

## 33 Consecration To Jesus In The Blessed Sacrament



Day 1 = Seeking Jesus in the Sacrament of Reconciliation with St. Thérèse of Lisieux. 33 Days Total Consecration to Jesus in The Blessed Sacrament

Day 1 Seeking Jesus in the Sacrament of Reconciliation with St. Thérèse of Lisieux.

33 Days Total Consecration to Jesus in The Blessed Sacrament

✠ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh, Amen.

🙏 Opening prayer - Let's pray:

"Jesus, You have said to us, "Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven" (Matt. 18: 3). Give us the grace to change and become childlike so that we may discover the awesome mystery of Your love for us in the Most Blessed Sacrament. Amen. ". By Fr. Rich Conlin, the author of the Consecration To Jesus in the Blessed Sacrament

🗣️ My composed Prayer

🎵 Song #1  
Real presence

YouTube Link:

[https://youtu.be/9JjhoUvmE\\_k?si=9pptQGeefDnSCf9\\_](https://youtu.be/9JjhoUvmE_k?si=9pptQGeefDnSCf9_)

Quote:

"How consoling is this mystery of the Eucharist! If we knew how to appreciate it, it would suffice to fortify and sustain us. Is there anything sweeter than to have a friend to whom we may at any hour confide our difficulties and and our pain?" By St. Theodore Guerin

#1: Seeking Jesus in the Sacrament of Reconciliation with St. Thérèse of Lisieux

👉 One practical way St. Thérèse awakened her seeking heart for Jesus was in her devotion to frequent Confession. For example, in speaking to her older sister, Pauline, about her first Confession experience, she said: “I remember your saying to me: “You are not going to confess your sins to a man, my Darling, but to God Himself,” and I took this so to hear that I asked you quite seriously if I should not tell Father Ducellier that I loved him with all my heart, since it was really God I was going to speak to...”

💡 My Meditative Response

👉 [After] I made my Confession. I made a big act of faith when I received my absolution, since you had told me it was at this most solemn moment that my soul would be purified by the tears of the Child Jesus... [I] left the confessional with such a light heart that I think I had never been so happy before... and every time, my Confession gave me a foretaste of eternal happiness”

💡 My Meditative Response

👉 What a beautiful experience for St. Thérèse to have during her first Confession! Thanks in large part to the excellent catechesis she received from her sisters, St. Thérèse developed a bold confidence in the forgiveness of God through the Sacrament of Confession that it even led her to state: “Even if I had on my conscience all the sins that can be committed, I would go and cast myself in the arms of Jesus with a heart torn by repentance, for I know how much He cherishes the prodigal child that return to Him” (C 64).

💡 My Meditative Response

👉 What a powerful witness to the mercy of God! Indeed, through this biblical lens of the story of the prodigal son, we can say confidently that going to Confession is one of the best ways for us to both seek Jesus and be found by Him in our hiding spots. Just as the prodigal son had a moment “when he came to his senses... [and] set out [to] go back to [his] father” (Luke 15:17-18), we too can open our eyes, get out of our hiding spots, and seek reconciliation with Jesus right now, regardless of how far we feel from Him.

💡 My Meditative Response

👉 The great news is that just as the father of the prodigal son “saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him” (15:20), the same story is guaranteed to happen with each one of us when we seek Jesus in Confession.

💡 My Meditative Response

👉 With St. Thérèse as our model and guide, let us pray that our Lord may transform us through the graces of the Sacrament of Reconciliation from being prodigal sons and daughters into passionate lovers.

🙏 My composed prayer

👉 To conclude: What is 1 thing you want to remember from this reflection?

💡 My Meditative Response

Day 2. #2: Seeking Jesus in Visits to the Blessed Sacrament Chapel with St. Thérèse of Lisieux

Day 2= Seeking Jesus in Visits to the Blessed Sacrament Chapel with St. Thérèse of Lisieux

33 Days Total Consecration to Jesus in The Blessed Sacrament

✝ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh, Amen.



