

***Eucharistic Holy Hour with
Scriptural Rosary on the Glorious
Mysteries, Litanies, and Readings on
the Most Holy Eucharist***



***Photos from Christ on the Altar, Bishop Louis DeGoesbriand
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Opening Reflection

**From APOSTOLIC LETTER IN THE FORM OF MOTU
PROPRIO SOLEMNI HAC LITURGIA (CREDO OF THE
PEOPLE OF GOD) OF THE SUPREME PONTIFF PAUL
VI, June 30, 1968**

We believe that the Mass, celebrated by the priest representing the person of Christ by virtue of the power received through the Sacrament of Orders, and offered by him in the name of Christ and the members of His Mystical Body, is the sacrifice of Calvary rendered sacramentally present on our altars. We believe that as the bread and wine consecrated by the Lord at the Last Supper were changed into His body and His blood which were to be offered for us on the cross, likewise the bread and wine consecrated by the priest are changed into the body and blood of Christ enthroned gloriously in heaven, and we believe that the mysterious presence of the Lord, under what continues to appear to our senses as before, is a true, real and substantial presence.

Christ cannot be thus present in this sacrament except by the change into His body of the reality itself of the bread and the change into His blood of the reality itself of the wine, leaving unchanged only the properties of the bread and wine which our senses perceive. This mysterious change is very appropriately called by the Church transubstantiation. Every theological explanation which seeks some understanding of this mystery must, in order to be in accord with Catholic faith, maintain that in the reality itself, independently of our mind, the bread and wine have ceased to exist after the Consecration, so that

it is the adorable body and blood of the Lord Jesus that from then on are really before us under the sacramental species of bread and wine, as the Lord willed it, in order to give Himself to us as food and to associate us with the unity of His Mystical Body.

The unique and indivisible existence of the Lord glorious in heaven is not multiplied, but is rendered present by the sacrament in the many places on earth where Mass is celebrated. And this existence remains present, after the sacrifice, in the Blessed Sacrament which is, in the tabernacle, the living heart of each of our churches. And it is our very sweet duty to honor and adore in the blessed Host which our eyes see, the Incarnate Word whom they cannot see, and who, without leaving heaven, is made present before us.



Scriptural Rosary Meditating on the Holy Eucharist

The Apostles' Creed

I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. On the third day He arose again; He ascended into heaven, and is seated at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen

Our Father

Hail Mary (for faith)

Hail Mary (for hope)

Hail Mary (for love)

Glory Be

The First Glorious Mystery,

The Resurrection of Jesus

Our Father...

1. John 10:17 This is why the Father loves me, because I lay down my life in order to take it up again. - “Hail Mary...”

2. John 10:18 No one takes [my life] from me, but I lay it down on my own. I have power to lay it down, and power to take it up again. This command I have received from my Father. - “Hail Mary...”
3. John 2:19 Jesus answered and said to them: Destroy this temple; and in three days I will raise it up. - “Hail Mary...”
4. John 6:51 I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world. - “Hail Mary...”
5. John 6:54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. - “Hail Mary...”
6. John 6:57 Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. - “Hail Mary...”
7. John 6:58 This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever. - “Hail Mary...”

8. Psalm 23:5 You set a table before me as my enemies watch; You anoint my head with oil; my cup overflows. - “Hail Mary...”
9. Wisdom 16:20 You gave them the food of angels, from heaven untiringly providing them bread already prepared, containing every delight, to satisfy every taste. - “Hail Mary...”
10. Psalm 77:24 And had rained down manna upon them to eat, and had given them the bread of heaven. - “Hail Mary...”

Glory Be...

O my Jesus, forgive us our sins; save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need of your mercy.

The Second Glorious Mystery,
The Ascension of Jesus

Our Father...

1. John 20:17 Jesus said to [Mary Magdalene], 'Do not cling to me, because I have not yet ascended to the Father. But go to the brothers, and tell them: I am

ascending to my Father and your Father, to my God and your God.' - "Hail Mary..."

2. Acts 7:55 But Stephen, filled with the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at God's right hand. - "Hail Mary..."
3. Colossians 3:1 Since you have been raised up to be with Christ, you must look for the things that are above, where Christ is, sitting at God's right hand. - "Hail Mary..."
4. John 6:48-50 I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. - "Hail Mary..."
5. John 8:12 Jesus spoke to them again, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." - "Hail Mary..."
6. John 10:7-9 Jesus said again, "Amen, amen, I say to you, I am the gate for the sheep... I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture." - "Hail Mary..."

