

CHAPTER VII

Third Journey to Rome (Part I)

November 10 - December 1864

**Diplomatic issues relating to the purchase of the
Cenacle**

Contacts with leading Church officials

Preparation of Novitiate Rules

Loss of Vocations

Third Journey to Rome (Part I)

Nov. 10 - Arrival in Rome.

1476

CO 1479

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)
(II 266/395 VI 2)

A.R.T.

Rome, November 15, 1864

Thank you for your letter. However, as it weighs only seven grams, in Rome I had to pay two additional francs; the postage stamps you put on didn't count, because they were insufficient. Next time, have them weighed at the post office.

The letter from Miss Lautard of Marseilles doesn't say anything except that she is giving you up, since she wants to found a Carmel. Poor woman, she deserves more pity than blame.

I saw Miss Sterlingue before my departure. She will bring you 10,000 francs at the end of November.

Wait a little longer for the passageway; we will see whether there may be some other way.

I told Miss Brenet that it is finished, that she had been too indecisive and lacked courage. I even scolded her for having left in fear and told her that you wouldn't take her back.

It's too bad that Sr. Mariette travelled so far for nothing; you did well to write telling her to come back if things don't work out in Lyons. Also tell her that she is not bound to the Office; as for yourself, do as you say. Necessity and common sense have taught you to proceed this way; what is more, if it should tire you, give it up, or at least be satisfied just to follow it visually. Yes, we really need to pray because here in Rome we need to start over; it is as if nothing had been done; who knows even whether the Holy Father will permit it? I am hoping to have my audience at the end of the week, do pray for that, since it's for the glory of God.

We've had very bad weather; I had a strong bout of seasickness. Now it's over and forgotten.

Goodbye, dear daughter. I bless you and all your daughters.

All yours in our Lord,
Eymard

P.S. You will be receiving the Rules from Mr. Le Clere. Write to ask him to send you only the final printing. I'll take the first one for corrections.

While waiting for the passageway, begin by having the laundry door made to avoid passing through the gardens.

1477

CO 1478

TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)
(I 144/181 VI 2)

Rome, French Seminary, November 15, 1864

Dear Father,

I have been in Rome for 5 days. We had bad weather and a 12 hour delay. I arrived here Thursday and in the evening I saw Cardinal Barnabo, who certainly was not encouraging. According to him, everything has to be studied, none of our efforts should have had any aspect of a religious foundation, but simply to purchase a plot of land. To sum up, I didn't understand

Third Journey to Rome (Part I)

anything, except that they foresee major difficulties and they don't dare to tackle them. This kind Cardinal kept up a long monologue, to tell me everything I already knew and to show me his delicate position in regard to the Patriarch and the Franciscans.

Finally, it was only today that I was able to reach Msgr. Capalti, after four visits to the Propaganda: same answers.

The conclusion of it all is that I will bring the religious question to His Holiness: it is at the bottom of the whole thing, [it is] the major and only question. I put in my request for an audience, I hope to have it by the end of the week; pray and have others pray. I can feel a storm around the Holy Father, but our Lord, who seems asleep, will wake up at his moment of glory.

I received the letter from Fr. Blot and Fr. Chanuet; I cannot say anything yet, I need to pray to know whether it is the right moment for this second class of adorers; do also, pray very much for this.

I am doing well, it is still raining here.

Goodbye, dear Father, regards to everyone and especially to Fr. Chanuet.

All yours in our Lord,
Eymard

1478

CO 1480

TO MME. ANTOINETTE DE GRANDVILLE (NEE DU CORNULIER)
(IV 64/104)

Rome, French Seminary, November 15, 1864

Dear Lady in our Lord,

I have been here in Rome for 5 days; I came for the questions relating to Jerusalem, because the demons in hell are all furious about it; but I am trusting in our Lord's glory.

I am looking into your affair, but, but ... it is so difficult! We would need to have an influential person here like your Cardinal from Rouen, or even your brother with his lively faith. It's a grace which would need to be obtained in a private audience.¹

I don't forget you, nor your very dear sister; pray for me also, because I feel I need it.

Rome is as calm as a child sleeping on its mother's lap.

God is watching, but there are many wicked people.

Goodbye in our Lord.

At your service,
Eymard, S.

¹ Permission to have the Blessed Sacrament in her home.

1479

CO 1481

TO MR. ROMAIN DE SEZE
(VII 1/1)

Rome, French Seminary, November 15, 1864

Dear Sir and friend in our Lord,

I was not free to read your letter until today. Therefore, that means a late response. I do so, however, to prove my deep interest and also to share my personal feelings with you. It is, that you should marry the person you mentioned to me, that strikes me as providential.

As for your religious vocation, I certainly don't see any obstacle in you, - but when everything is put on the scales, it seems to me that marriage is more suitable for you.

I will really pray for you, because, in the final analysis, you are the one who must say yes or no.

I keep and will always keep a good and faithful thought of you in God's presence, in whom I am,

Dear Sir, your ever devoted,
Eymard

Mr. Romain de Seze
at the Estate of Eyran
via Brede (Gironde)

address correction:
rue de Verneuil, 11
Paris

Nov. 17 - Audience with Pius IX.

1480

CO 1482

TO HIS HOLINESS PIUS IX
(VI 2/2)²

MOST HOLY FATHER,

Peter Julian Eymard, Superior of the Society of the Most Blessed Sacrament, canonically instituted in Paris, prostrated at the feet of Your Holiness, submits the following: namely in the hope of buying back the Cenacle from the hands of infidels and Muslim desecration, presented to the Holy See on February 2nd, the Feast of the Purification, his project for first acquiring, at a suitable time, the lands adjoining the Cenacle, a large part of which has already been purchased by schismatics and Protestants, no doubt for a purpose contrary to Holy Church. At this very moment, I have heard from a religious of our Society in Jerusalem, on October 12th, that the English wish to buy a fine piece of land near the Gate of Sion, at the place where the house of the Blessed Virgin was - and to build a Protestant school there. Our religious has bid 5000 francs more than the item for sale, and awaits a favorable reply from the Holy See to buy it.

² This petition was presented on November 17, 1864

Third Journey to Rome (Part I)

Encouraged by the Sacred Congregation of the Propaganda on last May 31st to pursue our project, and upon its recommendation to this effect to the Patriarch of Jerusalem in July, we sent our religious to Jerusalem with the necessary resources to rent a house at first and begin adoration there, according to the aim of our Society, while awaiting the opportunity to acquire the Cenacle itself, or at least the adjoining land.

His Excellency the Patriarch received our religious with great affection, and wishes this foundation as much as we do; but he does not believe himself to be formally authorized by the letter from His Excellency the Cardinal Prefect of the Propaganda to authorize us to open a house of adoration in Jerusalem, - because of an old Decree prohibiting any religious order in the Holy Land other than the Franciscans. He has referred the matter to the Holy See; and has even encouraged us to come to request this official favor so as to remove all doubt. We are happy to add, Most Holy Father, that the Franciscans in Jerusalem, and especially the new Custodian General, were favorable towards us and have received our religious very well.

Our house of adoration in Jerusalem will do a further good: that of promoting the cult of the Blessed Sacrament - alas! so poor and so neglected in the Holy City, where all the Christian denominations argue over the cross of the Savior and leave his Tabernacle deserted.

This humble Petitioner, with his brothers, prostrated at the feet of Your Holiness, beseech you to remove all obstacles to their religious foundation in Jerusalem; filled with confidence that God, moved by the prayers of perpetual adoration and penance, will hasten the happy day when the Cenacle will be delivered from the hands of the infidels and restored to Catholic worship. With this triumph, a new era of graces and blessings will be opened upon the world. Perhaps, in the designs of Divine Providence, that happy day is not very far off!

And the petitioner will pray etc....³

1481

CO 1486

TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)

(I 145/181 VI 2)

Rome, November 22, 1864

Dear Father,

I saw the Holy Father, he listened attentively to the petition which I read to his Holiness to the very end.

He made no objections, and yet I presented the whole matter: the ancient Decree, the letter from the Propaganda, your trip to Jerusalem to begin the foundation, the state of misery and neglect of eucharistic worship in Jerusalem where only the cross is mentioned, leaving the tabernacle deserted.

The Pope told me that he would refer the matter to the Congregation of the Propaganda; it is the only possible way, because it is the Congregation which made the contrary Decree.

I saw Cardinal Barnabo, who seems to have a very positive attitude; but the question must be brought before the general Congregation of Cardinals. His Eminence told me to write a complete memorandum on the matter, which he would have printed and then distributed to all the Cardinals of the Congregation.

This kind Cardinal told me how it should be done. I am working on it; he told me the three difficulties which must be overcome: French diplomacy, the French religious congregation, the Franciscans. Msgr. Capalti added that they are always afraid of the presence of several groups in the missions.

³ The conclusion is not given in the copied text.

Third Journey to Rome (Part I)

The Cardinal Prefect repeated to me several times: you should have begun by buying, as if to say "*fait accompli*." If the Patriarch had begun the foundation with the letter written to us and to his Excellency, a big step would be behind us; but as the Cardinal Prefect told me, his desire to invite all the religious groups is known in Rome, and so he is not trusted. Then at this time, he said, the Lazarists, the Jesuits and another group from Serbia are requesting entry. - They came after we did.

This, dear Father, is the state of the matter. I surely do not see any breakthrough among the clouds. I don't have much hope; yet, I am doing everything as if it were to succeed: it is a gigantic matter, frightening by its seriousness and consequences. Imagine my difficulty.

