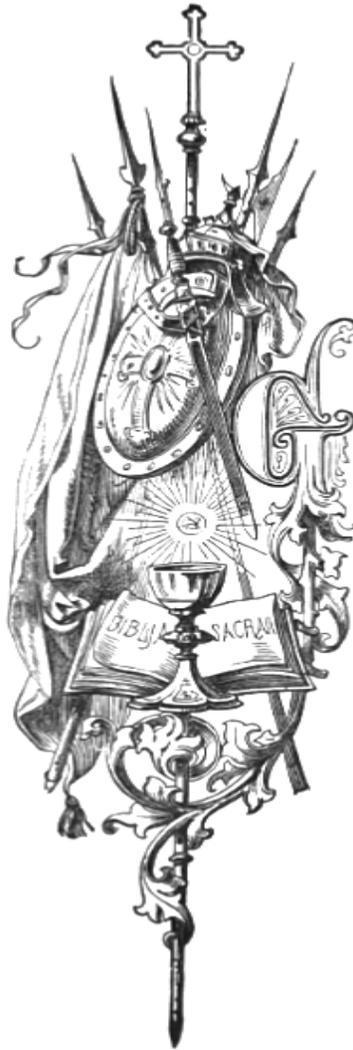


***Eucharistic Holy Hour with Scriptural
Rosary on the Glorious Mysteries and
Litany of the Most Holy Eucharist***



Opening Reflection

From APOSTOLIC LETTER IN THE FORM OF MOTU PROPRIO SOLEMNI HAC LITURGIA (CREDO OF THE PEOPLE OF GOD) OF THE SUPREME PONTIFF PAUL VI, June 30, 1968

24. We believe that the Mass, celebrated by the priest representing the person of Christ by virtue of the power received through the Sacrament of Orders, and offered by him in the name of Christ and the members of His Mystical Body, is the sacrifice of Calvary rendered sacramentally present on our altars. We believe that as the bread and wine consecrated by the Lord at the Last Supper were changed into His body and His blood which were to be offered for us on the cross, likewise the bread and wine consecrated by the priest are changed into the body and blood of Christ enthroned gloriously in heaven, and we believe that the mysterious presence of the Lord, under what continues to appear to our senses as before, is a true, real and substantial presence.(35)

25. Christ cannot be thus present in this sacrament except by the change into His body of the reality itself of the bread and the change into His blood of the reality itself of the wine, leaving unchanged only the properties of the bread and wine which our senses perceive. This mysterious change is very appropriately called by the Church transubstantiation. Every theological explanation which seeks some understanding of this mystery must, in order to be in accord with Catholic faith, maintain that in the reality itself, independently of our mind, the bread and wine have ceased to exist after the Consecration, so that it is the adorable body and blood of the Lord Jesus that from then on are really before us under the sacramental species of bread and

wine,(36) as the Lord willed it, in order to give Himself to us as food and to associate us with the unity of His Mystical Body.(37)

26. The unique and indivisible existence of the Lord glorious in heaven is not multiplied, but is rendered present by the sacrament in the many places on earth where Mass is celebrated. And this existence remains present, after the sacrifice, in the Blessed Sacrament which is, in the tabernacle, the living heart of each of our churches. And it is our very sweet duty to honor and adore in the blessed Host which our eyes see, the Incarnate Word whom they cannot see, and who, without leaving heaven, is made present before us.



Scriptural Rosary Meditating on the Holy Eucharist

The Apostles' Creed

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. On the third day He arose again; He ascended into heaven, and is seated at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. 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

Hail Mary (for faith)

Hail Mary (for hope)

Hail Mary (for love)

Glory Be

The First Glorious Mystery, The Resurrection of Jesus

Our Father...

1. John 10:17 This is why the Father loves me, because I lay down my life in order to take it up again. - "Hail Mary..."
2. John 10:18 No one takes [my life] from me, but I lay it down on my own. I have power to lay it down, and power to take it up again. This command I have received from my Father." - "Hail Mary..."
3. John 2:19 Jesus answered and said to them: Destroy this temple; and in three days I will raise it up. - "Hail Mary..."

