




LENTEN PRAYER STUDY

BE STILL *&* KNOW THAT I AM GOD

ENTERING INTO THE CATHOLIC MASS



APPENDICES



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APPENDIX I: SMALL GROUP MEETINGS

Group meetings should prioritize talking about your personal relationship with Christ and what He is revealing to you in prayer. The provided discussion questions can be adjusted for the number of group meetings and the length of each meeting.

Tips for Group Discussion

- Begin with prayer. It can be spontaneous or one of the Scripture passages from that week.
- Invite the Holy Spirit into your discussion.
- Emphasize talking about prayer and what Christ is revealing to you in prayer.
- Take a moment of silence to review the reflection questions from that particular week.
- Discuss:
 - Any of the reflection questions
 - What is Christ revealing to you in prayer?
 - What is something that struck you in the passages or meditations?
- Remember, be selective in the questions that you ask. Resist the urge to cover all the provided questions. Do not sacrifice deep conversation on one question, just to “get through all the questions. Focus on honesty, depth, and a chance for everyone to share.
- Close your conversation with prayer, interceding for each other, and those you love. Express your gratitude for God’s goodness.



APPENDIX II: THE ORDER OF THE MASS

In the Roman Rite, the Mass is made up of two principal parts: the Liturgy of the Word and the Liturgy of the Eucharist. It begins with the Introductory Rites and ends with Concluding Rites.

Introductory Rites

Entrance
Greeting
Penitential Act
Glory to God
Collect

The Mass begins with the entrance antiphon or a hymn. The celebrant and other ministers enter in a procession. All bow to the altar with the ordained ministers reverence it with a kiss. The altar is a symbol of Christ at the heart of the assembly and so deserves this special reverence.

All make the Sign of the Cross and the celebrant extends a greeting to the gathered people using words taken from Scripture.

The Penitential Act follows the greeting. It is a movement of the heart toward repentance, through a general confession of sinfulness. It begins with a brief opportunity to examine our conscience (let us call to mind our sins...) followed by the Confiteor (I confess to Almighty God...) and/or the Kyrie Eleison (Lord, have mercy...), which all upon God's merciful love. Because there is not much time to make a thorough examination of conscience during the Penitential Act, it is helpful to examine your interior state before Mass begins and make an intention of the heart.

On Sundays, other Solemnities and Feasts, the Penitential Act is followed by the Gloria. The Gloria begins by echoing the proclamation of the angels to the shepherds at the birth of Christ: "Glory to God in the highest!" In this ancient hymn, the gathered assembly joins the heavenly choirs in offering praise and adoration to the Father and Jesus through the Holy Spirit.



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The Introductory Rites conclude with an opening prayer, called the Collect. The celebrant invites the gathered assembly to pray and, after a brief silence, proclaims the prayer written for the particular celebration of the day. The Collect gathers the prayers of all into one and disposes all to receive grace through Word and Sacrament.

Liturgy of the Word

First Reading

Responsorial Psalm

Second Reading (on Sundays and solemnities)

Gospel Acclamation

Gospel

Homily

Profession of Faith (on Sundays and other Solemnities)

Universal Prayer (Prayers of the Faithful)

Most of the Liturgy of the Word is made up of readings from Scripture. On Sundays and other Solemnities, there are three Scripture readings along with a responsorial psalm. During most of the year, the first reading is from the Old Testament and the second reading is from one of the New Testament letters. During Easter Time, the first reading is taken from the Acts of the Apostles which tells the story of the Church in its earliest days. The last reading is always taken from one of the four Gospels.

In the Liturgy of the Word, the Church feeds the people of God from the table of his Word (cf. Sacrosanctum Concilium, no. 51). Sacred Scripture is the word of God, written under the inspiration of the Holy Spirit. Through Scripture, God speaks to us, leading us along the path to salvation.

The Responsorial Psalm is said or sung between the readings. The psalm - which is itself part of Scripture - provides us with a fitting way to respond to God's Word.



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The high point of the Liturgy of the Word is the reading of the Gospel. Because the Gospels tell of the life, ministry, and preaching of Christ, it receives several special signs of honor and reverence. The gathered assembly stands to hear the Gospel and it is introduced by an acclamation of praise. Apart from Lent, that acclamation is "Alleluia," derived from a Hebrew phrase meaning "Praise the Lord!" A deacon - or, if no deacon is present, a priest - reads the Gospel.

After the Scripture readings, the celebrant preaches the homily. In the homily, the preacher focuses on the Scripture texts or some other texts from the liturgy, drawing from them lessons that may help us to live better lives, more faithful to Christ's call to grow in holiness.

On Sundays and other Solemnities, the Profession of Faith then follows the homily, either the Nicene or Apostles' Creed. The Nicene Creed is a statement of faith dating from the fourth century, while the Apostles' Creed is the ancient baptismal creed of the Church in Rome. On certain occasions, the Creed is replaced by the renewal of baptismal promises which are themselves based on the Apostles' Creed.

The Liturgy of the Word concludes with the Universal Prayer, also called the Prayer of the Faithful. The gathered assembly intercedes with God on behalf of the Church, the world, and themselves, entrusting their needs to the faithful and loving God.

Liturgy of the Eucharist

Presentation of the Gifts and the Preparation of the Altar

Prayer over the Offerings

Eucharistic Prayer

- Preface
- Holy, Holy, Holy
- First half of prayer, including Consecration
- Mystery of Faith
- Second half of prayer, ending with Doxology

The Lord's Prayer

Sign of Peace



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Lamb of God

Communion

Prayer after Communion

The Liturgy of the Eucharist begins with the preparation of the gifts and the altar. As the ministers prepare the altar, representatives of the people bring forward the bread and wine that will become the Body and Blood of Christ. The celebrant blesses and praises God for these gifts and places them on the altar, the place of the Eucharistic sacrifice. In addition to the bread and wine, monetary gifts for the support of the Church and the care of the poor may be brought forward. This is also a moment for self-offering: “placing” personal intentions and sacrifices on the altar to be united with Christ. The Prayer over the Offerings concludes this preparation and disposes all for the Eucharistic Prayer.

