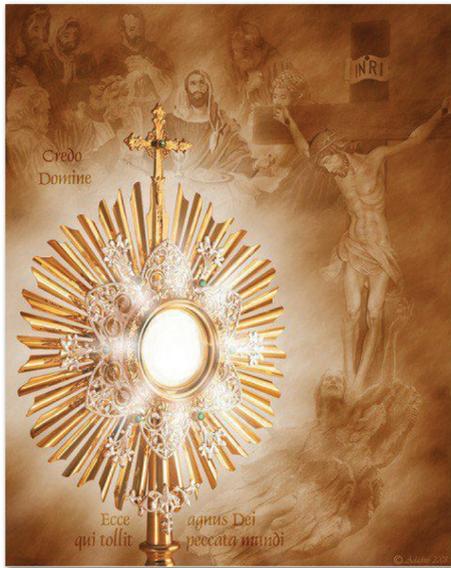


# *THE HOLY EUCHARIST*

The Extent of God's Love For Us and the Food of Life





## **- The Holy Eucharist -**

### **The Extent of God's love for us and the Food of Life**

**The Holy Eucharist is the source and summit of the Christian life.** The better we understand the role of the Eucharist in our Christian spirituality the better we will love Christ present in the Eucharist, the more fully we are able to live true Christian lives and the more effective the Catholic Church will be in fulfilling its mission of truth and salvation.

**Faith in the Eucharist is the barometer of our Catholic faith.** We believe in any revealed divine truth

- only as intelligently,
- only as entirely,
- only as clearly,
- only as firmly,
- only as constantly,
- only as courageously, as we believe in the Holy Eucharist.

The crisis in our Church today is due mainly to our failure to understand the gift of the Eucharist in which the solution to all our human problems in the world can be found.

**Lack of clear understanding of the Holy Eucharist is indicated by:**

- attending Mass tepidly, failing to understand that the Mass is the most sacred ritual and highest prayer of the Catholic Church,
- widespread reception of Holy Communion by souls who do not frequently cleanse themselves through the Sacrament of Confession with the risk of bringing condemnation upon themselves as warned by St. Paul (1 Corinthians 11:27-30),
- neglect of our Eucharistic Lord in the Blessed Sacrament on altars or in tabernacles in parishes, with very few visitors and adorers,
- declining church attendance in many places.

**The Eucharist is Jesus Christ**

Christ is fully present in the Holy Eucharist after the act of transubstantiation at Consecration during Holy Mass. The complete

Christ, totus Christus: Body, Blood, Soul and Divinity; truly God and truly Man with all His human features, is truly and really present in the Holy Eucharist.

It is the same Christ who was borne incarnate of the Virgin Mary in Bethlehem and who died on the Cross on Calvary over 2,000 years ago, and the same Christ now seated at the right Hand of God the Father in heaven.

The truth of the Eucharist is revealed to us by Our Lord Jesus Himself and enshrined in Holy Scripture especially in chapter six of St. John's Gospel.

**The Holy Eucharist is the Gift of gifts of God the Father through His Son Jesus Christ in the Holy Spirit, fulfilling many of God's promises:**

- to save us and to bring us eternal life,
- to be with us always,
- to show us how to love, live and behave,
- to be there always for us when we seek peace, comfort and solution to our problems,
- to nourish and strengthen us in our inner spiritual life, and
- a pledge of future eternal glory for those who love Him.

**The Eucharist is a sacrament three times over as:**

- Presence Sacrament (Most Blessed Sacrament)
- Communion Sacrament (Holy Communion)
- Sacrifice Sacrament (Holy Mass)

**Without faith in the Real Presence of Jesus in the Eucharist, there could be:**

- no sacrifice of the Mass,
- no Holy Communion,
- no priesthood, and
- no Catholic Church.

By dying on the Cross on Calvary, Christ won for us all the graces we need to walk on the true path to salvation. Christ instituted the Church so that through the Church, the graces of salvation He won for us might be transmitted to a sin-laden world.

The primary reason Christ instituted the ministerial priesthood was to perpetuate His supreme Sacrifice on Calvary through the Sacrifice of the Mass. The whole meaning of the Mass depends on faith in the Real Presence of Christ in the Eucharist. Thus, without faith in the Real Presence, there is no Mass. Without the Mass, there is no priesthood. Consequently, the whole of the Catholic faith and the Catholic Church depends absolutely on the faith in the Real Presence of Christ in the Eucharist.