4. John 6:51 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."
5. John 6:54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. - "Hail Mary..."
6. John 6:57 Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. - "Hail Mary..."
7. John 6:58 This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever." - "Hail Mary..."
8. Psalm 23:5 You set a table before me as my enemies watch; You anoint my head with oil; my cup overflows. - "Hail Mary..."
9. Wisdom 16:20 You gave them the food of angels, from heaven untiringly providing them bread already prepared, containing every delight, to satisfy every taste. - "Hail Mary..."
10. Psalm 77:24 And had rained down manna upon them to eat, and had given them the bread of heaven. - "Hail Mary..."

Glory Be...

O my Jesus, forgive us our sins; save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need.

The Second Glorious Mystery, The Ascension of Jesus

Our Father...

1. John 20:17 Jesus said to [Mary Magdalene], 'Do not cling to me, because I have not yet ascended to the Father. But go to the brothers, and tell them: I am ascending to my Father and your Father, to my God and your God.' - "Hail Mary..."
2. Acts 7:55 But Stephen, filled with the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at God's right hand. - "Hail Mary..."

3. Colossians 3:1 Since you have been raised up to be with Christ, you must look for the things that are above, where Christ is, sitting at God's right hand. - "Hail Mary..."
4. John 6:48-50 I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. - "Hail Mary..."
5. John 8:12 Jesus spoke to them again, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." - "Hail Mary..."
6. John 10:7-9 Jesus said again, "Amen, amen, I say to you, I am the gate for the sheep... I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture. - "Hail Mary..."
7. John 10:14-15 I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep. - "Hail Mary..."
8. John 11:25-26 Jesus told [Martha], "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. - "Hail Mary..."
9. John 14:6 Jesus said, "I am the way and the truth and the life. No one comes to the Father except through me. - "Hail Mary..."
10. John 15:5 I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. - "Hail Mary..."

Glory Be...

O my Jesus, forgive us our sins; save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need.

The Third Glorious Mystery, The Descent of Holy Spirit on Pentecost

Our Father

1. Romans 8:11 If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you. - “Hail Mary...”
2. 1 Corinthians 11:23-24 For the tradition I received from the Lord and also handed on to you is that on the night he was betrayed, the Lord Jesus took some bread, and after he had given thanks, he broke it, and he said, 'This is my body, which is for you; do this in remembrance of me.' - “Hail Mary...”
3. Matthew 26:26 Now as they were eating, Jesus took bread, and when he had said the blessing he broke it and gave it to the disciples. 'Take it and eat,' he said, 'this is my body.' - “Hail Mary...”
4. 1 Corinthians 11:25 In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."
5. 1 Corinthians 10:16 The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? - “Hail Mary...”
6. John 15:4 Abide in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. - “Hail Mary...”
7. John 15:9 I have loved you just as the Father has loved me. Remain in my love. - “Hail Mary...”
8. Hebrews 13:10 We have an altar from which those who serve the tabernacle [of Moses] have no right to eat. - “Hail Mary...”
9. Acts 2:42 And they were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers. - “Hail Mary...”
10. John 15:16 It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that

whatever you ask the Father in my name he may give you. - “Hail Mary...”

Glory Be...

O my Jesus, forgive us our sins; save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need.

The Fourth Glorious Mystery, The Assumption of the Virgin Mary

Our Father

1. John 2:1 On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. - “Hail Mary...”
2. 1 Corinthians 15:19-20 If for this life only we have hoped in Christ, we are the most pitiable people of all. But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. - “Hail Mary...”
3. 1 Corinthians 15:21-22 For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life, - “Hail Mary...”
4. 1 Corinthians 15:28 When everything is subjected to him, then the Son himself will (also) be subjected to the one who subjected everything to him, so that God may be all in all. - “Hail Mary...”
5. 1 Corinthians 15:40 There are both heavenly bodies and earthly bodies, but the brightness of the heavenly is one kind and that of the earthly another. - “Hail Mary...”
6. Psalm 122:1-2 I rejoiced when they said to me, "Let us go to the house of the LORD." And now our feet are standing within your gates, Jerusalem. - “Hail Mary...”
7. Matthew 22:11-12 But when the king came in to meet the guests he saw a man there not dressed in a wedding garment. He said to him, 'My friend, how is it that you came in here without a wedding garment?' - “Hail Mary...”

