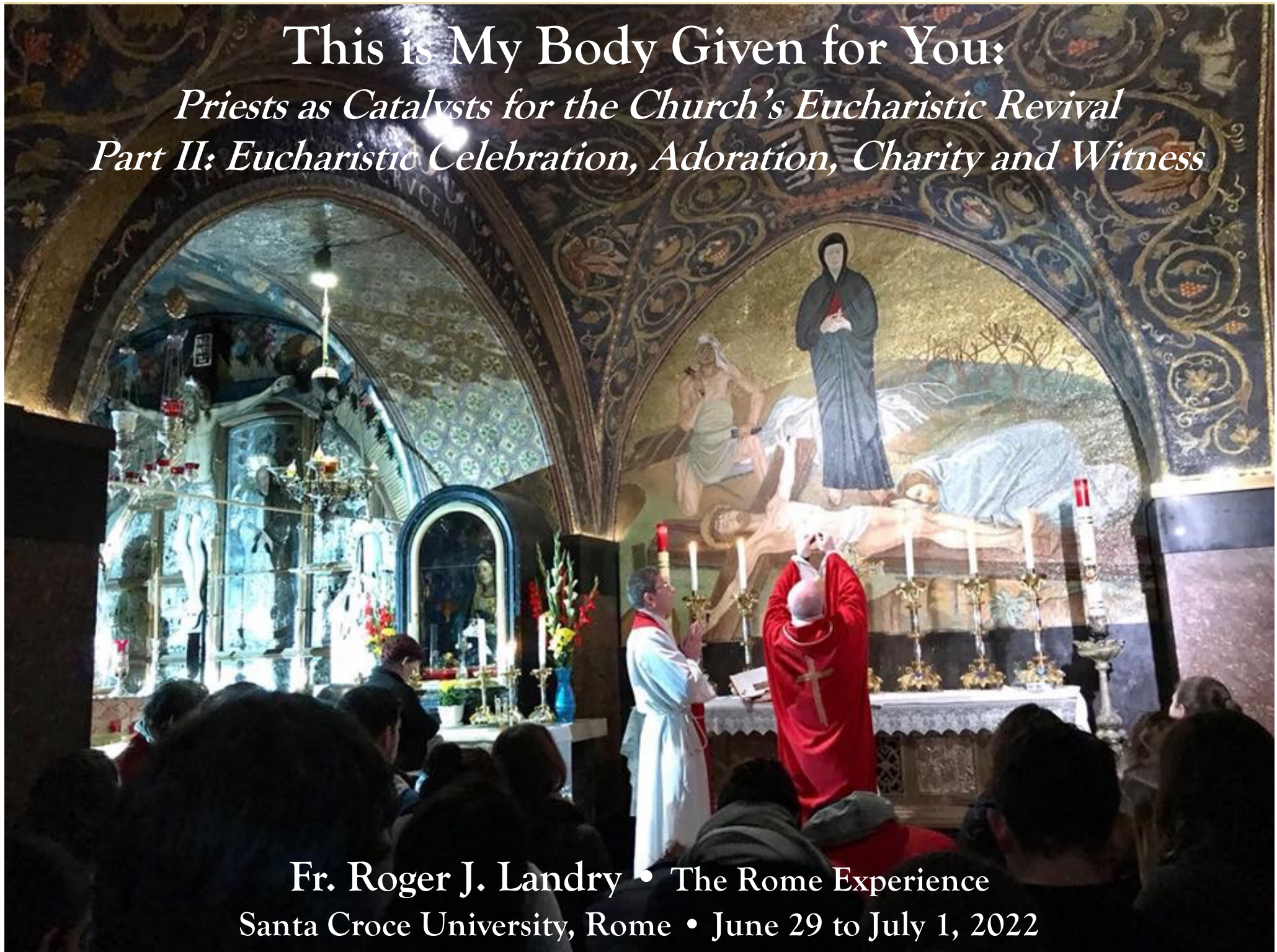


This is My Body Given for You:
Priests as Catalysts for the Church's Eucharistic Revival
Part II: Eucharistic Celebration, Adoration, Charity and Witness



Fr. Roger J. Landry • The Rome Experience
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Toward a Practical Eucharistic Revival

- After a theological and historical focus on God's Preparation for the Gift of the Eucharist yesterday, today we will take up a very practical study of the Eucharist in the lives of disciples and (future) priests.
- We will break it down into three parts:
 - Entering More Contemplatively into the Prayer of the Mass
 - Adoring the Lord More Prayerfully and Zealously
 - Living a More Eucharistic Life Overflowing in Charity and Contagiously Witnessing to the Gift of the Eucharist with Others



Practical Preparation for Mass

- As we see in Mk 14, Jesus took the practical preparation for Mass very seriously.
- Mk 14: On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, “Where do you want us to go and prepare for you to eat the Passover?” He sent two of his disciples and said to them, “Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, “The Teacher says, “Where is my guest room where I may eat the Passover with my disciples?”” Then he will show you a large upper room furnished and ready. Make the preparations for us there.” The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.
- We should similarly take preparation seriously.



Mystagogical Preparation

- In *Sacramentum Caritatis* 64, Pope Benedict stresses the need for “mystagogical preparation”
- “The Church's great liturgical tradition teaches us that fruitful participation in the liturgy requires that one be personally conformed to the mystery being celebrated, offering one's life to God in unity with the sacrifice of Christ for the salvation of the whole world.”
- “The faithful [must] be helped to make their interior dispositions correspond to their gestures and words. Otherwise, however carefully planned and executed our liturgies may be, they would risk falling into a certain ritualism.”
- “Hence the need to provide an education in eucharistic faith capable of enabling the faithful to live personally what they celebrate.”



Mystagogical Preparation

- There is a need for “a mystagogical approach to catechesis, which would lead the faithful to understand more deeply the mysteries being celebrated.”
- “Given the close relationship between the *ars celebrandi* and an *actuosa participatio*, it must first be said that the best catechesis on the Eucharist is the Eucharist itself, celebrated well.”
- The mystagogy involves three elements:
 - It interprets the rites in the light of the events of our salvation, in accordance with the Church's living tradition.
 - It must present the meaning of the signs contained in the rites.
 - It must bring out the significance of the Christian rites for Christian life in all its dimensions so that all of life can be transformed by the mysteries.



Important Principles

- *Ars Celebrandi – mens concordet voci.*
- *Actuosa participatio*
- SC 52: The Second Vatican Council rightly emphasized the active, full and fruitful participation of the entire People of God in the eucharistic celebration. ... Some misunderstanding has occasionally arisen concerning the precise meaning of this participation. The word **‘participation’ does not refer to mere external activity during the celebration, ... [but rather] greater awareness of the mystery being celebrated and its relationship to daily life.** Sacrosanctum Concilium encouraged the faithful to take part not as “strangers or silent spectators” but as participants in the sacred action, conscious of what they are doing, **actively and devoutly.**”
- SC 55: *Actuosa participatio* involves “constant conversion,” “recollection and silence,” “fasting,” “when necessary, sacramental confession,” and an “effort to participate actively in the life of the Church.”



Important Principles

- *Lex orandi, lex credendi* – The law of prayer is the law of faith, pointing to the importance of well written and translated prayers. But it also points to the importance of praying the Mass.
- *Beauty* – SC 35: “The beauty of the liturgy is **part of this mystery**; it is a sublime expression of God's glory and, in a certain sense, a glimpse of heaven on earth. ... Beauty is not mere decoration, but rather an **essential element of the liturgical action**, since it is an attribute of God himself and his revelation.” This involves beauty in architecture, art, music, liturgical texts, homiletics.
- *Christus totus* – The prayer of the whole Christ, Bride and Body.
- *Unity of the Celebration* – SC 44: “There is a need to reflect on the inherent unity of the rite of Mass. Both in catechesis and in the actual manner of celebration, one must avoid giving the impression that the two parts of the rite are merely juxtaposed. The liturgy of the word and the Eucharistic liturgy, with the rites of introduction and conclusion, "are so closely interconnected that they form but one single act of worship.” Everything must be connected to Christ.



Practical Preparation for Mass

- Stoking our desire and hunger
- Preparing to encounter Christ, enter into his prayer as well as his suffering, death, and risen life, to become the tabernacle of his incarnate presence. This should take place whether celebrating Mass in small chapels, huge Cathedrals, World Youth Days, and, if necessary, hotel rooms.
- Rite of Ordination: “Understand what you do, imitate what you celebrate, model your life on the mystery of the Lord’s Cross.”