Let us pray

“Dear Prisoner of Love, bind me/and us with Your chains and seal me/and us with Your love. Oh, I—entreat You, show me/and us Your beautiful face” (DW Prayer Book)



My composed Prayer



Song # 2

Divine praises

YouTube Link:

<https://youtu.be/kn7K90eyXQo?si=XHqqLnYPuNwObIkb>

👉 The second practical way St. Thérèse awakened her seeking heart for Jesus was in her devotion to visiting the Blessed Sacrament Chapel. In her autobiography, St. Thérèse says that one of the most beautiful memories of her childhood was in her “little walk every afternoon [with her father] to pay a visit to the Blessed Sacrament”. What a gift for St. Thérèse to be taught at such a young age how to seek Jesus on a daily basis. At a time when daily reception of Holy Communion was rare, St. Thérèse loved these daily visits to the Blessed Sacrament, where she would pour out the desires and longings of her heart for intimacy and union with Jesus.



My Meditative Response

👉 As a religious sister, St. Thérèse continued to seek Jesus more and more through frequent visits to the Blessed Sacrament chapel. For example, she writes:  
“When deserted by creatures and in the moments of sadness I would go up to the sanctuary of the chapel and find my only consolation in that silent visit. I remember that I often then repeated this line from a beautiful poem my father used to recite for us: Time is thy ship, and not thy dwelling place.”

🧠 My Meditative Response

👉 In her Eucharistic poem, The Atom of Jesus-Host, for example, St. Thérèse expressed her desire to seek the “hidden God” in a beautiful way: “I am just a speck of dust, But I want to make my dwelling In the shadow of the sanctuary With the Prisoner of Love. Ah! my soul longs for the host. I love Him and want nothing more. It is the hidden God who attracts me.”

🧠 My Meditative Response

👉 For St. Thérèse, Jesus was hiding in the Eucharist, locked up as a “Prisoner of Love” in the tabernacle, awaiting His little Thérèse to seek Him with all the desires of her childlike heart. As a result, St. Thérèse wanted to spend all the days of her life near Jesus in the Eucharist.

🧠 My Meditative Response

👉 She expressed this one desire of her seeking heart in a profound way in her poem, Canticle of a Soul Having Found the Place of Its Rest!:

🌸 “O Jesus! on this day, you have fulfilled all my desires.”

🧠 My Meditative Response

🌸 From now on, near the Eucharist, I shall be able To sacrifice myself in silence, to wait for Heaven in peace.

🧠 My Meditative Response

🌸 Keeping myself open to the rays of the Divine Host,

🧠 My Meditative Response

 In this furnace of love, I shall be consumed,  
 My Meditative Response

 And like a seraphim, Lord, I shall love You.”  
 My Meditative Response

Day 3. #3: Seeking Jesus in Holy Communion with St. Thérèse of Lisieux

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33 Days Total Consecration to Jesus in The Blessed Sacrament

✝️ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh, Amen.

🙏 Let us pray

"Prisoner of love, You are here abandoned and alone, and I have come to keep You company. And while keeping You company I intend to:

❓ love You for those who offend You,

❓ praise You for those who despise You,

❓ thank You for those in whom You pour graces, but do not render You the tribute of thanksgiving;

❓ console You for those who afflict You,

❓ and repair for any offense against You.

In a word, I intend to do for You All that souls are obliged to do for You, for having remained in the Most Holy Sacrament. And I intend to repeat this for as many drops of water, for as many fish and grains of sand as are in the sea.' (DW Prayer Book)

<https://irp.cdn-website.com/e4978818/files/uploaded/White%20Prayer%20Book%20New%20Version%20%20.pdf>

🗣️ My composed Prayer

🎵 Song # 3  
Corpus Christi

YouTube link:

<https://youtu.be/rjYu6Q5SiCY?si=rPYXDoKAofcFYP02>

👉 The third practical way St. Thérèse awakened her seeking heart for Jesus was in her frequent reception of Holy Communion.

In his important work, Complete Spiritual Doctrine of St. Thérèse of Lisieux, Fr. Jamart presents how important receiving Holy Communion was in the life of our great saint: “It was through contact with the Eucharistic Christ that she received her most outstanding graces: during her first Communion she received both an attraction for suffering and great consolation; it was during her Christmas Communion in 1886 that the grace of “conversion” was given to her.

