



The Word Made Flesh:  
Priests as Catalysts for the Church's Eucharistic Revival  
*Eucharistic Adoration and Prayer in the Life of Priests and Parishes*

Fr. Roger J. Landry • Clergy Days for the Diocese of Green Bay  
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# Adoring the Lord

- Pope Benedict XVI: (Priests and 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?

# Eucharist Witness: Saint Manuel Gonzalez Garcia



- Bishop Gonzalez (1877-1940) was Bishop of Malaga and then Palencia and is the founder of the Eucharistic Missionaries of Nazareth (1935), the Disciples of St. John (1910) and the Children of Reparation (1935). Pope St. Pius X very much approved of his work. He is known as the “Bishop of the Tabernacle” or “Bishop of the Abandoned Tabernacle” for spreading devotion to the Eucharist and encouraging frequent communion.
- He secretly applied and was accepted to the seminary in Seville at 12 years of age, his parents saw it as God’s will for their son.
- In 1902, the year after his ordination, he went to serve in one of the parishes of his diocese, Palomares del Rio and found the Church filthy and Jesus in the tabernacle abandoned. It changed his life.



## Eucharist Witness: Saint Manuel Gonzalez Garcia

- “My faith was looking at Jesus through the door of that tabernacle, so silent, so patient, so good, gazing right back at me...His gaze was telling me much and asking me for more. It was a gaze in which all 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 from the rich man’s table; the sadness of the betrayal of Judas, the denial of Peter, of the soldier’s slap, of the spittle of the Praetorium, and the abandonment of all.”

# Eucharist Witness: Saint Manuel Gonzalez Garcia

- “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. 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 is 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. This would be a beautiful priesthood!



# Eucharist Witness: Saint Manuel Gonzalez Garcia

- “If I make the Mass ever more my own, incorporating myself into the Sacrifice of Jesus, then not only do I celebrate the Mass but also I become the Mass.”
- “Every altar is a Calvary where Jesus is immolated and offered up in the sacrifice of redemption. If the first Mass had the power to transform the world, the rest of the Masses celebrated have the power to preserve and deepen that transformation. **If only we would live our Masses!** To live the Mass is to know the Mass thoroughly, to reverence the Mass highly for its value, to take as our norm of behavior what Jesus does in the Mass, and to delight in the Mass. Our utmost happiness on earth should be these words (if I am a priest): ‘I celebrate Mass’ or (if I am a member of the faithful), ‘I participate in the Mass.’ This knowledge, reverence, imitation and delight in the Mass should be so deeply rooted in me that during every hour of every day, it could be said of me, ‘He is living his Mass.’”



# Eucharist Witness: Saint Manuel Gonzalez Garcia

- “What is a Priest-Victim? It is a priest who offers Jesus every day. ... He gives all that he has and gives of himself to souls without expecting anything in return. It is a priest who is gladly sacrificed in his daily Holy Mass in honor of God the Father, with and like Jesus. He gives himself always to souls, like Jesus in the tabernacle and at Holy Communion. A Priest-Victim is a living portrait of the Host at Mass and at Communion, from inside as well as from outside. He knows how to suffer injustices without complaining. He knows how to fill with work all the hours of his days without saying, ‘I cannot do this anymore,’ until the moment of his death. He knows how to sow much without getting sad if the harvest turns out to be small. He knows that by himself he is nothing, but united to his illustrious Companion in the priesthood and sacrifice, he is omnipotent!”



# Eucharist Witness: Saint Manuel Gonzalez Garcia



- “It is important that you engrave this announcement more upon your heart than upon your mind: **the Heart of Jesus in the tabernacle always has something to say to you.** In the same way as with Simon the Pharisee who invited him to dinner but was not polite, Jesus says to you: I have something to say to you.”
- When he was dying, he said, “I ask to be buried next to a tabernacle, so that my bones, after death, as my tongue and my pen in life, are saying to those who pass: there is Jesus! There it is! Do not leave him abandoned!”
- He was beatified in 2001 and canonized 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.

# Jesus' Words to St. Margaret Mary



- 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



*When Heart Speaks to Heart*

THE JOURNAL OF A PRIEST AT PRAYER



A BENEDICTINE MONK

# IN SINU JESU



*When Heart Speaks to Heart*

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## *In Sinu Jesu*

- 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?