Practical Preparation for Mass

Prayers of Preparation, like St. Thomas'

“Almighty and everlasting God, behold I come to the Sacrament of Thine only-begotten Son, our Lord Jesus Christ: I come as one infirm to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of everlasting brightness, as one poor and needy to the Lord of heaven and earth.

“Therefore, I implore the abundance of Thy measureless bounty that Thou wouldst vouchsafe to heal my infirmity, wash my uncleanness, enlighten my blindness, enrich my poverty and clothe my nakedness, that I may receive the Bread of Angels, the King of kings, the Lord of lords, with such reverence and humility, with such sorrow and devotion, with such purity and faith, with such purpose and intention as may be profitable to my soul's salvation.

“Grant unto me, I pray, the grace of receiving not only the Sacrament of our Lord's Body and Blood, but also the grace and power of the Sacrament. O most gracious God, grant me so to receive the Body of Thine only-begotten Son, our Lord Jesus Christ, which He took from the Virgin Mary, as to merit to be incorporated into His mystical Body, and to be numbered amongst His members.

“O most loving Father, give me grace to behold forever Thy beloved Son with His face at last unveiled, whom I now purpose to receive under the sacramental veil here below. Amen.”



Practical Preparation for Mass

Vesting Prayers

- Washing Hands – “Give strength to my hands, Lord, to wipe away every stain, so that I may be able to serve you in purity of mind and body.”
- Amice – “Lord, set the helmet of salvation on my head to fend off all the assaults of the devil.”
- Alb – “Purify me, Lord, and cleanse my heart so that, washed in the Blood of the Lamb, I may enjoy eternal joys.”
- Cincture – “Lord, fasten the cincture of purity around me and extinguish my earthly desires, so that the virtue of continence and chastity may dwell within me.”
- Stole – “Lord, restore the stole of immortality, which I lost through the actions of our first parents, and although I am unworthy to approach your sacred mysteries, may I gain eternal joy.”
- Dalmatic – “Lord, vest me in the garment of salvation the vestment of joy. May I always be surrounded with the dalmatic of justice.”
- Chasuble – “Lord, you have said: My yoke is sweet and my burden is light. Grant that I may carry your yoke well so as to obtain your grace.”

Pope Benedict on the Vesting Prayers



- **2007 Chrism Mass Homily:** “With regard to what happens in Baptism, St Paul explicitly uses the image of clothing: ‘For as many of you as were baptized into Christ have put on Christ’ (*Gal 3:27*). This is what is fulfilled in Baptism: we put on Christ, he gives us his garments and these are not something external. It means that we enter into an existential communion with him, that his being and our being merge, penetrate one another.”
- “‘It is no longer I who live, but Christ who lives in me,’ is how Paul himself describes the event of his Baptism (*Gal 2:20*). Christ has put on our clothes: the pain and joy of being a man, hunger, thirst, weariness, our hopes and disappointments, our fear of death, all our apprehensions until death. And he has given to us his ‘garments.’”
- “Just as in Baptism an ‘exchange of clothing’ is given, an exchanged destination, a new existential communion with Christ, so also in priesthood there is an exchange: in the administration of the sacraments, the priest now acts and speaks ‘*in persona Christi*.’ In the sacred mysteries, he does not represent himself and does not speak expressing himself, but speaks for the Other, for Christ.”

Pope Benedict on the Vesting Prayers



- “Thus, in the Sacraments, he dramatically renders visible what being a priest means in general: ... I am here so that you may make use of me. We put ourselves at the disposal of the One who ‘died for all, that those who live might live no longer for themselves’ (2 Cor 5:15). ... In being with him we can truly be ‘for all.’”
- “*In persona Christi*: at the moment of priestly ordination, the Church has also made this reality of ‘new clothes’ visible and comprehensible to us externally through being clothed in liturgical vestments. In this external gesture she wants to make the interior event visible to us, as well as our task which stems from it: putting on Christ; giving ourselves to him as he gave himself to us.”
- “This event, the ‘putting on of Christ,’ is demonstrated again and again at every Holy Mass by the putting on of liturgical vestments. Vesting ourselves in them must be more than an external event: it means entering ever anew into the ‘yes’ of our office - into that ‘no longer I’ of Baptism which Ordination to the priesthood gives to us in a new way.”



Pope Benedict on the Vesting Prayers

- “The fact that we are standing at the altar clad in liturgical vestments must make it clearly visible to those present that we are there ‘in the person of an Other.’ Just as in the course of time priestly vestments developed, they are a profound symbolic expression of what the priesthood means.”
- “I would therefore like to explain ... the essence of the priestly ministry, interpreting the liturgical vestments themselves, which are precisely intended to illustrate what ‘putting on Christ,’ what speaking and acting *in persona Christi*, mean.”
- “Putting on priestly vestments [is] accompanied by prayers that [help] us understand better each single element of the priestly ministry.”



Pope Benedict on the Vesting Prayers

- **Amice** – It is “a symbol of the discipline of the senses and of thought necessary for a proper celebration of Holy Mass. My thoughts must not wander here and there due to the anxieties and expectations of my daily life [or distracted] by what there, inside the church, might accidentally captivate the eyes and ears. My heart must open itself docilely to the Word of God and be recollected in the prayer of the Church, so that my thoughts may receive their orientation from the words of the proclamation and of prayer. And the gaze of my heart must be turned toward the Lord who is in our midst. If I am with the Lord, then, with my listening, speaking and acting, I will also draw people into communion with him.”

Pope Benedict on the Vesting Prayers



- **Alb and Stole** – The texts of the prayer expressed by the *alb* and the *stole* both move in the same direction. They call to mind the festive robes that the father gave to the prodigal son who had come home dirty, in rags. When we approach the liturgy to act in the person of Christ, we all realize how distant we are from him; how much dirt there is in our lives. He alone can give us festive robes, can make us worthy to preside at his table, to be at his service. Thus, the prayers also recall the words of Revelation, [which ...] says that they had washed their robes in the Blood of the Lamb and thus made them white and shining like light (cf. *Rv* 7: 14). It is this love [of the Crucified Christ] that makes our dirty clothes white, ... that transforms us, despite all our shadows, into ‘light in the Lord.’ By putting on the alb we must remind ourselves: he suffered for me, too. But with the garment of light which the Lord gave us in Baptism and in a new way in priestly Ordination, we can also think of the wedding apparel [the clothes of love] that he tells us about in the parable of God's banquet. ... we must ask ourselves whether we are wearing these clothes of love.”



Pope Benedict on the Vesting Prayers

- Chasuble – “The traditional prayer when one puts on the *chasuble* sees it as representing the yoke of the Lord which is imposed upon us as priests. It recalls the words of Jesus, who invites us to take his yoke upon us and to learn from him who is ‘gentle and lowly in heart’ (Mt 11: 29). Taking the Lord's yoke upon us means first of all: learning from him. It means always being ready to go to his school. From him we must learn gentleness and meekness: the humility of God who shows himself in his being a man. ... At times we would like to say to Jesus: ‘Lord, your yoke is far from light.’ Indeed, it is tremendously heavy in this world. But then looking at the One who bore everything – who tried out on himself obedience, weakness, suffering, all the darkness – then these complaints of ours fade. His yoke is that of loving with him. And the more we love him and with him become loving people, the lighter becomes his seemingly burdensome yoke. Let us pray to him to help us become with him people who are loving, thereby to increasingly experience how beautiful it is to take up his yoke.”



Mystagogical Walk Through the Mass

- **Sign of the Cross** – Trinitarian Love and Structure, Picking up our Cross to Follow Christ.
- **Penitential Rite** – Confiteor (I have greatly sinned by my own most grievous fault and need the prayers of the whole Church) and Trinitarian structure of the *Kyrie*.
- **Gloria** – We glorify God like the angels on Christmas morning. We praise God and ask him to receive our prayer (for mercy).
- **Collect** – *Ars celebrandi*. Meaning of Amen.



Mystagogical Walk Through the Mass

- Liturgy of the Word
 - SC 45. “When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his own word, proclaims the Gospel.”
 - The structure of the readings
 - SC 45. The faithful should be helped to appreciate the riches of Sacred Scripture found in the lectionary through pastoral initiatives, liturgies of the word and reading in the context of prayer (*lectio divina*), ... the Liturgy of the Hours, ... and vigil celebrations. By praying the Psalms, the Scripture readings and the readings drawn from the great tradition, we can come to a deeper experience of the Christ-event and the economy of salvation, which in turn can enrich our understanding and participation in the celebration of the Eucharist.”