Cardinal Barnabo had said to me: the Pope is annoyed by this question of Jerusalem, he doesn't like us to bring it up; they are afraid of Russia and of France. There are ill feelings toward France because they will give up on the dome of the [Basilica] of the [Holy] Sepulcher. The Holy Father asked Constantinople to repair it themselves at their own cost. They answered that it was too late, that they had not even been consulted in appealing to Russia, but that the note from the Holy Father would serve as opposition if necessary.

So, dear Father, these were my feelings when I went to the Papal Audience; but God consoled me, because the Holy Father was so kind and condescending. Now the Congregation must decide between the glory of the divine Eucharist, the individual interests of a religious group, and the poor opinions of national groups, languages, and relationships.

Exurgat Deus! - Domine iudica causam tuam. - Adveniat Regnum tuum.⁴ This is my continual prayer!

Goodbye, dear Father; regards to all.

All yours in our Lord,
Eymard, S.S.S.

1482

CO 1487

TO FR. ALEXANDER LEROYER, SSS
(I 26/54)

Rome, French Seminary, November 22, 1864

I wasn't able to write to you sooner from the Eternal City; I'm doing so today to tell you that I saw the Holy Father Thursday, that His Holiness received the Jerusalem affair kindly and referred it to the general Congregation of the Cardinals of the Propaganda for their study; that is the most favorable thing the Holy Father could do. Now, I am writing a memo on this great and colossal affair, the consequences of which will be very important, if they open the Holy Land to the Society, and with us, to so many others.

I had hoped to see the matter settled quickly, as good Fr. de Cuers had led me to hope, but it is taking on such proportions that it is going to become a general question.

May God draw his glory from it!

The Holy Father is fine. Rome is as calm and peaceful as faith and trust in God, there is much prayer here; besides, you know that there is much prayer in Rome.

Pray for me, or rather for the great affair of the Cenacle.

Regards to all.

All yours in our Lord,
Eymard, S.

⁴ God be praised! - Lord, judge your cause. - Thy Kingdom Come!

TO CARDINAL BARNABO, PREFECT OF THE S.C. OF PROPAGANDA
(VI 2/4)

[Rome, November 24, 1864]

REPORT TO HIS EMINENCE THE CARDINAL-PREFECT OF THE PROPAGANDA

Eminence,

The kindness with which you deigned to receive us and look favorably on our desire to regain the Cenacle to found a house of perpetual adoration there, and your dedication to the extension of the Kingdom of God, encourage me to submit to Your Eminence our thoughts on this great matter, and sum up its different phases.

On February 2nd of this year I submitted first to His Holiness the initial plan for buying the Cenacle itself for the purpose of perpetual and solemn adoration. His Holiness ordered the Sacred Congregation of Propaganda to obtain information on this matter from His Excellency the Patriarch of Jerusalem, who responded favorably to our foundation project in general, and spoke of the present impossibility of acquiring the Cenacle itself - it has become a mosque - and according to the Turks, the tomb of David is beneath it, and this they venerate.

This is also what Your Eminence kindly told me by letter on last May 31st. The two religious I had sent to the spot gave me the same reply. It was then that the idea came to us of founding a preparatory house of adoration in Jerusalem itself. The Patriarch approved of this, since it would give us the opportunity, as we would be present to benefit from favorable opportunities to buy the lands adjoining the Cenacle which belong to private owners; for Protestants and Schismatics have already bought a large part of this land, certainly with a purpose contrary to Holy Church, in view of a possibly imminent event - a political upheaval which might give the Cenacle to them.

The Sacred Congregation, in the same letter of May 31st and a second one in July, was good enough to encourage us in our second plan, and even recommended us to the Patriarch. Pleased with this gracious support, I sent two religious - Fr. de Cuers and another professed [religious] - to Jerusalem with the initial resources to build a provisional chapel and begin adoration. At this point, the Patriarch, feeling that he was not sufficiently authorized to allow us a religious foundation, referred us to a Decree in existence for 700 years which, by its tenor, suspended the founding of any religious congregation other than those already existing in the Holy Land. He promised to write on our behalf to the Sacred Congregation of the Propaganda for the *dilata*⁵ to be suspended for us or to be made invalid for all.

Following the wise advice given me by Your Eminence, I have had to submit to His Holiness the new state of affairs regarding the Jerusalem foundation. I have done this, and here is the summary of my Petition. I explained that with the present impossibility of acquiring the Cenacle it would be opportune and most useful to buy the lands adjoining the Cenacle, which are already owned in part by heretics and schismatics. At this very moment the English are negotiating for a fine piece of land of 1500 metres, near the gate of Sion and the Cenacle to build a Protestant school. One of our religious, who stayed in Jerusalem, bid a higher price for it when he heard of this. He is waiting for my reply to buy it. It is said to be the site of the Most Blessed Virgin's House near the Cenacle itself. I spoke also of the difficulty with the Decree referred to by the Patriarch, and begged His Holiness to remove that obstacle to our entry, which is desired by the Patriarch himself; and that the new Custodian General of the Holy Land had welcomed our religious kindly, and knew of our idea of a religious foundation. I concluded my Petition by pointing to the poverty of worship of the Most Blessed Sacrament in Jerusalem, especially in the schismatic communities, and one could even say among Catholics as well.

⁵ Prohibition.

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Such, Your Eminence, is the summary of my appeal to the Holy Father. He gave it his kind attention, promised me that he would submit it to the examination of the Sacred Congregation, and left me with the gracious assurance of its happy outcome. It is in your hands, Eminence. I have no illusions about the difficulties of the situation. They are great, and in your prudence you have not hidden them from me. Fortunately we were unaware of them before we undertook anything; otherwise, we might never have had the courage to make this attempt.

Permit me, Your Eminence, to review the four great obstacles which seem to go against us.

The first is that it is to be feared that the Diplomatic arms of the Powers⁶ may take exception to this foundation, or that our French Government may interfere with it.

This could be a serious difficulty if it were a question of the Cenacle itself, but it is only a matter of the adjoining lands which anyone has the right to purchase. Furthermore, it is not as Frenchmen, nor under the auspices of our government, that we shall be going to Jerusalem, but as religious of the Holy Roman Church and under the jurisdiction of the Patriarch. Before making any approach to the Holy See I thought it wise to ask the Minister for Foreign Affairs whether the government would be opposed to our plan of founding a house of adoration in Jerusalem, like the ones in Paris, Marseilles and Angers. We were told that that would not be the case, but that the matter depended entirely on the Propaganda, and that the government could do nothing else than recommend us. We asked for no more than that. Mr. Drouyn de Lhuis, the Minister, even gave us a letter for the French Consul in Jerusalem, Mr. de Barrere. It is clear that the Diplomatic body will not interfere with us, nor we with them.

The second difficulty is the fear of disunity of organizations among themselves, which would be a most regrettable scandal in the midst of the various schismatic communities in Jerusalem.

I don't know whether division would come from the Reverend Franciscan Fathers. It would certainly not come from us. The cult of the Most Blessed Sacrament, in fact, establishes a brotherly bond of charity everywhere. Moreover, there could be no cause for disunity about us, since we are not in the same field of ministry. We are absorbed night and day by the constant service of perpetual adoration and the Divine Office in choir. No, no, Your Eminence, I can assure you that we will not be a subject for discord in Jerusalem. I am even convinced that we will be a link between the two spiritual authorities of the holy places. If you give us a church for adoration in Jerusalem, Your Eminence, we shall ask for nothing more. We will only adore, and pray for everyone, respecting everyone's rights and making them respected.

The third difficulty is perhaps more serious: it is the French element as against the Italian element - the only one used in the East. If, Your Eminence, it were a question of nationality, the situation could turn into rivalry. But it is not a question of persons here, but of very different works. We will learn the Italian of the East, although it is barbaric compared to that of Rome, as it is a vague mixture of Turkish, Arabic, etc., but it is rather Arabic that we shall learn, in order to teach catechism if the Patriarch approves. Oh, Your Eminence, would that the French of Godefroy de Bouillon were still spoken!

Permit me, Your Eminence, to add that it matters little whether one is Italian, or French, or German, so long as one brings about the glory of God and the triumph of the Holy Roman Church. Are we not all children of Holy Mother Church? I grant that we French have more initiative than the Italians - that is a national trait - but, after all, the mixture of different approaches of zeal can lead to emulation. One can soon rest on past laurels when one is absolute master of the place.

The 4th difficulty is the worst: the privileges granted to the Franciscans oppose any other foundation.

If the privilege prevents some greater good, it seems to me that it should be either abolished or limited, Your Eminence!

The pontifical authority which granted it still has the same power. In any case, privileges follow the times, but do not dominate them. There always comes a time when they are impracticable or fall into disuse.

⁶ Civil Powers

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By reestablishing the Patriarchate of Jerusalem, the Holy See has indeed limited the Franciscan privileges! or rather, the Patriarchate has resumed its rights; and indeed the Sacred Congregation must be proud of that reestablishment, which has already borne such marvelous fruit in Syria. The Franciscans keep the Holy Places, the Patriarch regains the others - or at least the souls outside the fold.