## *In Sinu Iesu*

# IN SINU JESU



*When Heart Speaks to Heart*

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A BENEDICTINE MONK

- Jesus' desire, however, is not to condemn but to convert: **"I am about to renew the priesthood of my Church in holiness. I am very close to cleansing my priests of the impurities that defile them. Soon, very soon, I will pour out graces of spiritual healing upon all my priests. I will separate those who will accept the gift of my divine friendship from those who will harden their hearts against me."** He emphasizes about the latter what we now all know: "Those who do not live in my friendship betray me and impede my work. They detract from the beauty of holiness that I would see shine in my Church."
- **The root of priestly sins, Jesus says, is the "loneliness" that comes from a lack of friendship with him.** Jesus desires to be the friend each priest needs, "the Friend with whom they can share everything, the Friend to whom they can tell everything, the Friend who will weep over their sins without, for a moment, ceasing to love them." He laments, "If priests lived in my friendship, how different my Church would be! ... Many of the sufferings and hardships experienced with my Church at the hands of her ministers, my priests, would not exist." **The lack of "experiential knowledge of my friendship and love,"** Jesus continues, **"is the root of the evil that eats away at the priesthood from within."**

# *In Sinu Iesu*

## IN SINU JESU



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- This lack of friendship, he says, is seen in the “**coldness and indifference**” with which priests approach Jesus in the Eucharist. “There are priests who go into my church only when they have a function to perform.” They receive little from their daily communion “because they expect so little.” He adds sorrowfully, “Even after two thousand years of Eucharistic presence in my Church, I remain unknown, forgotten, forsaken, and **treated like a thing to be kept here or there.**” Priests, moreover, “keep themselves apart from me. Their lives are compartmentalized. They treat with me only when duty obliges them to do so.” And because of loneliness, they look for love “in other places and in creatures unworthy of the undivided love of their consecrated hearts,” as they try to “fill the emptiness within with vain pursuits, with lust, with possessions, with food and drink.”
- What’s the remedy? “The sins of my priests call for reparation,” Jesus declares. **The particular reparation he implores is Eucharistic adoration. “The renewal of my priesthood in the Church will proceed from a great return to the adoration of my real presence in this the Sacrament of my love. ... This is the remedy for the evil that has so disfigured my holy priesthood in the Church.”** He underlines, “**I want priest adorers and repairers,**” “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.

## *In Sinu Iesu*

# IN SINU JESU



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A BENEDICTINE MONK

- Time with Christ in prayerful adoration is meant to 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.**”
- “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.**”

