

# *Lesson #11*

## *The Eucharist*

**The Grace I am seeking . . .**

*To be thankful for and grow in the knowledge  
and love of the Eucharist*

**Before each prayer session:**

*O Holy Spirit, fill me with Yourself; fill me with love. Help me to feel loved by the Father and by Jesus. Help me to feel loved by my Associates. Set me on fire with love. Teach me how to love the Father and Jesus. Teach me to love my Associates and my neighbors. As you taught the first Apostles at Pentecost to communicate the love of God to all persons, teach me to be the apostle I have been called to be. Let me bring the message of the Father's love and Jesus' love to all, but especially to those who really do not know You, who do not feel loved. Help me, O Holy Spirit of love, to be an apostle of love. Amen.*

**After each prayer session:**

*Jesus, spark me with your Holy Spirit and grant that I may never merit the condemnation of the lukewarm, whom You have declared You will vomit from Your mouth. Fire me with a passion for life, and a passion for loving You, my brothers and sisters, and all of creation. Holy Spirit, completely fill me as You filled my brother Jesus. Produce in me the same mind that was in Jesus so that I, like Him, will be consumed with a passion for the will of His Father and my Father. Amen.*

# *Missionary Cenacle*

## *Practice and Devotion*

This month we will be studying and praying about the mystery of the Eucharist. Our Missionary Cenacle *Rule of Life* calls the Eucharist the “center and sun of our apostolic lives.” It urges us to participate in the “**daily** celebration of the Eucharist.” Whenever possible, **frequent -- daily if possible -- Communion is the norm for the Missionary Cenacle.** Why?

- *First*, the Eucharist is “our sacramental participation in the mystery of Jesus’ death and resurrection.” The Eucharist unites us profoundly to the heart of Jesus in His saving work.

- *Second*, the Eucharist is an “expression of ecclesial community.” Eucharist draws us together as God’s People. We are made one with the whole Body of Christ throughout the entire earth. In a mysterious fashion we are united to all those who have ever lived or will live as well as to all creation.

- *Third*, the Eucharist creates Love in us, transforms us into Love through the power of the Holy Spirit and so is the “source of apostolic vitality.” Eucharist, properly celebrated and lived, compels us ever more fully to mission.

**How often do you share in the Eucharist? Sundays? Occasionally during the week? Almost daily? Could you share more regularly in the Eucharist? How much more often? If not, why not?** Following is a simple chart to help you keep track of your Eucharistic practice this month. Pray for all the Cenacle Lay Missionaries that all may grow daily in an ever deepening love for Jesus in the Eucharist!

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday

# *Introduction*

In the late 1800's, when young Tom Judge was in the seminary, people generally didn't receive Communion that frequently. Even seminarians would receive the Eucharist only once a week even though they would go to Mass daily. As Tom Judge studied the Scriptures and the early Fathers of the Church, he came to the conclusion that *daily* Communion should be the norm. After consulting with his novice director, he received permission to begin this practice of daily Communion -- very unusual for his day. This central place of the Eucharist became a key teaching and practice of Father Judge throughout the years of his active ministry. As a young priest he brought Communion *daily* to those who were sick. He began to urge the faithful in his conferences and retreats to receive the Eucharist daily if possible. Once the Missionary Cenacle was founded he made daily Eucharist whenever possible a core element of his spiritual teaching. He suffered for this belief since it went strongly against the pastoral practice of his day. But his vindication came in the early 1900s when Pope Pius X made frequent Communion the norm for the universal Church.

Our Missionary Cenacle *Rule of Life* #15 calls the Eucharist the “center and sun of our apostolic lives . . . our sacramental participation in the mystery of Jesus’ death and resurrection.” The reason for this central place of the Eucharist in Father Judge’s spiritual vision was simple: Jesus *is* the Eucharist. Our sharing in the Eucharist is a sharing in the very life of Jesus Himself. As we share in this celebration of self-sacrificing, perfect love, we become transformed. And yet this is not a “Jesus and me” mentality. Rather the self-transforming love of Jesus broadens my heart, unites me to my sisters and brothers in community, and strengthens me for self-sacrificing love and service in my daily life. The Eucharist invites me into the very heart of the mystery of the Trinity. The Eucharist unites me to the heart of all creation.

The Eucharist properly celebrated and lived is the very *heart* of the apostolic, missionary life. In a sense I, we “become” Eucharist! St. Augustine, referring to the Eucharist, proclaimed “Behold who you are! Become what you receive!” May this transforming power of the Eucharist become ever more fully alive in us that we might become *Jesus* for the world. This can only be the work of grace. May all of us experience ever more fully this transforming grace in our lives.

# *Process for Daily Prayer*

**▮ Read each passage once slowly, then reread it. Underline or mark any phrases or ideas that strike you.**

**▮ Think about what you've read. What attracts, challenges, excites, or upsets you? Perhaps the questions below can help you in your reflection.**

**▮ Talk to God about it. Whatever is on your heart -- concerns, anger, hopes, dreams, joy, thanksgiving -- open it up to God.**

**▮ Rest a while and let God speak to you in the quiet.**

# WEEK I

## ***Weekend Reflection:*** **Eucharist: Healing, Transformative, Apostolic**

*[From the Spiritual Life Committee, Missionary Servants of the Most Holy Trinity]*

Given the strong focus on sin and punishment which was so characteristic of the devotional Catholicism of his time, it is noteworthy how Father Judge underscored the loving mercy of God. His teaching on the sacrament of Penance accentuated the positive elements of healing grace received, peace of heart, growth in the spiritual life. Thus Confession was not for “only very bad people,” it was rather “the best people who go frequently” (*MF 12337f.*) Confession was a natural and helpful preparation for living a truly Eucharistic life, a life centered in Jesus.

Father Judge’s constant and consistent emphasis on the Eucharist was to understand it as a “stupendous manifestation of God’s love.” From his seminary days he professed that this Sacrament was the manifestation of the “greatness of God’s mercy, generosity and love which it proclaims” (*MF 8840*). The “institution of this Sacrament was the stupendous revelation and culmination of our God’s Infinite love” for humankind. The Eucharist is the “embodiment of that sacred love with which the Word had cherished His creatures through the unmeasured ages of eternity’s course” (*MF 8842*). The Incarnation, which was the “visible manifestation of the Infinite and eternal love” of God for all humanity, “culminated in the Eucharist.” (*MF 8841*). It is the “consummation” of the entire Paschal Mystery (*MF 8374*).

Father Judge counseled a lay woman who suffered from scruples that the Eucharist was never to be avoided out of some false sense of reverence or unworthiness (*MF 4785f.*). The Eucharist is an invitation from Jesus to draw close so that He might have “compassion” on the person, and the individual might enter into “intimacy” with Him. It is personal encounter with Jesus who is a merciful, healing presence. Holy Communion is “never given as a reward for virtue” but is given “to make you good” (*MF 8374*). Thus the individual becomes “more worthy” by “frequently receiving and enkindling the fire of love” (*MF 12100-12105*).

