

CONSEQUENCES OF THE REAL PRESENCE

- We continue to ponder how to live the mystery placed in a priest's hands.
- I'd like to begin today with our living out our faith in the real presence of Jesus in the Holy Eucharist.
- Treating the Real Presence the way we would Jesus
 - Notre Dame
 - Fr. Jean-Marc Fournier, chaplain of the Paris Fire Brigade, had served in Afghanistan for seven years as an army chaplain and was heading with a group of military chaplains to a dinner when they noticed black smoke from Notre Dame. He looked at his phone and saw the messages that ND was on fire. He rushed to the Cathedral, quickly greeted French President Macron and Archbishop Michel Aupetit of Paris and focused on the priority: getting to the Blessed Sacrament and the relics of the Passion. He needed to find where the key to the tabernacle was and the code to the reliquary. They got the keys from the sacristan and the firefighters were able to find a steward who had a code.
 - Entered into the burning Church to rescue the Blessed Sacrament and the relic of the crown of thorns. The spire had collapsed and rains of fire were falling from the roof and there were two fires on the ground in front of the main altar and in front of the high altar.
 - **"Did you feel you were risking your life?,"** an interviewer asked. **"Every time we enter a burning building!,"** he replied. **"And it's not an impression. It's a reality."**
 - It was time, he said, **"effectively to get Jesus out of the cathedral in flames."** He asked the sacristan where the Blessed Sacrament was located, and was told on the altar of the canons where there are **"many thousands of hosts to carry."** **Another was at the altar of St. George. He found the key and "I recovered Jesus."** He then blessed the cathedral with the Blessed Sacrament: **"It was an act of faith. I asked Jesus — and I really believe that he is present in these hosts — to fight the flames and preserve the building dedicated to his mother."** He repeatedly asked Jesus **"to fight the flames."**
 - He gave the police with him the crown and he took the Blessed Sacrament out.
 - He was asked his thoughts as he was seeing Notre Dame in flames. "I had both the great sadness of the loss" but also an "unspeakable joy related to the hope of the Resurrection. I knew the Cathedral would be rebuilt more beautiful, stronger and more alive" with faith.
 - Asked if he took pride in what he had done, or in the heroism he shown when after the Bataclan concert in Paris when he entered the theater to pray over the dead and dying, comfort those who were injured or had lost loved ones, he said he felt some pride in going but not **"forgetting that this good is not of us who are only useless servants of the Lord's grace."**
 - In his Easter homily six days later, French Archbishop Michel Aupetit honored Fournier's heroism and praised the priest for saving the Blessed Sacrament.
 - "The Lord has been removed from his tomb and we do not know where he was laid" is the breathless testimony of Mary Magdalene to the two apostles Peter and John. Where is the Body of the Lord? This is the question that arose Monday evening at the height of the fire of Notre-Dame de Paris: **"Where is the Body of the Lord"?** It was necessary to save the cathedral, the treasure, made up of goldsmith's pieces accumulated over the centuries. It was also necessary to save, for the believers, this infinitely precious relic that is the crown of thorns of Jesus brought back by King Saint-Louis. But an agonizing question arose in my heart: **"Where is the Body of the Lord"?** **Was it possible to forget the Blessed Sacrament? The body of Jesus who was in the tabernacle? It is for this Body, veiled**

under the appearance of a crumb of bread, that this cathedral was built. What is most valuable? The cathedral, the treasure, or the crumb of bread?