Moreover, His Holiness dealt with the question, or at least clarified it when he declared two years ago that the Fathers in the Holy Land were to keep what they already have, but could not acquire new sanctuaries. So, in founding a house of adoration with the approval of the Holy See, with the aim - so desired - of regaining the Cenacle, and under the authority of His Excellency the Patriarch, we are not infringing any Franciscan privilege. We are affirming it rather by the authority which sends us and which will direct us. You have told me, Eminence, that the matter will be brought before the general Congregation of the Propaganda. I am happy about this because from its decision will emerge the will of God for us. If it approves our desire for a foundation in Jerusalem with a view to buying back the Cenacle (which perhaps, Your Eminence, is in the not too distant future) we shall go off joyfully and dedicated with all we have and are to this eminently Catholic work. If, however, you judge in your wisdom that there is no reason to approve of us for Jerusalem, we shall submit and await God's good time.

To enlighten you, Eminence, in your religious approach to us, I enclose the Decree of our approbation and a copy of our Constitutions.

I kiss the hem of your sacred Purple with veneration, and am pleased to say that I am in our Lord,

Your Eminence's most humble and obedient servant,
Peter Julian Eymard
Superior of the Society of the
Most Blessed Sacrament

Rome
November 24, 1864

1484

CO 1517

REPORT ADDRESSED TO THE PRESIDENT OF THE PROPAGATION OF THE FAITH
(VI 1/1)

Dear Mr. President,⁷

Desiring to regain from the hands of the Turks the 1st Sanctuary of our Holy religion, the Cenacle, and to establish perpetual adoration therein and, by this means, to work for the salvation of the Jews and the world, the Society of the Most Blessed Sacrament, whose mother-house is in Paris (rue fg S. Jacques 68) laid at the feet of His Holiness a Petition expressing our desire and the dedication of our labors and ourselves to this Catholic cause. The Holy Father, attracted by our Petition, sent it to the Sacred Congregation of the Propaganda with the order to gain information on this question from the Patriarch of Jerusalem. Bishop Valerga gave a favorable response to the essentials of the question, and suggested a provisional foundation in Jerusalem itself. Two of our religious were sent to Jerusalem to examine the question and its possibilities on the scene, and they assured us that, in order to accomplish the purchase of the Cenacle and its adjacent lands, saleable upon the death of the owners, it would be imperative to be on the scene. This feeling was shared by the Patriarch and by the Propaganda, as you may judge for yourself by the enclosed letter.

⁷ This document bears no date, but is in a notebook dated 1864. It may have been written after the 2nd letter to Card. Barnabo (Nov. 24th, 1864) or the 2nd to Msgr. Valerga (Feb. 4th, 1865)

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The Rev. Father de Cuers has already found some land suitable for building a chapel and a house in the Christian quarter. They are asking 70,000 francs for it. We could even begin adoration there soon. All is ready for the composition of the staff for this house - we will begin with six members.

Now, Mr. President, as we would belong to the Propaganda by this foundation, would you please adopt us also and come to our aid for this foundation which concerns all Catholics, since it was from the Cenacle that the Church emerged, and where Our Lord Jesus Christ instituted the Holy Eucharist and the priesthood.

In that city, very poor in every way, there are no resources; everything is very expensive, especially for Catholics.

May we, Mr. President, count upon an annual donation from the Propagation of the Faith and a small sum to help with the foundation?

We are the first religious in six hundred years to whom the Holy See is opening the gates of the Holy Land. We shall be perhaps the first to ask you for a share in the assistance with which you cover the world. St. Paul begged alms for his nation from other nations. His great motive was that one should give back in alms the gift of faith received from the land of Our Lord Jesus Christ. It is the same faith we now desire to carry back to Jerusalem, and so, Mr. President, we are asking you for Apostolic bread and a tent for Our Lord.

It is....

1485

CO 1489

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)

(II 267/395 VI 2)

Rome, November 25, 1864

Dear daughter,

I want to write you a few words. My health isn't bad, let's say I'm even well.

I saw the Holy Father on Thursday the 17th; he was very kind and referred the study of a religious foundation in Jerusalem to the Congregation of the Propaganda. I don't dare hope for it, when I consider the difficulties; but when I consult the glory of our Lord and his kindness in entrusting us with such a beautiful mission, I hope for it with all my heart.

I didn't forget you when I was with the Holy Father. He gave me a cherished blessing for you all. Today I learned that Fr. Binet is leaving for reasons of health, and that Fr. Garreau of Angers left to go to the Dominicans. He wanted a life of mission and preaching. God be praised!

Our good Master keeps only those who come for him alone. These departures hurt me, but our Lord will know how to replace them. I don't want to stay long in Rome. I would like to leave in a few weeks, God willing.

Goodbye, dear daughter.

I hope that Sr. Benoitte is better now. I bless her especially + and you, too, dear daughter.

Eymard

P.S. Read the letter which I am writing to the Pastor; seal it and give it to him.

1486

CO 1491

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)
(II 268/395 VI 2)

Adveniat Regnum tuum

Rome, December 2, 1864

Dear Daughter,

I was very happy to receive news about all of you.

I pray that our Good Master will heal your dear Sister Eustelle, and bless you all in his beloved service.

It is only right that you should water the eucharistic tree with a few drops of blood, so that it may flower on earth and in heaven!

Consider trials as graces; bear them with love, because that is the real fruit of virtue. Often remember that a mother must suffer for all her children and bring them to birth in God's service by her own sufferings. Saints are difficult to form, their crown must be bought dearly. - Not in vain was our first mother told that she would give birth in pain. Our second Mother, the Blessed Virgin, gave us birth to the life of grace in union with Jesus Crucified; you, the third mother, or following the other two, must share their lot for the supernatural life.

About the chairs: hold to the principle of subscriptions. - In our houses I would also like the chairs to be paid, but as in Marseilles, without subscriptions. The reason for that is the inconvenience of having empty chairs when the people aren't there. So we will also have to tell the subscribers that once an exercise has begun and their chair is occupied, it belongs to the first one who comes. Otherwise they would have more authority under your own roof than you do. Keep the subscriptions since they are done, but try to foresee or anticipate the difficulties that might arise.

Do what is right and let people talk; we can never satisfy everyone. You have authority under your own roof. Whoever complains will eventually be still or leave.

Nothing has been done yet. The Cardinal who was supposed to handle the matter is sick; he is feeling better. May God be praised!

Sr. Benoite, I bless you, do be prudent, the beautiful season of Christmas is coming! Prepare a lovely manger for the Child Jesus.⁸

All yours in our Lord,
Eymard

1487

CO 1490

TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)
(I 146/181 VI 2)

Adveniat Regnum tuum

Rome, December 2, 1864

Very dear Father,

I remitted my memorandum to His Eminence the Cardinal Prefect, Thursday the 24th, and the next day this kind Cardinal became seriously ill from a recurrence of gout; they feared for his life. Finally today, I was able to see him. At his next audience with the Holy Father, he will speak of the

⁸ In your heart.

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decree *Dilata*.⁹ He told me: this obstacle must be removed for everyone, as it would almost be an insult to remove it for only one group. This good Cardinal was full of kindness, but he must see the Holy Father before the general Congregation of Cardinals.

What a big question!

Let us pray! Thursday His Eminence will have his audience: how beautiful if it were next Thursday, the feast of the Immaculate Conception!

So here I am in Rome; I have no idea for how long. But I cannot leave until I see this matter either buried or approved.

The Cenacle is certainly worth it! And things take a very long time if we are not in Rome to push!

I am working as much as I can [to acquire] the knowledge of eucharistic liturgy! In this way, time will be shorter and used more fruitfully.

Goodbye, dear Father; regards to all in our Lord.

All yours,

Eymard, S.S.

P.S. Do you remember the Capital building - not the first one but the second new one, with a garden next to it for the church, with another garden behind it? Well! it is for sale, they want 80,000 francs for it. It is the best position in Rome; it is the glory of the Master at the Capital. But, but, neither men, nor money at the moment.

1488

CO 1485

TO THE SECRETARY OF THE SACRED CONGREGATION OF RITES

(VI 2/2)¹⁰

Monsignor¹¹

Please allow me, in your kindness, to express the following doubts:

1. Since the Regulars are bound to the Offices of the Patron of the Diocese and the Titular of the cathedral, are they bound to say the Office proper to the diocese, or must everything be taken from the Common?

2. A decree of the Sacred Congregation of November 12, 1831 forbids the giving of Communion at Masses said before the Blessed Sacrament exposed. It is in common usage in France to give it. Must we comply strictly with the prohibition of the Decree, or take into account the custom approved by the Ordinary? (conclusion missing)

To His Reverence

Monsignor Bartolin..¹²

Secretary for the Sacred Congr. of Rites

⁹ A term used by the Roman Curia; prohibition.

¹⁰ This document has no indication of date or place. However, in December 1864, Fr. Eymard was researching questions of law and practice with the Congregation in Rome.

¹¹ In the margin of this letter is this unfinished reply:

Debent recitare officium proprium si sit a S.Sede approbatum ritu dupl.II class. absque octava - si non approbatum de communi ad 3^o tenentur regula

ad festa patroni “??” a S.S. confirmati, ad f.p. titularis, Eccl. Cath. et dedic. ejus dam.

Translation: Should the proper office be recited if it is approved by the Holy See with the rank of a double of IInd class without an octave - if it is not approved from the common holding the rules to the IIIrd class, to the patronal feast of the place approved by the Holy See, to the patronal feast of the Catholic Church and the dedication of the same feast...

¹² The paper is cut at this point.

TO COUNTESS D'ANDIGNE
(V 21/52)

Adveniat Regnum Tuum

Rome, December 2, 1864

Madame,

I do want to write you a few words from the Holy City to tell you that I mention your name to all the Saints, men and women, who fill Rome! But¹³ I give you everyday to our Lord at 7:00 a.m. on the holy Altar, in order that he may bless you and make you worthy of all his love and his true servant of the Most Blessed Sacrament.