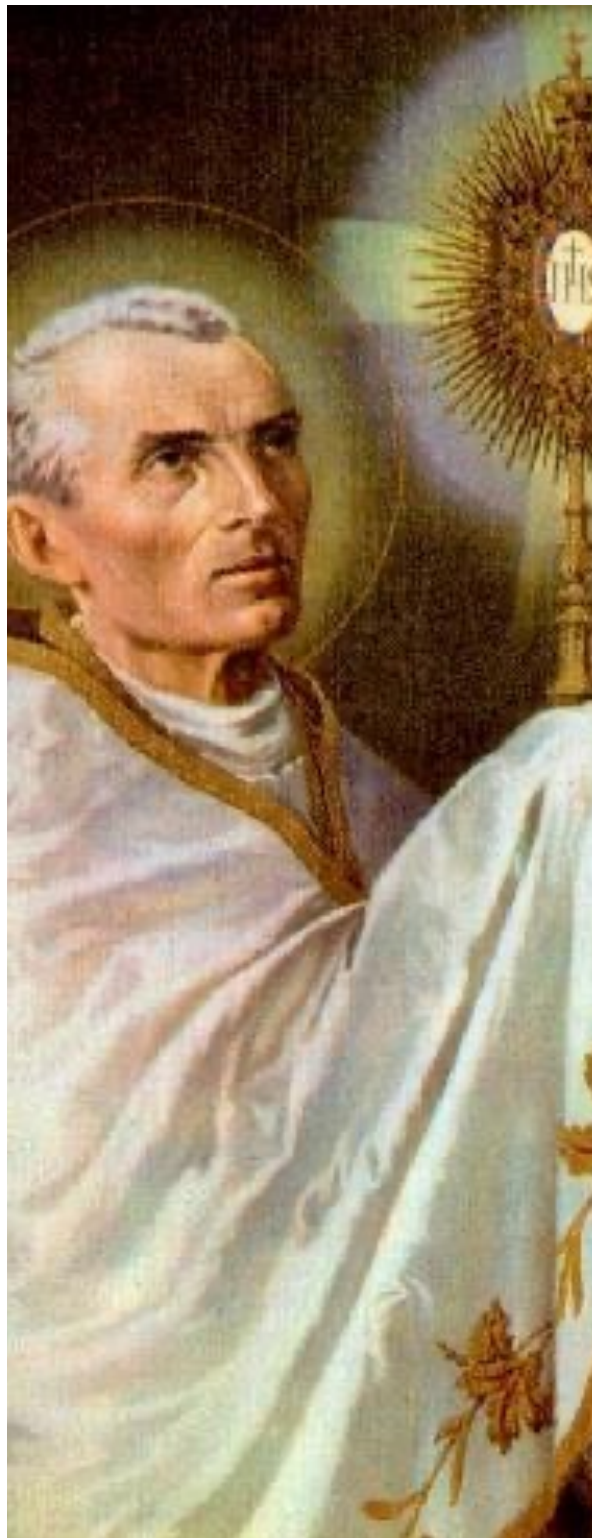


# Eucharistic Witness: Saint Peter Julian Eymard

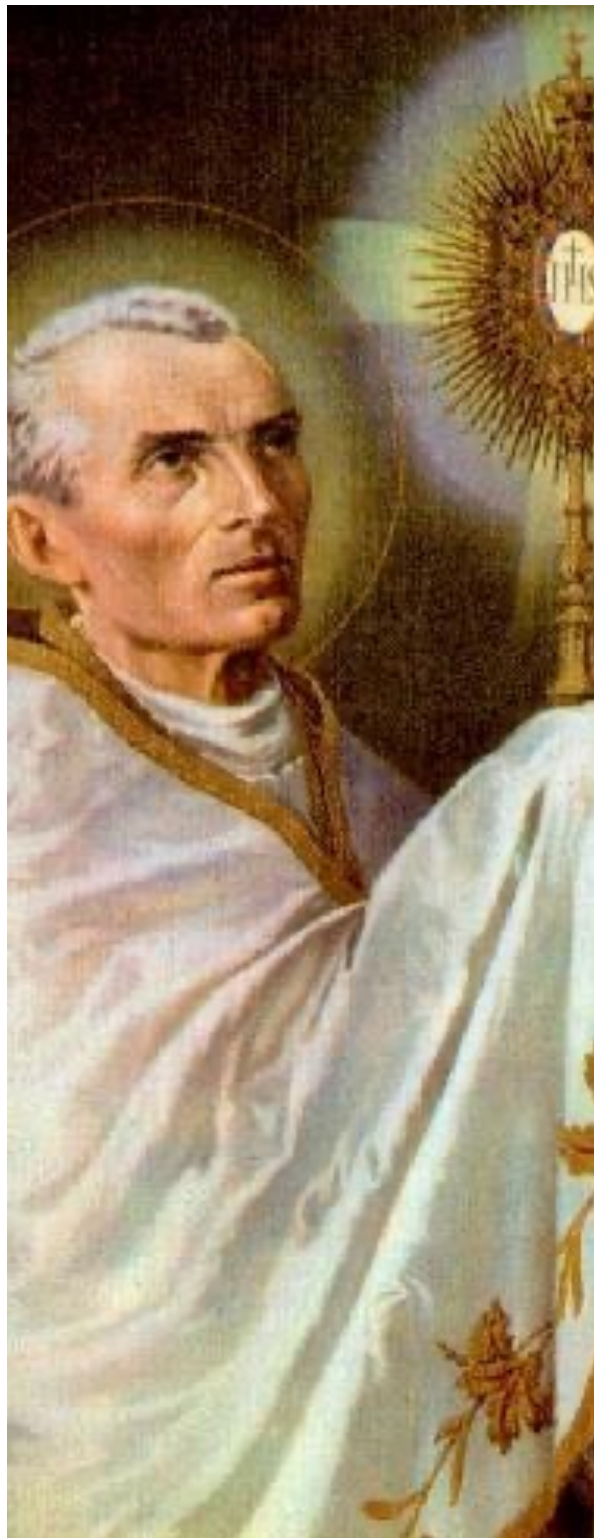


- What does that priestly Eucharistic holiness look like?
- St. Peter Julian Eymard (1811-1868) is called the Apostle of the Eucharist. For him the Eucharist was the sacrifice par excellence, the sacrament of love, the font of holiness, the goal of Christian perfection, the nourishment of devotion, the remedy for social ills, the peace of the family, and the model of religious life.
- At 5, he went missing and his family found him in Church, on a small stool, with his ear to the tabernacle. He told his sister he wanted to hear Jesus better.
- His vocation was nourished in southern France at the time after the French Revolution. His father protested against his vocation as an only child (his mother died when he was 17), and he had multiple health problems, including asthma and migraines, which forced him to leave seminary. He returned to the seminary after his father died.

