

The Four Ends of the Sacrifice. Adoration¹

St. Peter Julian Eymard to the Servants of the Blessed Sacrament
Paris, Tuesday, February 18, 1862

My Sisters, you know that we honor the entire Eucharist by the four ends of the sacrifice: not by only one; we take all four of them. These four are: adoration, thanksgiving, reparation, and intercession. Some communities have chosen only one or two of these fruits, one or two of these ends; some have only adoration and thanksgiving, such as in Brittany, and as Fr. Hermann does. This is a work of thanksgiving, not an order. I don't know any order of thanksgiving². These are associations that could become orders / communities later on. Others take reparation; there is an order of reparation here [in Paris]. Reparation then becomes their focus, as adoration becomes the main law of [our] piety. Others, choose intercession; that is, the mission of prayer before the Blessed Sacrament. Some groups like that are dedicated to perpetual intercession.

We take on all of that, the four ends, to have the entire Eucharist in the perfection of its service. Other religious have their own end and grace; that's very good. **We want the Eucharist in all that it has and all that it is.** That's why we choose the four ends of the sacrifice and these four ends are practiced. Some day there will be many of us. Our associations are already numerous, three thousand in Marseilles, two thousand five hundred not to exaggerate, seven hundred in Tarare, perhaps seven hundred fifty, five hundred in Amplepuis³... Some day perpetual adoration will spread – the time will come, may God make it happen soon – throughout the world, wherever our little Society will plant its roots, there will be adoring souls who will practice the four ends of the sacrifice.

Which is the best of all the ends? Let us admit that it is adoration. Notice how the Lord classifies his works. When reparation began, it took the name of Reparatory Adoration. People have a feeling for the things of God; immediately they gave the name that stayed, (*Les Réparatrices*) the “The Women who make reparation”. Thanksgiving has not yet become popular, perhaps because it is not well understood. How can you proceed, how can you be grateful all the time in your adorations, always joyful – where will the victim come in? That's why, as I see it, I don't think there will be a community of thanksgiving; God has not made one.

People call you Ladies of the Blessed Sacrament; that's not right. I have not yet made public your name of **Servants of the Most Blessed Sacrament**; do not use it yet, since people would see you as a religious community. The time has not yet come. Ladies of the Blessed Sacrament – I'm not sure where this name came from; I did not give it to you. If I could call you the Nobodies of the Blessed Sacrament, I would do it. I tell people: They are good souls who pray before the Good Lord. They call you Ladies, and I can't stop them; that name is spreading, and I let it go. The Picpus community tried to take the name of

¹ Number 393. *Les quatre fins du Sacrifice. L'adoration. Explication de la règle, Chap. III, Art. 7. (The four ends of the Sacrifice. Adoration. Explanation of the Rule, Chapter III, Art. 7.)*

² From Guillot and (S7bis): (*ce n'est pas un ordre, je ne connais pas d'ordre d'action de grâces.*) it is not an order – I do not know any order (community) of thanksgiving,

³ Guillot and (S7bis), variant: *Il y en a deux mille cinq cents à Marseille, sept cents à Tarare, cinq cents à Amplepuis,* (There are two thousand five hundred in Marseilles, seven hundred in Tarare, five hundred in Amplepuis)

Perpetual Adoration, but their present name stuck... it's the name of the street [where they started]. I would have been very humiliated if they had called you Religious of rue Saint-Jacques, or of rue d'Enfer⁴ – I would have told the Good Lord: Tear up the contract.

We said that our principal end is adoration. Adoration can be an end by itself; many souls sanctify themselves in adoration. Adoration alone can fill a life of a hundred years, or a thousand years. Everyone in paradise obviously adores. **What is this act of adoration?** My poor Sisters, we must clearly distinguish the four ends if we want to use them well. **The act of adoration is concerned with the excellence of our Lord:** the excellence of his divinity, his adorable perfections, his divine and human perfections; you can add all his qualities, all his attributes, because our Lord is God and man. **Thanksgiving is concerned with his goodness,** his goodness that shares. You say: How good you are! You give me not only your gifts, but you give me your very self – how good you are!

Adoration is concerned with our Lord. That is why it is more perfect than thanksgiving. I adore our Lord in himself; I adore him through the homage of my entire person – I then become the sacrifice of the homage of adoration. In thanksgiving, I have received; the “I” disappears in adoration. Reparation is not concerned with our Lord alone, or with his gifts, but with sins that offend our Lord. That is something sad. We look at our offended Lord. That is why this act is an act of reparation, of penance, of crucifixion. The fourth end is intercession. Usually, we place it fourth, because the three others by nature center on our Lord, but this is an act of divine begging. This is how you must understand the four ends. As an activity, adoration has first place, and thanksgiving is second; thirdly is reparation – the wounded heart of our Lord asks for someone to come and console his suffering heart – and intercession is last.

