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## The Power of the Eucharist in the life of Mother Julianne of the Rosary

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### Introduction

Both Mother Julianne of the Rosary and the Eucharistic Heart of Jesus have gathered us here together, for speaking of Mother Julianne is speaking of the Eucharistic Heart. They are inseparable.

As an opening prayer, let us turn to the Eucharistic Heart, to sing: *I have seen Love*. This hymn, composed by our Sister Madeleine Dubé, o.p., and inspired by the words of Mother Julianne of the Rosary sums up what is essential in her message.

**Hymn:** *I have seen Love*

1. I have seen Love in the heart of God,  
a profound mystery;  
I have seen it in the Heart of the Father  
giving us his only Son.  
I have seen the Spirit of God invading the universe.

**R.: I have seen Love like a great fire, I have seen Love.**

2. I have seen Love in Jesus Christ,  
the living fountain;  
I have seen him offering himself to all,  
giving himself right to the end.  
I have seen Love on the cross freeing the universe. **R.**
3. I have seen Love making of himself a host,  
in immense tenderness;  
I have seen him change the bread  
and the wine of sacrifice.  
I have seen the Eucharist transform the universe. **R.**
4. I have seen Love in our hearts,  
an ardent flame;  
I have seen it burn in us,  
and consume our very being.  
I have seen the fire of God inflame the universe. **R.**

Mother Julianne of the Rosary, a mystic of the Eucharist, was born among us and in our own time. To this we should add that Mother Julianne was an apostle with a heart of fire, in the tradition of St John, and, like him, she did no more than witness to what she had seen, heard and experienced of the extreme love of Jesus at the Last Supper.

During this 49<sup>th</sup> international Eucharistic Congress, whose theme is “the Eucharist, gift of God for the life of the world”, what does Mother Julianne say about this most excellent gift? Through her experience of the Eucharist, what does she tell us about the power of this sacrament in our life as baptised persons? This is what I shall try to show.

It never is easy to speak about one’s mother, and even less when it is about the mother of one’s own religious family. I will do this very simply by trying to transmit to you what we have received and by letting her speak as much as possible.

Mother Julianne never showed off her mystical graces, far from it; but during the writing of our Constitutions, and in my opinion only because it was necessary, she shared with us her Eucharistic graces. I will therefore delve into her intimate confidences and personal notes, conscious that they are an inexhaustible treasure which has been put into our hands for the sake of the Church. And as I have been asked, I shall do so by bringing out the apostolic aspect of her life, as I am sure that she will burn you with her own fire and that she will strengthen in you the flame of adoration and of mission.

### **General outlook on her life**

If we take a general look at the life of Mother Julianne of the Rosary, one is struck by the two liturgical feasts that frame it. She was baptised on 25 May 1911, on the feast of the Ascension, and she died on 6 January 1995, the feast of the Epiphany, two liturgical feasts that symbolise both her vocation and her mission in the Church: the *Ascension*, symbol of her vocation of presenting to the world a special way of ascending to God, and the *Epiphany*, symbol of her mission of guiding the Magi of today towards the Eucharistic Christ, and with him, of giving adorers in spirit and in truth to the Father.

### **Overview of the spiritual itinerary**

If one skims over her spiritual itinerary, one is immediately struck by the slow maturing that led to the discovery of her vocation and mission. One is struck by the Wisdom of God, so often disconcerting in her life, as well as by her spiritual progress and the exceptional graces that she received, heralding ever deeper teachings on the Eucharist and the Trinity.

## **Part One**

### **Who was Mother Julianne of the Rosary?**

Above all, she is a mother, a spiritual mother in all the strength of the word; she is a Eucharistic educator of the people of God; she is a mother of adorers, a mother of priests, a spiritual master.

