

Newsletter of the  
**HOLY EUCHARIST APOSTOLATE**  
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**ADORATION OF THE EUCHARIST FOR THE SANCTIFICATION OF CATHOLIC CLERGY**

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**Could You Not Spend One Hour With Me? MT XXVI – 40**

**ETERNAL LOVE**

*Lord, our God, in splendor and majesty you are clothed, wrapped in light as in a robe.*

Psalm 104

**In An Ecstasy of Love**

It is said, by many holy and privileged persons, that Jesus instituted the Blessed Eucharist in an *ecstasy of love*—and that, at the Last Supper while He was bequeathing to us this great treasure of grace, His body became, as it were, transparent, while His holy countenance seemed to mirror the affection which overwhelmed Him when He contemplated leaving to the world His own body and blood, which should be the means of preserving the supernatural life of all mankind.

We can readily understand that Jesus was so filled with love for us for whom He died that He was transfigured, almost as on Mount Thabor, when the Beatific Vision within Him was manifested even to the apostles. At that great moment, when He gave this great gift to man, He looked down through all the centuries. He saw, it is true, base ingratitude and neglect—but He also saw the countless number of those who would be saved, the legions of saints who would ornament His Church, the myriad martyrs who would cooperate in the salvation of the world, the millions of holy people who would give Him a welcome in their hearts and gladly accept His manifold graces through the Holy Eucharist.

Ere He died for us He designed that He might live for us. (1)

**The Transfiguration** LK 9:28-36

Now about eight days after these sayings he took with him Peter and John and James, and went up on the mountain to pray. And as he was praying, the appearance of his countenance was altered, and his raiment became dazzling white. And behold, two men talked with him, Moses and Elijah, who appeared in glory and spoke of his departure which he was to accomplish at Jerusalem. Now, Peter and those who were with him were heavy with sleep but kept awake, and they saw his glory and the two men who stood with him. And as the men were parting from him, Peter said to Jesus, “Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Elijah”—not knowing what he said. As he said this, a cloud came and overshadowed them; and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, “This is my Son, my Chosen, listen to him!” And when the voice had spoken, Jesus was found alone. And they kept silence and told no one in those days anything of what they had seen.

## **The Great Reason for the Transfiguration**

*St. Leo, the Great, pope (2)*

The Lord reveals his glory in the presence of chosen witnesses. His body is like that of the rest of mankind, but he makes it shine with such splendor that his face becomes like the sun in glory, and his garments as white as snow.

The great reason for this transfiguration was to remove the scandal of the cross from the hearts of his disciples, and to prevent the humiliation of his voluntary suffering from disturbing the faith of those who had witnessed the surpassing glory that lay concealed.

With no less forethought he was also providing a firm foundation for the hope of holy Church. The whole body of Christ was to understand the kind of transformation that it would receive as his gift. The members of that body were to look forward to a share in that glory which first blazed out in Christ their head.

The Lord had himself spoken of this when he foretold the splendor of his coming: *Then the just will shine like the sun in the kingdom of their Father*. Saint Paul the apostle bore witness to this same truth when he said: *I consider the sufferings of the present time are not to be compared with the future glory that is to be revealed in us*. In another place he says: *You are dead, and your life is hidden with Christ in God. When Christ, your life, is revealed, then you also will be revealed with him in glory*.

This marvel of the Transfiguration contains another lesson for the apostles, to strengthen them and lead them into the fullness of knowledge. Moses and Elijah, the law and the prophets, appeared with the Lord in conversation with him. This was in order to fulfill exactly, through the presence of these five men, the text which says: *Before two or three witnesses every word is which is proclaimed by the trumpets of both old and new testaments, sounding in harmony, and by the utterances of ancient prophecy and the teaching of the Gospel, in full agreement with each other?*

The writings of the two testaments support each other. The radiance of the transfiguration reveals clearly and unmistakably the one who had been promised by signs foretelling him under the veils of mystery. As Saint John says: *The law was given through Moses, grace and truth came through Jesus Christ*. In him the promise made through the shadows of prophecy stands revealed, along with the full meaning of the precepts of the law. He is the one who teaches the truth of prophecy through his presence, and makes obedience to the commandments possible through grace.

