

# Method of Adoration<sup>1</sup>

St. Peter Julian Eymard to the Servants of the Blessed Sacrament  
Nemours, Saturday, November 10, 1866

[...]

**I promised you, my Sisters, to speak about the way to make adoration.** You know that the method of prayer, of adoration, accepted by our Society **is the method of the Church**, that of the holy sacrifice of the Mass, namely, the four ends of the sacrifice. And since the sacrifice requires these four parts, we divide adoration in the same way. At the same time, we use this method for prayer, as preparation for examen, and also for thanksgiving – it is adaptable to all, because it is natural. This is the Church's method, and we have adopted it. **Now, I will show you the connection among these four ends.**

**Adoration looks directly at God.** Consequently, it is the most perfect act, since it considers God in his perfection. We begin there. When we approach God, we must begin by giving him the homage due to him. After that, you can return to yourself, and your needs. Then, go to his gifts, his natural graces, and his goodness. Then, return to yourself: My God, receive me although I am an ungrateful sinner – I am not worthy to adore you, but you are calling me. Pardon my sins. Then I see myself as a sinner. Since everybody must be zealous for the salvation of souls, in the fourth part, impetration prays for all the faithful. Pray for the exaltation of holy Church, the spread of the gospel, peace and harmony in the entire world. Pray for the conversion of sinners. Take the intention of the Church, it can be adapted to everything.

We have added something to **the other methods**, those of the Jesuits, of St. Sulpice, of St. Francis de Sales. We admire them, but, since we are Eucharistic, we take the Eucharistic method. Understand it well. With a little skill, you would be able to adjust all truths to it. Since our method flows from every truth, every mystery, every divine attribute, and from every grace that comes from God, it follows that you must give thanks and ask for the grace to make progress, for yourselves and for others. If you invert the order of these parts, if you begin by asking, conversation is blocked.

**Adoration is a visit that you render to God**, an audience that he offers to you. He is waiting for you; he calls you. God is worth [the attention of] a creature. **Therefore, prepare your subject**, so that you don't go before our Lord with nothing to say. If he asks you: Why did you come? You must be able to tell him: I come to meditate on the four ends of the sacrifice. The angel who introduces you must be able to say, She comes to make her adoration on the mystery of the incarnation, or on the passion. This should take place, since it is helpful, not so much for the Good Lord who knows what you want to say, but for you, so that you will not be there searching and wasting your time. As the Holy Spirit says: **Prepare your soul so as not to test God** (cf. Wis 1:2).

**But what subjects are preferable?** I already told you: **The four ends of the sacrifice, and the mysteries**, according to the seasons. For example during Advent consider the time of expectation of the Blessed Virgin, and then Christmas. Put these two mysteries together: the birth of Jesus in the manger, and his Eucharistic birth. See, Love born not only for the love of men, but to be their redeemer and

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model. There follows the adoration of the magi. During Lent meditate on the passion: see it in the Eucharist. Then will come Easter, and the rest.

**My good Sisters, always make one adoration on the mystery of the season, and keep the same subject every day. You will eventually acquire the science and devotion of this mystery.** Always keep growing: the love of God comes by degrees, by progressive steps – a small grace prepares for a greater one, and a greater one leads to one that is excellent (cf. Ps 83:8). The Lord advances gradually: he does not give his grace all at once like the sun. For example, don't be afraid to take the subject of the season for a week or two, so that you can develop a gradual love for it. Besides, there is a big advantage when you make your adoration on the mystery of the season, because you have the special grace of the season.

Here's some advice for you, it is free of course: always make one adoration on the four ends of the sacrifice, that's our purpose. Make another adoration on the passion of our Lord, except on big feast days, [...] that are times of joy. [...] Follow the regular life of the Church: weep with the passion, rejoice with the magi. When our Lord ascends into heaven, go with him. Our religion is reasonable; we don't weep and laugh at the same time. Ordinarily, then, take one adoration on the four ends of the sacrifice, and another on the mystery of the season.

**The third [adoration hour] is up to you.** Of the three hours, prepare only one. I believe that you are intelligent enough, but you have other things to do. Three preparations every day is too much for you. So, I tell you: Limit yourselves to prepare one adoration, that's all. Do it as you wish. You are free.

