

*Prayer to the Eucharistic Heart of Jesus Eucharistic Heart of Jesus, gracious companion of our exile, I adore Thee. Eucharistic Heart of Jesus, Lonely Heart.*

This thought should stagger our minds and fill us with the greatest joy. We receive Jesus casually or carelessly, barely understanding the great mystery we are participating in. Mother Church teaches us that Eucharist has power in our life in proportion to how well we receive it, so preparing our hearts to receive Christ well is of the greatest importance. One time-honored way to grow in our appreciation for this holiest of Sacraments is to offer prayers of thanksgiving after each holy communion. Doing so reminds us of the tremendous gift the Eucharist really is—a gift so great that even angels are envious of it. To get you started, here are 5 powerful prayers to pray after Mass. Chose one or find one of your own—but most of all, give thanks for the great gift of Jesus Christ in the Eucharist! 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 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 Thee, the one true God and lead me safely through death to everlasting happiness with Thee. And I pray that Thou wilt lead me, a sinner to the banquet where Thou with Thy Son and Holy Spirit, art true and perfect light, total fulfillment, everlasting joy, gladness without end, and perfect happiness to Thy saints. Grant this through Christ our Lord. Direct our way; keep us in fear of Thee; guard our lives; and make our steps firm through the prayers and intercessions of the glorious and holy Mother of God and ever-Virgin Mary. Be exalted above the heavens, O God, and above all the earth, Thy glory, now and forever and ever. Anima Christi 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 Thy wounds, hide me. Separated from Thee let me never be. From the malignant enemy, defend me. At the hour of death, call me. Behold Him at whose sight thou wilt rejoice and be filled with every delight. With love I humbly return Him and offer Him to thee, to hold once more, to love with all thy heart, and to offer to the Holy Trinity as our supreme act of worship for thy honor and glory and for my good and the good of all the world. Therefore I ask thee, most loving Mother, to ask God for forgiveness of all my sins, abundant graces to help me serve Him more faithfully, and for that final grace that I may praise Him with thee for ever and ever. Take a second to support us on Patreon!

## Chapter 2 : The Sacred Heart and the Eucharist

*Prayer to the Eucharistic Heart of Jesus Saint Peter Eymard stated, "The life of Christ in the Eucharist is a life of love for His Father, to Whom He is incessantly offering His actions, His sacramental presence, His previous Passion now commemorated in the Mass.*

Lesson Planning for the Heart and Mind , which describes various ways to use contemplation in class to help students make personal connections to Christ through what they are learning. For many Catholics, myself included, the Eucharist and specifically eucharistic adoration played a significant role in their conversion or reconversion to the Catholic faith. Is it any surprise? Here is the physical embodiment of our God! Christ is truly present among us. Through eucharistic adoration we can physically spend time with our Lord. Adoration truly is the perfect form of contemplation. Many schools and parishes provide times for exposition of the Blessed Sacrament. What suggestions can you offer your students attending adoration? Let the students see you so they know how to act. Show rather than tell them what is expected. Allow yourself to sincerely pray before the Blessed Sacrament in a way that shows students what mental prayer looks like. Focus on Christ and nothing else. We hope the students will start to do the same. They will have the memory of your example to recall and emulate next time. Invite Them to Embrace the Silence Tell them that they can certainly talk to Christ in their minds, but it is also beneficial just to sit and focus entirely on the Blessed Sacrament. Kids do not get much opportunity for silence, and sitting there before the Lord truly sanctifies the silence. They can use adoration time to do meditation and vocal prayer to themselves , but silence is a unique opportunity. Encourage Them to Meditate and Pray If silence is too difficult for your students, give them some questions for meditation on a scripture passage. Allow them to bring a journal to write down their thoughts, emotions, and prayers in response to this meditation. Or invite them to practice a devotional prayer such as the Rosary or a Chaplet of Divine Mercy before the Blessed Sacrament. The Jesus Prayer can also help them focus their attention on Christ during adoration. In this video, I share some additional ideas for introducing young people to the practice of Eucharistic adoration: Prayers , Sacraments Tagged With:

