

**Adoration**  
of the  
**Blessed Sacrament**



Church of Saint Frances of Rome  
Bronx, New York  
May 2020

## O SALUTARIS HOSTIA

O salutaris Hostia,  
Quae caeli pandis ostium  
Bella premunt hostilia,  
Da robur, fer auxilium  
Uni trinoque Domino  
Sit sempiterna gloria,  
Qui vitam sine termino  
Nobis donet in patria. Amen

*(the Blessed Sacrament is incensed)*

## ANIMA CHRISTI

Soul of Christ, sanctify me.  
Body of Christ, save me.  
Blood of Christ, inebriate me.  
Water from the side of Christ, wash me.  
Passion of Christ, strengthen me.  
O good Jesus, hear me.  
Within your wounds conceal me.  
Do not permit me to be parted from you.  
From the evil foe protect me.  
At the hour of my death call me.  
And bid me come to you,  
to praise you with all your saints  
forever and ever. Amen.

## GOOD AND GENTLE JESUS

Here, O good and gentle Jesus, I kneel before you;

I pray that you engrave within my heart;

lively sentiments of faith, hope, and love;

true repentance for my sins;

and a firm purpose of amendment.

While I see and I ponder your five wounds

with great affection and sorrow in my soul,

I have before my eyes those words of yours

that David prophesied about you:

“They have pierced my hands and feet;

I can count all my bones.” Amen.

## ACT OF A DORATION

We adore you, Most Holy Lord, Jesus Christ, here and in all the churches of the whole world, and we bless you because by your Cross, you have redeemed the world. Have mercy on us.

## DESIRE FOR CLOSER UNION WITH CHRIST

Lord Jesus Christ, pierce my soul with your love so that I may always long for you alone, **who are the bread of angels and the fulfillment of the soul's deepest desires.** May my heart always hunger and feed upon you so that my soul may be filled with the sweetness of your presence. May my soul thirst for you, who are the source of life, wisdom, knowledge, light and all the riches of God our Father. May I always seek and find you, think upon you, speak to you and do all things for honor and glory of your holy name. Be always my only hope, my peace, my refuge and my help in whom my heart is rooted so that I may never be separated from you. Amen

## ACT OF REPARATION TO JESUS IN THE BLESSED SACRAMENT

With that profound humility which faith itself inspires in me, O my God and Savior Jesus Christ, true God and true man, I love you with all my heart, and I adore you who are hidden here, in reparation for all the irreverence, profanations and sacrileges which you receive in the most adorable Sacrament of the Altar. I adore you, O my God, if not so much as you are worthy to be adored nor so much as I am bound to do, yet as much as I am able; would that I could adore you with that perfect worship which the Angels in heaven are enabled to offer you. May you, O my Jesus, be known, adored, loved and thanked by all men and women at every moment in this most holy and divine Sacrament. Amen.

*(We say the Rosary with one of the following Mysteries)*

## COME HOLY SPIRIT

Leader: Come O Holy Spirit, fill the hearts of your faithful

All: And kindle in them the fire of your love

Leader: Send forth your Spirit and they shall be created.

All: And you shall renew the face of the earth.

Let us pray (All): O God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Spirit we may be truly wise, and ever rejoice in His consolation, through Christ our Lord. Amen.

Leader: You, O Lord, will open my lips

All: And my tongue shall announce your praise

Leader: Incline unto my aid, O God

All: O Lord makes haste to help me

Leader: Glory be to the Father, and to the Son and to the Holy Spirit

All: As it was in the beginning, is now and ever shall be world without end. Amen.

## I BELIEVE IN GOD

Leader: I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord: Who was conceived by the Holy Spirit, born of the Virgin

Mary; suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, is seated at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead .

All: I believe in the Holy Spirit, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

#### OUR FATHER

Leader: Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven.

All: Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. Amen

#### HAIL MARY

Leader: Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

All: Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

#### Glory **Be...**

Leader: Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

#### **O' My Jesus...**

All: O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven, especially those who have most need of your mercy.

