

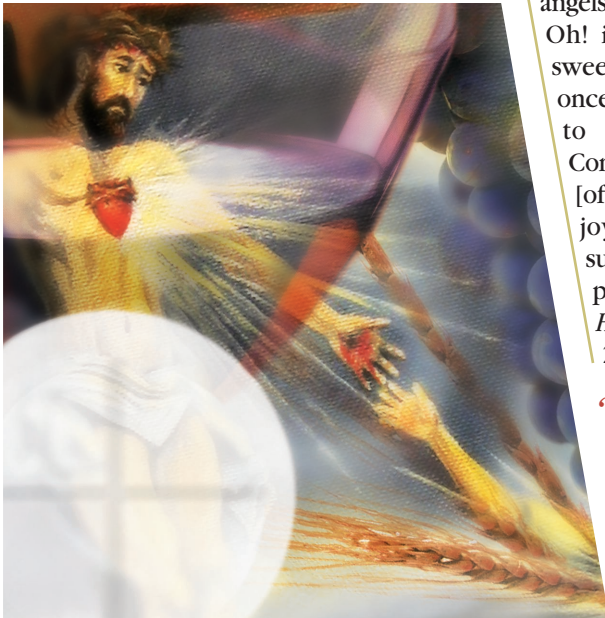
# Shepherds of Christ

2007 ISSUE NO. 1 A SPIRITUALITY NEWSLETTER FOR PRIESTS BY REV. JOHN J. PASQUINI

## CHIEF SHEPHERD OF THE FLOCK

*Jn. 10: 1-15*

“I am the good shepherd: the good shepherd lays down his life for his sheep. The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the sheep as soon as he sees a wolf coming, and runs away, and then the wolf attacks and scatters the sheep; he runs away because he is only a hired man and has no concern for the sheep. I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep”  
(*New Jerusalem Bible, Doubleday*).



## FROM HEAVEN

*By St. Ambrose*

“If the words of Elijah had power...to bring down fire from heaven, will not the words of Christ have power to change the natures of the elements [of bread and wine into the body and blood of Jesus]? ...The Lord Jesus himself declares: This is my body. Before the blessing contained in these words a different thing is named [bread]; after the consecration a body is indicated. He himself speaks of his blood. Before the consecration something else is spoken of [wine]; after the consecration blood is designated.” (*On the Mysteries, Cf. Nm. 52-54, 58: SC 25 bis, 186-188, 190*).

## OUR JOY

*By St. John Vianney*

“It is the happiness of feeling our strength renewed, our hunger appeased, and of being able to set about all the practices of the Christian life joyously and with fervour. Oh, how sweet a life is that life of union with the good God! It is heaven on earth; there are no more troubles, no more crosses. Without the divine Eucharist there would be no happiness in this world; life would be unbearable. When we receive Holy Communion we receive our joy and happiness. O my children, the blessed Victoire used to say, ‘Why do you crawl along the way of salvation? Why have you so little courage to labour, and to merit the great happiness of taking your place at the holy table, and there eating the bread of angels which gives such strength to the weak? Oh! if you knew how this heavenly bread sweetens the miseries of life! Oh! if you had once tasted how good and kind is Jesus Christ to him who receives him in Holy Communion!... Go, my children, eat this bread [of eternal life]... and you will return filled with joy and courage, desiring henceforth only sufferings, torments, and struggles, that you may please Jesus Christ.’” (*The Cure of Ars and the Holy Eucharist* [Long Prairie: Neumann Press, 2000], 79-80).

***“It is better that scandals arise than the truth be suppressed.”***

— His Holiness Gregory the Great

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## PRIESTHOOD

*By Charles De Foucauld*

### To a Friend Preparing for Ordination

“The priest... is something transcendent; through baptism he brings souls to birth, through the sacrament of penance he purifies them, through communion he gives them our Lord's Body as He Himself did at the Last Supper, and at their death He helps them to appear before the Beloved by giving them their final forgiveness and the supreme strength... Every single day of his life, a priest does what Jesus did during his three years of ministry—He teaches men to know, love and serve their good Master. What a vocation!”



## MEDICINE OF IMMORTALITY

By Fr. John J. Pasquini

Your blessed saint, Ignatius of Antioch, called the Eucharist the “medicine of immortality, the antidote that we would never die.”

This medicine softens the hardened and sickly heart and opens it up to freedom and health.

It heals injured humanity and makes it blossom into full humanity.

It brings back to life dead consciences, and repairs, offers forgiveness, and corrects the damages of sin, the twisting and even distortions of our very being. Eucharistic Body of Christ, sanctify me, convert me, drench me.

Eucharistic Body of Christ, feed me, enlighten me, and be present to me in your “Eucharistic face.” Most Holy Body, Blood, Soul, and Divinity of Christ, source and summit of what I am called to be like, transform me.

Transform me to see as you see, to hear as you hear, to feel as you feel, to experience life as you experience it.

Convert and deluge me with the gift of having hands like your hands, feet like your feet, eyes like your eyes, words like your words.

Drench me with your Eucharistic presence so that I may have compassion as you have compassion.

