

Explanation of the Rule¹

St. Peter Julian Eymard to the Servants of the Blessed Sacrament
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.

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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.

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?

❖ **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.