

## Jesus Hostia<sup>1</sup> (Jesus in the Sacred Host)

St. Peter Julian Eymard to the Servants of the Blessed Sacrament  
Undated

In his sacramental state, Jesus chose the role of victim, as that which corresponds best to his love for his Father and for us. Jesus Hostia: the model of a sister who adores.

**1. Jesus, immolated Victim**, is always in the state of victim before the throne of God, his Father. St. John says, *I saw a Lamb standing on the throne, in a perpetual state of immolation* (cf. Rev 5:6). In this state of victim, Jesus offers without end his sufferings on Calvary to his Father. He shows him his open wounds, his pierced hands and feet, his wounded heart, the wounds of his sacred head crowned with thorns.

**2. Jesus, perpetual victim of praise**, of dependence, of love in the adorable Eucharist for the glory of his Father. A Servant of the Blessed Sacrament must be as a host with Jesus, on the same altar of immolation, continuing in her body the sufferings that Jesus can no longer endure in his glorified body, suffering in her heart the pain and the agony that the divine beatified heart of Jesus can no longer experience. She suffers at seeing the crimes and the sins of humanity and especially their distance from this one and only fountain of salvation, weeping, shedding bitter tears at the sight of Jesus abandoned, insulted, crucified by his children, by those whom he honored and loved the most. The human nature of Jesus has become the victim, the holocaust of sacrifice. Every sense, every faculty, every part of herself must be united to Jesus Hostia and immolated on the same altar.

**3. Jesus, perpetual victim of love**, desiring without end to be consumed for the glory of his Father and for the salvation of the world. If the heavenly Father had so wished it, Jesus would have continued his passion until the end of the world. Jesus continues that passion of love in souls, his spouses. Through them he continues to suffer and weep, and in them he continues his crucifixion. An adorer must love all that causes her to be sacrificed with Jesus, continuing the crucified love of Jesus Christ. She should measure her love by the height and width of the cross, happy only when she has something to sacrifice for the love of her beloved, loving virtue only because it is a homage to God, a gift made to the love of Jesus, a grace for the salvation of sinners. Mary, victim of immolation on Calvary with Jesus, is also a victim of love in the Cenacle. What a devouring and consuming fire rises up and enlarges her heart! From the Cenacle, Mary was saving the world.

This is the way a daughter of Mary must live and die. She must forget herself to be concerned only with the service and glory of Jesus. She must leave to Jesus, her Good Master, the care of her temporal and eternal future, and be interested only in his glory and the reign of his love, in herself at first then in the entire world. She must love **her mind** only to know Jesus and submit to faith in his truth; **her heart**, because it can love Jesus in the Eucharist; **her will**, because she can serve Jesus in the Holy Eucharist; **her body** which can act and **suffer for Jesus**. She must consider her soul and her body, in a word, her entire humanity, as one who raises and nourishes a victim destined as a sacrifice to the Almighty.

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<sup>1</sup> Number 15 bis.

❖ Reading: *Imitation*, Book 4, chap. 8-9.

**Point for reflection:**

Here St. Peter Julian presents the sacrificial dimension of the Eucharist, the relation of Jesus to his Father. He invites us to unite ourselves to this function and to unite ourselves to Mary. How do you live this concretely in your daily life?