In the preaching of the holy Gospel all should receive a strengthening of their faith. No one should be ashamed of the cross of Christ, through which the world has been redeemed.

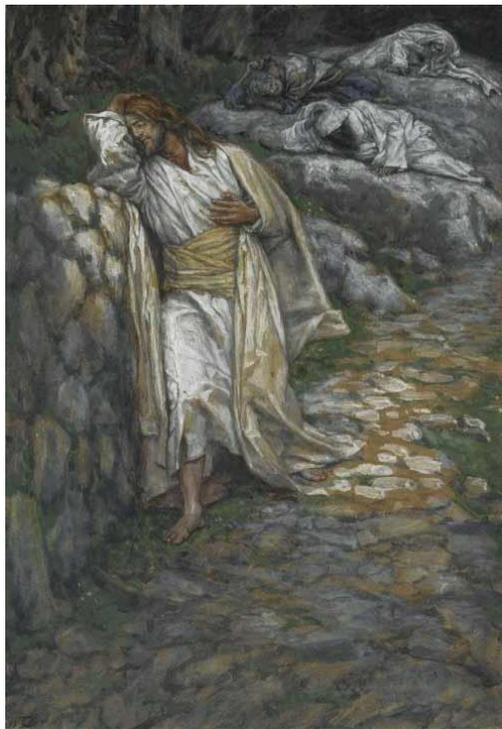
No one should fear to suffer for the sake of justice; no one should lose confidence in the reward that has been promised. The way to rest is through toil, the way to life is through death. Christ has taken on himself the whole weakness of our lowly human nature. If then we are steadfast in our faith in him and in our love for him, we win the victory.

When it comes to obeying the commandments or enduring adversity, the words uttered by the Father should always echo in our ears: *This is my son, the blessed, in whom I am well pleased: listen to him*.



*Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go yonder and pray.” And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.”*

MT 2436-38



### **I Seek Only Favor With Thee**

*Thomas a Kempis*

When present before Thee in the most holy Sacrament, I will ask how do I stand with Thee? What am I in Thy sight? What will be my eternal lot? With such thoughts let me die to the desire of the esteem and to the fear of the contempt of men that I May seek only to find favor with Thee. Amen.

### **Without Noise of Words** (3)

I am He that in an instant elevates an humble mind to comprehend more reasons of the eternal truth than could be acquired by ten years' study in the schools.

I teach without noise of words, without confusion of opinions, without ambition of honor, without contention of arguments.

I teach to despise earthly things, to loath things present, to seek and relish things eternal, to fly honors, to endure scandals, to repose all hope in Me, to desire nothing out of Me, and above all things, ardently to love Me.

For a certain person, by loving Me entirely, learned divine things and spoke wonders.

He profited more by forsaking all things than by studying subtleties.

But to some I speak things common, to others things particular; to some I sweetly appear in signs and figures, to others in great light I reveal mysteries.

The voice of the books is the same, but it teacheth not all men alike; because I within am the teacher of truth, the searcher of hearts, the understander of thoughts, the promoter of actions; distributing to everyone as I judge fitting. (1 COR 12:1)

### **Practical Reflections**

God scarcely communicates Himself at all to proud and presumptuous souls who entertain a vain complacency in themselves, because they rob Him of that glory which belongs to Himself alone. But to the humble He communicates His most enlivening and efficacious graces, because they confide not in themselves, but, from a sense of their own misery and sinfulness, depend solely upon Him who alone can make them worthy of His love.

What will it avail a Christian to know the duties of religion unless he practice them? What will it avail him to dispute upon the efficacy and the operations of grace if he be not faithful in corresponding with it, and in punctually following the inspirations of the Holy Spirit? Not everyone, says Jesus Christ, that saith to Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of My Father, who is in Heaven, he shall enter into the Kingdom of Heaven. We hear this declaration and why does it not influence our conduct?