Eucharistic Prayer

The Eucharistic Prayer is the heart of the Liturgy of the Eucharist. In this prayer, the priest celebrant acts in the person of Christ as head of his body, the Church. He gathers not only the bread and the wine, but the substance of our lives and joins them to Christ's perfect sacrifice, offering them to the Father.

The introductory dialogue establishes that this prayer is the prayer of the baptized and ordained, is offered in the presence of God, and has thanksgiving as its central focus. Following this dialogue, the celebrant begins the Preface.

The Eucharistic Prayers make clear that these prayers are offered to the Father. This prayer makes present the one sacrifice of Christ offered to His Father through His Passion and Death. Through the priest celebrant, who acts in the person of Christ, the mystery of His passion and death - offered freely for our salvation - is rendered present again. The faithful are called to join their prayers to that of Christ, making of themselves an offering to God in union with Christ.



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The General Instruction of the Roman Missal (no. 79) provides the following summary of the Eucharistic Prayer with its main, distinguishing elements:

a) The thanksgiving (expressed especially in the Preface), in which the Priest, in the name of the whole of the holy people, glorifies God the Father and gives thanks to him for the whole work of salvation or for some particular aspect of it, according to the liturgical season or the feast of the day. 'Preface' means 'before the act,' referring to the great works of the Eucharistic Prayer. It begins after the altar is prepared and the congregation stands. It includes "the Lord be with you...lift up your hearts...let us give thanks to the Lord our God..."

b) The acclamation, by which the whole congregation, joining with the heavenly powers, sings the Sanctus (Holy, Holy, Holy). This acclamation, recalling the Hosannas of the crowd as Christ entered Jerusalem on Palm Sunday, is pronounced by all the people with the Priest.

c) The epiclesis, in which the Church implores the Holy Spirit to sanctify the simple gifts of bread and wine, that is, to make them become Christ's Body and Blood, the unblemished sacrificial Victim. During the epiclesis, the priest places his hands above the bread and wine, an act which outwardly symbolizes this prayer which calls the Spirit to descend upon the offerings placed on the altar. Such a prayer recalls the Incarnation: just as by the power of the Holy Spirit, the Word became flesh in the womb of the virgin, so too on the altar at Mass, the Holy Spirit makes Christ present in the virginal womb of the Church.

d) The Institution narrative and Consecration, when Christ is made present under the species of bread and wine. This part of the Eucharistic prayer begins with "On the night he was betrayed..." and includes the words "This is my body" and "This is the chalice of my blood..." Christ himself commanded the Church to "do this in memory of me".

e) The anamnesis is Greek for 'memorial sacrifice' or 'remembrance.' The Church, fulfilling the command that she received from Christ the Lord



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through the Apostles, celebrates the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection, and Ascension into heaven. ("Let us proclaim the mystery of faith...")

f) The oblation, in which the Church - especially those gathered at that particular Mass - asks the Father to transform them into an offering in union with Christ, the perfect sacrifice. Through their frequent participation at the Mass, the faithful learn to offer themselves with Christ more perfectly and so grow in more perfect unity with God and one another.

g) The intercessions, through which expression is given to the fact that the Eucharist is celebrated in communion with the whole Church, of both heaven and of earth, and that the oblation is made for her and for all her members, living and dead, who are called to participate in the redemption and salvation purchased by the Body and Blood of Christ.

h) The concluding doxology, by which the glorification of God is expressed and which is affirmed and concluded by the people's acclamation "Amen."

Communion Rite

The Communion Rite follows the Eucharistic Prayer, leading the faithful to the Eucharistic table.

The rite begins with the Lord's Prayer. Jesus taught this prayer to his disciples when they asked how to pray (cf. Mt 6:9-13, Lk 11:2-4). In this prayer, the people join their voices to pray for the coming of God's kingdom and to ask God to provide for our needs, forgive our sins, and bring us to the joy of heaven.

The Sign of Peace follows. The celebrant prays that the peace of Christ will fill our hearts, our families, our Church, our communities, and our world. The people extend a sign of the peace won by Christ to those around them.



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In the Fraction, the celebrant breaks the consecrated bread as the people sing the Agnus Dei or "Lamb of God." John the Baptist proclaimed Jesus as "the Lamb of God who takes away the sin of the world" (Jn 1:29). The breaking of the bread recalls the actions of Jesus at the Last Supper, when he broke the bread before giving it to his disciples. One of the earliest names for the Eucharistic celebration is the breaking of the bread (Lk 24:35; Acts 2:42, 46).

Before receiving Holy Communion, the celebrant and assembly acknowledge their unworthiness to receive so great a gift. The celebrant receives Holy Communion first and then the people come forward.

Those who receive Holy Communion should be prepared to receive the sacrament. They must fast (except for water and medicine) for at least one hour before receiving the Eucharist and should not be conscious of having committed serious sin.

Because sharing at the Eucharistic Table is a sign of unity in the Body of Christ, only those in communion with the Catholic Church may receive Holy Communion. To invite others present to receive Holy Communion implies a unity which does not exist. Those who do not receive Holy Communion still participate in this rite by praying for unity with Christ and with each other.

The people approach the altar and, bowing with reverence, receive Holy Communion. People may receive the Body of Christ either on the tongue or in the hand. The priest or other minister offers the Eucharist to each person saying, "The Body of Christ." The person receiving responds by saying, "Amen," a Hebrew word meaning, "So be it" (Catechism of the Catholic Church, 2856).