The Eucharist is also transformative, a time of complete union with God: “receive Holy Communion frequently that His blood may mingle with ours” (*MF 12100-12105*). When Jesus comes to the person in this sacramental encounter “the whole world should melt away and only Jesus should remain . . . . YOU cannot find a drop of your own blood in the ocean of His Blood -- you can't find it.” So complete is this transfiguration that “the angels fall down to adore, and they see not you, but they see Him” (*MF 8374*). This encounter of love causes a metamorphosis in the individual. “The Holy Eucharist enlightens, strengthens, and gives us abidance in God.” Thus within this human heart is created the “composite beauty of Jesus and Mary” (*MF 12100-*

12105).

Nonetheless this moment of communion with God is not viewed as a personalistic encounter of "Jesus and me." In a strange reversal of what one might expect, to share in the Eucharist is to have "compassion on Jesus" (MF 8374). "He pleads for us to come, to have compassion on Him" (MF 12100-12105). In the sacrament the person is giving Jesus "something He wants," i.e., the tribute of one's love (MF 8374). The Precious Blood "rsevoirs in the tabernacle and in what great streams it flows around the altar railing!" It is the "ineffable grace " of apostles "daily in Holy Communion to catch It in your hearts and offer it up to His Eternal Father and to bring It to His Sorrowful Mother Mary" (MF 4246-4257).

Communion from this perspective is a "personal service" to God. One becomes a channel of the Precious Blood for the world. "Keeping the Precious Blood flowing through the Church" is the mission of the Cenacle apostles. "When the Holy Eucharist is dissolved, every drop of blood received goes back to the Tabernacle," but the missionaries also carry it forth to the world in the now transformed heart. "Bring the Holy Eucharist home, to your place of employment, protect your city" (MF12100-12105). The "grace and privilege" of the missionaries is to "gather up adoringly the drops of Sacred Blood lest they be profaned and give them to Him!" They are "in training . . . to help our Blessed Mother of Sorrows to clean the image and likeness of God in men's souls." Their "lifework" is to "bring poor, sin-stained men and women to the Precious Blood" for cleansing and refreshment (MF 4246-4257).

Even in the "most personal" moment of holy Communion, "whilst in transports of love for your Savior's presence you can forget yourself for the sake of another, pleading for mercy and repentance for a sister or brother." In this sacramental encounter the missionaries are "wrestling with God that He may be patient and forgiving to some who have flagrantly abused His grace and proven themselves unworthy of His love." Touched and transformed by the Precious Blood of Jesus, they "leave the presence of God to go to God: [to] weep over another's misery and to prayerfully and sweetly lead them to the Sacraments." They "leave the Holy Place with the benediction of the Savior" following them (MF 13535f.).

*Ask the Holy Spirit for a deepening understanding of the Mystery of the Eucharist in your own life. In what way have you experienced the Eucharist as*

- healing?*
- transformative?*
- apostolic?*

*Be as specific and personal as possible.*

**p** Write down your reflections briefly here:

## WEEK I

### Monday: “. . . the slain to the slayer”

*From Father Judge:*

"In the sixth chapter of St. John we meet the first formal promises of the Eucharist made by our Lord. 'Do not labor,' He says, 'for the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you' (*Jn 6:35*) Jesus reveals to them its true nature: 'I am the bread of life' (*Jn 6:35*). This promise Jesus buried in His Heart waiting for a time when its fulfillment would gather around itself every circumstance that would make it memorable forever. We find ourselves in the upper chamber, the Cenacle. It was the night on which He was betrayed and sold. It was the evening that introduced the day of agonies and a shameful death by crucifixion. Christ looked up and, for the last time until the Resurrection, He was free and unhampered at this scene of religious gaiety; at the beauty and pride of the Temple with its curling smoke of sacrifice . . . Think of the generosity of the slain to the slayer. Who ever heard of a murdered man leaving his estate to him who hurled him into eternity? The Savior's love was without measure because it was infinite. Ingratitude would not cause Him to falter." (*Missionary Cenacle Meditations*, p. 192)

*From the Word of God:*

"**22** Next day, the crowd that had stayed on the other side saw that only one boat had been there, and that Jesus had not got into the boat with his disciples, but that the disciples had set off by themselves.**23** Other boats, however, had put in from Tiberias, near the place where the bread had been eaten.**24** When the people saw that neither Jesus nor his disciples were there, they got into those boats and crossed to Capernaum to look for Jesus.**25** When they found him on the other side, they said to him, 'Rabbi, when did you come here?'**26** Jesus answered: In all truth I tell you, you are looking for me not because you have seen the signs but because you had all the bread you wanted to eat.**27** Do not work for food that goes bad, but work for food that endures for eternal life, which the Son of man will give you, for on him the Father, God himself, has set his seal."<sup>1</sup> (*John 6:22-27*)

*The meaning of Jesus' life, the ultimate significance of the Eucharist is the sacrifice of selfless, pure love. And this sacrifice is for me very personally. Take a few moments. Look at the Cross. Consider Jesus hanging there in agony. Recall that He is there for you. What is your response?*

**p** Write down your reflections briefly here:

## ***Tuesday: “A personal gift to us”***

*From Father Judge:*

“What does it all mean? Why this terrible contrast of joy and sorrow, of rejoicing and mourning, of triumph and defeat, of light and darkness? There is radiance in the upper chamber but without, all was darkness, malice and hate. Fiendish men in secret and silence were plotting the most fearful crime that history has ever recorded. Their hands would soon be red, not with blood of a fellow man but with the Blood of their God. Within the Cenacle all was joy and peace and love. A great treasure was being deeded over to us. The benefactor was the God of Heaven and earth -- all powerful, all rich. The legatees were simple humans -- you and I, all of us.

"A gift was given unto us that was greater than the wealth of many ships from India; . . . greater than the wealth of the Pharaohs and of many Alexanders. The spoils of ancient Rome were as nothing in comparison with it. The treasure houses of the deep and of the earth and sky could not contain it.

"The word Incarnate, He Who was with God in the beginning, in Whom and by Whom all things are made and without Whom nothing is made that has been made, the Son of the eternal Father, the glory and beauty of God's greatness, the angel of Great council, the King of Heaven and earth gave Himself as a personal gift to us." (*Missionary Cenacle Meditations*, p. 192)

*From the Word of God:*

"**28** Then they said to him, 'What must we do if we are to carry out God's work?' **29** Jesus gave them this answer, 'This is carrying out God's work: you must believe in the one he has sent.' **30** So they said, 'What sign will you yourself do, the sight of which will make us believe in you? What work will you do?' **31** Our fathers ate manna in the desert; as scripture says: He gave them bread from heaven to eat.' **32** Jesus answered them: In all truth I tell you, it was not Moses who gave you the bread from heaven, it is my Father who gives you the bread from heaven, the true bread; **33** for the bread of God is the bread which comes down from heaven and gives life to the world." (*John 6:28-33*)

*Try to imagine the most awesome manifestation of God's power and greatness in creation: the sun, the galaxies, the brilliance of a sunrise or sunset, the beauty of the seasons. Think of all the people currently living on the earth and all the people who have ever lived. Now think of the Eucharist. The One "in whom and through whom" all this was made comes to you in the Eucharist. What thoughts or feelings does this inspire within you? Express them to God.*

**p** Write down your reflections briefly here:

## Wednesday: “My eyes have seen!”

*From Father Judge:*

"What does your faith in the Holy Eucharist mean? . . . It means that [you] come here to seek [your] God in the Flesh, to seek Him Who said, 'And my delights were to be with the children of men' (*Proverbs 8:31*). To seek Him Who said He would be with us all days even to the consummation of the world.