**Chapter 3 : Sunday and the Eucharist – Holy Faith Catholic Church**

*Eucharistic Heart of Jesus, we greatly trust in You, but increase our faith! Remember Nazareth and attend us by Your goodness! Remember Your public life and hear us as You heard Magdalena the blind man of Jericho the paralytic for forty years the woman with haemorrhage the Canaanite mother.*

I renew my Baptismal vows this day, surrendering the whole of my life and every aspect of my life to You, that Your perfect and Divine Will may be accomplished in me this day and at every moment of my life. I renounce forever Satan, his empty promises and evil designs; and I give myself entirely to Jesus Christ, Divine Bridegroom of my soul, to carry my cross after Him all the days of my life. Hold me Mother, in the womb of your Immaculate Heart. Take me to yourself as your child and nourish me with the grace of your milk, that I may be formed into the image of Christ your Son. It is not my place to think of what is best for me. May you build moment-by-moment my future. May I be ever in your heart and at each moment I will find peace. May I not be worried about what I am to do. Since I have consecrated myself to you, I belong totally to you. I cannot at any moment of the day decide freely what I am to do with myself. You will take me by the hand and together we will do everything. With me you are like a Mother who is teaching its child to take its first steps. May I live with perfect love and perfect abandonment the present, which you, moment-by-moment, arrange for me your little babe. I am no longer alone. I always have with me you my Mother, who take me by the hand, who clasp me to your Immaculate Heart. Our Mother of the Eucharist, pray for us! Joseph, pray for us! To the Archangels St. Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil. May God rebuke him we humbly pray, and do thou oh Prince of the Heavenly Host, by the power of God, cast into hell Satan and all the evil spirits who prowl throughout the world seeking the ruin of souls. Raphael, pray for us! All the holy Angels and Saints, pray for us! Primary prayer intentions throughout the day: I offer Thee the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifferences whereby He is offended.

**Chapter 4 : THE HOLY EUCHARIST: PRAYER TO THE EUCHARISTIC HEART OF JESUS**

*Prayer to the Eucharistic Heart of Jesus. O Eucharistic Heart, sovereign Love of our Lord Jesus, Thou hast instituted the Blessed Sacrament in order to dwell here below with us and to give to our souls Thy Flesh as food and Thy Blood as heavenly drink.*