### **What happens when we do not take the trouble to understand our faith deeply?**

*When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path (Matthew 13:19).* To grow in our spirituality as true disciples of Jesus Christ we must understand in depth the why, how and what of this Gift of gifts from God and how we are to respond to this supreme gesture of God's love and generosity.

### **How did Christ prepare the hearts of His disciples for His gift of the Holy Eucharist?**

#### **1. *The multiplication of the Loaves (cf. Luke 9:10-17, Matthew 14:13-21, John 6:1-13, Mark 8:1-10).***

Like a good teacher and caring father, Jesus always foretold and explained in advance an important situation that was going to happen. One of these is the institution of the Holy Eucharist. Jesus performed the miraculous multiplication of the loaves to prepare the hearts of His disciples for the Gift of the Eucharist at the Last Supper. Thus, the multiplication of the loaves is an important miracle and only one, besides that of the resurrection, that is recorded in all four Gospels.

Jesus gave thanks, broke the bread and gave it to His disciples who gave it to the people. Out of a few loaves and couple of fishes, thousands of people were fed and had more than enough, a sure sign of God's bounty. This miracle of Jesus foreshadows the billions of souls that will be nourished by His own Precious Body and Blood down the ages from that moment.

## **2. *Jesus' Walking on Water.***

The miracle of Jesus walking on water which is recorded in three of the gospels (Matthew 14:22-36; Mark 6:45-56; John 6:16-21), came straight after the multiplication of the loaves. In this incident Jesus proved Himself to be in command of the elements, something only God can do. He revealed this truth to His disciples who recognized His divinity and responded with a confession of faith in Jesus as God and their worship of Him.

*After the wind died down they worshipped him, saying, 'Truly You are the Son of God.'* (Matthew 14:32-33).

This was the first time Jesus was called the Son of God by the disciples. Jesus wanted His disciples to understand He has the power to do what He was going to do at the Last Supper: transforming the ordinary bread and wine into His own Body and Blood.

## **3. *Jesus' Promise and Teaching on the Bread of Life (John 6:25-69).***

On the next day after the night of Jesus walking on the water, Jesus went on to reveal to His disciples that He is Bread of Life. Jesus promised to give His disciples His own Flesh and Blood to nourish the divine life in them. This promise was fulfilled at the Last Supper.

*I am the bread of life. (John 6:35)*

*I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is My Flesh, which I will give for the life of the world. (John 6:51).*

*Unless you eat the Flesh of the Son of Man and drink His Blood, you have no life in you. Whoever eats My Flesh and drinks My Blood has eternal life and I will raise him up on the last day. (John 6:53-54).*

Sadly but predictably, not everyone believed the truth of what Jesus said. The presence and protestations of the unbelievers gave Jesus the opportunity to reiterate the reality of the Real Presence He foretold He would give His followers. Many of His disciples were scandalised and left Him, saying this is hard teaching. Who can accept it? (cf. John 6:60). It is a sad fact today that many do not believe in the Real Presence of Christ in the Eucharist.

### **The Last Supper, when Christ fulfilled His promise of the Holy Eucharist, “This is my body... This is my blood...”**

The Last Supper during which Jesus instituted the Eucharist was recorded in the gospels of Matthew, Luke and Mark and in the First Letter of St Paul to the Corinthians. Knowing and understanding the full text of the words of institution is important to our faith in the Real Presence of Christ in the Holy Eucharist.

Over the bread, Jesus says, *“This is My Body which will be offered up for you.”* Note that the full text of the words of institution is not only, “this is My Body”, but “this is My Body which will be offered up for you.” Christ’s physical Body is offered up for us as a sacrifice to God for our sins.

Over the chalice, Jesus says, *“This is the chalice of My Blood of the New Testament which will be shed for many unto the remission of sins.”* Jesus made it clear to us that His Blood is shed to take away our sins. This New Covenant which is sealed in the Blood of Jesus replaces the former one in the Old Testament in which ineffective sacrifices of animals are offered for sin atonement.

We note that Christ transformed the elements of bread and wine into His own Body and Blood separately and offered it up separately. This signifies the separation of His Blood from His Body, an expression of His death on the next day. In doing so, Jesus sacrificed a broken Body to the Heavenly Father for us.