# Eucharistic Witness: Saint Peter Julian Eymard

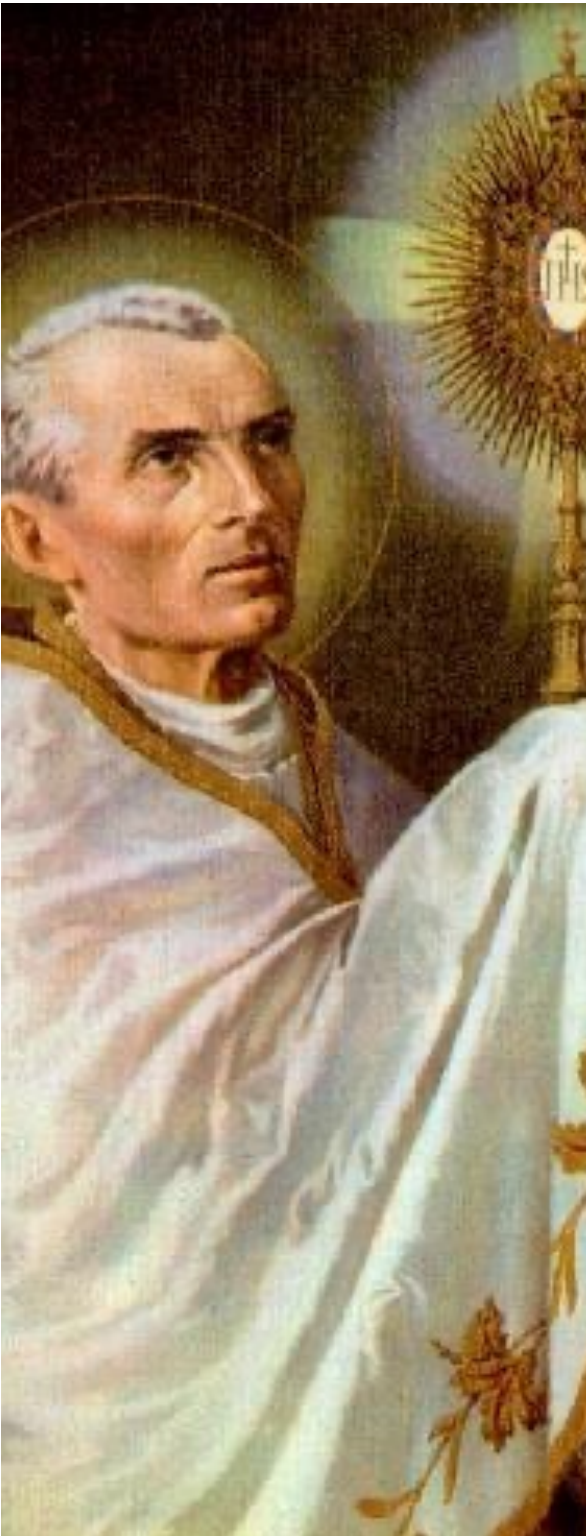


- He was ordained a priest of the Diocese of Grenoble in 1823. He was happy and fruitful, but because of his devotion to the Blessed Mother, he decided to join that Society of Mary (Marists), where he promoted Marian devotion and became a national speaker.
- The more he learned about Eucharistic devotion, the more he wanted to promote it, asking the Marist superiors to form a Marist community dedicated to adoration. After denials, he left the Marists to found, in 1856, under the Bishop of Paris, the Society of the Blessed Sacrament, and two years later, for religious women, the Servants of the Blessed Sacrament. Both focused on Eucharist devotion, especially preparing children for First Communion and bringing non-practicing Catholics back to the sacraments.