## THE JOYFUL MYSTERIES (*meditations from EWTN*)

### First: The Annunciation

Picture the scene of the Annunciation. God proposes the mystery of the Incarnation which he will accomplish in the Virgin Mary—but not until she has given her consent. The accomplishment of the mystery is held in suspense awaiting the free acceptance of Mary. At this moment Mary represents all of us in her own person; it is as if God is waiting for the response of the humanity to which he longs to unite himself. What a solemn moment this is! For upon this moment depends the decision of the most vital mystery of Christianity. But see how Mary gives her answer. Full of faith and confidence in the heavenly message and entirely submissive to the divine will, the Virgin Mary replies in a spirit of complete and absolute abandonment: "Behold the handmaid of the Lord; be it done to me according to Thy word." This "Fiat" is Mary's consent to the divine plan of redemption. It is like an echo of the "Fiat" of the creation of the world. But this is a new world, a world infinitely superior, a world of grace, which God will cause to arise in consequence of Mary's consent, for at that moment the Divine Word, the second person of the Blessed Trinity, becomes Man in Mary: "And the Word was made flesh and dwelt among us."

### Second: The Visitation

See how the Holy Spirit greets the Virgin Mary through the mouth of Elizabeth: "Blessed art thou among women and blessed is the fruit of thy womb! And blessed art thou that hast believed, because those things shall be accomplished that were spoke to thee by the Lord." Blessed indeed, for by this faith in the word of God the Virgin Mary became the Mother of Christ. What finite creature has ever received honor such as this from the Infinite Being? Mary gives all the glory to the Lord for the marvelous things which are accomplished in her. From the moment of the Incarnation the Virgin Mother sings in her heart a canticle full of love and gratitude. the presence of her cousin Elizabeth she allows the most profound sentiments of her heart to break forth in song; she intones the "Magnificat" which, in the course of centuries, her children will repeat with her to praise God for having chosen her

among all women: "My soul magnifies the Lord and my spirit rejoices in God my Savior, Because he has regarded the lowliness of his handmaid. Because he who is mighty has done great things for me; and holy is his name."

### Third: The Nativity

The Virgin Mary sees in the infant that she has given to the world, a child in appearance like all other children, the very Son of God. Mary's soul was filled with an immense faith which welled up in her and surpassed the faith of all the just men of the Old Testament. For this reason, she recognized her God in her own Son. This faith manifests itself externally by an act of adoration. From her very first glance at Jesus, the Virgin prostrated herself interiorly in a spirit of adoration so profound that we can never fathom its depth. In the heart of Mary are joined in perfect harmony a creature's adoration of her God and a Mother's love for her only Son. Inconceivably great the joy in the soul of Jesus must have been as he experienced this boundless love of his mother! Between these two souls took place ceaseless exchanges of love which brought them into ever closer unity. O wonderful exchange: to Mary, Jesus gives the greatest gifts and graces, and to Jesus, Mary gives her fullest cooperation. After the union of the Divine Persons in the Blessed Trinity and the hypostatic union of the divine and human natures in the Incarnation, no more glorious or more profound union can be conceived than the union between Jesus and Mary.

### Fourth: The Presentation

On the day of the presentation, God received infinitely more glory than he had previously received in the Temple from all the sacrifices and all the holocausts of the Old Testament. On this day, it is his own Son, Jesus, who is offered to him, and who offers to the Father the infinite homage of adoration, thanksgiving, expiation and supplication. This is indeed a gift worthy of God. And it is from the hands of the Virgin, full of grace, that this offering, so pleasing to God, is received. Mary's faith is perfect. Filled with the wisdom of the Holy Spirit, she has a clear understanding of the value of the offering which she is making to God at this moment. By his inspirations the Holy Spirit brings her soul into harmony with the interior dispositions of the heart of her Divine Son. Just as Mary had given her consent

in the name of all humanity when the angel announced to her the mystery of the Incarnation, so also on this day Mary offers Jesus to the Father in the name of the whole human race; for she knows that her Son is "the King of Glory, the new light enkindled before the dawn, the Master of life and death."