7. John 10:14-15 I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep. - "Hail Mary..."
8. John 11:25-26 Jesus told [Martha], "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die." - "Hail Mary..."
9. John 14:6 Jesus said, "I am the way and the truth and the life. No one comes to the Father except through me." - "Hail Mary..."
10. John 15:5 I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. - "Hail Mary..."

Glory Be...

O my Jesus, forgive us our sins; save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need of your mercy.

The Third Glorious Mystery,
The Descent of Holy Spirit on Pentecost

Our Father...

1. Romans 8:11 If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you. - “Hail Mary...”
2. 1 Corinthians 11:23-24 For the tradition I received from the Lord and also handed on to you is that on the night he was betrayed, the Lord Jesus took some bread, and after he had given thanks, he broke it, and he said, 'This is my body, which is for you; do this in remembrance of me.' - “Hail Mary...”
3. Matthew 26:26 Now as they were eating, Jesus took bread, and when he had said the blessing he broke it and gave it to the disciples. 'Take it and eat,' he said, 'this is my body.' - “Hail Mary...”
4. 1 Corinthians 11:25 In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." - “Hail Mary...”
5. 1 Corinthians 10:16 The chalice of benediction which we bless, is it not the communion of the blood of

Christ? And the bread which we break, is it not the partaking of the body of the Lord? - “Hail Mary...”

6. John 15:4 Abide in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. - “Hail Mary...”
7. John 15:9 I have loved you just as the Father has loved me. Remain in my love. - “Hail Mary...”
8. Hebrews 13:10 We have an altar from which those who serve the tabernacle [of Moses] have no right to eat. - “Hail Mary...”
9. Acts 2:42 And they were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers. - “Hail Mary...”
10. John 15:16 It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. - “Hail Mary...”

Glory Be...

O my Jesus, forgive us our sins; save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need of your mercy.

The Fourth Glorious Mystery,
The Assumption of the Virgin Mary

Our Father...

1. John 2:1 On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. - “Hail Mary...”
2. 1 Corinthians 15:19-20 If for this life only we have hoped in Christ, we are the most pitiable people of all. But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. - “Hail Mary...”
3. 1 Corinthians 15:21-22 For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life. - “Hail Mary...”
4. 1 Corinthians 15:28 When everything is subjected to him, then the Son himself will (also) be subjected to the one who subjected everything to him, so that God may be all in all. - “Hail Mary...”
5. 1 Corinthians 15:40 There are both heavenly bodies and earthly bodies, but the brightness of the heavenly is

one kind and that of the earthly another. - “Hail Mary...”

6. Psalm 122:1-2 I rejoiced when they said to me, "Let us go to the house of the LORD." And now our feet are standing within your gates, Jerusalem. - “Hail Mary...”
7. Matthew 22:11-12 But when the king came in to meet the guests he saw a man there not dressed in a wedding garment. He said to him, 'My friend, how is it that you came in here without a wedding garment?' - “Hail Mary...”
8. Revelation 19:6-7 Alleluia! The Lord has established his reign, (our) God, the almighty. Let us rejoice and be glad and give him glory. For the wedding day of the Lamb has come, his bride has made herself ready. - “Hail Mary...”
9. 1 Corinthians 15:47-48 The first man was from the earth, earthly; the second man, from heaven. As was the earthly one, so also are the earthly, and as is the heavenly one, so also are the heavenly. - “Hail Mary...”

10. 1 Corinthians 15:49 Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one. - “Hail Mary...”

Glory Be...

O my Jesus, forgive us our sins; save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need of your mercy.

The Fifth Glorious Mystery,
The Coronation of Blessed Virgin Mary

Our Father...

1. Revelation 11:19 Then God's temple in heaven was opened, and the ark of his covenant could be seen in the temple. There were flashes of lightning, rumblings, and peals of thunder, an earthquake, and a violent hailstorm. - “Hail Mary...”
2. Revelation 12:1 A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. - “Hail Mary...”
3. Revelation 12:5 She gave birth to a son, a male child, destined to rule all the nations with an iron rod.

Her child was caught up to God and his throne. -
“Hail Mary...”