How fortunate you are! you have our Lord in your home. He is there especially for you; so he loves you very much since he is staying with you and giving himself to you day and night!

Serve him with honor.

Adore him with love.

Stay at his feet like Mary, and serve him like Martha.

Adorn his altar, give even more to his Heart.

I remain here at the disposal of our good Master; I don't know when I will leave. I expected to stay only two weeks and it will soon be a month. May he be blessed! I am his before any other thing!

Pray for the Cenacle, because the devil is furious and men here are even afraid; but the glory of our good Master will triumph!

I bless you in our Lord.

Eymard!

Madame d'Andigne
(deliver personally)

TO MLES. MARIANNE EYMARD AND NANETTE BERNARD
(III 129/145)

Rome, December 3, 1864, at the French Seminary

Very dear sisters,

I am writing you a few words from Rome where I arrived after a rough passage, with a bad case of seasickness; but once on land, it is quickly forgotten. It is something like in heaven where we will forget our past sorrows. I am fine, the weather is beautiful in Rome.

I had the joy of seeing the Holy Father on November 17th. His Holiness received me very kindly, and granted my request to go to Jerusalem to found a house of Adoration near the Cenacle where our Lord instituted the most Blessed Sacrament of the Eucharist. But now, since the matter must pass through the Congregation of the Propaganda, it is dragging a little, because there are so many things that must be done in Rome! The Holy Father is well and Rome is very quiet, in spite of the evil plans of the enemies of the church.

¹³ Original not capitalized.

Third Journey to Rome (Part I)

I will pray a great deal, dear Nanette, for the eternal rest of your two nephews. They died in a very Christian manner, that is the greatest of graces.

You have had your trials, dear sister, it is a proof that you are doing good works; it is the only condition. However, in these difficult moments, we must pray, suffer in silence, make good use of humiliations and wait patiently for God's time. The good Lord always blesses the cross which is carried for him!

Men are like leaves tossed about in the wind, but they are harmless.

I will be here all of December; I would really like to bring you my New Year's gifts and receive yours.

Farewell, my dear sisters, my respects to the Pastor. I truly thank God for having preserved him, Our Lady of Laus could not forsake him.

I bless you from the tomb of the holy Apostles.

All yours,

Your brother in our Lord,
Eymard, S.

1491

CO 1495

TO MME. MATHILDE GIRAUD-JORDAN
(IV 9/19)

Rome, December 3, 1864, at the French Seminary

Madame and dear daughter in our Lord,

I am replying to your letter of October 25, from Rome.

I've been here for a month. I was hoping to stay only a few weeks, but I can see that I'll have to stay another month. In short, as long as God wills...

I am here concerning the affair of the foundation of Jerusalem. There are great difficulties, but everything will become smooth if our Lord wants to have a house of adoration in Jerusalem.

I am waiting for dear Mme. Nugues and I'll be very pleased to see her here with her two children. I saw Mr. Nugues who is feeling fine.

Now about you.

You are right: work at holy recollection; that is the root of the tree, the life of virtue and even of divine love.

Distraction of spirit is really harmful for the heart, because when the mind is flitting everywhere, playing with everything, worrying over a thousand and one little nothings, it leaves the heart dry, stops feeding it with good thoughts; the memory no longer reminds it about the presence of God. The imagination is amusing itself and amuses the mind with its crazy inventions. Then our poor heart is reduced to pious feelings about a God of devotion and his inspirations of grace, without being well rooted in him, filled with his love, or living by the Holy Spirit, and then quickly becomes exhausted and bored.

Please dear daughter, work at holy recollection by living by God's law, his truth, his gift of kindness, the constant proofs of his love. You must establish for yourself a center of life in God, a dwelling, so that the spirit of our Lord may fill your sinful spirit and be the light, joy and life of your heart.

The essential thing in the service of God is to renew our strength constantly. It can be done by a fulfilling retreat; but when we cannot, we must direct our prayers, spiritual reading and little sacrifices, toward the great and unique point of recollection within our inner spirit, according to how we feel moved by the grace of the moment.

Instead of a week, plan on two, and remember that the improvement of your soul depends on your greater ease to become recollected in God. The rest is only a practical application of it. It's like a plant drawing its life from the root, while the root depends on the humidity of the ground.

Third Journey to Rome (Part I)

Please now, take courage! Gather manna for the day; every morning it falls for you; let it be everything for you.

I bless you in our Lord,
All yours,
Eymard, P.S.

P.S. I didn't mention anything about the Third Order of Mary. However, since your mother belongs to it, it would be one more bond with her.

1492

CO 1494

TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)
(IV 57/75)

Rome, December 3, 1864, French Seminary

Dear Madame,

I cannot write to your daughter without saying a word to you, her dear mother.

I will be here in Rome until the end of December, perhaps; it is for the Cenacle. We must buy it at a high price because the devil possesses it; people are afraid, and so I am alone with my prayer and our Lord.

Pray together with us for this great project, because to reopen the Cenacle to the worship of the Most Blessed Sacrament would be like opening an era of grace and glory for our Lord. What joy! if I were to die in Jerusalem, if one day I could see the Blessed Sacrament exposed at the Cenacle itself! The more they tell me that it's difficult, the more I hope, because God will put all his strength behind it.

Rome is as calm as its faith, the Pope is smiling with confidence in God, the devil works harder here than elsewhere; but since the divine Master has willed to be the support of his Vicar, he will support him with nothing, as it happens now.¹⁴

Will I have the consolation of seeing you on the way, dear Madame? I have no idea; I am like a passing cloud pushed by the wind.

However, I would be happy to see you, if I can, I shall.

You are alone now in Lyons, or rather back to your ordinary life; make it new every day for God, for it must be new in grace and in love for our Lord. Fr. Peuriere was removed from you;¹⁵ that is a loss, I ask God to give you a better one; remember the three qualities of a good director:

- empathetic because of grace and because of the trust he inspires;
- strong interior life; otherwise, they are like train conductors;
- experienced; prudence requires it.

If you don't find one right away, go to confession but reserve your trust for God's moment, and live from day to day letting God's strength and spirit be the law of your life.

Goodbye dear Madame, I bless you wholeheartedly.

All yours in our Lord,
Eymard, S.

Mme. Jordan,
rue de Castries,
Lyons

¹⁴ meaning unclear.

¹⁵ perhaps by a transfer.

1493

CO 1496

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)

(II 269/395 VI 2)

Rome, December 6, 1864

Dear Daughter in our Lord,

I don't believe that the house they are telling you about is the one I had mentioned to you - the one which comes to a dead end on one side and in your yard by the carpenter's shop; therefore there is nothing to be done. It seems that the woman who is leaving is only a tenant who would pass on her lease to you; what good is it to take that on? Thank her kindly, and that's all ... [23 lines erased].

The Pope ... [3 lines erased]. When I presented him with my request for indulgences for you ... [2 lines erased] ... added in his own hand, a few consoling, complimentary words for you; however, I don't want to put such a precious document in the mail. I'll bring it to you with my esteem and joy.

Do as you say about the chairs, and let them scream; you are the authority under your own roof. We must favor the eucharistic souls from the neighborhood.

Goodbye. I bless you, Sr. Benoite, and all your sisters.

Eymard

P.S. Why not have holy Mass at midnight with Holy Communion, if the Bishop allows it? I requested that permission for us.

1494

CO 1497

TO FR. MICHEL CHANUET SSS

(I 30 VI 2)

NOVITIATE RULES¹⁶

Feast of the Immaculate Conception, December 8, 1864

It is a beautiful feast day in Rome; yesterday bad weather, today magnificent sunshine. Heaven is feasting the Immaculate together with the earth, which is so beautiful and joyful today.

Oh! today, Rome is in its glory, because of its love for the Blessed Virgin. Let us share in it, and be worthy children of the one who gave us Jesus to adore, love and glorify! If anyone ought to honor and love the Blessed Virgin, we are the ones, little brothers of St. John, patron of love. We will never love her as much as the beloved disciple of the Last Supper loved her, as our Lord whom we adore loved and honored her. So, dear Father, see to it that your Novices have a tender devotion to the Blessed Virgin. A young family needs a mother; a kingdom needs a Queen.

Now about your Novitiate.

Begin the reform immediately; or rather, the application of the Rule; God will bless this canonical and fundamental law. We have bought this truth dearly: it is so true that the tree must be

¹⁶ Drawn up by Very Rev. Fr. Peter Julian Eymard, in Rome, on the Feast of the Immaculate Conception, 1864. Addressed to Fr. Michel Chanuet, Master of Novices.

Third Journey to Rome (Part I)

well-rooted before it can bear fruit. Premature fruit does not reach maturity, and a precipitated maturity is tasteless. May God be praised for everything! we did it because we needed to; our haste to have men quickly.

We really deserved it! We have had men, but selfish ones, because they were not stripped of themselves; on the contrary, we favored natural activity, the ambition to learn in order to climb higher. What was central became only incidental; but these unfortunate people also paid dearly for it. They were with the Master, but not for the Master; they received everything and did not bear fruit to the glory of God; they adorned themselves with his gifts; they used the Society, and now we have lost 20 priests and as many brothers. God gave us the grace to stay; may he be praised! Let us try to understand this immense grace!

It will be easy to organize the Novitiate schedule; however, we must avoid three dangers: first, using time for things which benefit neither the person nor the Society;

Secondly, to be busy only with manual and external things which would not cultivate the mind;

Thirdly, to be busy only with ascetic things, which would not complete their formation.