How should we adore or make an act of adoration? In union with the Blessed Sacrament or in front of the Blessed Sacrament? Understand, my very dear Sisters, that adoration is one; adoration before the tabernacle and adoration here is the same thing, with the same nature. However, the different states of our Lord make the act more or less devout, pious, or solemn. That's why adoration before the exposed Sacrament is solemn. There is nothing more solemn than our Lord on his throne – while in the tabernacle he is at home, if I dare use that expression; he is veiled.

You adore our Lord in himself. Who is he? God. By adoring him, you adore all the divine perfections in our Lord: by this one act you include his divinity itself. This can be done quickly: you must make an act of adoration of faith: you prostrate yourself to the ground, like the Cherubim and Seraphim in heaven, you prostrate before his infinite majesty. Avoid too many words, because there is great glory here. If our Lord gives you a ray of his divinity, remain quiet. It's good to adore him as savior and creator. As savior he has a body and soul: he is my brother. Now you adore him in all his divine and human qualities, because they are all “theandric”, as theology says. Since the nature of our Lord is love, **the true exercise of the act of adoration is to adore our Lord as the love of the Father, for he is the love of the Father, and the Holy Spirit is the love of the Father and of the Son.** We must see this infinite love, and this love for us. Since he has loved everyone, this love has become a divine love, a theandric love. In this adoration of love, ordinarily the heart opens up. Our Lord is veiled in his humanity; St. Paul calls his humanity, *the veil he took up so as not to frighten us.* His is the love of a father, of a savior, of a re-creator in his mercy.

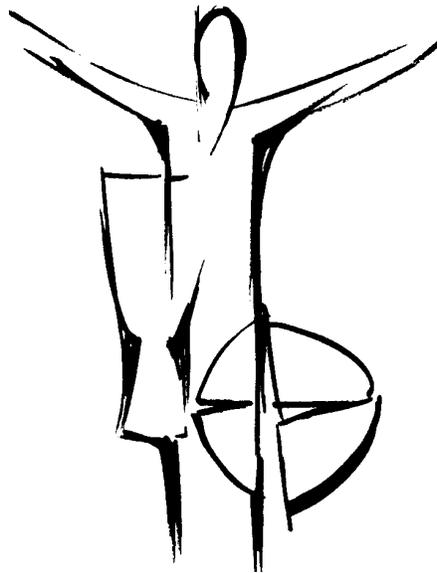
Usually, this adoration of love goes well. It is easy to go from our Lord to ourselves. The first is an adoration of faith; we annihilate ourselves. This does not last long, because it is tiring. The other is the adoration of expansion. We are comfortable with this if our Lord wants to let some of his sun shine on us

⁴ Guillot and (S7bis), variant: de la rue *de l'Enfer* (from the street *d'Enfer*, literally “of Hell”). Either Mother Marguerite changed the words, or Father himself would have changed the expression so as to make it more amusing.

and give us some good thoughts. Even when two friends talk at the same time, they understand each other. Our Lord has a heart and a soul, how happy we can be! This is the act[of adoration] in all its strength, and all its vigor.

Adoration does not stop at our Lord as love; this love comes to be embodied in us, like the sun that gives all its rays. Then comes praise. Our Lord is so great, so good, and so perfect in himself that we praise him in his divine and human qualities. This praise is most pleasing to him. The twenty-four elders say in heaven: ***Worthy are you, Lord our God, to receive glory and honor and power*** (Rv 4:11). When we meet a very friendly person, naturally we respond and are drawn towards him. It's natural to return love for love. How much more as we contemplate the love of our Lord. When the soul has seen his love, when it reviews all his love, as you say every day at Lauds, it imitates the prophet who invites all creation to praise our Lord (Dn 3:52-90). Some saints, men and women in the ecstasy of love, call to the stars, the sun, the moon, and all creatures to bless the creator. This is a natural reaction.

After this first burst of love, the soul stops and rests. Likewise, an artist, after having admired a painting and contemplated it in detail, gets an over-all impression and contemplates the whole. The soul forgets itself; it no longer thinks about itself. She is joined to him, adheres to him. Our Lord gives a particular grace, these graces are more frequent than you might think. Make the act of adoration well, not only when you go to church, but here as well. Understand this well: the mind can get confused. When it is not natural in the act, it is supernatural in the grace and the end.



Points for reflection:

The three preceding instructions (2 outlines and 1 conference) present the four ends of sacrifice, the official method presented to our congregation by our Founder. Have you mastered this method? Do you use it in times of dryness? Take your favorite topic and develop it according to these four points.