

## **The Eucharist, Purpose of the Servants of the Most Blessed Sacrament<sup>1</sup>**

St. Peter Julian Eymard to the Servants of the Blessed Sacrament  
Paris, Wednesday, August 1, 1860

**My Sisters, we are going to meditate on this truth: the Eucharist must be your life<sup>2</sup>.** Our life is shaped by our purpose. In the natural order, when aiming for a certain profession, we direct all our work and studies to this goal – in order to become fit to attain it. That is our end purpose. It's the same in the spiritual order. When we have a goal, we must direct all our efforts towards it. All our thoughts, our desires, and our entire self are geared to attain a goal that sanctifies everything. What is outside that purpose is out of line. God might say: I did not ask for that; it is not part of that task or work plan. Consequently, we must check ourselves to see if we are heading towards our goal.

A general purpose includes all activities that are determined by obedience; everything is not fitting. Is this in the order of things: does it tend towards my goal? If yes, we do it; if not, we wait. Your purpose is the service of our Eucharistic Lord: that is the common goal for all of you. Jesus said in the gospel: ***Whoever eats me will live for me*** (Jn 6:57) – I will be her end, her life, because I am nourishing her. A master has the right to require work from the servant whom he feeds. Therefore, Jesus Christ has rights over our life, our heart, and over the whole of us. And so, my Sisters, since you receive Communion daily you should have the life of the angels; that is a necessary condition in the Society of the Blessed Sacrament. Since we receive Communion often, even daily, we must aspire to a perpetual communion with the glory, the goodness, and the love of God, if that were possible, as in paradise. God must be our goal, to help us stay within the boundaries of duty.

**When one enters the Society of the Blessed Sacrament, one accepts its purpose, and does not change it.** The purpose is the Blessed Sacrament, only the Blessed Sacrament, and all for the Blessed Sacrament. This is the contract you signed with your vows a year ago – and the others will follow. If you don't keep your contract, if you don't adore the Blessed Sacrament, you will be unfaithful. Personally, I accepted you on this condition. This is your obligation. Why? If we ask someone concerning a topic that he never studied, he could say: I don't know. If we ask someone to do something beyond his strength, he could say: I am not able. If we want someone to go down an unfamiliar road, he could say: I don't know the way; it would be impossible.

You want to go to heaven: that's fine. To succeed, you need your particular grace, without that you will not succeed. Therefore, the grace of the Blessed Sacrament is necessary for you. You will succeed only through this means. If you want to take some other means, the saints, or something else, you will not succeed. Therefore, work within your grace.

Why were we born? To know God, to love him, to serve him, and to attain eternal life – that is the life of the Christian. You are here as Servants of the Blessed Sacrament: you must know, love and serve Jesus in the Blessed Sacrament in order to reach eternal life. That contains my whole answer, in all simplicity and truth.

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<sup>1</sup> Number 234. *L'Eucharistie fin des Servantes du Très Saint Sacrement.*

<sup>2</sup> Guillot and (S7bis) begin with: *L'Eucharistie doit être votre vie* (The Eucharist must be your life)

**1° Therefore you are Servants of the Blessed Sacrament in order to know our Lord.** He is not known – few Christians know what he is doing in the Eucharist. They receive Communion; yes they know him, but not enough. I know that it is Jesus Christ; that is a question of my faith, or else I am not a Christian. What is he doing there? He works for the glory of his Father and your salvation. What motivated him to make such great sacrifices? – I don't know. – Study! – Who keeps him there in the Blessed Sacrament? – I don't know. – Study! – Knowledge of the intimate life of our Lord in the Blessed Sacrament is something that concerns you. You should be very learned.

Christians adore: that's a common practice; devout people receive Communion, eat the bread. [Figuratively] they are still at the door, that is not enough. But you are like eagles; you should seek out the deeper motivations for instituting Eucharist, in order to see what our Lord is thinking and desiring there. You should contemplate him, put yourself in contact with his divine light. Imitate the saints in paradise who contemplate him without stopping, with an awareness that nourishes their happiness: *We shall see him as he is* (1 Jn 3:2), says St. John. Happiness occurs when one knows one's object, even without sight. Such a person will have the science of love.