May I see in your “Eucharistic face” the poor, the ill, the hungry, the disenfranchised, and especially the unborn crying out to be born.

O Source and Summit of the Church, may I draw life from you.

O Source and Summit of what I am meant to be like, grant me the antidote of immortality, the medicine of everlasting life and spiritual health.



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## EUCHARIST, PRO-LIFE

By Pope John Paul II

“The authentic sense of the Eucharist becomes of itself the school of active love of neighbor. We know that this is the true and full order of love that the Lord has taught us: ‘By this love you have for one another, everyone will know that you are my disciples’ (Jn. 13:35). The Eucharist educates us to this love in a deeper way; it shows us, in fact, what value each person, our brother or sister, has in God’s eyes, if Christ offers Himself equally to each one, under the species of bread and wine. If our eucharistic worship is authentic, it must make us grow in awareness of the dignity of each person. The awareness of that dignity becomes the deepest motive of our relationship with our neighbor.

We must also become particularly sensitive to all human suffering and misery, to all injustice and wrong, and seek the way to redress them effectively. Let us learn to discover with respect the truth about the inner self that becomes the dwelling place of God in the Eucharist. Christ comes into the hearts of our brothers and sisters and visits their consciences.

How the image of each and every one changes when we become aware of this reality, when we make it the subject of our reflections! The sense of the eucharistic mystery leads us to a love for our neighbor, to a love for every human being.” (*Celebrate 2000!* [Ann Arbor: Servant Publications, 1996], 106).

**“Truth is love, and if love were to turn against truth, it would be mutilating itself.”**

—His Holiness Pope Benedict XVI

### MARY OF THE EUCHARIST

By Pope John Paul II

“Mary can guide us toward this most holy sacrament, because she herself has a profound relationship with it....

Mary is a ‘woman of the Eucharist’ in her whole life. The Church, which looks to Mary as a model, is also called to imitate her in her relationship with this most holy mystery.... If the Eucharist is a mystery of faith which so greatly transcends our understanding as to call for sheer abandonment to the word of God, then there can be no one like Mary to act as our support and guide in acquiring this disposition....

In a certain sense Mary lived her Eucharistic faith even before the Institution of the Eucharist, by the very fact that she offered her virginal womb for the Incarnation of God’s Word.... At the Annunciation Mary conceived



the Son of God within herself what to some degree happens sacramentally in every believer who receives, under the signs of bread and wine, the Lord’s body and blood. As a result, there is a profound analogy between the Fiat which Mary said in the reply to the angel, and the Amen which every believer says when receiving the body of the Lord....

When, at the Visitation, she bore in her womb the Word made flesh, she became in some way a ‘tabernacle’ ... in which the Son of God, still invisible to our human gaze, allowed himself to be adored by Elizabeth, radiating his light as it were through the eyes and the voice of Mary. And is not the enraptured gaze of Mary as she contemplated the face of the newborn Christ and cradled him in her arms that unparalleled model of love which should inspire us every time we receive Eucharistic communion?

What must Mary have felt as she heard [from] the mouth of Peter, John, James and the other Apostles the words spoken at the Last Supper: ‘This is my body which is given for you’? The body given up for us and made present under sacramental signs was the same body which she had conceived in her womb! For Mary, receiving the Eucharist must have somehow meant welcoming once more into her womb the heart which had beat in unison with hers and reliving what she had experienced at the foot of the Cross....

Mary is present, with the Church, and as the Mother of the Church, at each of our celebrations of the Eucharist. If the Church and the Eucharist are properly united, the same ought to be said of Mary and the Eucharist....

In the Eucharist the Church is completely united to Christ and his sacrifice, and makes her own the spirit of Mary.... The Eucharist, like the Canticle of Mary, is first and foremost praise and thanksgiving. When Mary



the sum total of what Christ is.

Here Jesus takes up the essential threads of the Old Testament. Thereby he relies on the institution of the Old Covenant, on Sinai, on one hand, thus making clear that what was begun on Sinai is now enacted anew: The Covenant that God made with men is now truly perfected. The Last Supper is the rite of institution of the New Covenant. In giving himself over to men, he creates a community of blood between God and man.

On the other hand, some words of the prophet Jeremiah are taken up here, proclaiming the New Covenant. Both strands of the Old Testament (Law and Prophets) are amalgamated to create this unity and, at the same time, shaped into a sacramental action. The Cross is already anticipated in this. For when Christ gives his Body and his Blood, gives himself, then this assumes that he is really giving up his life.

In that sense, these words are the inner act of the Cross, which occurs when God transforms this external violence against him into an act of self-donation to mankind.

And something else is anticipated here, the Resurrection. You cannot give anyone dead flesh, [a] dead body to eat. Only because he is going to rise again are his Body and his Blood new. It is no longer cannibalism but union with the living risen Christ that is happening here.

In these few words, as we see, lies a synthesis of the history of religion—of the history of Israel's faith, as well as of Jesus' own being and work, which finally becomes a sacrament and an abiding presence." (*God and the World*, trans. Henry Taylor [San Francisco: Ignatius Press, 2002], 325-326).

