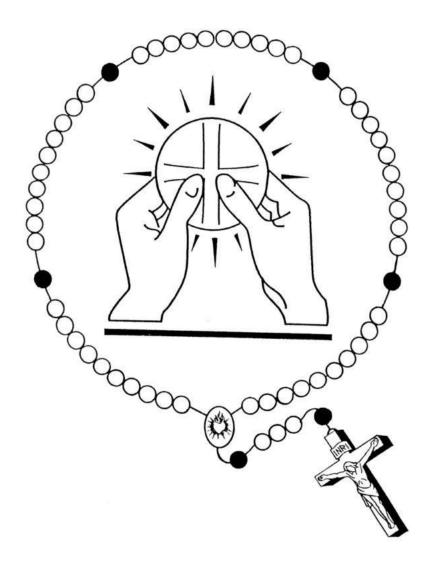
CORPUS CHRISTI CENACLE



A Eucharistic Springtime in Every Parish

Pope Benedict XVI

A Eucharistic Future

According to St. John's Last Supper account, Our Lord calls his Church to a Eucharistic sanctity. This is especially clear in his image of the vine and the branches. Vatican II has emphasized the universal call to holiness [LG V], and particularly to a Eucharistic holiness since the Eucharist is the source and summit of Christian life [LG 11]. Thus the evangelization efforts to which Vatican II calls us is to be centered on the Eucharist.

Bl. John Paul II developed this theme throughout his pontificate. In *Ecclesia de Eucharistia* he declared that by this encyclical he wanted to "rekindle Eucharistic amazement" once noted in many parts of the Church. Pope Benedict XVI expressed the same sentiment in a 2010 discourse: "I would like to affirm with joy that today there is a 'Eucharistic springtime' in the Church ... I pray that this 'Eucharistic springtime' may spread increasingly in every parish."

Similarly, there have been reports of several extraordinary appeals in modern times from Our Lord and Our Lady concerning Eucharistic and Marian spirituality. Obviously the tableau of the apparition at Knock, Ireland with its image of the Lamb on an altar surrounded by angels, with Our Lady, St. Joseph and the Apostle St. John is clearly Eucharistic and Marian. Nor should we forget the famous vision of St. John Bosco where he saw two columns rising in the midst of an extremely turbulent sea that was threatening a large ship with the Pope directing it between these columns. The larger one was surmounted by the Blessed Sacrament and the other with a figure of Our Lady. The Pope then fastened the ship, obviously representing the Church, onto these columns and the storm abated, leaving a placid sea. Among these appeals are also those through Saint Faustina of the Mercy of God revelations, Conchita Cabrera de Armida of Mexico, Sister Mary of the Trinity – the Poor Clare of Jerusalem, Blessed Dina Belanger, a Religious of Jesus and Mary in Quebec Canada as well as the American, Dorothy O'Neill Weimar. The book used by the Marian Movement of Priests, founded by Fr. Stefano Gobbi, has many references to the prominence of the Eucharist in the future.

An important aspect of this Eucharistic future is the role of Our Lady. Bl. John Paul II entitled the last chapter of *Ecclesia de Eucharistia* - "At the School of Mary, 'Woman of the Eucharist', in which he describes the unique relationship of Mary to the Eucharist and presents her as the ideal model which the Church is called to imitate. Each member of the Church is to be formed "at the school of Mary, Woman of the Eucharist". Therefore there is a growth process wherein Mary develops the eyes and heart of each Catholic, according to Bl. John Paul II, to appreciate Christ's presence, sacrifice and communion in each Mass. This principle can be extended to Pope Benedict XVI's Apostolic Letter on the Eucharist, *Sacramentum Caritatis* – Sacrament of Love, in which he presents the Eucharist as "The Mystery to be believed, to be celebrated and to be lived". As Mother of the Church, she then has the responsibility of forming our minds, hearts and actions according to the Eucharist, the Paschal Mystery of the Altar.

The bearers of the primary ecclesial responsibility in this are the clergy, the ordained leaders in the Church. Canon 387 obliges each diocesan bishop to "constantly" see to it

that the people entrusted to him "both know and live the Paschal Mystery". Bl. John Paul II stated that each priest no matter his position or work in the Church is a minister and servant of the Paschal Mystery of the Altar (12 May 1993). Vatican II directed each priest so to live the Paschal Mystery so as to lead others to do the same (OP 8). Pope Benedict XVI stated that the Paschal Mystery is "concentrated" in the Eucharist. It is evident, then, that priests should be the eminent participators in "the School of Mary, 'Woman of the Eucharist'". Mary appeared to St. Faustina as Our Lady of Priests. She, therefore, indicates her ability and willingness to assist the clergy in fulfilling their Eucharistic vocations well.

