



MARYTOWN EUCHARISTIC ADORATION APOSTOLATE NEWSLETTER

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Volume 28

Spring, 2026

Number 2

St. Thomas Aquinas and the Eucharist

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The Real Presence of Christ in the Eucharist

Saint Thomas places great stress on the real presence. In his day it was one of the great, burning questions. For the first eleven centuries of the Church's history, the real presence had never been questioned. In the eleventh century, however, a man named Berengarius denied that Christ was really and truly present in this sacrament. Naturally, he was condemned by the Church, and during the following centuries the Church's teaching on the matter was made clearer and more precise by theologians and writers. When Saint Thomas rose to prominence in the field of theology, it is natural to expect he would have given much attention to the question of the real presence. It is ironic that Pope Paul VI, in his Encyclical on the Eucharist 700 years later, had to re-affirm the same unchanging faith of the church in the real presence of our Savior in the Eucharist.

It is because Christ wanted to make his passion present for us today and because he wants to be close to us as our Friend that he gave us the real

presence. "The charity of Christ moved him to take a real body like ours, in order to bring us salvation. Now it is characteristic of a friend that he should want to live in close companionship with his friends, since his **visible** bodily presence was denied to us in our present state on this earth. And so, through his real Body and Blood, he joins us to himself in this Sacrament (of the Eucharist). As he said himself in John 6:37: 'He who eats my flesh and drinks my blood lives in me and I live in him'" Saint Thomas always has a way of going to the heart of the matter. The Eucharist is the real Christ present with us as our lifelong Companion while we are on pilgrimage here below.

Thomas, like any Christian, must take the New Testament seriously, for it is the Word of God. In the writings of John and Paul, the reality of Christ's presence in the Eucharist is revealed without question. In order to affirm this biblical faith, Thomas emphasized that Christ's Body and Blood could not be present after the Consecration unless "the whole substance of the bread is changed into the whole substance of the Body of Christ, and whole substance of the wine is changed into the whole substance of the Blood of Christ, through divine power." In simpler terms, whatever was bread or wine before the Consecration is no longer present afterward, because it has been **changed totally** into the Body and Blood of Christ! That is the simple but

St. Thomas Aquinas and the Eucharist

astounding faith, not just of St. Thomas, but of the New Testament itself (John 6; I Cor. 10:16-17). If Christ is really present after the Consecration, then a change, and a total change at that, had to take place. Thomas's language may sound somewhat technical but that is basically what he is saying here.

Of importance also is the fact that the whole Person of Christ is really present. It is true that the words of Consecration over the bread make his Body present on the altar, and that the words over the wine make his Blood present. But since Christ is now glorious and risen and can die no more wherever his Body or Blood is, there is his whole living Person—Body and Blood, soul and divinity.

It follows that the whole Christ is present under **each** species. A person receiving Communion under the species of bread receives the full living Christ just as truly as the celebrant who receives under both species. I once had to bring Communion to a person who was so ill that she could swallow no solid food. She received the precious Blood from the chalice, and in doing so received Christ whole and entire. Four centuries ago the Council of Trent defined as an article of faith, that Christ is received whole and entire under **either** sign.

Of course, having said that, we should also say, as Thomas does, that it is better, for the sake of the sign, that people receive under **both** species, as Vatican II now encourages. Christ communicates himself to us through the sign of food; that sign is fullest when we both eat **and** drink.

It should also be said that the whole Christ is present in **any part** of the Host when it is broken or in **any part** of the chalice when it is shared with people. The sign is divided, Christ is not. He is present whenever the sign is, and as long as the species are not corrupted.

Although the bread and wine have been totally changed into Christ's Body and Blood, the external

signs (species) of bread and wine remain—color, shape, taste, feel, nourishment qualities, etc. What our senses (sight, touch, taste) can reach remains unchanged; **but there is no longer any bread or wine!** Only God, in his infinite creative power, could achieve such a marvel—that something look like bread, taste like bread, and yet be not bread at all.

This is one reason why the Eucharist is often called by Thomas “the sacrament of faith,” or as we say after the Consecration, “the mystery of faith.” What our senses see and feel is accurate (the color and taste of bread), but it takes a vivid faith to realize that the Host, although to all external appearances bread, is not bread, but the real Body of Christ. God has said so; we take him at his word in faith. There is no other way of knowing it. No amount of science, or merely human proof, can either deny or prove it; faith alone matters. The Eucharist challenges our faith. To the one who believes, however, it affords the greatest consolation. For it is the enduring presence of our faithful Companion through life.

