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“Unity of Life: Finding Our Lord in Every Moment”

- Introduction

- Like I presume several of you, I was privileged to be present at the canonization of St. Josemaría twenty years ago on October 6, 2002. I was waiting to see what St. John Paul II would focus on in his homily, how he would synthesize St. Josemaría’s life, teachings and work in light of the readings from Sacred Scripture, what he would prioritize.
- He started off with the Holy Spirit from the second reading, “All who are led by the Spirit of God are sons of God” and he went first, not to the obvious on divine filiation, but to the unity of life that the Holy Spirit gives: “These words of the Apostle Paul... help us understand better the significant message of today's canonization of Josemaría Escrivá de Balaguer. With docility he allowed himself to be led by the Spirit, convinced that only in this way can one fully accomplish God's will. This fundamental Christian truth was a constant theme in his preaching. Indeed, he never stopped inviting his spiritual children to invoke the Holy Spirit **to ensure that their interior life, namely, their life of relationship with God and their family, professional and social life, totally made up of small earthly realities, would not be separated but would form only one life that was ‘holy and full of God.’** [St. Josemaría] wrote, ‘We find the invisible God in the most visible and material things’ (Conversations 114). This teaching of his is still timely and urgent today. In virtue of the Baptism that incorporates him into Christ, **the believer is called to establish with the Lord an uninterrupted and vital relationship.** He is called to be holy and to collaborate in the salvation of humanity.”
- St. John Paul II then built on the theme of unity of life by focusing on the first reading from the Book of Genesis, how God placed the human person in the Garden to till and cultivate it (Gen 2:15), commenting that everything in human life, including work, is meant to be part of sanctification, part of a unified holy life: “Believers acting in the various realities of this world,” St. John Paul said, “contribute to realize this divine universal plan. Work and any other activity, carried out with the help of grace, **is converted into a means of daily sanctification.** ‘The ordinary life of a Christian who has faith,’ Josemaría Escrivá used to say, ‘when he works or rests, when he prays or sleeps, at all times, is a life in which **God is always present**’ (Meditations, 3 March 1954). This supernatural vision of life unfolds an extraordinarily rich horizon of salvific perspectives, because, **even in the only apparently monotonous flow of normal earthly events, God comes close to us and we can cooperate with his plan of salvation.**” Sanctification happens not just in prayer but in work, rest, sleep, and the monotonous flow of normal earthly events, when the person unites those activities to God who is always present.
- In the brief for St. Josemaría’s beatification, a decade earlier, the then Congregation for the Causes of Saints basically said that unity of life, brought about by the Holy Spirit, is how one becomes a saint in the midst of ordinary realities: “The Founder of Opus Dei has recalled that the **universality of the call to full union with Christ** implies also that

- any **human activity can become a place for meeting God. He was a real master of Christian living and reached the heights of contemplation with continuous prayer, constant mortification, a daily effort to work carried out with exemplary docility to the motions of the Holy Spirit, with the aim of serving the Church as the Church wishes to be served.**”
- My theme today is precisely unity of life, finding our Lord in every moment. In a few minutes I am going to make what I hope is an important, timely and helpful distinction, but before I get there, because of the centrality of the essential characteristic of unity of life to our vocation, it's useful to ponder it for a while so that on this annual course we can recommit to it.
  - Unity of Life
    - Unity of life is a key dimension of the universal call to holiness that St. Josemaria saw on October 2, 1928, something that would make holiness possible in the middle of the street.
    - In response to the crises that the world and Church face in every age, the crisis calling for the response of saints, St. Josemaria insisted that holiness requires prayer, work and apostolate intertwined in a coherent whole of life. Our prayer, our interior life, he taught, must be integrated into our work, and our work into our prayer, so that through prayerful work and diligent prayer we offer **ourselves** as one *logike latreia* to God. Rather than a distraction from our communion with God, St. Josemaria saw that honest work can itself enhance our prayer and become united to our prayer. Our ordinary work can make us more fervent disciples and more ardent apostles provided we learn how to connect the circumstances and events of everyday life to the same Christ we meet in prayer and the sacraments. As St. John Paul II preached at his beatification homily May 17, 1992: “With supernatural intuition, Blessed Josemaria preached untiringly [that] ... Christ calls everyone to be holy through all the circumstances and events of everyday life. Work becomes a means of personal holiness and apostolate **when it is lived in union with Jesus Christ**, the Son of God who, through his Incarnation, has in a certain way united himself with the **whole reality of man and with the whole of creation.**”
    - I'm not sure if you've seen on the book table outside that there is a new book containing four of the early letters of St. Josemaria to the faithful of Opus Dei. The third letter was written on his thirtieth birthday, January 9, 1932. It's a long letter, like St. Paul's letters to the Corinthians, covering many topics, but one of the ones to which he returned a couple of times was unity of life. He wrote there:
      - 1.9.32.14: The children of God whom he has called to his Work need to have unity of life. **This unity of life has two facets at the same time: an interior one that makes us contemplatives, and an apostolic one carried out through our professional work, which is visible and external.** I will tell you again: our life is to work and to pray and, the other way around, to pray and to work. **The time comes when we cannot distinguish between these two concepts and these two words: contemplation and action. In our minds and in our inner awareness, they end up meaning the same thing.**
    - He continued:
      - 1.9.32.13: Because of the truly contemplative formation that our spirit gives them, my children should experience within their souls **a constant need to seek out God and speak to him without interruption, looking on him with love in the midst of the labors of their ordinary work**, which are earthly concerns