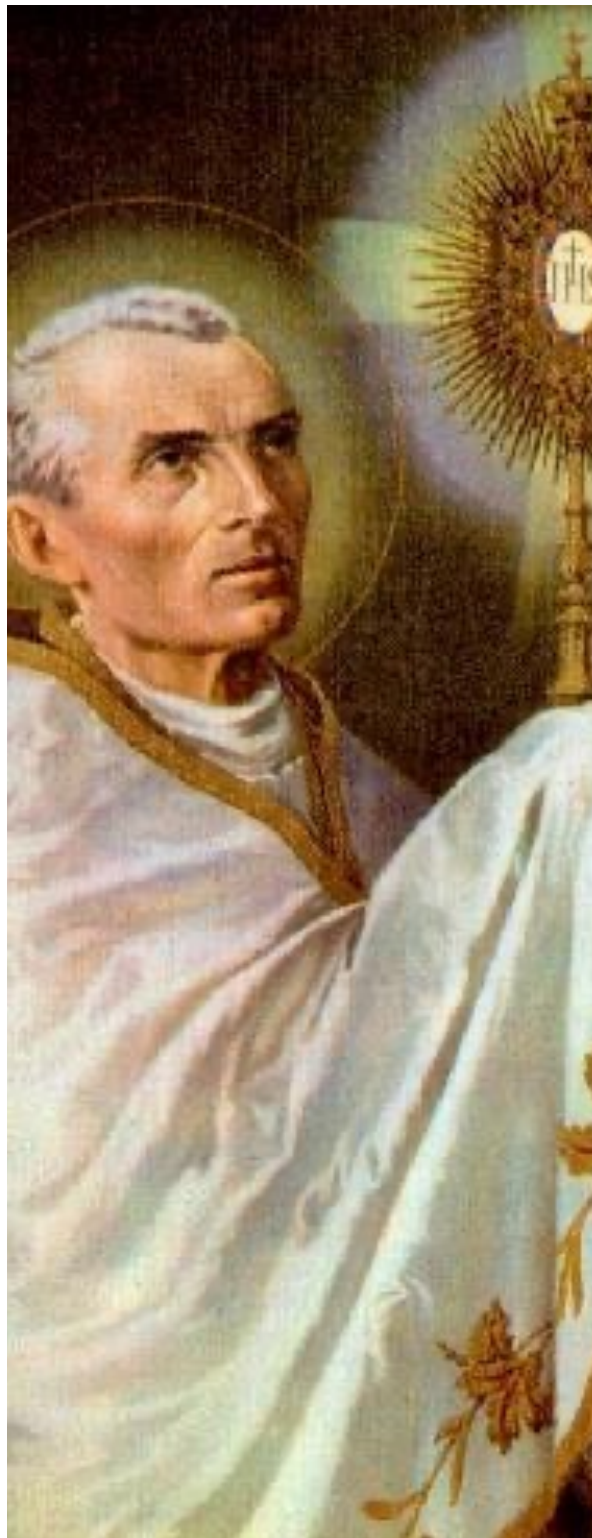
## Eucharistic Witness: Saint Peter Julian Eymard

- “The Eucharist is everything, because from the Eucharist, everything is.”
- “The Eucharist is the supreme proof of the love of Jesus.”
- “Attend Mass daily; it will prosper the whole day. All your duties will be performed better as a result, and your soul will be stronger to bear its daily cross. The Mass is the most holy act of religion; **you can do nothing that can give greater glory to God or be more profitable for your soul than to attend Mass both frequently and devoutly.** It is the favorite devotion of the saints.”
- “The Eucharist is the life of the people. The Eucharist provides the center of life. ... It gives them a law of life, that of charity, of which it is the source, and thus it forges between them a common bond, a Christian kinship.”



