

Power Ideas on the Eucharist by Blessed James Alberione



Blessed James Alberione often spoke of the Eucharist as central to our Christian life and vocation. The Eucharist is the highest form of prayer because: 1) the Eucharist is the memorial of Jesus' saving passion, death, and resurrection, whereby He offers Himself again to the Father for us and with us; 2) the Eucharist is truly the Body and Blood of Jesus Christ; Jesus is really and truly present under the form of bread and wine; 3) in receiving Communion, we receive Christ Himself and are intimately united with Him and with the entire Church.

For Alberione, Eucharistic adoration helps us to participate more fully in the Eucharistic Celebration because it enables us to ponder the tremendous mystery of Christ's self-giving love that we celebrate at Mass. Calling the Hour of Adoration "the school of Jesus Master," Blessed James compared it to the time the first disciples spent coming to know, love, and follow the loving Teacher who called them. He also referred to the Hour of Adoration as "the Visit," an expression which signifies the intimate and intensely personal nature of this prayer.

From *Christ Lives in Me* by Blessed James Alberione

Chapter 4 A Eucharistic Spirit - "I want to lead a Eucharistic life."

Everything from the Tabernacle

The most holy Eucharist
is the principal sacrament.
It not only symbolizes
and communicates grace —
as, for example, the water in Baptism —
but it contains the Author of grace — Jesus Christ —
in His Body, Blood, soul, and divinity.

In the Mass this sacrament
renews the sacrifice of the cross,
from which, as from a spring,
grace flows.
It becomes food,
the true nourishment of the soul,
the benefits of which are grace, joy, strength,
and transformation of our life in Jesus Christ:
"It is Christ who lives in me" (cf. Gal 2:20).

Moreover, the Eucharist is not something transitory, as is absolution;
rather, it has a permanence in the tabernacle:

"I am with you...."

We have to reciprocate this great love of Jesus
by participating at Mass, receiving Communion,
and visiting the Lord in our churches.

Our Pauline life issued from the tabernacle;
that is the way it is to be lived,
that is the way it will be consumed....
Everything comes from the tabernacle;
without the tabernacle there is nothing.

The Mass Builds Unity

The Mass is the prayer of universality and of unity.
It is collective prayer and social prayer.
Unity is formed in Christ: one faith, one life, one grace,
one flock, one Shepherd, and one paradise.

Gathering of Humanity

The Mass is the sacrificial action
whereby the Church spiritually gathers
the mass of humanity around the altar.
To take part in the Mass with a social conscience
is to transform the Mass into the liveliest apostolate.

The Daystar of Our Prayer

The Mass: the daystar of prayer, the queen of devotions,
the source of the water of life and of the graces
which the sacraments communicate.

...The Mass is the Church's great power and surety.
Jesus ever-present is the crucified Lord,
the Lamb that was slain but who lives forever,
in every instant renewing His passion
through the continual celebration
of Masses throughout the world.

The Book of the Holy Spirit

The liturgy is, at one and the same time,
worship [given] to God,
a partaking in the divine life,
applied instruction on faith and morals,
and a means whereby the truth that is preached
and the moral law that is taught
may, with God's help, be accepted and lived out.
The liturgy...must be popularized;
it is the book of the Holy Spirit.

River of Grace

The liturgy is like a river of grace, light, and blessing,
which flows through the year.

Reliving Jesus' Life in the Liturgy

The liturgical year—that is, the Christmas, Lenten, Passion, and Easter Seasons—presents the life of Jesus to us, from the crib to the Ascension:

His private life, His public ministry, the Redemption, and His glorification.

His life is presented for about six months of the Church year.

Then come approximately six months of the season after Pentecost.

In this period the Church presents and explains to us the teaching, example, and means of grace offered by Jesus Christ so that faith may be reawakened in us to train us to live according to Jesus Christ and to use the means of grace He set up....

Every year we listen to a new lesson-instruction about Jesus Christ, so that we may grow always more in knowledge and imitation of Him and share more fully in His life—

in a continual ascent until the fullness of the age of Christ is achieved.

