

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.

May the Heart of Jesus, in the Most Blessed Sacrament,
be praised, adored, and loved with grateful affection, at
every moment, in all the tabernacles of the world, even
to the end of time. Amen.

Meditations & Prayers for Holy Thursday 2006



Archdiocese of Anchorage
Office of Evangelization and Worship

Prayer Before Jesus Christ in the Eucharist (pray two verses at the end of each church visit)

1. God our Father, we believe that you are the creator of all things and that you have made us for yourself close to the face of your Son, who was born of the Virgin Mary by the work of the Holy Spirit, to be our means and guarantee of eternal life.
2. We believe, provident Father that by the power of your Spirit bread and wine became transformed into the body and blood of your Son, the finest wheat that eases the hungers of our journey.
3. We believe, Lord Jesus, that your Incarnation is continued in the wheat-grain of your Eucharistic body, in order to nourish our yearning for light and life, love and forgiveness, grace and salvation.
4. We believe that in the Eucharist you inserted yourself into history in order to sustain pilgrims in their weakness and all who dream to reap the fruits of their toil. We know that at Bethlehem, the "house of Bread", the eternal Father prepared in the womb of the Virgin Mary the Bread that he offers those hungering for the infinite.
5. We believe, Jesus in the Eucharist, that you are really and truly present in the consecrated bread and wine, extending your saving presence and offering to your flock abundant pastures and fresh water.
6. We believe that eyes are deceived in seeing bread and our tongue mistaken in tasting wine, because it is all your entire self offered in sacrifice and giving life to the world, paradise for which it is always starved.
7. That night in the Cenacle, Lord, in taking bread and wine in your hands, you offered these gifts to all for all time and infinite ages.

Prayer for Priests

Father,
You have appointed your Son Jesus Christ eternal High Priest.
Guide those he has chosen to be ministers of word and sacrament
and help them to be faithful
in fulfilling the ministry they have received.

Grant this through our Lord Jesus Christ,
Your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.



Prayer for Priestly Vocations

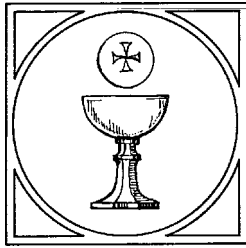
Father,
in your plan for our salvation you provide shepherds for your people.
Fill your Church with the spirit of courage and love.
Raise up worthy ministers for your altars
and ardent but gentle servants of the gospel.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.

- The Roman Missal -

VII.

“And when I am lifted up from the earth, I will draw everyone to myself.” John 12:32



“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. Care should be taken to show that awareness through tone of voice, gestures, posture and bearing. In this regard, liturgical law recalls — and I myself have recently reaffirmed (15) — the importance of moments of silence both in the celebration of Mass and in Eucharistic adoration. The way that the ministers and the faithful treat the Eucharist should be marked by profound respect. (16) 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!’ (Psalm 34:8)” (18)

— Mane Nobiscum Domine
(Stay With Us, Lord)
Pope John Paul II October 2004

8. With you, Lamb of the Covenant, there is raised up on every altar on which you offer yourself to the Father, the fruits of the earth and the work of human hands, the life of the believer, the doubt of the seeker, the laughter of children, the plans of youth, the pain of those who suffer and the offering of the giver and the one who gives himself to his brethren.
9. We believe, Lord Jesus, that your goodness has prepared a table for the great and little ones, and that at your table we become brothers and sisters by giving our lives for one another, as you did for us.
10. We believe, Jesus, that on the altar of your sacrifice, we receive strength for our weak flesh, which does not always respond to the yearnings of the spirit, but which you will transform into the image of your body.
11. We believe that at the table prepared for all, there will always be a place for those who seek, room for those at the fringes of our society, the signs of death being overcome, a new heaven and a new earth opening up.
12. We believe, Jesus, that you have not deserted your brethren, you remain discretely present in the sanctuary of conscience and in the bread and wine of your table, as light and strength for the weak pilgrim.
13. We believe, in deed, that at the dawn of the Third Millennium you make yourself a companion for our journey. “*Put out onto the deep*” is the mandate at this moment to your Church, so that, filled with hope, it takes a new step forward in history.
14. Thank you, Jesus in the Eucharist, for impelling us to undertake a new evangelization strengthened by you. May your Mother accompany those who are willing to live and announce your word, and, through her intercession, bring its seed to fruition. Amen.