"What a faith is yours! . . . You may cry out as cried Simeon of old, 'Now thou dost dismiss thy servant, O Lord, according to thy word in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory to thy people Israel' (*Luke 2:29-32*). This is your faith, and again -- O what a faith is this! . . . There are none that can come seeking Jesus as you.

"They pray to Him indeed, but afar off; they adore Him indeed, but sitting at the right hand of His Father in heaven. Calvary to them is two thousand years away. Your faith gives you to know Him in the breaking of the Bread; and Calvary is with us ever, in an unbloody way, for has not His Apostle said, 'As often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come' (*1 Corinthians 11:26*)."  
(*Missionary Cenacle Meditations*, p. 193)

*From the Word of God:*

"**34** 'Sir,' they said, 'give us that bread always.'**35** Jesus answered them: I am the bread of life. No one who comes to me will ever hunger; no one who believes in me will ever thirst.**36** But, as I have told you, you can see me and still you do not believe.**37** Everyone whom the Father gives me will come to me; I will certainly not reject anyone who comes to me,**38** because I have come from heaven, not to do my own will, but to do the will of him who sent me.**39** Now the will of him who sent me is that I should lose nothing of all that he has given to me, but that I should raise it up on the last day.**40** It is my Father's will that whoever sees the Son and believes in him should have eternal life, and that I should raise that person up on the last day." (*John 6:34-40*)

*The people in today's Gospel wanted Jesus to give them the "bread" that they believed would give them "life": power, influence, wealth, pleasure, knowledge. Jesus instead offered them Himself as their only real source of "life" and happiness. What in your life do you believe will make you "happy"? How much or in what way is the Eucharist the source of your happiness and life?*

**p** Write down your reflections briefly here:

## ***Thursday: Faith and its practice***

*From Father Judge:*

"Faith is one thing; its practice is another. It is one thing to have faith; it is another to realize the logic of that faith. O this mystery of faith, the Son of God made Man, the Word made flesh and dwelling amongst us. This is your faith . . . Is there one of us who would say that the practice of our faith is ever as large, as great as our faith itself? Is the practice of our faith commensurate with our faith or have we a faith that lacks expression, that lacks works, that is not vivid, not burning, nor ardent, that does not at least move you to seek Jesus Christ in the Holy Eucharist? In other words, do we believe what we practice?" (*Missionary Cenacle Meditations*, p. 193)

*From the Word of God:*

"**41** Meanwhile the Jews were complaining to each other about him, because he had said, 'I am the bread that has come down from heaven.' **42** They were saying, 'Surely this is Jesus son of Joseph, whose father and mother we know. How can he now say, "I have come down from heaven?"' **43** Jesus said in reply to them, 'Stop complaining to each other. **44** 'No one can come to me unless drawn by the Father who sent me, and I will raise that person up on the last day. **45** It is written in the prophets: They will all be taught by God; everyone who has listened to the Father, and learnt from him, comes to me. **46** Not that anybody has seen the Father, except him who has his being from God: he has seen the Father. **47** In all truth I tell you, everyone who believes has eternal life. **48** I am the bread of life. **49** Your fathers ate manna in the desert and they are dead; **50** but this is the bread which comes down from heaven, so that a person may eat it and not die. **51** I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.'" (*John 6:41-51*)

*Practically how do you manifest your belief in the Eucharist? How does it become a practical, living reality in your daily life? in the life of your family? in the life of your community? Do you feel a burning desire to lead others to a knowledge of this mystery? Ask the Holy Spirit to show you the way to do this.*

**p** Write down your reflections briefly here:

## ***Friday: “Sacramental Union with Jesus”***

*From Father Judge:*

“Union with God is our highest grace here. IT will be our divinest privilege for all eternity. Sacramental union with Jesus is your birthright as Catholics, and of all that your Church has guarded and handed down to you through the centuries nothing is so precious, nothing so great as that which you receive when you kneel at this altar and strike your breast and say, ‘Lord, I am not worthy that thou shouldst enter under my roof’ (*Mk 8:8*).

“This, mark you, is your faith. . . . How often do you seek Jesus in the Holy Eucharist?. . . . How much does your belief in the Holy Eucharist enter vitally into your everyday life? How much time . . . do you give to that which is the most sacred and precious opportunity you have on this earth, the seeking of Jesus Christ?

“Let us apply this. Recall our belief in the Holy Eucharist, study that belief in all its meaning . . . then let us visit . . . His parish Church. He wishes to have compassion on the multitude. He comes from His Eucharistic sanctuary at the dawn of the day. He comes to bless and have compassion. Who are those who come to Him? . . . Do you realize that you of all peoples and races and tribes and tongues and generations have that which the human heart has ever sought — God in the Flesh, Jesus Christ in the Holy Eucharist?” (*Missionary Cenacle Meditations*, p. 194)

*From the Word of God:*

“**52**Then the Jews started arguing among themselves, ‘How can this man give us his flesh to eat?’**53** Jesus replied to them: In all truth I tell you, if you do not eat the flesh of the Son of man and drink his blood, you have no life in you.**54** Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise that person up on the last day.**55** For my flesh is real food and my blood is real drink.**56** Whoever eats my flesh and drinks my blood lives in me and I live in that person.**57** As the living Father sent me and I draw life from the Father, so whoever eats me will also draw life from me.**58** This is the bread which has come down from heaven; it is not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever.” (*John 6:52-58*)

*Father Judge asks some pointed questions at the end of today’s reading: “How often do you seek Jesus in the Holy Eucharist?. . . . How much does your belief in the Holy Eucharist enter vitally into your everyday life? How much time . . . do you give to that which is the most sacred and precious opportunity you have on this earth, the seeking of Jesus Christ? Do you realize that you of all peoples and races and tribes and tongues and generations have that which the human heart has ever sought — God in the Flesh, Jesus Christ in the Holy Eucharist?” Ask the Holy Spirit to help you answer these questions with honesty and humility.*

**▶ Write down your reflections briefly here:**

## WEEK II

### **Weekend Reflection: “The larger Host . . . Chalice”**

*[From the Spiritual Life Committee, Missionary Servants of the Most Holy Trinity]*

#### **"The larger Host, the greater drinking of His Blood"**

The heart of the missionary must ever expand to include an ever increasing circle of humanity. Father Judge offered his spiritual disciples the holy "ambition to make wide the Eucharistic Kingdom of our Lord." He confided that on this feast of the Precious Blood (July 1, 1924), he had been "thinking of a great chalice from which the whole world would sip." He had "sighed and prayed that there may be a great drinking of the precious and Adorable Blood." In another letter on the same day, he shared that his own "prayerful thought of today" was that "there may be a large chalice from which the world will sip of the Precious Blood. May there be a large drinking of it" (MF-9624)

Charity, the Eucharist, the apostolate are all expansive and intimately united one to the other. His notion of the "great chalice" seems to be almost a contemplative vision, an insight into his own interior life. For this reason he recommended to an infirm woman the practice of "following Mass around the World" (MF-9638). The sick bed was only physically confining, but the heart -- through the gift of charity and the Eucharist -- may expand to circle the entire globe.

