

Perpetual Adoration Newsletter

June celebrates the Feasts of **Corpus Christi** and the **Sacred Heart of Jesus**

“The Church and the world have a great need for Eucharistic Worship.” – Pope John Paul II

(The following is excerpted from an article in **Immaculata Magazine** (March/April/May, 2003) – written by Fr. Grigus, OFM Conv., celebrating 75 years of Perpetual Adoration!)

The Intercessory Power of the EUCHARIST

“Intercede” means to ‘go between’, to intervene, to mediate, with a view toward reconciling the differences of two parties. When the two parties are God and ourselves, the prime reference of Intercessor can only be given to Jesus Christ, true God and true man, in the unity of His Divine Person – the one and only mediator between God and man (CCC 481).

It is only by uniting our offering to His offerings, our humanity with His humanity, that the sacrifice of our own selves to the Father, and all that is part of us in this world, can also find its merit and perfection (CCC 1350). This ministry of intercession is most fully reflected in the Eucharist. In and through the liturgy of the Eucharist, Christ continues to perpetuate that offering that He made of Himself to the Father at Calvary, but now in a bloodless manner, through the sacrifice of the bread and wine, become the Body and Blood of Christ, at the hands of a validly ordained priest. It is the Church as a whole, and each of its members, uniting their prayers, their offerings, and their good works with the self-sacrifice of Christ, commemorated in the Eucharist, that permits grace to flow even upon those who may not otherwise deserve, or be open to, it. It is precisely here, where our power as intercessors of Christ, on behalf of others, obtains its fullest degree of significance and strength.

This is true not only with the sacrifice of the Mass, but with prayers offered for the needs of others, before the Eucharistic presence of our Lord in adoration as well. Our time of adoration before Jesus in the Eucharist, outside of the Mass, then complements our full participation at Mass. Jesus awaits us in this sacrament of love.

The SACRED HEART and the Eucharist

(From “Divine Intimacy” by Fr. Gabriel of Mary Magdalen, O.C.D.)

Devotion to the Sacred Heart should bring us to a life of intimate union with Jesus, who, we know, is truly present and living in the Eucharist. The Sacred Heart explains the mystery of the love of Jesus by which He becomes Living Bread to nourish us with His substance, while, in the Eucharist, we have the real presence of this same Heart, living in our midst.

The Sacred Heart, which we honor, is not a dead person’s heart which no longer palpitates, so that we have only the memory of him, but is the Heart of a living Person, of One who lives eternally. He lives, not only in Heaven, where His Sacred Humanity dwells in glory, but He lives, also, on earth wherever the Eucharist is reserved.

When we receive the Catholic Church’s Sacrament of Holy Communion, then, this Sacred Heart of Jesus beats within us; it touches our heart; through the love of this Heart, we are fed with His Flesh and with His Blood, so that we may abide in Him, and He in us. “In the Eucharist,” said Benedict XV, “this Divine Heart governs us and loves us by living and abiding with us, so that we may live with, and abide in, Him, because, in this Sacrament, Jesus offers and pledges Himself to us as victim, companion, viaticum, and the pledge of future glory.”

The Eucharistic presence of Jesus in us is limited to the brief moments while the Sacred species last, and ceases as soon as these disappear (about 15 min.). However, Jesus expressly said, “He that eateth My Flesh, and drinketh My Blood (both are present in the Host), abideth in Me and I in him.” The word “abide” does not signify a passing visit, but is expressive of a stable, permanent state. Therefore, from Our Lord’s own words, we can see that our union with Jesus continues even after the sacred species are consumed, and this is the literal truth.