### **At the end of her life, how did she see her life?**

“My life”, she said, “I wanted it to be a Mass, I have fed it with daily Mass. I see my death as a last Mass which will become eternal in ‘Love and glory to the Trinity through the Eucharistic Heart of Jesus’! That is my life!” (1992)

### **On her identity, how did she define herself? In a little note left as a legacy, we can read:**

“After my death, I ask for nothing except prayers. I am will eternally remain the little ‘nothing at all’ of the Eucharistic Heart and of Our Lady of the Rosary.” (1976)

### **As her hour came nearer, how did she envision her mission?**

“My life is ending, but only in appearance”, she used to say. “My mission is about to start, to seek for adorers.” (1993)

### **For her, what is the secret of a fruitful apostolate in the Church?**

Even before the community’s foundation, she wrote in a letter to Cardinal Jean-Marie-Rodrigue Villeneuve:

“I saw that souls that live on the interior life of Jesus by means of the Eucharist are the most vigorous members of his mystical Body, that is, those whose apostolate is the most fruitful because they draw from the very source of divine life.” (1943)

### **Where does such a way of speaking come from? What is the source of such conviction, of such interior certainty?**

She herself, interpreting her own story, could see four stages in her life before the Congregation’s foundation. Let us review these stages which can teach us so much.

#### ***First stage: from birth to 12 years of age***

##### **1. Birth of Mother Julianne of the Rosary**

Mother Julianne of the Rosary – Julianne Dallaire – was born in Quebec City, in the parish of Notre-Dame-de-Jacques-Cartier, on 23 May 1911. She was the second in a family of eleven children. Her parents, Alexina Faucher and Gaudioise Dallaire, were excellent Christians. Her father was noted for his uprightness, his austerity and even more by his faith in the Eucharist. Her mother was an exceptional educator, a woman who was remarkable for her charity and the welcome to her home offered to all, especially the poor. Thus Julianne, from her birth onwards, breathed in an atmosphere of faith and charity.

##### **2. First memory**

A supernatural precocity was noted in Julianne. One fact relates to her first memory: she was four years old, her mother was speaking to her about her baptism on the feast of the Ascension. Fifty years later, in a letter to her mother, she wrote:

“Do you remember the beautiful Ascension day when little Julianne, then aged four, sitting on your lap and looking into your eyes, listened with delight to the captivating story of Jesus ascending into heaven? She was learning by the same token that it is baptism that opens its door for us and that a place for us, prepared by Our Lord, awaits us there. Did you know that in my imagination, I saw myself ascend to the home of the elect, snuggled in the arms of Jesus, and that the memory of this always stayed with me? [...] I have never spent that feast day without a deep feeling of interior joy.” (14 November 1964)

##### **3. First Holy Communion**

Christmas 1916: Julianne made her first Holy Communion. She was five and a half years old. Remembering that day, she told us:

“At that moment, I became vividly conscious of the presence of God in the Eucharist and of his visit in our hearts through Communion. My first Holy Communion enabled me to understand that in the Host, there is Someone, Someone who loves us and whom we can love in return, and that Communion is an exchange of love.” (13 June 1973)

We should mention that together with Jesus in the Host, Mary also entered her life. During the whole night before her first Holy Communion, Julianne spent her time repeating the invocation that a nun from the Notre-Dame congregation had taught her: “O Mary, my good Mother, prepare my heart to receive Jesus.” From that moment onwards, the Blessed Virgin was always present at her Communions.

#### ***Second stage: from 12 to 17 years of age***

##### **1. Discovery of the Gospel**

As the years went by, Julianne discovered the Gospel:

“When I started to go to school, I learned the way to the church. I would go there before and after school, drawn by an attraction to Our Lord in the Eucharist. As the years went by, I discovered the Gospel. I liked

going to study it in the presence of the Blessed Sacrament.” (13 June 1973)

## **2. Study of the Gospel of the Samaritan woman**

At the age of twelve, Julienne was captivated by the Gospel story of the Samaritan woman. This is what she told us about it:

“Around the age of twelve, I learned the Gospel of the Samaritan woman. What struck me above all was the encounter with the Samaritan woman and Our Lord’s words to her: “If you knew the gift of God.” This word resonated in my mind, in my heart. I tried to seize what Our Lord wanted the Samaritan woman to understand. Feeling quite familiar with him, I pleaded: You can tell me, it seems to me that I love you, that I am your friend. And I understood: ‘The gift of God, it is I myself in the Eucharist.’ My Host, the Eucharist that was my happiness: that was the gift of God.

I was also tormented by Our Lord’s word: ‘My Father seeks adorers in spirit and in truth’. Who are those adorers? It was as if I had pierced the Heart of Christ, known his desire to give adorers to the Father and understood that we must help him to seek them.

Finally, I came to see that the Eucharist is the gift of the Father, and that Christ is the Adorer. He is there for his Father, so as to take us along with him into his adoration. I understood that true adorers are those who adore with him and in him, those who penetrate his Heart, his sentiments towards his Father. With the years, I understood how great is adoration through Christ, and that he does seek adorers. I therefore had to help him find them.