It was at this same time that he recommended to several people a prayer, apparently composed by him, that he said he has found "very efficacious." It united the theme of the Trinity, the Eucharist, and apostolic charity:

O God the Father, God the Son, God the Holy Ghost, through the mystery of the Holy Eucharist, that more and more may come to the eating of the Sacred Body and to the drinking of the Precious Blood of Jesus, grant this favor, etc., etc. (MF-9668)

The Trinity -- the heart and source of charity -- the Eucharist and the ever increasing inclusion of all in the heart of this divine love was a developing theme in his writings in summer 1924.

After July 1925, when he first spoke of the "vision" he had had at prayer of the "large chalice," this begins to become a controlling image in his writing and thinking. Recognizing that the ultimate success of his work in Puerto Rico in its first year (1926) was a Eucharistic one, he wrote, "let us in thanksgiving ... for all His mercies to us make much of the Blessed Sacrament this year and do what we can to have the Blessed Sacrament do much for us." Almost as a motto or a battle cry, he concluded, "The 'larger Host,' 'the greater eating of His Body, the greater drinking of His Blood'" (MF-7820). His letter for the Christmas Novena 1926 requested all to

"encourage one another with the cry of the larger Host, of the more abundant flowing of the Precious Blood, the greater eating and drinking of the Precious Blood of Jesus" (MF-11459).

Thus the ever-expanding Eucharist defines the very goal of the missionary movement: "let us all work for the greater eating of the Body of our Jesus and the greater drinking of His Precious Blood" (MF-1346).

The missionary heart is ultimately a Eucharistic heart, a heart open to embrace the entire world, a heart and a home where everyone feels welcome. This movement toward an ever increasing universality of vision and love is a reflection and fulfillment of Isaiah's prophecy regarding the end times:

*"Oh, come to the water all you who are thirsty; though you have no money, come! Buy corn without money, and eat, and, at no cost, wine and milk. Why spend money on what is not bread, your wages on what fails to satisfy? Listen, listen to me, and you will have good things to eat and rich food to enjoy. Pay attention, come to me; listen and your soul will live" (Isaiah 55:1-3)*

Jesus over and over again eats with people, accepting their invitations or himself preparing and providing the meal: with the publicans and sinners (*Matthew 9:10-13*), with the couple at their wedding feast (*John 2:1-12*), with his secret enemies (*Luke 7:36-50*), with the desperately hungry masses (*Mark 6:30-44*). After his resurrection from the dead, he revealed his presence to the amazed disciples as he broke bread with them (*Luke 24:30*) or himself prepared for them an early morning breakfast (*John 21:12*). Always around the table, always welcoming, always looking forward to the day when all God's people "will take their places . . . at the feast in the kingdom of God" (*Matthew 8:11*).

Eventually, the Eucharistic heart of Jesus expands and enlightens our broken human hearts so that the missionary might become the "universal" brother or sister bearing "the Church's spirit, her openness to and interest in all peoples and individuals, especially the least and poorest." Thus the missionary "overcomes barriers and divisions of race, cast or ideology. . . is a sign of God's love in the world--a love without exclusion or partiality" (John Paul II, *Mission of the Redeemer* #89). This is the missionary goal of Eucharist: the ever "larger Host," the ever "greater Chalice."

*Take a few moments before Jesus in the Blessed Sacrament or after Communion. Ask Him for the gift of seeing and experiencing the world as He sees and experiences the world. Seek the charity of Jesus in allowing your heart to expand ever more fully and embrace the world, especially the poorest and most abandoned in the providence of your daily life.*

**Write** down your reflections briefly here:

## **WEEK II**

### **Monday: “Thanksgiving”**

*From Father Judge:*

“Thanksgiving is a Christian virtue. As Christians we are not free in this matter. We must show to God a thankful spirit. You are familiar with the words of St. Paul. All through his epistles he is ever inciting the people of God to be thankful. He says they must thank God. It is necessary to thank God, and lest they fail, he says, “I thank God for you without ceasing in every remembrance of prayer.” He declares strongly. Surely this is the will of God that we give thanks. . .” (*Missionary Cenacle Meditations*, p. 257)

*From the Word of God:*

“Do not drug yourselves with wine, this is simply dissipation: be filled with the Spirit. Sing the words and tunes of the psalms and hymns when you are together, and go on singing and chanting to the Lord in your hearts, so that always and everywhere you are giving thanks to God who is our Father in the name of our Lord Jesus Christ.” (*Ephesians 4:18-20*)

*Make a list of three people, events or things for which you feel particularly grateful today. Tell God “thank You” . . . and, in a special way, bring this “thanksgiving” to the feast of Thanksgiving, the Eucharist.*

**▶ Write down your reflections briefly here:**

## ***Tuesday: “How can we thank God?”***

*From Father Judge:*

“How can we thank God? First of all by appreciation. Thanksgiving is pleasing to God not that it repays Him but it is a sign of humility and the Good Book tells us that the prayers of the humble cleaveth the clouds. It is the prayer of the humble that is recognized, but the prayer of the self-sufficient is rejected for these are not thankful. They are ungrateful..” (*Missionary Cenacle Meditations*, p. 257)

*From the Word of God:*

“Try then to imitate God, as children of his that he loves, and follow Christ by loving as he loved you, giving himself up; in our place *as a fragrant offering and a sacrifice to God*. Among you there must be not even a mention of fornication or impurity in any of its forms, or promiscuity; this would hardly become the saints! There must be no coarseness of salacious talk and jokes -- all this is wrong for you; raise your voices in thanksgiving instead.” (*Ephesians 5:1-4*)

***Continue the exercise from yesterday. Make a list of three people, events or things for which you feel particularly grateful today. Tell God “thank You” . . . and, in a special way, bring this “thanksgiving” to the feast of Thanksgiving, the Eucharist. Be especially careful about words or thoughts that disturb a grateful mind and heart.***

**▶ Write down your reflections briefly here:**

## ***Wednesday: “A thankful spirit”***

*From Father Judge:*

“The great St. Vincent de Paul said: “The surest way to obtain another favor from God is to thank Him for the one He has just given.” Enlightened and animated with anxious desires for a continuance of God's blessing, we must incite within ourselves a thankful spirit. This must begin with a realization of our dependence on God. Such a knowledge makes us realize our need of God and prompts us quickly to say: “Thanks be to God. May the good and gracious God be praised and blessed forever.” Thus will we imitate the inspired Psalmist, David, who says: “Let us come before his presence with thanksgiving; and make a joyful noise to him with psalms.”(Ps. 94:2.)” (*Missionary Cenacle Meditations*, p. 257)