Mystagogical Walk Through the Mass

- Purpose of the Homily
 - PO 4, in a paragraph in which it says that priests “have the primary duty of proclaiming the Gospel of God to all,” says, “it is to **conversion and holiness that they exhort all men.**”
 - VD 59: The homily is a means of bringing the scriptural message to life in a way that helps the faithful to **realize that God’s word is present and at work in their everyday lives.** It should lead to an understanding of the mystery being celebrated, serve as a summons to mission, and prepare the assembly for the profession of faith, the universal prayer and the Eucharistic liturgy.
 - EG: A liturgical homily promotes a heart-to-heart dialogue between God and his people, proclaiming the deeds of salvation and restating the demands of the covenant.

Mystagogical Walk Through the Mass

- Importance of the Homily
 - SC 52: The homily is to be **highly esteemed** as part of the liturgy itself; in fact, at those Masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason.
 - VD 59. The homily ‘is part of the liturgical action’ and is meant to foster a deeper understanding of the word of God, so that it can bear fruit in the lives of the faithful.” ... The homily for Sundays and solemnities should be prepared carefully, without neglecting, whenever possible, to offer at weekday Masses *cum populo* brief and timely reflections that can help the faithful to welcome the word which was proclaimed and to let it bear fruit in their lives.”
 - EG 138: When preaching takes place within the context of the liturgy, it is **part of the offering** made to the Father and a **mediation of the grace** that Christ pours out during the celebration.



Mystagogical Walk Through the Mass

- Importance of the Homily
 - US Bishops (2012): “One of the most important teachings of Vatican II in regard to preaching is the insistence that the homily is an integral part of the Eucharist itself. As part of the entire liturgical act, the homily is meant to set hearts on fire with praise and thanksgiving. It is to be a feature of the intense and privileged encounter with Jesus Christ that takes place in the liturgy. One might even say that the homilist connects the two parts of the Eucharistic liturgy as he looks back at the Scripture readings and looks forward to the sacrificial meal. This is why it is preferable that the celebrant of the Eucharistic liturgy also be the homilist.”





Mystagogical Walk Through the Mass

- Praying the Creed – The *fides quae* should be expressed with the *fides qua*.
- General Intercessions – Are we praying or cajoling or virtue signaling? Do we pay attention to them? There is a standard structure.
- Offertory – SC 47: “This is not to be viewed simply as a kind of ‘interval’ between the liturgy of the word and the liturgy of the Eucharist. ...This humble and simple gesture is actually very significant: in the bread and wine that we bring to the altar, all creation is taken up by Christ the Redeemer to be transformed and presented to the Father. In this way we also bring to the altar all the pain and suffering of the world, in the certainty that everything has value in God's eyes. ... God invites man to participate in bringing to fulfilment his handiwork, and in so doing, gives human labor its authentic meaning, since, through the celebration of the Eucharist, it is united to the redemptive sacrifice of Christ.”

Mystagogical Walk Through the Mass

- Offertory
 - Berakah – Praise of God for his gift; work of human hands
 - Logike Latreia (Rom 12:1) – Sacrificial dimension of the Mass, *meum ac vestrum sacrificium... Suscipiat Dominus sacrificium*: praise and glory of his name, our good and good of all God's holy Church.
 - EE 10. Unfortunately, alongside these lights, *there are also shadows*. ... At times one encounters an extremely reductive understanding of the Eucharistic mystery. Stripped of its sacrificial meaning, it is celebrated as if it were simply a fraternal banquet
 - What do we put on the paten?



Mystagogical Walk Through the Mass

- Catalina Rivas (Bolivian mystic)
 - “Suddenly some characters, whom I had not seen before, began to stand up. It was as if from the side of each person present in the Cathedral, another person emerged, and soon the Cathedral became full of young, beautiful people. They were dressed in very white robes, and they started to move into the central aisle and, then, went towards the Altar.
 - Our Mother said: ‘Observe. They are the Guardian Angels of each one of the persons who are here. This is the moment in which your guardian angel carries your offerings and petitions before the Altar of the Lord.’ ... That procession was very beautiful.
 - Some of them were carrying something like a golden bowl with something that shone a great deal with a golden-white light. The Virgin Mary said: ‘They are the Guardian Angels of the people who are offering this Holy Mass for many intentions, those who are conscious of what this celebration means. They have something to offer the Lord.’ Offer yourselves at this moment; offer your sorrows, your pains, your hopes, your sadness, your joys, your petitions. Remember that the Mass has infinite value. Therefore, be generous in offering and in asking.’



Mystagogical Walk Through the Mass

- Catalina Rivas (Bolivian mystic)
 - Behind the first Angels came others who had nothing in their hands; they were coming empty handed. The Virgin Mary said: ‘Those are the angels of the people who are here but never offer anything. They have no interest in living each liturgical moment of the Mass, and they have no gifts to carry before the Altar of the Lord.’
 - At the end of the procession came other angels who were rather sad, with their hands joined in prayer but with their eyes downcast. ‘These are the Guardian Angels of the people who are here, but do not want to be, that is to say, of the people who have been forced to come here, who have come out of obligation, but without any desire to participate in the Holy Mass. The angels go forth sadly because they have nothing to carry to the Altar, except for their own prayers.’
 - Do not sadden your Guardian Angel. Ask for much, ask for the conversion of sinners, for peace in the world, for your families, your neighbors, for those who ask for your prayers. Ask, ask for much, but not only for yourselves, but for everyone else. Remember that the offering which most pleases the Lord is when you offer yourselves as a holocaust so that Jesus, upon His descent, may transform you by His own merits.”



Mystagogical Walk Through the Mass

- Preface Dialogue and Preface
 - Prayer that the Lord be with each other
 - Lifting up our hearts to the Lord, seeking the things above
 - Giving Thanks – Right, Just, Duty, Salvation, Always and Everywhere
- Sanctus
 - Is 6: “I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple. Seraphim were stationed above. ... ‘Holy, holy, holy is the LORD of hosts!’ they cried one to the other. ‘All the earth is filled with his glory!’ At the sound of that cry, the frame of the door shook and the house was filled with smoke.”
 - Matt. 21: “The crowds preceding him and those following kept crying out and saying: ‘Hosanna to the Son of David; blessed is he who comes in the name of the Lord (Ps 118:26); hosanna in the highest.’ Hosanna = Save please!”





Mystagogical Walk Through the Mass

- Eucharistic Prayer
 - SC 48. The Eucharistic Prayer is "the centre and summit of the entire celebration." Its importance deserves to be adequately emphasized.
 - The different Eucharistic Prayers contained in the Missal have been handed down to us by the Church's living Tradition and are noteworthy for their inexhaustible theological and spiritual richness. The faithful need to be enabled to appreciate that richness
 - Here the *General Instruction of the Roman Missal* can help, with its list of the basic elements of every Eucharistic Prayer: thanksgiving, acclamation, epiclesis, institution narrative and consecration, anamnesis, offering, intercessions and final doxology.
 - There are ten in the Missal, all of which highlight different aspects of the truths of faith.



Mystagogical Walk Through the Mass

- Epiclesis
 - SC 48. “In a particular way, eucharistic spirituality and theological reflection are enriched if we contemplate in the anaphora the profound unity between the **invocation of the Holy Spirit** and the institution narrative whereby “the sacrifice is carried out which Christ himself instituted at the Last Supper.” Indeed, “the Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ's Body and Blood, and that the spotless Victim to be received in communion be for the salvation of those who will partake of it”
 - Two invocations at Mass. The second is to “make us an everlasting gift, one Body, one Spirit in Christ.”

Mystagogical Walk Through the Mass

- Consecration
 - Most important words of all-time.
 - Christ hijacks our accent to consecrate his Body and Blood. We're called not just to say them prayerfully but listen to them conscious of what is happening, understanding what we are doing.
 - "Giving you thanks"
 - SC 11. By his command to "do this in remembrance of me" (*Lk 22:19; 1 Cor 11:25*), he asks us to respond to his gift and to make it sacramentally present. The Lord expresses ... his expectation that the Church ... will receive this. ... The remembrance of his perfect gift consists not in the mere repetition of the Last Supper, but in the Eucharist itself, that is, in the radical newness of Christian worship. ... The substantial conversion of bread and wine into his body and blood introduces within creation the principle of a radical change... that penetrates to the heart of all being, a change meant to set off a process which transforms reality, ... leading ultimately to the transfiguration of the entire world, to the point where God will be all in all (cf. *1 Cor 15:28*).