### **Prayer**

Come, O Holy Spirit! Enlighten the minds of all with Thy sacred light, and inflame their hearts with the fire of Thy love. Teach us what we are to believe, and engage us to practice it. For, alas, what will it avail us to know what is required of us, in order to be saved, if we do not endeavor to reduce it to practice?

Suffer not our faith to condemn us at the last day, by bearing witness to what we ought to have done to gain Heaven, and to our having neglected to perform it; but grant that both our minds and our hearts by belief and practice may equally conspire to prepare us for eternal bliss. Amen.

## **Temptation and Victory**

*St. Augustine (4)*

**Our pilgrimage on earth cannot be exempt from trial. We progress by means of trial. No one knows himself except through trial, or receives a crown except after victory, or strives except against an enemy or temptations.** [Boldface is ours ed.]

The one who cries from the ends of the earth is in anguish, but is not left on his own. Christ chose to foreshadow us, who are his body, by means of his body, so that the members of his body may hope to follow where their head has gone before.

He made us one with him when he chose to be tempted by Satan. We have heard in the gospel how the Lord Jesus Christ was tempted by the devil in the wilderness. Certainly Christ was tempted by the devil. In Christ you were tempted, for Christ received his flesh from your nature, but by his own power gained salvation for you; he suffered death in your nature, by his own power gained life for you; he suffered insults in your nature, but by his own power gained glory for you, therefore, he suffered temptation in your nature, but by his own power gained victory for you.

If in Christ we have been tempted, in him we overcome the devil. Do you think only of Christ's temptations and fail to think of his victory? See yourself as tempted in him, and see yourself as victorious in him. He could have kept the devil from himself; but if he were not tempted he could not teach you how to triumph over temptation.

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## **An Imperishable Crown**

*St. Paul, 1 Cor: 9:24-25*

While all the runners in the stadium take part in the race, the award goes to one man. In that case, run so as to win! Athletes deny themselves all sorts of things. They do this to win a crown of leaves that withers, but we a crown that is imperishable.

## **For Vocations**

*2006 World Day of Prayer*

Sustain, O Lord, bishops, priests and deacons, consecrated men and women, and all the baptized in Christ, so that they may faithfully fulfill their mission at the service of the Gospel.  
Amen.

## **Rejoice at Their Return**

*Saint Asterius of Amases, bishop (5)*

Let us then be shepherds like the Lord. We must meditate on the Gospel, and as we see in this mirror the example of zeal and loving kindness, we should become thoroughly schooled in these virtues.

For there, obscurely, in the form of a parable, we see a shepherd who had a hundred sheep. When one of them was separated from the flock and lost its way, that shepherd did not remain with the sheep who kept together at pasture. No, he went off to look for the stray. He crossed many valleys and thickets, he climbed great and towering mountains, he spent much time and labor in wandering through solitary places until at last he found his sheep.

When he found it, he did not chastise it; he did not use rough blows to drive it back, but gently placed it on his own shoulders and carried it back to the flock. He took greater joy in this one sheep, lost and found, than in all the others.

Let us look more closely at the hidden meaning of this parable. The sheep is more than a sheep, the shepherd more than a shepherd. They are examples enshrining holy truths. They teach us that we should not look on men as lost or beyond hope; we should not abandon them when they are in danger or be slow to come to their help. When they turn away from the right path and wander, we must lead them back, and rejoice at their return, welcoming them back into the company of those who lead good and holy lives.

### **True God and True Man: One Person, Two Natures**

*Saint Leo the Great, pope (6)*

Lowliness is assured by majesty, weakness by power, mortality by eternity. To pay the debt of our sinful state, a nature that is incapable of suffering was joined to one that could suffer. Thus, in keeping with the healing that we needed, one and the same mediator between God and men, the man Jesus Christ, was able to die in one nature, and unable to die in the other.

He who is true God was therefore born in the complete and perfect nature of a true man., whole in his own nature, whole in ours. By our nature we mean what the Creator had fashioned in us from the beginning, and took to himself in order to restore it.