***"The first law of history is not to dare to utter falsehood; the second, not to fear to speak the truth."***

—His Holiness Leo XIII

## BECOMING CHRIST

By Pope St. Leo I

"Participation in the Body and Blood of Christ effects nothing else but that we become that which we consume, and we carry Him everywhere both in spirit and in body, in and with whom we have died, have been buried, and have risen." (*Sermons*, 63,7 Jurgens, vol. 3)

## EUCCHARISTIC LIVES

By Fr. Karl Rahner, S.J.

"Come, Lord, enter my heart, You Who are crucified, Who have died, Who love, Who are faithful, truthful, patient, and humble, You Who have

exclaims: 'My soul magnifies the Lord and my spirit rejoices in God my Saviour,' she already bears Jesus in her womb. She praises God 'through' Jesus, but she also praises him 'in' Jesus and 'with' Jesus. This is itself the true 'Eucharistic attitude...'

The Magnificat expresses Mary's spirituality, and there is nothing greater than this spirituality for helping us to experience the mystery of the Eucharist. The Eucharist has been given to us so that our life, like that of Mary's, may become completely a Magnificat!" (*Ecclesia de Eucharistia*, #s 53-58).

## ANOTHER CHRIST

By St. Ambrose of Milan

"We saw the Prince of Priests coming to us[;] we saw and heard Him offering His blood for us. We follow, inasmuch as we are able, being priests; and we offer the sacrifice on behalf of the people. And even if we are of but little merit, still, in the sacrifice, we are honorable. For even if Christ is not now seen as the one who offers the sacrifice, nevertheless it is He Himself that is offered in sacrifice here on earth when the Body of Christ is offered. Indeed, to offer Himself He is made visible in us, He whose word makes holy the sacrifice that is offered." (*On Twelve Psalms*, 38, 25, trans. William Jurgens, *The Faith of the Early Fathers*, vol 2).

## IN REMEMBRANCE OF ME

By Pope Benedict XVI

"Take and eat; this is my body... Drink this, all of you; this is my blood, the blood of the New Covenant, which is shed for you and for many for the forgiveness of sins."

"If you want to get to know Christ, you can get to know him best by meditating on these words, which have become a sacrament, by joining in the celebration. The institution of the Eucharist represents

taken upon Yourself a slow and toilsome life in a single corner of the world, denied by those who are Your own, too little loved by Your friends, betrayed by them, subjected to the law, made the plaything of politics right from the very first, a refugee child, a carpenter's son, a creature who found only barrenness and futility as a result of his labors, a man who loved and who found no love in response, You Who were too exalted for those about You to understand, You Who were left desolate, Who were brought to the point of feeling Yourself forsaken by God, You Who sacrificed all, Who commend Yourself into the hands of Your Father, You Who cry: 'My God, my Father, why have you forsaken Me?'; I will receive You as You are, make You the innermost law of my life, take You as at once the burden and strength of my life. When I receive You I accept my everyday just as it is. I do not need to have any lofty feelings in my heart to recount to You. I can lay my everyday before You just as it is, for I receive it from You Yourself, the everyday and its inward light, the everyday and its meaning, the everyday and the power to endure it, the sheer familiarity of it which becomes the hiddenness of Your eternal life." (*Prayers for a Lifetime* [New York: Crossroad, 1986], 129-130).

## CORPUS CHRISTI

By Fr. Hans Urs von Balthasar

"The true and living Christ is the risen Christ, who, as before, is both body and Spirit. He fills the Church (and through her, the universe) equally powerfully through his corporality and through his Spirit. Only if we take Corpus Christi seriously can we speak of the Church as the mystical body of Christ and of a 'cosmic Christ,' of whom the Letter to the



Colossians says that 'in him the whole fullness of Deity dwells bodily' and that 'in him all things were created, in heaven and on earth...all things were created through him and for him.'" (*You Crown the Year with Your Goodness, Radio Sermons*, trans. Graham Harrison, 1989, 153).

## ADORATION

By Pope John Paul II

"Adoration of Christ in this Sacrament of love must also find expression in various forms of Eucharistic devotion: personal prayer before the Blessed Sacrament, hours of adoration, periods of exposition—short, prolonged and annual—Eucharistic benediction, Eucharistic processions, Eucharistic congresses....

...The Church and the world have a great need of Eucharistic worship. Jesus waits for us in this Sacrament of love. Let us be generous with our time in going to meet him in adoration and in contemplation that is full of faith and ready to make reparation for the great faults and crimes of the world. May our adoration never cease." (*Dominicae Cenaes*, Feb. 24, 1980, No. 3 [Vatican Collection, Vol. 2]).

## SACRAMENT OF THE ALTAR

Fr. Karl Rahner, S.J.