8. Revelation 19:6-7 "Alleluia! The Lord has established his reign, (our) God, the almighty. Let us rejoice and be glad and give him glory. For the wedding day of the Lamb has come, his bride has made herself ready. - "Hail Mary..."
9. 1 Corinthians 15:47-48 The first man was from the earth, earthly; the second man, from heaven. As was the earthly one, so also are the earthly, and as is the heavenly one, so also are the heavenly. - "Hail Mary..."
10. 1 Corinthians 15:49 Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one. - "Hail Mary..."

Glory Be...

O my Jesus, forgive us our sins; save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need.

The Fifth Glorious Mystery. The Coronation of Blessed Virgin Mary

Our Father...

1. Revelation 11:19 Then God's temple in heaven was opened, and the ark of his covenant could be seen in the temple. There were flashes of lightning, rumblings, and peals of thunder, an earthquake, and a violent hailstorm. - "Hail Mary..."
2. Revelation 12:1 A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. - "Hail Mary..."
3. Revelation 12:5 She gave birth to a son, a male child, destined to rule all the nations with an iron rod. Her child was caught up to God and his throne. - "Hail Mary..."
4. Revelation 12:10 Then I heard a loud voice in heaven say: "Now have salvation and power come, and the kingdom of our God and the authority of his Anointed. - "Hail Mary..."
5. Revelation 12:11-12 They conquered [the accuser] by the blood of the Lamb and by the word of their testimony; love for life did not deter

them from death. Therefore, rejoice, you heavens, and you who dwell in them. - “Hail Mary...”

6. Psalm 45:11-12 Listen, my daughter, and understand; pay me careful heed. Forget your people and your father's house, that the king might desire your beauty. - “Hail Mary...”
7. Psalm 45:14-15 All glorious is the king's daughter as she enters, her raiment threaded with gold; In embroidered apparel she is led to the king. - “Hail Mary...”
8. Psalm 45:15-16 The maids of her train are presented to the king. They are led in with glad and joyous acclaim; they enter the palace of the king. - “Hail Mary...”
9. Psalm 45:17-18 The throne of your fathers your sons will have; you shall make them princes through all the land. I will make your name renowned through all generations; thus nations shall praise you forever. - “Hail Mary...”
10. Psalm 21:4-5 For you welcomed him with goodly blessings; you placed on his head a crown of pure gold. He asked life of you; you gave it to him, length of days forever. - “Hail Mary...”

Glory Be...

O my Jesus, forgive us our sins; save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need.

Hail Holy Queen

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee we cry, poor banished children of Eve; to thee we send up our sighs, mourning and weeping in this valley of tears. Turn then, O most gracious Advocate, thy 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. Pray for us, O holy Mother of God. That we may be made worthy of the promises of Christ.

Roman Missal Prayer to go with the Most Holy Rosary
Let Us Pray: O God, whose only-begotten Son, by His life, death and resurrection, has purchased for us the rewards of eternal life; 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.**

Prayer to Saint Michael the Archangel

St. Michael the Archangel, defend us in battle. Be our defense against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, thrust into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen.

Prayer for the Canonization of Bl. Fr. McGivney

God, our Father, protector of the poor and defender of the widow and orphan, you called your priest, Blessed Michael McGivney, to be an apostle of Christian family life and to lead the young to the generous service of their neighbor. Through the example of his life and virtue, may we follow your Son, Jesus Christ, more closely, fulfilling his commandment of charity and building up his Body which is the Church. Let the inspiration of your servant prompt us to greater confidence in your love so that we may continue his work of caring for the needy and the outcast. We humbly ask that you glorify Blessed Michael McGivney on earth according to the design of your holy will. Through his intercession, grant the favor I now present...

[Suggested Intention: for conversion and Eucharist devotion as fruits of the National Eucharistic Revival]

Through Christ our Lord. Amen.

Litany of the Most Blessed Sacrament

Lord, have mercy, Lord, have mercy.

Christ, have mercy, Christ, have mercy.

Lord, have mercy, Lord, have mercy.

Christ, hear us, Christ, hear us.