A Eucharistic soul reads only in order to know Jesus in the Blessed Sacrament. She does not understand anything else; it is not her grace. She listens to talks and instructions if they are related to the Blessed Sacrament; that's her life. If there is no mention of the Eucharist, she will listen and understand, but this is not her particular language, not her life.

A Eucharistic soul knows the Blessed Sacrament; everything reminds her of it. She is like a flower that opens before the rays of the sun. **You, also, must know the Blessed Sacrament very well**, not just theologically, but with piety, and love. Our Lord said: *Whoever loves me will be loved by my Father, and I will love him and reveal myself to him* (Jn 14:21). How does this revelation take place? Through prayer and adoration, since the Eucharist is our Lord himself. We must be in contact with the sun in order to have its heat. If there is something in between – some obstacle – we will not feel its heat. Between the Eucharist and me there is nothing else, between Jesus and me there is no saint or angel. That is why I feel the warmth of this divine sun; the light comes through clearly. The rays are not interrupted.

You don't know Jesus in the Blessed Sacrament: there, we have the breadth and length and height and depth of love (cf. Eph 3:18-19). No one can make you know him. We can give you some words from the sacred Scriptures, but no one can give you that intimate knowledge. And when you go before the Blessed Sacrament, ask him to let you know him: a grace of light is worth more than all other graces – we see Jesus Christ better. When the apostles had the joy of seeing Jesus Christ after the resurrection, they were happier at this sight than at the possession of all his gifts. A child is happier to see its mother than to enjoy her gifts. When a soul sees a ray of our Lord, it may appear to be nothing – a strand of hair – yet, she is happier over this than over everything she may have received, because it is he.

[...]

**2° You were created to know and love Jesus in the Blessed Sacrament. How shall you love him?** It is not a question of your loving him first – not at all. He knew you and loved you from all eternity; he knew you in his love. You came here at the time that he had decreed; but he loved you already (cf. 1 Jn 4:9-10,19). Jesus Christ was the first to love you; your love was only a second love, a reciprocal love. If only it could be as generous, as pure, as tender, and as divine. The proverb says: we return to each one the change that is due. Give to him all that you can, otherwise you would be stealing. There would be no union or reciprocity; your love would not be a return of love. You must be in contact with him constantly, giving him everything. Everything you do must have the character of love; all the rays of the sun emanate from the sun – all your actions must flow from its light and perfection. You must love Jesus

Christ with a return love; therefore, love must be your life, and Jesus in the Blessed Sacrament your end and objective. You must reach that point.

**Your love must be simple:** *You shall love the Lord your God with all your heart, with all your soul, and with all your strength* (cf. Mk 12:30): that is the commandment. You shall love the blessed Trinity – that’s a little vague. The Father and the Holy Spirit love the Son; there is a love that focuses on our Lord. Your heart finds its life in the Blessed Sacrament. You lose no time: there is no effort to be done – it is an act, everything is there. So, this love for Jesus in the Blessed Sacrament becomes the accomplishment of the divine law. Do everything out of love, and you will have fulfilled the precept and you will be perfect. You must love only Jesus Eucharistic, as St. Paul loved only *Jesus crucified* (cf. 1 Cor 2:2).

**How shall I love him?** – As you are loved. – With what motives, what sentiments? – Look and imitate [what you see]. A child does not learn to love; he merely returns what he received with the expansion of his own simplicity. Do not divide your heart; give it completely to him. We are very fortunate that we are not obliged to divide our heart and affections. In the state of marriage, affections are divided – to God first of all, but it is very difficult to stay within bounds. You are very free; as St. Paul says: *the virgin is free* (cf. 1 Cor 7:34). You must give your body completely to Jesus Christ. He wants to enter, he is there; he wants to live there. We must give this beautiful flower to our Lord, and may its beauty and charm be only for him.

