

Our Lord Wants You Completely for Himself, Only for Himself, and Always for Himself ¹

St. Peter Julian Eymard to the Servants of the Blessed Sacrament
Paris, Tuesday, June 25, 1861

What is the goal of your Eucharistic vocation? This is what we must examine this morning in a special way before God. Why did you come to his Cenacle? You will answer rightly that this is your goal. But what is God's goal? Our reply is reduced to three ideas: our Lord **wants you completely for himself, only for himself, and always for himself.**

Our Lord wants you completely for himself. In the Church, there are many vocations, many orders, and many graces. Each one has its work, and its mission. Most Christian vocations are mixed, that is, partly for our Lord and partly for the neighbor. There are very few that are purely contemplative, completely at the service of God. Some few communities, however, are purely contemplative, like the Carthusians, men and women, the Capuchins, the Carmelites. They practice their charity towards their neighbor only by prayer and penance, and in this they do not lack in perfection.

As for you, you are in this order of things, except that these communities center on a mystery or a special virtue, more in the past than in the present. Many honor his birth in Bethlehem, his hidden life, his penitential life, his crucified life. They can spend a lifetime doing that; they will never exhaust a mystery of our Lord. Your life is different; you center on Jesus in person – Jesus, living in the present, summarizes all his past states. You honor him as present. That is the difference between the simple contemplative life and the life of adoration. Ordinary contemplatives remain in their contemplation, but you abide in adoration. The Carthusians remain quiet in silence, alone by themselves, – their contemplation becomes their center. You remain in adoration, because you remain in your life. This is an enormous difference.

Our Lord wants you completely for himself, not both for him and for the world. Your entire heart, without division. Your will, all your senses to dispose of, he wants the entire thing; he wants to be master of your senses and all your faculties. *We cannot serve two masters* (Mt 6:24). We say: I gave everything. Yes, surely we gave, but it is so rare to find gifts that are pure, because they are always tainted with self-love. The proof of this is that we take ourselves back. Therefore, when the devil wants to tempt us, we must say: My work does not belong to me, it belongs to my master – the way a servant answers to a stranger. My work belongs to my master; therefore, I cannot work for anyone else. In the same way, if someone asks to take something from the house, a servant must say: I am not in charge, I cannot give or lend out; you must talk to the master. That is the answer of a good servant. A servant cannot enjoy a single thing in the house; it all belongs to the master. She uses it, not to enjoy at her own pleasure, but only as the master intends.

This is your attitude toward our Lord; your work belongs to him. In heaven he will give you a generous recompense. In this world he rewards by his graces and the joy of being in his service. You cannot take back one moment from him, under pain of becoming thieves. If someone asks you for

¹ Number 336. *Notre Seigneur vous veut tout à lui, rien qu'à lui, toujours à lui.* **N.B. This instruction is found also in Book # 7, Section A.**

something, you must say: That no longer belongs to me. Your mind exists only to think about our Lord; your heart, to love him with a royal love; your will belongs to our Lord – it's his.

Once a spouse has contracted a covenant before God and men, she no longer belongs to herself. She can no longer dispose of what belongs to our Lord – thoughts, desires, affections, and sufferings, everything belongs to him. Otherwise, she deprives him of his glory, of his rights; and she deprives herself of his grace. When we have signed a contract to sell a house, it no longer belongs to us. When we have sold a field, we can no longer harvest from it. The same is true in relation to our Lord: Your will, your heart, your mind, everything belongs to him (cf. 1 Cor 3:9). The field belongs to him, and he cultivates it. We merely help him.

You must belong completely to our Lord. You cannot belong to any greater king, to a richer spouse – why take yourself away from him? To whom will you give yourself? Our Lord made you come in order to be completely for him, not for others. Consider yourselves fortunate. Let me ask you: wasn't Esther happy when she was chosen to be the wife of Ahasuerus? (cf. Est 2:17) All she had was her education – how her situation changed!

Our Lord chose you for his adorable service; you should not take yourself back any more – that would be stealing from his glory. You must belong only to him; that is clear. In fact, he said it: *you cannot serve two masters* (Mt 6:24), love two different persons. He knows how we are made, that we have only one dominant idea, only one royal affection – he wants it whole and entire for himself, not a single division. He does not even want you to belong to the angels: the spouse of the king does not belong to his ministers or to second-rank princes – she is sacred. You belong only to our Lord. If you would have the misfortune to give yourself to another, you would be a sacrilegious spouse, because you would break the alliance you contracted with him. We must love only one spouse, not two.

I ask you: how could a queen love a domestic helper, how could the one whom Jesus loves fall in love with another? She would have lost her honor, her common sense; you must belong only to him. See what our Lord has done so that you will belong only to him: in order to remove the temptation to divide your attention, he wants to be your sole occupation, by not giving you any exterior ministry. You will not take care of the sick nor do works of charity for fear that your heart become divided and your spirit become anxious. Our Lord is great enough to fill your entire life.

Notice also how he works in the order of contemplation: so that the quest for perfection might not become temptation for you, he does not want to leave you focused on your perfection, or your contemplation. He wants to put you at his adorable service, where you will try only to please him. You will not belong to the world, to charitable works, and you will not even belong to yourself, where self-satisfaction could dominate; or if you would serve him, you serve him only for your own satisfaction, for your own advantage, and not for his eternal glory. So that you will not have that kind of goal, what does our Lord do? So that you will have no time to think about yourself, there will always be an adoration time following upon another: in the morning, you will have Communion, during the day two adorations, and then at eventide. You don't yet have nocturnal adoration as we do. Day adoration leads to another in the evening, so that we have no time to think about ourselves.

In the world vanity becomes a slavery. A worldly woman thinks only of enhancing her appearance two, three, four times a day at her dressing table. But you merely need to prepare yourself, gather your bouquet of flowers to bring to our Lord. You are not even tempted to think about yourself, but only about him. See how we value this: our Lord **must be your thought, your affection, your law; you must not have a human center** – your center, your goal can be neither me, nor your superior, nor an angel. There must be no intermediary between our Lord and you. [...]

The one hundred forty-four thousand are always on Mount Zion, with the Lamb, singing a hymn of praise (cf. Rv 14:1-3); and they are bound to his person. Our Lord wants you to be always at his service; belong to him alone. Respect is given to your state, your condition as adorers; it is only right that our Lord would always have his court as in heaven, his family as at Nazareth where he had the Blessed Virgin and St. Joseph. It is only right that he have his court and his family here on earth. That is why our Lord chose you to belong completely to himself, only for himself, and always for himself. He does not want you to be like those domestic helpers who say: How much time will I have for myself, how many hours, one day a week? The angels in paradise have no scheduled hours. Can you take a holiday from adoration? No, never. With these three thoughts – **completely, only, and always for Our Lord** – you will succeed. Go forward in such a way that you will always go to his very person.