As the people receive Holy Communion, the communion antiphon/song is sung. The unity of voices echoes the unity the Eucharist brings. All may spend some time in silent prayer of thanksgiving as well.



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The Communion Rite ends with the Prayer after Communion through which the priest celebrant prays that the gifts received might transform the faithful in their hearts and lives.

Concluding Rites

Optional announcements

Greeting and Blessing

Dismissal

During the Concluding Rites, announcements may be made (if necessary) after the Prayer after Communion. The celebrant then blesses the people assembled. Sometimes, the blessing is very simple. On special days, the blessing may be more extensive. In every case, the blessing is always trinitarian: "May almighty God bless you, the Father, and the Son, and the Holy Spirit." It is in the triune God and in the sign of the cross that we find our blessing.

After the blessing, the deacon dismisses the people. In fact, the dismissal gives the liturgy its name. The word "Mass" comes from the Latin word, "Missa." At one time, the people were dismissed with the words "Ite, missa est" (literally meaning "Go, she—meaning you, the Church—has been sent"). The word "Missa" is related to the word "missio," the root of the English word "mission." The liturgy does not simply come to an end. Those assembled are sent forth to bring the fruits of the Eucharist to the world.



APPENDIX III: PRAYING THE EUCHARISTIC PRAYER

1. The priest, in the person of Christ, is speaking on behalf of the people to the Father. Although it is natural to direct all attention toward the priest, keep in mind that the priest is speaking to the Father, not the congregation. The priest is praying on our behalf and our participation is to unite ourselves with his words.
2. It can be helpful to follow along by reading the words of the Eucharistic Prayer.
3. In the appendix titled “The Order of the Mass” there is a detailed explanation of the Eucharistic Prayer and its various components. Review these, asking yourself what movement of the heart corresponds well with each element. For example, if the priest is praying the “epiclesis” (invoking the Holy Spirit to descend upon the gifts), the individual can meditate on the power of the Holy Spirit, the desire for the Holy Spirit to descend in all hearts in the church, etc.
4. The visible signs signify invisible realities. Consider what is happening spiritually throughout the Eucharistic Prayer. For example, when the chalice is elevated, many saints consider this moment Christ’s death on the cross, His side pierced, and His blood pouring into the chalice. Or, when the priest prays for those who have died, consider the reality of purgatory and those who have died. Imagine them and pray for their salvation. (Invisible to us but real are the presence of the Trinity, the angels, our guardian angels, the saints, the saints whose names are invoked in the Eucharistic Prayer, loved ones in heaven...)
5. The Eucharistic Prayer is both a sacrifice and a thanksgiving. What are aspects of your life—crosses and blessings—that you can offer to Jesus during this time?
6. Call to mind those who have knelt before God. What a privilege to do the same!
7. The Eucharistic Prayer opens the veil between heaven and earth. God descends and earth receives. Pray the words of the “Our Father” slowly and meditate on Mass as an answer to the prayer Jesus taught us.



APPENDIX IV: ACCOUNT OF JUSTIN MARTYR

Excerpt 1 from the Catechism of the Catholic Church #1345

“As early as the second century we have the witness of St. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families. St. Justin wrote to the pagan emperor Antoninus Pius (138-161) around the year 155, explaining what Christians did:

On the day we call the day of the sun, all who dwell in the city or country gather in the same place.

The memoirs of the apostles and the writings of the prophets are read, as much as time permits.

When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.

Then we all rise together and offer prayers for ourselves ...and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation.*

When the prayers are concluded we exchange the kiss.

Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren.

He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks (in Greek: eucharistian) that we have been judged worthy of these gifts. When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: 'Amen.'

When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the 'eucharisted' bread, wine and water and take them to those who are absent.”



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Excerpt 2 from “Church Fathers: The First Apology (St. Justin Martyr),” newadvent.org, Chapter 65, Administration of the Sacraments

“But we, after we have thus washed him [baptized him] who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized [illuminated] person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation.” (First Apology, Chapter 65, Administration of the sacraments)

Excerpt 3 from “Church Fathers: The First Apology (St. Justin Martyr),” newadvent.org, Chapter 66, Of the Eucharist

“And this food is called among us Eucharistia [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined.

For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh.

For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, ‘This do in remembrance of Me, this is My body;’ and that, after the same manner, having taken the cup and given thanks, He said, ‘This is My blood;’ and gave it to them alone.”



APPENDIX V: RECOMMENDED RESOURCES

Books

A Biblical Walk Through the Mass, Edward Sri

The Lamb's Supper, Scott Hahn

The Wellspring of Worship, Jean Corbon

Jesus and the Jewish Roots of the Eucharist, Brant Pitre

The Fourth Cup, Scott Hahn

Videos

The Mass (video series), Bishop Barron/Word on Fire

Websites

Do This in Remembrance of Me (eucharisticrevival.org)



APPENDIX VI: THE HOLY MASS

The Holy Mass explained to Catalina by Jesus and Mary Published by “Love and Mercy” at loveandmercy.org

Catalina Rivas of Cochabamba, Bolivia, who now dwells in Mérida, Yucatán, México. She is said to receive Messages from Jesus, Mary, and the angels. She has the approval of her Bishop, René Fernández Apaza, who has given his imprimatur to her Messages. The following text is the reproduction of booklet, “The Holy Mass,” in which Our Lord and Our Lady explain to Catalina what is really going on during the Mass in the spiritual realm, and how we should be more concentrated on the great mysteries that are taking place.

Bo. Daniel Gagnon, OMI, of the Commission for the Doctrine of the Faith of the Archdiocese of Mexico, wrote about this book: “I do not find anything against the faith or the customs of the Church. It is not my function to confirm its supernatural character; nevertheless, I recommend it for its spiritual inspiration.”