💡 My Meditative Response

👉 However, she did not always find consolation in this Sacrament. In Carmel, her acts of thanksgiving were often made in the midst of aridity and sleepiness; but this did not grieve her, for she considered that she was receiving Jesus in order to give Him pleasure rather than for her own satisfaction...

💡 My Meditative Response

👉 Thérèse had learned that there is no more efficacious means of transforming ourselves into Jesus than the worthy reception of Christ’s Sacred Body” (Complete Spiritual Doctrine of St. Thérèse of Lisieux by Rev. Francois Jamart, O.C.D., Translated by Rev. Walter Van De Putte, C.S.SP, St. Paul Publications, 1961, pg. 269). Having received so many “outstanding graces” through her devout reception of Holy Communion, St. Thérèse counsels us: Receive Communion often, very often. There you have the sole remedy, if you want to be cured. Jesus has not put this attraction in your heart for nothing.”

💡 My Meditative Response

👉 At this time in Church history, daily Communion was not a common practice. St. Thérèse’s religious order, the Carmelites, specified exact days on which St. Thérèse would have been allowed to receive Holy Communion. Knowing this, St. Thérèse desired to receive Holy Communion so much that, during her illness, she would drag herself to Mass for the opportunity to receive our Lord.

💡 My Meditative Response

👉 For St. Thérèse, this desire was simply her best response to the far greater desire that our Lord had to come to St. Thérèse and to each one of us. St. Thérèse said: 🌹 “Do you realize that Jesus is there in the tabernacle expressly for you, for you alone?

💡 My Meditative Response

 He burns with the desire to come into your heart."

 My Meditative Response

Day 4. #1: Hungering for Jesus in Sacred Scripture with St. Augustine

Day 4 = Hungering for Jesus in Sacred Scripture with St. Augustine

33 Days Total Consecration to Jesus in The Blessed Sacrament

✝️ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh, Amen.

🙏 Let us pray

"Alone with the Alone" Keeping Company with God. PURPOSE OF ADORATION - REPARATION AND ADORATION Jesus has called the Laity into Adoration of the Eucharist, to join Him, not just to adore Him, to join Him in adoring the Father on behalf of the human race and to offer reparation for all the proper worship that is not actually given to God" (DW Prayer Book)

🗣️ My composed Prayer

🎵 Song # 4  
Come to the table

YouTube link:

<https://youtu.be/PaDcuRD6Bo8?si=CcloQ9JnbwYLHeAN>

👉 One practical way St. Augustine awakened his hungry heart for "the banquet" meal of the Holy Eucharist was through his ardent devotion to Sacred Scripture. In the language of "hungry hearts", Holy Scripture is the menu and the Holy Eucharist is the meal. And we all know from going to restaurants that there is a huge difference between the menu and the meal.

🗣️ My Meditative Response

👉 Let me share a story to explain. One of my favorite restaurants in Vancouver is an East Asian fusion place called Potluck Hawker Eatery. One time, I brought a good friend, Jerome Robles, to experience this restaurant for the first time. After reading through the menu together for a couple of minutes, Jerome didn't know what to order. He had never been there before. He had no real experience of eating any of the meals nor did he know who was in the kitchen cooking. For Jerome, the menu was just textual information and Potluck was just another Asian restaurant. But for myself, it was a completely different experience. Since I had already been there a dozen times and tried a wide variety of the delicious food, I had practically memorized the menu and knew exactly what to order. I had real experience of eating the meals and, at a deeper level, I knew who was in the kitchen cooking – Justin Cheung, a personal friend. I also know this guy really cares about the food and so I always come as hungry as possible to feast at the banquet he prepares for me. And so, for myself, the menu was way more than just textual information, it was a sign and reminder of real events that had taken place in my life in the context of a good relationship with the chef – who was turning me into a foodie. As a result, I was really hungry! Way hungrier, in fact, than Jerome. And I was able to delight in the meal so much more too. I share this story because it helps us understand the interconnection between Holy Scripture and the Holy Eucharist.