The Corpus Christi Cenacle is a spiritual movement meant to enhance this development on the local level. It has the usual prayer-study format to assist toward an ever greater appreciation of Our Lord's gift of himself to us in the Eucharist. As St. Paul stated, "I live by faith in the Son of God, who loved me and gave himself for me" [Gal. 2.20]. That can be directed to each of us. And that love and giving of himself "for me" is still present in each Mass. The Corpus Christi Cenacle is meant to develop a stronger personal response to that sacramental reality by a Gospel formed life as taught by the Church.

The Corpus Christi Rosary and the Memory of Mary

Pope Benedict XVI, in the first volume of his study *Jesus of Nazareth* [p. 233-234], analyzes the importance of "memory" in understanding the Gospel of John and makes reference to the Gospel of Luke, where Our Lady is presented three times as "treasuring and pondering all these things in her heart". The Holy Father explains [p.234] that "Mary's memory is first of all a retention of the events in remembrance, but it is more than that: It is an interior conversation with all that has happened. Thanks to this conversation, she penetrates into the interior dimension, she sees the events in their interconnectedness, and *she learns to understand them*." Previous to this, the Pope shows how the Holy Spirit enlightened the apostles to see the events of Christ's life in light of the Hebrew scriptures, which led them to a strong faith.

Blessed John Paul II stated similar things in his Apostolic Letter *On the Rosary*. "The contemplation of Christ has an *incomparable model* in Mary. In a unique way the face of the Son belongs to Mary" [n. 10]. He speaks of "the eyes of her heart" focusing continually on her Son, "always by a *penetrating gaze*, one capable of understanding Jesus". He continues [n. 11] "*Mary constantly sets before the faithful the 'mysteries' of her Son*, with the desire that the contemplation of those mysteries will release all their saving power. In the recitation of the Rosary, the Christian community enters into contact with the memories and the contemplative gaze of Mary."

Bl. John Paul II carries this theme into his Encyclical Letter *Ecclesia de Eucharistia*. Chapter Six is entitled "At the School of Mary, 'Woman of the Eucharist'". His opening sentence emphasizes the role of Mary in the Church's appreciation of the Eucharist [53]: "If we wish to rediscover in all its richness the profound relationship between the Church and the Eucharist, we cannot neglect Mary, Mother and Model of the Church... Mary can guide us towards this most holy sacrament because she herself has a profound

relationship with it... The Church, which looks to Mary as a model, is called to imitate her in her relationship with this most holy mystery."

From these few principles we can see how Our Lady can lead us into a profound appreciation and union with her sacramental Son through the Eucharistic mysteries commemorated in the Corpus Christi Rosary. These invocations form the Corpus Christi Prayer to Our Lady and is based on the teachings by Bl. John Paul II and Pope Benedict XVI.

Rightfully, then, we can look upon the Corpus Christi Rosary and Cenacle as a participation in "The School of Mary, 'Woman of the Eucharist'" – as taught by Bl. John Paul II.

Contemplating the Eucharistic Face of Jesus with Mary

In the very opening paragraph of his Apostolic Letter *On the Rosary of the Blessed Virgin Mary*, Pope John Paul II states: "With the Rosary, the Christian sits at the School of Mary and is led to contemplate the beauty on the Face of Christ and to experience the depths his love." of It is the Face of her Divine Son which she contemplated from birth through death to resurrection and still contemplates in glory.

The importance of this Marian dimension is emphasized next. "To contemplate the Face of Christ, and to contemplate it with Mary, is the 'program which I have set before the Church at the dawn of the third millennium, summoning her to put out into the deep on the sea of history with the enthusiasm of the new evangelization."

Pope Benedict XVI will continue with this theme. In his Regina Caeli reflection on 2 May 2010, he stated that "The Virgin Mary is the one who more than any other, contemplated God in the human face of Jesus... in Mary's heart the mystery of the Face of Christ was preserved... From her, we can always learn to look at Jesus with love and faith, and to see in that human face the Face of God."

In his Encyclical Letter *On the Eucharist in its Relationship to the Church*, Pope John Paul II, after referring to the Year of the Rosary, added "I cannot let this Holy Thursday 2003 pass without halting before the 'Eucharistic Face' of Christ and pointing out with new force to the Church the centrality of the Eucharist" (par. 7).