Until that moment, I had been thinking of Carmel in order to plunge into silence and savour the true presence of Christ. But now, I could not be satisfied with being an adorer without bringing him adorers, without seeking with Christ adorers of the Father.” (13 June 1973)

### ***Third stage: from 17 to 30 years of age***

#### **1. Entry to the convent of the Franciscan Missionaries of Mary**

June 1928: Julienne had just turned seventeen. Her attraction to adoration and to the missionary life led her to enter into the convent of the Franciscan Missionaries of Mary. Once there, she discovered they were dedicated to a different form of adoration from what had been taught her in her own life of adoration.

“Among the Franciscans, I learned that there were two ways of adoring. I saw the difference between being an adorer of Christ present in the Host, and being an adorer through him who is present in the Host. I saw that the adorers in spirit and in truth that Christ is seeking are the souls that dedicate themselves totally to his own impulse of adoration, who enter into his Heart and lose themselves there, in his adoration of the Father.” (6 June 1967).

At the end of December in the same year, Julienne became ill. A fever settled itself in her... It was feared she had tuberculosis. The sister mistress of novices told her that the doctor had prescribed two years’ rest for her, and that therefore she was obliged to send her back. Julienne returned to her family with the greatest sadness.

Two years later, feeling better, she asked again to be received by the Franciscan Missionaries of Mary. She was told that when someone had been turned back for reasons of health, it was a clear sign that this person did not have a vocation as a missionary.

#### **2. Entry to the congregation of the Servants of the Holy Heart of Mary**

Julienne therefore looked elsewhere. She asked to be admitted by the Servants of the Holy Heart of Mary. A short time after her entrance, she was asked to teach a class. Soon, her health began to fail and Julienne started to have doubts about her aptitudes for the teaching profession. What she missed above all was adoration of the

Blessed Sacrament. Three months after her entrance, she told the mistress of novices of her decision to leave the community.

### **3. In the world but like a religious**

By then, Julienne was 21 years of age. She decided she would live in the world in the manner of a religious. Charity dominated and directed her life. As a skilled seamstress, she exercised her trade making ladies' clothes, especially for the poor. However modest her revenues, they were all spent on gifts to her family or alms to the poor. She also committed her time to various charitable works in her parish.

Convinced that she had a vocation as a missionary and an adorer, she knocked a few years later at the doors of the Missionaries of Christ the King and later, of the Society of Mary Reparatrix. Both refused her on health grounds.

### **4. Entry to the convent of the Dominicans of the Child Jesus**

1940: Julienne was 29. She entered the convent of the Dominicans of the Child Jesus. Why did she enter this community if she was convinced of having a vocation as an adorer? Let us listen to her:

“I was pushed into it, not to say forced, by my spiritual director. My sister Yvette was about to enter the Dominican convent. He told me with authority: ‘Enter there, you have no choice. They refuse you everywhere and here, they want to admit you. You’re in with a chance.’”

Although she had no attraction to it, she entered that community on 15 August 1940. After a few days, she felt conquered: she loved the Dominican simplicity and discovered Saint Dominic as a father. God was awaiting her there to begin, still mysteriously, revealing his plans for her... This is what she told us:

“During the first days of September 1940, while I was a postulant among the Dominicans of the Child Jesus, the mistress of novices told us that Mgr Marie-Joseph Lemieux, o.p., bishop of Sandai in Japan, had come to ask for missionaries for his mission. ‘It is impossible for us to give him any’, declared the Prioress, ‘for we don’t have enough members for such a project’. I was listening to what Mother Mistress was telling us, and my heart was aching! It seemed to me that Saint Dominic had come, in the person of one of his sons, to ask for Dominican missionaries for his mission. I returned to my room; my heart felt wrung with emotion, but I didn’t understand why. Kneeling in front of the small statue of Saint Dominic, I begged him to send some missionary vocations to the Dominicans. A voice, that of Saint Dominic, commanded me sweetly: ‘Give me Dominicans, Missionaries, Adorers’. I promised him to work towards this, if I ever came to exercise any form of influence or authority there. And then this word did not preoccupy me any longer.”