🗣️ My Meditative Response

👉 On a spiritual level, every time we go to Holy Mass, we are truly at the greatest restaurant ever and we get to eat the greatest Meal ever made – the Eucharist. Although the Holy Mass is far greater than just a spiritual meal at a restaurant, this analogy will help us understand

The first half of the Holy Mass – “the Holy liturgy of the Word” (CCC 1346) – is when we check out “the Menu”. We hear the readings from Scripture and listen to the priest, who's like the waiter, unpacking the special Menu items of the day in his homily. The more time we've spent with the Menu of Holy Scripture beforehand in personal prayer and reflection, the more we will awaken that spiritual hunger in our hearts. To take it one step further, this Menu is literally alive too – it's interactive, dynamic, and powerful. It's designed to awaken your hungry heart for more in life.

🗣️ My Meditative Response

👉 But we know that's not enough. No one goes to a restaurant and says: “Hey, I really enjoyed reading the menu. Thanks!” and then leaves. No. The Menu of Holy Scripture is meant to prepare us for the Meal – to direct our minds and hearts to

what awaits us.

So, the second half of the Holy Mass – “the liturgy of the Holy Eucharist” (CCC 1346) – is when we “eat the Meal”. When the priest elevates the Eucharist and says: “Blessed are those who are called to the supper of the Lamb,” he is revealing to us how privileged we are to be at this Holy Meal – the greatest banquet Meal ever!

🧠 My Meditative Response

👉 Yes, Jesus is truly behind the scenes like a chef, pouring His whole life into this meal – blood, sweat, and tears – literally! And we get to receive it all as a free gift. When you really know the Author of Holy Scripture and you’ve tasted His Holy Eucharist Meal, it changes everything.

🧠 My Meditative Response

👉 St. Augustine regularly had his heart set ablaze by reading Holy Scripture. He not only had his entire conversion experience center around an encounter with God through the living Word of Holy Scripture but he also allowed this flame to grow and expand throughout the rest of his life.

🧠 My Meditative Response

👉 For example, speaking of the impact the Book of Psalms had in his life, he said: “What cries did I utter to You in those psalms and how was I inflamed towards You by them, and on fire to set them sounding through all the world, if I could, against the pride of man!” (9, IV).

🧠 My Meditative Response

👉 And speaking of the Holy Eucharist, St. Augustine said: “He who is all-knowing knew of nothing more that He could give than the Holy Eucharist. He who is all-powerful could not do any more than he does in the Holy Sacrament and He who is all loving had nothing more that He could give. The Holy Eucharist is a Divine storehouse filled with every virtue.”

🧠 My Meditative Response

👉 May we too develop a similar love for Sacred Scripture, to set our hearts ablaze

with a hunger for the “Divine storehouse” of the Holy Eucharist. Never go a day with opening up the Holy Bible and allowing God to speak to you.

💡 My Meditative Response

👉 To conclude: What is 1 thing you want to remember from this reflection?

💡 My Meditative Response

Day 5. #2: Hungering for Jesus in Eucharistic Adoration with St. Augustine

Day 5 = Hungering for Jesus in Eucharistic Adoration with St. Augustine

33 Days Total Consecration to Jesus in The Blessed Sacrament

✝ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh, Amen.

🙏 Let us pray

"Jesus, I—fuse myself in Your Humanity, Divinity, Will and Love. I—whisper into Your ear: 'Jesus, I—lay at Your feet the adoration, the subjection of the whole human family; I—place in Your Heart the "I love You" of all; on Your lips I—impress my kiss in order to seal the kiss of all generations; I—clasp You with my arms in order to clasp You with the arms of all, to bring You the glory of all the works of all souls". Jesus replied: And I feel in You the adoration, the I love You", the kiss, etc. of the whole human family. How could I not give to You the love, the kisses, the graces which I should give to the others?" (DW Prayer Book)

🧠 My composed Prayer

🎵 Song # 5  
Tui sei Qui

YouTube Link:

[https://youtu.be/k\\_Wt7xCZn4I?si=JRGZkUZ4DP0iWxWO](https://youtu.be/k_Wt7xCZn4I?si=JRGZkUZ4DP0iWxWO)

👉 A second way that we can awaken our hungry hearts for the great Meal of the Holy Eucharist is through Eucharistic Adoration.

