

**Books for Eymardian Formation**  
**Book # 7**

**The Cenacle: The Place of Mission**

**A. The Eucharistic Work**

**B. Eucharistic Mission: Prayer and Works of Zeal**

*When the time for Pentecost was fulfilled, they were all in one place together.  
And suddenly there came from the sky a noise like a strong driving wind,  
and it filled the entire house in which they were. Then there appeared to them  
tongues as of fire, which parted and came to rest on each one of them.  
And they were all filled with the Holy Spirit and began to speak  
in different tongues, as the Spirit enabled them to proclaim. (Acts 2:1-4)*

**Selection of Instructions of St. Peter Julian to the First Group of Servants  
According to the themes of the Cenacle  
And of the Rule of Life**

**English translation in collaboration: Fr. Conrad Goulet, SSS, Sr. Mary Catherine Perko, SSS  
Fr. Joseph Roy, SSS and Sr. Dolores Soucy, SSS**

**The Servants of the Blessed Sacrament, Rome  
2005**



## TABLE OF CONTENTS

INTRODUCTION .....	5
HOW TO USE THESE BOOKS .....	6
SECTION A - THE EUCHARISTIC WORK .....	7
Confidence in God .....	9
The Eucharistic Work. Rule Drawn from the Tabernacle .....	11
My Daughters, What Name Shall I Give You .....	15
The Purpose of the Servants of the Blessed Sacrament .....	16
The Spirit of the Foundation .....	20
Vocation. The Hidden Eucharistic Life .....	23
The Eucharist, Purpose of the Servants of the Most Blessed Sacrament.....	25
Adoration. Mission of Prayer.....	29
A Servant of the Most Blessed Sacrament Was Created for Our Lord and She Must Live for Him .....	33
Our Lord Wants You Completely for Himself, Only for Himself, and Always for Himself.....	36
SECTION B - EUCHARISTIC MISSION: PRAYER AND WORKS OF ZEAL .....	39
Works of Zeal .....	41
Third Anniversary of the Foundation .....	43
All for the Service of Jesus in the Blessed Sacrament.....	44
Explanation of the Rule .....	47

q:Q : q:Q



## INTRODUCTION

This last book in the collection *Books for Eymardian Formation* is entitled **The Cenacle, place of mission**, and gathers herein the spiritual and practical recommendations that express the vision, the intuition and the mind of the Founder concerning our identity. As Founder, he wanted to situate his new Congregation in relation to the other Congregations, to the spiritualities of the time, and present its proper features.

These characteristics of the life of prayer, “in the Cenacle” with Mary, must situate itself in the Church among other forms. How does he define the lifestyle of his new Congregation? What pictures can he use to describe its mission? How is it mirroring the men’s branch, and how is it different? What types of apostolate did he prefer? What objectives should the sisters have for themselves? How can this charism become concrete? These few conferences begin to show us his intention.

In the Cenacle, the apostles received the Holy Spirit who transformed them to fulfill their mission. These conferences and the teachings found in all the books of this series endeavor to make us burn with a Eucharistic love for the Church and for the world.

**“All our instructions should make you become a burning bush in the presence of our Lord.  
We throw them into your heart that you can become like a flame.”**

Eymard, Paris, December 27, 1859.

The subjects contained in the different books are:

- Book no. 1. The Cenacle, place where love is given to us: the Eucharist.
- Book no. 2 The Cenacle, place where we are taught about love: the spirit of love.
- Book no. 3 The Cenacle, place of gathering: community life.
- Book no. 4 The Cenacle, place of prayer.
- Book no. 5 The Cenacle, place of transformation I: the paschal mystery in life.
- Book no. 6 The Cenacle, place of transformation II: gift of self.
- Book no. 7 The Cenacle, place of mission.**

q:Q : q:Q

## HOW TO USE THESE BOOKS

This series of Books contains a selection from the instructions of Father Eymard to the first group of Servants of the Blessed Sacrament, as recorded in notes taken by Sr. Marie of the Blessed Sacrament (Boisgrollier), and in various copies of these notes. This selection was intended to be used mainly by formators, who, faced with an abundance of material, needed help to find the more important or useful subjects for a particular topic or for an organized presentation.

We believe this material could also help those who are looking for an overview of the themes of the spirituality taught by St. Peter Julian during the period 1858-1868.

Some underlining and bold characters were added to the texts. This is meant to facilitate the reading and teaching, by drawing attention to the development of the thought, and focus on certain phrases in rather long passages. The footnotes at the bottom of the page are generally taken from the complete edition and find their explanation there. We felt that certain omissions were called for. They are indicated by [...]. The entire text can be found in the complete edition.

**For formation, we think that these instructions could be used in various ways according to the creativity of the one using them:**

- **preparation for a liturgical feast**
- **conference for a monthly recollection**
- **extracts chosen for adoration in common**
- **conference or extract to enrich an explanation of a chapter/a number of the Rule of Life**
- **conference or extract to complete an instruction on a theme of the Cenacle (spirituality)**
- **copies of an instruction given to each participant for personal reflection**
- **simple reading followed by discussion**

The points for reflection suggested for the animator, can help the discussion or evoke other questions more adapted to the group.

It is my deepest wish that these texts become once again a source of spiritual nourishment for each one of us by fostering a hunger to continue our journey on the paths of our holy Founder and of our first sisters. I present them to you with love and joy,

*Sr. Catherine Marie Caron, SSS*

Rome, December 2003

q:Q : q:Q

## SECTION A - THE EUCHARISTIC WORK



q:Q : q:Q



# Confidence in God<sup>1</sup>

Paris, Tuesday [June 1] 1858

The Feast of the Sacred Heart was held on the following 11<sup>th</sup> of June.

My dear Daughters, you will make a novena to the Sacred Heart of Jesus to ask his blessing on the Eucharistic work, that he send good vocations for it and not allow us to do anything against his will, my only worry. I strongly recommend the devotion to the Sacred Heart; it brings us many graces. Souls that have this devotion usually have great love for our Lord, great generosity, and great purity. Personally, this devotion earned me many graces. I had the joy of belonging to this association since I was twelve, and I made the holy hour faithfully.

## **God tests those whom he loves; therefore, we should not be surprised if we undergo a few trials.**

When we want to sell certain metals, we put them in the crucible. We will quickly see if the metal is pure. If we are buying something, we test it; if it is no good, we will notice it right away and we will not want it. In the same way, since the Eucharistic work should last until the end of the world, pray hard, my Sisters, so that it will conquer all the obstacles that the devil brings up and will bring up in the future. Without doubt, there will be many; the devil will oppose it with all his malice. We will experience these trials in time; personally, I will not do the least thing to hasten or delay it.

**The Eucharistic work is not my work;** it is as old as the Eucharist – neither is it the work of any of the Fathers. I am not the Founder. Oh no! My Sisters, if that were so, I would tell you so – and tell you to leave quickly. It is God's work. Jesus Christ alone is its Founder – therefore, we must have confidence in him. Our Lord is powerless to act on earth now, because no one prays to him. People no longer place their trust in him; they rely on themselves, on their own strength. They rely on money, talents, credit – and our Lord is set aside. Oh! Let us have great confidence only in him: he will not reject us; he will not abandon us.

We are here to fulfill the purpose that our Lord had in mind for the Eucharist; that is, to be loved and adored by all. But how many tabernacles are abandoned! In three-fourths of France, the churches are deserted; and I am not exaggerating. How can our Lord not bless a group that dedicates and consecrates itself to his Eucharistic service? Jesus Christ said: *Where the body is, there will the eagles gather*<sup>2</sup> (cf. Lk 17:37). And who are these eagles, if not the souls who detach themselves from the earth to form a Eucharistic court for him?

**We need a lively faith to be in the presence of our Lord!** It must not merely be higher than the mountains and the clouds; even that is not sufficient. It must reach God himself. For me, even if I would be left alone, my confidence would not change. God cannot abandon a soul that wants only his will. If our Lord came to ask me what we are doing here, I would tell him: But why did you come in the Eucharist? Was it not to be adored, thanked, and prayed to? That is what we are trying to do. God cannot abandon souls who dedicate themselves in this way to his love. I am convinced that God wants this work, and that he would rather send an angel on earth to support and direct it. More and more, I feel my incapacity and my limits, and I ask God to let me die and send another who is more capable, and that he not punish the others due to my unworthiness.

**My Sisters, do not get accustomed to the divine presence of Jesus in the Eucharist.** May he be ever new for you, because, in fact, he is always new in his graces and in his love. Each time you come before him you receive new graces – and these are constantly changing. We must be like the

---

<sup>1</sup> All the instructions of this book are taken from the *Instructions to the Servants of the Blessed Sacrament*, St. Peter Julian Eymard, Complete Edition, Rome, 2003. In the *Books*, certain titles have been modified to correspond better to the content of the extracts that have been retained, or again to correspond better to the idea that guided the choice of these texts. However, in a footnote at the bottom of the page, we will always include the numbers and titles corresponding to the complete edition. This first instruction has the following number and title: 23. *Neuvaine au sacré coeur de Jésus (Novena to the Sacred Heart of Jesus)*.

<sup>2</sup> Modern translations give another meaning to this passage.

Seraphim and burn with an ever greater love. Theologians say that the saints in heaven see the whole of God, but they see him ever more beautiful, ever more loveable. They are always satisfied and always hungry for more. Since God is infinite in all his perfections, their joy continues to increase. How is it that we who are always near the Eucharist – this divine spring – can be always so poor? That’s because we are finite, and quickly exhaust our Lord’s presence in us, but he remains in fact inexhaustible. Once we have told our Lord that we love him and that we belong completely to him, we don’t know what else to say – we have exhausted everything. How unfortunate!

**During several pilgrimages that I made recently to La Salette, to Laus, and to Fourvière, I kept requesting four things from the most Blessed Virgin Mary for the Eucharistic work:** the spirit of the Eucharistic life, charity, the power of suffering, and Eucharistic love. People find their satisfaction in the religious garb of a beautiful habit, of a very nice convent, things which can often be burdensome to make adoration, to sing the praises of God – all that is beautiful, but I don’t see much love there. My Sisters, listen. I had not yet said this, and I could not yet say it: at this time – a time of trial – the Society is receiving many more graces than when we will be founded. Today we are not serving our Lord in joy, but in the love of sacrifice.

My Sisters, you are still like seeds decaying in the ground and [like a mother] in the pains of childbirth. That is how the works of God begin. Before coming here, we were attracted to the Eucharist by a gentle and powerful grace. No pain, no sacrifice could stop us: we felt ready to overcome anything. This is how God acts in souls that he wants to attract to himself; I felt this myself very strongly for many years. That grace gave us the strength to sacrifice everything, to put aside our affections, and our well-being. But today, God is giving us another grace: a grace of strength to offer to him all the sacrifices that his love wants from us. It is not enough to renounce all our exterior possessions, now we must renounce and die to ourselves. We must not be surprised if God puts us to the test. Let us thank him for still thinking of us. May the difficulties not frighten us, but let us say with St. Paul: *I can do all things in him who strengthens me* (Ph 4:13).

**We must have confidence in God.** My Sisters, in the world ordinary people lack this confidence, and so even devout persons. The world that does not love God and does not know him cannot place its confidence in him: we cannot have confidence in someone that we don’t know. If you tell such a person to hope in God and to trust in God, he does not understand what you are saying. He puts his confidence in his talents, in his intelligence, etc., especially in his money. We notice that when religious houses are poor they begin by turning to benefactors before going to God. Moreover, miracles no longer occur, because these are granted only to those who have confidence.

**The way to touch the heart of God is to abandon oneself to him out of confidence.** In your sorrows or in danger, if you tell God: My God, am I not your child? If you want, I will not perish. I expect everything from your goodness. What greater proof of your confidence can you give to God? If God could have self-love, he would have it. When we want only the will of God, we are always happy – nothing troubles us: we accept trials and anticipate humiliations. On our part, we have nothing else to do except to abandon ourselves completely to God. He will work and take care of us, because we want only what he wants, and we will go wherever our Lord would like.



**Points for reflection:**

“I can do all things in Him who strengthens me.” These words from Philippians 4:13 summarize the spiritual experience of St. Peter Julian, Founder. How does he express it? What request does he make for the Eucharistic work?

q:Q : q:Q

## The Eucharistic Work. Rule Drawn from the Tabernacle<sup>1</sup>

Paris, Friday [June 4], 1858

**May God be blessed for everything!** My poor Daughters, providing that God's will be done, and that we allow him to work, all the rest makes no difference to us. We would have liked to go very fast. It didn't happen! Our Lord seems to stop everything, but only because he wants to do something better. The devil is working furiously against the work, and he uses all his malice to fight it and crush it, if that were possible. And so we need only undertake something for the Eucharist to come up against all kinds of opposition.

It seems that God wants to do something very great. Since he sets aside and eliminates all human helps, it means that he wants to act alone in bringing about his work. Personally, I can tell you that I am very happy: the more trials I see, the more storms – and I see many more than you do – I also see the graces attached to them. The more then do I bless God and I am at peace. I say: Well, my God, so much the better.

My good Sisters, God wants to make us die to ourselves, but he has a hard time in working out our death! Our vocation requires so much sanctity. Ask it often from our Lord by telling him: My God, form me yourself for your Eucharistic life. I realize how much I need to die to myself, to detach myself from everything, but I cannot do it alone. Free me from everything, so that I may live only for you. Make the old self die, and create in me a new self (cf. Eph 4:22-24).

My dear Daughters, nearly all the new orders have imitated the rule of the Jesuits: the Marists, the Oblates, and many others. Like them, they have their ministry, their missions, and their schools. Today especially, people like everything that is a work of zeal. That is not for us; we are not copying anyone. **A new rule is needed; and where shall we get it? It is entirely there in the Eucharist.** But, my good Sisters, we must pray: our Lord must give it to us – for that, we must pray hard. Believe me, it is not easy to make a rule: a single number requires much study; many things must be considered: we must experience the virtues. Oh! If our Lord would come and give it himself as he did to St. Francis, it would be finished quickly. But we must ask for it from the depths of the tabernacle<sup>2</sup>.