**Today, would you like to make an adoration of recollection?** This is the best kind. I would like you to make one daily adoration on the interior and hidden life of our Lord in the Blessed Sacrament, on his intimate life, in order to see what he is saying, what he is thinking. For this, you can use what you know about the interior life, about recollection. Make use of the *Imitation*. How do you proceed in this kind of adoration? First of all, I tell you to prepare it: have some idea – in the *Imitation* you will find something in the first chapter of the second book on the interior life and in the third book, chapters two, seven and eight.

On that day, prepare one thought. Since you want to make an adoration on the interior life, say: My God, I adore you in your hidden sacramental life, where your love hides you. At some other time it will be humility, or again prayer, or again contemplation. Vary your interior life. That's what I suggest, and I assure you that it's worth more than all others because it's your grace. Every adoration has a grace of intimacy: our Lord attracts us there. This is an adoration of friendship; you will have true friendship only through the interior life. What you do daily becomes easier. At first, recollection is more difficult than combat, but if you become recollected you will have more merit. This is the adoration of silence, of peace, and of attentiveness to God. Our Lord will warm your heart, make you rest on his heart, and bring you to experience the sleep of St. John (cf. Jn 13:23). This adoration is the best of all, the adoration of true adorers.

Your adoration has value only through your [?] and **the joy of your recollection.** When that kind of adoration is lacking, the others are not worth much. When you undertake it, choose the calmest and best time. For these adorations, do not take difficult times, like after dinner. No. To make this interior adoration, you must have a light spirit and your body should feel as though it did not exist. I encourage you to take the most favorable time, when there is less noise, when you have no preoccupations. To my mind, the best time is at night: alone in silence. Then you can hear the gentle rippling of water; nothing lifts the soul more than the sounds of the sea.

**You will see; believe me. Use the evening, the night, to make this special meditation** of yours, where you can taste Jesus Christ. Try it; take my word for it, and you will succeed. Once you start doing this, you will want to do it all the time. But no. Once is enough – you must not be a glutton. Once a day is enough; restrain your soul. You must not always be eating; you must also work. If you have some nice thought, put it aside for tonight. The *Imitation* says there is no greater consolation than the joys given by the Good Lord. A brief moment of happiness is worth more than all the rest; this is like in paradise. It seems to me that this will go well. **The main idea is this: one adoration on the four ends of the sacrifice – all the virtues center there, all is there.**

**How can one center on these four ends of the sacrifice?** You've known this for a long time... Start with the oneness of God, then the three divine Persons, adoring them one after the other. Stretch out this idea of adoration. Prayer is worth more than thinking; you repeat the same thing and gain time. Unite your adoration to that of all the angels and men. Adore God as creator, as savior, as your final end: adoring him in this way, you are also praising and exalting him. As creator you give homage of all that belongs to you; as savior you adore him through his virtues, by his life, since you are redeemed. In communion with him you say: My God, I belong to you. Adore God in himself, through his Son, and through the angels: I adore you, my God, through the saints, through the angels, the cherubim, and seraphim. I adore you, O God, who have given me your Son; I adore you, O Jesus, who have redeemed me. I adore you, O Holy Spirit, who are sanctifying me every day. Then, adore Jesus Christ through himself. All that is sufficient for a good adoration.

**Adoration is a homage**, followed by praise. I praise his power, his majesty, and his glory with the angels. As the prophet says: *All you creatures bless the Lord* (cf. Dn 3:51-90). Lord, only the ungrateful do not praise you; I will bless you for all of them. My good Daughters, don't get lost in thoughts; pray with affections: O my God, how beautiful you are! How I love you. You can do this quickly. Then take time to adore Jesus Christ with the nine choirs of angels: My God, I adore you with the Blessed Virgin, the angels and saints. Then, go into details if you wish; it's always the same idea, but this is how you must develop and extend this idea. If you say: Here is a bouquet of flowers, you're all finished. But go into details: Here is this flower, and that one; that's worth more. Therefore, say: My God, I love you with the Blessed Virgin who loved you so much. In this way, your quarter hour is finished and you have pleased the Good Lord. And we must also speak about St. Joseph.

You must know how to proceed. Some are very active and yet are lazy; they always want to finish, to reach the end. Do not go so fast; proceed step by step. You can still develop your thought. That's what scholars do: they take a text of Sacred Scripture and find there abundant material to praise the Good Lord; or choose some beautiful passage from St. John in the Apocalypse like: ***Glory, honor, and power to the Lamb that was slain*** (cf. Rv 5:12-13), etc. This pleases the Good Lord; we honor him by using the words that he himself inspired. Or again, we can take the words of some saints, like St. Theresa and St. Bridgette. It is very natural for children to want to review in detail the life of their father and mother. Do the same. Extend your thought into a conversation. The "Amen" is for the end; we should not begin there.