Mystagogical Walk Through the Mass

- *Mysterium Fidei*
 - Anamnesis – Unforgetting. *Zikkaron*.
 - A Prayer Direct to Jesus – Hence elimination of stating the fact that “Christ has died, Christ has Risen, Christ will come again.”
 - EE 5. “*Mysterium fidei!* - The Mystery of Faith!” The Church, while pointing to Christ in the mystery of his passion, also reveals her own mystery: *Ecclesia de Eucharistia*.”
 - In Extraordinary Form, they’re mentioned within the words of the consecration of the Precious Blood.





Mystagogical Walk Through the Mass

- Eucharistic Petitions
 - Prayer for the Church, for unity, that she become one Body, one Spirit in Christ, that she be strengthened in faith and charity, become a living sacrifice in Christ.
 - Prayer for the Holy Father, Bishops, Clergy, faithful.
 - Prayer for Mercy
 - Prayer for the sanctification of the living
 - Prayer for the Dead
 - Prayer for Heaven

- Doxology
 - Summary of the entirety of Christian life –
Through him, with him and in him, O God Almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, forever and ever!”
 - Great Amen. Affirming it.

Mystagogical Walk Through the Mass

- Our Father
 - We dare to say...
 - Compendium of the Gospel.
 - Seven Petition and Sequence.
 - *Epi-ousios.*
 - Early Catechumens.
- Embolism
 - Deliver us from every evil
 - Grant us peace in our day
 - Keep us free from sin and from all anxiety
 - As we await the blessed hope: the coming of our Lord Jesus



Mystagogical Walk Through the Mass

- Sign of Peace
 - Prayer— Lord Jesus Christ, you said to your apostles: Peace I leave you, my peace I give you, look not on our sins but on the faith of your Church, and grant her peace and unity according to your will. ... The peace of the Lord be with you always!
 - Mt 5:23 – Leave gift to reconcile
 - SC 49. By its nature the Eucharist is the sacrament of peace. At Mass this dimension of the eucharistic mystery finds specific expression in the sign of peace. Certainly this sign has great value (cf. *Jn 14:27*). In our times, fraught with fear and conflict, this gesture has become particularly eloquent, as the Church has become increasingly conscious of her responsibility to pray insistently for the gift of peace and unity for herself and for the whole human family. Certainly there is an irrepressible desire for peace present in every heart. ... It should be kept in mind that nothing is lost when the sign of peace is marked by a sobriety which preserves the proper spirit of the celebration, as, for example, when it is restricted to one's immediate neighbours.





Mystagogical Walk Through the Mass

- Lamb of God and *Domine Non Sum Dignus*
- Faith, humility, like the Centurion
- How Jesus says the Word to heal us
- Rite of Communion
 - Most important moment of human life.
 - What worthy reception means – St. Justin Martyr on antecedent Sacramental, Doctrinal and Moral communion.
 - Adoring the Lord – 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."
- Thanksgiving



Mystagogical Walk Through the Mass

- Closing Prayer and Amen – Applying the Eucharist to our daily life.
- Blessing – Trinitarian and Cruciform. Christ ascended with hands raised in blessing.
- *Ite, Missa Est* – SC 51. After the blessing, the deacon or the priest dismisses the people with the words: *Ite, missa est*. These words help us to grasp the relationship between the Mass just celebrated and the mission of Christians in the world. In antiquity, *missa* simply meant "dismissal." But in Christian usage it gradually took on a deeper meaning. The word "dismissal" has come to imply a "mission." These few words succinctly express the missionary nature of the Church. The People of God might be helped to understand more clearly this essential dimension of the Church's life, taking the dismissal as a starting point.



Adoring the Lord

- Pope Benedict XVI: (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.”
- If we really believe it is Jesus in the Blessed Sacrament, and we genuinely love him, how can we not want to spend time with God?

Bishop of the Abandoned Tabernacle



- St. Manuel Gonzalez Garcia (1877-1940), Bishop of Malaga, then Palencia
- He arrived at his Church in Palomares del Rio, which was dirty, almost abandoned. He went immediately to the tabernacle and found it covered in dust and cobwebs. The cloths were torn and burnt. Oil was dripping from the sanctuary lamp onto the floor. He was about to run away from the place.
- In the midst of the disarray, he felt he was being looked at. He said: “It was a gaze in which the sadness of the Gospels was reflected; the sadness of no room in the inn; the sadness of those words, ‘Do you also want to leave me?’; The sadness of poor Lazarus begging for crumbs, the sadness of the betrayal of Judas, the denial of Peter, the soldier’s slap, the spittle in the Praetorium, the abandonment of all. ... His gaze expressed the sorrow of One who loves, but who does not find anybody who wants to receive that love.
- “For me this turned out to be the starting point – to see, understand and feel what would consume the whole of my priestly ministry. On that afternoon, in that moment in which I was before the tabernacle, I saw that my priesthood would consist of a work of which I had never before dreamed.”

Bishop of the Abandoned Tabernacle



- “All my illusions about the kind of priest I would be vanished. I found myself to be a priest in a town that didn’t love Jesus, and I would have to love him in the name of everybody in that town. I would dedicate my priesthood to taking care of Jesus in the needs of his life in the tabernacle: to feed him with my love, to keep him warm with my presence, to entertain him with my conversations, to defend him against abandonment and ingratitude, to give relief to his Heart with my holy sacrifices, to serve him with my feet by taking him wherever he desired, and with my hands by giving alms in his name, even to those who do not love him, and with my mouth by speaking of him and consoling others in his name, and by crying out to those who do not want to hear him, until finally they would listen and begin to follow him!”
- He died in 1940 and asked to be buried near the tabernacle, so that he could say even after his death, “There he is!”
- He was beatified by John Paul II in 2001 and canonized by Pope Francis in 2016.

Jesus' Words to St. Margaret Mary

- Pointing to his heart, Jesus told St. Margaret Mary June 16, 1675: “Behold the heart that has so much loved men that it has spared nothing, even exhausting and consuming itself in testimony of its love. In recognition, I receive from most only ingratitude, by their irreverence and sacrilege, and by the coldness and scorn they have for me in this Sacrament of Love. What I feel the most keenly is that it is hearts that are consecrated to me that treat me in this way.”
- Jesus candidly laments that his self-giving love is unrequited. Such words should pierce anyone who truly loves the Lord. But they also provide a path of reparation and love. The words Jesus gives us reveal what he would like to see from us with regard to his Eucharistic outpouring, namely, the reverse of what he bemoans, each of which should become a touchstone of the Eucharistic Revival.



Jesus' Words to St. Margaret Mary

- In response to “most” treating him in the “sacrament of love” with ingratitude, we ought to approach the Eucharistic Jesus with unceasing thanks.
- In response to “most” who treat him with irreverence, who just go through the motions or who even pray Mass poorly as if it doesn't matter, he wants us to treat him with deep piety.
- In contrast to “most” who relate to him with coldness and lack of enthusiasm, who approach him at Mass or in tabernacles and monstrances as bored and distracted spectators rather than ardent participants, he wants us more passionate about him at the Mass than the most fanatical sports fans are during a successful playoff run.
- Instead of treating him with scorn, he wants us to relate to him with praise and blessing.
- And rather than receiving him sacrilegiously, without being in the state of grace, he wants us to receive him with souls fully intent on holiness and cleansed of sin.
- Those of us, moreover, who are consecrated to him have, in a sense, a duty to make reparation for all of those who treat Jesus poorly. If he feels most keenly the lack of love from those who are consecrated, then how much more consoling will be the love of those who are conscious of their special dedication. The best way we train to do so is by treating Jesus in the Eucharist with gratitude, piety, passion, praise and purity – in short, by treating him as he deserves.





In Sinu Iesu

- *In Sinu Iesu: When Heart Speaks to Heart – The Journal of a Priest at Prayer*, was published in 2017 by Angelico Press. It contains the fruit of the prayer and what to me seems the credible private revelations given to an anonymous Benedictine priest from October 3, 2007 through June 2, 2016.
- The words *In Sinu Iesu* come from the Latin Vulgate of how St. John reclined during the Last Supper “on Jesus’ breast” (Jn 13:23). This priest’s journal, in which he humbly and plausibly claims to have regularly heard Jesus and Mary speaking to him, reminds us that Jesus desires to have an intimate heart-to-heart relationship with all of his beloved disciples, but especially with his priests.
- Throughout its 308 pages, Jesus and Mary – and also on rarer occasions God the Father and a few saints – cover many fundamental aspects of the Christian spiritual life in such a profound, direct and moving way that it’s the most compelling text of spiritual reading besides Sacred Scripture that I’ve read in years.