Along with the liturgical Psalter, they account for more than half of the Prayer Book. The same cannot be said for most of the books of alternative liturgies currently on offer in the smorgasbord of consumer prayer, including of course the so-called American BCP. The Collects, Epistles and Gospels are one of the most outstanding features of Common Prayer and its most neglected. It is, perhaps, not too much to say that the failure to attend to the credal or doctrinal understanding of Scripture embodied in the eucharistic lectionary has meant the loss of common prayer and, more seriously, the loss of the common faith for Anglicans. The eucharistic lectionary is, incidentally, the oldest and the most ecumenical part of the Book of Common Prayer. It is at the heart of the Common Prayer tradition, not Bishops! He took over what in fact belonged to the essential continuum of liturgical prayer in the western church going back to the Fathers. He made modest changes to it and if anything simplified and sharpened its logic. Later, others would do the same, such as Bishop John Cosin, adding a few Collects, Epistles and Gospels where needed but in conscious accord with the overall doctrinal pattern of the lectionary itself. For Cranmer and his successors, the Collects, Epistles and Gospels were critical to the project of opening out the Scriptures to everyone. They were opened out in the confidence of their doctrinal or credal understanding; in short, in the confidence of what they are and what they have to say about our identity with God in Christ. The Collects, Epistles and Gospels provide the interpretative framework for reading and praying the Scriptures in the pattern of the church year both at the daily offices and at the Sunday offices. They express the scriptural content of the formative pattern of common prayer. That the eucharistic lectionary has a logic, a coherence and an integrity is perhaps the first point to be recovered. This was the commonplace of understanding for a host of devotional and theological writers. The integral character of the lectionary is succinctly captured by Anthony Sparrow 17th cent: The interplay of justification and sanctification so crucial to the Common Prayer tradition is embodied in the structure of the eucharistic lectionary itself. We have forgotten this, just as we have forgotten the relation between the Collects, Epistles and Gospels of each Sunday as well as the relation between Sundays within the seasons and even between the seasons. Such an argument, even at face value, concedes at least that there was a logic, a place from which things became dislodged. The irony is that Anglicans should have claimed this as an argument for adopting the new Roman-based three-year cycle of three readings. The changes primarily concerned two things: It had been instituted earlier in England, in , but without disturbing the sequence of epistles and gospels. The complaint about the dislocation of epistles and gospels is simply groundless with respect to the Common Prayer tradition. Ignorance married to arrogance has resulted in the iconoclastic destruction of the heart of Common Prayer. Only the fragments remain. The traditional propers after all “the epistle from Galatians 4 and the gospel of the feeding of the multitude from John” have disappeared. In general, the hold of the older logic still obtains in the sense that its credal quality is carried over into how people sometimes think the new lectionaries. But in fact, the interplay of thematic and semi-continuous reading of Scripture they present have very little connection to the credal form of the older lectionary. For the older eucharistic lectionary a theological primacy was accorded to the Gospel of John. Theologically, the question of which gospel is earliest is a subordinate concern. The ascendancy of modern biblical criticism has resulted in primacy being given to the historical. It has resulted in the uneasy and unhappy tension between theology and history. As Stephen Neil and N. Wright have observed, everything before the rise of modern biblical criticism in the late 18th century is ipso facto pre-critical and fundamentalist. The category, after all, is really a product of biblical criticism itself. The historical approach can also be seen to be fundamentally anti-doctrinal. Wright has usefully shown, the various historical approaches belonging to contemporary biblical criticism all carry with them philosophical and theological presuppositions. It could hardly be otherwise. But the limits of historicism are beginning to be seen. It cannot account for the texts it reconstructs

and deconstructs! It is ironically ahistorical in terms of how the church has historically read and prayed the scriptures. Perhaps, just perhaps, it is time for history to come home to theology. Perhaps, just perhaps, we might begin to recover for our church and our minds the eucharistic lectionary of the classical Books of Common Prayer.

**Chapter 5 : Prayers for Eucharistic Adoration**

*Blessed Sacrament Book. Prayer to the Eucharistic Heart Prayer to the Eucharistic Heart Prayers to the Divine Heart*