Christ, graciously hear us, Christ, graciously hear us.

God the Father of Heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God, the Holy Spirit, have mercy on us.

Holy Trinity, One God, have mercy on us.

O Living Bread, Who from Heaven descended, have mercy on us.

Hidden God and Savior, have mercy on us.

Grain of the elect, have mercy on us.

Vine sprouting forth virgins, have mercy on us.

Wholesome Bread and delicacy of kings, have mercy on us.

Perpetual sacrifice, have mercy on us.

Clean oblation, have mercy on us.

Lamb without spot, have mercy on us.

Most pure feast, have mercy on us.

Food of Angels, have mercy on us.

Hidden manna, have mercy on us.

Memorial of God's wonders, have mercy on us.

Super substantial Bread, have mercy on us.

Word made flesh, dwelling in us, have mercy on us.

Holy Victim, have mercy on us.

O Cup of blessing, have mercy on us.

O Mystery of faith, have mercy on us.

O Most high and venerable Sacrament, have mercy on us.

O Most holy of all sacrifices, have mercy on us.

O True propitiatory Sacrifice for the living and the dead, have mercy on us.

O Heavenly antidote, by which we are preserved from sin, have mercy on us.

O stupendous miracle above all others, have mercy on us.

O most holy Commemoration of the Passion of Christ, have mercy on us.

O Gift transcending all abundance, have mercy on us.

O extraordinary memorial of Divine love, have mercy on us.

O affluence of Divine largess, have mercy on us.

O most holy and august mystery, have mercy on us.

Medicine of immortality, have mercy on us.

Awesome and life-giving Sacrament, have mercy on us.

Unbloody Sacrifice, have mercy on us.

Food and guest, have mercy on us.

Sweetest banquet at which the Angels serve, have mercy on us.

Bond of love, have mercy on us.

Offering and oblation, have mercy on us.

Spiritual sweetness tasted in its own fountain, have mercy on us.

Refreshment of holy souls, have mercy on us.

Viaticum of those dying in the Lord, have mercy on us.

Pledge of future glory, have mercy on us.

Be merciful, spare us, O Lord.

Be merciful, graciously hear us, O Lord.

From the unworthy reception of Thy Body and Blood, deliver us, O Lord.

From passions of the flesh, deliver us, O Lord.

From the concupiscence of the eyes, deliver us, O Lord.

From pride, deliver us, O Lord.

From every occasion of sin, deliver us, O Lord.

Through that desire, with which Thou desiredst to eat the Passover with Thy disciples, deliver us, O Lord.

Through that profound humility with which Thou didst wash Thy disciples' feet, deliver us, O Lord.

Through that most ardent love, with which Thou instituted this Divine Sacrament, deliver us, O Lord.

Through the most precious Blood, which Thou hast left for us upon the altar, deliver us, O Lord.

Through those Five Wounds of Thy most holy Body, which was given up for us, deliver us, O Lord.

Sinners we are, we beseech Thee, hear us.

That Thou wouldst graciously preserve and augment the faith, reverence, and devotion in us towards this admirable Sacrament, we beseech Thee, hear us.

That Thou wouldst graciously lead us through the true confession of we beseech Thee, hear us.

our sins to a frequent reception of the Eucharist, we beseech Thee, hear us.

That Thou wouldst graciously free us from every heresy, falsehood, and blindness of the heart, we beseech Thee, hear us.

That Thou wouldst graciously impart to us the Heavenly and precious fruits of this most Holy Sacrament, we beseech Thee, hear us.

That Thou wouldst graciously protect and strengthen us in our hour of death with this Heavenly Viaticum, we beseech Thee, hear us.

O Son of God, we beseech Thee, hear us.

Lamb of God, Who taketh away the sins of the world, spare us, O Lord.

Lamb of God, Who taketh away the sins of the world, graciously hear us, O Lord.

Lamb of God, Who taketh away the sins of the world, have mercy on us, O Lord.

Christ, hear us, Christ, hear us.

Christ, graciously hear us, Christ, graciously hear us.

Lord, have mercy, Lord, have mercy.

Christ, have mercy, Christ, have mercy.

Lord, have mercy, Lord, have mercy.