- The "crumb of bread" is the Body of God, the Body of the Risen Christ, elusive unless he gives himself, unless he gives himself into our hands: "My life no one takes it, it's me who give" (Jn 10, 18). We celebrated this great mystery on Holy Thursday: "Take, eat, this is my Body". This "crumb of bread" is the Life of God that communicates itself. It gives to those who receive it the eternal Life, it opens the doors of Heaven, it makes us participate in the Resurrection of Christ that we are celebrating today and who calls our own resurrection in the flesh at the return of the Lord, the completion of time.
- We want to save the cathedral. This splendid jewel was intended to be the magnificent manifestation of human genius that pays tribute to the love of God who, to give himself to us, became one of us. Let us give thanks to the faith of the builders who have united human genius and divine grace.
- Today, we pay tribute to our dear firefighters who, too, showed their know-how and their determination. We thank them for having been able to preserve the essentials at the risk of their lives. When the prayer of the whole people of God joined your courage and professionalism, everything was still possible. And that was possible. Thank you really, on behalf of all!
- **But I would also like to thank the fire chaplain, Father Fournier, who went to fetch the Body of Christ, the Blessed Sacrament, which gives full meaning to the life of this splendid building. He also took risks to save a "crumb of bread" because it was the resurrected Body of Our Lord that we are celebrating today as every Sunday, central day of our week when we celebrate his Resurrection.**
- The apostles rushed to the tomb of Christ, they did not find his Body, they believed. We found the resurrected Body of the Lord. **We, too, believe.**
- Real Presence
 - That scene is among many I could refer to. We could refer to Father George Weinmann, February 20, 1967, in Rochester, NY.
 - He ran into his burning St. Philip Neri Church to save the Eucharist. 77 years old. Running in trousers and t-shirt, because he wasn't in his cassock in the rectory. He had built the parish, founded the school and a convent for the sisters. St. Philip Neri had been built completely out of wood as a mission church in 1929. The fire would have consumed the church without any help, but according to contemporary news reports, ventilator fans in the church fans were later found to have gone on automatically, fanning the flames. The furnishings of the church had also been polished with lemon oil, in an attempt to cover the smoke damage from a small fire the previous week.
 - In the thick black smoke, **the old priest appears to have mistaken the door of a confessional for the main entrance.** The firefighters found them near there. Father Weinmann, **who had retrieved the Eucharist from the tabernacle, died a few days later.**
 - After his death, among Father Weinmann's possessions was found an envelope with a pencil-written note saying, "For a new church." Inside: \$200,000 in government bonds. 1968 would have been Father's 50th anniversary of ordination, and he had planned to celebrate by partially funding a new church
 - In the eulogy he gave for Father Weinmann, Bishop Fulton Sheen called him a "martyred priest in behalf of his Blessed Lord."
- Martyrs of Gorkum
 - Let's go back to the 1570s, the time after the Protestant Reformation in Holland.
 - Nicholas Pieck was a Franciscan friar who was one of a group of Catholic clergy and lay brothers, the Martyrs of Gorkum, **who were executed for refusal to renounce their faith in the Eucharist in 1572.**

- Nicholas was born in the town of Gorkum of devout Catholics. Completing college, he received the habit of the Friars Minor and was ordained a priest in 1558, devoting himself to apostolic work. He was appointed Guardian of the friary in Gorkum, his native town.
 - He preached against Calvinism. **In particular, he preached the dogma of the Real Presence.** In June 1572, the citadel of Gorkum was taken by the Watergeuzen, a group of mercenary soldiers who would attack by sea, who retained 19 of the clergy as prisoners although they had promised to let the inhabitants depart from the town without being molested. They took out their grievances against the Spanish crown on the priests and religious.
 - Pieck and eight other Franciscan friars were confined in a dark and foul dungeon where they were tortured. Taking the cincture that Pieck wore around his waist and putting it around his neck, they first suspended him from a beam and then let him fall heavily to the ground. This torture was continued until the cord broke, and Father Nicholas fell to the ground unconscious. Pieck's two brothers tried to obtain his release, but the guardian would not leave the others.
 - On 6 July they were thrown half-naked into the hold of a ship and removed to Brielle. Stopping at Dordrecht they were exhibited for money to the curious. At Brielle the commander of the Watergeuzen, **William II de la Marck, promised them freedom if they would renounce the authority of the pope and belief in the Real Presence.** None did. The members of the group were hung on 9 July 1572 in an old barn at a deserted Monastery on the outskirts of Briel.
- St. Tarcisius
- St. Tarcisius was an acolyte or altar boy during the ferocious anti-Christian persecution of the Roman emperor Valerian in 258. The Christians would meet each morning in a hidden part of the catacombs to celebrate Mass and then normally a deacon would take the Eucharist to those Christians condemned to die in prison. After the death of Pope St. Sixtus and several of the deacons with him, **there were no deacons left to transport the Eucharist** as viaticum to the Christians on death row, so they entrusted the task to the young altar boy who knew the routine and had long shown a both fidelity and courage.
 - As he was heading up the Appian Way with the Blessed Sacrament concealed under his shirt, a group of pagan boys met him. They asked them to join their games but he politely declined. They noticed he was carrying something. They had some sense that he was a forbidden Christian and they surmised that he might be carrying the Christian "mysteries." So the small mob of boys started to gang up on him to get him to show them what he was transporting. Tarcisius knew the boys and had no doubt that they would treat the Eucharist sacrilegiously, so he refused to allow them to get their hands on the Eucharist, even as they beat, clubbed, kicked and stoned him until death.
 - The Roman Martyrology wrote, "At Rome, on the Appian Way, [occurred] the passion of St. Tarcisius the acolyte, whom pagans met carrying the sacrament of the Body of Christ and asked him what it was he was carrying. He deemed it a shameful thing to cast pearls before the swine, and so was assaulted by them for a long time with clubs and stones until he gave up the ghost. When they turned over his body, the sacrilegious assailants could find no trace of Christ's Sacrament either in his hands or in his clothing. The Christians took up the body of the martyr and buried it with honor in the cemetery of Callistus."
 - A little over a century later, Pope St. Damasus wrote a poem about this **"boy martyr of the Eucharist,"** saying that, like St. Stephen, he was willing to suffer a violent death at the hands of a mob rather than give up the sacred Body of the Lord to "raging dogs."
 - His life points to the reality that all those who receive and give holy Communion are called to remember: the Eucharist is not something but Someone, and St. Tarcisius indicates the true value of Jesus in the Eucharist. Most times, thanks be to God, we will not be killed in order to receive or protect Jesus in the Eucharist, but St. Tarcisius shows all of us how we're called to live and even die for the one who died out of love for us.