With loving reverence the Church celebrates this symbol of the infinite love with which Christ gave us the sacrament of the Eucharist and so remain with us till the end of time. For this reason special worship is given to this demonstration of the love of Christ. Alphonsus, the Redemptorist Fathers. Redemptorists authentic they rejoiced, gave an enthusiastic welcome the precious deposit entrusted to them and devoting himself with apostolic zeal to spread the sublime devotion Pius XI. Among the supporters included the writers: These pioneers soon joined illustrious Dominican fathers: Lepidi, Master of the Sacred Palace, and after him: Luigi Ciappi, a theologian of the Pontifical Household. These writers, speaking of S. Alphonsus, they presented as a precursor of the devotion of Eucharistic Heart and master of his spirituality. He writes on p. Alphonsus has been and still is inextricably linked to the Association of the Eucharistic Heart of Jesus, and for the merit of having paved the way for this noble devotion, both for giving a precise Eucharistic spirituality characteristic of the message of the Holy left to his sons. And to the Redemptorist Fathers with great confidence, the Supreme Pontiffs have entrusted this treasure. We can only hope that they will ever rediscover the honor and value. Alphonsus, a man of keen intellect and exceptional culture, when he changed the course of his life, did not forsake his preparation, but directed and employed otherwise: A multi-faceted so as to Alfonso required judgments of competent people, each in their own field, to bring out the various aspects of his genius. On the other hand, S. Alphonsus was not only a deep knowledge of the scholastic theologians and post-Tridentine but in some ways a precursor of the liturgical renewal. In fact, members of the Eucharistic Heart Association, following the teachings of St. Alphonsus, are educated in the use of the sacraments of Confession and Communion and through the reading of his works, both by the testimony of his missionary zeal. So, while other associations or pious unions have moved in this direction only after the well-known decree of St. Pius X, the members of the Eucharistic Heart for some time they approached frequently to the holy Communion, and with the formula I relived the Offer Daily the mystery throughout the day. Perhaps it was this difference that led the Supreme Pontiffs, the many bishops and archbishops to enthusiastically welcome the new devotion. Lepidi, Master of the Sacred Palace, said he loved this devotion "because it relates to what is most holy, taller, bigger is in the Church. Alphonsus not everything is according to the liturgical renewal, it is clear that "the new theology is not opposed, does not deny the old. Theology and Eucharistic piety of past generations to be supplemented by the liturgical renewal and the teaching of the last Council, a renewal and a deepening theological assume that theology and that piety is not new, the Church. A footprint across Alphonsus is found in the practice of Visits to the SS. Sacramento and Maria SS. Therefore we refer to this practice because it seems that you have not thought enough about the meaning of the word cards, used by S. In the Introduction to Visits to the SS. What a joy to ask forgiveness of data disgust! Submit to their needs, as the friend does with a friend, and ask her the graces, his love, his paradise. Make a visit, according to S. Alphonsus, is not only a matter of faith, but also of kindness and nobility of spirit, exquisite gesture of love. It is not only the soul believer that often goes to the Eucharistic Heart of Jesus Alphonsus fact often recalled the words of Jesus: So these were the noble sentiments of S. Alphonsus when he wrote the golden book of visits. Alphonsus, master of Eucharistic spirituality is one of those that the faithful, and especially the members, are increasingly required to know and revere. He talked so much vitality and can still communicate. The multiple editions of his works are irrefutable proof of the Eucharist. It is only to be more helpful and attentive to the teaching of this Doctor of the Church who, two hundred years after his death, is more alive than ever and is coming at an hour you drive safely.

**Chapter 6 : Eucharistic Adoration for Priests: Prayer to the Sacred Heart of Jesus for Priests**

*David Curry. The eucharistic lectionary is at the heart of the Common Prayer tradition. The Collects, Epistles and Gospels comprise the largest part of the classical Book(s) of Common Prayer (from - (Cdn)).*

You are participating in a divine work, in a work of grace. You are before Me as an empty vessel to be filled with the power and sweetness of the Holy Spirit, that souls might drink of My Love and, drinking, see that My Love is sweeter than any earthly delight. You are before Me as the intercessor in whose soul the Holy Spirit is sighing with ineffable groanings, and obtaining from My Father, through Me, all that the Father desires to give My priests in this world and in the next. You are the reparator opening yourself to receive the love that so many others ignore, refuse, or treat with indifference, coldness, and disdain. By offering yourself to Me in an adoration of reparation, you console My Eucharistic Heart, which burns with love and so desires to fill souls with My tender mercy. When you are before Me, you are the privileged friend of My Heart, keeping Me company in My loneliness and allowing Me to share with you My sorrows, My grieving over sin, and My designs for a priesthood made pure and radiant with holiness. When you are before Me, you are with Me a victim of love, handed over and bound to remain at your place before the altar with no desires or plans other than to love, to adore, to make reparation, and to represent all priests in a prayer that simple, and confident, and life-changing. When you are in adoration before My Eucharistic Face, you are not idle; you are working in a way far more efficacious than any human undertaking can be. This is your work and it is My work in you. This is a work that many will criticize and not understand. You are here in a divinely active collaboration with Me, who from the Sacrament of My Love, continue My priestly mediation before the Father on behalf of poor sinners. Never doubt of the value of your hours of adoration. It is this that I have asked you to do, and I will draw from your presence in the sanctuary a great good and a superabundance of graces for My priests. From *In Sinu Iesu, The Journal of a Priest Eucharistic Adoration* â€” Without Me they can do Nothing What matters is not what you are thinking or saying [when you are at adoration] for I am pleased and comforted and glorified by your simple being with Me. Be present in My presence. This is what I ask of you. They grow cold, indifferent, and hard-hearted. An hour spent in My presence would be enough to re-inflame their hearts, to move them to gratitude, and to love, and to open their soul to the grace of My Friendship. I ask only that My priests return to My altars and that they seek Me in the tabernacles where I am truly present and waiting for them. So much sin can be avoided and so many sins repaired by a simple act of loving presence to My Eucharistic Heart. I am here for My priests. I will draw them to My Heart. I will reveal to them the priceless grace of My Divine Friendship. The shortage of priests in some places is caused, not by Me, but by the laxity that has come to prevail and, above all, by the great diminishment of prayer in the hearts and on the lips of my priests. Wheresoever my priests return to prayer, there will I cause a vast harvest of priestly vocations to spring up. I will multiply my priests just as I multiplied loaves and fishes to feed the multitude in the desert. When priests forsake prayer, they forsake Me, and so I withdraw My blessing from their labours, and leave them to themselves, for without prayer â€” without Me â€” they can do nothing.