For in the Savior there was no trace of what the deceiver introduced and man, being misled, allowed to enter. It does not follow that because he submitted to sharing in our human weakness he therefore shared in our sins.

He took the nature of a servant without stain of sin, enlarging our humanity without diminishing his divinity. He emptied himself; though invisible he made himself visible, though Creator and Lord of all things he chose to be one of us mortal men. **Yet this was the condescension of compassion, not the loss of omnipotence.** [bold facing is ours – Ed.] So he who in the nature of God had created man, became in nature of a servant, man himself.

Thus the Son of God enters this lowly world. He comes down from the throne of heaven, yet does not separate himself from the Father's glory. He is born in a new condition, by a new birth.

He was born in a new condition, for, invisible in his own nature, he became visible in ours. Beyond our grasp, he chose to come within our grasp. Existing before time began, he began to exist at a moment in time. Lord of the universe, he hid his infinite glory and took the nature of a servant. Incapable of suffering as God, he did not refuse to be a man, capable of suffering. Immortal, he chose to be subject to the laws of death.

He who is true God is also true man. There is no falsehood in this unity as long as the lowliness of man and the preeminence of God coexist in mutual relationship.

As God does not change by his condescension, so man is not swallowed up by being exalted. Each nature exercises its own activity, in communion with the other. The Word does what is proper to the Word, the flesh fulfills what is proper to the flesh.

One nature is resplendent with miracles, the other falls victim to injuries. As the Word does not lose equality with the Father's glory, so the flesh does not leave behind the nature of our race.

One and the same person—this must be said over and over again—is truly the son of God and truly the son of man. He is god in virtue of the fact that *in the beginning was the Word, and the Word was with God, and the Word was God.* He is man in virtue of the fact that *the word was made flesh, and dwelt among us.*

### **PSALM 139**

For it was you who created my being, knit me together in my mother’s womb, I thank you for the wonder of my being, for the wonders of all your creation.

Already you knew my soul, my body held no secret from you when I was being fashioned in secret and molded in the depths of the earth.

Your eyes saw all my actions, they were all of them written in your book; every one of my days was decreed before one of them came into being.

To me, how mysterious your thoughts, the sum of them not to be numbered! If I count them, they are more than the sand; to finish, I must be eternal, like you.

O search me, God, and know my heart. O test me and know my thoughts. See that I follow not the wrong path and lead me in the path of life eternal.

### **Philippians 2:12b-15a**

Work with anxious concern to achieve your salvation. It is God who, in his good will toward you, begets in you any measure of desire or achievement. In everything you do, act without grumbling or arguing; prove yourselves innocent and straightforward, children of God, beyond reproach.

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### **The First Eucharistic Tabernacle**

*Susanne Cabrini Marie*

Our Lord in Hosts, is  
in the Tabernacle of  
every Catholic Church.

But do we know the  
first home of The  
Eucharist? –Come and  
join the search!

2019 years ago, a girl,  
a lovely teen,  
Was visited by an angel,  
likes of which  
no one had seen!

“Hail Mary!” said the  
angel. (Gabriel was his  
Name.)

“You will conceive and  
bear a son, most holy  
of great fame!”

“How can this be?”

Our Lady asked, “For I  
do not know man.”

“The Holy Spirit  
will dwell in Thee,”  
he said. “It is God’s  
Plan.”

“Be it done to me  
according to thy word,”  
Sweet Mary said with  
joy.

Thus, She became The  
First Tabernacle, of the  
The Bread of Life—  
God’s Boy!

## **St. Margaret Clitherow Martyred in 1586**

*Deacon Bill Crane.*

***Expressing conspiracy theories was a capital offence, while those, like Margaret Clitherow, who refused to testify were crushed under eight hundredweights of stone.*** -- Catholic Herald.co.UK

The company TAN Books and Publishers continues to provide excellent Catholic volumes for the Catholic faithful. We will mention two of them in this *Newsletter*.