The Corpus Christi Rosary can be an instrument for the needed local implementation. It is a compendium of five central episodes and teachings of Christ on the Eucharist. As an expansion of the fifth luminous mystery, the institution of the Eucharist, it allows us to pause, as it were, to let that mystery unfold, to delve into it more deeply so as to make explicit what is implicit. Thus, through the Corpus Christi Rosary, we "sit at the school of Mary" – the "Woman of the Eucharist" – "and are led to contemplate the beauty on the [Eucharistic] Face of Christ and to experience the depths of his [Eucharistic] love".

SHRINE OF OUR LADY OF SOUTH CAROLINA – MOTHER OF JOYFUL HOPE 300 Ashton Avenue - Kingstree, SC – 29556 www.ourladyofsouthcarolina.net

CORPUS CHRISTI CENACLE FORMAT

Opening Prayer to Our Lady
Corpus Christi Rosary
Eucharistic Reading
Sharing on Rosary Meditation and Reading
Personal Prayers of Thanksgiving and Petition
Divine Mercy Chaplet
Concluding Prayer to Jesus, Lord of the Eucharist

CORPUS CHRISTI PRAYER TO OUR LADY

Mary, lead us to the Eucharist!

You are 'a woman of the Eucharist' in your whole life. Give us the eyes and heart to contemplate Jesus in the Eucharist - his presence, sacrifice and communion - a Mystery to be believed, worshiped and lived - the source and summit of our Christian life.

You are present with the Church and, as Mother of the Church, at each of our celebrations of the Eucharist. May you always accompany us to the Eucharist and give us your own sentiments of adoration and love!

The Church, which looks to you as a model, is also called to imitate you in your relationship with this most holy mystery. Guide us toward this most holy sacrament, because you yourself have a profound relationship with it.

Mother, you are the most perfect teacher of that love which enables us to be united in the deepest way with Christ in his Eucharistic presence. We ask you to lead believers toward an ever more perfect knowledge of the saving power of the sacrifice of Christ, who is present in the Eucharist.

Mary, you, in a totally unique way, lived communion with God and the sacrifice of your Son on Calvary. Obtain that we may live ever more intensely, devoutly and wisely the mystery of the Eucharist, in order to proclaim with our words and our life the love that God has for every human being.

From the teachings of Bl. John Paul II and Pope Benedict XVI

The ordinary format of Creed, Our Fathers and Hail Marys is used.

THE CORPUS CHRISTI ROSARY

1. THE MULTIPLICATION OF THE LOAVES

Our Father . . .

- 1. . . . Jesus went across the Sea of Galilee A large crowd followed him, because they saw the signs he was performing on the sick. (Jn 6.1, 2) *Hail Mary* . . .
- 2. The Jewish feast of Passover was near. When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?" (Jn 6.4, 5) *Hail Mary*...
- 3. Philip answered him, "Two hundred days' wages worth of food would not be enough for each of them to have a little [bit]." (Jn 6.7) *Hail Mary* . . .
- 4. One of his disciples, Andrew, the brother of Simon Peter, said to him, "There is a boy here who has five barley loaves and two fish; but what good are these for so many?" (Jn 6.8, 9) *Hail Mary*...
- 5. Jesus said, "Have the people recline." Now there was a great deal of grass in that place. So the men reclined, about five thousand in number. (Jn 6.10) *Hail Mary*. . .
- 6. Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. (Jn 6.11) *Hail Mary*. . .
- 7. When they had had their fill, he said to his disciples, "Gather the fragments left over, so that nothing will be wasted." (Jn 6.12) *Hail Mary*...
- 8. So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat. (Jn 6.13) *Hail Mary*...
- 9. When the people saw the sign he had done, they said, "This is truly the Prophet, the one who is to come into the world." (Jn 6.14) *Hail Mary* . . .
- 10. Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone. (Jn 6.15) *Hail Mary*...

Glory be to the Father . . .

2. THE BREAD OF LIFE

Our Father . .