So here are my thoughts:

Religious Knowledge

1. All must apply themselves first to the practical knowledge of their duties as religious adorers, which includes three areas of study: spiritual reading on religious life: Rodriguez, since we don't have others; besides, his religious doctrine is solid, rich and even pleasant. Every day, each one must spend a half hour in spiritual reading, for example, at 3:00 in the afternoon. It can be done in a major biography of a saint or on a particular treatise, like Grou or on "*The Knowledge of our Lord*" by St. Jure.

This reading is cancelled on holidays or when there is an exceptional exercise at that time. Try to have them jot down a few notes on their reading, especially the young ones.

2. Have them memorize the prayers and better yet, recite them privately once or twice a week from time to time, have public recitation of the following public prayers: *Benedicite, Meal Blessings, Angelus, Regina Coeli, Tantum Ergo with its prayer, Litanies of the Blessed Virgin, Salve Regina, Pater, Ave, Credo, Confiteor*, Response of the Mass.

When the Directory is complete, they will have to learn the practical rules, at least the definitions.

3. They must learn the major¹⁷ catechism of the Diocese and teach it to others, and once or twice a week have them recite a chapter in public.

We should also have them learn the common rules or make a practical selection: Latin for those who know Latin, and the French edition for the others.

Be sure that each one has a Rule, an Imitation, a Catechism, a book on the Blessed Sacrament, a book for spiritual reading, and the New Testament in Latin or French.

Basics for Religious Training

1. Elementary knowledge of French grammar, writing, spelling, simple arithmetic, geography, logic. Teach them to read Latin and French.

Have one class a week for singing.

2. Conference on Politeness.

Notice their posture; practice dignified and religious bearing (see the Rule); one conference a week.

3. Train all the Novices for the various chores of a religious house. Change the employments the first of every month, as follows: lamps, refectory, help in the kitchen, simply to learn to cook, not to stay there. I absolutely do not want it to be a set employment for a Novice, only a practical learning experience. We will send them only when the Brother Cook is working on the food and preparing it.

¹⁷ It is not absolutely sure that the word "major" is in St. Peter Julian's handwriting.

Third Journey to Rome (Part I)

Linens and linen room. I will regulate that employment when I arrive. The Novitiate should have its own linen room, as well as its small library, a supply of necessary items: oil, candles, paper, pens, ink, shoe laces, pins, needles, white thread, black thread, buttons.

Give each Novice a free half-hour each day to study, pray, do some non-scholastic thing of his own choice: that is, write a letter, take notes, arrange his room. That time could be set in the afternoon from 2:30 to 3:00.

It might be good to leave time in the morning until lunch: 1. to clean their rooms and put them in order; 2. for Holy Scripture for future scholastics who already know Latin; and for the others, private exercises to train their memory.

Preparation for their adorations. - Dear Father, be sure that your Novices prepare the eucharistic subject of their adorations. It would be to tempt God, or presumption, or laziness, or absurdity to go to adoration without preparation; it leads to sterility, lack of devotion and routine.

Each day (except Sundays and feast days) let them have a half hour for cleaning, sweeping, dusting, cobwebs; arranging the employments, etc.

In the afternoon (except holidays, conference days and Thursday), let time be set aside from 3:30 - 4:00 p.m. for manual work in the garden, obviously not on a rainy or a snowy day.

For the conferences:

The morning one should be exclusively ascetic; the one in the afternoon which should take place around 4:00 or 4:30 and finish at 5:00 in time for Vespers, should be on the various topics of formation. Dear Father, you don't always have to speak, have them read a specific subject in some good book, and if you have capable men, have them present one of the topics of grammar, etc., etc. It will form them and teach them how to prepare a subject.

Now here are three essential counsels:

1. Keep track of how each Novice uses his time, so that they won't waste any. Don't let them spend it on trivial things: *cuique sua*.¹⁸

Stimulate those who sleep in the arms of laziness. There is a lot of time wasted in a Novitiate if they are not held to a specific and personal schedule approved by authority. Tell them: "Give me a report each day," and then they will be afraid, and they will be careful.

2. Be precise and methodical in your Advice to the Novices. When you don't see clearly, wait; that is prudence. We cannot always do new things: a good thought, a word of encouragement or of faith is always possible.

Study Pinamonti's book: "*The Director*"; if you don't have it, you can find it on my dresser.

3. Love your sons,¹⁹ be patient in listening to them when their hearts are suffering, when temptation is pursuing them. I would even say: be kindly compassionate: it heals them to let them speak. However, if something isn't right, an observation of virtue must be made, saying: "That's a temptation, it's the sacrifice which God is asking of you."

Be serious in your room with your novices; there, never give in to pleasantries or laughing or casualness: you are a divine educator.

Be happy, open, pleasant at recreation, don't let them notice that you are observing them, or that you are displeased. Rejoice like a friend with God's little ones.

I will leave you with that, that is my flower for the feast of the Immaculate Conception. I am happy to send it to you and even to give up the Sistine Chapel for you.

Be kind with Fr. Fevre; he is fine, his conduct has been devout and pure, his Bishop wrote to ask me my thoughts about his... first.

I bless you, dear Father, with all my heart in our Lord.

Eymard

¹⁸ to each his own.

¹⁹ Literally: children.

TO MOTHER GUYOT

(V 5/8)

Adveniat Regnum Tuum

Rome, French Seminary, December 8, 1864

Dear Mother and daughter in our Lord,

On feast days, our thoughts turn preferably to those who are close to us: therefore, I am writing to send you a brief greeting. I do so at the holy altar every morning at 7:00; but I must bring you up to date about events here since you have been a friend since the beginning and the Blessed Sacrament is everything to you, and you love its poor weak children who are so tried and humiliated, yet so happy with their vocation!

Two more priests have left!!! I hardly dared to count on Fr. Blot, but Fr. Garreau! And then a professed brother in Marseilles. May God be praised for everything!

It makes me tremble when I see that people come to the Blessed Sacrament for themselves, that they want to work for themselves, that they want to be apostles before being adorers, want to be religious to have a family, or their own glory! Oh! there are so few men who come for our Lord, who are entirely his!

It seems that our good Master wants first to teach us by all these trials, since we wouldn't have enough light or virtue to learn it otherwise.

My petition for Jerusalem which was well received by our Holy Father is delayed by the illness of the Cardinal Prefect of Propaganda. - God willed it so for a greater good, no doubt! However, the Cardinal is better; I will probably be obliged to stay here until the end of December. That's because things go slowly in Rome: there are so many things and so little time! Fortunately, we are able to work and find edification.

I had your rosaries blessed myself; so I will bring them to you with joy. The Holy Father is fine. People are as calm here as if there were no storms outside, nor enemies within; - they trust in God and the Pope; they are happy!

I see that you are preparing a beautiful crib for our Lord;²⁰ if only you could also prepare the Eucharistic Passover for us as Peter and John prepared it! I certainly hope that we will go to Jerusalem and even to the Cenacle, in spite of the devil, the difficulties [which spring from] passions, the lack of good will from human beings. Everything is possible with God, and to the one who believes.

Please, dear daughter, you must do like the Blessed Virgin now. She prepared herself for her journey to Bethlehem by interior union with the Incarnate Word, desiring to see and serve him, ready for any sacrifice.

Holy recollection in God is the strength of the soul focused on God to break forth and spread from there. May our Lord grant you this grace of graces.

I bless you and all your dear daughters and sisters.

All yours in our Lord,
Eymard

²⁰ In her heart, by her sacrifices. A favorite thought of Fr. Eymard.

TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)

(I 147/181 VI 2)

Adveniat Regnum tuum

Rome, December 10, 1864

Dear Father,

No doubt you know about the new difficulty, the illness of the Cardinal Prefect Msgr. Barnabo. He is feeling better and will be able to return to his duties.

I will go see him at the beginning of the week. He could not attend the ceremony on the 8th, but I learned last night that he had said Holy Mass. Msgr. Capalti was advising me to leave, that they would write me the decision. No doubt this kind man wanted to get rid of my insistence! I answered that I would wait for the Cardinal to get better.

He is the one who told me about the Holy Father's favorable attitude, that except for the decree *Dilata*,²¹ the Holy Father would have settled the matter. Let us wait, that is how God's Works proceed, especially in Rome!!

I submitted to the Sacred Congregation of the Holy Office, at the Vatican, which is responsible for the laws of the Church, faith, etc., the question of the "*frustulum theologicum*"²² to be brought to the Holy Father to know whether we can use it as in Rome, "*salva ieiunii lege*".²³ Very Rev. Father Sallua, the head secretary for the Holy Office, and known as the leading Dominican theologian of Rome, answered: "You may, and you even have one reason more than we do, nocturnal adoration."

So, begin this Papal and Roman custom in Paris, which is even normal, as I learned that, even in the more austere communities, that is how the fast is done: a cup of coffee or chocolate made with water, 1 1/2 ounces of bread. That way, I can fast, and I am fasting here.

This is what they told me in Rome: you Frenchmen give sovereign respect to the law, but practice it feebly. Hardly anyone among you in France fasts, because you say: either everything or nothing. As for us, we have modifications, and the law is fulfilled by everyone.

I received a Rescript November 24 regarding Holy Mass before dawn, starting at two o'clock in the winter, 1 o'clock in the summer and one-thirty in autumn and springtime.

I have another Rescript to terminate all difficulties about Midnight Mass. Msgr. Sterna and Msgr. Bertolini say that the French custom of giving Holy Communion at Midnight Mass and saying the three Masses in a row is respectable.