4. Revelation 12:10 Then I heard a loud voice in heaven say: "Now have salvation and power come, and the kingdom of our God and the authority of his Anointed." - “Hail Mary...”
5. Revelation 12:11-12 They conquered [the accuser] by the blood of the Lamb and by the word of their testimony; love for life did not deter them from death. Therefore, rejoice, you heavens, and you who dwell in them. - “Hail Mary...”
6. Psalm 45:11-12 Listen, my daughter, and understand; pay me careful heed. Forget your people and your father's house, that the king might desire your beauty. - “Hail Mary...”
7. Psalm 45:14-15 All glorious is the king's daughter as she enters, her raiment threaded with gold; In embroidered apparel she is led to the king. - “Hail Mary...”
8. Psalm 45:15-16 The maids of her train are presented to the king. They are led in with glad and joyous acclaim; they enter the palace of the king. - “Hail Mary...”

9. Psalm 45:17-18 The throne of your fathers your sons will have; you shall make them princes through all the land. I will make your name renowned through all generations; thus nations shall praise you forever. - “Hail Mary...”
10. Psalm 21:4-5 For you welcomed him with goodly blessings; you placed on his head a crown of pure gold. He asked life of you; you gave it to him, length of days forever. - “Hail Mary...”

Glory Be...

O my Jesus, forgive us our sins; save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need of your mercy.

Hail Holy Queen

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee we cry, poor banished children of Eve; to thee we send up our sighs, mourning and weeping in this valley of tears. Turn then, O most gracious Advocate, thy eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us, O holy Mother of God. That we may be made worthy of the promises of Christ.

Roman Missal Prayer to go with the Most Holy Rosary

Let Us Pray: O God, whose only-begotten Son, by His life, death and resurrection, has purchased for us the rewards of

eternal life; grant, we beseech Thee, that, meditating upon these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ our Lord. **Amen.**

Prayer to Saint Michael the Archangel

St. Michael the Archangel, defend us in battle. Be our defense against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, thrust into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen.

Prayer for the Canonization of Bl. Fr. McGivney

God, our Father, protector of the poor and defender of the widow and orphan, you called your priest, Blessed Michael McGivney, to be an apostle of Christian family life and to lead the young to the generous service of their neighbor. Through the example of his life and virtue, may we follow your Son, Jesus Christ, more closely, fulfilling his commandment of charity and building up his Body which is the Church. Let the inspiration of your servant prompt us to greater confidence in your love so that we may continue his work of caring for the needy and the outcast. We humbly ask that you glorify Blessed Michael McGivney on earth according to the design of your holy will. Through his intercession, grant the favor I now present...

[Suggested Intention: for Eucharist devotion and conversion as fruits of the National Eucharistic Revival]

Through Christ our Lord. Amen.

