

APPENDIX I

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.”

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.

APPENDIX II

TO REVEREND FATHER COLIN, S.M. FROM FATHER MAYET, S.M. (VI 5/6)

June 1854¹

Very Reverend Father,²

Allow me to have recourse to you, not as to my Superior, but as to an enlightened director, so that you may kindly examine my thoughts in the presence of God and tell me whether you think they come from him. Tell me just as you would tell a stranger consulting you...

Octave of the Blessed Sacrament, June 20-21, 1854

I have resolved, during this Octave, to examine before God my thoughts and desires for an order which would be engaged in adoring the Holy Eucharist, making it loved and adored, and whose religious would have the name, "Fathers of the Blessed Sacrament" or something similar.

I

Everything seems to presage that this order will soon appear:

1. Never perhaps has the Holy Spirit produced in souls such a lively and universal movement towards the worship of the Holy Eucharist. - To sustain, rekindle and direct this movement, it would seem that we need priests dedicated to the Blessed Sacrament. For our Lord has entrusted the works of his Church to the priesthood, that is his usual Providence, otherwise they die.

2. From various parts of France, God seems to be preparing, and gently nurturing, people who are beginning to meet to form a religious body of men. They are beginning to meet each other, or at least, be aware of each other.

3. Just as before the institution of the feast of the Blessed Sacrament, our Lord showed a religious woman³ the liturgy in the form of an incomplete star, could we not say that the Church lacks a religious order dedicated to the Blessed Sacrament, the Sacrament of Sacraments, - the devotion of devotions?

These three reasons would seem to indicate that the time is near.

II

This order would not be monastic, but apostolic - that is, contemplative and active. That is the most perfect life, the essence of the priesthood, which is essentially for God and for souls. The time would thus be divided between contemplation before the Blessed Sacrament, and the practice of zeal through preaching, writing, the arts, etc. Adoration itself would be an exercise of zeal, a silent sermon on the love of Jesus Christ, since it would take place in chapels open to the public - moreover, in big cities, in big population centers.

The lay religious who were neither artists nor writers would, after their service in choir and Adoration, devote themselves to manual work, or to zeal. There would be special attire, or at least a distinctive sign - if clerical attire is retained - either so that they should be always reminded to set a good example, or to remind people of the Blessed Sacrament, as they would be its apostles.

¹ Introduction to the presentation which followed.

² At this time Fr. Colin was no longer Superior General. There is also an opinion that this draft was never sent to him.

³ Blessed Juliana of Mount Cornillion.

III

The aim of this order would, then, be to love Jesus Eucharistic and to make him loved; to adore him, and make him adored; to have him honored in his Sacrament of love by all possible means, and to safeguard most zealously the respect and splendor of everything that has to do with eucharistic worship, and to intercede with him for souls. It would be in the monastery itself, in the monastery chapel, that perpetual adoration would take place day and night, either by religious or by people from outside (men). They could also preach the Forty Hours, the Octaves of the Blessed Sacrament¹, direct the works of perpetual adoration, give Retreats for the Works and Communities dedicated to the Blessed Sacrament, preach pastoral retreats, etc. They would seek to light the eucharistic fire, first in themselves, then in others, by all possible means. It would be an Order made of fire. It is impossible that there should not be many saints, apostles, men who are dead to themselves, and great converters of souls, among the men who would be exposed for 2 or 3 hours each day to the rays of the Eucharistic Sun. They would either catch fire with love, or they would go away. It would be the sword of division to know those whom the Lord is calling. “Prayer,” said Fenelon, “destroys nature.”

¹ Eight days honoring the Feast of the Body and Blood of Christ.

APPENDIX III

Preface, by Fr. Edmond Tenaillon SSS,¹ to Volume II (French) of letters published in Rome in 1899.

The second French volume of the writings of St. Eymard contains three hundred and ninety-five letters to Reverend Mother Marguerite of the Blessed Sacrament, previously known as Miss Marguerite Guillot.² These show beyond words his care and zeal for the formation of the privileged one who was to be his first associate in founding the Servants of the Blessed Sacrament.

For several years both were Disciples of Mary in the Society of the Marists: Father as a religious, and Mother Marguerite, under his direction, as the Directress of the Third Order of Mary. Though he was not the founder of the Third Order he had endowed it with its "Rule" and developed it considerably.

When God's call became so clear that Father Eymard decided to sacrifice everything, even his religious family, to found the Congregation of the Blessed Sacrament, he wrote to Miss Guillot, who was distressed by this weighty decision:

"You ask me what will become of the Nazareth where Jesus and Mary dwell? - From Nazareth, Jesus went to the Cenacle, and that is where Mary made her final dwelling."

"I would like you to go to the feet of our Lord, so that He might put a word in your heart for you and for me." (January 1, 1855)

Father formed the foundress of the Servants of the Blessed Sacrament not only by his teaching and voluminous correspondence; he also wrote the Constitutions of their Congregation entirely himself. He also prepared a directory, explaining their meaning and spirit. He wrote a special Directory for the Superior which reveals the Founder's prudence, his simple and clear thinking, a mind which habitually looked to the Blessed Sacrament for the divine light of discernment, and finally, the wisdom of the person confirmed in God's ways.

With a guide such as this one, and a disciple who was so well formed for the eucharistic life, the Congregation of the Servants could progress confidently toward its noble purpose.

Mother Marguerite was humbly devoted to her holy director and scrupulously faithful to his every word. She hand-copied the three hundred and ninety-five letters she had received from him. At the end of this work, she wrote the following words about the one who had directed her for 23 year:

"...May my daughters draw from these writings, the spirit of Jesus, Mary and our venerated Father.

"These letters which have been preserved bear witness to his fatherly concern for me and for the Congregation. The last letter, written in Paris, (July 17, 1868) was received at Vichy, where obedience had led me, where he also came to visit me with fatherly care and give me his last blessing, - the final proof of his kindness for me on earth.

Sister Marguerite of the Blessed Sacrament
Servant of the Blessed Sacrament."

Finally, I want to add an extract from one of Mother Marguerite's letters to her daughters. It is a good summary of her thoughts about our Father and Founder:

"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

¹ Postulator of the Cause of Beatification.

² In this English translation, they are placed chronologically and extend until the time of his death.

Appendix III

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.”

The Postulator:

Father Edmond Tenailon

General Procurator of the Congregation
of the Blessed Sacrament

November 30, 1899, Feast of St. Andrew