**Chapter 7 : Eucharist - Sacred Heart Coronado**

*In the writings of the saints, there is unanimous agreement that the Holy Eucharist is the greatest gift of God to mankind "for it is nothing less than Jesus Christ himself. We are united body and soul to Jesus in the Eucharist, and by receiving it, we become "partakers of the Divine nature" (2.*

We know, Lord, that we will never be worthy of that which we hope to obtain. Like beggars, all we do is put out our hand entirely trusting in Your compassion. Lord, we believe in You, increase our faith! We are now in Your presence before the Host. We trust in You. Answer our supplications and hopes. Hear us and through Your love be moved by our troubles. That is why we trust in You and also we love You so much, Jesus! We ask for miracles for Your glory and our good. Eucharistic Heart of Jesus, we are confounded and convinced, and everybody tells You: I cannot trust in myself! But I do trust in You very much. Remember Your mercy and not our evil doing. Attend the impulse of Your merciful Heart and not our strident sins. Behold our intentions and not our acts. Eucharistic Heart of Jesus, we trust in You! We hope in You and boldly demand, according to Your wishes, that You benignly hear and attend us with Your power. Eucharistic Heart of Jesus, we greatly trust in You, but increase our faith! Remember Nazareth and attend us by Your goodness! We ask a lot from You because we know that You are infinite in Your love we ask You for miracles because You are omnipotent! Truly we tell You: We trust in You we trust in You. Heal the sick .. Remedy our maladies .. Look at our needs ..