Founders of Orders ordinarily begins by looking for financial assistance. They approach their neighbors to have the means to survive and then they gather together. We did not proceed like that. We began by gathering around our Lord, and the rest came. Today, when people talk about us, they say: They are not doing much; they are not numerous; they will not succeed, etc. It's true. Our work does not have external glory; but you can be sure that we have done much. No Order began like ours: we had hardly started when three bishops supported us. The Archbishop of Paris adopted us and gave us a place to stay. Our existence was assured and so was yours. Ordinarily, new orders begin before going to the Pope; but we started by going to the Pope, to be very sure of proceeding according to his mind.

**That we are few in number is a great grace.** Numbers don't bring about holiness. Some communities fell and crumbled at the time when they were most numerous. Only three or four saints are needed to do great things – and even a single one would suffice to spread the love of our Lord throughout the world. It is not with numbers, brilliance, or reputation, but with holiness that great

---

<sup>1</sup> Number 24. *L'œuvre eucharistique. Règle puisée près du tabernacle.*

<sup>2</sup> Father Eymard would give the sisters a provisional Rule on July 16th, and the draft of the Rule of 1859 during the monthly retreat on the following October 6th. Earlier, he had composed some small Rules for the Ladies of Toulon who had hoped to become members of the proposed women's branch. Cf. Letters to Marguerite Guillot dated April 2 and July 26, 1857.

things are done. Let us become saints as our vocation requires; let us die to ourselves, to the world, then we will begin to grow. Yes, our obscure beginning is a great grace. We need this to be formed in our vocation and molded in the Eucharistic spirit and life.

**Although the Eucharist is not new, no Order has yet taken it as its purpose and end. This is our only purpose and end; and we also take it as our means, to spread the Eucharistic fire throughout the world.** Yes, my poor Daughters, we are happy to be unknown and that people do not know all the graces enclosed in our vocation. If this were known, we would be swamped. Many would want to come to join us, but we need silence and solitude. We need to remain at the foot of the sacred tabernacle. God keeps us hidden because he sees that we are not yet ready to face broad daylight. We are neither strong enough, nor sufficiently holy.

At first, the news of our beginning in Paris spread far and wide; we were besieged. Fortunately, our Lord dispersed all those people, because we could not have held out. Now, things are very quiet. If people knew our joy, many would want to come to us, because there are many who are suffering. Today, most communities are involved in education. The religious sisters are overwhelmed, worn out by work. They are given good spiritual food, but they don't have the perfection of their vocation. Fortunately, there are still some contemplative souls: the Carmelites, the Poor Clares, and for the men, the Carthusians. How lucky we are to spend our life at the feet of Jesus! And the devil is furious against such a beautiful work: we have more temptations; we feel ever more our unworthiness. People admire the leaves and the flowers on a tree; rather, they should admire its roots, for without them it would not bear fruit. My good Sisters, in order to bear fruit, we must die, hidden in the ground (cf. Jn 12:24).

I told you that everything is new in the Eucharist. Surely then, **we cannot copy the other Orders** whose model and purpose is some past mystery that has come down to us by tradition; in other words, something that exists no longer, that is past, and no longer renews itself. They need to copy the older orders, such as the Jesuits, the Dominicans, and the Franciscans, who have all taken the spirit of their particular founder. It is not the same for us. Since the Eucharist is a perpetual mystery, ever new and living – because it is Jesus Christ himself, he needs no human assistance, nor any mystery. He is self sufficient. **The Eucharist is the summary of all the mysteries and contains them all.** Some great saint remarked that this was the reason Jesus ended his life by instituting it. The sun, that shining star that gives us light and keeps us warm each day, does not take its light and heat from the previous day. Jesus Christ, the resplendent sun that never rises nor sets, who is always in the state of radiance, does not need the assistance of past mysteries. He is like a fire that lights a fire.

Nearly all the Orders of today dedicate themselves to their neighbor, to the apostolate. There are very few contemplatives. In France, we have only the Carthusians. There are also many Trappists, but they are dedicated more to penance than to contemplation: they cultivate the earth, pray the Divine Office, and keep silence. All the others are mostly mixed, and join to contemplation the works of zeal, such as teaching, preaching, foreign missions, etc. Such are the Jesuits, the Marists, and the Dominicans. Carmelites seek their own perfection (sanctification) and the edification of their brothers, and as means, the salvation of souls.

All religious groups have passed through the life cycle: conception, birth, adolescence, and maturity. Many Orders came to know what they should do and what their purpose was only when they arrived at their maturity. It was totally different with us: **from its very beginning, the Society of the Most Blessed Sacrament knew its purpose,** and existed in all its perfection as to its object and its end. It did not pass through infancy; it attained maturity immediately. And so, although we ourselves are still in the infancy of the perfection of virtues, our end has all its perfection. Our purpose will never be more perfect, since the Eucharist is Jesus Christ, perfection itself. No, my good Sisters, you will never have more, you will never possess more. The one who is making his novitiate among us has no less than the professed; and if he loves our Lord more, he has more, because he better fulfills his purpose who is Jesus Christ, his love.

Other religious think only of the moment when they will pronounce their vows. They are looking only for that moment, because then they will have arrived at perfection, their end. They make novices

go through different stages and difficult studies: Jesuits become priests only at thirty years old, Carmelites study theology for seven years, etc. In our order we reach perfection from the start: the religious habit and the vows are like convenient clothing to approach King Jesus. **In our community we must pray, adore, and love.** And Jesus is completely ours; no one can take him away from us, nor deprive us of him. Even if he were not exposed on the altar, we would always have him in the sacred tabernacle.

We priests are much more fortunate than you, because we are prolific: we carry Jesus Christ in ourselves, we produce him every day, and we give him birth like the most Blessed Virgin gave him birth. We continually have the power of transubstantiation. If we understood what a priest is, his dignity, his divine power, and his greatness, what respect we would show him! But, fortunately, his power and dignity are hidden under his weaknesses, under his coarse appearance. This is a great grace, because if God did not leave the priest with his weaknesses and faults, he could not bear so much greatness without being proud. As it is, he sees that he can do nothing by himself, and he refers all the glory to God.

If someone comes to join us, I would ask him: What do you want? Why do you want to join with us? And if he answers: I come to work out my salvation, I would tell him: You came to the wrong door; go elsewhere. Our purpose is not our salvation: it is the service of Jesus Eucharistic; the rest are means. And if someone wanted to be a zealous preacher, I would tell him: You can leave immediately; **our mission is to serve Jesus in the most Blessed Sacrament and to spread his Eucharistic kingdom throughout the world.** We must renounce all personal glory, in order to leave all to Jesus Christ. These words of our Lord can really apply to us: *If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me* (Lk 9:23), because we have only one thing to do, only one: to die daily to ourselves, so that there may not be in us any other life except that of Jesus.

**Our very name indicates what we must be.** When speaking about different religious orders, such as the Marists and Oblates, we ask: What do they do? What works are they caring for? What is their purpose? What do they have as their goal? Because their name does not say it. They do everything. But once we say: Religious of the Most Blessed Sacrament, people understand that our only purpose is the service of the Holy Eucharist and everything that extends its reign. Notice, my Sisters, that Jesus acts in the Eucharist as God acted in the creation of the world. God created the first man only on the sixth day. He began by creating the sun, the plants, and the animals; in this way he prepared a beautiful palace. Then he created man and gave him everything to enjoy. Our Lord did the same for us: he did not prepare a palace for us, but he prepared us personally, in the midst of the world, by long years full of trials, crosses, and graces, to give us some experience and make us see the emptiness of the world. Then, when the time for the Eucharistic kingdom had come, and all things were ready, he called us.

O my Sisters, what a grace Jesus Christ has given us by calling us to be at the time that he had set to establish the reign of the Holy Eucharist! What difference does it make that we have sorrow, trials, and sufferings, since we have Jesus Christ with us? At the stable in Bethlehem, Mary was not thinking about her sufferings and about the poverty of the grotto; she had Jesus. That was enough; she was happy. During the flight into Egypt, she was not worried about their means of survival; since she was carrying Jesus, she lacked nothing. The stable was like the most beautiful palace, and the straw in the grotto like the most beautiful throne, since Jesus had chosen it.

Come now, my Daughters, have courage; be happy to possess Jesus in the Holy Eucharist. The **proof of our vocation is the joy and happiness that we have experienced at the feet of Jesus since the beginning. That's why we are very sure that we are where God wants us.** My Sisters, admit that you are happy; appreciate fully your joy. When we are really in the spirit of our vocation, we do everything out of love for Jesus Eucharistic. So, nothing is costly. And when we come to spend a half-hour or an hour at the feet of Jesus, our soul, in this act that is more perfect in itself, receives the reward of its work. It is happy to unite itself and to lose itself in Jesus. It comes to gather new strength to serve him with greater love and devotion. Whoever is really free from all things will find it very easy to approach Jesus and tell him of her love and her joy. Likewise, her life becomes

simplified more and more by the unique thought of Jesus Eucharistic: she sees him in everything and refers everything to him. Where she does not see him, those things are of no interest to her.

We can never reach the point of adoring our Lord perfectly and in a manner worthy of him. We are finite beings, while our Lord is infinite. We would have to be as perfect as he is to adore him perfectly. But we can always love and adore him in so far as we are able. He does not ask for anything more.



**Points for reflection:**

Here, St. Peter Julian shares his experience of the grace of foundation – a practical and spiritual experience. He tries to formulate the originality of the Eucharistic work. In this regard, what points does he emphasize? Which one or ones speak to you the most?

q:Q : q:Q

# My Daughters, What Name Shall I Give You<sup>1</sup>

Paris, Friday, June 11, 1858

**Shall we call you Ladies of the Blessed Sacrament?** No. We don't want anything that speaks of worldly nobility. Religious of the Blessed Sacrament? Again, no. There are, however, some who are called Sacramentine Religious in Rome, and others Reparatory. There are many houses where our Lord in the Blessed Sacrament is adored; like the Benedictines, etc. But none of them have the adorable Eucharist as unique goal. The name that I have saved for you is great; it expresses your purpose – everything is there. But before I say it, here is the subject of our meditation.

**Three kinds of persons were serving our Lord.** We see Martha serving him when he visited her house (cf. Lk 10:38), and, in similar circumstances, Peter's mother-in-law (cf. Mt 8:15). The holy women followed him to Calvary, but then returned home. After the resurrection, Mary spent her life with several holy women serving our Lord, day and night, in a house separate from the apostles – a house that can still be seen today – they never moved away.<sup>2</sup> **In this Cenacle, Mary lived for Jesus Eucharistic.** Their goods, their thoughts, their desires, and their lives – everything was in common: their praise, adoration, thanksgiving and petitions – prayer was their life. My Daughters, this is what you are called to be; your name is that of your mother. She said: *I am the servant of the Lord* (Lk 1:38). These were the words that were so pleasing to God; they effected the great mystery of the incarnation.

Therefore you shall be **the Servants of the Most Blessed Sacrament**. My Daughters, what a beautiful name! Could you have any that would be more beautiful, more worthy of your vocation? **Servants of the Most Blessed Sacrament**, that is to say, employed at the service of Jesus Eucharistic, with Mary, your mother and teacher. You must then live for Jesus, for adoration.

**But what is the end purpose of this adoration?** It is the hidden life of Jesus: that is your purpose. To adore and to serve Jesus Eucharistic – that is your purpose; to adore by a hidden life -- that is your end. My Sisters, your work must cover the world. As for us, we shall be apostles in the person and under the direction of St. John; but you, you shall be Servants of the Most Blessed Sacrament, under the direction of Mary. You already belong to her through various associations in her honor. But here, you will imitate the most precious part of Mary's life – that of the Cenacle. And why is it the most precious? Because she had more love and more relationship with the permanent state of Jesus. My Sisters, in a work, the means are nothing; we must see the end.

To what does a servant commit herself? To devotion. What is she in the house of her master? She is faithful to her service. She is considered like a child in the house. What are your duties, your obligations? To live for Jesus Eucharistic and to die before the tabernacle. We must set aside all the distinctions of education, name, wealth, etc. God chooses the weakest in order to build on nothingness.

## **Point for reflection:**

In this conference, as in the preceding one, St. Peter Julian tries to specify the originality of the Congregation. What seems important for you?

q:Q : q:Q

---

<sup>1</sup> Number 26. *Quel nom, mes filles, vous donnerai-je?* Handwritten notes of M. Marguerite in her collection *Esprit de la Société [Spirit of the Society]*. This is the only instruction when she took notes during this retreat, relying on those of Mme Duhaut-Cilly. Therefore, there are two versions for this first (?) meditation.

<sup>2</sup> This legendary story serves as a paradigm for Father's teaching.

# The Purpose of the Servants of the Blessed Sacrament<sup>1</sup>

Paris, Tuesday, July 26, 1859

The purpose of man is to know, love, and serve God in this world and to possess him in the next – that is the catechism. The purpose of the Christian changes one word: to know, love and serve Jesus Christ, God and man, in this world, and to share his glory in heaven. **As for you, my Sisters, your purpose is the know, love, and serve Jesus Christ in the most Blessed Sacrament of the altar in this world, and reign with him in heaven.** That is your entire law; that is your purpose.

**What difference is there between your personal purpose and that of others?** A big difference. The Holy Eucharist belongs to everyone; it is the grace for all. But the difference lies in that for Christians in general it is the means for the love of God and for our salvation: they receive Communion in order to receive strength against temptations, to ask for grace. In general that is very good: to ask for grace and strength, since the Eucharist fortifies us for the battle and the exercise of virtues. As for you, you have more than this purpose.

Christians occasionally come to adore our Lord; so also do the religious. However, they don't place their center in the Holy Eucharist. For them, the Holy Eucharist is a means to live well. The priest, the apostle and the religious receive Communion in order to succeed in converting others. It is their power and means. Religious souls receive Communion in order to know their vocation and to acquire the perfection of their rule. Adoration is the means in their Rule for accomplishing their duties perfectly. A Carmelite or Poor Clare have no further thought about it since the Eucharist is not their purpose. Another says: I go to Communion in order to take good care of my sick patients, to better instruct my students. They don't say: I will take good care of our sick and raise our children properly in view of the Holy Eucharist – for them, it is a means to attain their purpose.