Section 1

The Testimony of Catalina on the Holy Mass

In a marvelous catechesis, the Lord and the Virgin Mary have been instructing us first on how to pray the Rosary, that being to pray it with our hearts, and meditate and enjoy the moments when we encounter God and our Blessed Mother. They have also instructed us on the way to make a good confession and, in this document, a teaching on what happens during the Holy Mass and how to live it with our hearts.

This is the testimony that I must and want to give to the whole world, for the greater Glory of God and for the salvation of all of those who want to open their hearts to the Lord. It is also given so that many souls consecrated to God will rekindle the fire of their love for Christ, some of whom are the owners of the hands that have the power to bring Him to our world so that He can become our nourishment. It is also given for others so that they break lose of the “routine practice” of receiving Him, and relive the amazement of their daily encounter with Love. And it is given so that my lay brothers and sisters from the entire world live the greatest Miracle with their hearts: the celebration of the Eucharist.

It was the vigil of the Annunciation, and the members of our group had gone to the Sacrament of Reconciliation. Some of the ladies of the prayer group had not been able to do it, and so they left their reconciliation for the next day before the Mass.



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When I arrived at church the next day, a little bit late, the Archbishop and priests were already coming out of the sacristy. The Virgin Mary said with her soft and feminine voice that sweetens one's soul:

"Today is a day of learning for you, and I want you to pay close attention because of what you will witness today. Everything that you will experience today, you will have to share with all of humanity." I was deeply moved without understanding why, but I tried to be very attentive.

The first thing I noticed was a choir of very beautiful voices that was singing as if it was far away. For moments the music came closer and, then, it went further away like the sound of the wind. The Archbishop started Mass and, when he reached the Penitential Rite, the Blessed Virgin said:

"From the bottom of your heart, ask the Lord to forgive your faults that have offended Him. In this way, you will be able to participate worthily in this privilege of assisting at the Holy Mass."

I thought for a fraction of a second: "Surely I am in a state of grace of God; I went to confession last night."

She answered: "Do you think that since last night you have not offended the Lord? Let me remind you of a few things. When you left to come here, the girl who helps you approached to ask you for something and, as you were late and in a hurry, you did not answer her in a very nice way. There was a lack of charity on your part, and you say, you have not offended God...?"

"While on the way here, a bus crossed over your lane and almost hit you. You expressed yourself in a very non-advisable way against that poor man, instead of saying your prayers and preparing yourself for Mass. You have failed in charity and lost your peace and patience. And you say you have not hurt the Lord?"

"You arrive at the last minute when the procession of the celebrants is already coming out to celebrate the Mass... and you are going to participate without previous preparation..."

I replied, "All right, my Mother, say no more to me. You do not have to remind me of more things because I am going to die of grief and shame."

"Why must you all arrive at the last moment? You should have arrived earlier to be able to pray and ask the Lord to send His Holy Spirit that He may grant you a spirit of peace and cleanse you of the spirit of the world, your worries, your problems,



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and your distractions so as to enable you to live this so sacred a moment. However, you arrive almost when the celebration is about to commence, and you participate as if it is an ordinary event, without any spiritual preparation. Why? This is the greatest of Miracles. You are going to live the moment when the Most High God gives His greatest gift, and you do not know how to appreciate it.”

This was enough. I felt so bad that I had more than enough to ask for forgiveness from God. It was not only for the offenses of that day, but also for all the times that, like so many other people, I had waited for the priest to finish his homily before entering the Church. It was also for the times that I did not know or refused to understand what it meant to be there, and for the times that perhaps my soul was full of more serious sins, and I had dared to participate in the Holy Mass.

Section 2

It was a feast day, and the Gloria was to be recited. Our Lady said: “Glorify and bless with all your love the Holy Trinity, in your acknowledgement of being one of Its creatures.”

How different was that Gloria! Suddenly I saw myself in a far off place full of light, before the Majestic Presence of the Throne of God. With so much love I went on thanking Him, as I repeated: “For your immense Glory we praise You, we bless You, we adore You, we give You glory, we give You thanks, Lord, God, Heavenly King, God the Father Almighty.” And I recalled the paternal face of the Father, full of kindness. “Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, You take away the sins of the world...” And Jesus was in front of me, with that face full of tenderness and Mercy... “For You alone are the Holy One, You alone are the Lord, You alone are the most High Jesus Christ, with the Holy Spirit...”, the God of beautiful Love. He, Who at that moment, caused my whole being to tremble...

And I asked: “Lord, deliver me from all evil spirits. My heart belongs to You. My Lord, send me Your peace so that I can gain the finest benefits from the Eucharist and that my life may produce the best fruits. Holy Spirit of God, transform me, act within me, guide me. Oh God, give me the gifts that I need to serve you better!”



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Section 3

The moment of the Liturgy of the Word arrived, and the Virgin Mary made me repeat: “Lord, today I want to listen to Your Word and produce abundant fruit. May Your Holy Spirit clean the interior of my heart so that Your Word grows and develops in it, purifying my heart so that it may be well disposed.”

Our Lady said: “I want you to be attentive to the readings and to all of the homily of the priest. Remember that the Bible says that the Word of God does not return without bearing fruit. If you are attentive, something from all that you heard will remain in you. You should try to recall, all day long, those Words that left an impression on you. Sometimes it may be two verses, other times the reading of the entire Gospel, or perhaps only one word. Savor them for the rest of the day, and it will then become part of you, because that is the way to change one’s life, by allowing the Word of God to transform you.

“And now, tell the Lord that you are here to listen, that you want Him to speak to your heart today.”

Once again I thanked God for giving me the opportunity to hear His Word. And I asked Him for forgiveness for having had such a hard heart for so many years, and for having taught my children that they had to go to Mass on Sundays because it is commanded by the Church, and not for love and the need to be filled with God.

I had attended so many Eucharistic Celebrations mostly out of obligation and, because of this, I believed I was saved. But I did not live it and, much less, did I pay attention to the readings or to the priest’s homily!