**Chapter 8 : Jesusâ€™™ words on Eucharistic Adoration**

*Opening Prayer to the Blessed Sacrament: Song: Most Blessed Sacrament.*

May the streams of Blood and Water which gushed forth from Your Heart put out the flames of Purgatory, that there, too, the power of Your mercy may be celebrated. Eternal Father, turn our merciful gaze upon the souls suffering in Purgatory, who are enfolded in the Most Compassionate Heart of Jesus. Manifest Your mercy to the souls who are under Your just scrutiny. Look upon them in no other way but only through the Wounds of Jesus, Your dearly beloved Son; for we firmly believe that there is no limit to Your goodness and compassion. I bring lukewarm souls into the abode of Your Most Compassionate Heart. In this fire of Your pure love let these tepid souls, who, like corpses, filled You with such deep loathing, be once again set aflame. O Most Compassionate Jesus, exercise the omnipotence of Your mercy and draw them into the very ardor of Your love, and bestow upon them the gift of holy love, for nothing is beyond Your power. Eternal Father, turn Your merciful gaze upon lukewarm souls who are nonetheless enfolded in the Most Compassionate Heart of Jesus. Let them, too, glorify the abyss of Your mercy. Following is a Holy Spirit Novena in preparation for Pentecost. Send forth Your Spirit and they shall be created - And You shall renew the face of the earth! Grant us by the same Spirit to have right judgment in all things, and ever rejoice in His consolation, through Christ Our Lord. He Who searches hearts, knows what the Spirit means, for the Spirit intercedes for the saints as God Himself wills. It was here, visiting Elizabeth, that Mary broke out into her song: The Almighty has done great things for me and Holy is His Name. Conclusion - "Pray at every opportunity in the Spirit. What are we to do, brothers? Every pain of His becomes her pain. Regular, frequent, fervent Confession is the key to conversion. Father, may this Holy Spirit sanctify these offerings. Let them become the Body and Blood of Jesus Christ. John offered Mass in their home and Mary adored Jesus in the Eucharist daily and received Him in communion as we do. She also attended the Liturgy when the other Apostles gathered for it. He will show us the importance of offering to God as clean oblation, from the "rising of the sun to its setting - Mal 1: Ask the Spirit to find a slot in your busy schedule or show you how to attend Mass at least spiritually. Daily Mass is your God - given right and privilege. Mary, the Angels and the Saints will be there ahead of you. The whole world will benefit from your Mass. Your Spirit is at work when understanding puts and end to strife, hatred is quenched by mercy, and vengeance gives way to forgiveness. Fill us with your Spirit, through our sharing in this meal. May He take away all that divides us. In that new world where the fullness of your peace will be revealed, gather people of every race, language and way of life to share in the one eternal banquet with Jesus Christ the Lord. Jesus at Mass "scans the globe" around the clock, inch by inch and "takes away the sins of the world," from north to south, from east to west and purifies the souls continually. Jesus is at work. There is no other Name - no other Way. From earth we can rise and join the Cherubim and Seraphim in their eternal song: The Communion of Saints empowers us to love of God with an infinite love worthy of God. For True Adorers in the Holy Spirit, heaven begins right here and now. Whoever has seen Me has seen the Father also. If you love me keep my commandments. Whoever loves Me, will keep My word and My Father will love him, and we will come to him and make Our dwelling with him. Give glory to your Son so that your Son may glorify You, just as You gave Him authority over all people, so that He may give eternal life. Now this is eternal life that they may know You, the only true God and the one whom You sent, Jesus Christ. I revealed Your name to those whom you gave Me out of this world. They belonged to You and You gave them to Me, and they kept Your word I pray not only for them but also for those who will believe in Me through their word, so that all may be one, as You, Father are in me and I in You Father, they are Your gift to Me. The Spirit itself bears witness with our spirit, that we are children of God. Behold you will conceive in your womb and bear a Son, and you shall name Him Jesus The Holy Spirit of the will come upon you, and the power of the Most High will overshadow you. The child will be called the Son of God. For in Him were created all things in Heaven and on earth, visible and invisible. All things were created through Him and for Him. He is before all things and in Him all things hold together. He is the head of the body, the church; He is the beginning, the firstborn from the dead, that in all things He Himself might be preeminent. For in Him all the fullness was pleased to