In the language of "hungry hearts", Eucharistic Adoration is like watching a TV show on food and receiving Holy Communion at Holy Mass is like going to the restaurant to eat the meal.

🧠 My Meditative Response

👉 One of my favorite TV shows that I regularly watched in university was The Food Network's Diners, Drive-Ins and Dives (DDD) with Guy Fieri. Whenever I would watch that show, whether it was one episode or more, I would start to feel a hunger in my belly that I didn't know existed. My mouth would salivate and I would want to go eat the exact food that I was watching on TV. Sometimes, I could not get my mind off of food until my next meal. For myself, this experience helps me to understand the inter-connection that is intended to happen between Adoration and the Eucharist.

🧠 My Meditative Response

👉 On a spiritual level, every time we go to Eucharistic Adoration, it's like we are watching a TV show on the greatest spiritual food ever known to man. In fact, the word "adoration" comes from the Latin ad-oratio, which literally means "to the mouth," or mouth-to-mouth contact, a kiss. Adoration is a way to bring our hungry hearts to Jesus. We should begin to spiritually salivate with a desire to consume the Holy Eucharist. By the end of our time, in front of the Holy Eucharist, we hope to end our time with a new desire to go to Holy Mass with our mouths wide open so that we may consume this heavenly delight with great joy.

🧠 My Meditative Response

👉 Commenting on the value of Eucharistic adoration, Fr. Wilfrid Stinissen, Bread That Is Broken, stated: "Food is not there only to be eaten. A meal contains a moment of contemplation. It is truly not unimportant how the table is set, how the food is served. One begins by looking at the food, by admiring it, by giving thanks for it. If we know besides that the Holy Eucharistic food is a Person, that Jesus Christ is truly present in it, then it is not so unusual that we would desire to gaze upon it and admire it. Eucharistic adoration... is a treasure that we must guard carefully"

🧠 My Meditative Response

👉 In Eucharistic Adoration, we have that "moment of contemplation" in which "one begins by looking at the food, by admiring it, by giving thanks for it." And yet, it is not just looking at food but far more than that – looking at "a Person... Jesus Christ" with a gaze of love and admiration. This contemplative gaze leaves us spiritually salivating for the Banquet Meal of the Holy Eucharist and sends us to Holy Mass with hungry hearts.

💡 My Meditative Response

👉 For St. Augustine, Eucharistic Adoration was a profound and intense experience of living out his advice to Proba about exercising the holy desires of his heart. Read the following quote again but consider it in light of the context of Eucharistic Adoration:

“The entire life of a good Christian is in fact an exercise of holy desire. You do not yet see what you long for, but the very act of desiring prepares you, so that when He comes you may see and be utterly satisfied...”

💡 My Meditative Response

👉 This is how God deals with us. Simply by making us wait he increases our desire, which in turn enlarges the capacity of our soul, making it able to receive what is to be given to us. So, my brethren, let us continue to desire, for we shall be filled” (Letter to Proba).

💡 My Meditative Response

👉 To conclude: What is 1 thing you want to remember from this reflection?

💡 My Meditative Response

Day 6. #3: Hungering for Jesus in Holy Communion with St. Augustine

Day 6 = Hungering for Jesus in Holy Communion with St. Augustine

33 Days Total Consecration to Jesus in The Blessed Sacrament

✝️ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh, Amen.

🙏 Let us pray

I—fuse myself in the Will of my highest Good, Jesus, And unite with Your Divine Humanity. On Your lap I—find and call the whole of Creation, so that no one might be absent from the roll-call, and together with me/and us, all prostrate before Your Supreme Majesty at Your feet in the Blessed Sacrament, adoring You, loving You, praising You, blessing You, thanking You with: the Power, the Wisdom and the Love of Your Will". (DW Prayer Book)

🗣️ My composed Prayer

🎵 Song # 6  
Zambia song

YouTube Link:

<https://youtu.be/e-gbbYaE3Og?si=8Rya3Hw9aTbPFX12>

👉 The third way we can awaken our hungry heart for the Banquet Meal of the Holy Eucharist like St. Augustine is through our reception of Holy Communion. My mother, Monica, has always loved eating healthy food. From my earliest memories of childhood, I can recall countless times in which she tried her best to convince me that eating healthy is always the way to go. "Yam fries are just like candy!" she'd often say. In addition to her noble effort of trying to instill this good habit in my life by providing healthy meals and snacks at home, she would frequently remind me of

the negative effects of eating unhealthy food. “You are what you eat,” she’d often say – which is an effective strategy when you’re about to eat some junk food!