- 1. "Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you. For on him the Father, God, has set his seal." (Jn 6.27) *Hail Mary*...
- 2. So Jesus said to them, "Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven." (Jn 6.32) *Hail Mary*...
- 3. "For the bread of God is that which comes down from heaven and gives life to the world." (Jn 6.33) *Hail Mary*...
- 4. Jesus said to them, "I am the bread of life . . ." (Jn 6.35a) Hail Mary . . .
- 5. "... whoever comes to me will never hunger, and whoever believes in me will never thirst." (Jn 6.35b) *Hail Mary*...
- 6. "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." (Jn 6.51) *Hail Mary*...
- 7. Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you." (Jn 6.53) *Hail Mary*...
- 8. "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day." (Jn 6.54) *Hail Mary* . . .
- 9. "Whoever eats my flesh and drinks my blood remains in me and I in him." (Jn 6.56) *Hail Mary*...
- 10. "Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me."

 (Jn 6.57) *Hail Mary*...

Glory be to the Father . . .

3. THE LAST SUPPER

Our Father . . .

- 1. When the hour came, he took his place at table with the apostles. (Lk 22.14) *Hail Mary* . . .
- 2. He said to them, "I have eagerly desired to eat this Passover with you before I suffer . . ." (Lk 22.15) *Hail Mary* . . .
- 3. "... for, I tell you, I shall not eat it [again] until there is fulfillment in the kingdom

- of God." (Lk 22.16) Hail Mary . . .
- 4. Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." (Lk 22.19) *Hail Mary*...
- 5. And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you." (Lk 22.20) Hail Mary...
- 6. For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. (1 Cor 11.26) *Hail Mary* . . .
- 7. Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. (1 Cor 11.27) *Hail Mary* . . .
- 8. A person should examine himself, and so eat the bread and drink the cup. (1 Cor 11.28) *Hail Mary* . . .
- 9. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. (1 Cor 11.29) *Hail Mary*...
- 10. That is why many among you are ill and infirm, and a considerable number are dying. (1 Cor 11.30) *Hail Mary* . . .

Glory be to the Father . . .

4. THE WASHING OF THE FEET

Our Father . . .

- 1. Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. (Jn 13.1a) *Hail Mary* . . .
- 2. He loved his own in the world and he loved them to the end. (Jn 13.1b) *Hail Mary* . . .
- 3. "... he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist.

 (Jn 13.4, 5) Hail Mary...
- 4. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." (Jn 13.6, 7) Hail Mary...
- 5. Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." (Jn 13.8) *Hail Mary*...
- 6. "If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do." (Jn 13.14, 15) *Hail Mary*...

- 7. "If you understand this, blessed are you if you do it." (Jn 13.17) Hail Mary . . .
- 8. "Amen, amen, I say to you, no slave is greater than his master nor any messenger greater than the one who sent him." (Jn 13.16) *Hail Mary*...
- 9. "Amen, amen, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me." (Jn 13.20) *Hail Mary*...
- 10. "From now on I am telling you before it happens, so that when it happens you may believe that I AM." (Jn 13.19) *Hail Mary*...

Glory be to the Father . . .

5. THE VINE AND THE BRANCHES

Our Father . . .

- 1. "I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit." (Jn 15.1, 2) *Hail Mary*...
- 2. "Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me." (Jn 15.4) *Hail Mary*...
- 3. "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."

 (Jn 15.5) *Hail Mary*...
- 4. "Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned." (Jn 15.6) *Hail Mary* . . .
- 5. "By this is my Father glorified, that you bear much fruit and become my disciples." (Jn 15.8) *Hail Mary*...
- 6. "As the Father loves me, so I also love you. Remain in my love." (Jn 15.9) *Hail Mary*...
- 7. "I have told you this so that my joy might be in you and your joy might be complete." (Jn 15.11) *Hail Mary*...
- 8. "This is my commandment: love one another as I love you." (Jn 15.12) *Hail Mary*...
- 9. "It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain . . ." (Jn 15.16a) *Hail Mary* . . .
- 10. "... so that whatever you ask the Father in my name he may give you." (Jn 15.16b) *Hail Mary*...

Glory be to the Father . . .

- V: You have given us bread from heaven.
- R: Containing within itself all delight.

Let us pray: Eternal Father, you have brought to fulfillment the work of our redemption through the Paschal Mystery of Christ your Son. May we who faithfully proclaim his death and resurrection in these sacramental signs experience the constant growth of your salvation in our lives. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

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EUCHARISTIC READING

SHARING OF ROSARY MEDITATIONS AND READING

PERSONAL PRAYERS OF PETITION AND THANKSGIVING

THE DIVINE MERCY CHAPLET/Rosary

Our Father... Hail Mary... Creed/ I believe in God...

Large beads: "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."

Small beads: "For the sake of his sorrowful passion, have mercy on us and on the whole world."