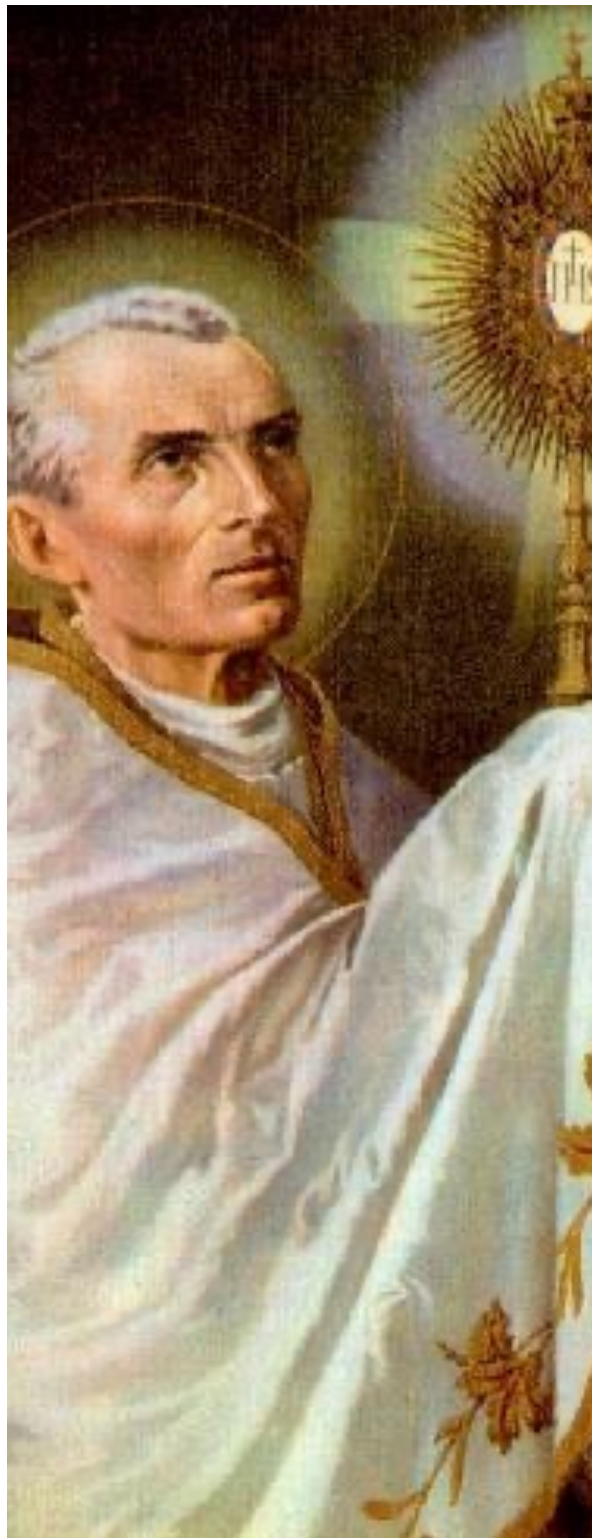
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- “It was Mary who first adored the Incarnate Word. He was in her womb, and no one on earth knew of it. Oh! how well was our Lord served in Mary's virginal womb! **Never has He found a ciborium, a golden vase more precious or purer than was Mary's womb!** Mary's adoration was more pleasing to Him than that of all the Angels. The Lord ‘has set His tabernacle in the sun,’ says the Psalmist. The sun is Mary's heart,” and “Mary is the aurora of the beautiful Sun of Justice.”
- “Mary found again in the adorable Host the adorable fruit of her womb... and began in the Cenacle her new maternity at the feet of Jesus in the Eucharist.”
- “Have a great love for Jesus in his divine Sacrament of Love; that is the divine oasis of the desert. It is the heavenly manna of the traveler. It is the Holy Ark. It is the life and Paradise of love on earth.”



## Eucharistic Witness: Saint Peter Julian Eymard

- “How kind is our Sacramental Jesus! He welcomes you at any hour of the day or night. His Love never knows rest. He is always most gentle towards you. When you visit Him, He forgets your sins and speaks only of His joy, His tenderness, and His Love. By the reception He gives to you, one would think He has need of you to make Him happy.”
- “The Eucharist, behold the Christian's treasure, his delight on earth. Since Jesus is in the Eucharist for him personally, his whole life ought to be drawn to it like a magnet to its center.”
- “Receive Communion often, and Jesus will change you into himself.”