- When I used to prepare EMHCs, I would always bring up the story of St. Tarcisius and ask, “If a madman were to enter the Church, hold a gun to your head and tell you, “Give me the ciborium or I will pull the trigger,” and if you would readily hand over Christ in the Eucharist to him, then — I would tell them — I’m not saying you’re a bad Christian but you’re not able yet to be an EMHC. We have to grasp that we are holding in our hands the same Jesus whom Mary held in her arms, and just as we wouldn’t give the baby Jesus to a madman with a gun, we can’t give the Eucharistic Jesus.
 - Martyrs of Abitene
 - In 304, the Emperor Diocletian forbade Christians, on pain of death, from possessing the Scriptures, from gathering on Sundays to celebrate the Eucharist and from building places in which to hold their assemblies.
 - In Abitene, a small village in present-day Tunisia, 49 Christians were taken by surprise one Sunday while they were celebrating the Eucharist, gathered in the house of Octavius Felix, thereby defying the imperial prohibitions. They were arrested and taken to Carthage to be interrogated by the Proconsul Anulinus.
 - Significant among other things is the answer a certain Emeritus gave to the Proconsul who asked him why on earth they had disobeyed the Emperor's severe orders. He replied: "*Sine dominico non possumus*": that is, we cannot live without joining together on Sunday to celebrate the Eucharist. We would lack the strength to face our daily problems and not to succumb.
 - After atrocious tortures, these 49 martyrs of Abitene were killed. Thus, they confirmed their faith with bloodshed. They died, but they were victorious.
 - Pope Benedict said in 2005: “The experience of the martyrs of Abitene is also one on which we 21st-century Christians should reflect. It is not easy for us either to live as Christians, even if we are spared such prohibitions from the emperor.” Can we live without the Lord on Sunday? Would we choose it?
 - These scenes ponder us to ask some real questions:
 - Do I really believe that the Eucharist is Jesus?
 - Would I run into a building to save the Blessed Sacrament the way I would run into a fiery house to save a loved one? Is the Eucharist someone or something?
 - Is receiving Jesus once in Holy Communion worth my life? Is he really the source and the summit of my life, the starting point and goal, the alpha and the omega, the font from which everything flows and the apex to which all my work and life is directed? Is Christ really at the beginning, end and middle of my life?
- The Real Presence in St. John Vianney’s pastoral plan for the conversion of Arts
 - French Revolution. Civil Constitution on the Clergy. Clandestine priests. He’d leave with his family in the middle of the night to attend a celebration in some isolated barn with barely a candle. If they were caught, the priest, and some of the communicants, could be brought to the guillotine. They also housed these secret priests, which likewise could have gotten their family executed if caught. So important was the Mass. They made the effort to go. No price was too much to pay. He made his first communion with a whole bunch of decoys outside to pretend like nothing was going on.
 - Four parts
 - Sunday Mass
 - What the Mass is
 - Consequences of the Real Presence
 - Frequent Communion
 - I want to talk about the consequences of the real presence.
 - So great was his love for the Eucharist that he responded to a priestly vocation. It required a tremendous amount of work, beginning schooling at the age of 19, learning Latin with kids half his age, getting tossed from seminary multiple times for being judged incapable of work. But in an age in which there was such a great need for priests in order to give the sacraments, he never gave up.
- Last night I mentioned St. John Paul II’s words in PDV 48:

- “The high point of Christian prayer is the Eucharist. ... Candidates to the priesthood will be trained to share in the **intimate dispositions which the Eucharist fosters: gratitude** for heavenly benefits received, because the Eucharist is thanksgiving; **an attitude of self-offering, which will impel them to unite the offering of themselves to the eucharistic offering of Christ; charity** nourished by a sacrament which is a sign of unity and sharing; **the yearning to contemplate and bow in adoration before Christ**, who is really present under the eucharistic species.”(146)
- In our time together this morning, I’d like to the last of those dispositions: the yearning to contemplate and bow in Adoration before Christ.
- The connection between the Mass and adoration
 - If we take Jesus in the Eucharist seriously, then our living of the Mass must involve adoration, not just as a part of our day but as the heart of it, as something that overflows into a way of life.
 - Pope Benedict always used to stress this connection:
 - SC 66. One of the most moving moments of the Synod came when we gathered in Saint Peter's Basilica, together with a great number of the faithful, for **eucharistic adoration**. In this act of prayer, and not just in words, the assembly of Bishops wanted to point out **the intrinsic relationship between eucharistic celebration and eucharistic adoration**. A growing appreciation of this significant aspect of the Church's faith has been an important part of our experience in the years following the liturgical renewal desired by the Second Vatican Council. During the early phases of the reform, **the inherent relationship between Mass and adoration of the Blessed Sacrament** was not always perceived with sufficient clarity. For example, an objection that was widespread at the time argued that the eucharistic bread was given to us not to be looked at, but to be eaten. In the light of the Church's experience of prayer, however, this was seen to be a false dichotomy. **As Saint Augustine put it: "nemo autem illam carnem manducat, nisi prius adoraverit; peccemus non adorando – no one eats that flesh without first adoring it; we should sin were we not to adore it."** (191) **In the Eucharist, the Son of God comes to meet us and desires to become one with us; eucharistic adoration is simply the natural consequence of the eucharistic celebration, which is itself the Church's supreme act of adoration. Receiving the Eucharist means adoring him whom we receive. Only in this way do we become one with him, and are given, as it were, a foretaste of the beauty of the heavenly liturgy. The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. Indeed, "only in adoration can a profound and genuine reception mature. And it is precisely this personal encounter with the Lord that then strengthens the social mission contained in the Eucharist, which seeks to break down not only the walls that separate the Lord and ourselves, but also and especially the walls that separate us from one another."**
 - For that reason, he asked us to live it and promote it
 - SC 67. **I heartily recommend to the Church's pastors and to the People of God the practice of eucharistic adoration, both individually and in community.** (194) Great benefit would ensue from a suitable catechesis explaining the **importance of this act of worship, which enables the faithful to experience the liturgical celebration more fully and more fruitfully.**
 - SC 68. The personal relationship which the individual believer establishes with Jesus present in the Eucharist **constantly points beyond itself to the whole communion of the Church and nourishes a fuller sense of membership in the Body of Christ.** For this reason, besides encouraging individual believers to make time for personal prayer before the Sacrament of the Altar, **I feel obliged to urge parishes and other church groups to set aside times for collective adoration.** Naturally, already existing forms of eucharistic piety retain their full value. I am thinking, for example, **of processions with the Blessed Sacrament, especially the traditional procession on the Solemnity of *Corpus Christi*, the Forty Hours devotion,** local, national and international Eucharistic Congresses, and other similar initiatives.
 - **DLMP** 68. The centrality of the Eucharist must appear not only in the worthy and deeply

felt celebration of the Sacrifice, but also in frequent adoration of the Sacrament of the Altar so the priest may be seen as a model for the flock also in devout attention and assiduous meditation in the presence of the Lord in the tabernacle. It is hoped that the priests entrusted with the guidance of communities would dedicate long periods of time to community adoration – for example, every Thursday, the days of prayer for vocations, etc. – and reserve to the Blessed Sacrament of the Altar, also outside Holy Mass, attention and honours superior to any other rite and act. ... Inspired by the example of their pastors' faith, the faithful will seek occasions throughout the week to go to church and adore our Lord present in the Tabernacle.