How much pain I felt for so many years of needless loss because of my ignorance! How superficial is our attendance at the Mass when we go only because someone is getting married, or for a funeral Mass, or because we have to be seen by society! How much ignorance about our Church and the Sacraments! How much waste in trying to instruct and enlighten ourselves about the things of the world, which in a moment can disappear, leaving us with nothing and, at the end of our life, not serve to extend a minute to our existence! However, we know nothing of that which will give us a little of heaven on earth and, afterwards, eternal life. And we call ourselves cultured men and women!



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Section 4

A moment later the Offertory arrived, and the Holy Virgin said: "Pray like this: (and I repeated after her) Lord, I offer all that I am, all that I have, all that I can. I put everything into Your Hands. Build it up, Lord, with the little thing that I am. By the merits of Your Son, transform me, God Almighty. I petition You for my family, for my benefactors, for each member of our Apostolate, for all the people who fight against us, for those who commend themselves to my poor prayers. Teach me to lay down my heart as if on the ground before them so that their walk may be less severe. This is how the saints prayed; this is how I want all of you to do it."

Thus, this is how Jesus asks us to pray, that we put our hearts as if on the ground so that they do not feel its severity, but rather that we alleviate the pain of their steps.

Suddenly some characters, whom I had not seen before, began to stand up. It was as if from the side of each person present in the Cathedral, another person emerged, and soon the Cathedral became full of young, beautiful people. They were dressed in very white robes, and they started to move into the central aisle and, then, went towards the Altar.

Our Mother said: "Observe. They are the Guardian Angels of each one of the persons who are here. This is the moment in which your guardian angel carries your offerings and petitions before the Altar of the Lord."

At that moment, I was completely astonished, because these beings had such beautiful faces, so radiant as one is unable to imagine. Their countenance was very beautiful with almost feminine faces; however, the structure of their body, their hands, their height were masculine. Their naked feet did not touch the floor, but rather they went as if gliding. That procession was very beautiful.

Some of them were carrying something like a golden bowl with something that shone a great deal with a golden-white light. The Virgin Mary said: "They are the Guardian Angels of the people who are offering this Holy Mass for many intentions, those who are conscious of what this celebration means. They have something to offer the Lord."

"Offer yourselves at this moment; offer your sorrows, your pains, your hopes, your sadness, your joys, your petitions. Remember that the Mass has infinite value. Therefore, be generous in offering and in asking."



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Behind the first Angels came others who had nothing in their hands; they were coming empty handed. The Virgin Mary said: “Those are the angels of the people who are here but never offer anything. They have no interest in living each liturgical moment of the Mass, and they have no gifts to carry before the Altar of the Lord.” At the end of the procession came other angels who were rather sad, with their hands joined in prayer but with their eyes downcast.

“These are the Guardian Angels of the people who are here, but do not want to be, that is to say, of the people who have been forced to come here, who have come out of obligation, but without any desire to participate in the Holy Mass. The angels go forth sadly because they have nothing to carry to the Altar, except for their own prayers.”

“Do not sadden your Guardian Angel. Ask for much, ask for the conversion of sinners, for peace in the world, for your families, your neighbors, for those who ask for your prayers. Ask, ask for much, but not only for yourselves, but for everyone else.”

“Remember that the offering which most pleases the Lord is when you offer yourselves as a holocaust so that Jesus, upon His descent, may transform you by His own merits. What do you have to offer the Father by yourselves? Nothingness and sin. But the offering of oneself united to the merits of Jesus, that offering is pleasing to the Father.”

That sight, that procession was so beautiful that it would be difficult to compare it to another. All those celestial creatures bowing before the Altar, some leaving their offerings on the floor, others prostrating themselves on their knees with their foreheads almost touching the floor. And as soon as they arrived at the Altar, they would disappear from my sight.

Section 5

The final moment of the **Preface** arrived, and when the assembly said, “**Holy, Holy, Holy**”, suddenly everything that was behind the celebrants disappeared. Behind the left side of the Archbishop, thousands of Angels appeared in a diagonal line, small angels, big angels, angels with immense wings, angels with small wings, angels without wings. As the previous ones, all were dressed with tunics like the white robes of the priests or altar boys.



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Everyone knelt with their hands united in prayer, and bowed their heads in reverence. Beautiful music was heard as if there were many choirs with different voices, all singing in unison together with the people: Holy, Holy, Holy...

The moment of the **Consecration**, the moment of the most marvelous of Miracles had arrived. Behind the right side of the Archbishop appeared a multitude of people also in a diagonal line. They were dressed in the same tunic, but in pastel colors of: rose, green, light blue, lilac, yellow, in short, in different and very soft colors. Their faces were also brilliant, full of joy. They all seemed to be the same age. You could note (I can't say why) that they were people of different ages, but their faces looked the same, without wrinkles, happy. They all knelt down as well at the singing of "**Holy, Holy, Holy Lord...**"

Our Lady said: "**These are all the Saints and the Blessed of Heaven, and among them are the souls of your relatives who already enjoy the Presence of God.**" Then I saw her, exactly to the right of the Archbishop, a step behind the celebrant. She was suspended a little off the floor, kneeling on some very fine, transparent but, at the same time, luminous fabric, as crystalline water. The Holy Virgin, with hands joined, was looking attentively and respectfully at the celebrant. She spoke to me from there, but silently, directly to the heart, without looking at me:

"It surprises you to see me standing a little behind Monsignor [the Archbishop], does it not? This is how it should be... With all the love that My Son gives me, He has not given me the dignity that He has given the priests of being able to perform the daily Miracle with my hands as they do with their priestly hands. Because of this, I feel a deep respect for priests and for the miracle that God carries out through them, which compels me to kneel here behind them."