In Sinu Iesu

- Among many other things, Jesus communicates to his interlocutor the source of the priestly scandals and what God is asking the clergy and all the faithful to do in response. But what he says about priests can be said, too, about the way faithful lose their Christian sense.
- “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.”



In Sinu Iesu

- 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.”



In Sinu Iesu

- 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.”



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- "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."



The Church's Promotion of Eucharistic Adoration

- MND 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 enamored 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*).
- MND 18. *Eucharistic adoration outside Mass* should become a particular commitment for individual parish and religious communities. Let us take the time to kneel before Jesus present in the Eucharist, in order to make **reparation by our faith and love for the acts of carelessness and neglect, and even the insults which our Savior must endure in many parts of the world**. Let us deepen through adoration our personal and communal contemplation, drawing upon aids to prayer inspired by the word of God and the experience of so many mystics, old and new. The Rosary itself, when it is profoundly understood in the biblical and christocentric form ... will prove a particularly fitting introduction to Eucharistic contemplation, a contemplation carried out with Mary as our companion and guide.



The Church's Promotion of Eucharistic Adoration

- EE 10. In many places, *adoration of the Blessed Sacrament* is also an important daily practice and becomes an inexhaustible source of holiness.
- EE 25. *The worship of the Eucharist outside of the Mass* is of inestimable value for the life of the Church. This worship is strictly linked to the celebration of the Eucharistic Sacrifice. ... It is the responsibility of Pastors to encourage, also by their personal witness, the practice of Eucharistic adoration, and exposition of the Blessed Sacrament in particular, as well as prayer of adoration before Christ present under the Eucharistic species. It is pleasant to spend time with him, to lie close to his breast like the Beloved Disciple (cf. *Jn 13:25*) and to feel the infinite love present in his heart. **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



The Church's Promotion of Eucharistic Adoration

- SC 66. 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.” 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.**”



The Church's Promotion of Eucharistic Adoration

- SC 67. Therefore, I **heartily recommend** to the Church's pastors and to the People of God **the practice of eucharistic adoration, both individually and in community.** Great benefit would ensue from a suitable **catechesis** explaining the importance of this act of worship. ... Wherever possible, it would be appropriate, especially in densely populated areas, **to set aside specific churches or oratories for perpetual adoration.** I also recommend that, in their catechetical training, and especially in their preparation for **First Holy Communion, children be taught the meaning and the beauty of spending time with Jesus and helped to cultivate a sense of awe before his presence in the Eucharist.**
- 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.**



What Is Eucharistic Adoration?

- Pope Benedict in Cologne in 2005: “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. ...
- “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.”

The Importance of a Eucharistic Holy Hour

- Archbishop Fulton Sheen made a resolution on the day of his ordination to “spend a continuous Holy Hour every day in the presence of our Lord in the Blessed Sacrament.”
- He gave several reasons why he encouraged it.
 - First, the Holy Hour is not a devotion; it is a sharing in the work of redemption. When Jesus asked for the apostles to spend an hour with him, he was asking for an hour of reparation to combat the “hour” of evil.
 - Second, the only time Our Lord asked the Apostles for anything was the night he went into his agony. He asked not for an hour of activity but for an hour of companionship.
 - Third, it is an opportunity to grow in Jesus’ likeness. We become like that which we gaze upon. Looking at the Eucharistic Lord for an hour transforms the heart in a mysterious way as the face of Moses was transformed after his companionship with God on the mountain.



The Importance of a Eucharistic Holy Hour



- Sheen said that the purpose of a daily Eucharistic holy hour was “to encourage deep personal encounter with Christ. The holy and glorious God is constantly inviting us to come to Him, to hold converse with Him, to ask for such things as we need and to experience what a blessing there is in fellowship with Him.” This becomes more necessary, he added, when the “honeymoon” phase of the priesthood wears off. “Neither theological knowledge nor social action alone is enough to keep us in love with Christ unless both are preceded by a personal encounter with him.”
- “It is impossible for me to explain how helpful the Holy Hour has been in preserving my vocation.”

The Importance of a Eucharistic Holy Hour



- Sheen: “A priest begins to fail his priesthood when he fails in his love of the Eucharist. Too often it is assumed that Judas fell because he loved money. ... [But] the beginning of the fall of Judas and the end of Judas both revolved around the Eucharist. The first mention that Our Lord knew who it was who would betray him is at the end of the sixth chapter of John, which is the announcement of the Eucharist. The fall of Judas came the night Our Lord gave the Eucharist, the night of the Last Supper.”
- “The Holy Hour, quite apart from all its positive spiritual benefits, kept my feet from wandering too far. **Being tethered to a tabernacle, one's rope for finding other pastures is not so long.** That dim tabernacle lamp, however pale and faint, had some mysterious luminosity to darken the brightness of ‘bright lights.’ Even when it seemed so unprofitable and lacking in spiritual intimacy, I still had the sensation of being at least like a dog at the master's door, ready in case he called me.”



Prayerfully Adoring Jesus

- The *Catechism* describes different forms, expressions, fonts and guides of prayer. All can be incorporated into prayer of adoration, no matter what graces the Lord has given us.
- Forms: Praise (blessing, adoration), Thanks, Sorrow, Intercession and Petition.
- Expressions: Vocal Prayer, Meditation proper, Contemplation.
- Guides: Word of God, Liturgy, Theological Virtues, Day-to-Day Life
- Guides: Saints, Spiritualities and Charisms, Family, Priests, Religious, Catechists, Prayer Groups.
- The key is to begin, to make it a habit, to persevere in it, to focus on the presence of the Lord and trust in the Lord's help.



Some Thoughts on Priestly Prayer from Pope Benedict

- To priests in Poland, he said, “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” (May 25, 2006)
- To priests in Rome, he said, ““We have now rediscovered 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. **Adoration means entering the depths of our hearts in communion with the Lord,** who makes himself bodily present in the Eucharist. In the monstrance, he always entrusts himself to us and asks us to be united with his Presence, with his risen Body.”



Some Thoughts on Priestly Prayer from Pope Benedict

- To priests in Brindisi: “Dear brother priests, if your faith is to be strong and vigorous, as you well know, it must be nourished with assiduous prayer. **Thus be models of prayer, become masters of prayer.** May your days be marked by times of prayer, during which, after Jesus' example, you engage in a regenerating conversation with the Father. **I know it is not easy to stay faithful to this daily appointment with the Lord, especially today when the pace of life is frenetic and worries absorb us more and more. Yet we must convince ourselves: the time he spends in prayer is the most important time in a priest's life, in which divine grace acts with greater effectiveness, making his ministry fruitful. The first service to render to the community is prayer. And therefore, time for prayer must be given a true priority in our life. ... If we are not interiorly in communion with God, we cannot even give anything to others. Therefore, God is the first priority. We must always reserve the time necessary to be in communion of prayer with our Lord”** (June 15, 2008).



Some Thoughts on Priestly Prayer from Pope Benedict

- “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)
- “People understand and also appreciate it when a priest is with God, when he is concerned with his office of being the person who prays for others: ‘we,’ they say, ‘cannot pray so much, you must do it for us: basically, it is your job, as it were, to be the one who prays for us.’ They want a priest who honestly endeavours to live with the Lord and then is available to men and women, the suffering, the dying, the sick, children, young people (Bolzano-Bressanone, August 6, 2008)
- “Dear priests, may you always be men of prayer, so as also to be teachers of prayer. May your days be marked by times of prayer during which, modelling yourselves on Jesus, you enter into a regenerating conversation with the Father. ... We must convince ourselves: time for prayer is fundamental: in prayer, divine grace acts more effectively, making the ministry fruitful. ... 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)

A Eucharistic Life

Overflowing in Charity

- The fruit of prayer is always meant to be charity, and the fruit of the Mass is to help us to imitate Christ's charity, to love others as he has loved us first.
- Washing of the Feet (Jn 13): **“Do you realize what I have done for you? You call me ‘teacher’ and ‘master,’ and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another’s feet. I have given you a model to follow, so that as I have done for you, you should also do. Amen, amen, I say to you, no slave is greater than his master nor any messenger greater than the one who sent him. If you understand this, **blessed are you if you do it.**”**
- Jesus introduced the Mass by doing the “dirty work,” this gesture of service to the task of a slave. This is an interpretive key to the impact his kenotic love is supposed to have on us. As he has done, we also should do.