The teachings of St. Paul on the Holy Eucharist confirms the literal

interpretation of Christ's teachings on the Holy Eucharist in John Chapter six.

*For those who eat and drink without discerning the Body of Christ, eat and drink judgment on themselves (1Corinthians 11:29).*

Mother Church also teaches us that the whole Christ is fully and equally present in either species, so we don't have to receive Holy Communion under both forms.

### **The Mass – Christ's Sacrifice and our Sacrifice United to His**

The sacrifice of the first Mass began at the Last Supper in the upper chamber in Jerusalem and it ended when Christ died on the Cross on Mount Calvary.

Christ died once and for all on the Cross on Calvary. During the Last Supper He commanded His apostles to perpetuate His Sacrifice: *Do this in remembrance of Me (Luke 22:19, 1 Corinthians 11:24)*, thus instituting the ministerial priesthood. It is the same Sacrifice of Jesus, the same Lamb of God that we offer at every Mass which is a non-bloody, sacramental re-presentation of Christ's supreme Sacrifice on Calvary. This is the value of each Mass – the same as Christ's Sacrifice on Calvary.

Through the Mass, Christ gives us the grace of self-surrender. He teaches us how to give ourselves to God, always in union with Him. In offering Himself to the Father, Christ shows us how to worship in Spirit and in Truth (cf. John 4:24): by the offering of our entire self - our heart, our mind, our life, sufferings, joys and woes, even our sins, our entirety - united to that supreme Sacrifice of Christ in the Holy Spirit.

*The Eucharist is also the sacrifice of the Church. The Church which is the Body of Christ participates in the offering of her Head. With Him, she herself is offered whole and entire. She unites herself to His intercession with the Father for all men. In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of His Body. The*

*lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with His total offering, and so acquire a new value. Christ's sacrifice present on the altar makes it possible for all generations of Christians to be united with His offering. CCC 1368.*

*But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of Him who called you out of darkness into His wonderful light. (1 Peter 2:9).*

The self-offering of the Church in the Mass confirms the Church's identity as a priestly people. This is an important way in which the faithful exercise their baptismal priesthood, offering the sacrifice of themselves in union with Christ's Sacrifice during Mass.

### **Mass is a Sacrifice of Praise / Adoration**

Mass is the highest praise and adoration we can offer God. In Mass, united to the supreme Sacrifice of Jesus on Calvary, we offer the surrender of our hearts and lives, our entire selves with all its joys and sorrows to the Blessed Trinity: Father, Son and Holy Spirit. We offer our lives to them to deal with us as they see fit. We acknowledge our nothingness apart from their grace, and our complete dependence on them for everything, even our very breath. We acknowledge their complete sovereignty and majesty over us. We praise their love, mercy, goodness, wisdom, power and glory.

### **Mass is a Sacrifice of Propitiation of our Sins**

When Jesus died on the Cross, He merited all the graces we need for our salvation. He desires to have His Sacrifice perpetuated through His priests so that the graces can be applied widely to all peoples through the Mass. Uniting ourselves to Jesus' supreme Sacrifice on Calvary, the Mass reduces the punishment (debt of penalty) we deserve for our sins which are forgiven through the Sacrament of Reconciliation (Confession).

## **Mass is a Sacrifice of Petition**

St. Ignatius wrote the following in the Constitution of the Society of Jesus:

*“The most important and powerful means that the Society of Jesus has for obtaining the grace it needs is from the Sacrifice of the Mass.”*

We need to petition the Lord for a multitude of needs. We are painfully aware of our physical and emotional needs. Through them the Lord is drawing our awareness to our more deep-seated needs - our spiritual needs - grace for the enlightening of our darkened mind and strength of our weak will to walk in faith and obedience on the true path to our eternal glorious destiny. We need the grace to grow in holiness in whatever situation of life we find ourselves in.

*Be perfect as your Heavenly Father is perfect. (Matthew 5:48).*

## **Mass is a Sacrifice of Gratitude**

Eucharist means thanksgiving in Greek. We thank God for His immense unconditional love. He loves us while we are sinners, and sacrificed His only Son for us. He bears the pain of our sins through His Son because of His undying love for us. We thank God for making us His children through Jesus Christ, His first-born. We thank God for all the personal, big and little ways that He has helped us and touched us in our everyday lives. Mass is the highest form of thanksgiving to God.