## Eucharistic Witness: Saint Peter Julian Eymard

- “Our Lord did not want to remain on earth only through His grace, His truth or His words; He remains in person. We possess the same Lord Jesus Christ Who lived in Judea, although under a different form of life. He has put on a sacramental garment, but He does not cease being Jesus, the Son of God and the Son of Mary.”
- “Be the apostle of the divine Eucharist, like a flame which enlightens and warms, like the Angel of his heart who will go to proclaim him to those who don't know him and will encourage those who love him and are suffering.”



# 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 Church's Promotion of Eucharistic Adoration

- 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: '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

- “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” (Brindisi, June 15, 2008).



## Some Thoughts on Priestly Prayer from Pope Benedict

- “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)



# 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)

# Eucharistic Witness: Saint Thomas Aquinas



- The Angelic Doctor is perhaps the most famous Eucharistic saint, putting the Church's faith into theological texts as well as into poetry and hymns.
- The Eucharist is "the consummation of the spiritual life, and the end of all the sacraments" (*Summa*, III, 73, 3, c.).
- "In our pilgrimage, [Christ] does not deprive us of his bodily presence, but unites us with himself in this sacrament through the truth of his Body and Blood" (*Summa*, III, 75, 1, c.)
- The Eucharistic Lord is "the common spiritual good of the whole Church... contained substantially in the sacrament itself of the Eucharist" (*Summa*, III, 65, 3, 1)
- "This sacrament is the sign of supreme charity" (*Summa*, III, 75, 1, c.).

# Eucharistic Witness: Saint Thomas Aquinas



- About the Eucharist, he said that it has a three-fold meaning:
  - “One with regard to the past, inasmuch as it is commemorative of our Lord's Passion, which was a true sacrifice ... and in this respect it is called a Sacrifice.”
  - “With regard to the present it has another meaning, namely, that of ecclesiastical unity, in which men are aggregated through this sacrament; and in this respect it is called Communion.”
  - “With regard to the future it has a third meaning, inasmuch as this sacrament foreshadows the Divine fruition which shall come to pass in heaven; and according to this it is called Viaticum, because it supplies the way of winning there”  
(*Summa*, III, 73, 4, c.)

# Eucharistic Witness: Saint Thomas Aquinas



- “The sacrifices of the Old Law contained only in figure that true sacrifice of Christ's Passion.” whereas, “it was necessary that the sacrifice of the New Law instituted by Christ should have something more, namely, that it should contain Christ himself crucified, not merely in signification or figure, but also in very truth” (*Summa*, III, 75, 1, c.).
- "What is represented by this sacrament... is Christ's Passion and therefore this sacrament works in man the effect which Christ's Passion wrought in the world. Hence, Chrysostom says, ‘Immediately there came out blood and water. Since the sacred mysteries derive their origin from thence, when you draw near to the awe-inspiring chalice, so approach as if you were going to drink from Christ's own side.’” (*Summa*, III, 79, 1, c.)
- “Hence, in one of the Sunday Secrets we say: ‘Whenever the commemoration of this sacrifice is celebrated, the work of our redemption is enacted.’” (*Summa*, III, 83, 1, c.)

# Eucharistic Witness: Saint Thomas Aquinas



- His prayers for before and after Mass show his theology on its knees.
- Before Mass, he prayed: “Almighty and everlasting God, behold I come to the Sacrament of your 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 your measureless bounty that you would grant 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 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 your 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 your beloved Son with His face at last unveiled, whom I now purpose to receive under the sacramental veil here below. Amen.”

# Eucharistic Witness: Saint Thomas Aquinas



- After Mass, he prayed in Thanksgiving: “Lord, Father all-powerful and ever-living God, I thank You, for even though I am a sinner, your unprofitable servant, not because of my worth but in the kindness of your mercy, You have fed me with the Precious Body & Blood of Your Son, our Lord Jesus Christ. I pray that this Holy Communion may not bring me condemnation and punishment but forgiveness and salvation. May it be a helmet of faith and a shield of good will. May it purify me from evil ways and put an end to my evil passions. May it bring me charity and patience, humility and obedience, and growth in the power to do good. May it be my strong defense against all my enemies, visible and invisible, and the perfect calming of all my evil impulses, bodily and spiritual. May it unite me more closely to you, the One true God, and lead me safely through death to everlasting happiness with You. And I pray that You will lead me, a sinner, to the banquet where you, with Your Son and holy Spirit, are true and perfect light, total fulfillment, everlasting joy, gladness without end, and perfect happiness to your saints. grant this through Christ our Lord. Amen.”