In the middle of September, a grave accident occurred: some poisonous food was eaten in the community and this nearly brought about the death of several sisters, among whom was Julienne. The doctor was called for: ‘That one is finished’, he said, speaking about Julienne. She was sent to the infirmary. The prioress general told of her fears as her health did not seem to recover: ‘Surely you won’t send me back’, replied Julienne. But the superiors became more and more worried about her, to the point of deciding to send her back. On the second of November, Julienne, in tears, returned to her family. I quote:

“How I suffered! I told the good God: it is obvious that you don’t want me as a religious. I sacrifice to you my dearest aspirations, what I always thought was my vocation; I will not talk about it any more. I will live in the world. But I want to be a saint. My vocation is not to be a religious, but to do your will.”

What agony! What a sacrificial self-offering! What an act of adoration out of which our Congregation was born, and, without any doubt, from which her Eucharistic mission sprang. Let us sing: *“Lord, come and live again in us the immense love that immolates itself on Calvary”*

#### **Song:**

Lord, come and live again in us  
the immense love that immolates itself on Calvary;

your Heart is open and the source springs forth:  
Lord, come and live again in our hearts!

#### **Fourth stage: from 34 to 39 years of age**

It is impressive to see by what obscure pathway, by what way of the cross God chose to lead Julianne: the clearer her vocation seemed to be, the more everything seemed to fall apart...

We will see, in this fourth stage, how from 1941 to 1945 Julianne lived an intense mystical life and how God's plans for her were gradually unveiled. Later, telling us memories of her interior life, she told us:

##### **1. Meeting with Canon Cyrille Labrecque on 26 January 1941**

"Until 1942, everything remained very dark. I did not dare even to think about all this, so tiring did I find it. In 1941, I met Canon Cyrille Labrecque. I used to tell him the odd personal secret. There was somehow, within the depths of myself, the certainty that one day I would be a Dominican religious sister. I'd had it since the moment when I had understood that Saint Dominic wanted Dominican Missionary Adorers, and more than this, that I would be called Julianne of the Rosary. I was sure of this. I understood nothing any more."

##### **2. Maundy Thursday 1942: first lessons on the Eucharistic Heart**

After months of severe suffering, and moving through many different states: peace, fear, aridity, worry, attacks from the devil, discouragements, tears, the Lord granted her a great favour. On Maundy Thursday 1942, he himself placed her before the scene of last Supper. In her intimate personal writings, we can read:

"On Maundy Thursday in the evening, I had the feeling that something extraordinary was about to happen; a mysterious force drew me to remain in the solitude of my bedroom, where I could feel a silent call. And suddenly I was transported in spirit to the Last Supper; yes, I was really there, in the Cenacle, although I could not see myself there.

In the room, there was a table set in three parts... Our Lord occupied the middle; immediately on his right was Saint John; on his left, Saint Peter; further on, the fourth after Saint John, at the angle of the table, Judas, whose countenance struck me painfully. Saint John attracted my attention especially, he who leaned on Christ's bosom; I envied his happiness. Oh! How I would have liked to come nearer to the Master! Suddenly, the beloved disciple disappeared to my eyes, and without knowing how it had happened, my head was leaning against the Heart of Jesus, and this Heart, I could feel it beating.

From that moment, I could see nothing and no-one except Our Lord who explained to me, as by intelligence, what was going on.

I heard these words: 'One of you will betray me'. On hearing this, I felt in my heart the sadness of the Heart of Jesus and I told him: Why do you want to institute the Eucharist? Don't you know that Judases will always exist? That your body will be profaned? That it will be useful to few souls? And Our Lord answered me: 'It is for you, my child'. This response is for everyone as much as for myself, but the words "for you" made me understand that were it for one soul only, our Lord would have instituted the Holy Eucharist. How this kindness touched me!

I was present at the washing of the feet... Then came the institution of the Eucharist. I saw Our Lord, he alone, with his hands joined in prayer, his eyes lifted up. He was praying but at this point I could not hear any of his words. Then I saw him take a loaf, a round loaf, and raise it up to heaven saying: 'This is my body'. I saw him do the same thing with the cup of wine, over which he pronounced the words: 'This is my blood poured out for the remission of sins... Do this in memory of me'. These words of consecration, these words of the institution of the priesthood, I heard them clearly.

Leaning on the Heart of the divine Master at the moment of the institution of the divine Eucharist, I felt the immense love with which Our Lord gives himself to us in his sacrament. He gave me to understand that the souls that honour this love in a particular way would be introduced into his divine Heart, that they would live a life of love in him and through him.”