## **Mass is a Sacrifice of Love**

Jesus through the example of His life teaches us that true love is sacrificial. *Greater love has no one than this: to lay down one's life for one's friends. (John 15:13).* As Jesus surrendered His will to the Father, He bids us to do the same and gives us the grace to do it.

In uniting our hearts, lives and self-will to the bread and wine during the Offertory of the Mass, we surrender our hearts, lives, plans, desires, aspirations and dreams into the hands of God to be replaced by His higher will and plans for our lives.

In Mass together with Jesus, we pray to our Heavenly Father in the Holy Spirit:

*Father, not my will but Yours be done. (Luke 22:42).*

Through Mass we get the graces we need to carry out joyfully God's will for us.

## **Eucharist as Sacrament of Communion - Holy Communion**

At the Last Supper besides instituting the Eucharist, Jesus gave the commandment to love as He has loved:

*My command is this: Love each other as I have loved you. Greater love has no one than this: to lay down one's life for one's friends. (John 15:12-13).*

Humanly speaking, it is extremely difficult to love a person to the extent of dying for that person. Nevertheless, this is Jesus' command. Our Lord never issued a command without giving us the help in carrying it out. The help is the gift of Himself in the Holy Eucharist. He Himself will provide the inner strength through the Holy Eucharist to carry out joyfully all His commands.

Thus, through the inner strength Jesus gives through Holy Communion, we can say together with St. Paul: *I can do all things in Him who strengthens me from within (Philippians 4:13).*

Thus, we are empowered to even love our enemies.

## **Receiving Holy Communion in the State of Grace**

Before the Lord instituted the Eucharist during the Last Supper, He took the unusual task of washing the feet of His apostles. The Lord did this to emphasize the importance of the clean state of our souls when receiving Him in Holy Communion, and to show an example of humility of heart which is a good protection against sin.

Today, many Catholics do not understand that Holy Communion is to

be received in a state of grace of the soul, i.e to be free from the stain of mortal sin. Sacrilegious Communion is widespread. Many people receive Holy Communion but very few people cleansed their souls frequently through the Sacrament of Confession. This grievous sin of blasphemy against the Body of Christ condemns those careless souls and weakens the foundation of the Church. Is it a wonder that the Catholic Church is in such a crisis today?

*So then, whoever eats the Bread or drinks the Cup of Our Lord in an unworthy manner will be guilty of sinning against the Body and Blood of the Lord. Everyone ought to examine themselves before they eat of the Bread and drink from the Cup. For those who eat and drink without discerning the Body of Christ eat and drink judgment on themselves (1 Corinthians 11:27:29).*

## **The Wondrous Effects of Holy Communion Ardently Received**

Our Lord gives us His own Body and Blood for a great reason: that we may have the strength to walk on the true path to the eternal glory and inheritance that He has prepared for us.

Ardently and worthily received, the following can be expected as effects of receiving Holy Communion:

### **1. *Sustenance and growth of the supernatural life of God in our souls***

*I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is My Flesh, which I will give for the life of the world.” (cf. John 6:51).*

The most basic effect of receiving Holy Communion is to enable the communicant to remain supernaturally alive. In Baptism, our soul is animated with supernatural life (i.e. sanctifying grace) restoring what our first parents lost through sin. Holy Communion increases and intensifies this supernatural life already present in our souls.

Whilst Holy Communion does not confer (give) sanctifying grace to a spiritual corpse - a soul in the state of mortal sin (this is the action of the Sacrament of Confession), worthy reception of it increases sanctifying grace to a soul already in the state of grace.

Thus, worthy reception of Holy Communion sustains, nourishes and deepens the supernatural life of God in our souls automatically, spontaneously and infallibly. The essence of holiness is not the practice of virtue but the soul's possession of God's grace. For example, a baptised baby is holy because it possesses God's grace, it could not possibly have practised virtue. The moment we receive our Eucharistic Lord worthily, we are made more holy because of the increase of God's grace in our souls. Feelings have nothing to do with this. Therefore, every Communion worthily received draws us closer to the Holy Trinity and makes us more pleasing to them.