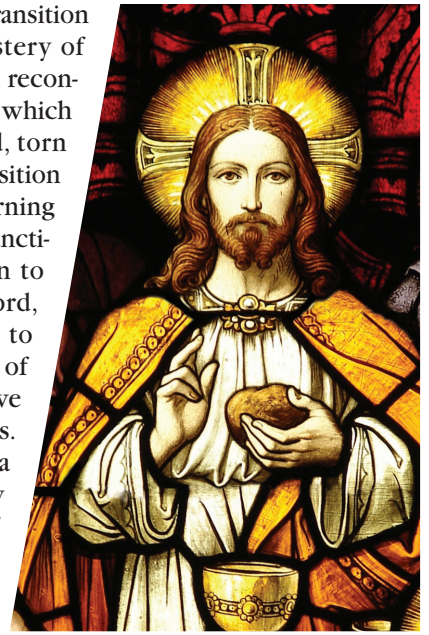
"We kneel, Lord, before the Sacrament on the altars of Your holy Church, before the Sacrament of God's new and eternal covenant with the race of all the redeemed. We lift up our eyes to You, Lord, who are present among us in flesh and blood, body and soul, in divinity and humanity. We worship You, we bless You, we give You thanks. Present among us, You proclaim to us Your death: the night of the world, in which You were



betrayed by us and by our sins; the transition of the world through the silent mystery of God. Your death is the sacrifice which reconciles heaven and earth, the sacrifice in which we are all sacrificed, given up to God, torn from ourselves, made a part of the transition and taken up also into the invisible burning flame of the spirit, which protects and sanctifies the world and brings it in salvation to God, even while it burns. We kneel Lord, before Your Sacrament, which unites us to You, to You the Son and the Eternal Word of the Father, to You, the Son of Man. When we eat this bread, we remain in You and You in us. When we receive You, You transform us into a part of Yourself, and faith, hope, and charity grow. When we have part in You, the Bread of Life and pledge of glory to come, we the many are one body; then either we eat judgment on our own selfishness or we receive the power of love, which frees, unites and includes everything. When we, as one holy community, raise You up as the Sacrifice of the new covenant, when we receive You, then we show Your death until You come again, and You renew with us and in us the mystery of Your death. We are baptized into Your death. As often as we receive this Sacrament we acknowledge the mystery of Your death, which is life.

***"If you want a religion that is really comfortable, I don't recommend Christianity."*** —C.S. Lewis

You are in truth our bread, You who came among us in Your own Word, and You are in truth the Word in which the Father speaks to himself all truth for ever and ever. Live in us, who receive You, be to us the restless search for truth, the relentlessness of the highest truth in all human truth. Just as this bread is both the fulfillment of a sign and the veil of the eternal Word himself in this world of signs and images, so may human truth too, which we recognize and accept in our lives, be the sign and promise of eternal truth, which we hope one day to see face to face. When we receive You, come to us also as this truth of all truths. Come to us as the hope of eternal truth, which is eternal love. In the Sacrament of the Altar Your humanity is the pledge which unites us with Your divinity. Your humanity touches us and consecrates us. So may we, through this sacrament, become what we are: men, honest and true in body and soul, men in whom the presence of Your grace can find a symbol which will become effective for those whom we have to serve. Be for us who worship and receive You as the hidden, silent, sacrificed God of our life and death, a pledge of eternal life: the life of truth and of



boundless freedom, the life of light and of undimmed brightness, the life in which we shall be blissfully consumed in adoration of the unsearchable God, the life in which all creatures will celebrate their blessed surrender to the Father, and God will become all in all. What we enact in the Church's sacrificial rite, in our adoration of this Sacrament, in the receiving of Your Body and Blood, will, by Your grace, always be enacted and celebrated in the sacred enactment of our own life, in its daily routines and in its climaxes, in life and in death. We ask the grace, that in this Sacrament You may be to us the food for our journey when we part from this world, when our death shall be taken up in Yours and the night will come when no one can be active any longer, when everything will sink into the nameless majesty of death. May we, who have celebrated Your redeeming death in the sacrament and the sacrifice of the Mass, proclaim it also through our death. That Your death may become actual, as the power and constant meaning of our death, give us the grace to believe in Your Sacrament now, to celebrate it in hope and love, to set it up anew in the center of our lives on every Lord's Day and beyond. May Your Sacrament accompany us, Lord, on all this world's ways and lead us to the Kingdom of the Father, to Whom through You in the Holy Spirit be all honor and glory forever. Amen." (*Prayers for a Lifetime* [New York: Crossroad, 1986], 127-128).

## EUCCHARISTIC PIETY

By St. Therese of Lisieux

"Frequently, only silence can express my prayer; however, this divine Guest of the Tabernacle understands all, even the silence of a child's soul filled with gratitude!



When I am before the Tabernacle, I can say only one thing to Our Lord: 'My God, you know that I love You.' And I feel my prayer does not tire Jesus: knowing the helplessness of His poor little spouse. He is content with her good will." (*Letter to Madame Guerin*, Nov. 17, 1893, Vol. II, 764, 833).

sweating of blood, to the cross of Calvary, to redemption.

Bring me back to where the cup of salvation has been lifted up.

Bring me back to the hour of my redemption.

Help me to accept my "holy hour" as Jesus accepted his.

Help me to say, "Not my will, but thy will be done."

Help me to reach to the deepest levels of loneliness and abandonment and find you, O Lord, at the very core of my being where my redemption was won.