For a long time I was intrigued with the story of St. Margaret Clitherow but lacked details and background as to her life and death. That problem was resolved when TAN published a little volume *St. Margaret Clitherow, "The Pearl of York"* by Margaret T. Monro who bears her first name. Although only 86 pages the book is worth reading and owning to find out more about this brave wife and mother who was martyred at age 33 in a brutal and embarrassing way.

Margaret had brought Catholic priests into her home to celebrate Mass under penalty of death during the reign of Catholicism's enemy Elizabeth I. She paid for her love of the Eucharist with her life and was canonized in 1970 by Pope John Paul II as one of the Forty Martyrs of England and Wales. Her feast day is October 25.

### ***Mass and Adoration Companion***

TAN also promotes Eucharistic Adoration with many books. In 2017 they published item number 2757, *Mass and Adoration Companion* by Vinny Flynn and Erin Flynn. The book's dedication reads: *For all our beloved priests, who each day, rend the veil of heaven and give to us the greatest gift of our lives here on earth—the Holy Eucharist.*

The *Companion* this father and daughter team produced is a treasure of prayers, "both ancient and modern" and allows the faithful to participate in the Mass and in Adoration in an infinite combination of ways using those prayers.

TAN's promotional literature explains that the book is "Written, designed, and bound to actually be used, you'll reach for it every time you got to Mass." And I will add each time you go to Adoration. The book is that inspiring and that convenient to own. It is designed to fit in a pocket and purse. The binding is premium ultra soft with gold stamped lettering and page edging. A gold ribbon holds your place. It is 4" x 6" with 188 pages.

Many prayers of saints are included e.g. Padre Pio, John Newman, Peter Julian Eymard, St. Blaise and St. Faustina. One of the beautiful prayers included is by Mother Teresa and is quoted here for its beauty and simplicity reflecting the love of the saint who, along with her religious performed daily adoration of Jesus in the Blessed Sacrament.

### **Mary Give Me Your Heart**

*Mary, Mother of Jesus, give us your love, your heart, so beautiful, so pure, so immaculate, your heart so full of love and humility, that we may be able to love Jesus as you loved Him, and serve Him in the distressing disguise of the poor.* --Mother Teresa

The *Mass and Adoration Companion* is available at book stores or direct from [www.TANBooks.com](http://www.TANBooks.com) The price is \$29.95 and would make a beautiful gift for any Catholic.

## The Eucharistic Miracle of Santarém, Portugal (7)



*The Eucharistic miracle of Santarém, together with that of Lanciano, is considered to be among the most important Eucharistic miracles. Numerous studies and canonical analyses were carried out on the relics. The Host changed into bleeding flesh, and Blood flowed from the Blessed Sacrament. Both relics are preserved to this day in St. Stephen's Church in Santarém. The couple's home became a chapel in 1684.*

Several Popes granted plenary indulgences to this Eucharistic miracle: Pius IV, St. Pius V, Pius VI, and Gregory XIV. Still today in St. Stephen's Church in Santarém, one can venerate these precious relics.

According to the date recorded in the document commissioned by King Alphonso IV in 1346, on February 16, 1266, in Santarém, a young woman, overcome with jealousy for her husband, consulted a sorceress who told her to go to the church and steal a consecrated Host to use for a love potion. The woman stole the Host and hid it in a linen cloth which immediately became stained with Blood. Frightened by this, she ran home and opened the kerchief to see what had happened. To her amazement, she saw that Blood was dripping from the Host. The confused woman stored the Host in a drawer in her bedroom. That night the drawer began to emit brilliant rays of light which illuminated the room as if it were daytime. The husband was aware of the strange phenomenon and questioned his wife, who was obliged to tell him everything.

The next day the couple informed the pastor, who went to their home to remove the Host and return it to St. Stephen's Church in solemn procession, accompanied by many religious and lay people. The Host bled for three consecutive days. Later it was placed in a beautiful reliquary made of beeswax.

