

## The Eucharist<sup>1</sup>

St. Peter Julian Eymard to the Servants of the Blessed Sacrament  
Paris, Tuesday [June 22] 1858

[...]

When Our Lord was on earth, he was only passing through, as we see in the Gospel, going about doing good, curing those whom he met along the way, the blind, the crippled, those possessed, etc. (cf. Mt 4:23-24) [...]

**Now, Jesus no longer walks about, he remains (with us),** waiting night and day, and will do so until the end of the world. He remains waiting for us, to heal our wounds, to dry our tears, comfort our infirmities. What love! Poor soul, you can come to visit me whenever you wish, and I will wait for you, said Our Lord; I will remain close by, I will not keep you waiting. He waits for his servants. Has this ever been seen in the world? This is not the usual order of things; the servant waits for its master, but the master does not wait for the servant, he does not wait for his subject. Can we imagine such an extraordinary God? His love has made him foolish. Still, if he were waiting for faithful devoted servants in the midst of friends, that would not be so bad; but he waits in the midst of a hostile people and often receives nothing but insults and sacrileges. No matter, he waits in silence, in solitude, and offers no resistance to the sacrilegious hands which could force open the door of the tabernacle, break the holy ciborium, trample the sacred hosts under foot, throw them to dogs ... This has happened! Our Lord knew this, his wisdom considered it, but his love overcame all and he stays on, without moving, without weapons to defend himself. Yes, his love has made him foolish. This is what people do not understand.

If only he had fixed a limit or conditions to his real presence in the Holy Eucharist, but no, **he promised that he would always be with us.** *I will not leave you orphans* (Jn 14:18), he said to his apostles. Otherwise his promise would not be fulfilled and we would be able to say: Lord, you are not always with us. If at least he had guards at the door for his defense, but no, Our Lord does not need them. Guards are to disperse, to send away. The powerful of the earth have guards, because their weakness would not be able to support the crowd. Jesus could very well have his angels to guard him and keep vigil around his throne of love, but he did not want this. He did not come to earth for the angels. The Eucharist is not for them, it is for humans. It is for humanity that Jesus remains on earth, that he endures such outrages. His love for us keeps him hidden in the host. Such love for humans! How great they are to him!

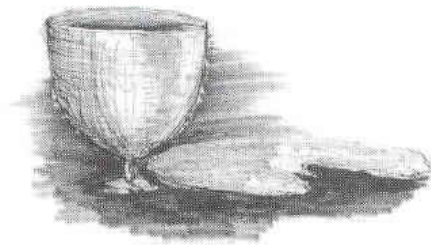
**If Our Lord had manifested his glory in the Eucharist,** the splendor of his majesty would have dazzled us, although the weakness of our vision could not have borne it without trembling. If he were to let us hear his voice, however so gentle, we would be frightened. What has Our Lord not done to draw us without fear to himself? He is hidden, veiled, annihilated, he has made himself small in order to be accessible to all, so that all of his children, small or great, could approach him without fear. This is the same Jesus our fathers saw and received; the same sun that shines upon us shined upon them and warmed them. Our Lord in the Eucharist is always the same yet always new, as the sun which rises and sets each day. Our Lord never sets, he is always at high noon, shining, warming all of humanity. We are all admitted to the same table, we all share the same food, the faithful receive as much as the priests, the apostles had no advantage.

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It seems at least that Our Lord should have surrounded himself on earth with only pure and virginal souls, but no, **Jesus Christ gives himself and lavishes himself equally to all**, to the widow, the virgin, the married woman; he excludes no one. He remains in the sacred species as long as they exist. [...]

**What can we conclude from these few words?** That we must often visit Our Lord in his divine tabernacle, rejoicing to have him so near; that we should not leave him alone in our temples. Let us rejoice in his holy presence here on earth, while waiting to contemplate it in glory.



**Points for reflection:**

1. Jesus who cured the sick remains with us in the Eucharist to continue his healing work in us. This instruction gives us two motives for the permanent presence of Christ in the Eucharist. What are they?
2. By the Eucharist, the love of God is manifested equally to all members and all classes of society. What practical repercussions could this have for us?
3. Saint Peter Julian notes the responses that we owe to the permanent presence of Christ among us, one interior and the other exterior. What are they?