Here are the words for the Rescript:

Sanctitas Sua annuere dignata est ut Sacerdotes huius Congregationis absque interruptione celebrent missas in Nocte Sacratissima Nativitatis Domini et fideles devoto animo ad sacram synaxim accedant in Ecclesiis praedictae Congregationis.²⁴

So please continue to pray; only prayer can triumph over the devil, timid men, position-taking, etc.

All the glory will be God's.

All yours in our Lord,
Eymard

²¹ A term used by the Roman Curia, could mean "Decree delay".

²² Small theological morsel, could mean a recognized exception to the law of fasting.

²³ Without breaking the law of fast.

²⁴ "His Holiness has found it fitting for the priests of this Congregation to celebrate Masses without interruption during the Most Sacred Night of the Nativity of the Lord and that the faithful may approach the sacred banquet with a devout soul in the Churches of the said Congregation."

1497

CO 1484

TO THE SECRETARY FOR THE SACRED CONGREGATION OF RITES²⁵
(VI 1/2)

I

Reverendissime,²⁶

Petrus Eymard-Superior Societatis SS. Sacramenti in Gallia, dubiorum sequentium solutionem a Reverentia tua superexcellenti supplicat.

1. Debetur hebdomadario in choro regulari, prima sedes tiam supra superiorem - cum S. Congregation 22 augusti 1626 sic decrevit; Prima sedes in choro conceditur hebdomadario parato tantum.

2. In Societate supradicta recitatur Officium Divinum coram SS. Sacramento, omnibus superpelliceo indutis; haec forma Officium Divinum recitandi, datne hebdomadario Jus in prima sede standit?

3. Potestne recitari aut cantari coram Sanctissimo exposito, versiculus: Adoremus in aeternum Sanctissimum Sacramentum, sicut mos est in pluribus Ecclesiis Galliae?

4. Convenitne cantiones in lingua vernacula, cantari coram SS. Sacramento exposito, etiam extra officia liturgica?
(conclusion missing)

1498

CO 1500

TO FR. ALEXANDER LEROYER, SSS
(I 27/54)

Adveniat Regnum tuum

Rome, December 10, 1864

Dear Father,

Thank you for your kind letter of November 30th and the edifying details about Brother Alphonse's illness and death; you did well to receive his vows. He really deserved that consolation; he will pray for us.

Here are a few decisions to be followed:

1. I obtained from the Sacred Congregation of Rites permission for us to give Holy Communion at Midnight Mass and say the three Masses in succession. (November 24)

²⁵ There is no indication of place or date on this document, but since he handled this matter with a certain authority in the following letter to Fr. de Cuers, it seems logical that it predate that letter. (Ed)

²⁶ Translation:

Very Reverend Father,

Peter Eymard - Superior of the Society of the Most Blessed Sacrament in France begs from your most excellent Reverence an answer to the following questions:

1. Should not the hebdomadary in the regular choral recitation be in the first place ahead of the superior - as the Sacred Congregation had decreed on August 22, 1626: "the first place in the choir is given only to the assigned hebdomadary."

2. In the above-named Society the Divine Office is recited before the Blessed Sacrament with all present vested with a surplice. In this way of reciting the Office, shouldn't the hebdomadary stand by right in the first place?

3. Can the versicle: "Let us adore the Most Blessed Sacrament" be recited or sung before the Blessed Sacrament exposed, as is the custom in many churches in France?

4. Is it suitable to sing hymns in the vernacular before the Blessed Sacrament exposed as is done outside the time of liturgical Office?

Third Journey to Rome (Part I)

2. Faculty granted, by a Decree of November 24 from the same Congregation, to say Holy Mass during the winter hours two hours before dawn, an hour and a half in autumn and springtime, and one hour in the summer.

3. I consulted the Secretary of the Congregation of Rites about French hymns before the Blessed Sacrament. He answered that we may not sing them during Benediction of the Blessed Sacrament, but otherwise we may. It is the custom in Rome to sing Italian hymns, even among the Sisters of perpetual adoration. That is not against liturgical law.

4. For the albs, he said: decorations made of embroidered cotton are only tolerated. (So dear Father, you know that we didn't keep the cotton ones that we had; cotton lace on the bottom doesn't matter, because he said, it is considered as a decoration.)

5. As for Mass before the Blessed Sacrament exposed, that can only be in the case of perpetual Exposition.

For the rest that you sent me, I will consult key men.

6. I also asked permission to use the "*frustulum theologicum*"²⁷ on fast days as in Rome, and the head Secretary of the Holy Office answered me that we could, especially since we have nocturnal adoration as well.

I've just written to all the houses to adopt this practice. If someone asks not to take anything, he can be left free.

7. As for Sr. Benoite, since her state²⁸ is a private matter and not for the benefit of others, you can understand that it does not call for clear or conflicting conclusions. She is unaware of the extraordinary aspects of her condition, her confessors always hid that from her: so be careful not to open her eyes. Besides, that requires a particular grace and mission.

For my part, I respect this condition. I go further; I tried to benefit from it personally. I spoke to the Holy Father about it a second time, and he gave me very wise rules to follow about it.

8. What you tell me about your dear brother seems fine; we will speak about it again.

I will really pray for your dear candidates, in order that God may find them pleasing to his Heart on the seventeenth.

Eucharistic wishes to everyone.

All yours in our Lord,
Eymard

1499

CO 1502

TO BROTHERS FREDERIC STAFFORD, ALBERT TESNIERE & JULES GAYRAUD
(VI 1/1)

Rome, December 10, 1864

To the dear Brothers Frederic, Albert and Jules,

Dear Brothers,

Thank you for your nice little letter. I am pleased with your good dispositions. Indeed, you are now the eldest in the Mother House, so you must carry its honor.

Concerning your Tonsure, I have to see the Archbishop of Paris, and you must finish your philosophy, because he will request an examination and it is important that you be ready.

²⁷ Theological morsel.

²⁸ Her extraordinary graces.

Third Journey to Rome (Part I)

Keep praying for Jerusalem, things are going well. Our Lord will win his cause, but it must be paid for. It is such a glorious one!

Happy Christmas Feast, as they say in Rome.

All yours in our Lord,
Eymard

1500

CO 1501

TO MISS VIRGINIE DANION (SR. ANNE DE JESUS/ SR. MARIE OF THE BL. SACRAMENT)
(IV 22/36)

Adveniat Regnum Tuum

Rome, December 10, 1864

Dear sister in our Lord,

It has been so long since I've had any news about you. I've been [here] in Rome for a month now to handle the great question of the Cenacle. As you can imagine the devil has to get involved and men are afraid and put it off. The Holy Father has been very kind, but since the General Congregation of Cardinals must study and make a decision, we must wait.

The last straw is that the Cardinal Prelate has been sick for two weeks; surely that is all very providential. Our Lord will draw his glory from it, and I will gain a little because I am taking advantage of my free time to recollect myself a little and to study, because in Paris and elsewhere I don't know how to find a single moment.

In Rome the Most Blessed Sacrament receives due honor; the Forty-Hours are well attended. This nation is good, with faults which come from climate, race and Italian habits; they pray, have a keen faith, and a great love for the Blessed Virgin.

God is still testing our little boat; two priests who were novices have just left to devote themselves to a more apostolic life. May God be praised! How few they are who find that our Lord is enough! there are so few adorers!

So then, pray that I may at least be a good one. I will spend another month here - at least that is what I expect - because our business is blocked. If you have any errands, I am here at your service. You may have written to me in Paris; everything is being held there for me.

Goodbye, dear sister. When you see the Master, speak to him a little about his poor servant, your brother in his service and in his love.

Eymard, Superior

1501

CO 1504

TO MSGR. CAPALTI, SECRETARY OF THE PROPAGANDA
(VI 1/3)

Rome, at the French Seminary, December 12, 1864

Monsignor,

His Eminence the Cardinal-Prefect, who graciously received me this morning, instructed me to ask you to make a short report on the question of a religious foundation in Jerusalem, so that the matter may be brought to the next General Congregation. I beg you, in your charity, not to forget us, nor to put off this matter too long. As you will have seen from my short report, we are awaiting this decision so as to close the sale of the Turkish land near the Cenacle which the English want to buy to build a Protestant school. It would indeed be regrettable to lose such a fine opportunity, but we can do nothing unless the Sacred Congregation lifts the obstacle of the decree *dilata*.

Everything is ready for us, our religious await a “yes” to set out for Jerusalem for the third time.

Filled with confidence in your love for the glory of God, which I believe to be at stake in this matter, I have the honor to be, Monsignor,

Your most humble and grateful servant,
Pierre Eymard
Sup. of the Congr. of the
Bl. Sacrament

1502

CO 1505

TO MR. AUGUST FIOT²⁹
(V 1/1)

Rome, December 13, 1864, at the French Seminary

Dear friend,

I have been in Rome for a month, I left Paris quickly, and I couldn't let you know. I was hoping to stay here only two weeks, and God knows when my petition for Jerusalem will be over.

The Holy Father is on my side, but Cardinal Barnabo is ill, and the Secretary of the Propaganda will get involved only with four ambassadors of the Grand Master from above.

And so, I have begun my pilgrimages to spur people on.

Signora Rosa asked me for news about you; she was a bit ill, but she is better.

I saw saintly Fr. Jandel, Msgr. Amanthon several times, and now we are with Mr. d'Alvimare and Mr. Gilbert³⁰ - all of them happy. If only you could be here, dear friend!