Conclusion: "Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world." (3 times)

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

CENACLE CLOSING PRAYER

Jesus, Lord of the Eucharist, may I discover you anew and draw ever closer to you in every celebration of Mass and every act of adoration before the Most Blessed Sacrament. May the blessings you bestowed on those who remained faithful and kept vigil at the foot of the cross, especially your mother, the holy Virgin Mary, be blessings for me today as I celebrate your sacrificial Death made sacramentally present and your glorious Resurrection in this greatest of gifts you have given to your Church and to me. I adore you, O Christ, and I praise you – hidden, yet revealed, humbled, yet exalted, seemingly powerless, yet ever powerful, sign and symbol, yet saving reality and divine presence in the great Sacrament of the Holy Eucharist. Here I find you always present, my Lord and my God!

Composed by Bishop Robert J. Baker – Imprimatur March 25, 2005

CORPUS CHRISTI

The term *Corpus Christi* is the traditional liturgical title for the Solemnity of the Body and Blood of Christ. Pope Urban IV presented the following reasons for establishing Corpus Christi as a universal feast: (1) that the Catholic doctrine receive aid from the institution of this festival at a time when the faith was growing cold and heresies were rife; (2) that the faithful who love and seek the truth and piety may be enabled to draw from this source of life new strength and vigor to walk continually in the way of virtue; (3) that irreverence and sacrilegious behavior toward the divine majesty in the adorable Sacrament may, by sincere and profound adoration, be extirpated and repaired; (4) to announce to the Christian world His will that the feast be observed. This is in reference to the private revelations to St. Juliana of Liege concerning the establishment of a feast in honor of the Eucharist, since Holy Thursday is overshadowed by the sorrowful Passion of Christ. The Pope knew St. Juliana when he was Archdeacon of Liege, where that feast was already accepted. The occasion for the establishment of Corpus Christi was the Eucharistic miracle of Bolsena-Orvieto. The liturgical text used to this day was written by St. Thomas Aquinas.

IMPRIMATUR - 29 February 2012

Granted by the Most Reverend Robert E. Guglielmone, Bishop of Charleston

Bishop Robert E. Guglielmone to Fr. Stanley Smolenski, Director of the Shrine of Our Lady of South Carolina – Mother of Joyful Hope: "In the *Corpus Christi Cenacle*, you write beautifully about the relationship between the Church, the Eucharist and Mary, the Mother and Model of the Church. Also, you remind the faithful of the numerous Encyclicals and Apostolic Letters which honor Mary and her role in the Church. Certainly, it is inspiring to reflect on the passages of scripture which you quote for the *Corpus Christi Rosary*, and one cannot help but want to meditate on the holy mysteries."

SUGGESTED READINGS

POPULAR CATHOLIC WORKS

Diary of St. Faustina – Divine Mercy in my Soul

Eucharistic passages listed in the index Shrine of Divine Mercy – Stockbridge MA

I AM – Eucharistic Meditations on the Gospel

Ven. Concepcion Cabrera de Armida St. Paul's – Staten Island NY

Seven Secrets of the Eucharist

Vinny Flynn – mercysong.com

Divine Love Made Flesh

Raymond Cardinal Burke
Catholic Action – San Diego CA

PAPAL DOCUMENTS

On the Eucharist in its Relationship to the Church

Ecclesia de Eucharistia - Bl. John Paul II

Sacrament of Charity

Sacramentum Caritatis – Pope Benedict XVI

Stay with Us, Lord

Mane Nobiscum, Domine - Bl. John Paul II

On Keeping the Lord's Day Holy

Dies Domini – Bl. John Paul II

Mystery of Faith

Mysterium Fidei - Pope Paul VI

Heart of Christian Life

Thoughts on Holy Mass – Pope Benedict XVI Ignatius Press – San Francisco CA

CATECHISM OF THE CATHOLIC CHURCH

The Mysteries of Christ's Life
Part I, Sec. II, Ch. II, Art. III, Para. III
(512-513)
Christ's Whole Life Is Mystery
(514-515)
Characteristics Common to Jesus'
Mysteries (516-518)
Our Communion in the Mysteries of
Jesus (519-521)

The Sacramental Celebration of the Paschal Mystery
Part II, Section I, Chapter II
Celebrating the Church's Liturgy
(1135-1199)
The Sacrament of the Eucharist
Part II, Sec II, Ch. I, Art. III
(1322-1419)

THE EYMARD LIBRARY

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- Month of St. Joseph