Bring me back, O Lord, to the upper room.

In my communion with you, grant me an intimate sense of the spiritual reality I am receiving, the reality of receiving the very one who offered himself for me on the cross, the very one who poured out his blood for the forgiveness of my sins, the very one who is Fire and Spirit.

As I receive, the mystery of mysteries, may I be nourished by your presence and your Spirit.

Nourish me with the food that purifies my soul, forgives my sins, and blesses me with a sharing in the life of the Holy Spirit.

Nourish me, transform me, mold me into a communion of where I share in the one body, the one spirit of Christ.

Nourish me, transform me, mold me into a communion that transcends this world and carries me into communion with the Church in heaven with Mary, the ever-Virgin Mother of Jesus, the angels, the apostles, the martyrs and all the saints.

May I join the heavenly liturgy where heaven appears on earth and the earthly Church grasps the heavenly Jerusalem.

Grant me a foretaste of heavenly joy, of future glory, of fullness of life.

Assure me of the pledge of bodily resurrection and glorification at the end of this age.

Assure me, in communion, of life in the new heaven and the new earth.

*"Behold, I am with you until the end of time"* (cf. Mt. 28:20).

While you are present in many forms, your most intense, unique and profound presence is in your Eucharistic form.

From the day of the Institution of the Eucharist so many years ago, to this very day, our pilgrim journey as people of God, as people of faith, hope and love, continues to find its source of strength in this divine sacrament.

It continues to be food for the journey, nourishment to strengthen me on my way to my heavenly home.

It continues to be the source and summit of boundless love and Christian life — Christ himself, our Passover, our living bread and life giving food.

## RESEMBLANCE

By Pope Benedict XVI

"[The] expression 'Body and Blood' always refers to the entirety of the incarnate Lord, who now continues to live in bodily form in the new world of the Resurrection... He himself is giving himself to me and wants to assimilate me into himself.

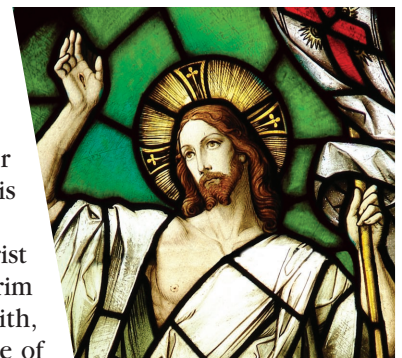
Once, in a sort of vision, Augustine thought he heard these words: 'Eat me; I am the bread of the strong.' Jesus is saying here that it is the opposite to how it is with ordinary food that your body assimilates. That food is lesser than you, so that it becomes part of your body. And in my case [, Jesus says,] it is the other way around: I assimilate you into me. I am the stronger; you will be assimilated into me. This is... a personal process. Man, if he abandons himself in receiving this, is in his turn received. He is made like Christ, made to resemble Christ. And that is what is really happening in Communion, that we allow ourselves to be drawn into him, into his inner communion, and are thus led finally into a state of inner resemblance...." (*God and the World*, trans. Henry Taylor [San Francisco: Ignatius Press, 2002], 408-409).

*"All that is necessary for evil to succeed is for good men to do nothing."* — Edmund Burke

## INCORRUPTION

By St. Gregory of Nyssa

"[It] is not possible for our body to become immortal except it be made participant in incorruption through communion with the Immortal... In the plan of His grace He spreads Himself to every



## THAT NIGHT

By Fr. John J. Pasquini

The night of betrayal also became the night of the institution of the Eucharist, the inestimable gift, the gift par excellence.

This night brought the gift of Jesus himself, the gift of his sacred humanity, his saving work, his sacrifice, his passion, his death and resurrection.

The night of betrayal became a participation in the night that transcends all nights, the night of divine eternity.

In this eternal now, this divine eternity, the work of redemption continues inexhaustibly.

O love which knows no measure, which is mercy itself, mystery itself, life itself, bless me with the fruits that were instituted on that night so long ago.

May my nights never be nights of betrayal but nights of life itself.

May I never follow the ways of the betrayer but always follow the way of the Savior.

May I never deny the gift of gifts, the gift par excellence, but may I always embrace the mystery of faith, the mystery of all mysteries, the mystery of life itself found in the medicine of immortality, the antidote that I shall live forever.

Bring me, O Lord, to the sacred banquet of communion and to the one and only one definite redemptive sacrificial place of my salvation made present ever anew.

Bring me back to the upper room, to the Paschal Triduum, to the evening of Holy Thursday, to the Last Supper, to the sacramental expectation of the agony in Gethsemane, to the

believer by means of that Flesh...so that by this union with the Immortal, man, too, may become a participant in incorruption. These things He bestows through the power of the blessing which transforms the nature of visible things to that [of the Immortal].” (*The Great Catechism*, 37, Jurgens, vol. 2).

## SOURCE AND SUMMIT

By Fr. Edward Carter, SJ

“The eucharistic sacrifice renews and summarizes the Christ-event, and likewise summarizes our participation in this mystery.