A Eucharistic Life Overflowing in Charity

- Miracle of the Multiplication of the Loaves and Fish
- “Give them some food yourselves.” In this miracle pointing to the Eucharist, Jesus wants our collaboration, to care about those who are hungry and do something about it.
- Matthew introduces the miracle of the feeding of the 5,000: “When he disembarked and saw the vast crowd, his heart was moved with pity for them.”
- *Splagchnizomai.*
- In response to being sick to his stomach, he taught, fed, healed, forgave, instructed to pray for harvesters and then called those harvesters.
- As we receive this mercy, Jesus wants to transform us, personally and ecclesially, to share it.





A Eucharistic Life Overflowing in Charity

- St. Paul pointed to the intrinsic connection between the Eucharist and charity in 1 Cor 11, specifically as an instance of unworthy reception of Holy Communion.
- “I hear that when you meet as a church there are divisions among you. ... When you meet in one place, then, it is not to eat the Lord’s supper, for in eating, each one goes ahead with his own supper, and one goes hungry while another gets drunk. Do you not have houses in which you can eat and drink? Or do you show contempt for the church of God and make those who have nothing feel ashamed?”
- “Whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.”
- “Therefore, my brothers, when you come together to eat, wait for one another. If anyone is hungry, he should eat at home, so that your meetings may not result in judgment.”

A Eucharistic Life Overflowing in Charity

- The Church has taught clearly about the connection between the Eucharist and charity.
- SC 88. "The bread I will give is my flesh, for the life of the world" (*Jn* 6:51). In these words, the Lord reveals the true meaning of the gift of his life for all people. These words also reveal his deep compassion for every man and woman. ... Each celebration of the Eucharist makes sacramentally present **the gift that the crucified Lord made of his life**, for us and for the whole world. In the Eucharist Jesus also makes us **witnesses of God's compassion towards all our brothers and sisters**. The eucharistic mystery thus gives rise to a service of charity towards **neighbour**, ... for whom the Lord gave his life, loving them 'to the end' (*Jn* 13:1). Our communities, when they celebrate the Eucharist, must become ever more conscious that the sacrifice of Christ is for all, and **that the Eucharist thus compels all who believe in him to become "bread that is broken" for others**, and to work for the building of a more just and fraternal world."



A Eucharistic Life Overflowing in Charity

- SC 91. The mystery of the Eucharist inspires and impels us to **work courageously within our world to bring about that renewal of relationships** which has its inexhaustible source in God's gift. The prayer which we repeat at every Mass: "Give us this day our daily bread," obliges us to do everything possible ... to end or at least reduce the scandal of hunger and malnutrition afflicting so many millions of people in our world, especially in developing countries."
- MND 28. I would like to emphasize... the impulse that the Eucharist gives to the community for *a practical commitment to building a more just and fraternal society*. **In the Eucharist our God has shown love in the extreme, overturning all those criteria of power which too often govern human relations and radically affirming the criterion of service: 'If anyone would be first, he must be last of all and servant of all' (Mc 9:35).** It is not by chance that the Gospel of John contains no account of the institution of the Eucharist, but instead relates the 'washing of feet' (cf. Jn 13:1-20): by bending down to wash the feet of his disciples, Jesus explains the meaning of the Eucharist unequivocally. **Saint Paul vigorously reaffirms the impropriety of a Eucharistic celebration lacking charity expressed by practical sharing with the poor (cf. 1Cor 11:17-22, 27-34).**



A Eucharistic Life Overflowing in Charity

- CCC 1394 As bodily nourishment restores lost strength, so the Eucharist strengthens our charity, which tends to be weakened in daily life; and this living charity wipes away venial sins. By giving himself to us Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him.”
- CCC 1397: The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren.”



A Eucharistic Life Overflowing in Charity

- St. Teresa of Calcutta:
 - “Holy Mass is the prayer of our day, where Jesus makes our offering with His Church one with His Sacrifice and offers us all to His Father. **To make our lives a true sacrifice of love, we will consciously and actively enter into the spirit of the Eucharistic Sacrifice and offer ourselves with Christ to be broken and given to the poorest of the poor, first and foremost to those in our own religious community so that they may have life and may have it in abundance.**”
 - “For us, **the Eucharist and the poor we must never separate, or the poor and the Eucharist.** ... When you go to the poor you take Jesus with you. This morning He satisfied my hunger for Him and now I go to satisfy his hunger for souls, for love.”



A Eucharistic Life Overflowing in Charity

St. John Chrysostom (21st Saturday in Breviary):

- “Do you want to honor Christ’s body? Then do not scorn him in his nakedness, nor honor him here in the church with silken garments while neglecting him outside where he is cold and naked. For he who said: *This is my body*, and made it so by his words, also said: ‘You saw me hungry and did not feed me, and inasmuch as you did not do it for one of these, the least of my brothers, you did not do it for me.’
- “What we do here in the church requires a pure heart, not special garments; what we do outside requires great dedication. ... Give [God] the honor prescribed in his law by giving your riches to the poor. For God does not want golden vessels but golden hearts. Now, in saying this I am not forbidding you to make such gifts; I am only demanding that along with such gifts and before them you give alms. He accepts the former, but he is much more pleased with the latter. In the former, only the giver profits; in the latter, the recipient does too. A gift to the church may be taken as a form of ostentation, but an alms is pure kindness.



A Eucharistic Life Overflowing in Charity



- “Of what use is it to weigh down Christ’s table with golden cups, when he himself is dying of hunger? First, fill him when he is hungry; then use the means you have left to adorn his table. Will you have a golden cup made but not give a cup of water? What is the use of providing the table with cloths woven of gold thread, and not providing Christ himself with the clothes he needs? What profit is there in that? Tell me: If you were to see him lacking the necessary food but were to leave him in that state and merely surround his table with gold would he be grateful to you or rather would he not be angry? What if you were to see him clad in worn-out rags and stiff from the cold, and were to forget about clothing him and instead were to set up golden columns for him, saying that you were doing it in his honor? Would he not think he was being mocked and greatly insulted?
- “Apply this also to Christ when he comes along the roads as a pilgrim, looking for shelter. You do not take him in as your guest, but you decorate floor and walls and the capitals of the pillars. You provide silver chains for the lamps, but you cannot bear even to look at him as he lies chained in prison. Once again, I am not forbidding you to supply these adornments; I am urging you to provide these other things as well, and indeed to provide them first. No one has ever been accused for not providing ornaments, but for those who neglect their neighbor a hell awaits with an inextinguishable fire and torment in the company of the demons.
- “Do not, therefore, adorn the church and ignore your afflicted brother, for he is the most precious temple of all.”



A Eucharistic Life Overflowing in Charity

- In recognizing Jesus in the Eucharist, Jesus helps us to recognize him in others with whom he personally identifies.
- Matt 25:31-46: “Then the king will say to those on his right, “Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.’ Then the righteous will answer him and say, “Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?’ And the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.’”



Contagiously Sharing the Gift of the Eucharist with Others

- In the heart of the Mass, right after the words of consecration bringing Jesus' Body, Blood, Soul and Divinity to the altar, the priest says, "the Mystery of faith" and two of the three responses show the connection between our faith in Jesus' Real Presence and our sharing it:
 - "We proclaim your death, O Lord, and profess your Resurrection until you come again."
 - "When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again."
- In the Eucharist, we proclaim Jesus' self-giving death, his giving his Body and Blood for us and our salvation. We also profess his Resurrection, that the Eucharist is Jesus' Risen Body and Blood, come to be with us until the end of time in the new modality the Resurrection makes possible.
- When we make the celebration of the Eucharist, the encounter with our Eucharistic Lord, the source, summit, root and center of our life, then we make proclaiming his new and eternal Passover and the reality of his risen presence in our life the heart of existence.



Contagiously Sharing the Gift of the Eucharist with Others

- What happens on the Road to Emmaus
 - They're walking dejected away from Jerusalem and all it symbolizes going downhill into the darkness.
 - Jesus meets them and leads them on a liturgy of the word, helping them to see that the crucifixion wasn't a contradiction to their hopes for a Messiah but a confirmation. Their hearts begin to burn.
 - Then he celebrates Mass in their home and they recognize him in the Breaking of Bread.
 - Immediately thereafter they run seven miles up hill, in darkness, to share that they have seen the Risen Lord. The Liturgy of the Word, the Liturgy of the Eucharist and Mission are all seen.