In 1340 another miracle occurred. When the priest opened the tabernacle, he found the beeswax vase broken into many pieces: in its place was a crystal vase containing the Blood mixed with the wax.

The Sacred Host is now preserved in an 18<sup>th</sup>-century Eucharistic throne above the main altar. St. Stephen's Church is known as the Shrine of the Holy Miracle. Throughout the centuries, on various occasions the Host bled again, and on occasion different images of Our Lord were seen in the Holy Eucharist. Among the witnesses of this prodigy was St. Francis Xavier, the apostle to the Indies, who visited the shrine before leaving for the missions. Every year since the miracle occurred, on the second Sunday of April, the precious relic has been carried in procession from the couple's home to St. Stephen's Church.

## **How Important are Daily Mass and Communion?** (8)

*Servant of God, Rev. John A. Hardon, S.J.*

*Although this article is directed to vowed religious communities, all adorers of Jesus in the Blessed Sacrament may benefit from Fr. Hardon's words. Fr. Hardon was the spiritual advisor of the Apostolate.*

“As far back as our records take us, we read that long ago, Benedictine monks and nuns, more than fervent Christians in the world, used to communicate very often and even daily. They could do this even when a priest was not always available because each individual could take the Eucharist with him to his home or cell. One of the oldest counsels on the subject was that of Abbot Apollonius, who advised the hermits he directed to “partake of the mysteries of Christ every day. Otherwise the person who stays away from Communion may find himself far away from God.”

“Moreover, as soon as religious life became communal, daily conventual Mass came into practice. Among other witnesses of this were St. Euthymius in the East and the foundation of Cluny in the West. As might be expected, the custom of daily Mass was at first not universal and suffered from the same down-drag of human nature that befell daily Communion. But that is exactly the point at issue. Where frequent Mass and Communion become common, religious life becomes strong; where it wanes the religious life declines.

“In any case, today is not the Middle Ages. The Church's explicit legislation today is plain. “Unless legitimately prevented from doing so, all religious should assist at the Holy Sacrifice every day” (*Canon 595 2*). Religious who fall into the habit of not attending daily Mass should be counseled and helped to reform. If they do not wish to, they should be quietly but firmly advised to leave the community. If they stay on they will cause great harm not only to themselves but also to many others, and not only to those in the community.”

### **The Church Believes**

*Gaudium et spes, Nn. 10 (9)*

The Church believes that Christ died and rose for all, and can give man light and strength through his Spirit to fulfill his highest calling; his is the only name under heaven in which men can be saved.

So too the Church believes that the center and goal of all human history is found in her Lord and Master.

The Church also affirms that underlying all changes there are many things that do not change; they have their ultimate foundation in Christ, who is the same yesterday, today and for ever.

***Draw close to God, and he will draw close to you.***

James 4:8

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1. Rev. Hugh O'Laverty, *The Living Presence*, Preface, New York, 1925, P.J. Kenedy & Sons.
  2. Sermo. 51, 3-4, 8: PI 54, 310-311, 313.
  3. Thomas a Kempis, *Imitation of Christ*, Book III, Chapter 44, p. 261-262, Rockford, IL, 1989, TAN Books.
  4. St. Augustine, *Commentary on the Psalms*, Ps. 60, 2-3: CCL. 39,766.
  5. From Hom. 13: PG 40, 355-358. 362.
  6. *The Liturgy of the Hours*, Vol. 2, pp. 1745-46, New York, 1976, Catholic Book Publishing Corp.
  7. *Catalogue of the Vatican International Exhibition*, The Eucharistic Miracles of the World, p. 206-207, Lombard, IL, 2009, Real Presence Eucharistic Education and Adoration Association: [www.therealpresence.org](http://www.therealpresence.org)
  8. From *Theological Reflections, The Sacred Liturgy as Pivotal in Communal Life*, in *Religious Life*, March-April 2019, p.28, a publication of The Institute on Religious Life (founded by Fr. Hardon).
  9. From *The Pastoral Constitution on the Church in the Modern World of the Second Vatican Council*.