**Your ultimate purpose is to unite yourself to Jesus in the Blessed Sacrament.** All your actions must culminate in this royal act. You would not be here if you were not for the most Blessed Sacrament<sup>2</sup>; you would not have this name; you would not have gathered for a common goal. Some enter religious life for their salvation and perfection. Here, our objective is not our own perfection; we merely desire the Blessed Sacrament. Your purpose is to unite yourself to Jesus in the Blessed Sacrament<sup>3</sup>. All your thoughts are for the Eucharist – they must be directed there – flow from there, and return there. All means are directed towards their goal. Your goal is the Eucharist; you cannot always think about it, but you must refer everything to it. Anything that cannot be related to it should not be your concern; it is not your business. Consequently, all your words, your actions, and your desires must converge to this end. A businessman knows his merchandise and relates everything to his profit: his efforts, his courtesy with his customers, and so on – everything he does is for the success of his business. In the same way, we must refer all our actions to the service of our Lord.

**Why do you get out of bed?** It is to fulfill your heart's desire to go to church; if you don't get up, you cannot go. **Why do you pray** your first meditation before coming? It is your proper attire, in order to come in suitably. A mother gathers all her children in order to present herself before the master or the king. **Why do you eat?** To sustain yourself, in order to adore our Lord. **Why do you**

---

<sup>1</sup> Number 144. *De la fin des Servantes du Très Saint Sacrement.*

<sup>2</sup> Missing in Guillot and (S7bis): *il faut que toutes vos actions aboutissent à cette action royale, vous ne seriez pas ici si vous n'étiez pas pour le très saint Sacrement.* (All your actions must culminate in this royal act. You would not be here if you were not for the most Blessed Sacrament)

<sup>3</sup> Missing in Guillot and (S7bis): *vosre fin est de vous unir à Jésus au saint Sacrement* (Your purpose is to unite yourself to Jesus in the Blessed Sacrament).

**take recreation or rest?** To relax your mind, since you cannot always be adoring our Lord who gives you real rest at his feet, before the Blessed Sacrament.

All must be done out of purity of intention. It is in this purity that merit lies. All actions gain merit when done in the state of grace, and **by directing all your actions to the Blessed Sacrament**, you have a second reward: your merit doubles. We gain one hundred times over when our relationship to the Blessed Sacrament is intimate and direct. The more you make this link, the more perfect you will be. All of you do the same thing externally, but internally there is a difference. Perfection is greater where there are more thoughts, affections, and purity of intention.

**All must be directed to the Holy Eucharist.** It must be your life – the life of your soul. The state of grace is the life of the soul, just as the life of the body lies in the soul to which it is united. The Holy Eucharist must be what gives movement and life to your actions; it must be your happiness. The Holy Eucharist must be the inspiration and sanctifier of our life; it must be our end. In the world, people speak of sending their good works to heaven – in this way, to prepare their crown. For you, it must be through the Blessed Sacrament that you make your crown. You don't have to go so far, since the Blessed Sacrament should be the center of your life. My Sisters, notice well what I mean: the Holy Eucharist is your only and universal end, it must guide and dominate everything. You must place yourselves at your center, in your goal, because **for you, the Eucharist is both means and goal**: your life and your virtues take life in Jesus Christ Eucharistic. He is their model, their rule, and their perfection in order to become perfect works in the eyes of God.

In order to have Eucharistic perfection, we must be conscious of the Eucharist. It must be the soul of your soul. In order to reach this awareness of the Eucharistic presence, of a presence of love, it must be, so to speak, natural and easy. [...] No one can place a cloud between the rays of the Eucharistic sun and you, if you don't want it. You can always be in your end, and everywhere enjoy the happiness of the saints in paradise. They have the joy of love, while you have the joy of sacrifice. They have a state of life, while you have a center – it is Jesus Christ who has rewarded them and who will reward you. No one can take him away from you: his abode is permanent. No one can remove him from his tabernacle and from your heart, because no one can prevent you from referring all your actions to him, from finding your inspiration in him. The devil cannot do it, and you will certainly not do it. You can attain great virtue in very little time.

No one will ever remove the Blessed Sacrament from this world: whether king, or Pope, or anyone. He will remain there until the final day. He will remain in this world independent of every human power. He is always my good and my possession; I can continually do what I was called to do: this gives great joy to my soul. That is what makes your vocation so sublime and fortunate.

In comparison with other orders, there has never been an order that had adoration as its purpose. The purpose of missionary religious orders is to preach – they cannot preach all the time –, to hear confessions and to teach. They have moments of relief, since they are not always involved in the purpose of their vocation and their apostolate; they don't always have the means – they don't abide in their purpose. True, they can do this through prayer – that's very good. But they cannot make it their sole aim, since people are not always available. For example, they cannot always be teaching the pagans. They can pray, but they cannot make it the object of their goal. It is easy to get lost in these exercises by no longer having a divine purpose.

As for you, you can always exercise your apostolate, always preach, hear confessions, and convert souls by praying that God send them persons who have the ability and the mission. The Benedictines, the Trappists and the strict orders have their purpose in penance. However, they cannot always be suffering; they cannot make suffering a center. They need to relax; the body needs rest – it cannot always be a victim. It is the same with teaching: you cannot make teaching a center of life. The misfortune of these vocations is that they get lost, by taking their means for their end, by making

them their center. If a religious<sup>1</sup> is too attached to his pupils, to his mission, he is in danger of getting lost. We can get lost in fasting, as the Pope commented about Eutyches who did much fasting: It is better to be humble. In adoration, we can never dare to be proud before our Lord – we always leave adoration feeling very small, very grateful.

By itself, your purpose is sanctifying – it always tends towards perfection. **Understand the difference there is between your purpose and that of other orders:** they have two tasks, while you have only one. They have one purpose of means, and one of relation to God. For you, your means and your purpose are only one: you have the light of grace and of the perfection of love: *Whoever eats me will live for me*, (Jn 6:57) says Jesus Christ. Therefore, as soon as I feed on Jesus Christ, I am perfect; I must live, no longer for myself, but for him who feeds me. As soon as I feed on Jesus Christ, I have his spirit and his strength; he gives me the grace to act accordingly. The Good Lord is really good!

[...]

Here is the point I want to make: the danger of human attractions no longer exists. Jesus Christ is the great light – everything else disappears. People are like shadows, imperfections, clouds. [...] It will happen that a Eucharistic soul will detach herself without hesitation and without effort. As St. Paul says: *Jesus Christ is the first born of all creatures* (Col 1:15); he is the model and pattern. Do we pay attention to a servant when we have the master, or to a star when we have the sun? The soul perceives itself only in another superior nature; she needs words other than human words. Virtues have spots in the light of the sun; all created things appear so small that they no longer deserve our attention. For our confessor, we can have respect, trust and obedience; we thank him as we thank a doorkeeper who introduces us to the house. Even the Blessed Virgin herself is seen only as the mother of the king. We remain independent and free.

**What makes us unhappy? [...]** We tend to attach ourselves to a superior, to our sisters, to our work, and to everything. It is our poor human nature; like glue that tends to stick to everything. How could I attach myself to things when I spend three hours before the Blessed Sacrament – who will reproach me? I would be sick; I would have a fever.

We become attached to books. Jesus crucified must be a book for me. Jesus Eucharistic is more than all that: books, sermons, spiritual treatises – I no longer need anything. There are great preachers in Paris – would you not go to hear them? What will they tell me? They could only speak to me about Jesus Christ. And they will say very little and very badly, because their audience is not religious enough. I prefer listening to Jesus Christ: he is my truth, my light and my doctor. I prefer the master to the servant. I prefer drawing from the spring rather than begging for a few drops. There is no need for books in adoration, unless we are, so to speak, someone who is dying. Sometimes, you may take one; you should. You could take the *Imitation*. I will teach you how to read, how to find Jesus Eucharistic in books.<sup>2</sup> The thought does not even enter my mind to read during adoration: I prefer being stupid, imbecile, and half dead rather than pray the prayer of someone else. The Eucharist is my companion. [...]

You must understand why your vocation is so beautiful, so good; we are not concerned with the exterior. [...] We no longer find our meaning in a color, in a house, in a means, but in the Eucharist. That is my purpose and I want no other. [...] We pity those who take pity on you: they offer you money and gold – pay no attention to them; that is not our purpose. We must reach that point in order to be happy.

---

<sup>1</sup> In Guillot.: *si un religieux* (*if a religious*). The *if* was added later; this would explain why here (*S7bis*), the one who copied Guillot does not have it.

<sup>2</sup> Note in Ravanat: We will prefer using the works of our Venerable Father.

When we had little trials, some people came to console me<sup>1</sup>. To be polite I said nothing: poor people! Our Lord sees: that is what we need – these trials are purifying us. More or less money: are we concerned about that? This would be a big mistake: we would have two ends. [...] We dwell in our center, in what we love. In passing, someone may give you a souvenir, some gifts. But do you want to become slaves? God does not enslave us. Why can we not do for God what we do for another person? We should do it; that is our happiness.



---

<sup>1</sup> From Ravanat, Guillot, (*S7bis*) and A: venaient pour *me* consoler (came to console *me*), rather than in Pineau: venaient *nous* (came to console *us*).

# The Spirit of the Foundation<sup>1</sup>

Paris, Tuesday, December 27, 1859

My Sisters, we were gone for a while, but we left you with the Good Lord, the Blessed Virgin, St. Joseph, and the whole of paradise. I am always hoping that you can live without me, because, after all, man is only an instrument. And it can happen that you will be obliged to give up these little instructions, as happened in Marseilles. If you place your peace in these little instructions, you will no longer be running. You must keep running, like a clock.

My goal, in all that I do, is always to make you go alone to the Blessed Sacrament. You have a lot of need for direction, for priestly guidance, but as far as I am concerned, to be wise, I must imitate St. John the Baptist. He had disciples: and you, you are my disciples. The Good Lord gave me the grace to gather you. He instructed them and kept them for a long time. When the time came, he sent them all to<sup>2</sup> our Lord (cf. Jn 3:26), and he disappeared (cf. Jn 3:30), like the stars do when the sun has risen. **All our instructions should make you become a burning bush in the presence of our Lord. We throw them into your heart so that you can burst into flame.** Otherwise you will be like a beggar who asks for a piece of bread and sometimes gets something stale. This is what happens when, in front of the tabernacle of mercy and grace, you are not sufficiently given to our Lord.

You should suffer less when you miss your other exercises: they give you life, but adoration replaces everything. The Divine Office less so: you pray, but you pray with the words of the Church. The words are those of the Holy Spirit and the Church has you utter them, (...) if you did only that, you would only be praying persons. But adoration is different: there, you are being formed in the true spirit of your vocation. Holy Communion is the holiest, most divine action; it would not bear fruit without adoration, but it works during adoration. When you have received Communion, you produce acts of virtue; but in adoration, our Lord works in you: you are then forming in yourself the life of our Lord. He is feeding it; you are not beggars.

**Understand clearly the spirit of your vocation** – the spirit in which you must honor our Lord. I will not always be [there] talking to you. If ever someone tells you something else, if someone wants you to focus on things contrary to this, I sincerely hope – whether I am still alive or not – that you will never deviate from the spirit of your rule. You understand that if another came, you would not have the same food. The Spirit of God does things only once; he makes only one foundation – not two. When he gives a grace, he doesn't experiment – he gives it completely. It's up to us to make it bear fruit. My Sisters, there is much commotion about you: people know you exist, that something is happening. Many well-to-do persons in Marseilles are asking when we will begin there. I said: Not before one or two years. They consider you very lucky to be near us. In general the two branches are not together; they are not in the same chapel, as in the Cenacle. This is a great opportunity, but it certainly requires much greater prudence.

[...]

**We form only one<sup>3</sup> family:** one day, will this be a consolation and a glory? I don't know, but when the Blessed Sacrament was not yet exposed, we were like our Lord on the eve of his death. When our Lord died, St. Peter became the head of the apostles and of the Church, prayer was in common, but everyone lived at home. When adoration began, the faithful experienced a new grace. Our Lord wanted it that way. You must try to live according to this first spirit and grace, and not deviate from it. Later it will be a grace of perfection, and not of foundation. Usually, the initial grace is prophetic;

---

<sup>1</sup> Number 190. L'esprit de fondation.

<sup>2</sup> Guillot and (*S7bis*), variant: *vers* (towards)

<sup>3</sup> Guillot and *S7bis*, variant: *même* (same).

as time goes on, you will live like a tree does from its roots. Draw your life from it: God wanted to use us – Receive attentively what we have tried to tell you.

Personally, I admit that, when I review the notes taken at the beginning, I am surprised. God gave much light, and, as we move on, he seems to give even more. At first God makes us do his will; later, when we want to do something else, we encounter many difficulties. Do not be concerned about what you will become in the world: I'm talking about your external situation, your habit, your legal status in the Church – how many religious groups have worn themselves out trying to move too quickly! **Your hidden life is like the life of the Blessed Virgin.** Even after the Resurrection and Pentecost, she always honored our Lord by a hidden life. She spent her life at the foot of the tabernacle.<sup>1</sup> That is also your duty; external works will never be your concern – they will be works of zeal, but not of vocation.

**Die then, so that our Lord may live in you.** Then God will shape the external [dimension]. You are not sufficiently Eucharistic. We must live in Jesus, and Jesus must live in us – we must be his human form. You must be severely tempted and crucified; thieves attack those who are rich and powerful. The devil will do the same, and so will the world, your vocation is so great. If you were here for your own satisfaction, that would be very sad. Jesus does not seek satisfaction; the Eucharist is his perpetual sacrifice.

I have seen many religious women in my travels, and I said to myself: They are not equal to ours. Externally, you have nothing at all; naturally speaking, nothing at all<sup>2</sup>. Yet grace – what Jesus is doing around you – makes you worth a hundred times more. I was telling myself: Our sisters are much richer, closer to the Good Lord. They don't even have an attractive habit. What does Jesus value? His life in us. And the Father? He loves Jesus in us. The rest are mere trinkets. You might have a beautiful habit, but what value is that, if there is no spirit<sup>3</sup>?

How beautiful is a soul that is poor and detached from created things! It is certainly very beautiful and weighs heavily in the scale of justice and mercy. The poor little person – the nobody – who annihilates himself – how great will he be before God! How great was the Blessed Virgin – she weighed more heavily in the scales for the salvation of the world than the entire universe, yet she was unknown. The Good Lord surrounded her with such poverty and humility that no one noticed her. Do you believe that she was venerated as the saints were venerated? During her public life, she passed unknown among the people; but she was great before God!