Pray 1 Our Father and 1 Hail Mary

V. Thou didst furnish them with Bread from Heaven, Alleluia.

R. Having in it every delight.

Let us pray: O God, Who under a marvelous Sacrament has left us a memorial of Thy Passion; grant us; we beseech Thee; so to venerate the sacred mysteries of Thy Body and Blood, that we may ever perceive within us the fruit of Thy Redemption. Thou, Who lives and reigns forever and ever. Amen.

Optional Readings

MEDIATOR DEI, ENCYCLICAL OF POPE PIUS XII, ON THE SACRED LITURGY, 20th of November 1947

128. The divine Redeemer is ever repeating His pressing invitation, "Abide in Me." [121] Now by the sacrament of the Eucharist, Christ remains in us and we in Him, and just as Christ, remaining in us, lives and works, so should we remain in Christ and live and work through Him.

129. The Eucharistic Food contains, as all are aware, "truly, really and substantially the Body and Blood together with soul and divinity of our Lord Jesus Christ." [122] It is no wonder, then, that the Church, even from the beginning, adored the body of Christ under the appearance of bread; this is evident from the very rites of the august sacrifice, which prescribe that the sacred ministers should adore the most holy sacrament by genuflecting or by profoundly bowing their heads.

130. The Sacred Councils teach that it is the Church's tradition right from the beginning, to worship "with the same adoration the Word Incarnate as well as His own flesh," [123] and St. Augustine asserts that, "No one eats that flesh, without first adoring it," while he adds that "not only do we not commit a sin by adoring it, but that we do sin by not adoring it." [124]

131. It is on this doctrinal basis that the cult of adoring the Eucharist was founded and gradually developed as something distinct from the sacrifice of the Mass. The reservation of the sacred species for the sick and those in danger of death introduced the praiseworthy custom of adoring the blessed Sacrament which is reserved in our churches. This practice of adoration, in fact, is based on strong and solid reasons. For the Eucharist is at once a sacrifice and a sacrament; but it differs from the other sacraments in this that it not only produces grace, but contains in a permanent manner the Author of grace Himself. When, therefore, the Church bids us adore Christ hidden behind the eucharistic veils and pray to Him for spiritual and temporal favors, of which we ever stand in need, she manifests living faith in her divine Spouse who is present beneath these veils, she professes her gratitude to Him and she enjoys the intimacy of His friendship.

132. Now, the Church in the course of centuries has introduced various forms of this worship which are ever increasing in beauty and helpfulness: as, for example, visits of devotion to the tabernacles, even every day; benediction of the Blessed Sacrament; solemn processions, especially at the time of Eucharistic Congress, which pass through cities and villages; and adoration of the Blessed Sacrament publicly exposed. Sometimes these public acts of adoration are of short duration. Sometimes they last for one, several and even for forty hours. In certain places they continue in turn in different churches throughout the year, while elsewhere adoration is perpetual day and night, under the care of religious communities, and the faithful quite often take part in them.

133. These exercises of piety have brought a wonderful increase in faith and supernatural life to the Church militant upon earth and they are reechoed to a certain extent by the Church triumphant in heaven which sings continually a hymn of praise to God and to the Lamb "who was slain." [125] Wherefore, the Church not merely approves these pious practices, which in the course of centuries have spread everywhere throughout the world, but makes them her own, as it were, and by her authority commends them. [126] They spring from the inspiration of the liturgy and if they are performed with due propriety and with faith and piety, as the liturgical rules of the Church require, they are undoubtedly of the very greatest assistance in living the life of the liturgy.

References

121. John, 15:4.

122. Council of Trent, Sess. 13, can. 1.

123. Second Council of Constantinople, Anath, de trib. Capit., can. 9; compare Council of Ephesus, Anath. Cyrill, can 8. Cf. Council of Trent, Sess. 13, can. 6; Pius VI Constitution *Auctorem fidei*, n. 61.

124. Cf. Enarr in Ps. 98:9.

125. Apoc. 5:12, cp. 7:10.

126. Cf. Council of Trent, Sess. 13, c. 5 and can. 6.

From a work by Thomas Aquinas, priest (Opusculum 57, in festo Corporis Christi, lect. 1-4) O precious and wonderful banquet!