dwelling, and through Him to reconcile all things for Him, making peace by the blood of His cross. Rather He emptied Himself, taking the form of a slave, becoming obedient to death. When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong wind and it filled the entire house. Then there appeared to them tongues of fire which came on each of them. And they were filled with the Holy Spirit. Turn the world right-side-up. O Virgin Immaculate, Mother of Jesus and our tender Mother, we invoke thee under the title of our Lady of the Most Blessed Sacrament, because thou art the Mother of the Savior who lives in the Eucharist, and because it was from thee that He took the Flesh and the Blood with which He there feeds us! We invoke thee under that title because, again, thou art the sovereign dispensatrix of all graces and, consequently, of those contained in the august Eucharist, also, because thou didst first fulfill the duties of the Eucharistic life, teaching us by thy example how to assist properly at the Holy Sacrifice of the Mass, how to communicate worthily, and how to visit frequently and piously the Most Blessed Sacrament. That the Eucharistic Kingdom of Jesus Christ may come among us! Grant, also, that we may imitate the worship that she rendered while on earth to this most august Sacrament, so that we may behold Thy Eucharistic kingdom spread and flourish throughout the whole world! O Thou who livest and reignest forever and ever! Kindle in all the faithful a lively devotion to the most Holy Eucharist, so that they may all be made worthy to receive Holy Communion every day. Our Lady of the Most Blessed Sacrament, pray for us. Let us with Mary Immaculate adore, thank, supplicate and console the most sacred and beloved Eucharistic Heart of Jesus! Teach us by thy example to esteem as it deserves the divine action performed at the altar, and obtain for us the grace to be able often, and even daily, to assist piously at the Holy Sacrifice. O Virgin Immaculate, thy Communion was the most fervent, the most holy that ever was made! When thou didst possess thy Divine Son in thy breast, thou didst love Him with a love exceeding that of any other creature soever for his God. Teach us to make Holy Communion the center of our life, and may that life be spent in preparing us for so great an action and in thanking God for so inappreciable a benefit! O Virgin Immaculate, who, after the ascension of thy Divine Son, didst console thy exile on earth by the Real Presence of Jesus in the Sacrament, and didst spend before the tabernacle the greater part of thy days and even thy nights, make us comprehend the treasure we possess on the altar. Inspire us to visit often the God of Love in the Sacrament in which He abides to receive the homage that He deserves by so many titles, and to guide, protect, and console us in this exile! With the most lively faith and the most profound respect thou didst adore Jesus hidden under the sacramental veils. After thy example, we desire to render to the Sacred Host all the honor due the Divinity and the glorified Humanity of the Son of God made Man. We wish to maintain at all times in the holy place the modesty and recollection becoming true adorers. O Virgin Immaculate, who didst return to Jesus so perfect thanksgiving for the institution of the Divine Eucharist and the ineffable Gift in which the Savior exhausted His power and the treasures of His Heart, teach us to thank thy Divine Son for this great benefit, and especially to make our thanksgiving well when we have had the happiness of receiving Him in Holy Communion. O Virgin Immaculate, thou didst adore thy Divine Son in His state of perpetual Victim, always immolated on our altars, incessantly demanding, by His death, grace and mercy for sinners. We unite with thy dolors and thy perfect reparation. We desire to accept our daily trials for love of Him, and with thee to console Jesus for the ingratitude of men and the outrages He daily receives in the Blessed Sacrament. O Virgin Immaculate, while the Apostles went to preach the Gospel, thou didst remain close to the tabernacle, supplicating for them the goodness of the Savior, and thy prayer obtained for them the grace to convert the world! Teach us to pray, above all, to pray near the tabernacle, where Jesus wills to abide continually in order to hear our petitions. Teach us to pray for the extension of the Eucharistic kingdom, for the salvation of the whole world, for the exaltation of the Holy Church, and most especially for the sanctification of the clergy and the conversion of sinners. O Virgin Immaculate, Mother most loving, and admirable Model of adorers of Jesus in the Blessed Sacrament, thou art also the dispensatrix of the graces necessary to fulfill that great duty! Grant us, then, we beseech thee, as the fruit of this novena, the virtues that will render our adoration less unworthy of thy Divine Son. Teach us to honor so well this Mystery of mysteries that we receive here below the graces It contains, in order to enjoy in heaven the eternal life of which It is the pledge!

**Chapter 9 : Eucharistic Heart of Jesus**

*PRAYER IN HONOUR OF THE EUCHARISTIC HEART OF JESUS. Heavenly Father you who have accepted the sufferings and merits of the adorable heart of Jesus in the Holy Eucharist, in satisfaction for our sins, and have placed it upon us as a sacred pledge of our full pardon, have mercy and compassion on us we beseech you.*