*From the Word of God:*

“Be at peace among yourselves. And this is what we ask you to do, brothers and sisters: warn the idlers, give courage to those who are apprehensive, care for the weak and be patient with everyone. Make sure that people do not try to take revenge; you must all think of what is best for each other and for the community. Be happy at all times; pray constantly; and for all things give thanks to God, because this is what God expects you to do in Christ Jesus.” (*1 Thessalonians 5:14-18*)

***Continue the exercise of the previous two days. Our desire is to develop a truly grateful spirit. A grateful spirit is a genuinely Eucharistic spirit. Give thanks “because this is what God expects you to do”!***

**Write down your reflections briefly here:**

## ***Thursday: “Eucharist means thanksgiving”***

*From Father Judge:*

“Do you know that God has declared a way in which He wishes us to thank Him? Eucharist means thanksgiving. Holy Eucharist! There is a long story to that word. It brings us back to the days when our Blessed Lord walked on this earth and into the Upper Room where Jesus gathered His Apostles; into that room where they saw Him reach out His Blessed Hands and take bread. “And taking bread, he gave thanks, and broke; and gave to them saying: This is my body, which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.”(Lk. 22: 19-20.) “He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed; and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.” (Jn. 6:55- 57.) (*Missionary Cenacle Meditations*, p. 257)

*From the Word of God:*

“For this is what I received from the Lord, and in turn passed on to you: that one the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, ‘This is my body, which is for you; do this as a memorial of me.’ In the same way he took the cup after supper, and said, ‘This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.’ Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death, and so anyone who eats the bread or drinks the cup of the Lord unworthily will be behaving unworthily towards the body and blood of the Lord.” (*1 Corinthians 11:23-27*)

***Continue to reflect on motives for thanksgiving in your own life. Bring those reasons for gratitude and thanksgiving to the Eucharist. Offer your thanks to the heavenly Father in union with Jesus through the Holy Spirit.***

**▶ Write down your reflections briefly here:**

## ***Friday: “Thanksgiving is essential”***

*From Father Judge:*

“Thanksgiving, understand, is an essential Christian office. We cannot please God, we do not adore God properly, we do not serve Him well if we do not render Him thanks. But mark you He Himself has set a service of thanks in (the Eucharist).” (*Missionary Cenacle Meditations*, p. 257)

*From the Word of God:*

“Alleluia!

Praise God in his Temple on earth, praise him in his temple in heaven, praise him for his might achievements, praise him for his transcendent greatness!

Praise him with blasts of the trumpet, praise him with lyre and harp, praise him with drums and dancing, praise him with strings and reeds, praise him with clashing cymbals, praise him with clanging cymbals! Let everything that breathes praise Yahweh!” (*Psalms 150*)

***Conclude this week of prayer by reflecting on all the reasons for gratitude and thanksgiving that you have discovered in your life. Praise God for God’s never failing kindness and goodness in your own words or in union with the prayer of the Psalmist in Psalm 150. Praise God!***

**✎ Write down your reflections briefly here:**

## WEEK III

### Weekend Reflection:

## One with God through the Eucharist

[From St. Hilary, Doctor of the Church, "Treatise on the Trinity"]

"We believe that the Word became flesh and that we receive his flesh in the Lord's Supper. How then can we fail to believe that he really dwells within us? When he became man, he actually clothed himself in our flesh, uniting it to himself for ever. In the sacrament of his body he actually gives us his own flesh, which he has united to his divinity. This is why we are all one, because the Father is in Christ, and Christ is in us. He is in us through his flesh and we are in him. With him we form a unity which is in God.

The manner of our indwelling in him through the sacrament of his body and blood is evident from the Lord's own words: *This world will see me no longer but you shall see me. Because I live you shall live also, for I am in my Father, you are in me, and I am in you.* If it had been a question of a mere unity of will, why should he have given us this explanation of the steps by which it is achieved? He is in the Father by reason of his divine nature, we are in him by reason of his human birth, and he is in us through the mystery of the sacraments. This, surely, is what he wished us to believe; this is how he wanted us to understand the perfect unity that is achieved through our Mediator, who lives in the Father while we live in him, and who, while living in the Father, lives also in us. This is how we attain to unity with the Father. Christ is in very truth in the Father by his eternal generation; we are in very truth in Christ, and he likewise is in us.

Christ himself bore witness to the reality of this unity when he said: *He who eats my flesh and drinks my blood lives in me and I in him.* No one will be in Christ unless Christ himself has been in him; Christ will take to himself only the flesh of those who have received his flesh.

He had already explained the mystery of his perfect unity when he said: *As the living Father sent me and I draw life from the Father, so he who eats my flesh will draw life from me.* We draw life from his flesh just as he draws life from the Father. Such comparisons aid our understanding, since we can grasp a point more easily when we have an analogy. And the point is that Christ is the wellspring of our life. Since we who in the flesh have Christ dwelling in us through his flesh, we shall draw life from him in the same way as he draws life from the Father."

*Spend a few minutes reflecting on this homily on the Eucharist by St. Hilary. Through the last two thousand years the Church's faith, hope, and love have been nourished by this precious gift. How does the Eucharist nourish your own faith life? How do you experience the Eucharist increasing your sense of unity with God in the depths of your being? Respond in thanksgiving and petition for an ever increasing faith with this prayer of St. Ignatius of Loyola, "Anima Christi," taken from the prayers of "Thanksgiving after Mass" of the Roman Missal:*

**“Soul of Christ, sanctify me.  
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.  
Permit me not to be separated from Thee.  
From the wicked foe defend me.  
At the hour of my death call me  
and bid me come to Thee  
that with Thy saints I may praise Thee  
forever and ever. Amen.”**

**p Write down your reflections briefly here:**

## WEEK III

### Monday: “The great Sacrament”

*From Father Judge:*

“The great Sacrament of the Holy Eucharist should be very much in our thoughts and in our affections. It should be in our conversations, and because it should be in our writings, I write this letter to you.

