

## Mary, Mother of Adorers<sup>1</sup>

St. Peter Julian Eymard to the Servants of the Blessed Sacrament,  
Angers, Saturday, October 22, 1864

[...]

**Notice the character of Mary's adoration.** She adored her divine Son as he was, and his state became the character of her adoration. Therefore, she never had the same adoration. She adores him in her womb, then in the poverty of Bethlehem, working in the poverty of Nazareth, preaching, converting sinners, and on Calvary. She followed all the sentiments of her divine Son, because she knew them, and her heart kept her always in touch with him. My Daughters, you are often told to have only one adoration, one view, your Lord and your God (cf. Jn 20:28), yet vary your adorations as the Blessed Virgin varied hers. **Include all the mysteries in the Eucharist, as Mary did.** All the mysteries are there as a sign, not as a form of life, because they are glorified, and the Savior continues them on earth [through us].

At Christmas time, bring to life his birth, renewing all that happened at Bethlehem. You may object that he is now an adult. This is true, the course of his mortal life is over. However, he became a child for your sake, to give you the pleasure of adoring him at his birth and as an infant. [...] The same Lord is here on the altar, which now becomes his manger. Can you not see the poverty of his actual temple? Everything speaks of Bethlehem and Nazareth to an individual who becomes one with a mystery in the present and relives it in love as a grace. At Easter time, then glorify the Lord as your rule suggests. Besides, my Daughters, if you consider our Lord only in his sacramental state you may fall into a rut. Unless the spirit of your love is not nourished by new ideas, you'll end up cold and senseless. Celebrate all feasts, even as in heaven all of them are crowned in glory. **Adore as the Blessed Virgin did in the Cenacle, before her hidden God, her Emmanuel. At every feast the Blessed Virgin relived everything that had happened.**

Let us behave naturally in the supernatural realm! **When with a friend, do we limit ourselves to conversations about the present?** Unless the past enters in, the exchange would be brief and soon concluded. Isn't a friendship nourished by recalling the past? True, the past is over; but it needs to be revived. [...] To compliment father or mother, it's normal to recall past acts of goodness. Love brings back what previously occurred. To please a conqueror one describes and relates past victories as though they were yet happening, even though these events may be over twenty years old. Let me repeat that friendship makes the past come alive again. What happens is that the heart recreates the scene. A ruler relives the day when he risked his life for the well-being of his subjects.

That is what the Blessed Virgin was doing. Did she not have the right to remind her divine Son of all he had done for the glory of his heavenly Father? Wouldn't she remind him of the hidden and precious sacrifices that he had made? We have to learn to re-ignite the fire. Why do you want to stay always in the present? That's not sufficient, stand in his presence and note that our Lord makes this a command. **He gives us the Eucharist as a memorial**, as something that both rouses us and gives us rest. He veils himself under an unusual form as he says: *Do this as a remembrance of me* (Lk 22:19). How does this happen? When you celebrate Eucharist, remember how and with what love he gave it to you. This is my testament in blood, a memorial.

St. Paul goes further. *Every time, then, you eat this bread and drink this cup, you proclaim the death of the Lord until he comes!* (1 Cor 11:26) His death occurred a long time ago. The Eucharist is a memorial

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of love and grace; its object is here present. Imitate again the Blessed Virgin. When Christmas came, how could she not repeat her earlier adorations, those of St. Joseph, the shepherds and the Magi, so as to rejoice the heart of our Lord? He is pleased by this proof of our love. Heaven is nothing more than contemplation of his beauty ever ancient, ever new. Let us unite ourselves to the heavenly court. Don't the angels and the heavenly court keep retelling the love of our Lord? In the Apocalypse, St. John tells us that *saints take off their crowns, and place them at his feet saying: You have loved us* (cf. Rev 4:10). Notice that, just as they keep changing state, you must imitate what happens in heaven.

[...]

**Others are so attracted to God**, that St. Paul said: *Live then in heaven; your conversation should be in heaven* (cf. Phil 3:20). Our Lord went to heaven on Ascension day. He went there visibly, marvelously, to prepare the way for us, so that our spirit will accompany him. It is quite evident that the most Blessed Virgin on the Mount of Olives was drawn by attraction to her divine Son, since the mind follows the love of the heart. When the heart is pure, contemplation is easy and light, not restrained by an impure chain. The heart follows its attraction; it goes to see Orpheus who is charming it.

You know that in the catacombs of St. Priscilla there are tombs of martyrs and magnificent frescos of the stories of the Old and New Testament. We often see a drawing of a glass half-filled with wine and a fish resting on this glass. Curved letters reveal the name of Jesus, for *ichthys* in Greek meaning fish. There is a fish and red wine. At other times, there is a mythological god, Orpheus, who sang so well with the lyre that all the people followed him. Orpheus represents our Lord drawing all nations to himself, not with a lyre, but with his heart and his love.