### **3. The first Friday in October: a vision of the Heart of Jesus**

The following first Friday in October, she was given in a symbolic way a vision of the Heart of Jesus:

“This Heart, it was as if Our Lord wanted me to see then what it is in itself, what the small Host gives us. This Heart, I saw it as an unfathomable abyss..., as the synthesis of the mysteries of our faith. I saw that the Heart of Christ holds the Heart of the Trinity, that it holds and retains on earth the love of the Trinity. I saw that the Host is Christ in all his mysteries.

It is Christ who gives homage to the Trinity, who offers to the Trinity his Incarnation which is perpetuated and the Redemption whose merits are ceaselessly and individually applied to souls. On the day of Redemption, on Good Friday, salvation was applied to humanity in general; but on Maundy Thursday, through Holy Communion, salvation was offered to each one individually. It is certain that baptism saves us. But we are baptised for the Eucharist, for an intimate encounter with Our Lord.

To Saint Margaret Mary, the divine Master displayed his Heart in order to show us his love for souls; in this way, he wished to attract them to him. From now on, he asks them no longer to consider the advantages they might receive from this cult. He asks that we should penetrate within his Heart, that we contemplate his interior life, his immense love of the Blessed Trinity; and that, joining our affections to his, and forgetting ourselves, we should glorify that Most Holy and August Trinity.

To the devotion to the Eucharistic Heart of Jesus thus understood, Our Lord calls a whole generation of souls, and not only a few privileged souls. And so he wants this devotion to become general. Our Lord will put in relation with the Trinity those persons who bring good will to it. It is mostly by means of Holy Communion and contemplative prayer that they will be able to reach this sublime goal.”

### **4. Lessons on the sacrifice of the Mass and a method of thanksgiving**

To the above, we now add a teaching on the sacrifice of the Mass.

“Starting in December 1942, the Holy Spirit taught me the greatness of the holy sacrifice of the Mass. I understood that, by means of our priesthood<sup>1</sup>, we are called to unite ourselves with Christ as priest and Victim, to offer him up, and ourselves with him, and to prolong, during the day, the sacrifice of Christ in our own lives, by making use of the events and circumstances of daily life. Our Lord, then, taught me how to unite ourselves to the holy sacrifice of the Mass, how to participate in it by means of Holy communion, which is the summit of sacrifice, of the sacrifice of the altar; the Mass comes to its end in the heart of the communicant so that we may become with him a gift, a sacrificial gift for love’s sake.”

### **5. The Blessed virgin offers the chalice of the precious Blood**

It was also important for Julianne to understand the role of the Blessed Virgin as it concerns the Eucharist.

“In February 1943, I saw that Mary was mysteriously present at the Eucharist and that with her divine Son, she ceaselessly raises towards heaven the chalice of the Precious Blood. Through her, we can obtain special graces for those who are dear to us, for the whole Church, for the whole world.”

### **6. The opportunity comes of founding the Institute of the Dominican Missionary Adorers**

It was necessary that the divine will be made clearly manifest on the subject of the foundation of the Dominican Missionary Adorers and their Eucharistic mission within the Church. Let us listen to Julianne:

“On August 4 1943, the feast of Saint Dominic, I understood very clearly that the particular mission of the

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<sup>1</sup> [Translator’s note] She is referring here to our *baptismal* priesthood.

Dominican Missionary Adorers, that Saint Dominic had asked me for in 1940, would be to work to make the Sacred Heart of Jesus known from within, to lead others while themselves being led within to live his life, in order to adore this divine Heart.”

## **7. A project under way: foundation of the Dominican Missionary Adorers.**

Julienne was 32 years old. For Canon Labrecque, Julienne’s spiritual director, it was clear: the Lord wanted the foundation of a new institute. He wrote a memorandum and presented it to Cardinal Jean-Marie-Rodrigue Villeneuve. The latter, without opposing the foundation, spelled out a few objections and asked Julienne to answer them herself.

Julienne answered him. Canon Labrecque gave Julienne’s letter to Cardinal Villeneuve who read it immediately in his presence. “It’s a wonderful letter!”, he exclaimed, and asked to meet Julienne.