Honor Jesus Truth, Way, and Life at Mass

[The Eucharistic Celebration] is the center and principal act of worship....

There are many methods for participating in the Mass.

A suggestion:

a) From the beginning to the Gospel,
honor Jesus Truth

by meditating and applying the sacred doctrine, especially the Epistle and the Gospel.

b) From the Gospel to the "Our Father,"
honor Jesus, Way to the Father, especially in the Passion and prayer.

c) From the "Our Father" to the end,
honor Jesus, Life of the soul,
by receiving Communion and its sanctifying and healing grace.

Live a Eucharistic Day

It is a good practice to make the Host the day's foundation.

This means making the day Eucharistic.

Spend the morning [after Mass] in thanksgiving,
displaying the fruits of a holy joy,
working "through Him, with Him, and in Him,"
to the glory of the most Blessed Trinity.

From midday to the following morning
start your preparation by offering, sanctifying, and carrying out your various duties
with your heart in tune with the Dweller in the tabernacle.

Our Comfort and Strength

The Eucharist is a source of strength,
light, joy, courage, grace, holiness, and so on.
The one who is tired, or sad, or bored with daily duty,
will find comfort and strength in the Eucharist.

Our Nourishment

In the Eucharist Jesus becomes our nourishment,
so that His divine Heart may assimilate ours
and make it one with His.

Jesus' Presence

Jesus Christ is present in the world not only in His Mystical Body;
he is [also] physically present — truly, really, substantially —
in the tabernacle.

Every good in the Church and in souls comes from the Mass,
the Real Presence, and Communion —
an overflowing spring of life-giving water,
life-giving sap, that rises in the sacraments and sacramentals.
Souls have to reach this source, this union with Jesus;
everything else is a means.

With Mary's eucharistic spirit
we must implore everything from Jesus, Divine Master, present in the Host.

Eucharistic Spirit

From this vital source — the Eucharistic Master —
everything is given life....

Born from the tabernacle,
it is here that the Pauline Family finds
its nourishment, its life,
its way of working, its sanctification.
Everything — holiness and mission —
comes from the Mass, Communion, and the Eucharistic Visit.

Our Eucharistic Savior

We go to Jesus as our Mediator between God and humanity;
as the Father's Priest, Atoner,
promised Messiah, Word of God,
Good Shepherd, Way and Truth and Life,
Savior of the world.

There in the tiny tabernacle is the Model of all perfection;
in the small Host is the One who made everything;
He who is...our Friend, our greatest Good, and our eternal Happiness.

Christ's Presence

Our present time and the future of the world
are illuminated by Christ's presence
and are desperate for His action.

To Be Living Lamps

Your role before the tabernacle [is to be]:
living *lamps* before Jesus in the Eucharist...
handmaids of honor of the tabernacle and of its Divine Dweller;
angels of the Eucharist who receive and who give;
souls who hunger and thirst for the bread of the Eucharist and the water of His grace;
hearts that share with their Spouse in the Eucharist His desires, His goals, His self-sacrifice for all...;
the intimate confidantes of Jesus in the Host, listening to His every word of life
and meditating on it in your heart, as Mary did.

Be of One Mind with Jesus
Take everything from the tabernacle;
lead everything to the tabernacle!
Be of one mind with Jesus in the Eucharist!

Encounter with Jesus
[The Hour of Adoration] prepares one for Holy Mass and Holy Communion.
Frequent encounters and familiar conversation with Jesus
produce friendship, resemblance, and identity of thought, feeling, and willing with Jesus.