Litany of the Most Blessed Sacrament

Lord, have mercy, **Lord, have mercy.**

Christ, have mercy, **Christ, have mercy.**

Lord, have mercy, **Lord, have mercy.**

Christ, hear us, **Christ, hear us.**

Christ, graciously hear us, **Christ, graciously hear us.**

God the Father of Heaven, **have mercy on us.**

God the Son, Redeemer of the world, **have mercy on us.**

God, the Holy Spirit, **have mercy on us.**

Holy Trinity, One God, **have mercy on us.**

Living Bread, Who from Heaven descended, **have mercy on us.**

Hidden God and Savior, **have mercy on us.**

Grain of the elect, **have mercy on us.**

Vine sprouting forth virgins, **have mercy on us.**

Wholesome Bread and delicacy of kings, **have mercy on us.**

Perpetual sacrifice, **have mercy on us.**

Clean oblation, **have mercy on us.**

Lamb without spot, **have mercy on us.**

Most pure feast, **have mercy on us.**

Food of Angels, **have mercy on us.**

Hidden manna, **have mercy on us.**

Memorial of God's wonders, **have mercy on us.**

Super substantial Bread, **have mercy on us.**

Word made flesh, dwelling in us, **have mercy on us.**

Holy Victim, **have mercy on us.**

O Cup of blessing, **have mercy on us.**

O Mystery of faith, **have mercy on us.**

O Most high and venerable Sacrament, **have mercy on us.**

O Most holy of all sacrifices, **have mercy on us.**

O True propitiatory Sacrifice for the living and the dead, **have mercy on us.**

O Heavenly antidote, by which we are preserved from sin, **have mercy on us.**

O stupendous miracle above all others, **have mercy on us.**

O most holy Commemoration of the Passion of Christ, **have mercy on us.**

O Gift transcending all abundance, **have mercy on us.**

O extraordinary memorial of Divine love, **have mercy on us.**

O affluence of Divine largess, **have mercy on us.**

O most holy and august mystery, **have mercy on us.**

Medicine of immortality, **have mercy on us.**

Awesome and life-giving Sacrament, **have mercy on us.**

Unbloody Sacrifice, **have mercy on us.**

Food and guest, **have mercy on us.**

Sweetest banquet at which the Angels serve, **have mercy on us.**

Bond of love, **have mercy on us.**

Offering and oblation, **have mercy on us.**

Spiritual sweetness tasted in its own fountain, **have mercy on us.**

Refreshment of holy souls, **have mercy on us.**

Viaticum of those dying in the Lord, **have mercy on us.**

Pledge of future glory, **have mercy on us.**

Be merciful, **spare us, O Lord.**

Be merciful, **graciously hear us, O Lord.**

From the unworthy reception of Thy Body and Blood, **deliver us, O Lord.**

From passions of the flesh, **deliver us, O Lord.**

From the concupiscence of the eyes, **deliver us, O Lord.**

From pride, **deliver us, O Lord.**

From every occasion of sin, **deliver us, O Lord.**

Through that desire, with which Thou desirest to eat the Passover with Thy disciples, **deliver us, O Lord.**

Through that profound humility with which Thou didst wash Thy disciples' feet, **deliver us, O Lord.**

Through that most ardent love, with which Thou instituted this Divine Sacrament, **deliver us, O Lord.**

Through the most precious Blood, which Thou hast left for us upon the altar, **deliver us, O Lord.**

Through those Five Wounds of Thy most holy Body, which was given up for us, **deliver us, O Lord.**

That Thou wouldst graciously preserve and augment the faith, reverence, and devotion in us towards this admirable Sacrament, **we beseech Thee, hear us.**

That Thou wouldst graciously lead us through the true confession of our sins to a frequent reception of the Eucharist, **we beseech Thee, hear us.**

That Thou wouldst graciously free us from every heresy, falsehood, and blindness of the heart, **we beseech Thee, hear us.**

That Thou wouldst graciously impart to us the Heavenly and precious fruits of this most Holy Sacrament, **we beseech Thee, hear us.**

That Thou wouldst graciously protect and strengthen us in our hour of death with this Heavenly Viaticum, **we beseech Thee, hear us.**

O Son of God, **we beseech Thee, hear us.**

Lamb of God, Who taketh away the sins of the world, **spare us, O Lord.**

Lamb of God, Who taketh away the sins of the world, **graciously hear us, O Lord.**

Lamb of God, Who taketh away the sins of the world,
have mercy on us, O Lord.

Christ, hear us, **Christ, hear us.**

Christ, graciously hear us, **Christ, graciously hear us.**

Lord, have mercy, **Lord, have mercy.**

Christ, have mercy, **Christ, have mercy.**

Lord, have mercy, **Lord, have mercy.**

Pray 1 Our Father and 1 Hail Mary

V. Thou didst furnish them with Bread from Heaven, Alleluia.

R. Having in it every delight.

Let us pray: O God, Who under a marvelous Sacrament has left us a memorial of Thy Passion; grant us; we beseech Thee; so to venerate the sacred mysteries of Thy Body and Blood, that we may ever perceive within us the fruit of Thy Redemption. Thou, Who lives and reigns forever and ever. Amen.

Optional Reading

MEDIATOR DEI, ENCYCLICAL OF POPE PIUS XII, ON THE SACRED LITURGY, 20th of November 1947

The divine Redeemer is ever repeating His pressing invitation, "Abide in Me."^[121] Now by the sacrament of the Eucharist, Christ remains in us and we in Him, and just as Christ, remaining in us, lives and works, so should we remain in Christ and live and work through Him.

The Eucharistic Food contains, as all are aware, "truly, really and substantially the Body and Blood together with soul and divinity of our Lord Jesus Christ."^[122] It is no wonder, then, that the Church, even from the beginning, adored the body of Christ under the appearance of bread; this is evident from the

very rites of the august sacrifice, which prescribe that the sacred ministers should adore the most holy sacrament by genuflecting or by profoundly bowing their heads.