## **8. Julienne meets Cardinal Villeneuve**

On 10 December 1943, Julienne was at the archbishop’s house. The Cardinal told her:

- A foundation, daughter, but your health is poor! How will you be able to succeed in this enterprise?
- I will have good health, your Eminence.
- On top of which, you have no money...
- We will have all that is necessary, your Eminence.
- Are you sure it is the Lord who is talking to you?
- I explained everything to the Canon, and he concluded that it came from God.
- You can trust the Canon. All right, but you must find at least two companions.
- I’ve already got one in mind, she is gravely ill...
- Gravely ill? What are you going to do?
- She will get better, your Eminence.”

Hearing these answers given simply and with assurance, the Cardinal allowed the foundation and fixed the date on 30 April 1945.

## **9. Colette Brousseau**

The gravely ill person in question was Colette Brousseau, who had previously entered the convent of the Missionaries of the Immaculate Conception, and had left it for health reasons. Julienne had seen her in a dream. And then she met her and recognised in her the first companion for the foundation. They prayed for her healing to the Eucharistic Heart of Jesus, through the intercession of the three great Dominican saints: Saint Dominic, Saint Catherine of Siena and Saint Vincent Ferrer. And Colette recovered her health in time for the foundation.

## **Part Two**

### ***Foundation of the new Institute, on 30 April 1945***

#### **1. Foundation**

The morning of the great day finally came. Julienne and her companions participated in the Mass celebrated by Canon Labrecque and offered themselves totally for the kingdom of the Eucharistic Heart. Cardinal Villeneuve blessed them and said: “A great work is being undertaken today. It is wanted by God, and it will survive...” And the nascent Congregation settled in Beauport under the name of Society of the Eucharistic Heart. Three years later, it was canonically erected under the name of Dominican Missionary Adorers.

#### **2. Commitment to a new spiritual way**

The years 1945 to 1955 show Julienne’s desire to respond to the graces she had received. A new spiritual way



had been uncovered to her. She entered into it completely, without looking back, and with her first companions, followed this way by shaping a life programme that enabled them to live totally from this fountain which the Eucharistic Heart of Jesus had become for her. A true spiritual doctrine was developed, whose centre was the Eucharistic Heart and which expressed itself through adoration and service.

### **3. The mission goes ahead**

From 1955 to 1991, we can trace the progression of this person who not only listened to the promptings of the Spirit but also showed her determination to share out the graces she had received with as many people as possible. The mystical vocation of Mother Julianne of the Rosary would henceforth combine with her apostolic mission. From the start, she had given a missionary direction to our apostolate within the diocese and in mission countries. This becomes even more obvious if we consider how she led our Congregation to share its charism with lay people and with priests by means of the foundation of various Eucharistic groupings, which add up to the Dominican Missionary Adorers' Family. Finally this is seen through her ceaseless self-giving: she received people in the parlor, listened to them on the telephone and wrote a great number of letters to people from every background.

### ***The last years of her life***

#### **1. The last years of her life**

From 1991 to 1995, Mother Julianne experienced years of great physical and moral suffering. Her role as a spiritual mother became more and more pronounced. Continually attentive to others, she shared her fire and the light that inhabited her with everyone who came near.

#### **2. Last message: parents and friends**

In September 1991, after a heart attack, and feeling her end near, she left a last message to her family and friends:

“My last message wishes to be a pressing invitation to frequent communion and to adoration. I invite them all to develop a great love for Jesus in the Eucharist, to become apostles with us in order to give the Father adorers in spirit and in truth; for my dream is for there to be priests who adore, parishes that adore, Eucharistic families, communities of adoration, generations of adorers of both sexes.”

#### **3. An act of perfect love**

Mother Julianne desired that her death be lived as an act of perfect love. She often asked us to pray for her, so that she could be purified and work towards the reign of Eucharistic Love. God's wisdom had often led her along very puzzling pathways during her life. How did the Lord answer her prayer? On 5 November 1994, she uttered the following words:

“I am reduced to nothing. I have asked to be God's little “nothing at all”: it's terrifying... I am afraid of dying of despair. ‘My God, I am extremely sorry to have offended you because you are infinitely good...’ I offer all this for those who find no meaning in their lives and are thinking about suicide. How I understand them!”