Translation from the Spanish by the Pontifical Committee
for International Eucharistic Congresses

I.

“Have in you the same attitude that is also in Christ Jesus, Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross.

Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, Jesus Christ is Lord, to the glory of the Father.”

Philippians 2: 5-11

“With the passage of time, however, reverent reflection led the Church to enrich its Eucharistic devotion. Faith that Jesus is truly present in the sacrament led believers to worship Christ dwelling with us permanently in the sacrament. Wherever the sacrament is, there is Christ who is our Lord and our God. Hence he is ever to be worshipped in this mystery. Such worship is expressed in many ways: in genuflection before the tabernacle, in adoration of the Eucharist and in the many forms of Eucharistic devotion that faith has nourished. ...

As we focus our attention on the Eucharist each of us can set personal and ecclesial goals. First and most important should be our own renewed appreciation for the extraordinary gift of the representation of Jesus’ death and resurrection spiritually and sacramentally for us in the Eucharist. We should also renew our faith in the enduring real presence of Christ in Communion and in the tabernacle. At the same time we should re-commit ourselves to the challenge to see the implications of our faith in our daily life. ...”

from *The Eucharist: Source and Summit of the Life and Mission of the Church*, Pastoral Letter to the Clergy, Religious and Faithful of the Diocese of Pittsburgh from Most Reverend Donald W. Wuerl, Bishop of Pittsburgh, September 3, 2004

VI.

“God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him.”

John 3: 16-17

“The Church has received the Eucharist from Christ her Lord not as one gift — however precious — among so many others, but as *the gift par excellence*, for it is the gift of himself, of his person in his sacred humanity, as well as the gift of his saving work. Nor does it remain confined to the past, since ‘all that Christ is — all that he did and suffered for all men — participates in the divine eternity, and so transcends all times.’”



When the Church celebrates the Eucharist, the memorial of her Lord’s death and resurrection, this central event of salvation becomes really present and ‘the work of our redemption is carried out.’ This sacrifice is so decisive for the salvation of the human race that Jesus Christ offered it and returned to the Father *only after he had left us a means of sharing in it* as if we had been pre-sent there. Each member of the faithful can thus take part in it and inexhaustibly gain its fruits. This is the faith from which generations of Christians down the ages have lived. The Church’s Magisterium has constantly reaffirmed this faith with joyful gratitude for its inestimable gift. I wish once more to recall this truth and to join you, my dear brothers and sisters, in adoration before this mystery: a great mystery, a mystery of mercy. What more could Jesus have done for us? Truly, in the Eucharist, he shows us a love which goes ‘to the end’

(cf. John 13:1), a love which knows no measure. ...” (11)

— *Ecclesia de Eucharistia*, Pope John Paul II

(On the Eucharist in Relationship to the Church)

Holy Thursday 2003

III.

Jesus said to his disciples:

“In praying, do not babble like the pagans, who think that they will be heard because of their many words. Do not be like them.

Your Father knows what you need before you ask him.”

Matthew 6: 7-8

“As Christians, we are obliged to pray in the name of Jesus: "Whatsoever you ask the Father in my name, he will give it to you" (John 14:13). But what do we mean when we say that we are obliged to pray in the name of Jesus. It means to pray as our Savior would pray, if placed in our condition.

Our Savior was accustomed to pray in solitude, in the desert, on the mountain, retired from the people, during the night, when all around was silent. And even in the Old Testament, the people are blamed for not praying earnestly. "With their lips they glorify me but their heart is far from me" (Isaiah 29:13).

Is it possible for us to pray always, to be continually in church, or say the rosary and other prayers the livelong day? ... In order to be well understood, I will here make a comparison. As food is the nourishment of the body, so prayer is the nourishment of the soul. We eat daily in order to preserve life and we are obliged to pray daily in order to preserve the life of our soul, which is the grace of God. But you eat not only once a day but several times, and if you are particularly fatigued and weak you take some extraordinary refreshments. The very same is to be observed with regard to prayer. Your soul requires refreshment several times a day, and if you are severely tempted, and if you feel the weakness of the flesh, you stand more in need of God's grace.”

— Blessed Francis Xavier Seelos

IV.

