

To Live with Jesus Christ, from Jesus Christ, and in Jesus Christ¹

St. Peter Julian Eymard to the Servants of the Blessed Sacrament
Paris, Saturday, July 30, 1859

You must honor our Lord, his interior and Eucharistic life; you must honor him by your life – and this includes three ideas.

1° You must live with Jesus Christ. In the Apocalypse, St. John says: *On Mt. Zion, I saw the Lamb that was slain, and with him one hundred forty-four thousand virgins, singing the song of love, and who never leave the presence of the Lamb that was slain.* (cf. Rv 14:1-4) You, too, are meant to live always with him: a servant lives with her master, a spouse with her husband. If you were separated, if you were obliged to live far from the Holy Eucharist, how unhappy you would be – deprived of everything! Tobias used to say: “*What joy can anyone have who is deprived of the light of the sun?*” (cf. Tb 5:10) What a joy to see the divine sun, to see Jesus Christ in the Blessed Sacrament!

You are meant to live with Jesus Christ, to be his family, his court. There is no longer room for you in the Christian world, among the pious persons of the world – you don’t belong there. You would be out of place even in religious communities that do excellent and holy work in the world. You must serve the master, and not serve the neighbor – you have chosen the better part.² You are meant to live with Jesus Christ, to be his family, his court. [Mary] had the better part over Martha, who was busy with external things. She was listening to our Lord, she was at his feet (cf. Lk 10:42). Your place is worthy of envy – the angels envy you. The Blessed Virgin never left the presence of our Lord during thirty years; she was servant and mother.

You should not feel at home in the world. Fish die outside of water. You would be outside of your grace, you would be unhappy, you would not do much good, and you would not be in your vocation. You should be with the Lamb that was slain, near him to sing the mysterious canticle (cf. Rv 14:3), that is your beautiful and heavenly place. You are dead to the world, you should not have any outside contacts, except if necessary; (...) Oh, how beautiful and good it is! I wish you could see this as I see it: the Good Lord is there, hiding his glory, and you, hidden, having only the honor of virtue.³ My Sisters, why should you not be satisfied, why should you not be happy – you receive too much honor from our Lord. This is the end of my first idea.

2° You must live from Jesus Christ, not as preaching and going to the towns, but from Jesus Christ in his interior life. But how do we reach that life? In order to communicate with a person or a thing, we must place ourselves in contact with it. We take bread; we eat, because we want to live: Jesus Christ nourishes us in the Holy Eucharist – we must take this bread, digest it, change ourselves into him, to live from Jesus Christ. To do this, we must act like the child who lives from the milk of his mother, and who

¹ All the instructions of this book are taken from the *Instructions to the Servants of the Blessed Sacrament*, St. Peter Julian Eymard, Complete Edition, Rome, 2003. In the *Books*, certain titles have been modified to correspond better to the content of the extracts that have been retained, or again to correspond better to the idea that guided the choice of these texts. However, in a footnote at the bottom of the page, we will always include the numbers and titles corresponding to the complete edition. This first instruction has the following number and title: # 154 *Vivre avec Jésus Christ, de Jésus Christ, en Jésus Christ.*

² This means that the works of zeal are not works of the Institute. Priority is given to adoration. Cf. The various texts of the Constitution written by the Founder.

³ At that time the sisters were living externally like simple laypersons, unknown in their neighborhood.

is never separated from her. You must do what you do every day in Communion – your soul goes to drink a few drops of precious blood from the side of Christ.

You are living in the light of the Eucharistic sun, and because of this you must be united to our Lord and live with him. You must not live with yourself: your own spirit, your own will, your own name. Put all that aside – you must live from Jesus who was crucified and immolated. Live only from Jesus Christ: have no other life than his, no other name than his. If you want to pray to a saint, or the saints, that's fine; but, in final analysis, it is Jesus who nourishes you, who gives you everything. This is not the grace given to other communities – nourish yourselves from Jesus in the Blessed Sacrament.

3° You must live in Jesus Christ. You want to belong totally to him, to live from Jesus interiorly, to see his beauty, to see clearly this divine Solomon, to share his food (cf. 1 Kgs 10:4-6). All this is good – but you must live from him. Why? Because you must abide always in Jesus Christ. Holy Communion brings about a sort of incarnation, but Jesus does not remain in you for long, except through his Spirit. At Communion time, Jesus Christ risen from the dead, palpable, physical and touchable, remains in you only until the sacred species are totally consumed. However, you can enjoy his enlightenment, his graces and his spirit beyond that time. That will depend on you. You need only set God as king of your heart, so that he can reign over your heart and over your will. To do this you must consult him in everything; make him the master of all. You can do this only by a love that combines two lives into one. You will reach that point by losing yourself and pouring yourself out into him. Our Lord says, *Whoever loves me will keep my word, and my Father will manifest himself to him, and we will come to him, and make our dwelling with him* (cf. Jn 14:21-23). This is how the unity of love will be achieved. What love!

We must end this beautiful meditation. May it prepare you well, and put you fully into your vows, since it is the fulfillment of those vows. To live from Jesus Christ – you have done this; to live with Jesus Christ – you have done this; to live in Jesus Christ – you have not yet reached that degree of union in which you lose everything in Jesus Christ... but you will reach that point with the grace of God.



Points for reflection:

For Fr. Eymard, it is not enough for us to be in close proximity to the Eucharist. This calls us to transformation into him who is by our side. Even more, this proximity calls us to a profound union of life with him. How can you explain this in your own words? Notice the biblical texts on which this meditation is based.