If you had famous women among you, famous young ladies, and big names – God preserve you from that – you would have difficulty remaining humble before the Blessed Sacrament. We have only average virtues: we cannot boast that we would have the strength to resist temptations, as though our virtues were stronger. For us, we have more than you do, but it is only a hindrance. That's all. Here, it is very little; but if you could see Marseilles – how beautiful it is! And here we have titles – see what difficulties it causes: we are the superior, the Founder – as though we were the one who had founded. Alas, alas! The Good Lord allows it, but I would be very foolish if I did not see this as a temptation – a natural temptation. They say: Here is a man who is always before the Blessed Sacrament; he must love the Lord very much; he must be a zealous firebrand. They say these things when they see us on our kneeling benches. Besides, we have our priestly dignity, a quality that makes us known. We must make be very small in our own eyes, to keep our weaknesses in mind.

---

<sup>1</sup> Symbolic or figurative meaning.

<sup>2</sup> Omitted in Guillot and (S7bis): *pour ce qui est naturel, rien du tout* (naturally speaking, nothing at all).

<sup>3</sup> Omitted in Guillot and (S7bis): *ce sont des colifichets. Cela a beau être un habit religieux, si vous voulez* (The rest are mere trinkets. You might have a beautiful habit)

Let me tease you, perhaps you would not be as strong as we are. After twenty-five years as a priest, I am getting used to the compliments and the humiliations. When I preach, there are always people with flattering words about a beautiful sermon. Anyway, you have just come out of the woods. I thank the Good Lord that we began in Paris. If we had begun in Lyons or Marseilles [there would be more popularity], but here, no one [we are unknown].

In general, when people see our habit, it's not bad: we have no cape, but just a small collar. They greet us: Good morning, Brother. They take me for one of the teaching brothers. And I answer: Good morning, Sir. At least they did not call me superior or Founder. That was not so bad.

The Good Lord helps us much by keeping us out of the public eye. The devil hurts us much by honoring us. St. John the Baptist said so beautifully: *he must increase, and I must decrease* (Jn 3:30).



**Points for reflection:**

Father Eymard presents his daughters with the true values that they must esteem: dependence on God and not on his own person; life in Jesus more than in external works; the hidden life more than external signs; humility more than human honors. How do you find yourself in this teaching?

q:Q : q:Q

## Vocation. The Hidden Eucharistic Life<sup>1</sup>

Paris, Friday, June 22, 1860

My Daughters, I see that the Good Lord is increasing your number. Surely, when the Good Lord acts in that way, he has plans of grace and mercy. What are they? Time will tell: “*Where the body is, there also the eagles will gather*”,<sup>2</sup> said our Lord (cf. Lk 17:37). In the Church what is Jesus Christ in the Blessed Sacrament? He is the body. Our Lord’s feast is called Feast of the Blessed Sacrament. The eagles are souls. The Blessed Sacrament is everything that is most needed for these souls. They have only one life: their thoughts and affections are all in God.

This is what will happen: some will come from the north and the south to drink of the Eucharistic life; the Good Lord will send them. Where do you come from? I come from the North; I come from the South. Others from the East, and from the West. It was by accident that I heard about it, and I came. This is what happened to most of our men; it will be the same for you. We are not attracted by others – they merely announce, but do not attract. **One thing is sure: our Lord is searching and choosing those who can be completely devoted to him**, who can be only for him. He searches for them in the world – there are not many, but he is searching for them. As Jesus Christ said: *Indeed the Father seeks adorers for his Son* (cf. Jn 4:23).

We must pray: human nature dreads the Eucharistic vocation, it is only crucifixion. Fire burns. But everything changes as we enter into the spirit of our vocation, because as we enter the mystery of love and of vision, we sense that we are alive. A person may eat something bitter, but senses that it strengthens her. It is the same for someone who comes to the Blessed Sacrament: there is some bitterness and some sweetness, because God is sweetness and strength. Many are preparing to come who are more worthy than we are. The Good Lord is preparing them with very special graces. We are only the first workers: without doubt, we are honored to be foundation stones – it is an honor to start a building, but those who come after us will do better.

During my travels, I saw some beautiful souls, very pure, very devoted, from all walks of life, women, young ladies, and servants. They are suffering, because the attraction of the Eucharist is not encouraged. In most sermons, there is no Eucharistic grace. Preachers do not have it, they have not studied this form of life; they have virtues under another form. The life of the Blessed Sacrament is not preached; and so they suffer. When we can direct them in a life-giving way they feel at ease, they are nourished, they find life in their grace. I told myself: These are truly beautiful religious persons! Much time is needed... these poor people ... if they only knew that this group exists<sup>3</sup>? I was very careful not to mention it. You realize that the Society of the Fathers inspires confidence because we are with the Blessed Sacrament. If people knew that there are a few persons here, a small family near the Cenacle, everybody would come running.

The prophet says, What is better than the yeast of the just? (cf. Ps 77:24). But I tell myself: We must remain hidden. The Good Lord will do the choosing; we might choose badly. As for you, you must allow yourselves to be led – to be hidden in the ground<sup>4</sup>. Here, we are concerned with God, we are in God. Our neighbor is clearly in second place. We are at the feet of Jesus like [Mary]. The soul is at peace and at the same time there is great activity (cf. Lk 10:38-42). Look at the flame; the hearth does not move – it is on fire. The larger the hearth, the bigger the flame. The more a soul loves, the bigger its flame: the flame and the hearth are co-related. No soul is more active than the soul at the feet of our Lord. God is eternal rest and perpetual movement: he does not move, he is not agitated. But divine love is not [the same as] human love.

---

<sup>1</sup> Number 220. *Vocation. Vie cachée eucharistique.*

<sup>2</sup> Recent translations give another meaning to this expression.

<sup>3</sup> In other words: Souls take much time to grow because their Eucharistic attraction is not nourished. If they knew that the Society of the Servants of the Blessed Sacrament existed, they would come running!

<sup>4</sup> Like a seed

I know that you are happy; appreciate your vocation. But you must enter fully into the spirit of your grace. To do that you must die, [...] one thing today, tomorrow another. Our old human nature dies only when we do. It seems that it revives overnight – the Good Lord allows this to make us work. **My Sisters, be happy that your life is hidden.** The *Imitation* says that a virtue that becomes public too soon is exposed to vanity. A small flame quickly goes out. A religious group overburdened with exterior activity is quickly destroyed. When the Good Lord wants a beautiful tree, he hides the roots – when he wants a great religious body, he hides it around himself. Our Lord could have formed his apostles all at once, but he used three years to form them in a family spirit, to give them his virtues. Graces are perfect in themselves, but they are absorbed only gradually. In order to adjust to the grace of a new situation, we need time. How good is the Good Lord!

If there were outstanding social figures among you, it would be very unfortunate. If you had countesses and marquises, people would come to you and you would be known.<sup>1</sup> If you came into wealth, you would no longer be daughters of the Cenacle. You might say: We have nothing more to worry about; but as it is you can be a little more grateful. May the Good Lord be blessed!

You need all these things so that you can be truly in your vocation. If you had a beautiful habit, and if you were [formally] set up, you would certainly be known. It is a great grace for you to be known only by the Blessed Sacrament. When will you become known? We must proceed according to the grace of the moment. The Hebrews never knew where they were going – a pillar, [of cloud] an angel, stayed above the tabernacle. When it rose, that was God's signal to all the people – but they never knew where they were going. When Moses, Aaron and all the people were ready, the column went ahead, always in mystery (cf. Ex 40:36-37). The column is the Eucharistic cloud – the Good Lord wants us to rest at his feet. This is difficult for our poor human nature; we want to see a little further (cf. Heb 11:8). The Good Lord does not want it. I am sufficient for you, he says. The Good Lord is our light (cf. Jn 8:12).

What is beautiful [about] the Blessed Sacrament is that it is as if we were in paradise – God is our paradise. If one is well, or another is not, if one is sick or she is not – the rule is always there. The **Eucharistic rule is that each one does her part according to what she can.** How unhappy you would be if God wanted to punish you and send you out for two weeks even in a beautiful palace! You would say: And where is my cell, my little chapel, and the Blessed Sacrament? You could not find peace there. We appreciate a gift when it is taken away. When we preach about the Blessed Sacrament, and it is during the octave, this feeds is a little. When the Blessed Sacrament is no longer there, how sad we feel!

Have courage, my good Daughters; do not look at the means, do not look at the hand [that gives]. If I were not present, the Good Lord is still (your) father. He would send an angel. Never rely on anyone, but only on the grace of God (cf. Ps 124:1). The king is there and he gives both movement and life (cf. Rv 17:28).



### **Points for reflection:**

Here, Peter Julian teaches the death-life mystery in daily life: “If the grain of wheat does not die, it remains alone; but if it dies it will bear abundant fruit.” He also teaches the importance of time and simplicity for spiritual formation. What strikes you in this text?

q:Q : q:Q

---

<sup>1</sup> For 6 years in Paris the sisters were practically unknown.

## **The Eucharist, Purpose of the Servants of the Most Blessed Sacrament<sup>1</sup>**

Paris, Wednesday, August 1, 1860

**My Sisters, we are going to meditate on this truth: the Eucharist must be your life<sup>2</sup>.** Our life is shaped by our purpose. In the natural order, when aiming for a certain profession, we direct all our work and studies to this goal – in order to become fit to attain it. That is our end purpose. It's the same in the spiritual order. When we have a goal, we must direct all our efforts towards it. All our thoughts, our desires, and our entire self are geared to attain a goal that sanctifies everything. What is outside that purpose is out of line. God might say: I did not ask for that; it is not part of that task or work plan. Consequently, we must check ourselves to see if we are heading towards our goal.

A general purpose includes all activities that are determined by obedience; everything is not fitting. Is this in the order of things: does it tend towards my goal? If yes, we do it; if not, we wait. Your purpose is the service of our Eucharistic Lord: that is the common goal for all of you. Jesus said in the gospel: ***Whoever eats me will live for me*** (Jn 6:57) – I will be her end, her life, because I am nourishing her. A master has the right to require work from the servant whom he feeds. Therefore, Jesus Christ has rights over our life, our heart, and over the whole of us. And so, my Sisters, since you receive Communion daily you should have the life of the angels; that is a necessary condition in the Society of the Blessed Sacrament. Since we receive Communion often, even daily, we must aspire to a perpetual communion with the glory, the goodness, and the love of God, if that were possible, as in paradise. God must be our goal, to help us stay within the boundaries of duty.

**When one enters the Society of the Blessed Sacrament, one accepts its purpose, and does not change it.** The purpose is the Blessed Sacrament, only the Blessed Sacrament, and all for the Blessed Sacrament. This is the contract you signed with your vows a year ago – and the others will follow. If you don't keep your contract, if you don't adore the Blessed Sacrament, you will be unfaithful. Personally, I accepted you on this condition. This is your obligation. Why? If we ask someone concerning a topic that he never studied, he could say: I don't know. If we ask someone to do something beyond his strength, he could say: I am not able. If we want someone to go down an unfamiliar road, he could say: I don't know the way; it would be impossible.

You want to go to heaven: that's fine. To succeed, you need your particular grace, without that you will not succeed. Therefore, the grace of the Blessed Sacrament is necessary for you. You will succeed only through this means. If you want to take some other means, the saints, or something else, you will not succeed. Therefore, work within your grace.

Why were we born? To know God, to love him, to serve him, and to attain eternal life – that is the life of the Christian. You are here as Servants of the Blessed Sacrament: you must know, love and serve Jesus in the Blessed Sacrament in order to reach eternal life. That contains my whole answer, in all simplicity and truth.

**1° Therefore you are Servants of the Blessed Sacrament in order to know our Lord.** He is not known – few Christians know what he is doing in the Eucharist. They receive Communion; yes they know him, but not enough. I know that it is Jesus Christ; that is a question of my faith, or else I am not a Christian. What is he doing there? He works for the glory of his Father and your salvation. What motivated him to make such great sacrifices? – I don't know. – Study! – Who keeps him there

---

<sup>1</sup> Number 234. *L'Eucharistie fin des Servantes du Très Saint Sacrement.*

<sup>2</sup> Guillot and (S7bis) begin with: *L'Eucharistie doit être votre vie* (The Eucharist must be your life)

in the Blessed Sacrament? – I don't know. – Study! – Knowledge of the intimate life of our Lord in the Blessed Sacrament is something that concerns you. You should be very learned.

Christians adore: that's a common practice; devout people receive Communion, eat the bread. [Figuratively] they are still at the door, that is not enough. But you are like eagles; you should seek out the deeper motivations for instituting Eucharist, in order to see what our Lord is thinking and desiring there. You should contemplate him, put yourself in contact with his divine light. Imitate the saints in paradise who contemplate him without stopping, with an awareness that nourishes their happiness: *We shall see him as he is* (1 Jn 3:2), says St. John. Happiness occurs when one knows one's object, even without sight. Such a person will have the science of love.

A Eucharistic soul reads only in order to know Jesus in the Blessed Sacrament. She does not understand anything else; it is not her grace. She listens to talks and instructions if they are related to the Blessed Sacrament; that's her life. If there is no mention of the Eucharist, she will listen and understand, but this is not her particular language, not her life.

A Eucharistic soul knows the Blessed Sacrament; everything reminds her of it. She is like a flower that opens before the rays of the sun. **You, also, must know the Blessed Sacrament very well**, not just theologically, but with piety, and love. Our Lord said: *Whoever loves me will be loved by my Father, and I will love him and reveal myself to him* (Jn 14:21). How does this revelation take place? Through prayer and adoration, since the Eucharist is our Lord himself. We must be in contact with the sun in order to have its heat. If there is something in between – some obstacle – we will not feel its heat. Between the Eucharist and me there is nothing else, between Jesus and me there is no saint or angel. That is why I feel the warmth of this divine sun; the light comes through clearly. The rays are not interrupted.

You don't know Jesus in the Blessed Sacrament: there, we have the breadth and length and height and depth of love (cf. Eph 3:18-19). No one can make you know him. We can give you some words from the sacred Scriptures, but no one can give you that intimate knowledge. And when you go before the Blessed Sacrament, ask him to let you know him: a grace of light is worth more than all other graces – we see Jesus Christ better. When the apostles had the joy of seeing Jesus Christ after the resurrection, they were happier at this sight than at the possession of all his gifts. A child is happier to see its mother than to enjoy her gifts. When a soul sees a ray of our Lord, it may appear to be nothing – a strand of hair – yet, she is happier over this than over everything she may have received, because it is he.