This then is the attraction: the divine Orpheus draws us, but says, My children are still so coarse, so human, that I must remain among them. Even if our soul rises to heaven, our body needs something tangible. Our Lord made himself visible, to teach us that this is a divine attraction. The Holy Eucharist is called the Feast of the Body of the Lord. Should we not call it the feast of the risen Jesus, of his soul, of his mind. Not at all. The body draws the soul and the mind; [for] the rest, everything will easily follow.

[...]

**Who will form you? Mary.** Personally, I cannot do that, but she will guide you. She can inspire your adoration. It is only the heart of a mother that can talk to a child. The Blessed Virgin must tell you, Come with me. She is like an atmosphere that our Lord has placed on our journey. Earlier, I hesitated to say what was in my mind, but I will tell you now. The Blessed Virgin is the first attraction that God placed on your path. He is so great and powerful that he would frighten your weakness. A child does not run to its father; it follows its mother first of all, and then the mother gives the child to its father. Our Lord gave us Mary as mother, so as to be a physical attraction. We are already familiar with her name as mother.

**What does a mother do?** She is a center of attraction and of formation in virtues. This is why it is evident to me that there will be no good vocation if it is not formed by the Blessed Virgin. It is like someone who would be looking for a child anywhere except in the arms of its mother. The kings who came to the stable found the child Jesus in the arms of his mother (cf. Mt 2:11). In the same way, all vocations must pass through the hands of Mary in order to be agreeable to the heart of our Lord. Won't you tell me that you loved the Blessed Virgin in your life? Of course. You will tell me that you loved her with enthusiasm and joy, but you loved her in her hidden life. Even not knowing the Blessed Virgin in the Cenacle, you still loved to have her purity and her love. Can't you see that the attraction was already there? You acted like a little child who was not big enough to grasp the hand of its mother; it held on to her apron, or the hem of her dress. If it cannot hold on, it feels lost.

**A mother is always at the center.** Unlike a saint who gives in passing, she does not abandon us. A mother gives a little child the right words, the compliment to tell its father. She prepares the preferred meal of benediction for the father, like Rebecca does for Isaac (cf. Gn 27:17); and she will advise: You should wear this.

**You can see now where I want to lead you.** You should adore our Lord in company with the Blessed Virgin, not through her. Imagine yourself in the Cenacle, and that the Blessed Virgin was given to you by our Lord as mother and teacher and that you are living with her. Do not adore without telling her, A mother always accompanies her child; without you I would not know what to say. Imagine the Blessed Virgin kneeling on a prie-dieu in the Cenacle, or on the floor if you prefer. She adored her divine Son, and he was pleased by what she was saying. I'm convinced that she was the real Rebecca, knowing how to touch his heart.

[...]

As you imitate Mary's life in the Cenacle, you will bring joy to her heart. She will say to her Son, [...] See how I honor you through this daughter of mine. This is not a thought I merely imagined. Since the Blessed Virgin has the rights of a mother over you, **live in her company.** Of all people, you must love and serve the Blessed Virgin, because she is an adorer and you are one with her in adoration. The Eucharist is the final mystery. The Blessed Virgin has gone from earthly adoration to that of heaven. Give constantly and you will receive even more, for this is the fruit of love.

**The Blessed Virgin wants nothing other than the glory of her divine Son.** What would she do if she returned to earth to take up again the depth of her gift? This is what you must do for her. How then will you accomplish this? You made many promises to our Lord, along with many resolutions. God will return your gift, as he always does abundantly to anyone who loves him. What do you expect? A thoughtless child tends to lose things, dropping gifts any place; but a mother is there to pick up after him. Entrust all your treasures into the hands of the Blessed Virgin, including the resolutions of the retreat.

Your love for the Good Lord will die out, since it is a fire. Your thoughts will also be extinguished, as they are a light. Some of your thoughts will become hidden, for each has its day. Then will come torrential rains. My Daughters, you need your mother with her daily bread – a particular virtue, some sacrifice to please the Lord your God. Offer her today a gift that will please her. Then the Blessed Virgin will rule your life and organize it, for you would not know how to go about it.

My Daughters, if you ever had the joy of seeing the Blessed Virgin next to you in adoration, you would never want to leave. Do you realize that she loves you more now than before you entered the religious life? Now you are truly hers. Previously, you belonged to her divine Son; she was preparing you. She must be the one to govern your life. May she do this well!

My Daughters, your retreat is over. Tomorrow, I will take up your resolutions and place them on the altar of our Lord, so that through the hands of his divine mother you may complete in your heart what you have begun by his grace.



**Point for reflection:**

The Eucharist is a memorial; relive all the mysteries in your adorations. Here St. Peter Julian presents in detail the links to be made between the liturgical year, the prayer of adoration, and devotion to Mary. What touched you the most in this meditation?