Everything is fine in Rome. The Holy Father has a slight cold like everyone. He is fine and he is as calm as he is trusting.

Rome doesn't change. It's the same city with its good old ways, etc. And then, our good Master watches over it and the Holy Spirit governs it. That's the main point.

²⁹ 33 rue de Vaugirard, Paris

³⁰ It is not clear whether the latter are priests.

Third Journey to Rome (Part I)

Goodbye, dear friend. I don't forget you, especially with my Saints.

All yours in our Lord,
Eymard

P.S. Kindly send to Fr. Lalande, the Penitentiary at St. Peter's, through Fr. Breteuil, the curate at St. Germain-des-Prs, his friend, what you have in print about Ven. Fr. Antoine, the Dominican of the 17th century, who founded about 20 houses for Works of Adoration in France.

I am counting on your fiery zeal to have it soon.

I will pay you for it all when I return.

1503

CO 1506

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)

(II 270/395 VI 2)

Rome, December 17, 1864

Dear Daughter in our Lord,

I cannot hold on to this precious document from the Holy Father any longer. It's one of those graces which His Holiness rarely grants, and even today, he no longer granted requested blessings; but for you, he granted the requested blessings with favorable consideration using the formula of the Church.

Keep this document carefully; it is even more solemn than the first one, for it grants you favors and graces, while the first one only gave you a blessing.

No doubt the first blessing bore its fruit, because now you are honored with Exposition, rich in subjects and happy in your vocation.

These graces from the Holy Father will be your gifts from the Child Jesus.

I am happy to send them to you and bless you all with deep affection in our Lord, especially you, dear daughter, as well as all your very dear community in the Lord.

Continue to pray for the great question of Jerusalem.

All yours in our Lord,
Eymard

1504

CO 1507

TO MME. NATALIE JORDAN (NEE BRENIER DE MONTMORAND)

(IV 58/75)

Rome, December 17, 1864

Madame and dear daughter in our Lord,

I am replying immediately to show you that I am happy with your letter, and I do not want to make you wait for my answer.

I begin about your dear daughter:

1. The historical Dictionary of Bouillet has flagrant errors. Read the article about confession, where it maintains as the Protestants do, that it was instituted at the Lateran Council. I am told that the one by Boiste is better. You would do well not to buy Bouillet.

Third Journey to Rome (Part I)

Yes, she may read the Bible, but advise her to get the critical replies of Gunee or Duguet, etc., in order to be able to resolve historical difficulties or conciliate apparent contradictions.

I saw fine Mme. Nugues! The crossing³¹ made her very sick, but you know how much energy she has; she is dragging herself. So your nieces are now at Seuryaque; may the good Lord protect them. Mme. Nugues also gave me some details which pleased me.

So you thought of giving up the poor and your Presidency? When the good Lord no longer wants you there, he himself will make it impossible for you. Wait for that, but don't create it; work, since it's the grace and duty of the moment.

Remember that we must force people, even pious people, even priests, to do good when it isn't their own undertaking. We must do a little like the woman in the Gospel, annoy the judge to make him render justice.

A second counsel is this one: When a soul gives itself more to the spiritual life, it needs more generosity and energy than when it is fully dedicated, or even sacrificed to charity or to external duties which, by themselves, nourish natural activity and have a grace of strength.

Because the spiritual life puts us continually at odds with ourselves, it ends up by wearing out our poor virtue, our natural energy. If we are not careful, we end up by dreading all interior exercises. The spirit is afraid of them, the heart is afraid and the will says: it is too hard to be constantly keeping watch over oneself, studying oneself, mortifying oneself in every way! And yet dear daughter, it must be done, that is the condition of the life of recollection to which our Lord is calling you. It's a hard and painful moment when we leave Egypt to pass the Red Sea; but once in the desert, under God's wings like our Lord's little chicks, then we breathe a different air; we live a different life and we end up believing in these words which are so little known: My yoke is easy and my burden light. We even say: I didn't think it could be delightful to sacrifice for God.

Go to confession for absolution; if you are given a good word, take it, if not, God will give it to you himself. The essential thing is to know how to find your life in God.

Goodbye, dear daughter, have a good Christmas holiday. Receive my first wishes for the New Year in our Lord,

All yours,
Eymard

1505

CO 1508

TO MME. DE COUCHIES (NEE RATTIER)
(VII 7/9)

Jesus Hostia

Rome, Dec.³² 17, 1864

Dear Lady and Sister in our Lord,

Thank you for your fine letter which gave me so much news about everyone!

I will say your Mass on the Holy Day of Christmas. Pray and receive Communion for this intention.

That poor lady is very unhappy, surely, even though the devil is bound. She greatly needs to make a good confession. Let her good and holy husband continue to be very responsible and God will hear him.

I am so pleased about the good news regarding the chapel of Lantignie. It will be a real blessing for your family and for the village!

³¹ Sea-crossing

³² In French, this letter is incorrectly listed as Oct. 17.

Third Journey to Rome (Part I)

Miss Sterlingue should not consider that lady and her husband in a bad light! They are not intelligent nor stable enough.

I will see to it when I return.

I hope to be in Paris in January. However, may the holy Will of God be done; things go slowly in Rome. There is so much to be done!

I will write a letter to dear Mr. Sterlingue at Briquebec. I haven't had time yet.

I wish you happy holidays, dear daughter, especially, peace in your business matters, and freedom which makes the soul belong entirely to God.

Accept in advance my wishes for the New Year which is about to begin. Everything turns to good for those who love God! and everything is good for the one who wants only the Holy Will of God.

All yours in our Lord,
Eymard

Dec. 23 - Sunday. Audience with Pius IX at 5:30 p.m.

1506

CO 1509

TO MISS VIRGINIE DANION (SR. ANNE DE JESUS/SR. MARIE OF THE BL. SACRAMENT)
(IV 23/36)

Adveniat Regnum Tuum

Rome, December 23, 1864

Dear daughter in our Lord,

I am writing to let you know about a blessing from the Holy Father for you and your work, it's still warm!³³

His Holiness blessed you at 5:15 p.m. during a private audience. As he said, the works of God are always tested; that is their nature and sign of authenticity. The greatest suffering is the one which comes from the ministers of God; it has always been so. Dear daughter, I hope that the Blessing of such a holy Father will bring you some consolation, and will give you new courage to work for the glory of the good Master.

Thanksgiving supposes a gift; the gift, the suffering of our Lord who earned it.

Your dear work would be rootless if it were not founded on Calvary's soil; and this root would become parched if your tears didn't water it from time to time.

My letter will bring you the gifts of the Child Jesus.³⁴ These gifts will be a thanksgiving for so many graces with which he has showered you, and for the graces yet to come during this great year 1865.

This little mustard seed must necessarily flower according to the good pleasure of our good Master. I will be here until January 15th or 20th at least. May God be praised!

Pray for me and for my project for Jerusalem!

Goodbye, I bless you very fervently in our Lord,

Eymard, Superior

³³ Literally: burning.

³⁴ New Year's wishes.

1507

CO 1510

TO COUNT JEAN RAYMOND DE CUERS (FR. DE CUERS SSS)
(I 148/181 VI 2)

Rome, Feast of St. John, 1864

Very dear Father de Cuers,

Mount Sion! with its Cenacle and the little piece of land which Peter and John prepared for the Passover: that is my wish for this year of 1865.

The difficulties, the changing tides seem like nothing more than seasickness, once we reach the shore.

I am praying and begging God and all the saints: that is my present occupation. At the end of Christmas vacations, I expect to see a few Cardinals to prepare them for their solemn vote and to instruct them about the matter, for fear that Msgr. Capalti would not give it the importance I am hoping for.

God be blessed for everything! that is the most simple expression of it all, God is the one who will influence their wishes.

I am doing a little study of notes about the Blessed Sacrament and religious life: it had been so long since I had been able to reflect a little.

May God, dear Father, give you strength, courage and trust; for if God is for us, it will be for a great good.

In our Good Master,
All yours,
Eymard, S.S.

1508

CO 1511

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)
(II 271/395 VI 2)

Rome, December 27, St. John, 1864

To all the Sisters.

Very dear Sisters,

I am writing to wish you a Happy New Year, you my dear daughters in our Lord, who are always present to me in his divine love and glory.

I am wishing you a happy New Year from Rome, from the city of our Lord Jesus Christ, where his Vicar resides, the center of Catholic unity.

Dear sisters, I've already sent beautiful graces from Rome for you! I didn't forget you on November 17th, during my audience with His Holiness. You must have received my petition to the Holy Father with the precious indulgences he is granting you, especially for the beautiful day of your vows.

The Holy Father granted them with great consideration, even though it was forbidden to present him the smallest sheet to sign; see how much God loves you!

What more could I wish for you, dear sisters, in addition to the royal and foundational grace you received at Corpus Christi: your religious life, perpetual Exposition, in short, your Cenacle!

Third Journey to Rome (Part I)

Oh! my very dear sisters, if you understood as I do, what a great grace it was that brought you together as a Community, how difficult it was to establish a new religious family, without any other right than your sincere desire and my own nothingness, you should continually thank our Lord for it!

I should not say my *Nunc Dimittis*³⁵ yet, unless it is God's will, but continue to water this little plant which God has blessed, and which has such a beautiful place in the garden of Holy Church.

I desire to see you grow, not in numbers, but in virtue, in holiness, in authentic religious life. No doubt, you are working with all your strength to become good religious, to be good adorers; but my sisters, there is still a long way to go to reach the prie-Dieu of eucharistic perfection!