## **2. *Christ promise of the resurrection of our glorified bodies***

*Whoever eats My Flesh and drinks My Blood has eternal life, and I will raise them up at the last day (John 6:54).*

## **3. *Remission of venial sins***

Depending on the frequency and fervour of reception, whatever the soul loses by venial sins can be totally restored through Holy Communion. Every sin has two effects: guilt and penalty. Guilt means loss of grace. Penalty means a debt of pain. Holy Communion restores us to that state, which we had before we had sinned, restores the grace we had lost through venial sin, and remitting the punishment.

This in no way detracts from the value of the Sacrament of Confession. Other than Baptism, only the Sacrament of Penance (Confession) confers *sanctifying* grace i.e. gives sanctifying grace to a soul even if it has totally lost it (i.e. soul in the state of mortal sin, a spiritual corpse).

## **4. *Innoculation against future sins***

*Two basic forms of innoculation:*

- Like a *spiritual vaccine*, the Holy Eucharist received protects the communicant from the contagion of sin. The soul is strengthened to resist widespread acceptance of what is sinful.

- Like *a supernatural armour*, the Holy Eucharist inoculates the soul from the direct attacks of temptation especially from the attacks of the world and the devil.

St. Cyprian, one of the fathers of the Church, writing in the early third Century says, “Christians imprisoned and tortured for the Name of Christ received from the hand of the Bishop the sacrament of the Body and Blood of the Lord so that they would not yield to a Roman prosecutor or deny their faith before going on trial. They pleaded, “Give me Communion so I will be able to resist.”

### **5. *Control of the urges of concupiscence – our natural, lower human passions***

It controls the urges of concupiscence – the urges of our lower human nature. Concupiscence is not removed when we are baptized. We are naturally, spontaneously, proud, lustful, prone to anger, covetous, envious, lazy, and gluttonous (the seven deadly sins of pride, lust, anger, greed, envy, laziness and gluttony). We need supernatural help to overcome these spontaneous passions to which we are all subject as long as we remain in our human bodies. Holy Communion provides us the indispensable means we need to control what is naturally not controllable.

### **6. *Spiritual joy to practise virtue and follow God’s will***

Through frequent and ardent reception of Holy Communion, we obtain the joy of Christ to practise virtue and to do God’s will. Jesus is the Lord of Joy. His Spirit, the Holy Spirit – the Spirit of Joy – wants us to enjoy doing the things that please God.

*Happy are those who follow His commands, who obey Him with all their heart. (Psalm 119:2).*

*The fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. (Galatians 5:22-23).*

## 7. *Perseverance in grace*

Final perseverance in grace is not earned by a lifetime of practice of virtue. It is a gift from God and must be prayed for and practised in one's lifetime. On one's death bed, the devil tries his hardest at discouragement as this is his last chance to drag the soul down.

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

## **Eucharist as a Sacrament of Presence (The Blessed Sacrament, Sacrament of Love)**

The Council of Trent goes into some detail defining what so desperately needs to be known, publicized and practiced today:

*“If anyone says that Christ, the only begotten Son of God, is not to be adored in the Holy Sacrament of the Eucharist ...with the worship only to God, including the external worship and that sacrament, therefore, is not to be honoured with extraordinary festive celebrations, nor carried from place to place in processions, ...or that the Sacrament is not to be publicly exposed for peoples’ veneration and to those who adore the Holy Eucharist are idolaters, let him be anathema.”*

The message and instruction is clear and important.

Once we believe Christ is truly present in the Holy Eucharist, it is our obligation and privilege to worship Him in the Eucharist/Blessed Sacrament. We can understand how it feels to be ignored. Christ too has human feelings like us, and is even more sensitive because He has a much deeper love than us.

Love wants to be near always to the beloved. Through the Eucharist, Jesus will always be truly near to us. Thus, it was with great joy that Jesus instituted the Eucharist:

*When the hour came, Jesus and His apostles reclined at the table. And He said to them, “I have eagerly desired to eat this Passover with you before I suffer. (Luke 22:14-15).*

Good Friday was the price Jesus paid for instituting the Holy Eucharist for in it was the sacramental presentation of His Passion. Jesus instituted the Blessed Sacrament to show how much He loves us, to be with us, to be there when we need comfort and strength for the trials and difficulties of life. He wants to teach us faith, love, hope, humility, patience, obedience, silence, selfless charity.

He really desires us to visit Him in the Blessed Sacrament and delight to be with Him as He is with us.