but purified and raised to the supernatural order. **They must also feel the need to convert their whole life into apostolate, which flows from their souls and takes form in external deeds.**

- And he described the means:
  - 1.9.32.15: In order not to lose this unity of life, **let us place our Lord as the goal of all our works.** We have to do them not to please men, but to please God who tests our hearts (1 Thess 2:4). **Moreover, we should seek the presence of God (Ps 105:4), seek the Lord and his strength, seek his presence continually.**
- These are themes that he developed in his more famous sermons. In Friends of God, he passionately taught:
  - FG 75. **Unity of life is the raising up of what is human to the supernatural order, so that what is divine is incarnated in what is human. ... [God], I insist, wants us to be both very human and very divine, struggling each day to imitate him who is perfectus Deus, perfectus homo – perfect God and perfect Man.”**
  - FG 165. **Unity of life is an essential condition for those who are trying to sanctify themselves in the midst of the ordinary situations of their work and of their family and social relationships.** Jesus does not allow any division here: 'No one can serve two masters, for he will either hate the one and love the other, or if he subjects himself to the first, he will despise the other.' **The exclusive choice of God that a Christian makes when he responds fully to his call, impels him to refer everything to Our Lord and, at the same time, to give his neighbor everything that justice requires.**
- In Conversations, he described the centrality of this unity of life, which was a significantly new concept in the Christian life, even though it was obviously implicit in the whole message of the Gospel. In the book Conversations, he memorably recalled the way he sought to drive home the importance of unity of life early in the history of the Work.
  - Conversations 114. I often said to the university students and workers who were with me in the thirties that they had to **know how to ‘materialize’ their spiritual life.** I wanted to keep them from the temptation, so common then and now, **of living a kind of double life. On one side, an interior life, a life of relation with God; and on the other, a separate and distinct professional, social and family life, full of small earthly realities.** No! We cannot lead a double life. **We cannot be like schizophrenics, if we want to be Christians.** There is just one life, made of flesh and spirit. And it is this life which has to become, in both soul and body, holy and filled with God. **We discover the invisible God in the most visible and material things.** There is no other way. **Either we learn to find our Lord in ordinary, everyday life, or else we shall never find Him.**
- St. Josemaria taught that our unity of life comes from our participation in the life of the Blessed Trinity and in the supreme unity of divine and human in the incarnation of the Son of God. When the crowds called out, *bene omnia fecit*, “he has done all things well” (Mk 7:37), St. Josemaria said that it pointed not only to how Christ’s miracles amazed so many people, but to the fact that he “finished everything well, he did nothing that wasn’t good.” In our Lord’s life, consecration and mission form a single perfect unity.