- Adoration is the greatest form of prayer
 - SC. 25. The *worship of the Eucharist outside of the Mass* is of inestimable value for the life of the Church. ... If in our time Christians must be distinguished above all by the “art of prayer”, how can we not feel a renewed need to spend time in spiritual converse, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament? This practice, repeatedly praised and recommended by the Magisterium, is supported by the example of many saints. Particularly outstanding in this regard was Saint Alphonsus Liguori, who wrote: “Of all devotions, that of adoring Jesus in the Blessed Sacrament is the greatest after the sacraments, the one dearest to God and the one most helpful to us”. The Eucharist is a priceless treasure: by not only celebrating it but also by praying before it outside of Mass we are enabled to **make contact with the very wellspring of grace.** A Christian community desirous of contemplating the face of Christ ... cannot fail also to develop this **aspect of Eucharistic worship, which prolongs and increases the fruits of our communion in the body and blood of the Lord.**
- This is the means to form a Eucharistic culture.
 - St. John Paul II: MND 18. 18. There is a particular need to cultivate *a lively awareness of Christ's real presence, both in the celebration of Mass and in the worship of the Eucharist outside Mass.* ... The presence of Jesus in the tabernacle must be a kind of *magnetic pole* attracting an ever greater number of souls enamoured of him, ready to wait patiently to hear his voice and, as it were, to sense the beating of his heart. “O taste and see that the Lord is good!” (Ps 34:8).
- What is involved in Adoration?
 - I like to illustrate this new step urged upon us by the Last Supper by drawing out the different nuances of the word **"adoration" in Greek and in Latin.** The Greek word is *proskynesis*. It refers to the gesture of submission, the recognition of God as our true measure, supplying the norm that we choose to follow. It means that freedom is not simply about enjoying life in total autonomy, but rather about living by the measure of truth and goodness, so that we ourselves can become true and good. This gesture is necessary even if initially our yearning for freedom makes us inclined to resist it.
 - We can only fully accept it when we take the second step that the Last Supper proposes to us. The Latin word for adoration is *ad-oratio* - mouth to mouth contact, a kiss, an embrace, and hence, ultimately love. Submission becomes union, because he to whom we submit is Love. In this way submission acquires a meaning, because it does not impose anything on us from the outside, but liberates us deep within.
- B16 Address to priests in Poland, May 25, 2006
 - “In a world where there is so much noise, so much bewilderment, there is a need for silent adoration of Jesus concealed in the Host. Be assiduous in the prayer of adoration and teach it to the faithful. It is a source of comfort and light, particularly to those who are suffering.
- B16 Address to priests in Rome, March 2, 2006
 - “We have now rediscovered, however, that **without adoration** as an act consequent to Communion received, this centre which the Lord gave to us, that is, the possibility of celebrating his sacrifice and thus of entering into a sacramental, almost corporeal, communion with him, loses its depth as well as its human richness.”

- Jesus communicates to his interlocutor about the roots of the priestly scandals and what God is asking the clergy and all the faithful to do in response.
- “All of heaven weeps over the sins of my priests,” Jesus states, which are a “grievous affront to my own priesthood,” adding, “Every time a priest sins, he sins directly against me and against the most Holy Eucharist toward which his whole being is ordered. When a priest approaches my altar laden with sins that have not been confessed or for which he has not repented, my angels look on with horror, my mother grieves, and I am again wounded in my hands and my feet and in my heart.” Would we expect any less?
- Jesus’ desire, however, is not to condemn but to convert: “**I am about to renew the priesthood of my Church in holiness.** I am very close to cleansing my priests of the impurities that defile them. Soon, very soon, I will pour out graces of spiritual healing upon all my priests. I will separate those who will accept the gift of my divine friendship from those who will harden their hearts against me.” He emphasizes about the latter what we now all know: “Those who do not live in my friendship betray me and impede my work. They detract from the beauty of holiness that I would see shine in my Church.”
- The root of priestly sins, Jesus says, is the “loneliness” that comes from a **lack of friendship with him.** Jesus desires to be the friend each priest needs, “the Friend with whom they can share everything, the Friend to whom they can tell everything, the Friend who will weep over their sins without, for a moment, ceasing to love them.” He laments, “If priests lived in my friendship, how different my Church would be! ... Many of the sufferings and hardships experienced with my Church at the hands of her ministers, my priests, would not exist.” The lack of “experiential knowledge of my friendship and love,” Jesus continues, “is the root of the evil that eats away at the priesthood from within.”
- This lack of friendship, he says, is seen in the “coldness and indifference” with which priests approach Jesus in the Eucharist. “There are priests who go into my church only when they have a function to perform.” They receive little from their daily communion “because they expect so little.” He adds sorrowfully, “Even after two thousand years of Eucharistic presence in my Church, I remain unknown, forgotten, forsaken, and treated like a thing to be kept here or there.” Priests, moreover, “keep themselves apart from me. Their lives are compartmentalized. They treat with me only when duty obliges them to do so.” And because of loneliness, they look for love “in other places and in creatures unworthy of the undivided love of their consecrated hearts,” as they try to “fill the emptiness within with vain pursuits, with lust, with possessions, with food and drink.”
- What’s the remedy?
- “The sins of my priests call for reparation,” Jesus declares. The particular reparation he implores is **Eucharistic adoration.** “The renewal of my priesthood in the Church will proceed from a great return to the adoration of my real presence in this the Sacrament of my love. ... This is the remedy for the evil that has so disfigured my holy priesthood in the Church.” He underlines, “**I want priest adorers and reparators,**” “priests who will adore for priests who do not adore, priests who will make reparation for priests who do not make reparation for themselves or for others.” He says that priests “will be renewed in holiness and purity when they begin to seek me out in the Sacrament of my love,” meaning the Eucharist.
- Time with Christ in prayerful adoration will develop that friendship that is the source of true priestly life. “The secret of priestly holiness,” Jesus states, is “a life of friendship with me, a ‘yes’ renewed each day to the gift of divine friendship that I offer each priest.” This is where priests learn to identify “with all my interests, with all my sorrows, with all that offends me, and ... with my burning zeal for the glory of

my Father and for the holiness of all my people.” He adds, “All the rest is secondary.”

