

A Servant of the Most Blessed Sacrament Was Created for Our Lord and She Must Live for Him¹

St. Peter Julian Eymard to the Servants of the Blessed Sacrament
Paris, Monday, June 24, 1861

[...]

My Sisters, this morning we will meditate on the truth that you were created uniquely for our Lord, and therefore you must belong totally to him. My Sisters, don't think that you were created for yourselves. If you were created for yourselves, you would be your own purpose. But a created being cannot be its own end. You were not created to be happy in yourself. You might say: I was created for heaven, to be happy. Let us be clear: yes, if you seek happiness in a secondary way. A servant serves her master for her master, and not for herself. Since you were created for our Lord, you must be uniquely for him.

(...)

The graces that the heavenly Father gives us relate to our vocation. A gift relates to its purpose, as a dowry relates to the dignity of the contract – the bigger the contract, the bigger the dowry. If a young woman plans to marry a lord, a prince, or a king, the dowry is in proportion to the man's dignity. Since the heavenly Father created you to be servants and brides of his divine Son, it follows that you have these two graces. To live your call to perfection, you must make them part of your vocation.

The heavenly Father must have been happy when he prepared that grace of love, the gift of the most Blessed Virgin! All the graces of the most Blessed Virgin were weighed in the scale of the love of God, proportioned to her dignity as mother of Jesus. All of them were immense, infinite. A single grace of the Blessed Virgin weighed more in the divine scale than those of all the angels and saints, because she had to be purer than all creatures – servant and mother of our Lord. The heavenly Father was preparing all his graces in view of all of this, because she was to be his daughter, the mother of his Son, and spouse of the Holy Spirit. The Blessed Virgin received all these graces and lived in accord with them.

You, my Daughters, [...] have the greatest of vocations: you are Servants of the Blessed Sacrament, as the Blessed Virgin was servant of the Word incarnate. Having renounced the world and your freedom, having given your virginity to embrace the crucified life of our Lord, you deserve a grace proportionate to your vocation. What is its measure and extent? God alone knows the perfection of your vocation; you see it only through a veil. You will see it one day, but only in paradise: that will be [your] reward.

My poor Daughters, since you are the first to begin this new life, this foundation, this family, then you will receive the graces of foundation not only for yourselves, but for others. When we build a house, we build for ourselves and for others. The heavenly Father must have prepared two graces for you: one to make you worthy of your vocation – the other as foundation of the work. The first is for you and will be rewarded; the second is for others. You must thank the heavenly Father for what he has given you.

The Holy Spirit sanctifies you only to make you good Servants of the Most Blessed Sacrament. **All that was given you by the Father is developed in you by the Holy Spirit: he puts into you the spirit of the love of Jesus.** He develops it by this very love; he is the operator. As it was said of the divine Word made flesh in the womb of Mary, that the Holy Spirit is the operator of the Word incarnate, so also the

¹ Number 333. *Une Servante du Très Saint Sacrement a été créée pour notre Seigneur et doit vivre pour lui.*

Holy Spirit is the operator, the incarnator of Jesus Christ in the sacrament. He makes Jesus grow in us: in a word, he creates the union of two persons – the person of Jesus Christ and our own. He sanctifies you to make you worthy of your state. In order that your body might become a worthy temple of Jesus Christ, the Holy Spirit must sanctify it, since its members are sinful. [...] Therefore, the Holy Spirit must give it life – a sanctifying action, if I dare say so, a virginal womb for Jesus Christ in his sacrament, as formerly the womb of Mary was. The Holy Spirit is fertile only through Jesus Christ and in Jesus Christ, no more.