[...]

## **2° You were created to know and love Jesus in the Blessed Sacrament. How shall you love him?**

It is not a question of your loving him first – not at all. He knew you and loved you from all eternity; he knew you in his love. You came here at the time that he had decreed; but he loved you already (cf. 1 Jn 4:9-10,19). Jesus Christ was the first to love you; your love was only a second love, a reciprocal love. If only it could be as generous, as pure, as tender, and as divine. The proverb says: we return to each one the change that is due. Give to him all that you can, otherwise you would be stealing. There would be no union or reciprocity; your love would not be a return of love. You must be in contact with him constantly, giving him everything. Everything you do must have the character of love; all the rays of the sun emanate from the sun – all your actions must flow from its light and perfection. You must love Jesus Christ with a return love; therefore, love must be your life, and Jesus in the Blessed Sacrament your end and objective. You must reach that point.

**Your love must be simple:** *You shall love the Lord your God with all your heart, with all your soul, and with all your strength* (cf. Mk 12:30): that is the commandment. You shall love the blessed Trinity – that's a little vague. The Father and the Holy Spirit love the Son; there is a love that focuses on our Lord. Your heart finds its life in the Blessed Sacrament. You lose no time: there is no effort to be done – it is an act, everything is there. So, this love for Jesus in the Blessed Sacrament becomes the accomplishment of the divine law. Do everything out of love, and you will have fulfilled the precept

and you will be perfect. You must love only Jesus Eucharistic, as St. Paul loved only *Jesus crucified* (cf. 1 Cor 2:2).

**How shall I love him?** – As you are loved. – With what motives, what sentiments? – Look and imitate [what you see]. A child does not learn to love; he merely returns what he received with the expansion of his own simplicity. Do not divide your heart; give it completely to him. We are very fortunate that we are not obliged to divide our heart and affections. In the state of marriage, affections are divided – to God first of all, but it is very difficult to stay within bounds. You are very free; as St. Paul says: *the virgin is free* (cf. 1 Cor 7:34). You must give your body completely to Jesus Christ. He wants to enter, he is there; he wants to live there. We must give this beautiful flower to our Lord, and may its beauty and charm be only for him.

3° But that is not all: you were created to serve our Lord in the Blessed Sacrament. **What do we mean by service?** We give the name servant to a person who serves, what does a servant do? Naturally, a servant no longer belongs to herself. This position has no conditions. You cannot say: I will serve you for a quarter of the day; I want some time for myself. A servant is always available to her master. Consequently, we cannot ask this servant anything that would be detrimental to her master – that would be stealing. No one can ask her anything contrary to her master: her primary duty is fidelity. You are servants: you must serve our Lord in all things.

How does a servant serve her master? She cares for the housework, the furniture; she spends all her time with the clothing of her mistress. For you, what should be your manual work? You should serve our Lord in the decorations for his feast days, caring and working for everything that pertains to the Sacrifice<sup>1</sup> -- that is your right and your occupation: it is the furniture of our Lord. You must work devoutly and with love. Everything that touches him is sacred; they are relics.

**What does a servant do?** She takes care of her master. If he is alone, she keeps him company. If he is attacked, she defends him. If he is sad, she consoles him. If he is sick and suffering, she looks after him. All that you do here in the house is for the service of Jesus Eucharistic. You must keep company with our Lord. [...] What companionship? When you go to adoration, you must keep him company with the angels and saints in heaven. You should console him – he is sad. Why? On earth, everyone abandons him. You, his faithful servants, you must not abandon him. We know of some masters who have lost everything; and whose good servants sustained them with their work, refusing to take any pay.

Do you not see how everyone is abandoning our Lord to pursue what looks like zeal and charity? What is appalling is that they leave the master and run through the streets out of love for their neighbor. Many people are pursuing charity, saying: This is the century of charity – bad definition. They shout very loud: Beautiful century of charity! – Evil century of indifference! The heavenly Father must be saying: I gave you my Son, and you are abandoning him! And the churches are deserted.

What is the priest doing? He often follows the tide of the century. He is concerned with charity and works by preaching most of the time. We see him administering the sacraments. If he enters the church, he makes a genuflection, an act of love, and goodbye! adieu! he leaves. He has no intimate interior life. Who more than he should spend nights and days [with the Lord] by profession? The ministers abandon their master, their personal profession, and pursue acts of charity. Then, our Lord is abandoned by everyone. We must restore order in everything. While others pursue charity, we must pursue the master.

**My God, when we love the Good Lord very well, everything else follows.** Even with our three hours of adoration, in one year, we have already instructed one hundred children in our free time. We don't abandon the master for that. When someone is powerful in love, that person is powerful in charity. The evil of our days is that there are few who have a Eucharistic attraction, very few. Why is

---

<sup>1</sup> Guillot and (*S7bis*), variant: au *saint* sacrifice (to the *holy* Sacrifice)

that? The priests don't have that love; they are not inclined to it. They don't have the secret and the attraction for it. They give what they have. Human nature prefers to be Martha rather than Mary, so they keep running. You must replace them, love for yourselves and for others. Console our Lord; may he find someone around him. I don't want you to go to him begging for alms – I want you to be at his table. Alms are for the poor who stay at the door.

A servant also anticipates the desires of her master; she runs, she flies, and buys what she knows will please him. What are the desires of our Lord? The salvation of souls, his glory, the glory of his Church, the propagation of the faith. You must discern the desires of our Lord: he can no longer go in person to convert sinners. As for you, you can walk. He cannot go to save the world: he wants you as mediators and victims to complete his work (cf. Col 1:24), so that you can watch over his concerns and serve his glory. He does not know what to do with his graces: receive them. Our Lord has two apostolates; you have only one – that of prayer – and you are not the loser. Leave the apostolate to those who have that grace and vocation. You should be for our Lord – to serve him, to work for him, and to extend his reign.

[...]

Therefore, be servants of Jesus in the Blessed Sacrament – his family and his court; be content with him. As the *Imitation* says: That person is very greedy if Jesus does not satisfy him. Be like the angels in the presence of the one who created you. What will be the value of so much love for creatures? Only worms, when we have the Creator. **To console Jesus, serve him, and love him with all your strength: that is the purpose of a Servant of the Blessed Sacrament.**



**Point for reflection:**

Our purpose is the service of Jesus Eucharistic. What means can help us to do this? What aspect of my life distances me from this? This text is related to what number in our Rule of Life?

q:Q : q:Q

## Adoration. Mission of Prayer<sup>1</sup>

Paris, Wednesday, August 1, 1860

**My Sisters, among your actions there is one that holds first place, and everything else is subordinated to it: that royal action is adoration.** You are here only for adoration; all the other activities are only accessory or preparations for adoration. All your piety is only to bring you to Eucharistic adoration; all your virtues are only conditions of your vocation. The love that you have received is to prepare you to come and practice it at the feet of Jesus in the Blessed Sacrament. All your actions are only preparations or means: you eat, in order to sustain your body for adoration; you rest, so that your mind will be more attentive to adore<sup>2</sup>; you take recreation, for the same reason. Your regulations and everything you do are meant to attain this same end. Thus, adoration is the end of your life, of your sanctity, and of your perfection.

**But what is adoration?** It is the activity of heaven here on earth; it is what the angels and saints are doing: they adore God, the immolated Lamb on his throne, as their creator and savior. In order to adore him, they prostrate themselves at the foot of the throne and say: *Worthy are you, O Lord, to receive glory, honor and power, because you purchased us with your blood* (cf. Rv 5:9,12). Since they are all kings, they take their crowns and place them at his feet, to do homage to him. When they are all praying, St. John says that *the angel of prayer gathered all these prayers, and placed them in the gold censer* (cf. Ap 8:3) – and the smoke went up before the throne, and God received the incense of prayer with love.

The saints adore Jesus Christ, the holy Trinity. They not only adore Jesus Christ, but they praise him and bless him. They praise and exalt him above all creatures as their creator. They bless him for his goodness; they love him because of his love. He loved them and they want to exalt him by their death.<sup>3</sup> They thank him; they do nothing else but thank him, because they owe everything to him. And everyone – angels and saints – say to him: *You redeemed us and saved us* (cf. Rv 5:9). This happened to all of them by the grace of Jesus Christ. Their state is one of thanksgiving: they give thanks to our Lord, not only for having created them, but for having saved them.

**What else are the angels and saints doing in heaven? They pray, not for themselves, but for their brothers who are still in the midst of combat and who can damn themselves; and they pray for us, since heaven is *par excellence* the house of prayer.** This is what they are doing, and this is what you should be doing as in heaven, since, like them, we have paradise in Jesus Christ, creator and savior. We have his adorable person, with the same goodness and love. The only difference is that he is veiled. However, we can even say that he is more loveable than in heaven, since we can continue his merits by being united to him. Heaven is the time of eternal reward. Go then to adore him.

How does your body adore? It adores by its prostration; it kneels; your entire body is in a state of worship, adoring and praising our Lord. What is your mind adoring? Jesus Christ who is veiled. [It adores] by seeing his divine humanity glorious beyond the veil that covers him, by believing everything that the Church believes. It cannot see, touch, or hear, like St. Thomas. Our Lord said: *Blessed are those who have not seen and have believed* (Jn 20:29).

Then, there is the adoration of humility. Close the eyes of your body, to see with the eyes of faith. You will see our Lord in his goodness, his love and his grace. That's right, I said you see him. Yes, you do see him. If you have seen a beautiful painting, or a beautiful flower, can you not re-picture them with the same excitement; how else would you be able to contemplate? Imagine whatever you like: Jesus Christ is the truth, and he said: *Blessed are the pure of heart, for they shall see God* (Mt

---

<sup>1</sup> Number 236. *Adoration. Mission de la prière. Réparation.* **This instruction is also found in Book #4, section B.**

<sup>2</sup> From Guillot and (S7bis): pour adorer instead of Pineau: pour l'adorer (to adore him)

<sup>3</sup> Alternate reading: par leur amour (by their love).

5:8). However, you see him through faith, rather than through your senses. Can we not see our mother and father when they are absent? We do. How could we contemplate for three hours if we did not see this goodness, not with the eyes of the body, but with the eyes of the soul? How can we do this? You must place your mind under the authority of God, become recollected. You do this without hesitation. If you have heard a beautiful melody, you enjoy it, of course; you experience its beauty and smoothness. Open the eyes of your soul; speak little; don't babble. Love remains silent: it gives itself – adore with your heart.

**What is the love of adoration?** It is the soul dedicating itself to the love of the person loved. The heart does not adore in the same way as the mind. It gives itself. The mind praises the goodness of Jesus Christ who is the entirely perfect gift. Adore, therefore, with the adoration of Mary Magdalene; she adored well at the feet of our Lord; with the adoration of St. Peter, who adored well; with that of St. John leaning on the heart of our Lord; with that of the Blessed Virgin when she carried her divine Son in her heart.

Love is the cult of adoration. Worldly people claim to adore a human person: that's a profanation and an abomination. We adore God out of love; that is real adoration. We adore him through our will. Willfully must we adore him well, recognize him as our king, who has done so much for us. That is adoration: we praise, we exult, we bless, and we say like the saints: ***You are worthy, Lord, to receive glory, honor, and power, because you have redeemed us by your blood*** (cf. Rv 5:9,12). Adoration is the exaltation of God, of his rights as the beginning and the end; it includes everything. Whoever knows how to adore, knows how to love well. We cannot define adoration; it comprises all the virtues. It is the exaltation of God, praising God with everything you are. Adoration looks to the glory of God: that is its purpose. ***Your kingdom come, your will be done*** (Mt 6:10).

The angels and saints adore very well, for they are in the light of the truth! We don't always know what we should do. We must act like a weakling who leans on someone who is strong, like a child with an adult, like an uneducated person with a wise person. **We must join ourselves to the Church, that has the grace of adoration. We are members of this militant Church; we must pray and adore with her.** The communion of saints gives us the right to enter into the prayer of a saint, our brother (cf. Rev 6:11; 19:10). I have a right to be there; I don't need any permission. Then, our rights over the saints who are in heaven are not lost; they are always thinking of us who are in danger of being lost. Adore through yourselves, through the saints, especially through the Blessed Virgin: she belongs to me, she is my mother, her merits are mine, and her adorations are my heritage. Unite yourself to her; you don't bring much, but you can say: She belongs to me.

Jesus Christ must really be happy when he sees us adoring in this way through Mary, and when we gather up all the faithful in our adoration! We are so small that God, in his love, has found the secret to give to each one as much as to all. Miserable sinner that I am, I have as many graces as everyone, and were I alone, not one of these graces would be lost. If God did this, if he gave us this power through the bonds of fraternity, it is because we are members of his mystical body: he is the head, we are the body (cf. Eph 1:22). We must always adore in this way in order to increase the power of our love a hundredfold. Unite your love to the love of all the saints, especially the Blessed Virgin and St. Joseph.

I imagine that an adorer is powerful. But, how sad that we are voiceless, like poor beggars gathering coins one at a time, how long it takes. It's foolish not to associate with those who are already rich! Such is the power of the communion of saints: not in terms of justice, but of grace and power. All their riches are mine; a just person does more than others by using a larger capital.

**What else must we do?** Express gratitude. Since God has given us so many gifts, we must thank him; the Eucharist is the act of thanksgiving *par excellence*. Jesus Christ thanks his Father continuously for having agreed to the incarnation, the redemption, and all the great mysteries of his life; he thanks him for being Jesus Christ. A father is always grateful for what is given to his children: Jesus Christ satisfied divine justice, and so the Father is grateful on behalf of his dull and ignorant children who only know how to eat and receive. Everything must pass through the heart of Jesus

Christ: he is the head, we are his members (cf. Eph 1:22). Be very grateful, therefore; you are there to thank Jesus in the Blessed Sacrament, and he thanks his Father. But who will thank Jesus? All he does is for our sake. Let us thank him for his goodness and love, [...] for having set aside his dignity out of love.