The Sacred Councils teach that it is the Church's tradition right from the beginning, to worship "with the same adoration the Word Incarnate as well as His own flesh,"^[123] and St. Augustine asserts that, "No one eats that flesh, without first adoring it," while he adds that "not only do we not commit a sin by adoring it, but that we do sin by not adoring it."^[124]

It is on this doctrinal basis that the cult of adoring the Eucharist was founded and gradually developed as something distinct from the sacrifice of the Mass. The reservation of the sacred species for the sick and those in danger of death introduced the praiseworthy custom of adoring the blessed Sacrament which is reserved in our churches. This practice of adoration, in fact, is based on strong and solid reasons. For the Eucharist is at once a sacrifice and a sacrament; but it differs from the other sacraments in this that it not only produces grace, but contains in a permanent manner the Author of grace Himself. When, therefore, the Church bids us adore Christ hidden behind the eucharistic veils and pray to Him for spiritual and temporal favors, of which we ever stand in need, she manifests living faith in her divine Spouse who is present beneath these veils, she professes her gratitude to Him and she enjoys the intimacy of His friendship.

Now, the Church in the course of centuries has introduced various forms of this worship which are ever increasing in beauty and helpfulness: as, for example, visits of devotion to the tabernacles, even every day; benediction of the Blessed Sacrament; solemn processions, especially at the time of Eucharistic Congress, which pass through cities and villages; and adoration of the Blessed Sacrament publicly exposed.

Sometimes these public acts of adoration are of short duration. Sometimes they last for one, several and even for forty hours. In certain places they continue in turn in different churches throughout the year, while elsewhere adoration is perpetual day and night, under the care of religious communities, and the faithful quite often take part in them.

These exercises of piety have brought a wonderful increase in faith and supernatural life to the Church militant upon earth and they are reechoed to a certain extent by the Church triumphant in heaven which sings continually a hymn of praise to God and to the Lamb "who was slain."^[125] Wherefore, the Church not merely approves these pious practices, which in the course of centuries have spread everywhere throughout the world, but makes them her own, as it were, and by her authority commends them.^[126] They spring from the inspiration of the liturgy and if they are performed with due propriety and with faith and piety, as the liturgical rules of the Church require, they are undoubtedly of the very greatest assistance in living the life of the liturgy.

References

121. *John*, 15:4.

122. *Council of Trent*, Sess. 13, can. 1.

123. *Second Council of Constantinople*, *Anath. de trib. Capit.*, can. 9; compare *Council of Ephesus*, *Anath. Cyrill*, can 8. Cf. *Council of Trent*, Sess. 13, can. 6; *Pius VI Constitution Auctorem fidei*, n. 61.

124. Cf. *Enarr in Ps.* 98:9.

125. *Apoc.* 5:12, cp. 7:10.

126. Cf. *Council of Trent*, Sess. 13, c. 5 and can. 6.

Additional Devotions

Litany of the Most Precious Blood

Lord, have mercy	Lord, have mercy
Christ, have mercy	Christ, have mercy
Lord, have mercy	Lord, have mercy
God our Father in heaven	have mercy on us
God the Son, Redeemer of the world	have mercy on us
God the Holy Spirit	have mercy on us
Holy Trinity, one God	have mercy on us
Blood of Christ, only Son of the Father	be our salvation
Blood of Christ, incarnate Word	be our salvation
Blood of Christ, of the new and eternal covenant	be our salvation
Blood of Christ, that spilled to the ground	be our salvation
Blood of Christ, that flowed at the scourging	be our salvation
Blood of Christ, dripping from the thorns	be our salvation
Blood of Christ, shed on the cross	be our salvation
Blood of Christ, the price of our redemption	be our salvation
Blood of Christ, our only claim to pardon	be our salvation
Blood of Christ, our blessing cup	be our salvation
Blood of Christ, in which we are washed	be our salvation
Blood of Christ, torrent of mercy	be our salvation

Blood of Christ, that overcomes evil	be our salvation
Blood of Christ, strength of the martyrs	be our salvation
Blood of Christ, endurance of the saints	be our salvation
Blood of Christ, that makes the barren fruitful	be our salvation
Blood of Christ, protection of the threatened	be our salvation
Blood of Christ, comfort of the weary	be our salvation
Blood of Christ, solace of the mourner	be our salvation
Blood of Christ, hope of the repentant	be our salvation
Blood of Christ, consolation of the dying	be our salvation
Blood of Christ, our peace and refreshment	be our salvation
Blood of Christ, our pledge of life	be our salvation
Blood of Christ, by which we pass to glory	be our salvation
Blood of Christ, most worthy of honor	be our salvation
Lamb of God, you take away the sins of the world	have mercy on us
Lamb of God, you take away the sins of the world	have mercy on us
Lamb of God, you take away the sins of the world	have mercy on us
Lord, you redeemed us by your blood.	You have made us a kingdom to serve our God.