- When we are united with the “Vine,” and Christ is our primary concern all day long, we will find ourselves thinking on what Jesus would do if He were in our place, and end up behaving, praying, working, resting,... as He did.
- That union with Christ is the source of our unity of life during the entire day. We will avoid leading a double life: one life for God and another life dedicated to worldly affairs, business, politics, rest and so on.
- St. Josemaria’s insights here became part of the Church’s teachings in the Second Vatican Council and the subsequent magisterium of the Church.
  - *Gaudium et Spes* 43: This council exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the Gospel spirit. They are mistaken who, knowing that we have here no abiding city but seek one which is to come, think that they may therefore shirk their earthly responsibilities. For they are forgetting that by the faith itself they are more obliged than ever to measure up to these duties, each according to his proper vocation. Nor, on the contrary, are they any less wide of the mark who think that religion consists in acts of worship alone and in the discharge of certain moral obligations, and who imagine they can plunge themselves into earthly affairs in such a way as to imply that these are altogether divorced from the religious life. This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age. Long since, the Prophets of the Old Testament fought vehemently against this scandal and even more so did Jesus Christ Himself in the New Testament threaten it with grave punishments. **Therefore, let there be no false opposition between professional and social activities on the one part, and religious life on the other.** The Christian who neglects his temporal duties, neglects his duties toward his neighbor and even God, and jeopardizes his eternal salvation. Christians should rather rejoice that, following the example of Christ Who worked as an artisan, they are free to give proper exercise to all their earthly activities and to their humane, domestic, professional, social and technical enterprises by gathering them into **one vital synthesis with religious values**, under whose supreme direction all things are harmonized unto God's glory.
  - *Apostolicam Actuositatem*, 4: Since Christ, sent by the Father, is the source and origin of the whole apostolate of the Church, **the success of the lay apostolate depends upon the laity's living union with Christ, in keeping with the Lord's words, "He who abides in me, and I in him, bears much fruit, for without me you can do nothing"** (John 15:5). This life of intimate union with Christ in the Church is nourished by spiritual aids that are common to all the faithful, especially active participation in the sacred liturgy. These are to be used by the laity in such a way that while correctly fulfilling their secular duties in the ordinary conditions of life, **they do not separate union with Christ from their life but rather performing their work according to God's will they grow in that union.** ... Neither family concerns nor other secular affairs should be **irrelevant to their spiritual life**, in keeping with the words of the Apostle, "What ever you do in word or work, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him" (Col. 3:17). Such a life requires a continual exercise of faith, hope, and charity. Only by the light of faith and by meditation on the word of God can one always and everywhere recognize God

in Whom "we live, and move, and have our being" ( Acts 17:28), seek His will in every event, see Christ in everyone whether he be a relative or a stranger, and make correct judgments about the true meaning and value of temporal things both in themselves and in their relation to man's final goal.

- Perhaps the most developed expression of unity of life is found in St. John Paul II's exhortation on the laity, *Christifideles Laici*:
  - CL 34: This vital synthesis will be achieved when the lay faithful know how to put the gospel and their daily duties of life into a most shining and convincing testimony, where, not fear but the loving pursuit of Christ and adherence to him will be the factors determining how a person is to live and grow, and these will lead to new ways of living more in conformity with human dignity.
  - CL 59. In discovering and living their proper vocation and mission, the lay faithful **must be formed according to the union** that exists from their being members of the Church and citizens of human society. **There cannot be two parallel lives in their existence: on the one hand, the so-called 'spiritual' life, with its values and demands; and on the other, the so-called 'secular' life, that is, life in a family, at work, in social relationships, in the responsibilities of public life and in culture.** The branch, engrafted to the vine which is Christ, bears its fruit in every sphere of existence and activity. **In fact, every area of the lay faithful's lives, as different as they are, enters into the plan of God who desires that these very areas be the 'places in time' where the love of Christ is revealed and realized for both the glory of the Father and service of others.** Every activity, every situation, every precise responsibility – as, for example, skill and solidarity in work, love and dedication in the family and the education of children, service to society and public life and the promotion of truth in the area of culture – **are the occasions ordained by Providence for a 'continuous exercise of faith, hope and charity.'**
  - CL 60. The many interrelated aspects of a *totally integrated formation* of the lay faithful are situated within **this unity of life**. There is no doubt that *spiritual formation* ought to occupy a privileged place in a person's life. Everyone is called to grow continually in intimate union with Jesus Christ, in conformity to the Father's will, in devotion to others in charity and justice. ... The situation today points to an ever-increasing urgency for a *doctrinal formation* of the lay faithful, not simply in a better understanding which is natural to faith's dynamism but also in enabling them to "give a reason for their hope" in view of the world and its grave and complex problems. Therefore, a systematic approach to *catechesis*, geared to age and the diverse situations of life, is an absolute necessity, as is a more decided Christian promotion of *culture*, in response to the perennial yet always new questions that concern individuals and society today. This is especially true for the lay faithful who have responsibilities in various fields of society and public life. Above all, it is indispensable that they have a more exact knowledge -and this demands a more widespread and precise presentation-of the *Church's social doctrine*. ... **The cultivation of human values finds a place in the context of a totally integrated formation**, bearing a particular significance for the missionary and apostolic activities of the lay faithful. **In bringing their lives into an organic synthesis, which is, at one and the same time, the manifestation of the**