My God, how much dignity, how much grace the Lord pours over the priestly souls, and neither we, nor perhaps some of them, are conscious of this.

Before the Altar, there appeared some shadows of people in a gray color with their hands raised. The Holy Virgin said: "**These are the blessed souls of Purgatory, who await your prayers to be refreshed. Do not stop praying for them. They pray for you, but they cannot pray for themselves. It is you who have to pray for them, in order to help them depart so that they can be with God and enjoy Him eternally.**



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Now you now see it; I am here all the time. People go on pilgrimages, searching for the places where I have appeared. This is good, because of all the graces that they will receive there. But during no apparition, in no other place, am I more present than during the Holy Mass. You will always find me at the foot of the Altar where the Eucharist is celebrated; at the foot of the Tabernacle, I remain with the angels because I am always with Him."

*To see that beautiful countenance of the Mother at that moment of the words "Holy, Holy, Holy..." as well as all the others with their radiant faces, with hands joined, awaiting that miracle which repeats itself continuously, was to be in Heaven itself. **And to think there are people who can, at that moment, be distracted in conversation. It hurts me to tell you, many men, more than women, stand with their arms crossed, as if paying homage to the Lord as one equal to another.***

The Virgin Mary said: **"Tell all people that never is a man more manly then when he bends his knees before God."**

Section 6

The celebrant said the words of the **Consecration**. He was a person of normal height, but suddenly, he began to grow, becoming filled with light, a supernatural light between white and gold that enveloped him and grew very strong around the face. And because of it, I could not see his features. When he raised the Host, I saw his hands, and on the back of his hands, he had some marks from which emanated a great deal of light. It was Jesus! It was Him Who was wrapping His Body around the celebrant, as if He were lovingly surrounding the hands of the Archbishop. At that moment, the Host began to grow and became enormous, and upon it the marvelous face of Jesus appeared looking at His people.

By instinct, I wanted to bow my head, and Our Lady said: **"Do not look down. Look up to view and contemplate Him. Exchange your gaze with His, and repeat the prayer of Fatima: Lord, I believe, I adore, I trust, and I love You. I ask pardon for those who do not believe, do not adore, do not trust, and do not love You. Forgiveness and Mercy... Now tell Him how much you love Him, and pay your homage to the King of Kings."**



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I told it to Him, and it seemed as if I was the only one He was looking at from the enormous Host. But I learned that this was the way He gazed at each person, with love to the fullest. Then I lowered my head until I had my forehead on the floor, as did all the Angels and the Blessed from Heaven. Perhaps for a fraction of a second, I wondered how Jesus was taking on the body of the celebrant and, at the same time, He was inside the Host. And as he lowered the Host, it returned to its normal size. Tears ran down my cheeks; I was unable to let go of my astonishment. Immediately, the Archbishop said the words of the Consecration of the wine and, as the words were being said, lightning appeared from the heavens and in the background. The walls and ceiling of the church had disappeared. All was dark, but for that brilliant light from the Altar.

Suddenly, suspended in the air, I saw Jesus crucified. I saw Him from the head to the lower part of the chest. The cross beam of the Cross was sustained by some large, strong hands. From within this resplendent light, a small light, like a very brilliant, very small dove, came forth and flew swiftly all over the Church. It came to rest on the left shoulder of the Archbishop, who continued to appear as Jesus because I could distinguish His long hair, His luminous wounds, and His large body, but I could not see His Face.

Above was Jesus crucified, His head fallen upon His right shoulder. I was able to contemplate His face, beaten arms and torn flesh. On the right side of His chest, He had an injury, and blood was gushing out toward the left side, and toward the right side, what looked like water, but it was very brilliant. They were more like jets of light coming forth towards the faithful, and moving to the right and to the left. I was amazed at the amount of blood that was flowing out toward the Chalice. I thought it would overflow and stain the whole Altar, but not a single drop was spilled.

At that moment, the Virgin Mary said: **“This is the miracle of miracles. I have said to you before that the Lord is not constrained by time and space. At the moment of the Consecration, all the assembly is taken to the foot of Calvary, at the instant of the crucifixion of Jesus.”**

Can anyone imagine that? Our eyes cannot see it, but we are all there at the very moment that they are crucifying Jesus. And He is asking for forgiveness to the Father, not only for those who killed Him, but also for each one of our sins: **“Father, forgive them, because they know not what they do.”**



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From that day on, I do not care if the world thinks I am crazy, but I ask everybody to kneel and try to live, with their heart and with all their sensibility that they are capable of, this privilege that the Lord grants us.

Section 7

When we were going to pray the Our Father, the Lord spoke for the first time during the celebration, and said: "Wait, I want you to pray with the deepest profundity which you can summon. At this moment, bring to mind that person or persons which have done you the greatest harm during your life, so that you embrace them close to your bosom, and tell them with all your heart: 'In the Name of Jesus, I forgive you and wish you peace. In the Name of Jesus, I ask for your forgiveness and wish my peace.' If the person is worthy of that peace, then the person will receive it, and feel better for it. If that person is not capable of opening up to that peace, then peace will return to your heart. But I do not want you to receive nor offer peace when you are not capable of forgiving and feeling that peace in your heart first.

"Be careful of what you do," continued the Lord, "you repeat in the Our Father: forgive us our trespasses as we forgive those who trespass against us. If you are capable of forgiving but not forgetting, as some people say, you are placing conditions upon the forgiveness of God. You are saying: You forgive me only as I am capable of forgiving, but no more."

I do not know how to explain my pain, at the realization of how much we can hurt the Lord. And also how much we can injure ourselves by holding so many grudges, bad feelings and unflattering things that are born from our own prejudices and over-sensitivities. I forgave; I forgave from the heart, and asked for forgiveness from all the people whom I had hurt at one time or another, in order to feel the peace of the Lord.