💡 My Meditative Response

👉 We all know that the saying, “You are what you eat”, is not literally true regarding physical food – what we feed our bellies. But did you know that the saying, “You are what you eat,” is meant to be literally true regarding spiritual food – what you feed your soul? In his classic work, *Confessions*, St. Augustine of Hippo (354-430) communicates this truth about spiritual food to us by sharing a spiritual experience in which he imagines Jesus saying to him: “I am the food of grown men: grow, and you shall eat Me. And you shall not change Me into yourself as bodily food, but into Me you shall be changed”.

💡 My Meditative Response

👉 Commenting on this quote, Pope Benedict XVI states: “It is not the Holy Eucharistic food that is changed into us, but rather we who are mysteriously transformed by it”

(*Sacramentum Caritatis*, 70). Yes, exactly! Whereas material food changes into the one who eats it (“what you eat becomes what you are”), spiritual food, by contrast, changes the one who eats it into itself (“you are what you eat”).

💡 My Meditative Response

👉 Jesus alluded to this amazing truth during His Eucharistic discourse when He said to the people: “Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them” (John 6:54–56 NRSVCE).

💡 My Meditative Response

👉 Isn’t it amazing that Jesus desires to change us into Himself so much that He has become food for us to eat? Isn’t it fascinating that Jesus gives Himself to us in Holy Communion so that we may be “mysteriously transformed by it” in such a way we literally “have eternal life” inside of us? Isn’t it astonishing that Jesus takes the principle “You are what you eat,” so seriously, that we can eat Him as our spiritual food every single day?

## 🧠 My Meditative Response

👉 What a gift. Thank you, Jesus! With all of this in mind, I can imagine St. Monica (332-387) telling her son: “Augustine, my dear son, stop eating the junk food of the passing pleasures of this world and the heretical teaching of the Manichees. You are what you eat. Go to Bishop Ambrose. Get baptized. You need the real spiritual Food of the Holy Eucharist for your soul.”

## 🧠 My Meditative Response

👉 One of the obvious objections, though, to simply stating that “you are what you eat” with regard to spiritual Food is a problem many of us face after receiving Holy Communion over a long period of time.

While reading the above reflection, you might have thought something along the lines of: “But I have received Holy Communion for years and I don’t feel like I’m being transformed into Jesus at all. No one is saying I look like Jesus or act like Jesus or even remind them of Jesus. What’s wrong?”

Thankfully, St. Augustine, who certainly experienced this difficulty as well, made an important clarifying statement. He said: “If we receive the Holy Eucharist worthily, we become what we receive” (my italics, Easter Sermon 227). Therefore, a more complete statement can be said: “If you receive the Holy Eucharist well, you are what you eat.”

## 🧠 My Meditative Response

👉 In reflecting upon what it means to receive the Holy Eucharist well, St. Augustine said:

“You are the Body of Christ. That is to say, in you and through you the work of the Incarnation must go forward. You are to be taken, consecrated, broken, and distributed, that you may be the means of grace and vehicles of Eternal Charity.”

## 🧠 My Meditative Response

👉 For St. Augustine, receiving the Holy Eucharist well means that we are living out the reality of this quote. In particular, St. Augustine gives us four key verbs that are essential characteristics of living the Holy Eucharist well: taken, consecrated, broken, and distributed.

🌷 For today's reflection, we will consider what it means to live out these four key verbs: Taken and consecrated: I remember once in high school asking a girl out on a date and her response was: "Sorry, I'm taken." My offer to her was immediately rejected because she clearly knew that she was already "taken" by another guy who had an exclusive dating relationship with her. For Christians, we can take this one step further. We not only have been "taken" by Jesus to be in an exclusive spiritual dating relationship with Him but we are actually "consecrated" to belong totally to Him in an exclusive spiritual marriage (see 1 Peter 2:9; 1 Corinthians 6:19-20; 2 Corinthians 11:2).