Our Lord, the Divine Institutor of this Sacrament, the mode in which He instituted the Holy Eucharist, Its effects upon us, Its mission in the world, our relation to It, what is being done for It, what we can do for It, the dispositions and preparations which we should make for Its reception; these and many other like thoughts should engage [us].”  
(*Missionary Cenacle Meditations*, p. 188)

*From the Word of God:*

Jesus said: “I shall not call you servants any more, because a servant does not know his master’s business; I call you friends, because I have made known to you everything I have learnt from my Father. You did not choose me, no, I chose you; and I commissioned you to go out and to bear fruit, fruit that will last; and then the Father will give you anything you ask in my name. What I command you is to love one another .” (*John 15:15-17*)

*In the Eucharist God has opened the depths of the Divine Heart and Life to us as intimate, personal friend. What does it mean to you to be God’s “friend”? What are the qualities you admire in a friend? What do you look for from your friends? Now apply this to God as your friend.*

**✎ Write down your reflections briefly here:**

## ***Tuesday: “A cry of faith in the Sacrament of Love”***

*From Father Judge:*

“What should consideration of the Blessed Sacrament evoke in us? First of all, faith; a living, ardent faith in this Blessed Sacrament. All through these (days) our first thought should be of faith. We should awaken with a cry of faith in the adorable Sacrament of Love. Frequently during the day we should elicit acts of faith. Our Lord is very sensitive to the cry of faith; He made that manifest in His lifetime. “Whom,” said He to His Apostles, “do men say that the Son of Man is?”(Mt. 16:13.) He challenged the faith of all those who approached Him for favor. He thanks His heavenly Father for the faith given the little ones.” (*Missionary Cenacle Meditations*, p. 188)

*From the Word of God:*

“He taught this doctrine [concerning the bread of life] at Capernaum, in the synagogue. After hearing it, many of his followers said, ‘This is intolerable language. How could anyone accept it?’ Jesus was aware that his followers were complaining about it, and said, ‘Does this upset you? What if you should see the Son of Man ascend to where he was before? It is the spirit that gives life, the flesh has nothing to offer. The words I have spoken to you are spirit, and they are life. But there are some of you who do not believe.’ For Jesus knew from the outset those who did not believe, and who it was that would betray him. He went on, ‘This is why I told you that no one could come to me unless the Father allows him.’ After this, many of his disciples left him and stopped going with him.” (*John 6:59-66*)

*One of the customs recommended to us by Father Judge was to begin each day -- as we get out of bed -- with an explicit act of faith in God depending on the liturgical season or the rhythm of our own prayer life. As we are praying and meditating in these days on the Eucharist, make it a practice to “awaken with a cry of faith in the adorable Sacrament of Love.”*

**✎** Write down your reflections briefly here:

## Wednesday: “Confess that He is God”

*From Father Judge:*

“The loving act of faith always brought quick response from Him. Tell our Lord, then, who you think He is. Tell Him something about Himself. Confess to Him that He is God, that He is the true and only Son of God the Father and the true and only Son of the Blessed Virgin Mary. Tell Him He is the Son of God Who was begotten from all eternity by the Eternal Father, that as man He was born in time of the Blessed Virgin Mary; that He has, through the operation of the Holy Spirit, a nature like unto your own, sin excepted.” (*Missionary Cenacle Meditations*, p. 188)

*From the Word of God:*

“Jesus left that place and withdrew to the region of Tyre and Sidon. Then out came a Canaanite woman from that district and started shouting, ‘Sir, Son of David, take pity on me. My daughter is tormented by the devil.’ But he answered her not a word. And his disciples went and pleaded with him. ‘Give her what she wants,’ they said, ‘because she is shouting after us.’ He said in reply, ‘I was sent to the lost sheep of the House of Israel.’ But the woman had come up and was kneeling at his feet. ‘Lord,’ she said, ‘help me.’ He replied, ‘It is not fair to take the children’s food and throw it to the house-dogs.’ She retorted, ‘Ah yes, sir; but even house dogs can eat the scraps that fall from their master’s table.’ Then Jesus answered her, ‘Woman you have great faith. Let your wish be granted.’ And from that moment her daughter was well again.” (*Matthew 15:21-31*)

*Even in this seemingly most strange of Jesus’ healing dialogues, we see that it is the cry of faith of the woman that finally and definitively moves His heart. He is overwhelmed, overcome by her faith. As Cenacle Lay Missionaries, we are invited each day to make often “loving acts of faith.” Father Judge called the “confession of truth” the very heart of the Cenacle vocation. Today make it a point to confess — even if just in your own heart — your profound faith in Jesus present with us in the gift of the Eucharist.*

**✦ Write down your reflections briefly here:**

## ***Thursday: “Thank Him for such faith”***

*From Father Judge:*

“Confess to the great mystery of the Incarnation. Tell Him how you delight in this knowledge. Thank Him for this, confessing at the same time the Hypostatic Union, that is, the union of the two natures, the Divine and human, in the one Divine Person, the Second Person of the Blessed and Adorable Trinity. Tell Him also of your loving faith in the Oneness of God and the Threeness of Persons, confessing Unity of nature and Trinity of Persons. Thank Him for such faith ” (*Missionary Cenacle Meditations*, p. 188)

*From the Word of God:*

“When he went into Capernaum a centurion came up and pleaded with him. ‘Sir,’ he said, ‘my servant is lying at home paralyzed, and in great pain.’ ‘I will come myself and cure him,’ said Jesus. The centurion replied, ‘Sir, I am not worthy to have you come under my roof; just give the word and my servant will be cured. For I am under authority myself, and have soldiers under me; and I say to one man: Go, and he goes’; to another: Come here, and he comes; to my servant: Do this, and he does it.’ When Jesus heard this he was astonished and said to those following him, ‘I tell you solemnly, nowhere in Israel have I found faith like this. And I tell you many will come from east and west to take their place with Abraham and Isaac and Jacob at the feast in the kingdom of heaven . . . .’ And to the centurion Jesus said, ‘Go back then; you have believed, so let this be done for you.’ And the servant was cured at that moment.” (*Matthew 8:5-13*)

***Reflect quietly, prayerfully on the mysteries of the Faith: the Trinity, the Incarnation, the abiding presence of the Holy Spirit. Think about the gift of the Eucharist — Jesus with us day by day, in the fullness of His body, blood, soul, and divinity — as the food of our souls. Profess your faith in these mysteries. In what way do these “delight” you? Give thanks!***

**Write down your reflections briefly here:**

# ***Friday: Eucharist — the Apostolic Dimension***

*From Father Judge:*

“During these days let it be our study to seek out means of spreading devotion to the Blessed Sacrament, of showing more reverence, more love and more service to our Eucharistic Lord. We should, moreover, increase our visits to the Blessed Sacrament and encourage others to become familiar with our Lord in His holy temple. Jesus loves to be remembered and His love magnifies that which is done for love of Him.

God grant that through our daily acts of loving reparation, His suffering Heart may be consoled and comforted. Yes, Jesus wants your acts of love and reparation: “See My Heart pierced and neglected in the Sacrament of My love. I thirst and burn with the desire of being loved.” (*Missionary Cenacle Meditations*, p. 188)

*From the Word of God:*

Jesus said: “My little children, I shall not be with you much longer. You will look for me, and, as I told the Jews, where I am going, you cannot come. I give you a new commandment: love one another; just as I have loved you, you also must love one another. By this love you have for one another, everyone will know that you are my disciples.” (*John 13:33-35*)

***The Eucharist — if it is to be a reality in our lives — must bear fruit. Eucharist must be made manifest in the way we live. We must be Eucharist for one another and for all humanity. In what way is Jesus calling you to “be Eucharist” in your daily life? Who are the poor and abandoned for whom is Jesus calling you to “be Eucharist”?***

**▶ Write down your reflections briefly here:**

## WEEK IV

### Weekend Reflection:

### Living “Communion” Day by Day

[In the Church’s teaching as we saw above in Lesson #9, “communion” – in Latin, “communio” – is both the Eucharistic communion as well as “communion” with the heart of the Trinity and unity with the whole Church and all creation. This type of expanded living requires what we might call a “communio” mind. Living with a “communio mind” or way of being and thinking – means becoming fully human, ever more fully a person in relationship and community like the Trinity. The *Catechism of the Catholic Church* n. 1391-1398 explains how the Eucharist bears fruit in our lives in this every expanding “communio.”]

