



# Faith in 52

A yearlong parish retreat based on the work *I Believe in Love*  
by Father Jean C. J. d'Elbee

*Week 48—Review: Sept. 30th through Oct. 6th, 2013*

## For Individuals

### **STEP 1: PRAYER**

1. This week we take a break from assigned reading to make time for additional prayer.
2. With your rosary in hand, make a prayer intention before beginning this Eucharistic Rosary. ■

### Eucharistic Rosary: Five Scriptural Meditations Upon the Blessed Sacrament

With the aid of St. Dominic, the rosary was created for Christians to meditate upon the Paschal Mystery of Christ. Though we are now accustomed to the 20 decades of the Rosary, nothing prevents further reflection upon the saving mysteries of God, and there is no greater subject worthy of our contemplation than the Eucharist, the actual Body, Blood, Soul and Divinity of Christ.

#### **How to begin:**

- Sign of the Cross
- Creed
- Our Father
- 3 Hail Marys: For an increase in Faith, Hope and Love
- Glory Be

#### **– The First Mystery – The Wedding of Cana**

(Full Text – John 2:1-11)

On the third day there was a wedding in Cana in Galilee ... When the wine ran short, the mother of Jesus said to him (Jesus), "They have no wine." [And] Jesus said to her,

"Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." ... Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." ... And when the headwaiter tasted the water that had become wine ... the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory ...

*Jesus, my God, at Cana You proved Yourself the Lord of all creation. As the Father created the world through You in six days, so, too, You transformed water from six jars into juicy, choice wine. Give us the life of grace. Convert our stony*

*hearts into hearts of flesh, that we might become new wine-skins and the dwelling place of the Holy Spirit.*

**Our Father, 10 Hail Marys, Glory Be**

#### **– The Second Mystery – The Multiplication of the Loaves**

(Full Text – Matthew 14:13-21)

He (Jesus) ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, and looking up to heaven, he said the blessing, broke the loaves, and gave them to the disciples, who in turn gave them to the crowds. They all ate and were satisfied, and they picked up the fragments left over—twelve wicker baskets full. Those who ate were about five thousand men, not counting women and children.

*Jesus, sweet Jesus, so often we consume only sin and devour Your people as though we were eating bread; in our gluttony, we lack the strength*

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*to live in charity and justice. Fill us, instead, with a deep hunger for You, that we might live by every word that comes from the mouth of God.*

**Our Father, 10 Hail Marys, Glory Be**

**– The Third Mystery –  
The Last Supper**

(Full Text – Mark 14:22-25)

While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, “Take it; this is my body.” Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, “This is my blood of the covenant, which will be shed for many. Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God.”

*J*esus, my loving Savior, how costly were my sins that You should die for them, and yet by my sins You have made an even more wonderful covenant with Your people. Help me to atone for my sins in loving sacrifice: To lay down my life at every instant: For You, for my neighbors, and even for my enemies.

**Our Father, 10 Hail Marys, Glory Be**

**– The Fourth Mystery –  
The Road to Emmaus**

(Full Text – Luke 24:13-35)

Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus ... And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. ... Then beginning with Moses and all the prophets, he (Jesus) interpreted to them what referred to him in all the scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, “Stay with us, for it is nearly evening and the day is almost over.” So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight.

*J*esus, Eucharistic Lord, so often we live by sight and not by faith; we fail to recognize You in our daily lives. Help us to acknowledge Your presence in Your ministers, in Your Word, in the assembly, and, above all else, in the Eucharist. Give us faith to believe that You are truly present in the Blessed Sacrament: Body, Blood, Soul and Divinity.

**Our Father, 10 Hail Marys, Glory Be**

**– The Fifth Mystery –  
The Wedding Banquet of the Lamb**

(Full Text – Revelation 19:6-9)

Then I heard something like the sound of a great multitude or the sound of rushing water or mighty peals of thunder, as they said: “Alleluia! ... 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...” Then the angel said to me, “Write this: Blessed are those who have been called to the wedding feast of the Lamb.”

*J*esus, Lamb of God, we are saved not by perishable goods like silver or gold, but by Your Precious Blood. We long for Your heavenly banquet, where every tear will be wiped away and You will be all in all. Fill us with gratitude for being called to Your supper here on earth and find us worthy to feast with You in eternity, where You live and reign with the Father and the Holy Spirit, one God, forever and ever.