#### **4. Adoration and mission**

In Mother Julianne, adoration and mission were interchangeable. She was an adorer in her mission, and a missionary in her adoration. On 3 January 1995, three days before her death, after a time of adoration, she confided:

““It is rather funny what I am experiencing this year about the Magi: it is as if I saw them coming, it is as if I guided them, as if I helped them to walk straight up towards the cradle of Jesus... There are more magi on the road this year, I can see them... And they come from far, far away from Jesus... The star of faith awakens in them. They are going to follow it and to recognize Jesus, to love him, to offer him presents.... Let us ask him that people will return to the Lord.”

## **5. Mother Julianne's last moments**

On 6 January 1995 took place the last moments of Mother Julianne of the Rosary, a last Mass said in her bedroom, surrounded by both her families, a last Holy Communion to the body and blood of Christ. The desired act of perfect love was granted her, but within the night of faith. Here are her last words:

“I do not have faith... The devil! The devil! I ask myself if I still have faith...”

And, just before dying:

“The devil... The priest! The priest!”

Here, we cannot but think of Saint Teresa of the Child Jesus and of Mother Teresa of Calcutta, whose faith struggles are now known to us.

These last words of Mother Julianne show the deep unity between her life of faith and her life of love; these words come as if to set a seal on her life, which was entirely given over to the reign of Eucharistic Love in the hearts of all, so as to give the Father adorers in spirit and in truth.

While very young, Mother Julianne consecrated her life for priests. She had an unshakeable faith and boundless admiration for all that is accomplished through the priesthood. She showed this right to the end.

## **Conclusion**

### **During this Eucharistic congress of 2008, what is the message of Mother Julianne of the Rosary?**

Through her life given over to the extreme end for the reign of the Eucharistic Heart, she focuses us on what is greatest, most dynamic, most overwhelming in Christianity: she focuses us on God's very Heart among us, on the most powerful, loving Heart of Jesus, seen in the act which is in some way a synthesis of his entire love and by means of which he gives himself totally. She sets us face to face with the Eucharistic mystery as always emanating from his Heart, under the impulse of the Spirit, in an impetus of love which has no end, which is, we could say, the soul and the life of the Eucharist. She focuses us on Jesus in this act of love which is always present, always new, and which ceaselessly produces the same mystery: that of the “body given for you” and of the “blood poured out for the multitude” from one end of the earth to the other, and until the end of time.

“Certainly”, she said, “it is baptism that saves us, but we are baptized for the Eucharist, for an intimate encounter with the Lord, for Communion with him. Our vocation as baptized persons is set there, in the Heart of Christ given over in an act of love and an impetus of love, offering itself to the Father for his glory and to his brethren for their salvation. This is the Christian life lived within the depths, in the subtlety of its love. What does the Lord expect from our Holy Communion with him? That we should give ourselves in return! He expects love for love, gift for gift, sacrifice for sacrifice.

If you knew the gift of God, you would come to lose yourself in this gift, you would give yourself over to this impetus of love which would carry you over to the very midst of the Three and rise up again as a gift of yourself to others for the life of the world.” (5 June 1967)

## **Mother Julianne's message**

“Mass is the treasure among treasures: it is the Heart of Christ making itself Eucharist forever, out of love, and for love's sake, giving us his real presence, his life on earth and his life in glory; it is the Heart of Christ perpetuating his great sacrifice, offering his body to each one in particular, in order to meet with us in the deepest intimacy, so that we may give the Father a filial kiss of adoration and unite ourselves to his great praise of adoration, to the glory of the Trinity. The Host is Jesus always given, never ending, Jesus dying and risen for all; it is Jesus, the gift given to all and to each one in particular.

Let us apply ourselves to placing our lives in the Mass and the Mass in our lives. In this way, we will give to God the Father the spiritual cult which is due to him, and we will give communion to our brothers and

sisters by giving them Jesus, we will prolong in some way God's great gestures of love as he gives us his Son." (1979)

### **Relevance of her message**

The relevance of her message is undoubted. Benedict XVI, in the Exhortation *Sacramentum Caritatis* published in 2007, wrote: "What the world needs is God's love; it needs to encounter Christ and to believe in him. The Eucharist is thus the source and summit not only of the Church's life, but also of her mission: "an authentically Eucharistic Church is a missionary Church... All devotions may be important, but none is as important as adoration. Adoration is an unbelievable force for social change."

*This document in no way wishes to anticipate  
the judgement of the Church  
on the life and teachings of the Servant of God,  
Mother Julianne of the Rosary.*