Truly the Father and the Holy Spirit work in you. What are they doing in you? Making you saints, true servants, and adorers. And what did our Lord do? Everything he did was to acquire titles over you, [already] given by the Father. He owed us nothing, he had given them to us before we were created: **it is by the Holy Spirit that we are sanctified: it is to belong to Jesus Christ, Jesus Christ himself.** In order to have rights over us, our Lord *ransomed us* (1 Cor 6:20) so that we would belong completely to him, as St. Paul said, *because we had been sold to the devil by original sin and by our actual sins* (cf. Eph 2:1-3). Jesus Christ ransomed us: we belonged to him before becoming slaves of sin. He could treat us as a master treats a slave he purchased. (But) he treats us as a father treats a child that he raised.

How did he ransom us? *By his own blood* (cf. Eph 1:7), says St. Paul. He gave all his blood and all his life for our redemption. He gives us all his virtues to clothe us; it is Jesus Christ himself who has come to buy us and to live in us. When we buy a house, we want to live it – our Lord has bought our earthly home. When we buy a field, we want to cultivate it – our Lord cultivates us. In a marriage, a man takes a wife to give her his name, his goods, and to set up a community of life. That is why our Lord suffered so much to make us see how much we were worth, to continue himself in us. The Eucharist is nothing else than the continuation of that possession; he bought us and he comes as master and spouse. In his incarnation, our Lord takes a nature with which he will become our savior; on the cross he redeems us, and makes his claim over us. In the Eucharist, it's something else: our Lord comes personally in each of his creatures, in order to live in them, to make a sacramental union with them.

The Father, the Son and the Holy Spirit work for only one thing: to give us completely to Jesus Christ, so that we will be entirely his. All these whom God created are at the service of this masterpiece of creation, so as to show that he is the end of his love. The sun, the moon, and all creatures are at the service of the child of Jesus Christ; the earth, the sea and all the living things they contain are at the service of the one redeemed by Jesus Christ. Human society is to be so organized that each one becomes the servant of man, and man be the servant of Jesus Christ; kings and authority figures are at the service of man; arts and crafts are all at the service of all. St. Paul says: *God so organized the world that it is for us, and we are for Jesus Christ, and Jesus Christ is for God* (cf. 1 Cor 3:22-23). It is because we are members of Jesus Christ that God has placed everything at the service of his loved ones, at the service of a poor servant.

I see the Father, the Son and the Holy Spirit [...] putting the nine choirs of angels at your disposal. You don't see them, but it's happening: continually there's a row of angels (cf. Gn 28:12), descending towards you. Jesus Christ became man, and here he is at your service. He does this only to make a true saint of you, a bride of his heart. In fact, if you had been alone, he would have done for you what he did for all. See then what you are, and what sacrifices he made for you.

[...]

What will you be in heaven? The honor of Jesus Christ. And on earth? Jesus Christ sanctifying himself in you. What else? A host: pure and holy – a host for sacrifice (cf. Rm 12:1). Our Lord can no longer suffer. He is the adorable host, love that gives itself, the host of offering. But you must be a crucified host, a sacred Host.

By our priestly power, we consecrate the adorable host; we cannot go any further. **But you, by your love, you can change yourself into Jesus Christ – by your love and by the complete gift of**

yourselves. You also are that host of offering that he is looking for; you are more pleasing to him than the sacrifice of the consecration. You are its end: you receive Communion, so that there may be a union between two persons in a single life, in a single love – this happens every day.

Admire the goodness of our Lord for choosing you, calling and leading you by the hand to the Cenacle. Is that nothing? I wonder how a Servant of the Blessed Sacrament can doubt about our Lord's love for her. It is the greatest and most divine love that can exist in this world. When you are in a palace where the king has called you and adorned you as his spouse, can you doubt that the king loves you? What is the greatest sign of our Lord's love for you? It is that you have entered, and you are not on the street. Therefore, see this meditation, this spring from which so many graces flow: I was created by Jesus Christ and for Jesus Christ; consequently, I must live for him.



Point for reflection:

What idea does this conference present about our relation with each of the persons of the blessed Trinity? How is our vocation presented, and what is the objective of our Eucharistic life.