# Eucharistic Witness: Saint Thomas Aquinas



- For the first celebration of Corpus Christi in 1264, he responded to Pope Urban IV's request to write the liturgical prayers. Besides the prayers and the breviary lessons, antiphons, etc. he ended up writing five Eucharist hymns — *Lauda Sion Salvatorem*, *Adoro Te Devote*, *Sacris Solemnis*, *Pange Lingua Gloriosi*, and *Verbum Supernum Prodiens* — catechizing us about the Eucharist through what we would prayerfully sing. In this way we see an illustration of *lex orandi lex credendi*.
- We can focus on some of his insights.



## Lauda Sion Salvatorem

- *Quantum potes, tantum aude: Quia major omni laude, Nec laudare sufficis.*
- *Sumunt boni, sumunt mali: Sorte tamen inæquali, Vitæ vel intéritus. Mors est malis, vita bonis: Vide paræ sumptionis Quam sit dispar éxitus.*
- *Bone pastor, panis vere, Jesu, nostri miserere: Tu nos pasce, nos tuere: Tu nos bona fac videre In terra vivéntium.*
- *Tu, qui cuncta scis et vales: Qui nos pascis hic mortáles: Tuos ibi commensáles, Cohærédes et sodáles, Fac sanctórum civium.*



## Pange Lingua Gloriosi

- *Pange, lingua, gloriosi Corporis mysterium,  
Sanguinisque pretiosi, Quem in mundi  
pretium.*
- *Cibum turbæ duodænæ Se dat suis manibus*
- *Verbum caro, panem verum Verbo carnem  
efficit: Fitque sanguis Christi merum, Et si  
sensus deficit, Ad firmandum cor sincerum  
Sola fides sufficit.*
- *Tantum ergo sacramentum Veneremur cernui.  
... Præstet fides supplementum Sensuum  
defectui.*
- *Genitori, Genitque Laus et jubilatio, Salus,  
honor, virtus quoque Sit et benedictio*



# Adoro Te Devote

- *Tibi se cor meum totum subjicit, Quia te contemplan  
totum deficit*
- *Visus, tactus, gustus in te fallitur, Sed auditu solo tuto  
creditur. Credo quidquid dixit Dei Filius; Nil hoc verbo  
Veritatis verius.*
- *In Cruce latebat sola Deitas, At hic latet simul et  
Humanitas*
- *Peto quod petivit latro pœnitens*
- *Plagas, sicut Thomas, non intueor: Deum tamen meum  
te confiteor.*
- *Præsta meæ menti de te vivere, Et te illi semper dulce  
sapere*
- *Jesu, quem velatum nunc aspicio, Oro, fiat illud quod  
tam sitio: Ut te revelata cernens facie, Visu sim beátus  
tuæ gloriæ.*



## Sacris Solemnis

- *Sacris solemnibus iuncta sint gaudia, et ex praecordiis sonent praeconia; recedant vetera, nova sint omnia, corda, voces, et opera.*
- *Panis angelicus fit panis hominum; dat panis caelicus figuris terminum; O res mirabilis: manducat Dominum!*
- *Te, trina Deitas unaque, poscimus: sic nos tu visita, sicut te colimus; per tuas semitas duc nos quo tendimus, ad lucem quam inhabitas*



## Verbum Supernum Prodiens

- *Se nascens dedit socium,  
Convalescens in edulium, Se moriens  
in pretium, Se regnans dat in  
præmium.*
- *O salutaris hostia, Quæ cæli  
pandis ostium, Bella premunt  
hostilia; Da robur, fer auxilium.*
- *Uni trinoque Domino Sit  
sempiterna gloria: Qui vitam sine  
termino Nobis donet in patria*



## Two Statements Flowing From His Eucharistic Faith

- “All that I have written appears to be as so much straw after the things that have been revealed to me.”
- “*Non aliam nisi Tu, Domine!*”
- These point to the relative importance of our prayer compared to all other aspects of our pastoral work as well as to our priestly, Eucharistic desire!



The Word Made Flesh:  
Priests as Catalysts for the Church's Eucharistic Revival  
*Eucharistic Adoration and Prayer in the Life of Priests and Parishes*

Thank you!