**How must we thank him?** Did you ever go begging; did you ever receive anything? We know how to be grateful when we know how to beg. Besides, what is given even daily is so great. You must express gratitude for yourself personally; pay your debts. Then give thanks for the others, your younger sisters, your brothers who have gone wild and have lost their faith. Pray for them and for others who never say thank you, who are ungrateful, who forget. Give thanks with the heavenly court, and then your thanksgiving will be great. Jesus had cured ten lepers, they were happy and went away happy, except for one who came back. He was not a Jew, but a Samaritan. Jesus received him warmly, because he was grateful to his benefactor. Jesus commented: *Here is a foreigner; where are the nine children of the family?* (cf. Lk 17:17). Ah! My Sisters, never be ungrateful. God forbid that you should have any vice, but especially never be lacking in gratitude; for this is very unbecoming, and pray.

**You have the universal mission of prayer.** Jesus Christ's prayer is outstanding in the Church. In the Blessed Sacrament, he prays constantly. Pray with him. Before granting a request, the heavenly Father often wants a human voice, a little suffering to continue the redemption made on Calvary. If you reach that point, if you unite with our Lord, your prayer will become efficacious. In the Garden of Olives, our Lord told his apostles to pray with him (cf. Mt 26:38), so that their prayer would be better, that was the heavenly Father's wish. But they did not pray, and did not persevere.

**You have the universal mission of prayer.** The mission of human work is nothing; the mission of money is nothing. A conversion is always the fruit of prayer, often the isolated prayer of devout persons. The greatest orators, the most powerful speakers will not convert anyone without prayer. That is why there is so much preaching and so little effect. People remain blind; the dead remain in their graves (cf. Mt 11:5). Today, we need prayer more than ever. We must render apostolic zeal fruitful. We will be very surprised at the end of the world to see our Lord rewarding poor ignorant people. We might ask: How did this happen? The preacher will say: I'm the one who preached; I heard the confession of this sinner. – No, you did not convert him; it was this poor soul [who prayed].

Prayer is everything. If we knew how to pray well, the Good Lord could not resist us; if we could enter hell and pray there, even the damned would be released. One day God was angry because the people had complained against Moses and made a golden calf. God said to Moses: *I see that these people are stubborn; I will punish them in the desert, and command my vengeance to throw them into the eternal abyss; I will give you another people. And Moses [answered]: What, Lord! What would your enemies say? And he began to give God a long sermon: What will your enemies say? They will say that you destroyed them with cunning, this people for whom you did so many things. God becomes tongue-tied: Leave me alone. – No, Lord, if you do not grant my request, wipe me out of your book of life. I would rather renounce eternal glory than to see my people cast out* (cf. Ex 32:9,12,32). God is appeased, so much so that he gives life to this people, and treats them again with kindness. Pray; make use of all God's treasures, don't let them go to waste – so to speak. God can convert the universe; yet the world remains pagan. Workers are not lacking; once grace is obtained, God may yet send an angel.

**You have the universal mission of prayer;** have a heart as big as your grace. Pray especially for the Pope; pray for the Church that is persecuted on all sides. There is a great need for good priests. There is bloodshed in Indo-China; lately, there have been fifty to sixty martyrs. There is bloodshed in the Holy Land. Several thousand Catholics have been strangled in Syria, twelve hundred in a single town. There are revolutions; there is bloodshed in Italy. Therefore, go and pray: someone is needed to avert the lightning. Jesus Christ asks nothing more to show his mercy.

**Yours is a mission of prayer.** Notice how St. Catherine of Siena did not leave her chapel, yet confessors were constantly busy hearing the confession of those she had converted by her prayers.

She converted the whole of Italy; yet she was only a simple girl. You are even more powerful. She had only the right of her piety; you have the right of your vocation. If people are not converted, you deserve a scolding; it's your fault.

We must add one more element – reparation. The saints cannot make a sacrifice of propitiation. All the saints, including the Blessed Virgin in the lead, the Cherubim and Seraphim cannot suffer. Reparation is for this world: sincere amendment is our responsibility. That is why one of the most beautiful flowers in the crown<sup>1</sup> of adoration is reparation that intervenes between the justice of God and the guilty: They don't know you, my God; if they knew you, they would not offend you. I am here to stop your justice; I will become a victim for them.

Reparation is needed especially for so many sacrileges unknown to us. Sacrileges have been committed, not only by Jews, but by bad priests. At the end of the world you will learn how many sacrilegious calvaries Jesus Christ had to suffer down to our time. He knew it would happen, but he loved you more than his glory, more than his sacramental state.

Someone must plead: Mercy, Lord! That is all he requires to forgive. On the cross he said: Father, forgive them, they do not know what they are doing (Lk 23:34). See how he excuses them. We must say: Forgive these unfortunate ones; they do not know what they are doing. Basically, it is true: if they knew, they would not offend the Good Lord in this way. Besides, there is such darkness in sin that, in a sense, we lose the sense of faith, even common sense: I know very well that people are guilty, but there is always a side where we could excuse them with Jesus Christ.

The saints always adore. You have not only one hour of adoration, you have three. Therefore, reflect on these ideas. Your purpose is adoration, reparation, thanksgiving and petition. You must not stop at only one end of the sacrifice. There are four, the entire Eucharist. You have the entire Blessed Sacrament as your purpose. Others may have only a part of it.

**Jesus in the Blessed Sacrament has three states.** His hidden life, which you honor in Holy Communion, when he comes to incarnate himself, to humble himself in you, as he came to incarnate himself in the Blessed Virgin. The hidden life is one of your characteristics; it is your life. His redemptive life, which you honor at Holy Mass. His glorious life, which you honor during adoration, before Jesus exposed. Enter fully into these three ways of life, into these three graces, and you will enter fully into this love.



**Points for reflection:**

- a) Notice the place of the communion of saints in this teaching.
- b) Take note of the biblical texts.
- c) How does St. Peter Julian define our mission of prayer?
- d) What is his concept of adoration?

❖ Cf. See “We must begin our adoration well”, June 21, 1861: Book # 4 Section B; “Propitiation”, March 7, 1862: Book # 4 Section B

q:Q : q:Q

---

<sup>1</sup> From Guillot and (S7bis): instead of Pineau: fleurons de l'adoration (flowers of adoration)

## **A Servant of the Most Blessed Sacrament Was Created for Our Lord and She Must Live for Him<sup>1</sup>**

Paris, Monday, June 24, 1861

[...]

**My Sisters, this morning we will meditate on the truth that you were created uniquely for our Lord**, and therefore you must belong totally to him. My Sisters, don't think that you were created for yourselves. If you were created for yourselves, you would be your own purpose. But a created being cannot be its own end. You were not created to be happy in yourself. You might say: I was created for heaven, to be happy. Let us be clear: yes, if you seek happiness in a secondary way. A servant serves her master for her master, and not for herself. Since you were created for our Lord, you must be uniquely for him.

(...)

**The graces that the heavenly Father gives us** relate to our vocation. A gift relates to its purpose, as a dowry relates to the dignity of the contract – the bigger the contract, the bigger the dowry. If a young woman plans to marry a lord, a prince, or a king, the dowry is in proportion to the man's dignity. Since the heavenly Father created you to be servants and brides of his divine Son, it follows that you have these two graces. To live your call to perfection, you must make them part of your vocation.

The heavenly Father must have been happy when he prepared that grace of love, the gift of the most Blessed Virgin! All the graces of the most Blessed Virgin were weighed in the scale of the love of God, proportioned to her dignity as mother of Jesus. All of them were immense, infinite. A single grace of the Blessed Virgin weighed more in the divine scale than those of all the angels and saints, because she had to be purer than all creatures – servant and mother of our Lord. The heavenly Father was preparing all his graces in view of all of this, because she was to be his daughter, the mother of his Son, and spouse of the Holy Spirit. The Blessed Virgin received all these graces and lived in accord with them.

You, my Daughters, [...] have the greatest of vocations: you are Servants of the Blessed Sacrament, as the Blessed Virgin was servant of the Word incarnate. Having renounced the world and your freedom, having given your virginity to embrace the crucified life of our Lord, you deserve a grace proportionate to your vocation. What is its measure and extent? God alone knows the perfection of your vocation; you see it only through a veil. You will see it one day, but only in paradise: that will be [your] reward.

My poor Daughters, since you are the first to begin this new life, this foundation, this family, then you will receive the graces of foundation not only for yourselves, but for others. When we build a house, we build for ourselves and for others. The heavenly Father must have prepared two graces for you: one to make you worthy of your vocation – the other as foundation of the work. The first is for you and will be rewarded; the second is for others. You must thank the heavenly Father for what he has given you.

**The Holy Spirit** sanctifies you only to make you good Servants of the Most Blessed Sacrament. **All that was given you by the Father is developed in you by the Holy Spirit: he puts into you the spirit of the love of Jesus.** He develops it by this very love; he is the operator. As it was said of the divine Word made flesh in the womb of Mary, that the Holy Spirit is the operator of the Word incarnate, so also the Holy Spirit is the operator, the incarnator of Jesus Christ in the sacrament. He makes Jesus grow in us: in a word, he creates the union of two persons – the person of Jesus Christ and our own. He sanctifies you to make you worthy of your state. In order that your body might

---

<sup>1</sup> Number 333. *Une Servante du Très Saint Sacrement a été créée pour notre Seigneur et doit vivre pour lui.*

become a worthy temple of Jesus Christ, the Holy Spirit must sanctify it, since its members are sinful. [...] Therefore, the Holy Spirit must give it life – a sanctifying action, if I dare say so, a virginal womb for Jesus Christ in his sacrament, as formerly the womb of Mary was. The Holy Spirit is fertile only through Jesus Christ and in Jesus Christ, no more.

**Truly the Father and the Holy Spirit work in you.** What are they doing in you? Making you saints, true servants, and adorers. And what did our Lord do? Everything he did was to acquire titles over you, [already] given by the Father. He owed us nothing, he had given them to us before we were created: **it is by the Holy Spirit that we are sanctified: it is to belong to Jesus Christ, Jesus Christ himself.** In order to have rights over us, our Lord *ransomed us* (1 Cor 6:20) so that we would belong completely to him, as St. Paul said, *because we had been sold to the devil by original sin and by our actual sins* (cf. Eph 2:1-3). Jesus Christ ransomed us: we belonged to him before becoming slaves of sin. He could treat us as a master treats a slave he purchased. (But) he treats us as a father treats a child that he raised.

**How did he ransom us?** *By his own blood* (cf. Eph 1:7), says St. Paul. He gave all his blood and all his life for our redemption. He gives us all his virtues to clothe us; it is Jesus Christ himself who has come to buy us and to live in us. When we buy a house, we want to live it – our Lord has bought our earthly home. When we buy a field, we want to cultivate it – our Lord cultivates us. In a marriage, a man takes a wife to give her his name, his goods, and to set up a community of life. That is why our Lord suffered so much to make us see how much we were worth, to continue himself in us. The Eucharist is nothing else than the continuation of that possession; he bought us and he comes as master and spouse. In his incarnation, our Lord takes a nature with which he will become our savior; on the cross he redeems us, and makes his claim over us. In the Eucharist, it's something else: our Lord comes personally in each of his creatures, in order to live in them, to make a sacramental union with them.

The Father, the Son and the Holy Spirit work for only one thing: to give us completely to Jesus Christ, so that we will be entirely his. All these whom God created are at the service of this masterpiece of creation, so as to show that he is the end of his love. The sun, the moon, and all creatures are at the service of the child of Jesus Christ; the earth, the sea and all the living things they contain are at the service of the one redeemed by Jesus Christ. Human society is to be so organized that each one becomes the servant of man, and man be the servant of Jesus Christ; kings and authority figures are at the service of man; arts and crafts are all at the service of all. St. Paul says: *God so organized the world that it is for us, and we are for Jesus Christ, and Jesus Christ is for God* (cf. 1 Cor 3:22-23). It is because we are members of Jesus Christ that God has placed everything at the service of his loved ones, at the service of a poor servant.

I see the Father, the Son and the Holy Spirit [...] putting the nine choirs of angels at your disposal. You don't see them, but it's happening: continually there's a row of angels (cf. Gn 28:12), descending towards you. Jesus Christ became man, and here he is at your service. He does this only to make a true saint of you, a bride of his heart. In fact, if you had been alone, he would have done for you what he did for all. See then what you are, and what sacrifices he made for you.

[...]

What will you be in heaven? The honor of Jesus Christ. And on earth? Jesus Christ sanctifying himself in you. What else? A host: pure and holy – a host for sacrifice (cf. Rm 12:1). Our Lord can no longer suffer. He is the adorable host, love that gives itself, the host of offering. But you must be a crucified host, a sacred Host.

By our priestly power, we consecrate the adorable host; we cannot go any further. **But you, by your love, you can change yourself into Jesus Christ – by your love and by the complete gift of yourselves. You also are that host of offering that he is looking for;** you are more pleasing to him than the sacrifice of the consecration. You are its end: you receive Communion, so that there may be a union between two persons in a single life, in a single love – this happens every day.

**Admire the goodness of our Lord for choosing you, calling and leading you by the hand to the Cenacle.** Is that nothing? I wonder how a Servant of the Blessed Sacrament can doubt about our Lord's love for her. It is the greatest and most divine love that can exist in this world. When you are in a palace where the king has called you and adorned you as his spouse, can you doubt that the king loves you? What is the greatest sign of our Lord's love for you? It is that you have entered, and you are not on the street. Therefore, see this meditation, this spring from which so many graces flow: I was created by Jesus Christ and for Jesus Christ; consequently, I must live for him.



**Point for reflection:**

What idea does this conference present about our relation with each of the persons of the blessed Trinity? How is our vocation presented, and what is the objective of our Eucharistic life.

q:Q : q:Q

## **Our Lord Wants You Completely for Himself, Only for Himself, and Always for Himself<sup>1</sup>**

Paris, Tuesday, June 25, 1861

**What is the goal of your Eucharistic vocation?** This is what we must examine this morning in a special way before God. Why did you come to his Cenacle? You will answer rightly that this is your goal. But what is God's goal? Our reply is reduced to three ideas: our Lord **wants you completely for himself, only for himself, and always for himself.**

**Our Lord wants you completely for himself.** In the Church, there are many vocations, many orders, and many graces. Each one has its work, and its mission. Most Christian vocations are mixed, that is, partly for our Lord and partly for the neighbor. There are very few that are purely contemplative, completely at the service of God. Some few communities, however, are purely contemplative, like the Carthusians, men and women, the Capuchins, the Carmelites. They practice their charity towards their neighbor only by prayer and penance, and in this they don't lack in perfection.