Let us pray: O God, who by the Precious Blood of your Only Begotten Son have redeemed the whole world, preserve in us the work of your mercy, so that, ever

honoring the mystery of our salvation, we may merit to obtain its fruits. Through Christ our Lord. **R/. Amen.**

The Divine Mercy Chaplet

(Said with Rosary Beads)

1. Make the Sign of the Cross

2. Optional Opening Prayers*

St. Faustina's Prayer for Sinners

O Jesus, eternal Truth, our Life, I call upon You and I beg Your mercy for poor sinners. O sweetest Heart of my Lord, full of pity and unfathomable mercy, I plead with You for poor sinners. O Most Sacred Heart, Fount of Mercy from which gush forth rays of inconceivable graces upon the entire human race, I beg of You light for poor sinners. O Jesus, be mindful of Your own bitter Passion and do not permit the loss of souls redeemed at so dear a price of Your most precious Blood. O Jesus, when I consider the great price of Your Blood, I rejoice at its immensity, for one drop alone would have been enough for the salvation of all sinners. Although sin is an abyss of wickedness and ingratitude, the price paid for us can never be equalled. Therefore, let every soul trust in the Passion of the Lord, and place its hope in His mercy. God will not deny His mercy to anyone. Heaven and earth may change, but God's mercy will never be exhausted. Oh, what immense joy burns in my heart when I contemplate Your incomprehensible goodness, O Jesus! I desire to bring all sinners to Your feet that they may glorify Your mercy throughout endless ages (*Diary of Saint Maria Faustina Kowalska, 72*).

You expired, Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world. O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

(Repeat three times)

O Blood and Water, which gushed forth from the Heart of Jesus as a fount of mercy for us, I trust in You!

3. Our Father

4. Hail Mary

5. The Apostles' Creed

6. The Eternal Father (on every Our Father Bead)

**Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord, Jesus Christ,
in atonement for our sins and those of the whole world.**

7. On the 10 Small Hail Mary Beads of Each Decade

**For the sake of His sorrowful Passion,
have mercy on us and on the whole world.**

8. Repeat for the remaining decades

Saying the "Eternal Father" (6) on the "Our Father" bead and then 10 "For the sake of His sorrowful Passion" (7) on the following "Hail Mary" beads.

9. Conclude with Holy God (Repeat three times)

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

10. Optional Closing Prayers*

Eternal God, in whom mercy is endless and the treasury of compassion — inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.

O Greatly Merciful God, Infinite Goodness, today all mankind calls out from the abyss of its misery to Your mercy — to Your compassion, O God; and it is with its mighty voice of misery that it cries out. Gracious God, do not reject the prayer of this earth's exiles! O Lord, Goodness beyond our understanding, Who are acquainted with our misery through and through, and know that by our own power we cannot ascend to You, we implore You: anticipate us with Your grace and keep on increasing Your mercy in us, that we may faithfully do Your holy will all through our life and at death's hour. Let the omnipotence of Your mercy shield us from the darts of our salvation's enemies, that we may with confidence, as Your children, await Your [Son's] final coming — that day known to You alone. And we expect to obtain everything promised us by Jesus in spite of all our wretchedness. For Jesus is our Hope: through His merciful Heart, as through an open gate, we pass through to heaven (*Diary*, 1570).

***Optional Prayers taken verbatim from:**

<https://www.thedivinemercy.org/message/devotions/pray-the-chaplet>

Another Reading

From a work by Thomas Aquinas, priest (Opusculum 57,
in festo Corporis Christi, lect. 1-4)

O precious and wonderful banquet!

Since it was the will of God's only-begotten Son that men should share in his divinity, he assumed our nature in order that by becoming man he might make men gods. Moreover, when he took our flesh he dedicated the whole of its substance to our salvation. He offered his body to God the Father on the altar of the cross as a sacrifice for our reconciliation. He shed his blood for our ransom and purification, so that we might be redeemed from our wretched state of bondage and cleansed from all sin. But to ensure that the memory of so great a gift would abide with us for ever, he left his body as food and his blood as drink for the faithful to consume in the form of bread and wine.