- To enter into friendship with Jesus means to enter, he notes, into a “privileged and sweet relationship with my Mother,” imitating the relationship both St. Joseph and St. John had with her. “The great renewal of the priesthood in my Church will begin when priests understand that I want them to live in the company of my Immaculate Mother.” He wants us to pray each day the Rosary and the *Ave Maria Stella* and to entrust our lives and needs to her, both big and small.
- The reform also involves, he says, embracing the purifying fire of love of the Holy Spirit in very practical ways: “I will pour out the Holy Spirit upon all priests in the form of a purifying fire. Those who welcome that fire will emerge from it like gold from the furnace, shining with holiness and with a wonderful purity for all to see. Those who refuse my fire will be consumed by it.”
- Living by the fire of the Holy Spirit means demanding that priests strive for holiness. **“There has never been in all of history a single priest whom I have not destined for a great holiness,”** Jesus says. “A holy priest is quite simply one who allows me to live in him,” and for this reason, “I offer them my presence in the Eucharist. **Yes, this is the great secret of priestly holiness.**” So many of the problems in the clergy and in the Church have come from priests’ lowering the bar for themselves and everyone else.
- To grow in holiness, Jesus says he wants priests to “go to confession weekly,” to meditate each Thursday on chapters 13-17 of the Gospel of St. John, preferably together with adoration, and to grow in the exercise of spiritual fatherhood based on trust in God’s Fatherhood. “The fatherhood of the priest is a grace that I shall renew in the Church now,” because the Church “suffers in that so many priests do not know how to live the grace of their fatherhood,” abandoning souls to “live like spiritual orphans.” Jesus says to his Benedictine dialogue partner and through him to all priests, “Be a father.”
- Finally Jesus encourages the prayer of what he calls the “Chaplet of Reparation” or the “Offering of the Precious Blood for Priests.” Like the Chaplet of Divine Mercy, it is prayed on ordinary Rosary beads. On the ‘Our Father’ beads, we say, “Eternal Father, I offer you the Precious Blood of your Beloved Son, our Lord Jesus Christ, the Lamb without blemish or spot, in reparation for my sins and for the sins of all your priests;” on the ten ‘Hail Mary’ beads, “By your Precious Blood, O Jesus, purify and sanctify your priests;” and at the end of each decade, “O Father, from whom all fatherhood in heaven and on earth is named, have mercy on all your priests and wash them in the Blood of the Lamb.” What a beautiful prayer to say for the renewal of the clergy!
- There’s a section in the ten years of conversations in which Jesus speaks directly about seminaries and the formation of seminarians. He says that the most important thing that takes place during this time is developing a profound friendship with Jesus in prayer that extends to the entirety of life. But Jesus expresses frustration that this spiritual formation isn’t taken as seriously in various seminaries as intellectual, pastoral, or human formation.
- Listen to what this priest says Jesus said to him: “Seminarians are taught many things, some useful and others less so, **but are they taught to love Me, to give Me their hearts, to remain in My presence, to seek my Face and to listen to My voice? If they are not taught these things, they will have learned nothing useful, and all their efforts will remain shallow and sterile.** Why are the seminaries of my Church not schools of love and furnaces of divine charity wherein the dross is burned away and the pure gold of holiness is produced, a gold capable of reflecting the glory of My divinity and the splendor of My truth in a world plunged

into darkness? **Woe to those who allow men to pass through their institutions without teaching them the one thing necessary!** ... Pray, then, ... for the men whom I have called to be My priests, that they may learn to *love* me before investing their talents and energies in a multitude of other things that are perishable and have no value except in the hands and in the mind of one wholly converted to the love of my Heart.”

