

each of your powers, light in all your soul. (*The Forge*, 834)

He has stayed here for you. It is not reverence to omit going to Communion when well disposed. It's irreverence only when you receive him unworthily. (*The Way*, 539)

Jesus has remained within the Eucharist for love... of you.

He has remained, knowing how men would treat him... and how you would treat him.

He has remained so that you could eat him, so that you could visit him and tell him what's happening to you; and so that you could talk to him as you pray beside the Tabernacle, and as you receive him sacramentally; and so that you could fall in love more and more each day, and make other souls, many souls, follow the same path. (*The Forge*, 887)

When you approach the Tabernacle remember that he has been awaiting you for twenty centuries. (*The Way*, 537)

There he is: King of Kings, and Lord of Lords, hidden in the Bread.

To this extreme has he humbled himself through love for you. (*The Way*, 538)

Jesus has remained in the Sacred Host for us so as to stay by our side, to sustain us, to guide us. And love can only be repaid with love.

How could we not turn to the Blessed Sacrament each day, even if it is only for a

few minutes, to bring him our greetings and our love as children and as brothers? (*Furrow*, 686)

Go perseveringly to the Tabernacle, either bodily or in your heart, so as to feel safe and calm: but also in order to feel loved|... and to love. (*The Forge*, 837)

The published writings of St. Josemaria Escriva are available from Scepter Publishers: scepterpublishers.org and on line at escrivaworks.org.

The Evangelization Station

Hudson, Florida, USA

E-mail: evangelization@earthlink.net

www.evangelizationstation.com

Pamphlet 654

St. Josemaria Escriva on the Holy Mass and the Eucharist

Let's turn our eyes to the holy Eucharist, toward Jesus. He is here with us, he has made us a part of himself: "Now you are the body of Christ and individually members of it." God has decided to stay in the tabernacle to nourish us, strengthen us, make us divine and give effectiveness to our work and efforts. Jesus is at one and the same time the sower, the seed and the final result of the sowing: the bread of eternal life.

The miracle of the holy Eucharist is being continually renewed and it has all Jesus' personal traits. Perfect God and perfect man, Lord of heaven and earth, he offers himself to us as nourishment in the most natural and ordinary way. Love has been awaiting us for almost two thousand years. That's a long time and yet it's not, for when you are in love time flies. (*Christ is Passing By*, 151)

Jesus hides in the blessed Sacrament of the altar because he wants us to dare to approach him. He wants to nourish us so we become one single thing with him. When he said, "Apart from me you can do nothing," he was not condemning Christians to ineffectiveness or obliging them to seek him by a difficult and arduous route. On the contrary. He has stayed here with us, he is totally available to us.

When we meet together around the altar to celebrate the holy sacrifice of the Mass, when we contemplate the sacred host in the monstrance or adore it hidden in the tabernacle, our faith should be strengthened; we should reflect on this new life which we are receiving and be moved by God's affection and tenderness.

In the Eucharist Jesus gives us a sure pledge of his presence in our souls; of his power, which supports the whole world; of his promises of salvation, which will help the human family to dwell forever in the house in heaven when time comes to an end. There we shall find God the Father, God the Son, God the Holy Spirit: the Blessed Trinity, the one and only God. Our whole faith is brought into play when we believe in Jesus, really present under the appearances of bread and wine. (*Christ is Passing By*, 153)

I cannot see how anyone could live as a Christian and not feel the need for the constant friendship of Jesus in the word and in the bread, in prayer and in the Eucharist. And I easily understand the ways in which successive generations of faithful have expressed their love for the Eucharist, both with public devotions making profession of the faith and with silent, simple practices in the peace of a church or the intimacy of their hearts.

The important thing is that we should love the Mass and make it the center of our day. If we attend Mass well, surely we are likely to think about our Lord during the rest of the day, wanting to be always in his presence,

ready to work as he worked and love as he loved. And so we learn to thank our Lord for his kindness in not limiting his presence to the time of the sacrifice of the altar. He has decided to stay with us in the host which is reserved in the tabernacle. (*Christ is Passing By*, 154)

Keep struggling, so that the Holy Sacrifice of the Altar really becomes the centre and the root of your interior life, and so your whole day will turn into an act of worship — an extension of the Mass you have attended and a preparation for the next. Your whole day will then be an act of worship that overflows in aspirations, visits to the Blessed Sacrament and the offering up of your professional work and your family life. (*The Forge*, 69)

In the Holy Sacrifice of the altar, the priest takes up the Body of our God, and the Chalice containing his Blood, and raises them above all the things of the earth, saying: *Per Ipsum, et cum Ipso, et in Ipso* — through My Love, with My Love, in My Love! Unite yourself to the action of the priest. Or rather, make that act of the priest a part of your life. (*The Forge*, 541)

While you are at Mass, think that you are sharing in a divine Sacrifice. For that is how it is: on the altar, Christ is offering himself again for you. (*The Forge*, 831)

Build up a gigantic faith in the Holy Eucharist. Be filled with wonder before this ineffable reality. We have God with us; we can receive him every day and, if we want

to, we can speak intimately with him, just as we talk with a friend, as we talk with a brother, as we talk with a father, as we talk with Love itself. (*The Forge*, 268)

Have you ever thought how you would prepare yourself to receive Our Lord if you could go to Communion only once in your life?

We must be thankful to God that he makes it so easy for us to come to him: but we should show our gratitude by preparing ourselves to receive him very well. (*The Forge*, 828)

Tell Our Lord that from now on, every time you celebrate Mass or attend it, and every time you administer or receive the Sacrament of the Eucharist, you will do so with a great faith, with a burning love, just as if it were to be the last time in your life. And be sorry for the carelessness of your past life. (*The Forge*, 829)

When you receive him, tell him: Lord, I hope in you: I adore you, I love you, increase my faith. Be the support of my weakness: You, who have remained defenseless in the Eucharist so as to be the remedy for the weakness of your creatures. (*The Forge*, 832)

We should receive Our Lord in the Eucharist as we would prepare to receive the great ones of the earth, or even better: with decorations, with lights, with new clothes|... And if you ask me what sort of cleanliness I mean, what decorations and what lights you should bring, I will answer you: cleanliness in each one of your senses, decoration in