🧠 My Meditative Response

🌷 Remember, every time you receive the Holy Eucharist, the two – you and Jesus – become one flesh. Sounds like being "consecrated" in a spiritual marriage, right? As a result, when Satan tempts us through sin, we should respond with something along the lines of: "Sorry, I'm taken."

🧠 My Meditative Response

🌷 Receiving the Holy Eucharist well means that we are living this truth in our lives. Questions for reflection:

Are you intentionally giving into any sin right now?

🧠 My Meditative Response

🌷 If so, what sin is it?

🧠 My Meditative Response

🌷 And is it venial or mortal?

🧠 My Meditative Response

🌷 Venial sin is like flirting with the enemy. Mortal sin is like choosing to enter into a relationship with him. If so, you are not living the Holy Eucharist well. To receive the Holy Eucharist well, start rejecting sin with the words: "Sorry, I'm taken."

🧠 My Meditative Response

🌷 Remember, every time you reject sin, you're not just saying "no, sorry!" to something bad but you're also saying "yes, please!" to something truly great – an intimate and exclusive relationship with Jesus, who has "taken and consecrated" you to belong totally to Him. Why else would Jesus give Himself to us 100% in Holy Communion if not for this type of relationship?

## 🧠 My Meditative Response

👉 Broken and distributed: I remember once distributing Holy Communion when I felt my heart break. Here's what happened: I had placed the Eucharist in a little girl's hand and she just stared at "it", not knowing what to do. I asked her if she had received her first Holy Communion before. No response. The grandmother beside her, though, nodded "yes" – yet the little girl remained motionless. So, I asked again. Eventually, the grand-mother directed her grand-daughter's hand and placed the Eucharist in her mouth. I asked the grand-mother directly this time whether this little girl had received her first Holy Communion before and the grand-mother nodded "yes" and told me that today was the day of her first Holy Communion. She then asked for Holy Communion and I asked her whether she is a practicing Catholic and she said "no". So I gave her a blessing.

## 🧠 My Meditative Response

🌸 Over the next 24 hours, my heart broke multiple times at the thought of all of the ignorance and disrespect shown to Jesus in the Blessed Sacrament. I wanted to examine everyone who came to Holy Communion and refuse the Holy Eucharist to anyone who was not in a state of sanctifying grace.

🧠 My Response = Like Felicia want to say to Fr. Conlin, thank u fir defending Jesus and recalling to mind the Scripture eating unto condemnation

🌸 Reflecting back on this experience, I am now humbled and amazed at how Jesus allows Himself to be "broken and distributed" in total self-sacrificial love to everyone who comes to Him.

## 🧠 My Meditative Response

🌸 Receiving the Holy Eucharist well means that we are living this truth in our lives. When Jesus said, "Do this in memory of me" (Luke 22:19), He was requesting not just the daily sacrifice of the Holy Mass but also the daily sacrifice of our lives. We are to imitate Jesus' perfect charity – actively seeking to lay down our lives for others (see John 15:13). This is why St. Augustine said that by receiving the Holy Eucharist well, we will "be the means of grace and vehicles of Eternal Charity."

## 🧠 My Meditative Response

🌸 Questions for reflection: Are you holding back from allowing yourself to be

“broken and distributed” in total self-sacrificial love to anyone in your life right now?

 My Meditative Response

 If so, you are not living the Holy Eucharist well. To receive the Holy Eucharist well, charitable works are an essential practice to live out the truth that Jesus gives Himself to you in Holy Communion so that “in you and through you the work of the Incarnation must go forward.” ‘

 My Meditative Response

 When the priest says, “Go forth the Mass is ended,” we should really “go forth” with at least one specific act of charity that we plan to act upon.

 My Meditative Response

 Today’s challenge is to prayerfully read today’s reflection again after your next reception of Holy Communion as part of your thanksgiving prayers.

 My Meditative Response

 And for a thought to meditate upon for the rest of the day: “If you receive the Holy Eucharist well, you are what you eat.”

 My Meditative Response

 To conclude: What is 1 thing you want to remember from this reflection?