- Practical Issues

- Daily Eucharistic Holy Hour

- Sheen’s resolution to make a Eucharistic Holy Hour each day
- Jesus: Can you stay with me one hour?
- Vianney: Our Lord is hidden there, waiting for us to come and visit Him, and make our request to Him. See how good He is! He accommodates Himself to our weakness. In Heaven, where we shall be glorious and triumphant, we shall see him in all His glory. If He had presented Himself before us in that glory now, we should not have dared to approach Him; but He hides Himself, like a person in a prison, who might say to us, “You do not see me, but that is no matter; ask of me all you wish and I will grant it.” He is there in the Sacrament of His love, sighing and interceding incessantly with His Father for sinners. To what outrages does He not expose Himself, that He may remain in the midst of us! He is there to console us; and therefore we ought often to visit Him. How pleasing to Him is the short quarter of an hour that we steal from our occupations, from something of no use, to come and pray to Him, to visit Him, to console Him for all the outrages He receives!
- Forms of Prayer — Praise, Thanks, Contrition, Intercession, Petition
- Breviary — Praying together with Christ
- Frequent visits to the Chapel
- Goal is to become men of prayer!
 - (Seminarians in Altötting Sept 11, 2006) **Eucharistic adoration is an essential way of being with the Lord.** Altötting now has a new "treasury". Where once the treasures of the past were kept, precious historical and religious items, **there is now a place for the Church's true treasure: the permanent presence of the Lord in his Sacrament. In one of his parables the Lord speaks of a treasure hidden in the field; whoever finds it sells all he has in order to buy that field, because the hidden treasure is more valuable than anything else. The hidden treasure, the good greater than any other good, is the Kingdom of God - it is Jesus himself, the Kingdom in person. In the sacred Host, he is present, the true treasure, always waiting for us.**
 - St. Alphonsus: Among the forms of prayer fervently recommended by St Alphonsus, stands out the visit to the Blessed Sacrament, or as we would call it today, “adoration”, brief or extended, personal or as a community, before the Eucharist. “Certainly”, St Alphonsus writes, **“amongst all devotions, after that of receiving the sacraments, that of adoring Jesus in the Blessed Sacrament takes the first place, is the most pleasing to God, and the most useful to ourselves....** Oh, what a beautiful delight to be before an altar with faith... to represent our wants to him, as a friend does to a friend in whom he places all his trust”In 2009, at the beginning of the Year of Priests marking the 150th anniversary of the birth into eternal life of the Curé of Ars, Pope Benedict said about prayer in the life of the patron saint of diocesan clergy, “Prayer is the first task, the true path of sanctification for priests. ... One who prays is not afraid; one who prays is never alone; one who prays is saved! St. John Vianney is undoubtedly,” he emphasized, **“a model of an existence made prayer.”**
 - The Holy Father implied that each of us is called to do more than get our prayers in; **we’re called to become pray-ers, lives that praise, thank, and petition God and request, receive and share him and his gifts. An “existence made prayer” is**

God's goal for our life. This is the means by which we will be able to carry out St. Paul's imperative, "Pray always," (Eph 6:18; 1 Thess 5:17), by allowing God to transform our existence into a constant loving dialogue and offering to God.

- Pope Benedict said to priests in Warsaw in 2006, "**The faithful expect only one thing from priests: that they be specialists in promoting the encounter between man and God.** The priest is not asked to be an expert in economics, construction or politics. He is expected to be an expert in the spiritual life. ... In the face of the temptations of relativism or the permissive society, there is absolutely no need for the priest to know all the latest, changing currents of thought; **what the faithful expect from him is that he be a witness to the eternal wisdom contained in the revealed word.** (Warsaw, May 25, 2006).
- In Palermo he said that priests are called "**always [to] be men of prayer [and] teachers of prayer, ... modeling yourselves on Jesus, you enter into a regenerating conversation with the Father.**" Men, masters and models of prayer. He added, "It is not easy to stay faithful to these daily appointments with the Lord, especially today when the pace of life has become frenetic and work is ever more absorbing. **Yet we must convince ourselves: time for prayer is fundamental: in prayer, divine grace acts more effectively, making the ministry fruitful. We are pressed by so many things, but if we are not inwardly in communion with God we cannot give anything to others either. We must always set aside the necessary time "to be with him" (cf. Mk 3: 14).** (Palermo, Oct 3, 2010)
- We must learn from Jesus in Bethany, that "one thing is necessary" and to "choose the better part."
- This is essential for our training in holiness
 - NMI 32. **This training in holiness calls for a Christian life distinguished above all in the art of prayer....** . We well know that prayer cannot be taken for granted. **We have to learn to pray: as it were learning this art ever anew from the lips of the Divine Master himself, like the first disciples: "Lord, teach us to pray!" (Lk 11:1).** Prayer develops that conversation with Christ which makes us his intimate friends: "Abide in me and I in you" (Jn 15:4). This reciprocity is the very substance and soul of the Christian life, and the condition of all true pastoral life. Wrought in us by the Holy Spirit, this reciprocity opens us, through Christ and in Christ, to contemplation of the Father's face. **Learning this Trinitarian shape of Christian prayer and living it fully, above all in the liturgy, the summit and source of the Church's life, but also in personal experience, is the secret of a truly vital Christianity.**
 - Prayer is not a *techne* but an *ars*.
 - There's a pacific ocean of difference between the two. A *techne* is just a way of doing something, something that even machines often can do. An art begins with inspiration and there's a certain creativity that flows from love.
 - NMI 34. **It would be wrong to think that ordinary Christians can be content with a shallow prayer that is unable to fill their whole life. Especially in the face of the many trials to which today's world subjects faith, they would be not only mediocre Christians but "Christians at risk". They would run the insidious risk of seeing their faith progressively undermined, and would perhaps end up succumbing to the allure of "substitutes", accepting alternative religious proposals and even indulging in far-fetched superstitions.** It is therefore essential that education in prayer should become in some way a key-point of all pastoral planning.
 - Trinitarian Shape of Christian prayer