Since it was the will of God's only-begotten Son that men should share in his divinity, he assumed our nature in order that by becoming man he might make men gods. Moreover, when he took our flesh he dedicated the whole of its substance to our salvation. He offered his body to God the Father on the altar of the cross as a sacrifice for our reconciliation. He shed his blood for our ransom and purification, so that we might be redeemed from our wretched state of bondage and cleansed from all sin. But to ensure that the memory of so great a gift would abide with us for ever, he left his body as food and his blood as drink for the faithful to consume in the form of bread and wine.

O precious and wonderful banquet, that brings us salvation and contains all sweetness! Could anything be of more intrinsic value? Under the old law it was the flesh of calves and goats that was offered, but here Christ himself, the true God, is set before us as our food. What could be more wonderful than this? No other sacrament has greater healing power; through it sins are purged away, virtues are increased, and the soul is enriched with an abundance of every spiritual gift. It is offered in the Church for the living and the dead, so that what was instituted for the salvation of all may be for the benefit of all. Yet, in the end, no one can fully express the sweetness of this sacrament, in which spiritual delight is tasted at its very source, and in which we renew the memory of that surpassing love for us which Christ revealed in his passion.

It was to impress the vastness of this love more firmly upon the hearts of the faithful that our Lord instituted this sacrament at the Last Supper. As he was on the point of leaving the world to go to the Father, after celebrating the Passover with his disciples, he left it as a perpetual memorial of his passion. It was the fulfilment of ancient figures and the greatest of all his miracles, while for those who were to experience the sorrow of his departure, it was destined to be a unique and abiding consolation.

[CHURCH FATHERS: Against Heresies, V.2 \(St. Irenaeus\) \(newadvent.org\)](http://newadvent.org)

Book V. ch 2. But vain in every respect are they who despise the entire dispensation of God, and disallow the salvation of the flesh [our own bodies as Christians], and treat with contempt its regeneration, maintaining that it is not capable of [the heavenly state], incorruption. But if this indeed does not attain salvation, then neither did the Lord redeem us with His blood, nor is the cup of the Eucharist the communion of His blood, nor the “bread which we break the communion of His body.” ^{1 Corinthians 10:16} For blood can only come from veins and flesh, and whatsoever else makes up the substance of man, such as the Word of God was actually made. By His own blood he redeemed us, as also His apostle declares, “In whom we have redemption through His blood, even the remission of sins.” ^{Colossians 1:14} And as we are His members, we are also nourished by means of the creation (and He Himself grants the creation to us, for He causes His sun to rise, and sends rain when He will ^{Matthew 5:45}). He has acknowledged the cup (which is a part of the creation) as His own blood, from which He bedews our blood; and the bread (also a part of the creation) He has established as His own body, from which He gives increase to our bodies.

3. When, therefore, the mingled cup and the manufactured bread receives the Word of God, and the Eucharist of the blood and the body of Christ is made, from which things the substance of our flesh is increased and supported, how can they affirm that the flesh is incapable of receiving the gift of God, which is life eternal, which [flesh] is nourished from the body and blood of the Lord, and is a member of Him?— even as the blessed Paul declares in his Epistle to the Ephesians, that we are members of His body, of His flesh, and of His bones. ^{Ephesians 5:30} He does not speak these words of some spiritual and invisible man, for a spirit has not bones nor flesh; ^{Luke 24:39} but [he refers to] that dispensation [by which the Lord became] an actual man, consisting of flesh, and nerves, and bones — that [flesh] which is nourished by the cup which is His blood, and receives increase from the bread which is His body. And just as a cutting from the vine planted in the ground fructifies in its season, or as a