Christ is the same victim and priest in the Eucharist as he was on the cross.... Christ offers himself to the Father in love for the purpose of adoration, thanksgiving, petition, and satisfaction for sin. This interior offering is then externalized at the ritual of the Last Supper. The victim, Jesus himself, is immolated upon Calvary. The Father gives a miraculous sign that he accepts Jesus’ sacrifice through the resurrection. Finally, there is the sacrificial meal at the Last Supper.

[The eucharistic sacrifice, the meal] is a rich reality. It is the sign of Jesus’ complete self-giving and, consequently, a sign of Jesus’ fathomless love for us. This sign actually contains what it signifies. In the Eucharist, Jesus comes to us in his entirety. There is no holding back on his part: his boundless love for us results in boundless giving.”

[In the Eucharist Jesus has] formed a covenant—the new covenant. In the shedding of his blood, Jesus has established a new life relationship between his Father and mankind. Forming a core focal point of redeemed



## VICTIM FOR US

By Pope St. Gregory I

“The victim alone saves the soul from eternal ruin, the sacrificing of which presents to us in a mystical way the death of the Only-begotten, who...though He is now risen from the dead and dies no more, and death will no longer have dominion over Him, for He lives immortally and incorruptibly in Himself...is immolated for us...in this mystery of the sacred oblation. For His body is eaten there, His flesh is distributed among the people..., His blood is poured out...[for salvation]. Let us make thought, therefore, of what this sacrifice means for us, which is in constant representation of the suffering of the Only-begotten Son, for the sake of our forgiveness.” (*Dialogues*, 4, 60, trans. Jurgens).

mankind are the people of the new covenant, namely, the members of the Christian community, the Church. The Eucharist, in recalling and sacramentally... [making present] the shedding of Jesus’ covenant blood, is the Church’s great covenant act. The Eucharist sustains the life of the covenant, nourishes it, [and] causes it to grow to greater maturity.” (*Response to God’s Love* [Chicago: Loyola University Press, 1984], cf. 82-90).

**“You are deceived if you think that Christians can live without persecutions.”** — Saint Jerome

## LORD OF THE ANGELS

By St. John Chrysostom

“This body even when lying in the manger the Magi revered. Heathen and foreign men left their country and their home, and went [on] a long journey, and came and worshipped Him with fear and much trembling. Let us then, the citizens of heaven, imitate these foreigners. For they approached with great awe when they saw Him in the manger and in the cell, and saw Him in no way such as thou does see Him now. For thou dost see Him not in a manger but on an altar, not with a woman holding Him but with a priest standing before Him, and the Spirit descending upon the offerings with great bounty....For as in the palaces of kings what is most splendid of all is not the walls of the golden roof, but the body of the king sitting on the throne, so also in heaven there is the body of the King; but this thou mayest now behold on earth. For I show to thee not angels, nor archangels, nor the heaven, nor the heaven of heavens, but Him who is the Lord of these Himself.”

(*I Corinthians, Homily 24*, No. 5).

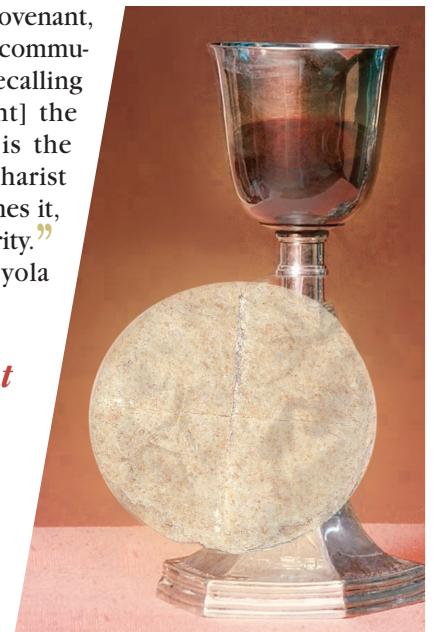
## MOST BLESSED

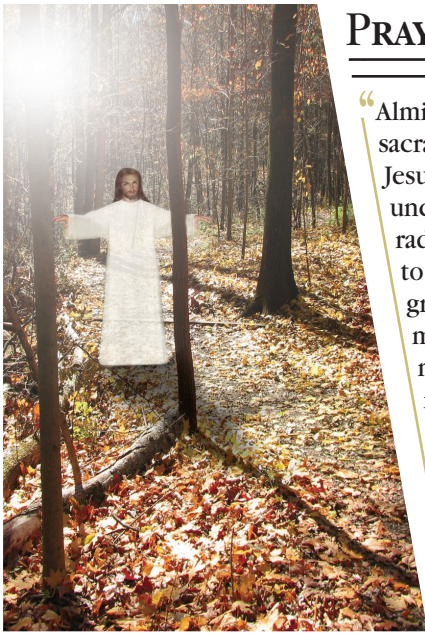
St. Faustina

“I adore You, Lord and Creator, hidden in the Most Blessed Sacrament. I adore You for all the works of Your hands, that reveal to me so much wisdom, goodness and mercy, O Lord. You have spread so much beauty over the earth and it tells me about Your beauty, even though these beautiful things are but a faint reflection of You, incomprehensible Beauty. And although You have hidden Yourself and concealed Your beauty, my eye, enlightened by faith, reaches You and my soul recognizes its Creator, its Highest Good, and my heart is completely immersed in prayer of adoration.