Fifth: The Finding in the Temple

"How is it that you sought me? Did you not know that I must be about my Father's business?" This is the answer that Jesus gave to his mother when, after three days' search, she had the joy of finding him in the Temple. These are the first words coming from the lips of the Word Incarnate to be recorded in the gospel. In these words Jesus sums up his whole person, his whole life, his whole mission. They reveal his divine sonship; they testify to his supernatural mission. Christ's whole life will only be a clarifying and magnificent exposition of the meaning of these words. St. Luke goes on to tell us that Mary "did not understand the word that he (Jesus) spoke." But even if Mary did not grasp the full significance of these words, she did not doubt that Jesus was the Son of God. This is why she submitted in silence to that divine will which had demanded such a sacrifice of her love. "Mary kept these words of Jesus carefully in her heart." She kept them in her heart, for there was the tabernacle in which she adored the mystery concealed in the words of her Son, waiting until the full light of understanding would be granted her.

*(Please turn to page 17 for the Hail Holy Queen)*

## THE SORROWFUL MYSTERIES

First: The Agony in the Garden

The thought of our sins and his coming suffering causes the agonizing Savior to sweat blood. (Luke 22:39-44). It is for the love of his Father above all else that Jesus willed to undergo his Passion. Behold Jesus Christ in his agony. For three long hours, weariness, grief, fear and anguish sweep in upon his soul like a torrent. The pressure of this interior agony is so immense that blood bursts forth from his sacred veins. What an abyss of

suffering is reached in this agony! And what does Jesus say to his Father? "Father, if it be possible, let this chalice pass from me." Can it be that Jesus no longer accepts the will of his Father? Oh! Certainly he does. But this prayer is the cry of the sensitive emotions of poor human nature, crushed by ignominy and suffering. Now is Jesus truly a "Man of Sorrows. "Our Savior feels the terrible weight of his agony bearing down upon his shoulders. He wants us to realize this. That is why he utters such a prayer. But listen to what he immediately adds: "Nevertheless, Father, not my will but thine be done." Here is the triumph of love. Because he loves his Father, he places the will of his Father above everything else and accepts every possible suffering in order to redeem us.

Second: The Scourging at the pillar

Jesus was stripped and mercilessly scourged until his body became one mass of bloody wounds (Matt. 27:26). Christ substituted himself voluntarily for us as a sacrificial victim without blemish in order to pay our debt. By the expiation and the satisfaction which he made for us, he restored divine life to us. This was the mission which Christ came to fulfill; the course which he had to run. "God has placed upon Him" — a man like unto ourselves, of the race of Adam, but entirely just and innocent and without sin—"the iniquity of us all." Since Christ has become, so to speak, a sharer in our nature and has taken upon himself the debt of our sin, he has merited for us a share in his justice and holiness.

In the forceful words of St. Paul, God, "by sending his Son has condemned sin in the flesh." And with an impact still more stunning, the apostle writes: "For our sakes he (God) made **him (Christ) to be sin who knew no sin**" (2 Cor 5:21). How startling this expression is: "made him to be sin"! The apostle does not say "sinner," but - what is still more striking - "sin"! Let us never forget that we have been redeemed at great a price by the precious blood of Christ as of a lamb without blemish and without spot.

Third: The Crowning with thorns

Jesus' claim to kingship is ridiculed by putting a crown of thorns on his head and a reed in his hand. Christ Jesus becomes an object of derision and insults. Behold him, the all-

powerful God, struck by sharp blows. His adorable face, the joy of the saints, is covered with spittle. A crown of thorns is forced down upon his head; a purple robe is placed upon his shoulders as a mark of derision. A reed is thrust into his hand; they genuflect insolently before him in mockery. What an abyss of ignominy! What humiliation and disgrace for one before whom the angels tremble! The cowardly Roman governor imagines that the hatred of the Jews will be satisfied by the sight of Christ in this pitiful state. He shows him to the crowd: "Ecce Homo - Behold the Man!" Let us contemplate our Divine Master at this moment, plunged into the abyss of suffering and agony. And let us realize that the Father also presents him to us saying, "Behold my Son, the splendor of my glory - bruised for the sins of my people."