The Good News of Jesus Christ is a message of love. Saint John in his first epistle tells us, "The man without love has known nothing of God, for God is love. Pope Pius XI called it "the synthesis of our whole religion and the norm of a more perfect life. In the Old Testament, God is described in human terms, metaphorically; He sees, hears, speaks, is offended, angry, rejoices, etc: Now His own body, the God-man actually sees, hears, speaks, is offended, angry, rejoices, experiences every authentic human feeling. Devotion to the Sacred Heart, then, translates the divine nature into human terms for us so that no longer do our prayers seem to die away into infinite distance: Instead they reach readily the very human Sacred Heart of Jesus. Let us never separate them. We need the sensible manifestation of the Divine Heart. The Eucharist can be explained only by love; the love of Jesus is the love of His Heart, and so the Eucharist is explained only by the Sacred Heart. Bernard said, the Blessed Sacrament is the love of loves, the effect of Jesus giving us Himself who is love, and the most fertile source of that most tender and ardent love man should have for Jesus. Francis de Sales tells us our great intention in receiving the Eucharist should be to advance in the love of God, to become intimate with Him. You cannot love someone you do not know, and you do not know anyone you do not speak to or visit often and intimately. Thus frequent visits to the Blessed Sacrament, periods of prayer, adoration, are absolutely necessary. Margaret Mary Alacoque displaying His Heart I quote the saint, "represented as a throne of fire with flames radiating on every side. It appeared more brilliant than the sun and transparent like crystal. The wound received on the Cross appeared clearly: There was a crown of thorns around the Heart and it was surmounted by a cross. He lamented that man largely ignored His great thirst to be loved in the Blessed Sacrament. He told the saint that in Gethsemane, immediately after the Last Supper, as He sweated blood, His great suffering was caused by the ingratitude of men, particularly toward the Blessed Sacrament. And so He asked for Communions of reparation and consolation every First Friday and for a Holy Hour of Reparation every Thursday evening in memory of the agony in the garden and His desertion by the Apostles on the very night of the institution of the Eucharist. During His Passion, Our Lord must have seen down the centuries the millions who would pass Him by in the tabernacles of the world without giving Him a thought. He must have seen millions of indifferent or even sacrilegious Communions; He must have seen the cruelest of all, those of His intimate circle, His priests and religious, who by coldness, indifference, carelessness, selfishness, infidelity, at or around the altar, would betray His Heart of love. Devotion to the Sacred Heart did not begin with the private revelations of Sr. It was through the revelation to Sr. Margaret Mary that the true meaning of the devotion was established and distinguished from other forms of piety by the special qualities of love. To His priests, chosen by Himself, Jesus confided the task of spreading abroad the Gospel in every age and place. To them He has given a participation in His power -- to offer sacrifice, to preach the Word, to absolve, to console. In His priests, Christ perpetuates Himself, living through them unceasingly His life of love for all mankind. To render them capable of this awesome mission, Jesus has opened to them the treasure of His unfailing love. It is especially to priests already consecrated to God, and called to profound holiness thereby, that the Sacred Heart wishes to manifest His love so they can communicate it to the world. Through the Sacred Heart a priest should enter into intimate knowledge and love of Jesus, giving all of his poor self to Him. That Sacred Heart is like a door leading into the very soul of Christ, towards complete conformity to Him. Indeed, the only measure of love is to love without measure. True devotion to the Sacred Heart is full of human and supernatural meaning. Do not confuse it with displays of useless and sugary piety devoid of doctrine. Sacred Scripture, the Liturgy, the writings of the Fathers and the saints, the teachings of the popes, are the basis of a true piety such as St. Paul presents to us in his letter to the Ephesians 3: Sacred Scripture means by "heart," not a fleeting sentiment of joy and tears but the personality directing the whole being, soul and body, to its good. Jesus told us, "Where your treasure is, there will be your heart also. Jesus came to light a fire on earth. Fire

purifies, gives light, communicates, unites. Such is the blaze of divine love devotion to the Sacred Heart enkindles in our hearts. The Heart of Jesus in the Blessed Sacrament feeds the flame of our love for the Lord, burning from us the dross of self. Thus afire, we thirst for souls as He does, becoming His dedicated emissaries among the men and women of our day, so many of whom neither know Him nor love Him. Acknowledgement Father Richard Neilson. Reprinted with permission of Lay Witness. Lay Witness is the flagship publication of Catholics United for the Faith.