this faithful imitator of Christ gave up his beautiful soul to God. You can surmise, beloved Sons, with what emotion We recall that memory on this day when it is given Us to confer upon him the honors of canonization.

The body of St. Peter Julian Eymard is preserved in Paris: but the saint is also somehow present at Rome, in the person of his sons, the Priests of the Blessed Sacrament; it is also a sweet memory for Us to recall visits that We used to make to their Church of St. Claude-des-Bourguignons (San Claudio), to unite Ourselves for a few moments to their silent adorations.

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Besides St. Vincent de Paul, St. John Eudes, the Cur of ARs, Peter Julian Eymard takes his place in the ranks of the incomparable glory and honor of the country that witnessed their birth, but whose beneficial influence extends far beyond, namely, to the whole Church.

His characteristic distinction, the guiding thought of all his priestly activities, one may say, was the Eucharist: eucharistic worship and apostolate. Here, We would like to stress this fact in the presence of the Priests and of the Servants of the Most Blessed Sacrament, in presence also of the members of an Association which is dear to the heart of the Pope, that of the Priest Adorers assembled at this time in Rome, who have come in great numbers to honor his great friend of the Eucharist.

Yes, dear Sons, honor and celebrate with Us him who was so perfect an adorer of the Blessed Sacrament; after his example, always place at the center of your thoughts, of your affections, of the undertakings of your zeal this incomparable source of all grace: the Mystery of Faith, which hides under its veils the Author Himself of grace, Jesus, the Incarnate Word.

Venerable Brethren and dear Sons, such are the lessons inspired by today's triple canonization. Our hearts are filled with joy and emotion and from Our lips praise and thanksgiving rise to the Lord who has given new splendor to the countenance of the Church in the year of the Ecumenical Council.

New Saint Confessors, Peter Julian Eymard, Anthony Mary Pucci, Francis Mary of Camporosso, stand by the altar of the confession of St. Peter while Mass is being offered. Through your intercession maintain in our hearts the extraordinary fervor of this historical hour, by obtaining for mankind abundant gifts of heavenly peace which have their law and their security in Jesus Christ - gifts of peace which are the joy of the Church, the consolation of pastors, the honor of the clergy and of God's holy people. Amen. Amen.

APPENDIX VI
PROCLAMATION OF OUR LADY OF THE BLESSED SACRAMENT

The Blessed Virgin Mary, Our Lady of the Blessed Sacrament
proclaimed Principal Heavenly Patroness
of the two Congregations of the Fathers and
the Servants of the Blessed Sacrament

Paul VI, for perpetual Memory

A new name but a very ancient reality, is the one which was used by St. Peter Julian Eymard, the tireless apostle of the divine Eucharist, to whom John XXIII, our predecessor of immortal memory, granted last year the honors of the altar, when he spoke to his sons about “Our Lady of the Most Blessed Sacrament.” To discover this wonderful title, which shows his keenness of mind, he must have lived in close friendship with God and studied deeply all the reasons, both known and hidden which link the Virgin Mary to the Sacrament of love. That is how he added, as a precious pearl, a new title of glory to the Marian crown. It is permissible to believe that Father Eymard would have reasoned as follows: “Does the Church not call the Eucharist the ‘true body born of the Virgin Mary?’ During her earthly life, was the Virgin not the living tabernacle of Christ Jesus, whom she engendered, adored and gave to mankind? Consequently, should the Virgin not be seen and invoked as the model of perfect worship by all adorers and especially by the priests who are ministers of such a great sacrament?” Urged on by these motives Peter Julian opened a fruitful source of devotion for the religious societies he had founded. He gave this title to Mary shortly before his death and gave her to his religious as their patroness par excellence. He also willed that in the pursuit of the purpose of his Institute totally dedicated to the worship of the Holy Eucharist, his sons would honor the name, person and virtues of the one who was the first adorer of the Word of God made man. We know and rejoice that the Congregation of the Priests of the Most Blessed Sacrament was and is faithful to this desire expressed by its Founder. Recently our beloved son the Procurator General of the same Institute, acting upon the orders and in the name of the General Council and the various provinces, humbly asked us to solemnly and publicly approve the patronage of Our Lady of the Most Blessed Sacrament.

Trusting that with the help and prayer of the August Mother of God, these religious can attain the perfection for which they strive and will be strongly incited to sustain the apostolic Works undertaken to establish the kingdom of Christ, we willingly accept to respond to their request. Therefore, after seeking advice from the Sacred Congregation of Rites, with sure knowledge and mature reflection, with the fullness of our Apostolic Power, by means of the present Letters, we constitute and declare for all time that the Blessed Virgin Mary be called “Our Lady of the Blessed Sacrament” as principal heavenly patroness of the Congregation of the Priests of the Blessed Sacrament and of the Society of the Servants of the Blessed Sacrament, with all the honors and liturgical privileges which apply to the principal patrons of groups.

*Non obstant*¹⁹ anything to the contrary, we proclaim, declare and decree that the present Letters are applicable, valid and efficacious and fully effective, they can be used now and in the future by all those to whom they have been or could be addressed. The matter is to be so judged and defined: Whoever or whatever could be said to the contrary, knowingly or through ignorance, from wherever or whatever authority it might come, shall be considered as null and void.

Given in Rome, near St. Peter’s, under the seal of the Fisherman, on September 18, 1963, the first year of our Pontificate.

M. J. Card. Cicognani
Secretary of State

¹⁹ Not withstanding.