#### Fourth: The Carrying of the Cross

Jesus shoulders his own cross and carries it to the place of crucifixion while Mary follows him sorrowing (Luke 23:26- 32). Let us meditate upon Jesus Christ on the way to Calvary laden with his cross. He falls under the weight of this burden. To expiate sin, he wills to experience in his own flesh the oppression of sin. Fearing that Jesus will not reach the place of crucifixion alive, the Jews force Simon of Cyrene to help Christ to carry his cross, and Jesus accepts this assistance. In this, Simon represents all of us. As members of the Mystical Body of Christ, we should all help Jesus to carry his Cross. This is the one sure sign that we belong to Christ. He has placed in his cross a sweetness which makes ours bearable, for when we carry our cross it is really his that we receive. For Christ unites with his own suffering the sufferings, sorrows, pains and burdens which we accept with love from his hand. By this union he gives our crosses an inestimable value, and they become a source of great merit for us. It is above all his love for his Father which impels Christ to accept the sufferings of his Passion; but it is also the love which he bears us.

#### Fifth: The Crucifixion

Jesus is nailed to the cross and dies after three hours of agony witnessed by his Mother. At the Last Supper, when the hour had come to complete his self-oblation, what did Christ say to his apostles who were gathered around him? "Greater love has no man than that a

man lay down his life for his friends." And this is the love, surpassing all loves, which Jesus shows us; for, as St. Paul says, "It is for us all that he is delivered up" (Rom 4:25). What greater proof of love could he have given us? None. Hence the apostle declares without ceasing that "because he loved us, Christ delivered himself up for us," (Eph 5:2) and "because of the love he bears for me, he gave himself up for me" (Gal 2:20). "Delivered," "given" - to what extent? Even to the death on the cross! What enhances this love immeasurably is the sovereign liberty with which Christ delivered himself up: "He offered himself because he willed it." These words tell us how spontaneously Jesus accepted his Passion. This freedom with which Jesus delivered himself up to death for us is one of the aspects of his sacrifice which touch our human hearts most profoundly.

*(Please turn to page 17 for the Hail Holy Queen)*

## THE GLORIOUS MYSTERIES

First: The Resurrection

On the day of his resurrection, Jesus Christ left in the tomb the shroud which is the symbol of our infirmities, our weaknesses, our imperfections. Christ comes from the tomb triumphant - completely free of earthly limitations. He is animated with a life that is intense and perfect, and which vibrates in every fiber of his being. In him, everything that is mortal has been absorbed by his glorified life. Here is the first element of the sanctity represented in the risen Christ: the elimination of everything that is corruptible, everything that is earthly and created; freedom from all defects, all infirmities, all capacity for suffering. But there is also another element of sanctity: union with God, self-oblation and consecration to God. Only in heaven shall we be able to understand how completely Jesus lived for his Father during these blessed days. The life of the risen Christ becomes an infinite source of glory for his Father. Not a single effect of his suffering is left in him. Now everything in him shines with brilliance and beauty and possesses strength and life; every atom of his being sings an unceasing canticle of praise. His holy humanity offers itself in a new manner to the glory of the Father.

## Second: The Ascension

Jesus ascends into heaven forty days after his resurrection to sit at the right hand of God the Father (Luke 24:50-51). Our Lord said to his apostles: "If you loved me, you would indeed rejoice that I am going to the Father" (Jn 14:28). To us also Christ repeats these words. If we love him, we shall rejoice in his glorification; we shall rejoice with him that, after completing his course on earth, he ascends to the right hand of his Father, there to be exalted above all the heavens in infinite glory. But Jesus goes only to precede us; he does not separate himself from us, nor does he separate us from himself. If he enters into his glorious kingdom, it is to prepare a place for us there. He promises to return one day to take us with him so that, as he says, where he is, we also may be. True, we are already there in the glory and happiness of Christ by our title as his heirs; but we shall one day be there in reality. Has not Christ asked this of his Father? "Father, I will that where I am, they also whom Thou hast given me may be with me" (Jn 17:24). Let us then say to Christ Jesus: "Draw us into your triumphal march, O glorious and all-powerful Conqueror! Make us live in heaven by faith and hope and love. Help us to detach ourselves from the fleeting things of earth in order that we may seek the true and lasting goods of heaven!"