O precious and wonderful banquet, that brings us salvation and contains all sweetness! Could anything be of more intrinsic value? Under the old law it was the flesh of calves and goats that was offered, but here Christ himself, the true God, is set before us as our food. What could be more wonderful than this? No other sacrament has greater healing power; through it sins are purged away, virtues are increased, and the soul is enriched with an abundance of every spiritual

gift. It is offered in the Church for the living and the dead, so that what was instituted for the salvation of all may be for the benefit of all. Yet, in the end, no one can fully express the sweetness of this sacrament, in which spiritual delight is tasted at its very source, and in which we renew the memory of that surpassing love for us which Christ revealed in his passion.

It was to impress the vastness of this love more firmly upon the hearts of the faithful that our Lord instituted this sacrament at the Last Supper. As he was on the point of leaving the world to go to the Father, after celebrating the Passover with his disciples, he left it as a perpetual memorial of his passion. It was the fulfilment of ancient figures and the greatest of all his miracles, while for those who were to experience the sorrow of his departure, it was destined to be a unique and abiding consolation.

Another Reading

From *MYSTERIUM FIDEI*, ENCYCLICAL OF POPE PAUL VI
ON THE HOLY EUCHARIST, SEPTEMBER 3, 1965

[The] Dignity Bestowed by Eucharist:

No one can fail to see that the divine Eucharist bestows an incomparable dignity upon the Christian people. For it is not just while the Sacrifice is being offered and the Sacrament is being confected, but also after the Sacrifice has been offered and the Sacrament confected—while the Eucharist is reserved in churches or oratories—that Christ is truly Emmanuel, which means "God with us." For He is in the midst of us day and

night; He dwells in us with the fullness of grace and of truth. ⁽⁶⁸⁾ He raises the level of morals, fosters virtue, comforts the sorrowful, strengthens the weak and stirs up all those who draw near to Him to imitate Him, so that they may learn from his example to be meek and humble of heart, and to seek not their own interests but those of God. Anyone who has a special devotion to the sacred Eucharist and who tries to repay Christ's infinite love for us with an eager and unselfish love of his own, will experience and fully understand—and this will bring great delight and benefit to his soul—just how precious is a life hidden with Christ in God ⁽⁶⁹⁾ and just how worthwhile it is to carry on a conversation with Christ, for there is nothing more consoling here on earth, nothing more efficacious for progress along the paths of holiness.

You also realize... that the Eucharist is reserved in churches or oratories to serve as the spiritual center of a religious community or a parish community, indeed of the whole Church and the whole of mankind, since it contains, beneath the veil of the species, Christ the invisible Head of the Church, the Redeemer of the world, the center of all hearts, "by whom all things are and by whom we exist." ⁽⁷⁰⁾

Hence it is that devotion to the divine Eucharist exerts a great influence upon the soul in the direction of fostering a "social" love, ⁽⁷¹⁾ in which we put the common good ahead of private good, take up the cause of the community, the parish, the universal Church, and extend our charity to the whole world because we know that there are members of Christ everywhere.

References

(68) Cf. *Jn* 1.14.

(69) Cf. *Col* 3.3.

(70) 1 *Cor* 8.6.

(71) Cf. St. Augustine, *On the literal interpretation of Genesis* XI, 15.20; PL 34.437.

Another Reading

APOSTOLIC EXHORTATION *SACRAMENTUM CARITATIS* OF THE HOLY FATHER BENEDICT XVI, February 22, 2007

The sacrament of charity, the Holy Eucharist is the gift that Jesus Christ makes of himself, thus revealing to us God's infinite love for every man and woman. This wondrous sacrament makes manifest that "greater" love which led him to "lay down his life for his friends" (Jn 15:13). Jesus did indeed love them "to the end" (Jn 13:1). In those words the Evangelist introduces Christ's act of immense humility: before dying for us on the Cross, he tied a towel around himself and washed the feet of his disciples. In the same way, Jesus continues, in the sacrament of the Eucharist, to love us "to the end," even to offering us his body and his blood. What amazement must the Apostles have felt in witnessing what the Lord did and said during that Supper! What wonder must the eucharistic mystery also awaken in our own hearts!