“1391 *Holy Communion augments our union with Christ.* The principal fruit of receiving the Eucharist in Holy Communion is an intimate union with Christ Jesus. Indeed, the Lord said: “He who eats my flesh and drinks my blood abides in me, and I in him.” (*John 6:56*). Life in Christ has its foundation in the Eucharistic banquet: “As the living Father sent me, and I live because of the Father, so he who eats me will live because of me” (*John 6:57*)

*‘On the feasts of the Lord, when the faithful receive the Body of the Son, they proclaim to one another the Good News that the first fruits of life have been given, as when the angel said to Mary Magdalene, “Christ is risen!” Now too are life and resurrection conferred on whoever receives Christ.’* (Fanqith, Syriac Office of Antioch)

1392 What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life. Communion with the flesh of the risen Christ, a flesh “given life and giving life through the Holy Spirit,” preserves, increases, and renews the life of grace received at Baptism. This growth in Christian life needs the nourishment of Eucharistic Communion, the bread for our pilgrimage until the moment of death, when it will be given to us as viaticum.

1393 *Holy Communion separates us from sin.* The body of Christ we receive in Holy Communion is “given up for us,” and the blood we drink “shed for the many for the forgiveness of sins.” For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins: For as often as we eat this bread and drink the cup, we proclaim the death of the Lord. If we proclaim the Lord’s death, we proclaim the forgiveness of sins. If, as often as his blood is poured out, it is poured for the forgiveness of sins, I should always receive it, so that it may always forgive my sins. Because I always sin, I should always have a remedy (*St. Ambrose*).

1394 As bodily nourishment restores lost strength, so the Eucharist strengthens our charity, which tends to be weakened in daily life; and this living charity *wipes away venial sins*. By giving himself to us Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him:

*Since Christ died for us out of love, when we celebrate the memorial of his death at the moment of sacrifice we ask that love may be granted to us by the coming of the Holy Spirit. We humbly pray that in the strength of this love by which Christ willed to die for*

*us, we, by receiving the gift of the Holy Spirit, may be able to consider the world as crucified for us, and to be ourselves as crucified to the world.... Having received the gift of love, let us die to sin and live for God. (St. Fulgentius of Ruspe)*

1395 By the same charity that it enkindles in us, the Eucharist *preserves us from future mortal sins*. The more we share the life of Christ and progress in his friendship, the more difficult it is to break away from him by mortal sin. The Eucharist is not ordered to the forgiveness of mortal sins - that is proper to the sacrament of Reconciliation. The Eucharist is properly the sacrament of those who are in full communion with the Church.

1396 *The unity of the Mystical Body: the Eucharist makes the Church*. Those who receive the Eucharist are united more closely to Christ. Through it Christ unites them to all the faithful in one body - the Church. Communion renews, strengthens, and deepens this incorporation into the Church, already achieved by Baptism. In Baptism we have been called to form but one body. The Eucharist fulfills this call: "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread:" (1 Corinthians 10:16-17)

*If you are the body and members of Christ, then it is your sacrament that is placed on the table of the Lord; it is your sacrament that you receive. To that which you are you respond "Amen" ("yes, it is true!") and by responding to it you assent to it. For you hear the words, "the Body of Christ" and respond "Amen." Be then a member of the Body of Christ that your Amen may be true. (St. Augustine)*

1397 *The Eucharist commits us to the poor*. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren:

*You have tasted the Blood of the Lord, yet you do not recognize your brother,.... You dishonor this table when you do not judge worthy of sharing your food someone judged worthy to take part in this meal.... God freed you from all your sins and invited you here, but you have not become more merciful. (St. John Chrysostom)*

1398 *The Eucharist and the unity of Christians*. Before the greatness of this mystery St. Augustine exclaims, "O sacrament of devotion! O sign of unity! O bond of charity!" (St. Augustine) The more painful the experience of the divisions in the Church which break the common participation in the table of the Lord, the more urgent are our prayers to the Lord that the time of complete unity among all who believe in him may return."

*Consider the "fruits of communion" according to the Church: union with Christ, forgiveness of and preservation from sin, gathering of the community, commitment to the poor, unity among Christians. How have you concretely experienced these "fruits" in your life. Be as specific and practical as possible.*

**Write** down your reflections briefly here:

# **WEEK IV**

## **Monday: Grace and forgiveness**

*From Father Judge:*

“The lives of St. Peter and St. Paul are very encouraging to us who feel the shock of temptation and who may have faltered somewhat in God's way. Both these saints failed in a marked way. First of all, St. Peter, because of his presumption and self-reliance; secondly, St. Paul, because of his pride and uncharitableness. Grace was given to them and they cooperated splendidly with that grace. St. Peter's repentance was from the heart, and from out of it bloomed a great love and devotion for his Divine Master. His faith and trust in Jesus were without measure

St. Paul, too, made glorious amends for his faults. How ardently did he serve and love God! There were no bounds to his sacrifice for the love of Jesus. He too became the saint of great repentance. His pride was wounded to death under the chastising hand of God. The first cry of his heart was, “Lord, what wilt thou have me to do?” (Acts 9:6) He became the saint of divine love, entirely consumed with a burning love of our Divine Lord.” (*Missionary Cenacle Meditations*, p. 167)

*From the Word of God:*

“<sup>7</sup> “<sup>8</sup>If we say, ‘We have no sin,’ we are deceiving ourselves, and truth has no place in us;<sup>9</sup>if we acknowledge our sins, he is trustworthy and upright, so that he will forgive our sins and will cleanse us from all evil.<sup>10</sup>If we say, ‘We have never sinned,’ we make him a liar, and his word has no place in us. <sup>2</sup> My children, I am writing this to prevent you from sinning; but if anyone does sin, we have an advocate with the Father, Jesus Christ, the upright.<sup>2</sup>He is the sacrifice to expiate our sins, and not only ours, but also those of the whole world.” (*1 John 1:8-2:2*)

*How does the Eucharist help you to experience the forgiveness of God and God's healing grace?  
Think of a few times where you have experienced this forgiveness, healing and grace ... and give thanks!*

**✎ Write down your reflections briefly here:**

## ***Tuesday: “A great love of our neighbor”***

*From Father Judge:*

“The love of God means the love of our neighbor. There is no better evidence, no truer proof of a great love of God, than a great love of our neighbor. Love of our neighbor is proven in patience and in trial, in the corporal and spiritual works of mercy. A treatment of our neighbor that is inconsiderate, harsh, unbrotherly or unsisterly, is un-Christlike, and argues a great want of the love of God.