My Lord and Creator, Your goodness encourages me to converse with You. Your mercy abolishes the chasm which separates the Creator from the creature. To converse with You, O Lord, is the delight of my heart. In You I find everything that my heart could desire. Here [Your] light illumines my mind, enabling it to know You more and more deeply. Here streams of graces flow down upon my heart. Here my soul draws eternal life. O my Lord and Creator, You alone, beyond all these gifts, give Your own self to me and unite Yourself intimately with Your miserable creature.

O Christ, let my greatest delight be to see You loved and Your praise and glory proclaimed, especially the honor of Your mercy. O Christ, let me glorify Your goodness and mercy to the last moment of my life, with every drop of my blood and every beat of my heart. Would that I be transformed into a hymn of adoration of You. When I find myself on my deathbed, may the last beat of my heart be a loving hymn glorifying Your unfathomable mercy. Amen.” ([www.ewtn.com/devotionals/prayers/faustina2.htm](http://www.ewtn.com/devotionals/prayers/faustina2.htm)).





## PRAYER BEFORE MASS

By St. Thomas Aquinas

“Almighty and ever-living God, I approach the sacrament of your only begotten Son, our Lord Jesus Christ. I come sick to the doctor of life, unclean to the fountain of mercy, blind to the radiance of eternal light, and poor and needy to the Lord of heaven and earth. Lord, in your great generosity, heal my sickness, wash away my defilement, enlighten my blindness, enrich my poverty, and clothe my nakedness. May I receive the Bread of angels, the King of kings and Lord of lords, with humble reverence, with the purity of faith, ...[with] repentance and love, and the determined purpose that will help to bring me to salvation. May I receive the Sacrament of the Lord’s Body and receive the body of your only begotten Son, our Lord Jesus Christ, born from the womb of the Virgin Mary, and so be received into his mystical body and numbered among his members. Loving Father, as on my earthly pilgrimage I now received your beloved Son under the veil of a sacrament, may I one day see Him face to face in glory, who lives and reigns with you for ever. Amen.” (*Manual of Prayers* [Princeton: Pontifical North American College, 1998], 14).

## VISITING JESUS

By St. Alphonsus Liguori

“My Lord Jesus Christ, for the love which You bear to men, You remain night and day in this Sacrament full of compassion and of love, awaiting, calling, and welcoming all who come to visit You. I believe that You are present in the Sacrament of the Altar: I adore You from the abyss of my nothingness, and I thank You for all the graces which You have bestowed upon me and in particular for having given me Yourself in this Sacrament, for having given me your holy Mother Mary for my advocate, and for having called me to visit You..... My Jesus, I love You with all my heart. I grieve for having so many times offended Your infinite goodness. I promise with Your grace never more to offend You in the future. Now, miserable and unworthy though I be, I consecrate myself to You without reserve; I give You my entire will, my affections, my desires, and all that I possess. From now on dispose of me and of all that I have as You please. All that I ask of You and desire is Your holy love, final perseverance, and the perfect accomplishment of Your will. I recommend to You the souls in purgatory; but especially those who had the greatest devotion to the most Blessed Sacrament and to the Blessed Virgin Mary. I also recommend to You all poor sinners. My dear Saviour, I unite all my

affections with the affections of Your most loving Heart; and I offer them, thus united, to Your eternal Father, and beseech Him in Your name to vouchsafe, for Your love, to accept them. Amen.” ([www.ewtn.com/devotionals/prayers/visit1.htm](http://www.ewtn.com/devotionals/prayers/visit1.htm))

## THE ONE EUCHARIST

By Ignatius of Antioch, disciple of the Apostle John

“Be careful... to take part only in the one eucharist; for there is only one flesh of our Lord Jesus Christ and one cup to unite us with his blood, one altar and one bishop with the presbyters and deacons, who are his fellow servants. Then, whatever you do, you will do according to God.” (*Letter to the Philadelphians*, cf. 1,1-2, 1:3,2-5: Funk 1, 228-229).

Titles to the sections of the newsletter have been given by Fr. John Pasquini.

## EDITOR’S CORNER

Fr. John J. Pasquini is a columnist, author of more than a dozen books, guest speaker, lecturer on topics of systematic, moral and spiritual theology, a retreat leader, and a parish priest in the Diocese of Palm Beach, Florida. He feels blessed to serve the Shepherds of Christ as the editor of their newsletter. The newsletter is dedicated to renewal, fraternity, and the building of the Kingdom of God. It is a spirituality newsletter particularly dedicated to priests, religious, and all interested in the spiritual life. Comments and insights are always welcome.