**Our Father, 10 Hail Marys, Glory Be  
and the Hail, Holy Queen ■**



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## For Group Sharing

### **STEP 1: OPENING PRAYER**

1. Gathering with your spouse, family, or a group of friends at a time of your choosing, though preferably on the following Sunday, make the Sign of the Cross and then say together to the Holy Spirit: “Come Holy Spirit, come by means of the powerful intercession of the Immaculate Heart of Mary, your well-beloved Spouse.”

### **STEP 2: PRAYERFUL DISCUSSION**

1. This week we take a break from assigned reading to offer a review of seminal, past assignments and prayer exercises. Associated page numbers in *I Believe in Love* are listed with each exercise and topic.
  2. Other reflections have been provided in this handout to remind you of the core themes of *I Believe in Love*. If desirable, the articles in this particular handout can be read aloud. After any public reading of this handout, someone should facilitate the group discussion. This facilitator should read aloud the questions below. Considering the constraints of time or the particular audience, not every question need be asked nor discussed. Ask the Holy Spirit to guide you when in doubt.
- “He (Jesus) does not want us to consider as an evil the means by which He saved us” (p. 197). Do most people resent and reject the Cross and suffering? In what way can we say Jesus loved the Cross? Then, why should we love it? [Week 36]
  - Why is it sometimes the hardest cross to “put up with yourself, with your thousand physical, intellectual, and moral miseries” (p. 209)? Why is regretting the failure to accept a cross with enthusiasm or to carry it generously as absurd as “to moan about having moaned and then to go on moaning!” (p. 210)? How should we respond to our moral and spiritual weaknesses “in the present moment” (p. 210)? [Week 38]
  - What approach does the author suggest we take “when we speak to those who are suffering physically or morally” (p. 210)? Do we have any obligation to alleviate their suffering? To what understanding do we wish to lead them “little by little” (p. 211)? How do we bring up the Cross tactfully and compassionately in the face of great pain? How did Jesus treat the afflicted? [Week 39]
  - The *Constitution on Sacred Liturgy* promulgated at Vatican II states that “every liturgical celebration... is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree” (*Sacrosanctum Concilium*, §7). Why is this true? [Week 40]
  - What do you think will draw people back to the Catholic Church from formal or practical atheism (p. 225)? [Week 41]
  - How does the active offering of oneself as a victim in the Sacrifice of the Mass change our participation in it (p. 229)? Many people complain that they “get nothing out of Mass,” that it is “boring.”

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What should our disposition toward the Mass be? Do we come to it in order to receive or to give? [Week 42]

- When Jesus announced to His followers that He is the “living Bread,” “the Jews... strove among themselves, saying, “How can this Man give us His Flesh to eat?”” (p. 237). Do people still offer that same criticism; still doubt the Real Presence of Christ in the Eucharist? Why? How can we help convince them of the truth of Jesus’ words? [Week 43]
- “Receive Communion not only for yourself, in order to have this immense grace, but for Jesus...” (p. 241). How is receiving Communion actually a gift to Jesus (p. 241)? More than anywhere, where does Jesus wish to be (p. 241)? [Week 45]

### **STEP 3: CLOSING PRAYER**

1. When finished with the discussion, the entire group should conclude with the prayer:

**M**ay the Heart of Jesus, in the Most Blessed Sacrament, be praised, adored, and loved with grateful affection, at every moment in all the tabernacles of the world, even until the end of time. Amen. ■



*The Supper at Emmaus* by Marco Marziale

### **Sacrament of Unity and Love** by St. Fulgentius of Ruspe, bishop

**T**he spiritual building up of the body of Christ is achieved through love. As Saint Peter says: *Like living stones you are built into a spiritual house, to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.* And there can be no more effective way to pray for this spiritual growth than for the Church, itself Christ’s body, to make the offering of his body and blood in the sacramental form of bread and wine. *For the cup we drink is a participation [Greek *koinonia*; Latin *communio*] in the blood of Christ, and the bread we break is a participation in the body of Christ. Because there is one loaf, we who are many are one body, since we all share the same bread.* And so we pray that, by the same grace which made the Church Christ’s body, all its members may remain firm in the unity of that body through the enduring bond of love.

- from a book addressed to Monimus (Lib. 2, 11-12: CCL 91, 46-48). ■

### **Next Eucharistic “Hour of Power” in English**

- Saturday, Oct. 5th, 7-8 p.m., St. Peter McMahan Hall

### **Next Parish Dessert Potluck**

- Saturday, Oct. 5th, 8-9 p.m., Upper Room Library