The food of truth

In the sacrament of the altar, the Lord meets us, men and women created in God's image and likeness (cf. Gen 1:27), and becomes our companion along the way. In this sacrament, the Lord truly becomes food for us, to satisfy our hunger for truth and freedom. Since only the truth can make us free (cf. Jn 8:32), Christ becomes for us the food of truth. With deep human insight, Saint Augustine clearly showed how we are moved spontaneously, and not by constraint, whenever we encounter something attractive and desirable. Asking himself what it is that can move us most deeply, the saintly Bishop went on to say: "What does our soul desire more passionately than truth?" Each of us has an innate and irrepressible desire

for ultimate and definitive truth. The Lord Jesus, "the way, and the truth, and the life" (Jn 14:6), speaks to our thirsting, pilgrim hearts, our hearts yearning for the source of life, our hearts longing for truth. Jesus Christ is the Truth in person, drawing the world to himself. "Jesus is the lodestar of human freedom: without him, freedom loses its focus, for without the knowledge of truth, freedom becomes debased, alienated and reduced to empty caprice. With him, freedom finds itself." In the sacrament of the Eucharist, Jesus shows us in particular the truth about the love which is the very essence of God. It is this evangelical truth which challenges each of us and our whole being. For this reason, the Church, which finds in the Eucharist the very centre of her life, is constantly concerned to proclaim to all, opportune importune (cf. 2 Tim 4:2), that God is love. Precisely because Christ has become for us the food of truth, the Church turns to every man and woman, inviting them freely to accept God's gift.

...

In the Paschal Mystery, our deliverance from evil and death has taken place. In instituting the Eucharist, Jesus had spoken of the "new and eternal covenant" in the shedding of his blood (cf. Mt 26:28; Mk 14:24; Lk 22:20). This, the ultimate purpose of his mission, was clear from the very beginning of his public life. Indeed, when, on the banks of the Jordan, John the Baptist saw Jesus coming towards him, he cried out: "Behold, the Lamb of God, who takes away the sin of the world" (Jn 1:29). It is significant that these same words are repeated at every celebration of Holy Mass, when the priest invites us to approach the altar: "This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper." Jesus is the true paschal lamb who freely gave himself in sacrifice for us, and thus brought about the new and

eternal covenant. The Eucharist contains this radical newness, which is offered to us again at every celebration.

The institution of the Eucharist

This leads us to reflect on the institution of the Eucharist at the Last Supper. It took place within a ritual meal commemorating the foundational event of the people of Israel: their deliverance from slavery in Egypt. This ritual meal, which called for the sacrifice of lambs (cf. Ex 12:1-28, 43-51), was a remembrance of the past, but at the same time a prophetic remembrance, the proclamation of a deliverance yet to come. The people had come to realize that their earlier liberation was not definitive, for their history continued to be marked by slavery and sin. The remembrance of their ancient liberation thus expanded to the invocation and expectation of a yet more profound, radical, universal and definitive salvation. This is the context in which Jesus introduces the newness of his gift. In the prayer of praise, the Berakah, he does not simply thank the Father for the great events of past history, but also for his own "exaltation." In instituting the sacrament of the Eucharist, Jesus anticipates and makes present the sacrifice of the Cross and the victory of the resurrection. At the same time, he reveals that he himself is the true sacrificial lamb, destined in the Father's plan from the foundation of the world, as we read in The First Letter of Peter (cf. 1:18-20). By placing his gift in this context, Jesus shows the salvific meaning of his death and resurrection, a mystery which renews history and the whole cosmos. The institution of the Eucharist demonstrates how Jesus' death, for all its violence and absurdity, became in him a supreme act of love and mankind's definitive deliverance from evil.

...

In this act of prayer, and not just in words, the [2006] assembly of Bishops wanted to point out the intrinsic relationship between eucharistic celebration and eucharistic adoration.... As Saint Augustine put it: "nemo autem illam carnem manducat, nisi prius adoraverit; peccemus non adorando — no one eats that flesh without first adoring it; we should sin were we not to adore it." In the Eucharist, the Son of God comes to meet us and desires to become one with us; eucharistic adoration is simply the natural consequence of the eucharistic celebration, which is itself the Church's supreme act of adoration. Receiving the Eucharist means adoring him whom we receive. Only in this way do we become one with him, and are given, as it were, a foretaste of the beauty of the heavenly liturgy. The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. Indeed, "only in adoration can a profound and genuine reception mature. And it is precisely this personal encounter with the Lord that then strengthens the social mission contained in the Eucharist, which seeks to break down not only the walls that separate the Lord and ourselves, but also and especially the walls that separate us from one another."

For quotation references: [Sacramentum Caritatis: Post-Synodal Apostolic Exhortation on the Eucharist as the Source and Summit of the Church's Life and Mission \(22 February 2007\) | BENEDICT XVI \(vatican.va\)](#)

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