**“I give my heart to Jesus and Mary with you in love.”**

— Shepherds of Christ



## HOW TO BECOME A SHEPHERD OF CHRIST ASSOCIATE

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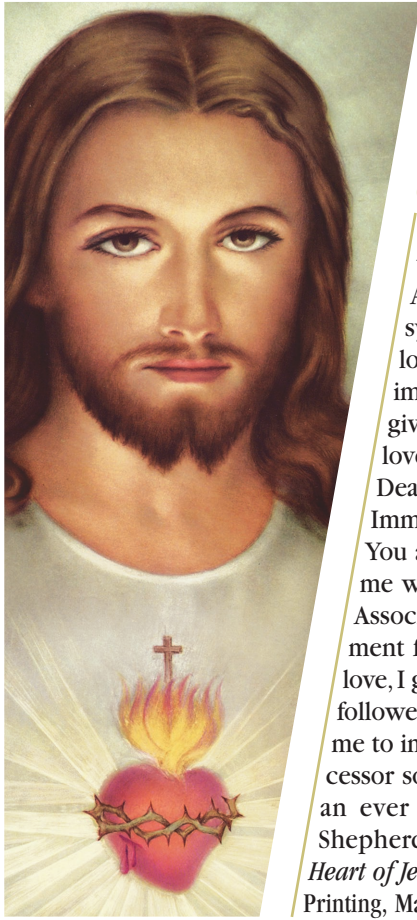
## AUGUST SACRAMENT

By Pope Paul VI

“No one can fail to understand that the Divine Eucharist bestows upon the Christian people an incomparable dignity. Not only while the sacrifice is offered and the sacrament is received, but as long as the Eucharist is kept in our churches and oratories. Christ is truly the Emmanuel, that is, ‘God with us.’ Day and night he is in our midst. He dwells with us, full of grace and truth. He restores morality, nourishes virtues, consoles the afflicted, strengthens the weak. He proposes His own example to those who come to Him that all may learn to be, like Himself, meek and humble of heart and to seek not their own interests but those of God. Anyone who approaches this august Sacrament with special devotion and endeavors to return love for Christ’s own infinite love, will experience and fully understand—not without spiritual joy and fruit—how precious is the life hidden with Christ in God and how great is the value of converse with Christ, for there is nothing more consoling on earth, nothing more efficacious for advancing along the road of holiness.” (*Mysterium Fidei*, Sept. 3, 1965 [Daughters of St. Paul], 26).

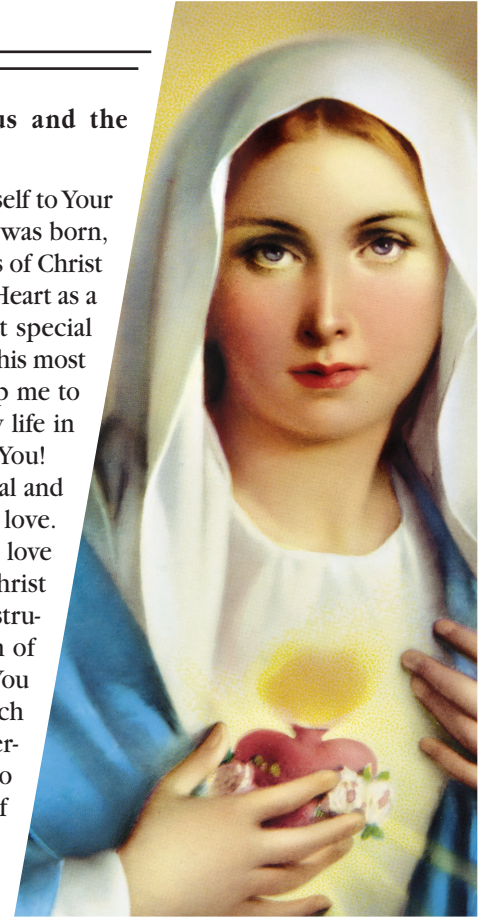


## ACT OF CONSECRATION



### Act of Consecration to the Sacred Heart of Jesus and the Immaculate Heart of Mary

“Lord Jesus, Chief Shepherd of the flock, I consecrate myself to Your most Sacred Heart. From Your pierced Heart the Church was born, the Church You have called me, as a member of Shepherds of Christ Associates, to serve in a most special way. You reveal Your Heart as a symbol of Your love in all its aspects, including Your most special love for me, whom You have chosen as Your companion in this most important work. Help me to always love You in return. Help me to give myself entirely to You. Help me always to pour out my life in love of God and neighbor! Heart of Jesus, I place my trust in You! Dear Blessed Virgin Mary, I consecrate myself to your maternal and Immaculate Heart, this heart which is symbol of your life of love. You are the Mother of my Savior. You are also my Mother. You love me with a most special love as a member of Shepherds of Christ Associates, a movement created by your Son as a powerful instrument for the renewal of the Church and the world. In a return of love, I give myself entirely to your motherly love and protection. You followed Jesus perfectly. You are His first and perfect disciple. Teach me to imitate you in the putting on of Christ. Be my motherly intercessor so that, through your Immaculate Heart, I may be guided to an ever closer union with the pierced Heart of Jesus, Chief Shepherd of the flock” (Rita Ring, *Mass Book: A Journey Into the Heart of Jesus*, El Paso, Texas: [Shepherds of Christ Publications, Second Printing, May 2000], pp. 204f).



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