**As for you, you are in this order of things,** except that these communities center on a mystery or a special virtue, more in the past than in the present. Many honor his birth in Bethlehem, his hidden life, his penitential life, his crucified life. They can spend a lifetime doing that; they will never exhaust a mystery of our Lord. Your life is different; you center on Jesus in person – Jesus, living in the present, summarizes all his past states. You honor him as present. **That is the difference between the simple contemplative life and the life of adoration.** Ordinary contemplatives remain in their contemplation, but you abide in adoration. The Carthusians remain quiet in silence, alone by themselves – their contemplation becomes their center. You remain in adoration, because you remain in your life. This is an enormous difference.

Our Lord wants you completely for himself, not both for him and for the world. Your entire heart, without division. Your will, all your senses to dispose of, he wants the entire thing, he wants to be master of your senses and all your faculties. *We cannot serve two masters* (Mt 6:24). We say: I gave everything. Yes, surely we gave, but it is so rare to find gifts that are pure, because they are always tainted with self-love. The proof of this is that we take ourselves back. Therefore, when the devil wants to tempt us, we must say: My work does not belong to me, it belongs to my master – the way a servant answers to a stranger. My work belongs to my master; therefore, I cannot work for anyone else. In the same way, if someone asks to take something from the house, a servant must say: I am not in charge, I cannot give or lend out; you must talk to the master. That is the answer of a good servant. A servant cannot own a single thing in the house; it all belongs to the master. She uses it, not to enjoy at her own pleasure, but only as the master intends.

This is your attitude toward our Lord; your work belongs to him. In heaven he will give you a generous recompense. In this world he rewards by his graces and the joy of being in his service. You cannot take back one moment from him, under pain of becoming thieves. If someone asks you for something, you must say: That no longer belongs to me. Your mind exists only to think about our Lord; your heart, to love him with a royal love; your will belongs to our Lord – it's his.

Once a spouse has contracted a covenant before God and men, she no longer belongs to herself. She can no longer dispose of what belongs to our Lord – thoughts, desires, affections, and sufferings, everything belongs to him. Otherwise, she deprives him of his glory, of his rights, and she deprives herself of his grace. When we have signed a contract to sell a house, it no longer belongs to us.

---

<sup>1</sup> Number 336. *Notre Seigneur vous veut tout à lui, rien qu'à lui, toujours à lui.* **N.B. This instruction is found also in Book # 6: 4.**

When we have sold a field, we can no longer harvest from it. The same is true in relation to our Lord: your will, your heart, your mind; everything belongs to him (cf. 1 Cor 3:9). The field belongs to him, and he cultivates it. We merely help him.

**You must belong completely to our Lord.** You cannot belong to a greater king, to a richer spouse – why take yourself away from him? To whom will you give yourself? Our Lord made you come in order to be completely for him, not for others. Consider yourselves fortunate. Let me ask you: wasn't Esther happy when she was chosen to be the wife of Ahasuerus? (cf. Est 2:17) All she had was her education – how her situation changed!

Our Lord chose you for his adorable service; you should not take yourself back any more – that would be stealing from his glory. You must belong only to him; that is clear. In fact, he said it: *you cannot serve two masters* (Mt 6:24), love two different persons. He knows how we are made, that we have only one dominant idea, only one royal affection – he wants it whole and entire for himself, not a single division. He does not even want you to belong to the angels: the spouse of the king does not belong to his ministers or to second rank princes – she is sacred. You belong only to our Lord. If you would have the misfortune to give yourself to another, you would be a sacrilegious spouse, because you would break the alliance you contracted with him. You must love only one spouse, not two.

I ask you: how could a queen love a domestic helper, how could the one whom Jesus loves fall in love with another? She would have lost her honor, her common sense; you must belong only to him. See what our Lord has done so that you will belong only to him: in order to remove the temptation to divide your attention, he wants to be your sole occupation, by not giving you any exterior ministry. You will not take care of the sick nor do works of charity for fear that your heart become divided and your spirit become anxious. Our Lord is great enough to fill your entire life.

Notice also how he works in the order of contemplation: so that the quest for perfection might not become a temptation for you, he does not want to leave you focused on your perfection, or your contemplation. He wants to put you at his adorable service, where you will try only to please him. You will not belong to the world, to charitable works, and you will not even belong to yourself, where self-satisfaction would dominate; or if you would serve him only for your own satisfaction, your own advantage, and not for his eternal glory. So that you will not have that kind of goal, what does our Lord do? So that you will have no time to think about yourself, there will always be an adoration time following upon another: in the morning, you will have Communion, during the day two adorations, and then at eventide. You don't yet have nocturnal adoration as we do. Day adoration leads to another in the evening, so that we have no time to think about ourselves.

In the world vanity becomes a slavery. A worldly woman thinks only of enhancing her appearance two, three, four times a day at her dressing table. But you merely need to prepare yourself, to gather your bouquet of flowers to bring to our Lord. You are not even tempted to think about yourself, but only about him. See how we value this: our Lord must be your thought, your affection, your law; you must not have a human center – your center, your goal can be neither me, nor your superior, nor an angel. There must be no intermediary between our Lord and you. [...]

**You must be always for him.** Human beings need to rest. God has so arranged our human strength that we need time for ourselves. And time will come when work becomes so difficult that one can no longer do it: (even) a king needs the assistance of his ministers. One cannot always be working or loving; nature does not have that ability. But the soul can always love our Lord: it can always be at his disposal, at his feet. She is his adoring angel; he never goes anywhere without his angel: she is his bride – a bride is always with her spouse. She is the virgin of his love.

The one hundred forty-four thousand are always on Mount Zion, with the Lamb, singing a hymn of praise (cf. Rv 14:1-3); and they are bound to his person. Our Lord **wants you to be always at his service; belong to him alone.** Respect is given to your state, your condition as adorers; it is only right that our Lord would always have his court as in heaven, his family as at Nazareth where he had the Blessed Virgin and St. Joseph. It is only right that he have his court and his family here on earth.

That is why our Lord chose you to belong **completely to himself, only for himself, and always for himself**. He does not want you to be like those domestic helpers who say: How much time will I have for myself, how many hours, one day a week? The angels in paradise have no scheduled hours. Can you take a holiday from adoration? No, never. With these three thoughts – completely, only, and always for Our Lord – you will succeed. Go forward in such a way that you will always go to his very person.<sup>1</sup>



**Points for reflection:**

How does our vocation appear in this teaching?

Where is our place among the various kinds of religious life?

What are its spiritual demands? Practical demands?

What advice do you find here that can foster your belonging to Christ?

q:Q : q:Q

---

<sup>1</sup> N.B. This instruction is also found in Book # 6.

**SECTION B -  
EUCCHARISTIC MISSION: PRAYER AND WORKS OF ZEAL**



q:Q : q:Q



## Works of Zeal<sup>1</sup>

Paris, Tuesday, November 26, 1861

**I recommend to your prayers the baptism of a Jewish lady that will take place on Thursday at eight o'clock.** She is well prepared. Since we cannot prepare her by means of confession; we prepare her only with the Word of God. She cannot receive absolution, since she is not baptized, and since baptism takes away all sins. It seems that she really loves our Lord Jesus Christ and understands him a little. She has to make many big sacrifices.

**To win for our Lord a soul who serves and loves him – that must be the main ambition of a religious sister, especially of a Servant of the Most Blessed Sacrament.** When we love someone, we pursue his glory and reason out in this way: If I do not love, there are hearts who do love you; if I do not love you sufficiently, I can have others love you more than I do. That is the consolation of a priest in preparing a pure soul – they say there is no greater consolation than to give to our Lord a pure heart. Do this, my Sisters.

**There is another poor woman, the mother of a family,** who never made her First Communion. What suffering! When someone has not had the joy of making First Communion, the devil takes advantage of that person! It's one disaster after the other, one misfortune after the other. If only there were more priests! We need great patience and great charity; at that age, it is difficult to study. How many souls we could save, especially here!

In Paris, you have no idea how many people are on the wrong road: it's frightening. We go to China, looking for children to baptize; we go everywhere, and **we have a belt of paganism all around us!** In Paris there are some people who are so unrefined and uneducated that we set them aside, we abandon people like that. The first reason is that there are not enough priests; the second is that we dare not visit them. Why not? There is so much poverty that we cannot go there without extending spiritual and material charity. Can a person who is hungry listen to you? Oftentimes, priests cannot give anything, so they don't want to go. Money limits their zeal. Yet, I think that if we trusted in the Good Lord, giving whatever we can, the Good Lord would do the rest.

I make this judgment based on these poor children that we have: fire attracts fire; a link in a chain is joined to another – these children go where we cannot go. Your heart bleeds to see so many people who never heard of our Lord Jesus Christ. It's frightening: we count them by the thousands and the hundreds of thousands. These people get used to doing wrong, to living in misery. These poor people have so much suffering that they become like animals! I tell myself: When numerous enough, we will already have found our mission. The Blessed Sacrament Congregation is the highest religious order, the highest of all: it must have the most beautiful mission, namely, everything that is most wretched, most vicious, everything. What more do you want: when you talk of rag-pickers you cannot go any lower. We have many rag-pickers at this time. These children put us in contact with their parents.

**It is a beautiful mission: it reminds us of the second invitation of our Lord for the Eucharist.** The first was for the Pharisees, for the important people, for all who were virtuous: but they were more interested in their business than in the banquet of the king's Son. When they went to a marriage feast, they were expected to bring a gift, and they did not want to do it. What does the king say? *All right then! Go into the main streets, into the public squares; bring in the one-eyed, the blind, the lame, and all you can find.* The servants did this, and returned saying: *Master, there is still room. – Bring in the wretched, and make them come in* (cf. Mt 22:1-10). The Eucharist began in that way. The rich will never lack spiritual assistance; it is in the nature of things – the pastoral clergy need them for their works, their alms: that is their mission. There are certain religious orders that have much learning, traditions, and members who are attached to the nobility. These groups are at that level:

---

<sup>1</sup> Number 381. *Les œuvres de zèle.*

they have their priests and all that they need. We cannot say that they are not going to the poor, but that is their mission.

**From the first day, we had the First Communion of the poor.** What happened at the beginning is probably our mission, and therefore we have power over these poor ones. A person with a mission has such an important goal, such a powerful force that no one can stop him. It is like the prophets sent by God. We feel that we have a mission for these people; we should be very proud, and very happy; the rich will come later – they don't need us.

You can see now, my good Sisters, that if we had chosen, we would not have come here; we would have looked elsewhere. Naturally, we would not have chosen this part of the city; we went looking in better-populated areas: in St.-Germain and Roule, in order to have adorers. But nothing came of it – we found absolutely nothing. After looking in vain, the secretariat of the archbishopric offered us this house, telling us we had to decide within twenty-four hours.

There is no area like this Gate of St.-Jacques, and going down to the White Gate – but especially this Gate of St.-Jacques. We are contented here: we are radiating from here. We don't need to indulge in small talk these people: with a few words our point is made. With the rich, you must proceed gradually – with formulas of politeness. That is our power; how good is the Good Lord! Now, what makes me happy is that the rich are also coming. For example, this Jewish lady, then on Monday I had the baptism of a protestant woman, not in our chapel; but we instructed her. Sunday afternoon, I will marry a poor couple. And there are others; I cannot mention them all, the Good Lord knows.

Personally, do you know what I am asking the Good Lord? **I would like to become popular among the beggars** – my name is beginning to be known among all these very poor. When I meet one of them, **before giving him anything, I have the habit of asking: Are you saying your prayers?** And I give him a sermon. The other day, a poor girl came with two or three of her little brothers: the young girl was about twenty years old, and immediately I gave her a sermon. I tell these people: How long have you been in Paris? How many years since you went to confession? Ten years; twenty years. You must go to confession. – I don't know any priests. – I will hear your confession, for free. One poor woman told me: If you can find a place [in school or work] for my fourteen-year-old daughter, I will be converted right away. The Good Lord gave me the grace to find a refuge for the girl, and I told her: I placed your daughter. I gave her my word, and she came and made a very good confession.

In general, I don't need devout men and women. When they want to come to the Blessed Sacrament, that is fine with me; when they don't want to come, let them go elsewhere. **I don't go to the rich, because it takes too much time.** Unfortunately my crosses<sup>1</sup> have made me known: people come from north to south, from east to west; I am too well known. The Good Lord has not yet found the secret to make me known among the poor. At every minute, these little ones are coming: they feel very much at home. We must encourage this feeling; I said: These are the poor. As I was telling Monsignor, the one who died<sup>2</sup>, **I don't want to limit myself to Paris: I want to set fire to the four corners of the world.** When more numerous we will take Paris by its four corners. We will rent a room: we can't expect these children to come from leagues away. This will happen; I hope so – the Good Lord will be more pleased. I hope that pride will not enter into this – it can enter even in rags.

**Secondly, there are the retreats for priests.** Some are coming already. There is a deacon who will be ordained on Saturday; he is preparing himself well. **I spoke to him as much as I could about the Blessed Sacrament;** I tell him all our little secrets. Why not? He will be on fire; he will burn [with zeal] – he will share everything when he gets home. Others don't speak about the Blessed Sacrament as we do; they don't speak as well as we do – it is our gift; it is our grace. The more we stay before the Good Lord, the better we know him. When others have devotion to the Blessed Sacrament, they will light a fire like us.

---

<sup>1</sup> Probably an allusion to a personal authorization for Father to place an indulgence on crosses.

<sup>2</sup> Mgr Marie-Dominique Sibour. Cf. note in instruction 102. *Du purgatoire (On purgatory)*.

## Third Anniversary of the Foundation <sup>1/2</sup>

Paris, Thursday, July 31, 1862

[...]