grain of wheat falling into the earth and becoming decomposed, rises with manifold increase by the Spirit of God, who contains all things, and then, through the wisdom of God, serves for the use of men, and having received the Word of God, becomes the Eucharist, which is the body and blood of Christ; so also our bodies, being nourished by it, and deposited in the earth, and suffering decomposition there, shall rise at their appointed time, the Word of God granting them resurrection to the glory of God, even the Father, who freely gives to this mortal immortality, and to this corruptible incorruption, ^{1 Corinthians 15:53} because the strength of God is made perfect in weakness, ^{2 Corinthians 12:3} in order that we may never become puffed up, as if we had life from ourselves, and exalted against God, our minds becoming ungrateful; but learning by experience that we possess eternal duration from the excelling power of this Being, not from our own nature, we may neither undervalue that glory which surrounds God as He is, nor be ignorant of our own nature, but that we may know what God can effect, and what benefits man receives, and thus never wander from the true comprehension of things as they are, that is, both with regard to God and with regard to man. And might it not be the case, perhaps, as I have already observed, that for this purpose God permitted our resolution into the common dust of mortality, that we, being instructed by every mode, may be accurate in all things for the future, being ignorant neither of God nor of ourselves?

[Fathers of the Church on the Eucharist \(therealpresence.org\)](http://therealpresence.org)

St. Cyril of Jerusalem (c. 350 A.D.)

For just as the bread and the wine of the Eucharist **before** the holy invocation of the adorable Trinity were **simple bread and wine, but the invocation having been made, the bread becomes the Body of Christ and the wine the Blood of Christ...** (*Catechetical Lectures 19 [Mystagogic 1], 7*)

This one teaching of the blessed Paul is enough to give you complete certainty about the Divine Mysteries, by your having been deemed worthy of which, you have become ***united in body and blood with Christ***. For Paul proclaimed clearly that: "On the night in which He was betrayed, our Lord Jesus Christ, taking bread and giving thanks, broke it and gave it to His disciples, saying: 'Take, eat, This is My Body.' And taking the cup and giving thanks, He said, 'Take, drink, This is My Blood.'" ***He Himself, therefore, having declared and said of the Bread, "This is My Body," who will dare any longer to doubt? And when He Himself has affirmed and said, "This is My Blood," who can ever hesitate and say it is not His Blood? (22 [Mystagogic 4], 1)***

Do not, therefore, regard the Bread and the Wine ***as simply that; for they are, according to the Master's declaration, the Body and Blood of Christ. Even though the senses suggest to you the other, let faith make you firm. Do not judge in this matter by taste, but -- be fully assured by the faith, not doubting that you have been deemed worthy of the Body and Blood of Christ.***(22 [Mystagogic 4], 6)

The Liturgy and the Glorious Mysteries of the Rosary
By Fr. Timothy Naples, circa 2010

“Liturgy” is a public work. “Work of the people” is another way of expressing this term for our most sacred acts in the Church. It is most important to realize that “the people” here, the “public,” is really the whole communion of the Body of Christ. Liturgy, then, is a work of Christ, with us united to him and participating in his work. This is in fact the full meaning behind the Second Vatican Council's insistence on “active” participation in the liturgy; we are “actual” participants with Christ. What is the work of Christ, then, in which we participate as members of his body? Ephesians 1:10 described the total work of Christ in this way; to sum up all things, subjected to himself, and to subject them all to the Father. What this means, the ways in which Christ accomplishes it, and the way in which we participate, can be seen in the Glorious Mysteries of the Rosary as they help us understand the Liturgy.

The Resurrection as “the New Creation” is a great theme of scripture. The Liturgy is the perpetuation of this New Creation, and its explosion into the old. The Gospel of John makes reference to the first creation (that of Genesis) in key places, most importantly in the Resurrection accounts. The counting of days, like Genesis 1, starts again after the Resurrection, the first day and the eighth day. Jesus is raised and first seen in a garden, like Eden (20:15). Jesus breaths on the Apostles like God breathed life into the first man (20:22). In addition to the theme of creation, these Resurrection accounts are seen to be liturgical. Those gathered in the place of the Last Supper encounter the risen Christ on Sunday. We acknowledge him in worship: “my Lord and my God” (20:28). His breath gives the Holy Spirit. Through his death and resurrection re-presented at the Mass he also sends the Holy Spirit

into the world, as Jesus had breathed out and “gave the Spirit” on the Cross (19:30). On the sea shore Jesus prepared a meal for his disciples, as fruit was a gift from God in Genesis. In all these ways the Liturgy is at work in the New Creation, and so the Eucharistic meal is inseparable from the Resurrection. As I tell my students that the properties of the resurrected body are essential to keep in mind when trying to understand transubstantiation, the Eucharist is the resurrected and living body of Christ.