## **The Graces Emanating from the Sacrament of Presence**

### **1. Grace of Realization:**

This Real Presence gives a prior grace to those who believe to come to Jesus Christ in the Eucharist, to adore Him, thank Him and beg for His mercy and ask Him for what they need. So we are there adoring Jesus in the Blessed Sacrament because of the prior grace the Eucharistic Lord gives us. *Apart from Me you can do nothing.* (John 15:5).

During His stay in Palestine, Christ's visible physical presence drew thousands of people who flocked to see Him and hear Him. Instinctively, they just wanted to be in His company and enjoy the comfort of being with Him. Christ's Real Presence in the Eucharist is the magnet that draws people of open hearts to visit Him and to spend time in His company.

The grace of realisation gives light to the open-hearted souls of realising who is in the Eucharist and to response accordingly. How privileged are those who respond to this grace!

### **2. Emanating Grace:**

This Real Presence is the fountain of divine blessings which Christ pours out to the whole world just because He, the Son of God, is on earth in the Blessed Sacrament. Just as the sun cannot help but pours out the rays of light over the whole world, Jesus the Light of the World and the Source of All Graces pours out His graces over the whole world.

By the fact of His mere Presence, the abundance of graces poured forth from His loving Sacred Heart present in the Holy Eucharist. Graces pour forth from the Sacred Heart more constantly than spring water from a deep seated mountain spring.

*He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. (Matthew 5:45).*

*He who did not spare His own Son, but gave Him up for us all - how will He not also, along with Him, graciously give us all things? (Romans 8:32).*

### **3. Actual Grace for Ourselves:**

This Real Presence is a source of actual graces (illuminations of the mind and inspirations of the will) to those who appeal to His goodness and mercy, believing He is truly present in the Blessed Sacrament precisely so we may ask of Him what we personally need.

*Come to me, all you who are weary and burdened, and I will give you rest. (Matthew 11:28).*

When Jesus was present in His human form in Palestine, many sick people presented themselves to Jesus. Jesus did not turn anyone away. He was happy to perform His miracles to heal the sick. He is no different today in desiring to help us in all our troubles and difficulties but we must come to Him in faith. Though He is Son of the Almighty God, Jesus makes Himself available to everyone, especially the sinful, the weak, the marginalised, the unloved, the down-trodden.

### **4. Grace for Others:**

This Real Presence is the treasury of Christ's love, in which He is ready to do wonders for others provided we come to Him with confidence that He will hear our petitions and intercessions for those that we care for.

The living Christ is on earth in the Holy Eucharist no less truly than He was with the apostles in His flesh. He is the same Jesus and remains unchanged. He not only can, but wants to work signs and wonders even at this time so that we can draw closer to Him. But much depends on our personal faith. Jesus works hand in hand with our faith.

Just as the Jews who brought their bed-ridden friend and opened a way in the roof for the stretcher to come before Jesus who was surrounded by a big crowd, we too need to bring the problems of loved ones to the feet of the Eucharistic Lord who is in the Eucharist for this specific purpose to help us and comfort us.

In the Eucharist is found the solution of all the human, social, national and global problems of today. For in the Eucharist is none other than the Son of the Almighty God.

### **The Sacred Heart is the Holy Eucharist**

Devotion to the Sacred Heart of Jesus like all other true devotion in the Catholic Church, is based on divine revealed truth. Two passages in Sacred Scripture are the revealed foundations for the Sacred Heart devotion. The first is Christ's invitation to His followers, "*Learn from me, for I am meek and humble of heart.*" (cf. Matthew 11:29). The second revealed foundation is Christ's Sacred Heart being pierced on the cross by the soldier's lance. (cf. John 19:34).

From the very beginning, the followers of Christ were devoted to the Heart of Jesus.

We know that the heart of Christ is more than just a physical organ of His human body. It is also the symbol of God's love for the human race, and, indeed, of the eternal love within the Blessed Trinity.

The Sacred Heart signifies Christ's love in three ways: God is love, God is loving and God loves with human feeling.

***God is love.*** That is the primary meaning of God as a Divine Community and not a single person. The essence of love is to give, and within the Trinity, each of the three Divine Persons from all eternity shares the divine nature that each one possesses.