Contagiously Sharing the Gift of the Eucharist with Others

- St. John Paul II talked about the importance of this scene in his exhortation, *Mane Nobiscum Domine*, “Stay With Us, Lord,” in 2004, given during the Year of the Eucharist to increase our Eucharistic amazement.
- MND 24. The two disciples of Emmaus, upon recognizing the Lord, “set out immediately” (cf. *Lk* 24:33), in order to report what they had seen and heard. **Once we have truly met the Risen One by partaking of his body and blood, we cannot keep to ourselves the joy we have experienced. The encounter with Christ, constantly intensified and deepened in the Eucharist, issues in the Church and in every Christian *an urgent summons to testimony and evangelization.* ... Entering into communion with Christ in the memorial of his Pasch also means sensing the duty to be a missionary of the event made present in that rite. The dismissal at the end of each Mass is *a charge* given to Christians, inviting them to work for the spread of the Gospel and the imbuing of society with Christian values.”**



Contagiously Sharing the Gift of the Eucharist with Others

- MND 25. The Eucharist not only provides the interior strength needed for this mission, but is also—in some sense—*its plan*. For the Eucharist is a mode of being, which passes from Jesus into each Christian, through whose testimony it is meant to spread throughout society and culture. For this to happen, each member of the faithful must assimilate, through personal and communal meditation, the values that the Eucharist expresses, the attitudes it inspires, the resolutions to which it gives rise.
- MND 26. Christians ought to be committed to bearing more forceful witness to God's presence in the world. We should not be afraid to speak about God and to bear proud witness to our faith. The “culture of the Eucharist” promotes a culture of dialogue, which here finds strength and nourishment
- St. Paul would say to the first Christians, *Caritas Christi urget nos* (2 Cor 5:14), the love of Christ impels us to share him!



Contagiously Sharing the Gift of the Eucharist with Others

- To learn how to proclaim the gift of the Eucharist effectively, we can examine what Jesus teaches in the Parable of the Sower and the Seed.
- The Seed – Our Eucharistic faith, amazement, love and ultimately the Eucharistic Jesus.
- The Soil
 - Hardened soil by the path, stubborn, resistant, either because of opposition or entrenched habit.
 - Superficial rocky soil, initially responsive but gets torched whenever the heat and spotlight gets turned up and suffering ensues.
 - Thorny soil, in which worldly cares and anxieties, the lure of riches and pleasure choke the growth of the seed.
 - Good soil, which bears 30, 60 or 100 fold fruit.



Contagiously Sharing the Gift of the Eucharist with Others

- As we look out at the field, we see:
 - Secularism, living as if God doesn't exist, which can lead to stubbornness.
 - Emotivism, which focuses almost exclusively on how things make us feel, making us superficial.
 - Lots of thorns, other priorities that get in the way. One of the biggest problems is a general religious illiteracy, what Pope Benedict called an “educational emergency.”



Contagiously Sharing the Gift of the Eucharist with Others

- What needs to be sown and passed on?
 - The sacrificial nature of the Mass. How we enter in time into Jesus' eternal sacrifice on Calvary. The Mass is not just a Sunday spiritual get-together.
 - The doctrine of transubstantiation, that after the consecration by a validly ordained priest, what started out as bread and wine because really, truly, substantially the Body, Blood, Soul and Divinity of Christ.
 - The Eucharist is Jesus' Real Presence. He is there as long as the species of the Eucharist remain, on the altar, in our tabernacles, within us.
 - That the "res" of the Eucharist is to make us one with him and with each other, one body and one Spirit in Christ. The Eucharist builds up the Church as his Body and Bride.
 - The need to share our faith in the Real Presence with others.

Contagiously Sharing the Gift of the Eucharist with Others

- The joy of sharing the Eucharist and the modality.
 - SC 84. “There is nothing more beautiful than to know [Jesus] and to speak to others of our friendship with him. These words are all the more significant if we think of the mystery of the Eucharist. **The love that we celebrate in the sacrament is not something we can keep to ourselves. By its very nature it demands to be shared with all.** What the world needs is God's love; it needs to encounter Christ and to believe in him. **The Eucharist is thus the source and summit not only of the Church's life, but also of her mission: an authentically eucharistic Church is a missionary Church.** We too must be able to tell our brothers and sisters with conviction: “That which we have seen and heard we proclaim also to you, so that you may have fellowship with us” (1 Jn 1:3). Truly, nothing is more beautiful than to know Christ and to make him known to others. **The institution of the Eucharist, for that matter, anticipates the very heart of Jesus' mission:** he is the one sent by the Father for the redemption of the world (cf. Jn 3:16-17; Rom 8:32). At the Last Supper, Jesus entrusts to his disciples the sacrament which makes present his self-sacrifice for the salvation of us all, in obedience to the Father's will. **We cannot approach the eucharistic table without being drawn into the mission** that, beginning in the very heart of God, is meant to reach all people. **Missionary outreach is thus an essential part of the eucharistic form of the Christian life.”**





Contagiously Sharing the Gift of the Eucharist with Others

- Preaching by Example.
 - SC 85. The first and fundamental mission that we receive from the sacred mysteries we celebrate is that of **bearing witness by our lives**. The wonder we experience at the gift God has made to us in Christ gives new impulse to our lives and **commits us to becoming witnesses of his love**. We become witnesses when, through our actions, words and way of being, **Another makes himself present**. Witness could be described as the means by which the truth of God's love comes to men and women in history, inviting them to accept freely this radical newness. ... Even if the test of martyrdom [ultimate witness] is not asked of us, we know that worship pleasing to God demands that we should be inwardly prepared for it. **Such worship culminates in the joyful and convincing testimony of a consistent Christian life, wherever the Lord calls us to be his witnesses.**”



Contagiously Sharing the Gift of the Eucharist with Others

- The content of our proclamation.
 - SC 86. Emphasis on the intrinsic relationship between the Eucharist and mission also leads to a rediscovery of the **ultimate content of our proclamation**. The more ardent the love for the Eucharist in the hearts of the Christian people, the more clearly will they recognize the goal of all mission: *to bring Christ to others*. Not just a theory or a way of life inspired by Christ, but the gift of his very person. Anyone who has not shared the truth of love with his brothers and sisters has not yet given enough. ... The mystery of the Eucharist, believed in and celebrated, demands a constant catechesis on the need for all to engage in a missionary effort centered on the proclamation of Jesus as the one Savior. This will help to avoid a reductive and purely sociological understanding of the vital work of human promotion present in every authentic process of evangelization.



Contagiously Sharing the Gift of the Eucharist with Others

- The witness of Blessed Carlo Acutis, one of the patrons of the Eucharistic Revival.
 - Died at 15 of acute leukemia in 2006
 - If he were still alive, he'd be 31 (b. May 3, 1991).
 - Made first Holy Communion at 7 and became daily Mass goer and regular adorer.
 - Learned computer programming to spread love of the Eucharist (as well as of Mary, the Saints, the angels and four last things). He Eucharist series was 196-part.
 - “To be always united to Jesus is my program of life.”
 - “Non io, ma Dio” was his mantra.
 - He called the Eucharist, “My highway to heaven.”
 - Was a Catechist from 11. Created a holiness kit, with nine steps: to love God with all your heart; **each day to try to go to Mass and receive Communion**, pray the Rosary, read a passage of Sacred Scripture, and **make a visit to Jesus in the Tabernacle each day**; to go to confession once a week; to help others as often as you can; and to rely on your guardian angel as your best friend.
 - “All people are born as originals, but many die as photocopies,” he said. He urged us to become original through adoration of the God who gave us our origin, rather than trying to copy others in the world.