## Third: The descent of the Holy Spirit on the apostles

Jesus sends the Holy Spirit in the form of fiery tongues on his apostles and disciples (Acts 2:2-4). The Holy Spirit appears under the form of tongues of fire in order to fill the apostles with truth and to prepare them to bear witness to Jesus. He also comes to fill their hearts with love. He is the person of love in the life of God. He is also like a breath, an aspiration of infinite love from which we draw the breath of life. On the day of Pentecost the divine Spirit communicated such an abundance of life to the whole Church that to symbolize it "there came a sound from heaven, as of a violent wind coming, and it filled the whole house where they were sitting" (Acts 2:2).

But it is also for us that the Holy Spirit has come; for the group in the cenacle represents the whole Church. The Holy Spirit comes to remain with the Church forever. This is the promise of Jesus himself. He dwells in the Church permanently and unfailingly, performing

in it, without ceasing, his action of life-giving and sanctification. He establishes the Church infallibly in the truth. It is he who makes the Church blossom forth with a marvelous supernatural fruitfulness. He brings to life and full fruition those heroic virtues which are the marks of true sanctity in virgins, martyrs, and confessors.

#### Fourth: The Assumption

Mary's soul returns to God and her glorified body is taken up into heaven and reunited with her soul. If Christ Jesus wishes us to love all the members of his Mystical Body, should we not love above all others her who gave him the very nature by which he became our head, the same nature which he uses to communicate his grace to us? We cannot doubt that the love which we show to his mother is extremely pleasing to Christ. We shall manifest our love by extolling the sublime privileges which Jesus has bestowed on his mother, among which the Assumption is one of the most glorious. If we wish to please our Lord very much, we shall admire the wonderful gifts with which he has lovingly adorned the soul of his mother. He wishes that we should sing the praises of the Virgin, who was chosen among all women to give the Savior to the world. Yes, we shall sing your praises, for you alone have delighted the heart of our God. May you be blessed, for you have believed the word of God, and in you the eternal promises have been fulfilled."

#### Fifth: The Coronation

The Coronation of Mary in Heaven. Mary is crowned as Queen of heaven and earth. What is the purpose of all the mysteries of Christ? To be the pattern of our supernatural life, the means of our sanctification, the source of all our holiness. To create an eternal and glorious society of brethren who will be like unto him. For this reason, Christ, the new Adam, has associated with himself, Mary, as the new Eve. But she is much more than Eve. She is the Mother of all the living, the Mother of those who live in the grace of her Son. And since here below Mary was associated so intimately with all the mysteries of our salvation, at her Assumption into heaven Jesus crowned her not only with glory but also with power.

He has placed his Mother on his right hand and has given her the power, by virtue of her unique title of Mother of God, to distribute the treasures of eternal life. Let us then, full of confidence, pray with the Church saying: "Show yourself a Mother. Mother of Jesus, by

your complete faith in him, our Mother, by your mercy towards us. Ask Christ, who was born of you, to give us life; and who willed to be your Son, to receive our prayers through you."

*(Please turn to page 17 for the Hail Holy Queen)*

## THE LUMINOUS MYSTERIES

First: Baptism in The Jordan

And a voice came from Heaven saying, "This is my beloved Son, with whom I am well pleased." (Mt.3:16-17) What John the Baptist was conferring on the banks of the Jordan was a baptism of repentance for conversion and the forgiveness of sins. But he announced: "After me comes one who is mightier than I. I have baptized you with water, but he will baptize you with the Holy Spirit (Mk 1:7-8). He proclaimed this to a multitude of penitents who flocked to him confessing their sins, repenting and preparing to correct their lives.

As Jesus comes out of the water, the Holy Spirit descends upon him like a dove, the heavens open and the Father's voice is heard from on high: "You are my beloved Son; with you I am well pleased" (Mk 1:11). Thus, the event of Christ's Baptism is not only a revelation of his divine sonship, but at the same time a revelation of the whole Blessed Trinity. The Father - the voice from on high - reveals in Jesus the Only-Begotten Son consubstantial with him, and all this comes about by virtue of the Holy Spirit who, in the form of a dove descends on Christ, the Lord's Anointed.

Second: **Jesus' Self**-Manifestation at Cana

Mary said to Jesus, "They have no wine." Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother told the servers, "Do whatever He tells you." (John 2:1-11). At the wedding feast of Cana Jesus merely told the servants to draw out the water and take it to the chief steward. He did not say a prayer over the water or touch it, he merely willed that it be changed from water to wine. Only God can create or change by an act of his Will alone. God's Prophets performed similar miracles -

Elias prayed, and the oil did not diminish until the famine was over. Here Jesus does not pray as one whose gift depends upon the Will of God. No, he is God, and his Will alone-creates or changes his creation.