That fraternal love be in the Missionary Cenacle should be our constant prayer. This love of the neighbor should be manifest on all occasions. It should drive far from us envy and jealousy and those other pests that wound Christian love. The stranger at our gates, especially when he comes in the Name of God, should be made welcome in the Name of God the Father, God the Son and God the Holy Spirit. Unfortunate would be the house that would lose a special blessing because of a lack of hospitality to a stranger.” (*Missionary Cenacle Meditations*, p. 167)

*From the Word of God:*

“<sup>10</sup>This is what distinguishes the children of God from the children of the devil: whoever does not live uprightly and does not love his brother is not from God. This is the message which you heard from the beginning, that we must love one another . . . .<sup>14</sup>We are well aware that we have passed over from death to life because we love our brothers. Whoever does not love, remains in death.<sup>15</sup>Anyone who hates his brother is a murderer, and you are well aware that no murderer has eternal life remaining in him.<sup>16</sup>This is the proof of love, that he laid down his life for us, and we too ought to lay down our lives for our brothers.<sup>17</sup>If anyone is well-off in worldly possessions and sees his brother in need but closes his heart to him, how can the love of God be remaining in him?<sup>18</sup>Children, our love must be not just words or mere talk, but something active and genuine.” (*1 John 3:10-11,16-18*)

***How do you offer hospitality to others – generously, “gracefully” or begrudgingly and measured? What has been your experience of hospitality from others? When and where have you felt most welcome? What made you feel this way? Ask our loving God who invites us to His table to teach you how to be ever more gracious, hospitable and loving to the people God sends daily into your life, especially the poor and most marginalized and abandoned.***

**▶ Write down your reflections briefly here:**

## **Wednesday: “Since God has loved us so much”**

*From Father Judge:*

“We remember how cheered our (Brothers and) Sisters were when in the early days of our mission, unknown and almost friendless, doors were thrown open to them. May this memory never perish from our Missionary Cenacle! God touched the hearts of others in our favor, and may our hearts never be hard to those who come to us looking for help and encouragement and strength. How much we should suffer and forbear before allowing the holy virtue of charity be wounded! May those great Apostles obtain for us some of that great love of God that burned in their own hearts.” (*Missionary Cenacle Meditations*, p. 167)

*From the Word of God:*

“<sup>7</sup>My dear friends, let us love one another, since love is from God and everyone who loves is a child of God and knows God.<sup>8</sup>Whoever fails to love does not know God, because God is love.<sup>9</sup>This is the revelation of God’s love for us, that God sent his only Son into the world that we might have life through him.<sup>10</sup>Love consists in this: it is not we who loved God, but God loved us and sent his Son to expiate our sins.<sup>11</sup>My dear friends, if God loved us so much, we too should love one another.” (*1 John 4:7-11*)

*Spend some time contemplating the cross: this is how we truly know what love is. Ask the Holy Spirit to teach you profoundly the meaning of the cross and the Eucharist. Beg the Spirit to fill you with that very same love that moved – and moves – the heart of Jesus.*

**✎ Write** down your reflections briefly here:

## ***Thursday: “God is love”***

*From Father Judge:*

“An exercise that will bring you great comfort is to follow the Mass around the world. At ten o'clock it is being offered up in Jerusalem. About midnight or after, in Rome. About two o'clock in the morning in Ireland. When you are taking your tea it is being offered up in the far off islands of the Pacific and on the eastern shores of Asia. And so with the sun, you can go around the world and see the priest lifting up the holy chalice of the Precious Blood. Have the wish to assist at all these Holy Sacrifices, offering them up first in adoration and gratitude, secondly, in thanksgiving; thirdly, in reparation and fourthly, in petition.

To our senses, after the Consecration nothing is apparent to us except the species of bread and wine, yet we firmly believe that under this is hidden the true Body and Blood of our Lord. This is the scope of our belief and when in peaceful moments of meditation we reflect seriously on its import and realize its significance, the result is overpowering. Think what love is embodied in this Sacrament!” (*Missionary Cenacle Meditations*, p. 168)

*From the Word of God:*

“<sup>12</sup>No one has ever seen God, but as long as we love one another God remains in us and his love comes to its perfection in us. <sup>13</sup>This is the proof that we remain in him and he in us, that he has given us a share in his Spirit. <sup>14</sup>We ourselves have seen and testify that the Father sent his Son as Saviour of the world. <sup>15</sup>Anyone who acknowledges that Jesus is the Son of God, God remains in him and he in God. <sup>16</sup>We have recognised for ourselves, and put our faith in, the love God has for us. God is love, and whoever remains in love remains in God and God in him.” (*1 John 4:8-16*)

***Think of the ways and the times the Eucharist has united you ever more deeply to the heart and the love of God. To what degree do you feel loved by God? How confident are you of that divine love for you very personally and intimately? To the degree that you are profoundly conscious of it, be filled with gratitude. To the degree that you are somewhat still doubtful or wondering – “how could God love someone like me?” – ask the Holy Spirit to show you very concretely and convincingly how God is love for you!***

**▶ Write down your reflections briefly here:**

## ***Friday: “Love the sisters and the brothers”***

*From Father Judge:*

“To appreciate God's love for men is to appreciate God Himself which can never be complete. Through all the unknown, uncounted epochs of God's existence poor sinful creatures were loved by the infinite. The Incarnation was the visible manifestation of the Infinite and eternal Love which culminated in the Eucharist. This is the God-given testament in which our Lord has pledged that the rainbow of His mercy shall hover forever over the tabernacle of the Catholic temple as long as time shall endure. This is the truth we adore and believe. We profess that under the sacramental species Jesus Christ is physically present.

What a sad discrepancy between our faith and our acts. We are astonished, shocked at the hardness and irreverence of (Christ's listeners in the Gospel). The thought of what love is embodied in this Sacrament, of how ingenious is this device of God to be among His creatures, the mercy and generosity contained herein, should arouse in every Christian heart the most generous sentiments and make us strive to repay love by love.” (*Missionary Cenacle Meditations*, p. 168)

*From the Word of God:*

“<sup>17</sup>Love comes to its perfection in us when we can face the Day of Judgement fearlessly, because even in this world we have become as he is.<sup>18</sup>In love there is no room for fear, but perfect love drives out fear, because fear implies punishment and no one who is afraid has come to perfection in love.<sup>19</sup>Let us love, then, because he first loved us.<sup>20</sup>Anyone who says ‘I love God’ and hates his brother, is a liar, since whoever does not love the brother whom he can see cannot love God whom he has not seen.<sup>21</sup>Indeed this is the commandment we have received from him, that whoever loves God, must also love his brother. **5** Whoever believes that Jesus is the Christ is a child of God, and whoever loves the father loves the son.<sup>2</sup>In this way we know that we love God’s children, when we love God and keep his commandments.” (*1 John 4:17-5:2*)

***Eucharist to be real must extend out to the sisters and the brothers, especially the poor, the broken, the lonely, the afraid. Who are the poor in our daily life? Who are the poor in your neighborhood, church community, place of school or work? How can you concretely extend to them the hospitality of God that you experience at each and every Eucharist? .***

**Write down your reflections briefly here:**