



## THE MISSIONARIES OF THE MOST HOLY EUCHARIST

### PERSONAL GRACES

First of all, in prostrating oneself before the Blessed Sacrament, the adorer experiences the tenderness of God. [... ] In Galilee, the crowds pressed around Jesus to hear and see him perform signs and wonders. Think of the woman who touched Jesus by her faith, thus releasing His power. Jesus knowing that power had come out of him said, *“Who touched me?”* (Mt 5, 30). Our faith touches the Heart of Jesus and releases its healing power and love on us, our family and the world, whenever we go to him in the Blessed Sacrament. In the silence of adoration, we respond to the invitation of Jesus to the multitudes who says: *“Come to me ...”, all you who are thirsty ... all of you who are weary ... repose in a deserted place ... Because from my heart shall flow rivers of living water.*” He was speaking of the Holy Spirit. In the Blessed Sacrament, Jesus replenishes our strength and puts new hope in us when all seems lost. John Paul II has said: “It is good to spend time with Him, leaning on his breast like the Beloved Disciple, to be touched by the infinite love of His heart. If, in our epoch, Christianity is to be distinguished above all by the ‘art of prayer’, how can we fail to feel a renewed need to spend time in spiritual converse, in silent adoration, in heartfelt love before Christ present in the Blessed Sacrament? Many times I have experienced this, and I received strength, consolation and support!”<sup>5</sup>

To better evangelize the adorer must first be evangelized. He must let the merciful love of Christ heal him, liberate him, enlighten him, raise him. To the question “what does Jesus do in the Blessed Sacrament?” the Cure of Ars replied, “He waits for us”. There, Jesus veils His majesty so that we might dare to go speak with Him, as one friend to another. He tempers the ardor of his Heart for us to experience its sweet tenderness. On the Cross, Jesus turns hate into love and death into life. Similarly, in the Eucharist, Jesus performs the same wonder in us: He changes evil into good, darkness into light, fear into confidence. Pauline-Marie Jaricot, this untiring apostle of charity, living in Lyon in the nineteenth century, sums up this personal transformation that takes place in the heart of adorers who allow the Spirit to change their hearts of stone into hearts of flesh, “It is at the foot of your holy tabernacles that my heart, withered by the severest trials, has consistently found the strength necessary to bear the rigour. It is there that my combats are turned into victories, my weakness to courage, my tepidness to enthusiasm, my uncertainties to lights, my sadness to joy, my obstacles to success, my desires into reality, my resentment against my neighbour into burning charity. All I know, I learned at your feet, Lord.”<sup>6</sup> [...]

**Render “love for love” to Jesus.** Saint Pierre-Julien Eymard said, “I have often reflected on the remedies to this universal indifference that takes hold in a terrifying manner of so many Catholics, and I can find only one: the Eucharist, the love of Jesus Eucharistic. Loss of faith comes from the loss of love.” The Eucharist is the gift of the Sacred Heart of Jesus that goes “to the extreme of love” (Jn 13, 1). Jesus shows His Heart to men, for, seeing them so poor in love, He would like to enrich them with the treasures of the Heart of God. For this reason, He institutes the Eucharist, invention of love. In the Eucharist Jesus is burning with the desire to be loved. His Heart is “an inexhaustible source”<sup>7</sup>, “a fiery furnace.”<sup>8</sup> St. Eymard also said: “In the Blessed Sacrament, He cannot be more loving! And yet He is not loved. His love is not appreciated. It is not even known, and by only a few of His own. He has many good apostolic servants, and some pious adorers in His service. But He has very few spouses. Even out of His friends, who visit out of affection, who converse with Him from the heart, very few are dedicated purely for Him!”<sup>9</sup> In coming to adore faithfully, the parishioner has a real and genuine encounter in faith with the risen Christ. He becomes a disciple of Jesus, according to His invitation: *“Learn from Me, for I am meek and humble of heart”* (Mt 11, 29). Today Jesus remains in the

<sup>5</sup> John Paul II, Encyclical letter, ‘Ecclesia de Eucharistia’, n. 25, 2003.

<sup>6</sup> Pauline-Marie Jaricot, ‘The Infinite Love of the Divine Eucharist’, Lyon, Impr St Joseph, 2001.

<sup>7</sup> Saint Margaret-Mary, Life and Works, Ed. Gauthey, t. II, p. 335.