It was so when more than four thousand followed him and forgot to eat for three days. As at the wedding feast of Cana, there was in the feeding of the multitude an important message - these kinds of miracles were performed by Jesus to impress upon the minds of the crowd that his power was the Power of God. These gestures of compassion were wrought as a symbol of something greater to come. Their hearts were prepared to accept a greater mystery that he would reveal before his death - the Mystery of the Eucharist. This Mystery was so great a gift from God that the human mind would never be able to accept such an influx of love without some preparation. He would one day change bread and wine into his own Body and Blood. The same Power would multiply; the same minister would distribute from the same Source of Love – Jesus.

### Third: The Proclamation of The Kingdom and The Call to Conversion

After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel."(Mk 1:14-15). The Greek word for converting means: to rethink - to question one's own and common way of living; to allow God to enter the criteria of one's life; to not merely judge according to the current opinions. Thereby, to convert means: not to live as all the others live, not do what all do, not feel justified in dubious, ambiguous, evil actions just because others do the same. It means begin to see one's life through the eyes of God; thereby looking for the good, even if uncomfortable; not aiming at the judgment of the majority, but on the justice of God, in other words, to look for a new style of life, a new life.

"Conversion" (metanoia) means to come out of self-sufficiency to discover and accept our indigence - the indigence of others and of the Other; his forgiveness, his friendship. Unconverted life is self-justification (I am not worse than the others); conversion is humility in entrusting oneself to the love of the Other, a love that becomes the measure and the criteria of my own life

#### Fourth: The Transfiguration

While Jesus was praying, his face changed in appearance and his clothing became dazzling white. (Luke 9:28-31). The event of the Transfiguration marks a decisive moment in the ministry of Jesus. It is a revelatory event which strengthens the faith in the disciples' hearts, prepares them for the tragedy of the cross and prefigures the glory of the resurrection. This mystery is constantly relived by the Church, the people on its way to the final encounter with its Lord. Like the three chosen disciples, the Church contemplates the transfigured face of Christ in order to be confirmed in faith and to avoid being dismayed at his disfigured face on the cross. In both cases, she is the Bride before her Spouse, sharing in his mystery and surrounded by his light.

This light shines on all the Church's children. All are equally called to follow Christ to discover in him the ultimate meaning of their lives, until they can say with the apostle: 'For to me, to live is Christ' (Phil. 1:21). But those who are called to the consecrated life have a special experience of the light which shines forth from the Incarnate Word. For the profession of the evangelical counsels makes them a kind of sign and prophetic statement for the community of the brethren and for the world. Consequently, they can echo in a particular way the ecstatic words spoken by Peter: "Lord, it is good that we are here" (Mt. 17:4). These words bespeak the Christocentric orientation of the whole Christian life. But they also eloquently express the radical nature of the vocation to the consecrated life: How good it is for us to be with you, to devote ourselves to you, to make you the one focus of our lives! Truly those who have been given the grace of this special communion of love with Christ feel, as it were, caught up in his splendor: He is "the fairest of the sons of men" (Ps 45:2), the one beyond compare.

#### Fifth: Institution of the Eucharist

"I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world." (John 6:51)

The other Sacraments give us grace, the Holy Eucharist gives us not only grace but the Author of all grace, Jesus, God and Man. It is the center of all else the Church has and does.

As St. Mark records that, at the Last Supper, Jesus "took bread, blessed and broke it and gave it to them: "Take this, this is my Body" (Mk 14:22). That word blessed in Greek is eucharistesas, from which the Eucharist derives its name.

"Unless you eat the flesh of the Son of Man and drink His blood you will not have life in you." (John 6:53). Of course, he did not mean to cut off salvation from those who for no fault of their own do not know or grasp this truth. It is like the case of Baptism: one must receive it if one knows.

Jesus is present wherever the appearances of bread and wine are found after the consecration. Hence, he is found even when the host is divided. The substance of bread and wine is gone, only the appearances remain. The Church calls this change transubstantiation: change of substance.