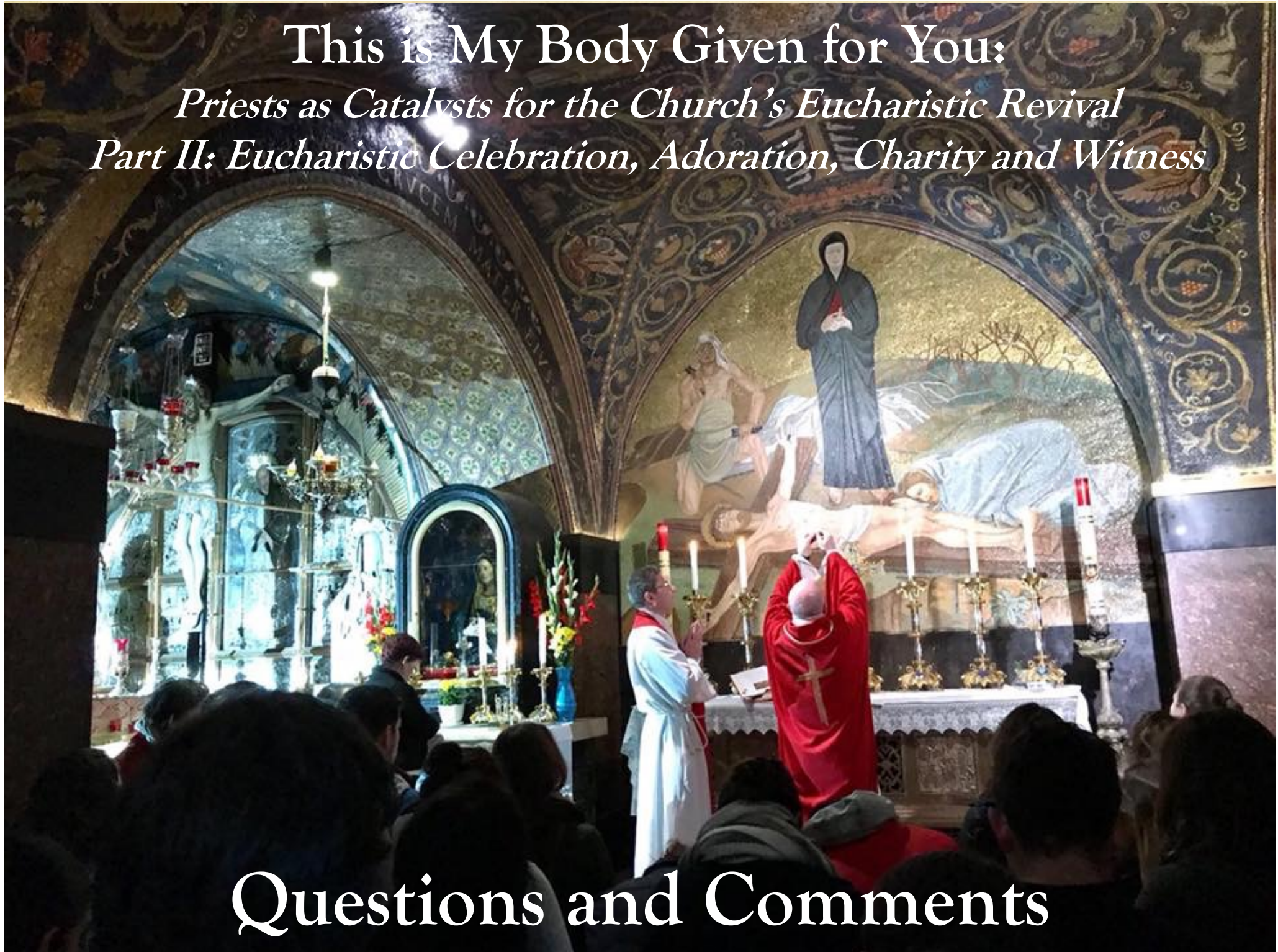


Contagiously Sharing the Gift of the Eucharist with Others

- St. John Paul II:
 - EE 21. The celebration of the Eucharist is at the center of the process of the Church's growth.
 - EE 22. By its union with Christ, the People of the New Covenant, far from closing in upon itself, becomes a “sacrament” for humanity, a sign and instrument of the salvation achieved by Christ, the light of the world and the salt of the earth (cf. Mt 5:13-16), for the redemption of all. **The Church's mission stands in continuity with the mission of Christ: “As the Father has sent me, even so I send you” (Jn 20:21).** From the perpetuation of the sacrifice of the Cross and her communion with the body and blood of Christ in the Eucharist, the Church draws the spiritual power needed to carry out her mission. **The Eucharist thus appears as both the source and the summit of all evangelization**, since its goal is the communion of mankind with Christ and in him with the Father and the Holy Spirit.

This is My Body Given for You:
Priests as Catalysts for the Church's Eucharistic Revival
Part II: Eucharistic Celebration, Adoration, Charity and Witness

Questions and Comments





Welcome!

I warmly welcome you to this website, put together at the insistence and with the assistance of friends.

During my diaconal ordination, Cardinal Edmund Szoka gave me the following instruction from the Ordination Rite as together we gripped the Book of the Gospels:

*"Receive the Gospel of Christ, whose herald you now are.
Believe what you read.
Teach what you believe.
Practice what you teach."*

Those words have never lost their resonance.

Since that day -- October 8, 1998 -- I have tried to live up to that commission to be a "herald of the Gospel," by striving to teach what the Church believes, to practice what I preach to others, and to spread with joy and enthusiasm the truth Christ has entrusted to His church -- in and out of season, in and out of the pulpit.

This website is a chronicle of those attempts. You may also follow postings of articles, homilies and teachings on Facebook, Twitter and Youtube.

You can also subscribe to the podcast of daily homilies, lectures and talks through Apple Podcasts and Google Podcasts.

It constitutes the "five loaves and two fish" (or even less!) that I have placed into the hands of the Lord as an attempt to feed a hungry crowd, confident that, if He wishes, He can multiply and supplement that meager offering to nourish many more (Jn 6:1-14).

In Christ,
Fr. Roger J. Landry



Most Recent Homilies

God's Comfort and the Conversion Required to Receive It, Second Sunday of Advent (B), December 6, 2020

Accepting, Following and Announcing Jesus without Offense, Second Sunday of Advent (EF), December 6, 2020

Walking the Way of the Kingdom Jesus Indicates, First Saturday of Advent, December 5, 2020

Running to Meet Our Light, Strength and Salvation, First Friday of Advent, December 4, 2020

Listening to and Acting on the Long Awaited One's Words, First Thursday of Advent, December 3, 2020

Going Hungry to Meet Christ in a Three-Fold Banquet, First Wednesday of Advent, December 2, 2020

Childlike Eyes to See, First Tuesday of Advent, December 1, 2020

Singing the Song of the Lamb, 34th Wednesday (II), November 25, 2020

Turning to the Lord Who Comes to Judge the Earth, 34th Tuesday (II), November 24, 2020

Following the King and Lamb Wherever He Goes, 34th Monday (II), November 23, 2020

Most Recent Articles

Our Duty and Salvation, The Anchor, November 27, 2020

Living the Reality of the Kingdom of Christ, National Catholic Register, November 19, 2020

The Knights Our Age Needs, The Anchor, November 13, 2020

Remembering Andrew Walther, November 7, 2020

Just a Parish Priest, The Anchor, October 30, 2020

Coming to Know the Original Three-Dimensional Carlo Acutis, The Anchor, October 16, 2020

A Good Shepherd Full of Christian and Priestly Virtues, The Pilot, October 5, 2020

Returning to the Sacrament of Divine Love, The Anchor, September 18, 2020

The Pastoral Malpractice of Liturgical Abuse, The Anchor, September 4, 2020

The Chosen, The Anchor, August 21, 2020

Most Recent Talks

Receiving the Lord Jesus as Mary and Joseph, Advent Day of Recollection for the Leonine Forum, December 5, 2020

Novena in Preparation for the Immaculate Conception, Leonine Forum, November 28 to December 8, 2020

Blessed Michael McGivney and the Call to Holiness, McGivney Festival Young Adult Prayer Vigil, October 31, 2020

Apprenticeship in the Art of Living, Duc in Altum Virtual Schools Summit, October 28-30, 2020

Preaching on Marital Love and Accompanying Couples toward the Full Embrace of the Church's Teaching, Diocese of Gary Clergy Convocation, October 20, 2020

The Divorced and Remarried, Challenges and Triumphs in Pastoral Care, Diocese of Gary Clergy Convocation, October 20, 2020

The Heart of the New Evangelization: Meeting, Knowing and Loving Jesus Back, New Zealand Evangelion's In his Name Virtual Conference, October 10-11, 2020

Christian Anthropology: The Human Person in the Modern World, Leonine Forum Opening Lecture, October 8, 2020

Introduction to Catholic Social Teaching, UNSRC Catholic Club, August 27, 2020

Making Better Confessions, Catholic Information Conference, July 24, 2020

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Email: fatherlandry@catholicpreaching.com

YouTube: www.youtube.com/c/FrRogerLandry

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