**unity of "who they are" in the Church and society as well as the condition for the effective fulfilment of their mission, the lay faithful are to be guided interiorly and sustained by the Holy Spirit, who is the Spirit of unity and fullness of life.**

- St. John Paul II likewise stressed this in his apostolic constitution promulgating the Catechism of the Catholic Church, which focused on the integrated view of the whole Christian message. He wrote, “The four parts are related one to another: **the Christian mystery is the object of faith (first part); it is celebrated and communicated in liturgical actions (second part); it is present to enlighten and sustain the children of God in their actions (third part); it is the basis for our prayer, the privileged expression of which is the Our Father, and it represents the object of our supplication, our praise and our intercession (fourth part).**” **Doctrine, liturgical life, spiritual life and moral life are inseparable.**
- Eucharistic Dimension to Unity of Life
  - But I would like to combine St. Josemaria’s and the Church’s teaching about the centrality of unity of life to another essential characteristic of truly Christian living, one that we can focus on in a special way today on the feast of St. John Vianney, the patron saint of parish priests, because it was what gave his discipleship and apostolate in Ars their unity. It’s the centrality of the Holy Eucharist, which is meant to be the source, summit, root and center — the absolutely unifying reality — of the entire Christian life, and, *a fortiori*, the priestly life, both common and ministerial. This connection is all the more important as we begin this three-year Eucharistic Revival in the Church in the United States. Unity of Life is Eucharistic. That’s what St. John Vianney’s life, witness, preaching and pastoral work all show us. That’s what I believe St. Josemaria’s life, witness, preaching, and foundation of Opus Dei also show us. That’s the life, witness, preaching and apostolic work I think they’re both praying we have. Let’s contemplate this connection.
- St. John Vianney
  - Pope St. John XXIII, in his encyclical letter on the 100<sup>th</sup> Anniversary of the death of the Cure of Ars, wrote, “The devotion to prayer of St. John M. Vianney, who was to spend almost the whole of the last thirty years of his life in Church caring for the crowds of penitents who flocked to him, had one special characteristic: **it was specially directed toward the Eucharist.**” He added, “He was devoted to the adorable Sacrament of the altar with a burning charity and his soul was drawn to the sacred Tabernacle by a heavenly force that could not be resisted.”
  - His hours spent in the confessional were not just so that he could reconcile the people to God, but to prepare them to lead a Catholic life, which entails full participation in the Holy Mass by receiving Holy Communion worthily.
  - His entire pastoral plan was Eucharistic: to get his people to take the Christian sabbath seriously, to teach them about what the Mass is as the sacrifice of Christ, to help them orient their life maturely to the reality of Christ’s presence on the altar, in the tabernacle and in the monstrance, and to prioritize receiving Jesus in Holy Communion, which is meant to transform our entire existence.
  - St. John Vianney learned the lesson of the centrality of Christ in the Eucharist as a young boy when, with his family, he risked his life to go to Mass, leaving in the middle of the night to go to some isolated barn. If caught, the priest and everyone in attendance could