***God is loving.*** God is loving not only by bringing us into being, but by bringing us into being as creatures who are capable of love. When this loving God chose to create other beings, it was only because He is loving that He wanted to share what He as God had from all eternity (love) with beings who would not even exist without His love. But God also manifested His love by becoming one of us, and dying on the Cross to shoulder our sins. Having become one of us, He has remained and will be for all eternity one of us.

***God loves with human feeling.*** The third meaning which the Church gives to the Sacred Heart as symbolizing God's love is that God loves not only as God but also as the God-man with human feeling, human emotion, human sensibility and human sensitivity. Christ in the Eucharist is a sensitive Christ. He feels in a deeper way than us because His love is perfect and deeper.

St. Margaret Mary tells us that Christ in the Eucharist feels in a way that we as hypersensitive human beings can understand. The whole Christ is present with His Sacred Heart in the Holy Eucharist. That is why the revelations Our Lord made to St. Margaret Mary about promoting devotion to the Sacred Heart were all made from the Holy Eucharist.

According to St. Margaret Mary, the Sacred Heart is the Holy Eucharist. So it follows that devotion to the Sacred Heart is devotion to the Holy Eucharist.

Our Lord urged St. Margaret Mary to promote devotion to the Holy Eucharist as the most effective way of promoting devotion to His Person.

## **The Eucharist and the Immaculate Heart of Mary**

1. Without the Blessed Virgin, we would not have the Holy Eucharist. The Body in which Christ suffered and died is the Body He received from His Mother. Except for her there would not have been the crucifixion and, we believe there would have been no redemption. And there would have been no sacrifice of the Mass.

Unless She has given Him His Flesh and Blood, He could not at the Last Supper have said, “This is my Body....This is my Blood.”

2. Without the Eucharist, we could not now adore on earth, Jesus Christ, the Son of God who became the Son of Mary.
3. From the Eucharist we obtain the grace we need to become more and more like the Immaculate Virgin Mary and more and more loving like the loving Heart of Mary, the perfect disciple and our supreme model of obedience to Jesus.

## **Our Response to the Gift of the Holy Eucharist**

A Sacramental Way of Life – the Way to holiness

### **Prayer**

Precious Lord Jesus, in the institution of Your Holy Eucharist, You have made many sacrifices in order to show me the extent of Your undying love. You have never shied away from dying a shameful death for my sins, and You annihilated the glory of Your Presence to nothingness when You instituted the Eucharist in order to perpetuate Your Sacrifice on Calvary and that You will always be present to me so as to be a source of grace, help and comfort.

Help me live the Eucharist after the Mass finishes. Let my self surrender during Mass continue in my daily moments so that I consciously do everything for You. May my thoughts, words and actions be directed only for Your glory. This is the purpose for which I am created.

As You have died for me, help me to die to myself: my way of thinking,

my preferences, my desires, my plans which are not united with Your will for me.

Help me treasure Holy Communion as the most solemn moment in my life. Teach my poor heart how to receive Her Lord and King. Let my heart and life be changed by our precious union during Holy Communion. May I feel the deep hunger my soul has for its Creator. Let me feel Your love. Let me feel Your pain. Embrace my heart during Holy Communion so that I can grow more and more like You. Let us be one in everything. Magnify my love for You, faith and hope in You.

Help me never to forget Your Real Presence in the Blessed Sacrament present on the altars or tabernacles in parishes throughout the world. Never let me be one of the many who deserted You in the Sacrament of Love. Give me the time I need to come to visit You, just to be with You, to show You my appreciation of Your love, to unburden myself of all my cares and worries and to be comforted and strengthened by Your grace.

Though I am unworthy, nevertheless, make me an Apostle of the Holy Eucharist. Give me the grace to make reparation for our unworthy response to this Gift of gifts. Through my prayers and sufferings, in my own small way, I hope to make up for Masses tepidly attended, Holy Communion received sacrilegiously, and desertion of You in Your Sacrament of Love.

May all that I do help to bring back true reverence and love to the Holy Eucharist. May my heart never rest till the Eucharist takes its reign in all hearts. May I love You, Eucharistic Jesus with the Heart of Mary.

Mary, Mother of the Eucharist, and our Mother too, pray for us!  
To Eucharistic Jesus be all the praise and glory! Amen!

*The most ardent activity will accomplish nothing of value if it forgets for a moment that its main object is to establish the reign of the Eucharist in all hearts. (Legion of Mary Handbook, chapter 8, #4, pg 49.)*

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