3° But that is not all: you were created to serve our Lord in the Blessed Sacrament. **What do we mean by service?** We give the name servant to a person who serves, what does a servant do? Naturally, a servant no longer belongs to herself. This position has no conditions. You cannot say: I will serve you for a quarter of the day; I want some time for myself. A servant is always available to her master. Consequently, we cannot ask this servant anything that would be detrimental to her master – that would be stealing. No one can ask her anything contrary to her master: her primary duty is fidelity. You are servants: you must serve our Lord in all things.

How does a servant serve her master? She cares for the housework, the furniture; she spends all her time with the clothing of her mistress. For you, what should be your manual work? You should serve our Lord in the decorations for his feast days, caring and working for everything that pertains to the Sacrifice<sup>3</sup> -- that is your right and your occupation: it is the furniture of our Lord. You must work devoutly and with love. Everything that touches him is sacred; they are relics.

**What does a servant do?** She takes care of her master. If he is alone, she keeps him company. If he is attacked, she defends him. If he is sad, she consoles him. If he is sick and suffering, she looks after him. All that you do here in the house is for the service of Jesus Eucharistic. You must keep company with our Lord. [...] What companionship? When you go to adoration, you must keep him company with the angels and saints in heaven. You should console him – he is sad. Why? On earth, everyone abandons him. You, his faithful servants, you must not abandon him. We know of some masters who have lost everything; and whose good servants sustained them with their work, refusing to take any pay.

Do you not see how everyone is abandoning our Lord to pursue what looks like zeal and charity? What is appalling is that they leave the master and run through the streets out of love for their neighbor. Many people are pursuing charity, saying: This is the century of charity – bad definition. They shout very loud: Beautiful century of charity! – Evil century of indifference! The heavenly Father must be saying: I gave you my Son, and you are abandoning him! And the churches are deserted.

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<sup>3</sup> Guillot and (S7bis), variant: au *saint* sacrifice (to the *holy* Sacrifice)

What is the priest doing? He often follows the tide of the century. He is concerned with charity and works by preaching most of the time. We see him administering the sacraments. If he enters the church, he makes a genuflection, an act of love, and goodbye! adieu! he leaves. He has no intimate interior life. Who more than he should spend nights and days [with the Lord] by profession? The ministers abandon their master, their personal profession, and pursue acts of charity. Then, our Lord is abandoned by everyone. We must restore order in everything. While others pursue charity, we must pursue the master.

**My God, when we love the Good Lord very well, everything else follows.** Even with our three hours of adoration, in one year, we have already instructed one hundred children in our free time. We don't abandon the master for that. When someone is powerful in love, that person is powerful in charity. The evil of our days is that there are few who have a Eucharistic attraction, very few. Why is that? The priests don't have that love; they are not inclined to it. They don't have the secret and the attraction for it. They give what they have. Human nature prefers to be Martha rather than Mary, so they keep running. You must replace them, love for yourselves and for others. Console our Lord; may he find someone around him. I don't want you to go to him begging for alms – I want you to be at his table. Alms are for the poor who stay at the door.

A servant also anticipates the desires of her master; she runs, she flies, and buys what she knows will please him. What are the desires of our Lord? The salvation of souls, his glory, the glory of his Church, the propagation of the faith. You must discern the desires of our Lord: he can no longer go in person to convert sinners. As for you, you can walk. He cannot go to save the world: he wants you as mediators and victims to complete his work (cf. Col 1:24), so that you can watch over his concerns and serve his glory. He does not know what to do with his graces: receive them. Our Lord has two apostolates; you have only one – that of prayer – and you are not the loser. Leave the apostolate to those who have that grace and vocation. You should be for our Lord – to serve him, to work for him, and to extend his reign. [...]

Therefore, be servants of Jesus in the Blessed Sacrament – his family and his court; be content with him. As the *Imitation* says: That person is very greedy if Jesus does not satisfy him. Be like the angels in the presence of the one who created you. What will be the value of so much love for creatures? Only worms, when we have the Creator. **To console Jesus, serve him, and love him with all your strength: that is the purpose of a Servant of the Blessed Sacrament.**



**Point for reflection:**

Our purpose is the service of Jesus Eucharistic. What means can help us to do this? What aspect of my life distances me from this? This text is related to what number in our Rule of Life?