<sup>8</sup> Saint Margaret-Mary. Autobiography, n. 55 et 56.

<sup>9</sup> Saint Peter Julien Eymard, Complete Works, NR 44, 133.

Blessed Sacrament not only so that we have the same privilege to meet Him in His Divine Person, like the apostles who had the opportunity to be at His side every day. More importantly, in the sacrament of His love, Jesus awaits from each of us the same impulses of love, the same affection, the same feelings, the same interior dispositions that He received from the holy women of the gospel or from His disciples who let themselves be formed by the Good Master. In the Eucharist, God gives Himself without measure. He invites us to reciprocity, that is, to love Him in return, with all our heart, our whole soul and with all our strength, Jesus in His Divine Person, who makes Himself corporeally present to us. He is the poorest of the poor, the first one that deserves our love, the only one who deserves all our heart ...

**The sacraments and the Mass:** Among the personal fruits, it is good to highlight those which renew the interior dispositions for approaching worthily the sacraments enabling us to receive the maximum benefits. Benedict XVI reminds us of the intrinsic link between the Mass and Eucharistic adoration. He writes: “Eucharistic adoration is nothing more than the explicit development of the Eucharistic celebration, which is itself the greatest act of adoration of the Church. Receiving the Eucharist means adoring Him whom we receive. It is then, and only then, that we become one with Him and that we taste in advance, in some way, the beauty of the heavenly liturgy. The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. In fact, it is only in adoration that can mature a profound and true reception. And it is precisely this personal encounter with the Lord that then strengthens the social mission which is contained in the Eucharist and that wants to break down barriers not only between the Lord and us, but above all the barriers that separate us from each other.”<sup>10</sup> The experience of the parishes which adore the Blessed Sacrament reveals that in adoring, parishioners learn not only to discern, beyond the appearances of bread, the real presence of the Lord, but that they also grow in awareness of the efficient presence of the Sacrifice of the Cross, made present at every mass. Thus, by prostrating themselves for a long time before the Sacred Host, adorers will not approach Holy Communion without due reverence and profound adoration. Also, they will not reduce the understanding of the Mass to a simple banquet. In other words, adoring the Blessed Sacrament permits us to live more intensely the Eucharist in all its dimensions. Bishop Ruben T. Profugo, Bishop of Lucena in the Philippines has given the following testimony to adoration: “In my diocese, Mass attendance has increased visibly not only on Sundays but also during the week. Many have returned to the sacraments because of Perpetual Eucharist Adoration. There is a strong link between adoration and mass. By means of their weekly Holy Hour parishioners are prepared to live the Sunday Mass or to give thanks for that which comes to be lived.” The Holy Father did not hesitate to say that “adoration is not a luxury but a priority”<sup>11</sup> in the Church today.

**Catechumenate:** A young Vietnamese priest who was ministering to a small parish in Singapore recounted: “Celebrating the Mass one Sunday in Lent, I was struck by the large number of catechumens: eighty young people between 18 and 35. At the end of the Mass, I was speaking to the young priest who had invited to this parish when I noticed that next to the church, there was a small air-conditioned room filled with flowers. In this room the Blessed Sacrament is exposed day and night, as in the Basilica of the Sacred Heart of Montmartre, and there are always at least a dozen or so people. The young priest then told me that the large number of catechumens was directly related to this adoration chapel. Indeed, in questioning these young people who were preparing for baptism, all replied that for several months, during the night, they had been coming to pray before the Blessed Sacrament, without knowing very well what they were doing, but just that they were drawn to this Presence.”

**Sacrament of Reconciliation:** “It is not only repentance that leads to the Eucharist, but also the Eucharist which leads to repentance.”<sup>12</sup> As a parish priest who has perpetual adoration, I can give witness to the growing demand for the sacrament of reconciliation as the fruit of adoration. The progression is not only quantitative but also qualitative. One can not remain in front of the Blessed Sacrament without the light of Christ profoundly illuminating the soul and enlightening the conscience. [...]

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<sup>10</sup> Benedict XVI, Apostolic Exhortation, ‘Sacramentum Caritatis’, n. 66, 2007.

<sup>11</sup> Benedict XVI, Angelus 28 August 2005.

<sup>12</sup> John-Paul II, Apostolic Letter, ‘Dominicae Cenae’, 1980.