[Today is] the feast of St. Ignatius. The Good Lord permitted this anniversary to fall on the feast<sup>3</sup> of such a great saint who used to say: **All for the greater glory of God.** This is how he began his order. There were nine at Montmartre, what is surprising is that these hidden underground passages have been left untouched since the time they were buried during the Revolution. Men change, things remain the same. This saint did so much good. His liturgical prayer says: Lord, you sanctified St. Ignatius for the greater glory of your Name... that was the motto of his order. We would say it otherwise; but the Jesuits bear the name of Jesus alone. They are not dedicated to the Blessed Sacrament. We would say: All for the greater glory of Jesus in the most Blessed Sacrament. I realize that from worship we go to the person. Still we say: **To the greater glory of our Lord Jesus Christ in the Blessed Sacrament.**

My poor Daughters, don't forget this day: you must renew your gifts. In so doing, you will have the same grace, providing you are motivated by the same love. Novices must look forward to this moment; it will be their contract, their marriage with the Lamb (cf. Rv 19:7). In the world, people look forward to a beautiful and magnificent ceremony; our upbringing has only this in mind. Now, my good Daughters, work hard: don't insult our Lord by making him wait for you. This honor is so great that those who come after you will be amazed. Once in heaven you will marvel that you were given so great a grace. Our Lord **cannot give you more than to invite you to surround his adorable person.** Beyond, there is only heaven. Enter fully into this spirit; understand its excellence. If you understand it well, you will be in jubilation every day. Yes I realize that we are in a valley of tears, but the sun will soon melt whatever ice there may be and pierce the mist.

**Keep in mind that every religious body has its mission.** St. Ignatius came to fight Protestantism, as is mentioned in his office. God called him to combat Protestantism, in fact, he fought a good fight. St. Dominic had the mission to battle the Albigensians. St. Francis had the mission to confront simony that had slithered into the ranks of the Church. St. Benedict had the mission to renew his century dulled by passions. **We are called to fight against the indifference that surrounds our Lord.** By serving him we touch everything. The evil of our century is indifference, the total neglect of our Lord. Our age is frozen and paralyzed: we must surround this ice with fire. This is the enemy we must confront. Our service must be to surround our Lord, adore him day and night. This is what we have to do.



### Points for reflection:

Faced with the needs of our world, where does Father Eymard place our Congregation? What solutions does he propose?

q:Q : q:Q

---

<sup>1</sup> Number 428. *Troisième anniversaire de la fondation.*

<sup>2</sup> This instruction is also found in Book # 3, Section E.

<sup>3</sup> The perpetual profession of the first sisters took place on the feast of St. Ignatius in 1859.

# All for the Service of Jesus in the Blessed Sacrament<sup>1</sup>

Angers, Monday, October 17, 1864

My Sisters, the first day has ended. Normally, we use the first day [f retreat] to recollect ourselves, in order to get ready to soar. We don't do much on the first day: we take our place at the feet of the Good Lord; we clean our heart and our mind, then we get started. You will see that the Good Lord will speak to your heart: then we proceed.

Here then is your Rule<sup>2</sup>; it is based on ours. Since you come from the same trunk, you must be based on the same rule. You don't have all the rules that we have – you don't have the priesthood – you cannot have them; you don't have what pertains to studies. **What pertains to you is adoration:** you have the same as we have. **Then you have manual labor and retreats for pious women.** We also have retreats; regarding manual work we cannot have that. There is a chapter on religious rites. In your rule, there are fine distinctions needed for your position; but the principles are the same. You have had some adjustments, but we haven't had any yet. The second part of your rule is better than ours: it is clearer. It's the same rule, but the style is different.

We have four houses: the professed, the novitiate, the scholasticate, and the house of solitude where some of our men want to be isolated like at the Chartreuse. We have not started (this 4<sup>th</sup> one yet); I'm looking for a place – perhaps in Jerusalem; we shall see about that.

This is not the first rule you had. The key ideas were contained there. Ours had not yet been accepted by Rome. We needed a more detailed form. That's fine.

Here is the first chapter – nothing other than the key ideas of the entire Society. Everything is included. The rest is the goal; here you see the means. We begin by giving you your title: The least family – you are the youngest. You were blessed on the same day that we were, during the first audience with the Holy Father, when we received our laudatory brief, on the eve of the Epiphany, at the first Vespers. I could no longer have an audience with the Pope, when I happened to meet Bishop Fioramonti. He took your supplication and told me: I'll take care of it. You were very lucky: you were blessed from the very beginning, while other communities only when they are fully developed. There were merely a few of you gathered together – like a family – and the blessing was in perpetuity. Today you can see that what the Good Lord blesses, he blesses well. **What is your purpose?** You are for solemn worship, exposition day and night. There are very few congregations who have solemn worship – there are only the Reparatrix in Paris and you, in the entire world.

[...]

I know only the Reparatrix who have solemn worship; Marie Reparatrix does not have night adoration. You have nocturnal. The women adorers of Rome have perpetual cult: but, at night, they remove the Blessed Sacrament around four or five o'clock; they have nocturnal adoration. Many others, like the Picpus Sisters, the Benedictines of the Blessed Sacrament have adoration, but they don't have exposition. You have adoration immediately, from the outset.

[...] Listen, if ever the Good Lord wants you to have new foundations, don't go with too few, as we did. From the first day, you must make adoration: you must start like you are doing today. You need at least sixteen; eighteen – you need extras, because some might get sick.

**You have two ends, pay close attention; you are for the apostolate, you have an apostolate. Which one?** That of the four ends of sacrifice; it is the most beautiful that you could have.

1° To give to our Lord the worship of adoration and love.

2° To thank him for having loved humanity so much.

3° To ask pardon for the entire world: that is reparation.

---

<sup>1</sup> Number 516. *La règle de 1864. Chap. I et II.*

<sup>2</sup> *Constitutions de la Congrégation des Servantes du Très Saint Sacrement*, Paris, Adrien Le Clère et Cie, Printer for Our Holy Father the Pope and the Archbishopric, 1864.

4° To pray for priests, for the entire world, and for all who work for the glory of our Lord.

**Notice St. Theresa.** If only all of you together could equal one like her... This saintly woman had been chosen by God to combat Lutheranism that threatened to overrun Spain and the whole of Europe. She says in her autobiography: My dear Daughters, our purpose is to work for the salvation of souls, so that God may bless the preachers who work for the salvation of souls. Also, that order had never needed reform.

**Is that all? You also have retreats.** You understand that this is not yet the time for this, but the time will come when you will be able to receive persons who will come for retreats. What will happen? You will do much good by forming adorers in the world. **What else? Work for the Eucharistic cult, making liturgical vestments, albs, cloths for our Lord, so that he will be well served.** This is the virtue of St. Martha. When you have time you can do this. That is your end. – Now your furniture is not yet in order – but you have done it. You finished the decorations for the Cenacle, and for those of Paris, did you not? The Blessed Virgin was the first sacristan: she took care of everything; she was the mother.

To attain these goals you will make vows. You realize that you are not here primarily to become religious sisters. If that is what you want, then go to some other convent where the members become perfect in order to go to heaven as religious. These good religious will become good teachers, good nurses, working out their salvation. That is not our purpose. What are we aiming at? **To become good adorers.** As the shortest way to reach perfection, we take the vows of poverty – detachment; chastity – the purest life; obedience – like our Lord; and the Eucharistic vow – which is perfection itself. You come with the mantle of honor, in order to have the right to appear on the prie-dieu with the required conditions.

[...]

The apostolate of the Society is to make you religious, to introduce you and accompany you to the antechamber; then we leave you – you are the one to enter. Who has the right to ask you: What happen between you and our Lord? That is your personal affair. **What is your spirit?** The spirit of love. There can be no other, since the spirit is drawn from the end, and the end is the Eucharist – the supreme abiding love. Since it is love that has brought you, you must have this spirit of love. The love of Jesus Christ can only be a love of sanctification, of crucifixion; you can and you must have this, but ultimately, it is not the characteristic of the love of the Blessed Sacrament. Its character is simply love – this shall be your supreme law. So the one who loves the most will be the one who is most in her vocation.

Notice how our life differs from the Jesuits, the Cistercians, and the Carthusians. They concentrate on obedience, penance, and solitude, saying: The one who is the most obedient, or the most penitential, or the most solitary is the best religious. We say: **The one who loves the most is the best religious.** If ever asked for information, just present this first chapter: everything is there; the rest is only a further development.

The second chapter. You realize that there is no limit to what could be added. However, God will guide you. You must know clearly that you have been accepted only to become adorers – that is the end you have chosen. No one asked: Will she become a saint, will she bring honor to our Society? We were not even concerned about your wealth – not at all. What did we ask? **Will she be a good adorer?** In worldly service, doubts are investigated. Even if you had wealth and all the qualities of the world, if you are not a good adorer we don't want you; you will not be a member of our community. Our Lord does not want it. You were chosen only to be adorers, nothing else. You may have qualities that can be of service; since you are adorers, everything can serve the master. Personally, I would like to see every virtue, science, and great men to come and serve our Lord – he is king. We refuse no one, but we ask: Can you serve the master? If one agrees and says yes, that's fine! Be happy; that's everything.

You understand that you must be attached to the roman Church, as to your life. She gives you her priests. Without her blessing, you would not exist. My blessing would have meant nothing; it is the Holy Father who gives the blessing and the increase. If all requests had been granted, we'd have enough for an entire village.

Everything written in the liturgical laws is sacred: no one among us accepts anything else – absolutely not. The Holy Father does not always command; but his wish is our command. [...] We obey the Pope at all times. That is why we allow only what is liturgical in our cult – everything else is only an innovation from some bishop.

[...]

You must never accept any external work. The service of a person, even king or emperor, must never make you leave your service. Adoration makes you a sacred person, totally, that's enough for you. Mary chose the better part: the contemplative soul, the contemplative life. In the world, contemplative persons are despised.

[...]

My Sisters, become aware that the contemplative life is more perfect than the apostolate. If you want to participate in good works, go elsewhere. Those who do not like the contemplative life do not appreciate this state. The world likes to see people involved in hospitals, at the foot of a bed. The Carthusians, the contemplative souls save the world; others merely apply the graces obtained by the contemplative life. [...]

Note that we don't give you the same motto as ours. That is for priests; we are for apostolate and you for service. It would be too misleading. We are at the higher end of society – we are priests, and it fits us. And so, at the head of your letters, you should not put: *Adveniat regnum tuum*, but rather: ***All for the service of Jesus in the most Blessed Sacrament.***

[...]



**Points for reflection:**

Here, what definition is given to the word “mission”? What means does St. Peter Julian propose to express that mission?

What relation does he see between adoration and external works? (cf. RL # 1)

q:Q : q:Q

## Explanation of the Rule<sup>1</sup>

Nemours, Friday November 9, 1866

**My Sisters, let's continue with the Rule.** We said that, like us, you have two purposes. The cult of perpetual adoration; **that worship is your purpose.** But, be careful, because if we simply called you adorers, you might be confused with those who adore before the tabernacle. These words explain the difference: you have perpetual exposition. You are more privileged than the adorers at Rome that people talk so much about. You have it day and night; you are richer. Why do they do it that way? I don't know. They call themselves perpetual adorers; they always have adoration, but not exposition. Adoration during the day is pleasant, but during the night is something else! You have it always; guard it well.

Like us, you also have a purpose of zeal – a perpetual apostolate of the four ends of sacrifice: adoration, thanksgiving, reparation, and petition. Always exercise these four ends. With adoration include praise and love. With thanksgiving, be grateful for all that our Lord does in the Blessed Sacrament. Then with reparation, ask pardon for all the sins of the world. Finally, with petition, look at all the graces that you must request. **You also have retreats of adoration:** The best retreats are those conducted before the most Blessed Sacrament. We will take care of the men; it would be good if you could facilitate those of the women. They follow our Rule with us in external matters without any changes in our schedule. The time has not yet come for you – I would like it to happen, because it is a way of doing much good.

**You also have the work for poor churches.** Right now you are poor; later on, when you are rich, you will be able to do this. Listen, we must start with this principle, and not say: My Lord Jesus, but rather our Lord Jesus. That is, we must consider him as master of all the poor churches; wherever he is you must want him to be loved. He is in some very poor tabernacles, but he is always your master; he belongs to you. Therefore, send him not alms, but a token of esteem.

*Under the auspices and guidance of the Immaculate Virgin Mary, mother and model of true adorers in spirit and in truth.* What can you do without the Blessed Virgin? She must be more honored among us than elsewhere because our Lord is more adored and loved here. When Jesus is little loved, Mary is little loved. For us, it is the perpetual cult of Jesus in Mary. We must love the Blessed Virgin very much. How could I not love the Blessed Virgin; I owe her everything. She is the one who brought me here – without her I would not have come. And also the saints: people say we don't love them here at the Blessed Sacrament. That's false. We honor and love them, but they don't replace our cult; they are there for the glory of the master.

My Sisters, your rule says that you make vows in order to become better adorers. For you, religious life is only a means to become better adorers. This is what differentiates you from the life of the world and of the cloisters: their religious life is their end. They are there in order to become good religious; but you, **if you are religious, it is to help you to be good adorers.** Your religious life is a means and adoration is your end. And your vows help you to practice the religious life; that's why you make the three vows of poverty, chastity, and obedience; and you live a common life in order to be one body with several members.

Besides, you are more fortunate than we are: you have the Eucharistic vow. I hope this will not be taken away. The Eucharistic vow determines that the service of the master takes precedence over all. You have double merit in adoration: that of obedience and that of the vow. For us, we have only one: that of obedience. If we could be jealous, we would be jealous about that: but we are happy.

---

<sup>1</sup> Number 615. *Explanation of the Rule.*

**The law and spirit of divine love shall be the inspiration and the supreme law of their life,** etc. The spirit of the Society is the love of our Lord. It must be the strength of your life as it is the purpose of your vocation – the glory of our Lord in the Blessed Sacrament. You must adore him and love him. This spirit of love must be the foundation of your life. If you love our Lord you will love what he loves; therefore, love one another as sisters: that is the true spirit of love – love of God and love of our sisters. [...]

You must know this: you have made profession to be at the service of the adorable person of our Lord: you are his servants and no one else's. Therefore, serve your master; serve him perfectly; serve him always. [...]



**Point for reflection:**

Based on this instruction, what picture do you have of a Servant of the Blessed Sacrament?

q:Q : q:Q

❖ **N.B. Points for reflection for the conference: Works of Zeal. p. 41**

Here, Father Eymard draws a sketch of the social and religious situation that surrounds him and to which he wants to respond. He draws up a list of means by which he expresses his Eucharistic mission. His heart goes out especially to the children and to the poor. Notice the texts from Sacred Scripture and try to identify what this instruction evokes in you.

q:Q : q:Q