 My Meditative Response

Day 7. #1: Consoling Jesus in Eucharistic Adoration with St. Faustina

Day 7 = Consoling Jesus in Holy Eucharistic Adoration with St. Faustina

33 Days Total Consecration to Jesus in The Blessed Sacrament

✝️ In the name of the Father, Elohim, Elohim, Elohim, our Abba, and of the Son Jesus, our Yehoshua-ah-ah-ah, and of the Holy Spirit the Paraclete, Ruach Hako'desh, Amen.

🙏 Let us pray

"May the most holy, most sacred, most adorable, most incomprehensible and unutterable Name of God be always praised, blessed, thanked, loved, adored and glorified [with Your Will], in Heaven, on earth, and under the earth, by all the people of God, and by the Sacred Heart of Our Lord Jesus Christ, in the Most Holy Sacrament of the Altar. Amen."

💡 My composed Prayer

🎵 Song # 7  
Touch me Lord

YouTube Link:

[https://youtu.be/nDWKA68zE\\_Y?si=Zke9uuYsFjz51qIE](https://youtu.be/nDWKA68zE_Y?si=Zke9uuYsFjz51qIE)

👉 One practical way St. Faustina consoled Jesus was by her frequent practice of Holy Eucharistic adoration. In the context of our Christmas theme, Holy Eucharistic

Adoration is like imitating Blessed Mary and Holy St. Joseph. Just as they consoled Jesus by their very presence, gazing at Him with wonder and love, so too can we console Jesus by the gift of our presence.

🧠 My Meditative Response

👉 When we approach Holy Eucharistic Adoration in this way, we are clearly choosing to spend time with our Lord not to consume from Him but rather than console Him. Just as no one would spend time with a baby with an expectation to have a reward other than to fall in love, the same should be true for us. We should spend time with Jesus in Holy Eucharistic Adoration not for any benefit we can receive but rather for the benefit of what we can give Jesus – our acts of love.

🧠 My Meditative Response

👉 This was St. Faustina's approach to Holy Eucharistic Adoration. She writes: "I will spend all my free moments at the feet of [Our Lord in] the Blessed Sacrament" (224).

How we spend our free time is one of the clearest signs of what or who we love or at least consider important and worthwhile. It's just a simple fact of life. '

🧠 My Meditative Response

👉 St. Faustina also got in the habit of making short visits for Holy Eucharistic Adoration: "After dinner, I went into the chapel for a five-minute adoration" (167). Sometimes, we think that we have to spend a long time in Holy Eucharistic Adoration if we are going to go. But that is not the case. Short frequent visits are also very beneficial to console our Lord and progress is the way of love.

🧠 My Meditative Response = man at chateau taught me about Holy Visits

👉 St. Faustina writes: "O Jesus, Divine Prisoner of Love, when I consider Your love and how You emptied Yourself for me, my senses fail me. You hide Your inconceivable majesty and lower Yourself to miserable me. O King of Glory, through You hide Your beauty, yet the eye of my soul rends the veil. I see the angelic choirs giving You honor without cease, and all the heavenly Powers praising You without cease, and without cease they are saying: Holy, Holy, Holy. Oh, who will comprehend Your love and Your unfathomable mercy toward us! O Prisoner of Love, I lock up my poor heart in this tabernacle, that it may adore You without cease

night and day. I know of no obstacle in this adoration, and even though I am physically distant, my heart is always with You. Nothing can put a stop to my love for You. No obstacles exist for me. O my Jesus, I will console You for all the ingratitude, the blasphemies, the coldness, the hatred of the wicked, the sacrileges. O Jesus, I want to burn as a pure offering and to be consumed before the throne of Your hiddenness. I plead with You unceasingly for poor dying sinners" (80).

💡 Compose your own prayer in Holy Eucharistic Adoration.  
My composed prayer =

👉 Reflection Questions: How do you spend your free time?

💡 My Meditative Response

🌸 What are the top 3 things that you go to when you get some free time to yourself?

💡 My Meditative Response

🌸 Do you enjoy spending any free time in Eucharistic Adoration?

💡 My Meditative Response

🌸 If not, why? If yes, is it to console Jesus?

💡 My Meditative Response