Jesus did not soften His words about His presence even when so many no longer went with him (John 6:47-67). Had he meant only that bread and wine would signify him, he could have so easily explained that, and they would not have left.

The Church has always understood a real presence. For example, St. Ignatius of Antioch, who was eaten by the beasts in Rome wrote: "The Eucharist is the flesh of our Savior Jesus Christ" (To Smyrna 7:1). St. Justin the martyr wrote: "We have been taught that the food is the flesh and blood of that Jesus who was made flesh" (Apology 1. 66. 2). The Council of Trent defined that Jesus is really present in the Eucharist, body and blood, soul and divinity.

### HAIL HOLY QUEEN

Hail Holy Queen, Mother of Mercy, Hail our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

Leader: Pray for us, O Holy Mother of God.

All: That we may be made worthy of the promises of Christ.

Dios te salve, Reina y Madre de misericordia, vida, dulzura y esperanza nuestra. Dios te salve. A Ti clamamos los desterrados hijos de Eva, a Ti suspiramos, gimiendo y llorando en este valle de lágrimas. Ea, pues, Señora Abogada Nuestra, vuelve a nosotros tus ojos misericordiosos, y después de este destierro, muéstranos a Jesús, fruto bendito de tu vientre. Oh, clemente, oh piadosa, oh dulce Virgen María.

Ruega por nosotros, Santa Madre de Dios.

Para que seamos dignos de alcanzar las promesas de Nuestro Señor Jesucristo. Amén

Let us pray: O GOD, whose only begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal salvation, grant, we beseech Thee, that meditating upon these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ Our Lord. Amen.

OH Dios, cuyo unigénito Hijo, con su vida, muerte y resurrección, nos alcanzó el premio de la vida eterna: concédenos, a los que recordamos estos misterios del Santo Rosario, imitar lo que contienen y alcanzar lo que prometen. Por el mismo Jesucristo, Nuestro Señor. Amén."

#### LITANY OF THE HOLY EUCHARIST

Lord, have mercy	<i>Lord, have mercy</i>
Christ, have mercy	<i>Christ, have mercy</i>
Lord, have mercy	<i>Lord, have mercy</i>
God the Father of Heaven	<i>Have mercy on us</i>
God the Son, Redeemer of the world	<i>Have mercy on us</i>
God the Holy Spirit	<i>Have mercy on us</i>
Jesus, the Most High	<i>Have mercy on us</i>
Jesus, the holy One	<i>Have mercy on us</i>
Jesus, Word of God	<i>Have mercy on us</i>
Jesus, only Son of the Father	<i>Have mercy on us</i>

Jesus, Son of Mary

*Have mercy on us*

Jesus, crucified for us

*Have mercy on us*

**Jesus, risen from the dead**

***Have mercy on us***

Jesus, reigning in glory

*Have mercy on us*

Jesus, coming in glory

*Have mercy on us*

Jesus, our Lord

*Have mercy on us*

Jesus, our hope

*Have mercy on us*

Jesus, our peace

*Have mercy on us*

Jesus, our Savior

*Have mercy on us*

Jesus, our salvation

*Have mercy on us*

Jesus, our resurrection

*Have mercy on us*

Jesus, Judge of all

*Have mercy on us*

Jesus, Lord of the Church

*Have mercy on us*

**Jesus, Lord of creation**

***Have mercy on us***

Jesus, lover of all

*Have mercy on us*

Jesus, life of the world

*Have mercy on us*

Jesus, freedom for the imprisoned

*Have mercy on us*

Jesus, joy of the sorrowing

*Have mercy on us*

Jesus, giver of the Spirit

*Have mercy on us*

Jesus, giver of good gifts

*Have mercy on us*

Jesus, source of new life

*Have mercy on us*

Jesus, Lord of life

*Have mercy on us*

Jesus, eternal high priest

*Have mercy on us*

**Jesus, priest and victim**

***Have mercy on us***

Jesus, true shepherd

*Have mercy on us*

Jesus, true light

*Have mercy on us*

Jesus, bread of heaven

*Have mercy on us*

Jesus, bread of life  
Jesus, bread of thanksgiving  
Jesus, life-giving bread  
Jesus, holy manna  
Jesus, new covenant  
Jesus, food for everlasting life

