

The Eucharistic Thought ¹

St. Peter Julian Eymard to the Servants of the Blessed Sacrament
Paris, October 21, 1859

My good Sisters, may you have only one fundamental idea, only one thought, only one center. When this royal thought, this fundamental idea weakens and becomes indolent, strengthen it through recollection, through penance, through every means, so that it will always remain central. **What must this thought be? That of the service of our Lord in the most Blessed Sacrament. It must be central, so as to guide your perfection.** This is the reason for your being around the Holy Eucharist: to serve and adore our Lord, to serve him out of love and devotion.

If you are lacking this thought, you are lacking everything. It is your light, walk in it. The Holy Eucharist is for you the light, the column in the desert: white cloud during the day, and fire during the night (cf. Ex 13:21). Our Lord Jesus Christ himself says: Come with me. All other thoughts must never become a center, but merely nourish, perfect, and accomplish this Eucharistic thought. Everything must belong to Jesus, to him and for him in the most Blessed Sacrament.

How will this happen? I told you that if this Eucharistic thought is to become a dominant thought of the presence of God, you must occupy yourself only with the Holy Eucharist. The mind gets confused unless it focuses on only one thing. Everything will come with the Father, the Son, and the Holy Spirit. To make it habitual, you must make frequent ejaculatory prayers, like: **May Jesus in the most Blessed Sacrament of the altar be praised, adored, blessed, and loved.** Go from this thought to all else: to heaven, to purgatory, and to hell if you wish, in order to see vengeful love which had been so good and merciful.

When you read something, look for the Holy Eucharist. Remember that whatever does not lead you to the perfection of your beautiful and angelic end is not of interest. Tell yourself: This isn't for me; it's too far from my goal. Act like St. Augustine did for the name of Jesus: before his conversion, he was not interested in reading the gospels – he found them too simple; afterwards, when he did not find the name of Jesus Christ in books, he set them aside. Put aside everything that is foreign to you, and seek only God in your reading. Do not act like some people who want to take in everything. Study the purest insects: they eat only one thing, refusing any other food. The Eucharistic soul nourishes itself on Jesus Christ – everything else is boring and difficult. In your readings, seek only Jesus in the Blessed Sacrament.

In your prayer likewise, everything is meant to perfect the grace of the Holy Eucharist in you; it contains everything. My good Sisters, if we could place you under a press, nothing else should come out except the Eucharist, as the component of your being – anything else would merely be foreign matter. Thus, life follows love, and love follows what we esteem and desire. Having established this principle, if you develop this habit, you will always have an eye open to find Eucharist everywhere. The one who loves flowers and the beauties of nature will find the object of his love everywhere. Whoever loves Jesus will find him everywhere, and he really is everywhere, except with sin. The *Imitation* tells us that every creature reflects its creator. [...]

Here's a beautiful thought. You know that our Lord was baptized in the Jordan – in this way he sanctified its water, since the water of the Jordan is linked with all the water in the world. That is why Jesus takes it

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as the matter for Baptism, because it is already blessed in him. The Church gives a blessing and pours chrism into the baptismal water, except the holy water from the Jordan. Nothing is added to this water, for our Lord's baptism in it is enough. Just as our Lord blessed all waters through the Jordan, he blessed everything in the world; he touched the flowers, the earth – through his divine touch, he spread abroad his blessing. His love is like the sun that warms everything by its ardor.

Here is the symbol of your grace – see the Holy Eucharist everywhere, for it is everywhere as real presence or preparation. When you feel dissipated or straying from this thought, this Eucharistic spirit, rekindle the fire. When a fire has no more wood to consume, it goes out; more wood is needed. What must we do? Have at hand some major Eucharistic ideas that have touched you most, so that these thoughts can become the nourishment of your soul, and thus you can warm yourself. You are not like people who need fifty doctors for fifty types of sickness – not at all. Place yourself immediately into Jesus in the Blessed Sacrament, as into your center – put in some more wood, and your fire will burn. You will find him in recollection, when the thought of the Holy Eucharist becomes more frequent.



Points for reflection:

How do I make the Eucharist the center of my life? This short conference, the conclusion of 5 interconnected teachings on the attraction of grace, is rich in spiritual motivations for us. How can you benefit from it?