- have been sent to the guillotine. He made his First Communion with decoys outside the barn.
- He sought to teach his parishioners about unity of life through the worship of God first on Sunday. When people were not coming to Mass, he went out searching for them. He wanted them in other words to unity their work to God rather than have their work alienate them from God.
  - He taught:
    - “You keep on working, but what you earn ruins your soul and your body,” he said. “If we ask those who work on Sunday, ‘What have you been doing?’ they might answer: ‘I have been selling my soul to the devil, crucifying our Lord, and renouncing my baptism. I am doomed to hell. I shall have to weep for all eternity for nothing.’”
    - “Man is not only a work horse, he is also a spirit created in the image of God! He has not only material needs and coarse appetites; he has needs of the soul and appetites of the heart. He lives not only by bread, but by prayer, faith, adoration and love.”
  - The Mass, he said, “is the greatest action we can do,” and commented, “The whole life of a Christian has to be a preparation for this great action.”
  - For him it was the clear center of his life of continuous prayer through sanctifying the work he had each day. When people would ask him to pray for big special intentions, he would take them to the altar with him and tell them to check back with him after Mass.
  - He tried to help them not take the gift of Jesus in the Holy Eucharist, specifically his desire to unite to him in vain.
    - “If we had had one favor to ask of Our Lord, we would never have thought to ask him that!”
    - “Next to this sacrament, we are like someone who dies of thirst next to a river, just needing to bend the head down to drink; or like a poor man next to a treasure chest, when all that is needed is to stretch out the hand.”
    - “If one could understand all the goods contained in holy Communion, there would be nothing left for man’s heart to be happy. The greedy person would not run after treasure, the ambitious after glory; each one would leave the earth as dust and would fly toward heaven.”
  - He sought to teach them to unite their whole life to Jesus in Holy Communion, upgrading their faith from weekly communicants to daily.
    - His theme was, “Come to communion, come to Jesus, come to live of him, in order to live for him!”
  - St. Josemaria had a great love for him. In the early 1950s, he named him the intercessor of Opus Dei with diocesan bishops. He visited Ars to pray for his tomb in 1953, and returned in 1955, in 1956, 1958, 1959 and 1960, and preached often about the features of his priestly life and work. Influenced by him and his thought, St. Josemaria would echo his astonishment at the priesthood, saying words that echoed the patron saint of priests, something that’s helpful for us to remember on this feast:
    - As Don Javier wrote to us in 2009, during the Year of Priests celebrating the 150<sup>th</sup> anniversary of the death of St. John Vianney, St. Josemaria taught, “The priesthood is the greatest reality in the world. One only needs to consider the miracle of bringing Jesus to earth every day. Our Heavenly Mother—how much

we have to love her: greater than her, only God!—brought our Lord to earth only once: fiat mihi secundum verbum tuum! (Lk 1:38)."

- St. Josemaría's life likewise teaches us about the Eucharistic dimension of unity of life.
  - As a seminarian, he spent many hours praying before the Blessed Sacrament. His spiritual life became deeply rooted in the Eucharist.
  - St. Josemaría lived, as we know, from one Mass to the next, in thanksgiving and preparation. He strove to make his whole day a continual Mass, making each day "totally Eucharistic." He wrote in 1945: "In this way, closely united to Jesus in the Eucharist, we will attain a continual presence of God, in the midst of the ordinary occupations proper to each one's situation on this earthly pilgrimage of ours, seeking our Lord at all times and in all things. Making our own Christ's sentiments on the Cross, we will find our entire life becoming an unceasing act of reparation, an untiring petition and a permanent sacrifice for all mankind. For our Lord will give us a supernatural instinct to purify all of our actions, **elevating them to the order of grace and turning them into an instrument of apostolate. Only thus will we be contemplative souls in the midst of the world**, as our vocation demands, and we will become truly priestly souls, converting every aspect of our being into a continual praise of God."
  - Saint Josemaría taught in a practical way how to make the Mass the center of our daily life. He divided the 24 hours of the day into two parts: "Until noon he lived the presence of God by concentrating on thanksgiving for the Mass that he had celebrated that morning, and after the Angelus he began to prepare himself for the next day's Mass."
  - He lived the holy Mass and taught everyone to live it as a very personal encounter with Christ, our Love, and with his whole Mystical Body, the Church. As he wrote in *Christ is Passing By*, (88): **To "live" the holy Mass means to pray continually**, and to be convinced that, for each one of us, this is a personal meeting with God. We adore him, we praise him, we give thanks to him, we atone for our sins, we are purified, we experience a unity with Christ and with all Christians. We may have asked ourselves, at one time or another, how we can correspond to the greatness of God's love. **We may have wanted to see a program for christian living clearly explained. The answer is easy, and it is within reach of all the faithful: to participate lovingly in the holy Mass, to learn to deepen our personal relationship with God in the sacrifice that summarises all that Christ asks of us.**
  - He urged everyone to live in accord with the centrality of the Eucharist in the life of the Church, channeling one's whole existence through the Eucharistic sacrifice each day: "Keep struggling, so that the **Holy Sacrifice of the Altar really becomes the center and the root of your interior life, and so your whole day will turn into an act of worship – an extension of the Mass you have attended and a preparation for the next.** This will then overflow in aspirations, visits to the Blessed Sacrament, and the offering up of your professional work and your family life."
  - Saint Josemaría urged us to renew at holy Mass the offering of our life and everyday work, all that we are and have: our intelligence, will and memory; work, joys and sorrows. He wanted everything placed on the altar so that our Lord