One of the scribes came to Jesus and asked him, “Which is the first of all the commandments?”

Jesus replied, “The first is this: Hear O Israel! The Lord our God is Lord alone!

You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.

The second is this:

You shall love your neighbor as yourself.

There is no other commandment greater than these.”

Mark 12: 28-31

“How much I love You, O my Jesus. I wish to love You with my whole heart; yet I do not love You enough.

My lack of devotion and my sloth make me anxious. I have one desire, that of being near you in the Blessed Sacrament. You are the sweet bride-groom of my soul, my Jesus, my love, my all; gladly would I endure hunger, thirst, heat and cold to re-main always with You in the Blessed Sacrament.

Would that in your Eucharistic presence I might unceasingly weep over my sins. Take entire possession of me. To you I consecrate all the powers of my soul and body, my whole being. Would that I could infuse into all hearts a burning love for You. What great glory would be given to You here on earth, if every heart were an altar on which every human will were laid in perfect conformity with Your will to be consumed by the fire of Your love.”

— Saint John Neumann

V.

“And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me.”
John 17: 22-23

“Now, if the Eucharist is the source of unity, it is also the center of the Church’s life. This is because we have in it a unique and transcendent principle. In virtue of this principle what is impossible for people, because of their sinfulness and disunity, can be attained. This same principle of unity is the physical Body of Christ, given up for his Church to build it up as his Mystical Body, of which he is the Head and we are his members.

The Church makes the Eucharist and the Eucharist makes the Church (cf. *Redemptor Hominis* 20). Because of this fact the Eucharist is the center of the Church’s life and all the other sacraments are ordered to it (cf. *Vatican II, Sacrosanctum Concilium* 7), as are likewise the ecclesial ministries and apostolic works. The Holy Eucharist is the source and summit of the preaching of the Gospel. In the Eucharist the whole spiritual good of the Church is contained, namely, Christ himself, our Passover and the living Bread, through his flesh that is enlivened and life-giving through the Holy Spirit, who gives life to people” (*Vatican II, Presbyterorum Ordinis* 5).

It follows that the Eucharistic mystery should be also the center of the local church. Christ’s Church is truly present in every legitimate gathering of the faithful united with their pastors; these gatherings are called ‘churches’ in the New Testament. Here the faithful are gathered together by the preaching of the Gospel, and the mystery of the Lord’s Supper is celebrated so that by means of his Body and Blood the whole brotherhood is united. In these communities even though some are often insignificant and poor, or are scattered about, because of Christ’s presence the One, Holy, Catholic and Apostolic Church is congregated. For participation in the Body and Blood of the Lord enables us to become what we receive. (cf. *Vatican II, Lumen Gentium* 26).

— from *The Eucharist, Light and Life of the New Millennium*, 2
48th International Eucharistic Congress, October 2004

II.

“Jesus said to them, “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst.”
John 6:35

“At the celebration of the Eucharist, we find ourselves in the “hour” of Jesus, to use the language of *John’s* Gospel. Through the Eucharist this “hour” of Jesus becomes our own hour, his presence in our midst. Together with the disciples he celebrated the Passover of Israel, the memorial of *God’s* liberating action that led Israel from slavery to freedom. Jesus follows the rites of Israel. He recites over the bread the prayer of praise and blessing.

But then something new happens. He thanks God not only for the great works of the past; he thanks him for his own exaltation, soon to be accomplished through the Cross and Resurrection, and he speaks to the disciples in words that sum up the whole of the Law and the Prophets: “This is my Body, given in sacrifice for you. This cup is the New Covenant in my *Blood*.” He then distributes the bread and the cup, and instructs them to repeat his words and actions of that moment over and over again in his memory.

What is happening? How can Jesus distribute his Body and his Blood? By making the bread into his Body and the wine into his Blood, he anticipates his death, he accepts it in his heart, and he transforms it into an action of love. What on the outside is simply brutal violence - the Crucifixion - from within becomes an act of total self-giving love. This is the substantial transformation which was accomplished at the Last Supper and was destined to set in motion a series of transformations leading ultimately to the transformation of the world when God will be all in all
(cf. *I Cor 15: 28*)..

Pope Benedict XVI — World Youth Day
Cologne - Marienfeld Sunday, 21 August 2005