The celebrant said, "...give us peace and unity..." and, then, "the peace of the Lord be with all of you."

Suddenly, I saw that among some (not all) of the people who were embracing each other, a very intense light placed itself between them. I knew it was Jesus, and I practically threw myself to embrace the person next to me. I could truly feel the embrace of the Lord in that light. It was Him Who embraced me giving me His



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peace, because in that moment, I had been able to forgive and remove from my heart all grief against other people. That is what Jesus wants, to share that moment of joy, hugging us and wishing us His peace.

The moment of the celebrants' Communion arrived. There I once again noticed the presence of all the priests next to the Archbishop. When he took Communion, the Virgin Mary said:

"This is the moment to pray for the celebrant and the priests who accompany him. Repeat together with me: `Lord, bless them, sanctify them, help them, purify them, love them, take care of them, and support them with Your Love. Remember all the priests of the world, pray for all the consecrated souls...'

Dear brothers and sisters, that is the moment in which we should pray for them, because they are the Church as we, the laity, are also. Many times we, the laity, demand so much from the priests, but we are unable to pray for them, to understand that they are human, and to comprehend and appreciate the solitude that many times can surround a priest.

We should understand that the priests are people like ourselves and that they need to be understood, to be cared for. They need affection and attention from us because they are giving their life to each one of us, as Jesus did, by being consecrated to Him.

The Lord wants the people of the flock that God has entrusted to the priest to pray and help in his sanctification. Someday, when we are on the other side, we will understand the marvels that the Lord has done, giving us priests who help us to save our souls.

The people began to leave their pews on their way to Communion. The great moment of the encounter had arrived. The Lord said to me: "Wait a moment; I want you to observe something..." An interior impulse made me raise my eyes towards the person who was going to receive Communion on the tongue from the hands of the priest.

I should clarify that this person was one of the ladies from our group who the previous night was unable to go to confession, but this morning was able to do so before the Holy Mass. When the Priest placed the Sacred Host on her tongue, a



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flash of light, like a very golden white light, went right through this person, first through her back, then surrounding her from the back, around her shoulders, and then her head. The Lord said:

“This is how I Myself rejoice in embracing a soul who comes with a clean heart to receive Me.” The tone of voice of Jesus was that of a happy person.

I was astonished to see my friend return to her pew surrounded by light, embraced by the Lord. I thought of the marvel that we miss so many times by going to receive Jesus with our small or large offences, when it should be a feast.

Many times we say that there are no priests to whom to go to confess at any given moment. But the problem is not about confessing at each moment, but the problem resides in our ease of falling into evil again. On the other hand, in the same way that we make an effort to search for a beauty parlor, or men search for a barber when we have a party, we have to also make an effort to seek a priest when we need to remove all that dirt from ourselves. We must not have the audacity to receive Jesus at any moment with our hearts full of ugly things.

When I went to receive Communion, Jesus told me: “The Last Supper was the moment of the greatest intimacy with My own. During that hour of love, I established what could be thought of as the greatest act of lunacy in the eyes of men, that of making Myself a prisoner of Love. I established the Eucharist. I wanted to remain with you until the end of the centuries because My Love could not bear that you remained orphans, you whom I loved more than My life.”

I received that Host which had a different flavor. It was a mixture of blood and incense that inundated me entirely. I felt so much love that the tears ran down my cheeks without me being able to stop them.

When I returned to my seat, while kneeling down, the Lord said: “Listen...” A moment later, I began to hear the prayers of the lady who was seated in front of me and who had just received Communion.

What she said, without opening her mouth, was more or less like this: “Lord, remember that we are at the end of the month, and I do not have the money to pay the rent, the car payments, nor the children's school. You have to do something to help me... Please, make my husband stop drinking so much. I cannot bear any more his being intoxicated so often, and my youngest son is going to repeat the year again, if you do not help him. He has exams this week... And do not forget our



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neighbor who must move. Let her do it right away. I cannot stand her anymore, etc., etc.”

Then the Archbishop said: “Let us pray,” and obviously all the congregation stood up for the final prayer. Jesus said in a sad tone: “Did you take note of her prayer? Not a single time did she tell Me that she loves Me. Not a single time did she thank Me for the gift that I have given her by bringing down My Divinity to her poor humanity, in order to elevate her to Me. Not a single time has she said: thank You, Lord. It has been a litany of requests, and so are almost all of those who come to receive Me.”

“I have died for love, and I am risen. For love I await each one of you, and for love I remain with you... But you do not realize that I need your love. Remember that I am the Beggar of Love in this sublime hour for the soul.”

Do you all realize that He, Love, is begging for our love, and we do not give it to Him? Moreover, we avoid going to that encounter with the Love of Loves, with the only love who gives of itself in a permanent oblation.

Section 8

When the celebrant was going to give the blessing, the Holy Virgin said: “Be attentive, take care... You do any old sign instead of the Sign of the Cross. Remember that this blessing could be the last one that you will receive from hands of a priest. You do not know when, leaving here, if you will die or not. You do not know if you will have the opportunity to receive a blessing from another priest. Those consecrated hands are giving you the blessing in the Name of the Holy Trinity. Therefore, make the Sign of the Cross with respect, as if it was the last one of your life.”

How much we miss in not understanding and not participating every day at the Holy Mass! Why not make an effort to begin the day a half hour earlier and run to the Holy Mass and receive all the blessings that the Lord wants to pour over us? I am aware that, because of their obligations, not everybody can attend daily Mass, but at least two or three times a week. So many avoid Mass on Sundays with the smallest excuse, that they have a child, or two, or ten, and, therefore, they cannot attend Mass. How do people manage when they have other important types of commitments? They take all the children, or take turns and the husband goes at



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one hour and the wife another, but they carry out their duty to God. We have time to study, to work, to entertain, to rest, but WE DO NOT HAVE TIME, AT LEAST ON SUNDAY, TO GO TO THE HOLY MASS.

