

The Eucharist, My Rule of Life ¹

St. Peter Julian Eymard to the Servants of the Blessed Sacrament
Without date

Jesus said: *The one who feeds on me will have life because of me [will live for me]* (cf. Jn 6:57) It is only right that the servant will work for the master who nourishes her, that the slave will work for the one who ransomed him, the creature for its God, the Christian for Jesus Christ. Here in the Eucharist, Jesus nourishes me, feeds me with his body, blood, soul, and divinity. I don't change this divine nourishment into myself, as happens when I eat ordinary bread because the bread is made for me. This divine food changes me into itself. Jesus changes me into himself because Jesus does not exist for me. Rather, I exist for Jesus, who comes to me, as life comes from death, light exists in the midst of darkness, and the soul in the body.

Again Jesus said: *Whoever eats my flesh and drinks my blood remains in me and I in him* (Jn 6:56). There is then union of life. Since Jesus is the master, it is only right that he does the commanding in me. Besides, since he is truth and holiness *par excellence*, it is perfectly right that I listen to him, follow him, and imitate him, as the servant follows the master. Jesus abides in me, establishes his residence, his tabernacle, and his throne within me. As a good servant, it is only proper for me to consult him in everything and to render account to him for everything. I refer to him the honor, praise, and glory of everything that is good and right in his house. Of course, I must not serve two masters (cf. Mt 6:24), but remain completely and forever at his service, as the angels are in heaven, and truly Eucharistic souls are on earth.

My life must be similar to the Eucharistic life of Jesus. Now, **this Eucharistic life of Jesus has three characteristics:**

1° **It is risen.** In the most Blessed Sacrament Jesus is not subject to the things of this world – he is dead to them. He no longer has a corporeal place here, no function, no civil status, no physical and human relationships. His human form is no longer visible, his gentle and unassuming voice is no longer heard. One can no longer kiss his feet as the penitent woman did (cf. Lk 7:38), nor touch his sacred clothing as did the sick (cf. Mt 14:36). Simply speaking, Jesus no longer has a natural life among us, as he had during his mortal life. In the same way, I must live this life of Jesus dying to this world. My name, my work, my talents – everything must be left in oblivion, as a natural fruit of death [dying to self].

2° The second characteristic of the Eucharistic life of Jesus is that **it is hidden** under the veil of mystery. No ray of his glory can be seen, no radiance of his virtues, no flame of his love, no beauty of his graces, no excellence of his gifts, no fervor of his prayer. All is veiled here, all is hidden to human senses, as in the Holy of Holies. This must be the lifestyle of a Servant of the Blessed Sacrament. The simple and ordinary modesty of Jesus and Mary must act as the veil that hides her and merges her with the crowds. Her exterior life of piety, her virtues and charity, everything in her must appear so natural, simple, and easy that no one will notice her sacrifices and the perfection towards which she is constantly striving.

3° The third characteristic of the Eucharistic life of Jesus is that **it is completely interior.** Jesus does not go out into the world. He remains always in the solitude and silence of the tabernacle. Jesus does not go searching for the lost sheep (cf. Mt 18:12); he waits for it, calling it to himself, and welcomes it with all the

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tenderness of his love. From the tabernacle Jesus governs, sanctifies and saves the world, without leaving his place of rest and without leaving his Calvary of expiation, his altar of sacrifice, and his throne of love.

Therefore, the place for a Servant of the Blessed Sacrament is to be around the Holy Eucharist, in the midst of the silence and solitude of the senses and of the world. At the foot of the throne of grace and mercy she must seek the conversion of sinners, the sanctification of souls, the kingdom of God on earth; as the most Blessed Virgin was doing most effectively after Pentecost, as St. Theresa and the saints were doing winning nations and kingdoms for Jesus Christ. By adoration a Servant of the Blessed Sacrament must become all-powerful over the heart of God, obtaining for priests the graces of their apostolate, for men the graces of salvation, for society the reign of Jesus Christ, for the Church its victory. To succeed in doing this, however, a Servant of the Blessed Sacrament must be able to say in all truth as St. Paul said: *I live, but it is no longer I who live, it is Jesus who lives in me; he is the principle, the grace and the goal of my life* (cf. Gal 2:20).

❖ Reading: *Imitation*, Book 4, chap. 13-14.



Points for reflection:

Father Eymard quotes sacred scripture four times in this text. Which quotation was most striking for you? How can you make the Eucharist the principle, the grace, and the goal of your life?