May Christian charity be sovereign among you: that is our Lord's primary virtue and the soul of religious life. Let each one esteem her sister as better than herself, and, as St. Paul says, consider her to be more virtuous and more deserving; let each one consider in her sister only her graces, her virtues, the love and goodness of God for her and in herself, her weaknesses and sins, and she will always be charitable.

I am not telling you: "bear with one another," that's not enough; but love one another, since you form the beloved family of our Lord. So, be pleased with the fine service and holiness of your sisters, just as in a body one member is pleased with the service of the other.

You form the court of the great King: always be dignified among yourselves. May good manners, proper behavior, a dignified way of speaking be the mark of your community life together.

You are in our Lord's house. Be happy in his holy house, in his beloved service, in everything you do for him; love will do that, a love that comes from the heart, a royal love which will become as tender and sensitive as wax near a good fire.

Oh! yes, my sisters, be true disciples of our Lord's divine love! That's your grace, your law, your life: eucharistic love!

God has given you a fine heart: be sure to give it back to him. He wants that heart in his; be sure to place it in that burning furnace. Sometimes nature cries out, people make us suffer: that's all fine, because then the heart moves quickly towards its God and good Master. It would be a great misfortune, if we found our pleasure outside of our vocation and of our Lord.

So I bless you with my whole heart, dear daughters. May God keep you, make you grow in the knowledge and virtue of his holy love! And I will be happy.

All yours in our Lord,
Eymard

1509

CO 1512

TO MISS MARGUERITE GUILLOT (MOTHER MARGUERITE DU SS)

(II 272/395 VI 2)

Rome, December 27, 1864

Dear daughter in our Lord,

I'm sending you the Christmas gifts for your sisters. You must have received my letter, the letter from the Holy Father. That one should be framed in gold and in your hearts, because it's worth a kingdom, almost an approbation.

A New Year is here! Who would have said that 1864 would give you one throne and two houses? And yet that grace is there, like a great permanent miracle!

What will the year 1865 give you? There is only heaven left; but heaven is for rest, and we must still work! Heaven is for glory, and we must still glorify God through humbling of ourselves.

³⁵ Now you may dismiss.

Third Journey to Rome (Part I)

Heaven is for happiness, and we must still suffer. In this world, heaven is to be crucified for the love and glory of our Lord. - Let yourself be led on this beautiful and noble path. We won't live for very long in this magnificent period of grace: let's make the best of it.

Remember that a mother is ever in the pangs of childbirth, she gives life and strength to her children by her own sufferings, but God knows so well how to provide support and comfort! Keep your soul ever peaceful in your external behavior, keep your heart under God's watchful care, especially at painful times, when it becomes agitated or a sword pierces it through; see God in everything, and everything will become divine. Dear daughter, think about the path on which God has led you to bring you to this Cenacle. The Hebrews' path, from Egypt to the Promised Land, was not as miraculous as yours.

It all shows you how much God loved you and loves you even more! Be happy to serve him and to serve him by serving your sisters.

Goodbye, dear daughter, I bless you from Rome, in the heart of our Lord Jesus Christ.

Eymard

1510

CO 1503

TO MME. LEPAGE

(IV 4/26)

Adveniat Regnum Tuum

Rome, December 30, 1864, at the French Seminary

Dear Madame in our Lord,

I've just seen Father who is asking me to answer regarding the retreat at the Carmel of Bergerac. I didn't receive your letter addressed to Paris, but I am hurrying to tell you not to count on me, because I don't know how much time I must still spend here for the question of Jerusalem. It must pass through the general Congregation of Cardinals. The Holy Father was very kind to us.

I believe that we must buy the Cenacle! It is certainly worth it!

I was expecting to stay here only two weeks and now it's been a month, and who knows when it will be over! I'm asking our Lord to let me leave by the end of December; however, may his holy Will be done.... Whatever the good Lord wants is the best!

I often think of you, dear daughters of the good Lord; you both have one single thought and law of life and love of God. The good Master is the one who brought that about.³⁶ Then, I also think about your little Oratory which is so devout and prayerful! where our Lord has his sacred shroud and the symbols of his love.

See how much he loves you!

Love him very much and be entirely his, like good servants.

Learn how to find time to work for him and for yourself.

Goodbye, dear beloved daughters in our Lord.

I bless you very much in our Lord.

All yours,
Eymard

³⁶ Miss Antonia Bost came to live with Mme. Lepage.

TO MME. LEPAGE
(IV 5/26)

Adveniat Regnum Tuum

Rome, December 31, 1864, at the French Seminary

Dear Madame and sister in our Lord,

Your letter pleased me, it was a half-visit. Thank you for your wishes and even more for your prayers; I need them in order to be pleasing to God's heart.

It would surely be a treat for me to give the retreat at Bergerac,³⁷ but I'm following the spirit of the good Lord and it must guide me.

So, dear daughter, you have had heartaches, sorrows of conscience and devotion! I'm not surprised, that is the daily bread of souls who want to belong to God alone with Jesus Christ. It's necessary to remain firm on your principles, that is: my heart is God's, my life is for his service, first of all, and then for my neighbor; each in due order.

Dear daughter, protect your heart against sadness, for that is its death or at least its enslavement; let it always be pleased with God, and God will always be pleased with you.

You did well to struggle for your freedom and independence; that is where you find life; you must do so until your freedom is respected; let them decide accordingly.

When you were with Mr. Lepage, no one disturbed you; you are the same, now with a double right to be free. To attain this level of freedom, you must hold to it above any other consideration of affection. I don't mean pouting, but knowing how to be dignified and reserved waiting for the time when the other will be reasonable.

As you are beginning a way that is more interior by prayer and a life more withdrawn with God, you must expect more interior suffering, because the soul is more sensitive and feels the absence of God more keenly. Then also, because God is such a close and dear friend, he immediately lets the soul feel its infidelities so that it may return to its duties right away. At such times of sorrow and discouragement, recollect yourself and you will find the remedy and courage you lack.

May God bless you, dear daughter of our Lord! and may you console his Heart for so many ungrateful and unfaithful hearts who feel he is not good or generous enough.

Goodbye in this good Master,

All yours,
Eymard

³⁷ Carmel.

1512

CO 1513

TO MILES. MARIANNE EYMARD AND NANETTE BERNARD
(III 130/145)

Rome, December 31, 1864, at the French Seminary

Very dear sisters,

I am writing to wish you a happy New Year from Rome: the holy year, for we are going to have a jubilee; a year of consolation, for you have truly had your sorrows; finally the love of the good Lord who is, and is worth more than all good things, since the love of God is God.

I will be in Rome for three or four more weeks. I persist in my desire and hope to visit you briefly in passing. I say in passing, for this prolonged stay is delaying many things.

I continue to be well. What is retaining me here is not the difficulties but the quantity of business to be handled; each one must wait for their turn. Rome is the center of the whole world. - The Holy Father is still well.

Goodbye, dear sisters, have courage! we are going toward heaven; and have patience! for our crown is not ready yet.

I bless you tenderly in our Lord.

Your brother,
Eymard, S.S.S.

Miss Marianne Eymard
rue du Breuil
La Mure d'Isere

1513

CO 1514

TO ANTONIA BOST
(IV 17/28)

Rome, December 31, 1864

Dear Miss Antonia,

I am sending you my wishes³⁸ from Rome, the center of all Christian hearts, the hearth of light and its rays, but above all, the foundation of our faith on the tomb of Peter, the great Galilean, where peoples and kings kneel before him. How great he stands in this pagan Rome! How magnificent he is under this huge dome which rises beyond the clouds!

The voice of Peter is like thunder or a dove!

I wish that you could come to Rome someday - to visit Christian Rome, not the Italian Rome with its ancient customs. No doubt that all has many charms for a Roman who only looks at the streets and the Tiber, but not for us.

Therefore, dear daughter, a new year is upon us. This is its dawn: what will its noon and its sunset be like?

³⁸ New Year's wishes.

Third Journey to Rome (Part I)

God knows the story of its days and hours. Some say 1865 augurs badly; others hope in God; others in the devil. These are the Mazzineans, the Piedmontese, a race of vipers who only want to poison the universe.

You are there like two hermits of the good Lord. Live wisely, but especially joyfully in the Lord. I often go to see you and bless you.³⁹

Have great love for our good Master, dear daughter, since he has kept your heart whole and pure. Keep it carefully for him, because it has suffered enough from people.

Goodbye, I bless you wholeheartedly in our Lord.

Eymard

1514

CO 1516

TO MR. JOSEPH-AUGUSTE CARREL

(V 19/24)

Adveniat Regnum Tuum

Rome, at the French Seminary, December 31, 1864

Dear friend in our Lord,

I am writing from the royal pontifical City to wish a happy New Year to you as well as to your beloved family.

Among Christians, we wish one another God's kingdom, both for time and for eternity, but especially for the present time which is the seed of glory, struggle and virtue. You are fortunate, dear friend, God has given you earth's most beautiful and noble [gifts]: Heaven is lavishing its graces upon you: the conclusion is gratitude, I will thank him with you.

I am here waiting for a decision about Jerusalem which I was promised would be around January 15th; I will be fortunate if I am in Paris by the end of the month!

I hope that the decision about Jerusalem will be a favorable one.

I saw Mr. Berger, that fine Major-Sargeant, twice. A father must be proud to have such a son; he is doing very well.

Goodbye dear friend. I will stop on the way to ask you for my New Year's gifts.

Don't bother to answer me, unless you have some little service to ask from me in Rome.

All yours in our Lord,
Eymard, S.

³⁹ in spirit.