Jesus asked me to remain with Him a few minutes more after Mass had finished. He said: "Do not leave in a hurry after Mass is over. Stay a moment in My company and enjoy it, and let Me enjoy yours..."

As a child, I had heard someone say that the Lord remained with us for five or ten minutes, after Communion. I asked Him at this moment:

"Lord, truly, how much time do You stay with us after Communion?"

I suppose that the Lord must have laughed at my silliness, because He answered: "All the time that you want to have Me with you. If you speak to Me all day long, offering Me some words during your chores, I will listen to you. I am always with you. It is you who leaves Me. You leave the Mass, and the day of obligation ends. You kept the day of the Lord, and it is now finished for you. You do not think that I would like to share your family life with you, at least that day."

"In your homes, you have a place for everything and a room for each activity: a room to sleep, another to cook, another to eat, etc. Which place have you made for Me? It should not be a place where you only have an image, which collects dust all the time, but a place where at least five minutes a day the family meets to give thanks for the day and for the gift of life, to ask for their needs of the day, to ask for blessings, protection, health. Everything has a place in your homes, except Me."

"Men plan their day, their week, their semester, their vacations, etc. They know what day they are going to rest, what day they will go to the movies or to a party, or visit grandmother or the grandchildren, the children, their friends, and to their amusements. How many families say at least once a month: 'This is the day for our turn to go and visit Jesus in the Tabernacle,' and the whole family comes to talk to? How many sit down in front of Me and have a conversation with Me, telling Me how it has been since the last time, telling Me their problems, the difficulties they have, asking Me about what they need, making Me part of these things? How many times?"

"I know everything. I read even the deepest secrets of your hearts and minds. But I enjoy your telling Me about your life, your letting Me participate as a family member, as your most intimate friend. Oh, how many graces does man lose by not giving Me a place in his life!"



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When I remained with Him that day and on many other days, He continued to give us teachings. Today I want to share with you this mission that He has entrusted to me. Jesus said: "I wanted to save My creature, because the moment of opening the door to Heaven has been impregnated with too much pain...Remember that not even one mother has fed her child with her own flesh. I have gone to that extreme of Love to communicate My merits to all of you."

"The Holy Mass is Myself prolonging My life and My sacrifice on the Cross among you. Without the merits of My life and My Blood, what do you have with which to come before the Father? Nothing, misery and sin..."

"You should exceed in virtue the angels and archangels, because they do not have the joy of receiving Me as nourishment like you do. They drink a drop from the spring, but you that have the grace of receiving Me, you have the whole ocean to drink."

The other thing that the Lord spoke about with pain concerned people who encounter Him out of habit, of those who have lost their awe of each encounter with Him. That routine turns some people so lukewarm that they have nothing new to tell Jesus when they receive Him. He also said that there were so many consecrated souls who lose their enthusiasm of falling in love with the Lord, and have made their vocation an occupation, a profession to which nothing more is given, except that which is demanded of one, but without feeling...

Then the Lord spoke to me about the fruits that must come from each Communion that we take. It does happen that there are people who receive the Lord daily but do not change their lives. They spend many hours in prayer and do many works, etc., but their life does not go on transforming, and a life that does not transform cannot bear true fruits for the Lord. The merits we receive in the Eucharist should bear the fruits of conversion in us and fruits of charity toward our brothers and sisters.

We the laity have a very important role in our Church. We do not have the right to be silent, because the Lord has sent us out, as all the baptized, to go forth and announce the Good News. We do not have the right to absorb all this knowledge and not share it with others, and to allow our brothers to die of hunger when we have so much bread in our hands.

We cannot watch our Church crumble as we stay comfortable in our parishes and



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homes, receiving and receiving so much from the Lord: His Word, the homilies of the priests, the pilgrimages, the Mercy of God in the Sacrament of Reconciliation, the marvelous union with the nourishment of Communion, the talks of preachers. In other words, we are receiving so much and we do not have the courage to leave our comfort zone and go to a jail, to a correctional institution, to speak to the neediest. To go and tell them not to give up, that they were born Catholic and that their Church needs them there, suffering, because their suffering will serve to redeem others, because that sacrifice will gain for them eternal life.

We are not capable of going where the terminally ill are in the hospitals, and by praying the Divine Mercy Chaplet, helping them with our prayers during that time of struggle between good and evil to free them from the snares and temptations of the devil. Every dying person has fear, and just taking their hand and talking to them about the love of God and the marvel that awaits them in Heaven next to Jesus and Mary, next to their departed ones, gives them comfort.

The hour in which we currently live does not allow us to be indifferent. We must be an extension of the hands of our priests and go where they cannot reach. But for this, we need courage. We must receive Jesus, live with Jesus, nourish ourselves with Jesus.

We are afraid to commit ourselves a little more, and when the Lord says, "First seek the Kingdom of God, and the rest will be added onto you," He says it all, brothers and sisters. It means to seek the Kingdom of God, by all possible means and with all means, and to open your hands in order to receive EVERYTHING in addition! This is because He is the Master Who pays the best, the only One Who is attentive to your smallest needs.

Brothers, sisters, thank you for allowing me to carry out the mission that was entrusted to me, that of having these pages reach you. The next time you attend Holy Mass, live it. I know the Lord will fulfill for you His promise that "your Mass will never again be the same." And when you receive Him, love Him! Experience the sweetness of feeling yourself resting against the folds of His side, pierced for you in order to leave you His Church and His Mother, to open for you the doors to His Father's House. Experience this so that you are able to feel for yourself His Merciful Love by means of this testimony, and try to reciprocate with your childlike love.

May God bless you this Easter.

Your sister in the Living Jesus,

Catalina, Lay Missionary of the Eucharistic Heart of Jesus

