

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

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

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<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).

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 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>4</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.

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<sup>4</sup> From Guillot and (S7bis): instead of Pineau: fleurons de l'adoration (flowers of adoration)



**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