*Have mercy on us*  
*Have mercy on us*

**Jesus, food for our journey**

Jesus, holy banquet  
Jesus, true sacrifice  
Jesus, perfect sacrifice  
Jesus, eternal sacrifice  
Jesus, divine victim  
Jesus, mediator of the new covenant  
Jesus, mystery of the altar  
Jesus, medicine of immortality  
Jesus, pledge of eternal glory

***Have mercy on us***  
*Have mercy on us*  
*Have mercy on us*

**Jesus, lamb of God, you take away  
the sins of the world**

Jesus, bearer of our sins, you take away  
the sins of the world  
Jesus, Redeemer of the world, you take away  
the sins of the world  
Lord, hear us  
Christ, hear us  
Lord hear us

***Have mercy on us***  
*Have mercy on us*  
*Have mercy on us*  
*Lord, Jesus hear us*  
*Christ, graciously hear us*  
*Lord Jesus, hear our prayer*

Let us pray: Lord our God, in this great sacrament we come into the presence of Jesus Christ, your Son, born of the Virgin Mary and crucified for our salvation. May we who

declare our faith in this fountain of love and mercy drink from it the water of everlasting life, through Christ, our Lord. Amen

*(Silent adoration continues)*

## TANTUM ERGO

Tantum ergo Sacramentum

Veneremur cernui:

Et antiquum documentum

Novo cedat ritui:

Praestet fides supplementum

Sensuum defectui.

Genitori, Genitoque

Laus et jubilatio,

Salus, honor, virtus quoque

Sit et benedictio:

Procedenti ab utroque

Compar sit laudatio. Amen.

Priest/Deacon: You have given them Bread from heaven (Alleluia)

All: Having within it all sweetness (Alleluia)

Let us pray (Priest or Deacon): Lord Jesus Christ, you gave us the Eucharist as the memorial of your suffering and death. May our worship of this sacrament of your body and blood, help us to experience the salvation you won for us and the peace of the kingdom, where you live with the Father and the Holy Spirit, one God, for ever and ever. Amen

## THE DIVINE PRAISES

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the Name of Jesus.

Blessed be His most Sacred Heart.

Blessed be His most Precious Blood.

Blessed be Jesus in the most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary, most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste Spouse.

Blessed be God in His angels and in His saints

## HOLY GOD WE PRAISE YOUR NAME

Holy God, we praise thy name;

Lord of all, we bow before thee;

All on earth they scepter claim;

All in heaven above adore thee.

Infinite thy vast domain,

Everlasting is thy reign!

Infinite thy vast domain,

Everlasting is thy reign!

Hark, the loud celestial hymn;  
Angel choirs above are raising;  
Cherubim and Seraphim,  
In unceasing chorus praising,  
Fill the heavens with sweet accord  
Holy, holy, holy, Lord!  
Fill the heavens with sweet accord:  
Holy, holy, holy, Lord!

### ANGELUS

Leader: The Angel of the Lord declared unto Mary:

All: And she conceived by the Holy Spirit.

**Hail Mary, full of grace ...**

Leader: Behold the handmaid of the Lord:

All: Be it done to me according to Thy word

Hail Mary full of grace ...

Leader: And the Word was made Flesh:

All: And dwelt among us.

**Hail Mary full of grace ...**

Leader: Pray for us, O Holy Mother of God,

All: That we may be made worthy of the promises of Christ.

Let Us Pray: Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the incarnation of Christ Thy Son, was made know by the message of an angel, may by his Passion and Cross be brought to the glory of His Resurrection, through the same Christ Our Lord. Amen.

REGINA CAELI (Queen of Heaven)

*(The Regina Caeli is said in place of the Angelus during Easter Season)*

Leader: O' Queen of Heaven, rejoice, alleluia.

All: For He whom you did merit to bear, alleluia.

Leader: Has risen, as he said, alleluia.

All: Pray for us to God, alleluia.

Leader: Rejoice and be glad, O Virgin Mary, Alleluia.

All: For the Lord has truly risen, alleluia.

Let us pray: O God, who gave joy to the world through the resurrection of Thy Son, our Lord Jesus Christ, grant we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.