The Eucharistic Visit
The Visit* is a meeting of our soul
and of our whole being with Jesus.
It is the creature meeting the Creator;
the disciple before the Divine Master;
the patient with the Doctor of souls;
the poor one appealing to the Rich One;
the thirsty one drinking at the Font;
the weak before the Almighty;
the tempted seeking a sure Refuge;
the blind person searching for the Light;
the friend who goes to the True Friend;
the lost sheep sought by the Divine Shepherd;
the wayward heart who finds the Way;
the unenlightened one who finds Wisdom;
the bride who finds the Spouse of the soul;
the "nothing" who finds the All;
the afflicted who finds the Consoler;
the seeker who finds life's meaning.
It is the shepherds at the crib, Mary Magdalene at Simon's house, Nicodemus who comes by night.
It is the holy discussions of the Samaritan woman, of Zacchaeus, of Philip,
and of the Apostles with Jesus;
especially in the last week of His earthly life and after the resurrection.

** The term "Visit" is used by Alberione to describe the Hour of Adoration of Jesus in the Eucharist. "Visit" expresses the particularly personal aspect of an Hour of Adoration.*

The Secret of Transformation in Christ
The [Eucharistic] Visit is the practice which guides and influences our whole life....
It draws together the fruits of all other practices and brings them to fruition.
It is the great means for living Jesus Christ.
It is the great means for putting adolescence aside and forming a personality in Christ.
It is the secret for our transformation in Christ.
It is experiencing the relationship of Jesus with His Father and with humanity.
It is the guarantee of perseverance.

The Pauline Visit

In the Pauline Family, the general way of making the Visit is according to the devotion to Jesus our Master, Way, Truth, and Life.

a) We come to the school of Jesus Truth.

We start with *spiritual reading*... a passage from the Gospel, from the Letters of Saint Paul, or from a book on ascetical or mystical theology, etc. Then we reflect and ask for an increase of faith and light...

b) We make the examination of conscience, contemplating the divine model, Jesus Way....

We look at our image in His light, and we compare ourselves to Him, especially in regard to the virtue we want to acquire and the resolutions we have made. We go over the details of the day. Then we offer acts of thanksgiving and of sorrow; we pray an act of contrition; we express whatever springs from the above considerations, and we conclude with a more intense desire for perfection and to practice our resolution.

c) We pray to Jesus Life for habitual grace and for actual graces....

We pray with Jesus, with Mary, and with Saint Paul. We offer the best prayers for ourselves and for the world, often we use prayers from the Liturgy; at other times we make our own personal prayers. Many requests concern our particular necessities and those of others...

The Eucharist Transforms Us

Avoid all formalism.

This holds true for all prayer, but especially for the Eucharistic Visit.

The real Visit is a spirit which pervades all of our time,
thoughts, relationships, and life.

It is a sap or life-giving current which influences everything
and communicates its spirit to the most ordinary things.

It shapes a spirituality that is lived and passed on.

It shapes the spirit of prayer which, when cultivated, transforms every work into prayer.

Tell Jesus Everything

Tell Jesus everything;

if you have some troubles,

if your heart is full of hope,

full of the desire to be united with Him....

Confide even those worries that you dare not say to anyone...;

tell Him even if your shoe hurts.

Tell Jesus everything, with the simplicity of a child.

A Joyful Hour

The Visit is that supremely joyful hour

in which the sacred Spouse and His holy bride spend time with each other.

It is the hour in which Jesus wants to enter into communication with you.

Everything we read in the Song of Songs can be applied to the Visit:

the Spouse is Jesus;

the bride is the soul who spends time with Him.

At the Core of Our Life

We must truly place the Visit at the core of our life,
considering it the fullest expression of our spirituality.

A Treasure

For the communications apostle,
the Visit to the Blessed Sacrament is the disciple spending time
with Jesus Master, Way, Truth, and Life.

It is, therefore, light and strength for us;
it is a means of offering glory to God in Jesus Christ, through Jesus Christ, and with Jesus Christ;
it is peace and a treasure for human beings.

Full of Jesus

Since your soul is full of the Eucharistic Lord,
how will you be able to compress in your heart and always hide
your faith, your hope, and your love?

You will declare them, reveal them, and spread them in conformity with your vocation.

Eucharist Is Mission

Eucharistic devotion needs *to become apostolate*
and to be carried out in the Divine Master.