



Saint Marie Eugenie of Jesus

Nîmes, Sunday, October 9, 1870<sup>1</sup>

### On adoration

Sisters,

I'd like to say a few words about your life of adoration. Adoration is part of the virtue of religion, which I won't explain to you; you all know what it consists in. It's that great devotion to God so misunderstood in the world, and to which all other devotions must lead. God is known, God is served and adored, obeyed and glorified, God is the center and the infinity of human beings converging around Him.

Let's see, Sisters, if this devotion is well regulated, if God is our center, if He is the first principle of our actions, the end, the goal of our thoughts, of our whole life. Alas, how often we realize that we have substituted ourselves for God, that it is we who place ourselves at the center of our lives, and that we only consider events in relation to our own interests, without seeing God's will in them. Let us examine, Sisters, whether we have that true devotion which is the first of all devotions, and whether we know how to relate everything to Him as our true end.

This forgetfulness of God's rights is almost universal, and is perhaps the cause of so many of our present misfortunes. But we, who belong to God because of a special consideration, do we know how to adore Him unceasingly, and give Him, in union with His Son, the worship we owe Him? Our Lord in this house reminds you every hour how much God deserves adoration, since in the Blessed Sacrament he is no longer in the state of victim and sacrifice as he is offered at Mass, representing there very truly in an unbloody way the sacrifice of the Cross. When He is exposed on the altar, He is adoration, annihilation before the Majesty of His Father, He is supplication for us, He is our prayer, and it is in union with His annihilation and adoration that we must always pray.

Oh, let's learn from Jesus in the Blessed Sacrament to annihilate ourselves before the infinite majesty of God the Father. Then our life will be peaceful and gentle, always abandoned to God's guidance. God is still so little in our lives. How busy we are with ourselves, searching for our ease, and yet we are religious!

And in the world, see how God is misunderstood! So much so, in fact, that when you talk to people in the world about Heaven, about the presence of God without end, of God loved, adored and glorified in us, God who is at last *everything*, and we who are ruined and annihilated before his face, they'll hardly understand you. God is so set aside that there is no desire in them. The desire for Heaven, the thought of praising God eternally in Heaven, has no place in their lives. Propose to someone that they spend twenty-four hours thinking about Heaven, longing for it, and they'll find it quite boring. Of course, this is understandable, given how little God enters into the lives of most of the world's people.

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1. On October 4, Mother Marie-Eugénie arrived in Nîmes. She spent eight months there during the war, the siege of Paris and the Commune. The sisters have kept a summary of her chapters.

What about us, sisters? What place does God hold in our lives? Do we give Him what we owe Him? What place does He even have in our sorrows? I'm not talking about certain legitimate sorrows such as the loss of loved ones. Death always breaks our hearts because it is a consequence of sin, it was not in the primitive plan of creation. But all those little pains that come from a job that costs us, an observation made, etc., how they would disappear if we saw above all God and his good pleasure. How our sensitivities would vanish if we saw our sisters as creatures belonging to God, consecrated to him and his Spouses, and not to be used for our own pleasure and satisfaction, and the same goes for children and everyone else.

Let us try to understand this first obligation of our life of worship, and give ourselves unreservedly to Jesus Christ, as he gives himself to God his Father.