**Thanksgiving has its own character.** It is a more perfect way of looking at God and his divine attributes. You are not looking at his beauty, but at his goodness. You praise the Good Lord because he has been so good: My God, I thank you for having been so good to me, for having called me to adore you in the Blessed Sacrament – I am at your feet. How good you are for having instituted the Holy Eucharist for me – for eighteen centuries you have been waiting for me, a poor human being. We must say this, because it increases the glory of God. The expression of humility must always bring out the goodness of God, who is so good to our relatives, to our friends, to our entire family, and to all who do not thank him. Therefore, I thank you in union with the Blessed Virgin and all the saints: I thank you in union with the

two hundred thousand Masses that are celebrated in the Church. Is this nothing? With a little practice, you could make adoration with one end alone. I will not enter into details.

**Reparation** is asking pardon for the sins of the world. Ask pardon for your own sins, that you may have occasioned, and ask pardon for the sins of others. Then, we must make a parallel: My God, how great you are, and how weak I am – how good you are, and how ungrateful I am. That is reparation: take care to complete the idea – you know the sacrileges that are committed: if you know some examples, include them. When you have done this, you can stop there.

Then you make another adoration, another more skillful thanksgiving, go first of all to your master and then to Jesus, the God-Man. Take him along with you to the heavenly Father and say: My God, I adore you with your Son. You gave him to me: I place him inside of me, and I place myself in him. I adore you through him: I offer him to you. I make reparation, holy Father, for the pain due to the sins I have committed. I adore you through Jesus, who belongs to me: he is my victim, I offer him to you. Jesus is worth more than all sins [together]. I ask you for the conversion of all men – I desire that there no longer be a hell. We may seem foolish in speaking like that, but it's true. When we say: I ask for the conversion of sixty million Jews, sixty million schismatics, and sixty million pagans – is that impossible? Isn't Jesus worth sixty million Jews? He was nailed to the cross for them also. Holy Father, give them to me, including those pagans, you must give them all to me, including those heretics. You smile, but if a saint knew how to approach our Lord, and offer him to his Father, he would obtain all this, because, in so doing, I give more glory to our heavenly Father than I am asking from him.

We don't have enough confidence in our Lord, and through our Lord. Recall what he said: ***Whatever you ask the Father in my name he will give you*** (cf. Jn 15:16). What more do you want to say? Holy Father, empty out purgatory; may no one remain there. Most of the great sinners were converted because someone prayed for them. So, make your adoration in this way. And when you are finished, take hold of Jesus Christ, grasp him well, and say: Holy Father, I offer him to you – you cannot refuse me anything: he belongs to me. It's true! Our Lord is our prisoner, he belongs to us. How foolish we are if we don't insist on our conditions with the heavenly Father. That is enough about the four ends of the sacrifice.

I also encourage you to reflect on **the passion** every day. For the passion of our Lord, take a passage from part of the Calvary [narrative]: sometimes from the Garden of Olives, sometimes from Calvary. Also, **the Seven Words** (cf. Mt 27:46; Lk 23:34,43,46; Jn 19:26,28,30). Make a parallel between our Lord on the cross and our Lord on the altar receiving similar unbloody outrages, enduring the same pains, and the same ingratitude. Make reparation, then and there. This is the meditation of salvation, the one that converts.

**And then, to come back to what the rule says concerning the preparation of our meditation: prepare yourself, but, our Lord might inspire you.** Before beginning the preparation that I told you – but only by a simple act – make a little prayer, very briefly, through the four ends of the Sacrifice, then enter into your subject. As I told you, if a thought strikes you, set aside your dark bread, and take what our Lord gives you. Remember well what I'm telling you: You must come with a prepared thought; then if another one comes that strikes you more, set aside quickly all others, and take it, because it has the characteristic of a good adoration that is true recollection<sup>2</sup>.

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<sup>2</sup> N.B. The advice on charity, that ends this instruction, is found in Book # 3, Section B.



**Points for reflection:**

St. Peter Julian gives some concrete examples to apply this method of prayer: aspects that are ecclesial, social, liturgical, biblical, and dogmatic. He compares this method to our human relations: conversations, attentiveness, admiration, friendship. Finally, he introduces us to the mystery of the cross in a Eucharistic perspective. Among these rich ideas, what responds best to your own actual needs?