- What is the Trinitarian shape of Christian Prayer? The future Pope Benedict wrote about it in a book called *Feast of Faith* back in the early 1980s. There are four steps to the “formal structure of Christian prayer,” which is one of the deepest things I’ve ever read:
 - God is an internal triologue of persons — The basic reason why man can speak with God arises from the fact that God himself is speech, word. His nature is to speak, to hear, to reply.... Only because there is already speech, “Logos,” in God can there be speech, “logos,” to God. “In the beginning was the Word, and the Word was in communication with God.”
 - Our human nature enters into that conversation of persons through the Incarnation — In God, there is speech and the intercourse of partners in dialogue. Man could speak with God if he himself were drawn to share in this internal speech. And this is what the Incarnation of the Logos means; he who is speech, Word, Logos, in God and to God, participates in human speech. This has a reciprocal effect, involving man in God’s own internal speech. ... As a result of the Incarnation, human speech has become a component in divine speech; it has been taken up, unconfusedly and inseparably, into that speech which is God’s inner nature.
 - The Holy Spirit incorporates us into the body of Christ — Through the Spirit of Christ, who is the Spirit of God, we can share in the human nature of Jesus Christ; and in sharing in his dialogue with God, we can share in the dialogue who God *is*. This is prayer, which becomes a real exchange between God and man.
 - The Holy Spirit does that in the Church — The locus of this identification with Christ, facilitated by the Spirit, which necessarily implies that those involved are also identified with one another in Christ, is what we call “Church.” We could in fact define “Church as the realm of man’s discovery of his identity through the identification with Christ that is its source.
- Giving him the best we can
 - Lauda Sion: “Quantum potes, tantum aude: quia maior omni laude nec laudare sufficis!” “Dare to do all you can” in praising God for this gift, because all of it will fall short
 - Thomas Aquinas. Nisi Te.
 - **Benedict: If it is true — as we believe it is — that Christ is really present in the Eucharist, then this is the event that is at the center of absolutely everything.** It is the event, not just of a single day, but of the history of the world as a whole, as the decisive force that then becomes the source from which changes can come. The important point is that the Lord’s Word and his real presence in the signs are inseparable in the Eucharist. It is important that we also receive instruction in the Word. That we answer through our prayer and that God’s guidance, our following, and our allowing ourselves be changed thus form an interlocking whole — **so that men themselves can be changed, which is the most important precondition for any really positive change in the world.** If we want the world to move forward a little, the only criterion in terms of which this can happen is God, who enters into our lives as a real presence. **The Eucharist is the place where men can receive the kind of formation from which new things come into being.** This is why the great figures who throughout history have really brought about revolutions for the good have been the saints who, touched by Christ, have brought new impulses into the world.
- Seeking to encourage people to come to spend time with Jesus before the Eucharist
 - Adoration and Perpetual adoration
 - Great joy. Great legacy. How proud we’d make Jesus
- Conclusion
 - Pope Benedict (Chrism Mass, April 13, 2006). The core of the priesthood is being friends of Jesus Christ. Only in this way can we truly speak *in persona Christi*, even if our inner remoteness from Christ cannot jeopardize the validity of the Sacrament. Being a friend of Jesus, being a priest, means being a man of prayer. In this way we recognize him and emerge from the ignorance of simple

servants. We thus learn to live, suffer and act with him and for him. Being a priest means becoming an ever closer friend of Jesus Christ with the whole of our existence. The world needs God - not just any god but the God of Jesus Christ, the God who made himself flesh and blood, who loved us to the point of dying for us, who rose and created within himself room for man. This God must live in us and we in him. This is our priestly call: only in this way can our action as priests bear fruit.

- PDV 24: **"Live the mystery that has been placed in your hands!"**