could take it up and give it a salvific value “in the supreme moment of the holy sacrifice of the Mass, where time blends with eternity.”

- For Saint Josemaría, teaching the faithful to take part in the Eucharistic sacrifice was an essential part of every priest’s ministry. “In the Holy Mass, all the affections and needs of a Christian’s heart find their best channel: through Christ the Mass leads to the Father in the Holy Spirit. **The priest should make a special effort to ensure that people know this and put it into practice. No other activity should, normally, take precedence over this task of teaching people to love and venerate the Holy Eucharist.**” And he continues: “A priest who says the Mass in this way – adoring, atoning, pleading, giving thanks, identifying himself with Christ – and who teaches others to make the Sacrifice of the altar the center and root of the Christian life, really will show the incomparable value of his vocation.”
- “Let us ask our Lord, then, to make us souls devoted to the blessed Eucharist, so that our relationship with him brings forth joy and serenity and a desire for justice. In this way we will make it easier for others to recognize Christ; **we will put Christ at the center of all human activities.** And Jesus’ promise will be fulfilled: ‘I, when I am lifted up from the earth, will draw all men to myself.’
- We can finish with some challenges to unity of life, to living a truly Eucharistic life.
  - The Separation of faith from life, work from prayer, the diligence of Martha from the contemplation of Mary. We allow our life to become a disconnected to do list.
    - Gaudium et Spes, “the split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age. Long since, the Prophets of the Old Testament fought vehemently against this scandal and even more so did Jesus Christ himself in the New Testament threaten it with grave punishments.” No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other (Mt 6:24).
    - The fragmented life that many people fall into, both believers and non-believers alike, leads to a lack of harmony and peace that undermines a person’s equilibrium.
  - We don’t love our work, or our assignment, or what we must do today. We live in a fantasy world rather than sanctify what’s been given to us. Saint Josemaria warned us against “vain and childish dreams” and “mystical wishful thinking.” Whatever our surroundings, we try to show ourselves as we really are. ... There is no better place for us to love God than the world in which he has called us to live. We put our trust in the prayer Jesus made to his Father: I do not pray that you should take them out of the world, but that you should keep them from the evil one (Jn 17:15).
  - We’re lazy or daydream.
  - We allow the Plan of Life to just a series of practices, in which we don’t really unite them to teach other, or to the Mass, or to God.
  - We don’t live in communion, love of God and neighbor are not interconnected
  - Our liturgies are not united. We don’t unite the liturgy of the word to the liturgy of the Eucharist because, for example, we don’t focus on the liturgy of the word enough by not preparing a homily that finishes by making the connection between the Verbum Domini and the Verbum Caro Factum Est. We don’t link from one Mass to the next in a continuity.

- We don't focus on the unity of the whole of our life, from conception to eternity, centered on God's involvement. Past, present, future, sins, graces, sacraments, prayers.
- We don't unite our friendships to the friendship to the Lord.
- Conclusion
  - We finish by turning to our Lady, whom both SJV and SJME loved with great intensity.
  - The whole of our Lady's existence was marked by this unity of life; at the foot of the Cross, St. Josemaria taught us, Mary repeated the same fiat, "let it be done," as at the Annunciation. Her contemplative heart formed a masterpiece mosaic, linking every tessera. Let's ask her to help us unity our whole life to the Blessed Fruit of Her Womb, by living truly Eucharistic lives, in which we relate to Jesus as our center and root, source and summit, our Lord and God, our all.