The Ascension is itself the above-mentioned self-subjection of Christ to the Father. It includes all of us whom he has united to himself in his body. It is also, however, the enthronement, empowerment, and exultation of the whole Body of Christ. Both of these are understood when we say the ascended Christ “was seated at God's right hand.” The Mass truly lifts us up to the Father, even while subjecting us to Him to give him “all glory and honor.” We are indeed exulted by giving Him this glory and honor. It is expressed by St. Paul “all is yours; and you are Christ's; and Christ is God's” (1 Cor. 3:22-23). This is the entrance into eternal life, the Ascension at work in the Liturgy. Without the Ascension, the earthly presence of Christ would confuse our vision of his work in the Real Presence and in His Mystical Body. People would still rush for earthly temporal miracles, instead of striving for the life of the Ascension. The heights to which our Savior wants to raise us would be obscured if He still walked the earth in the manner of us who do not know the Resurrection. Therefore the Liturgy counters this earthly tendency. We “lift up our hearts” as high as heaven, to ascend giving praise and thanks to God. This Ascension is the final and greatest aim of the Eucharist, and a lesson so necessary for our lives that a proof of it is actually given in the Assumption.

Pentecost reveals to us that this “work” of the whole body of Christ is inseparable and impossible without the vivification of the Holy Spirit. As it was the Holy Spirit Who enlivened Christ's sacrifice on Calvary, Who then established the risen Christ “in power” (Rom. 1:4), and Who is the life and soul of His Mystical Body on earth, so He is the Agent at work to accomplish all we have described in the liturgy. Our ascent to heaven spiritually in the Mass, and then Physically in the Resurrection, is by the same power of the Spirit. This is recognized in the fact that all of the sacraments contain an epeclasis, an invocation of the Spirit. The epeclasis of the Mass occurs right before the Body and Blood Soul and Divinity of Christ becomes present. The Spirit is then at work as we are united more firmly to Christ, as members of His Body, through Holy Communion. The Liturgy of the Eucharist shows us the apex and totality of the mission of the Holy Spirit in the Economy of salvation.

The Assumption of Mary and the Communion of Saints bear witness to the scope of this work of the Holy Spirit and to the permanent effects it will have for us who participate in the work of Christ. The consequences of grace are corporeal as well as spiritual, just as the liturgical action itself is attuned to our bodily human nature. The assumption shows that there is a true union of the two domains of creation in the sacraments. This is the proof that it was our flesh and spirit that rose on Easter Sunday and Ascended into heaven to be exulted by the One to whom it was subjected. The elevation of the created human person, sharing the same nature of Christ, is intrinsic in the Mass. It was no accident that our most ancient testimonies to the Assumption are actually the prayers used for the liturgical celebration of Mary's defeat over death. The “resurrection” and ascension of Mary is at work still as she

intercedes for all the Church in every Mass, binding each of us more to Christ our head through motherly nurturing.

The Coronation of Mary shows that above all other creatures God is most pleased with whoever is united to His Son. She was, and is, united to Him most perfectly. Therefore as the Body of Christ offers praise to the Father, He is most pleased to receive it through the intercession of Mary united to the Body. If God delights in her above all other created beings, then He delights to receive the praise of all creation through her, in union with Christ. Because of this, the Magnificat is indeed the song par excellence of the whole Church. Not simply focusing on the effects of the Liturgy on the individual, the coronation of Mary shows the crowing and triumph of the whole Church. The exultation of our Mother in this Body is our own glory. Christ "will be all in all," and we will share fully in His glory who had been united to Him on earth. This sharing in the glory of Christ has also been described in the book of Revelation as the the wedding feast of the Lamb. But if our sharing in His glory, and Mary's sharing in His glory, has been described as a wedding, then the crowning of Mary is a perfect image of this. His glory in the Ascension is celebrated as His kingship; but this implies a queen. Her coronation by means of a spiritual wedding reveals to us her share in His glory, which was perpetually established at her Assumption, and which promises our share as sons of God and Mary, and members of the body of Christ.