The Eucharist; Union with Christ and with His Mystical Body in Charity

When Saint Thomas talks about the effects of the Blessed Sacrament, **two** ideas run like a filigree through all that he says: the sacrament unites us to the Person of Christ in love and in spiritual consolation, and at the same time the sacrament brings about a deep unity between Christ's members in his Mystical Body (the community of the faithful, the Church). Although we look at them separately for clarity's sake, they can never be separated in fact. For union with the Head, Christ, must be at the same time union with all his people. A break with one is inevitably a break with the other. It is another way of saying that love of God and love of neighbor are concomitant; we cannot love one without loving the other, no matter how we look at it. Charity is the great central grace of the Eucharist.

Source: Marytown Eucharistic Newsletter, September, 1980

INSPIRATIONAL STORIES

First Visit to Marytown

In the fall of 1996, upon my return from my first Medjugorje pilgrimage, I attended a morning of prayer and reflection at the home of Joan and Tom McHugh. Cardinal Bernadin had passed away, and special prayers were being requested for Bishop Goedert, who was temporarily replacing the Cardinal. He was suffering from a collapsed lung, and Joan suggested that we offer a Holy Hour at Marytown for his recovery. I had never been to Marytown and didn't even know where it was located even though I had lived in Lincolnshire for 24 years!

The first time I went there, I signed up to be a regular adorer. Since that time, I have been blessed with many graces, including the miraculous healing of my daughter-in-law, Beth. In 1998, she was diagnosed with inflammatory breast cancer, a rare and deadly form of cancer. She was placed on the Ministry of Care prayer list and came to Marytown for healing services. After extensive chemotherapy treatments and surgery, she has been proclaimed healthy.

How grateful I am to spend a weekly hour to thank our good and gracious God for His everlasting mercy, kindness, and love!

-by N G, May, 2000

Consecration to Our Blessed Mother

On First Friday in December, 1991, we consecrated ourselves to our Blessed Mother according to the St. Maximilian Kolbe consecration. Then on March 25, 1992, we consecrated ourselves again according to St. Louis De Montfort. We prepared several weeks with Brother Francis Mary during the 33-day period of preparation. As you may have guessed, our lives changed dramatically, and we became adorers at the 11 a.m. hour on Monday, an hour we still hold. Fr. John chose us to serve as Captains for that hour when he revised the program in 1996. At that time we began our "second career" as volunteers at Marytown helping the brothers to prepare the Immaculata bulletin for mailing. Soon we branched out and helped out whenever we did not have a previous commitment, which included assisting bulk mailings and working in the print shop.

We professed ourselves as Secular Franciscans in December, 1995, on our 45th wedding anniversary. In February, 1997, Fr. John asked us to fill the vacancy as evening division leaders. We are proud to be a part of Marytown's Perpetual Adoration program and consider our service to be a real joy. Our Lady has called us to also be active in our parish where we lead a prayer group and have an hour of adoration and rosary. We also take part in two other evening prayer groups.

-by C S, October, 1999

In Perpetual Adoration of the Holy Eucharist Since June 7, 1928

“Holy Communion assures me that I will win the victory, and so it is. I fear the day when I do not receive Holy Communion. This Bread of the Strong gives me all the strength I need to carry on my mission and the courage to do whatever the Lord asks of me. The courage and strength that are in me are not of me, but of Him who lives in me—it is the Eucharist.”

(St. Maria Faustina Kowalska)



“All the good works in the world are not equal to the Holy Sacrifice of the Mass because they are the works of men; but the Mass is the work of God. Martyrdom is nothing in comparison for it is but the sacrifice of man to God; but the Mass is the sacrifice of God for man.

Every Consecrated Host is made to burn itself up with love in a human heart...”

(St. John Vianney)

Monstrance at Our Lady of the Blessed Sacrament Chapel, Marytown, IL

Jubilee Year of St. Francis Prayer

Pope Leo XIV has announced that 2026 is a Jubilee Year of St. Francis, to commemorate the 800th anniversary of the saint’s death. The Holy Father has offered this prayer for the occasion:

Saint Francis, our brother, you who eight hundred years ago went to meet Sister Death as a man at peace, intercede for us before the Lord.

You recognized true peace in the Crucifix of San Damiano, teach us to seek in Him the source of all reconciliation that breaks down every wall.

You who, unarmed, crossed the lines of war and misunderstanding, give us the courage to build bridges where the world raises up boundaries.

In this time afflicted by conflict and division, intercede for us so that we may become peacemakers: unarmed and disarming witnesses of the peace that comes from Christ. Amen

The Blessed Virgin Mary, Mother of the Church, May 25, 2026



In 2018, Pope Francis established the Feast of The Blessed Virgin Mary, Mother of the Church. The feast recognizes the veneration of Mary as Mother of the Church since ancient times and is rooted in the New Testament. The feast is celebrated on the Monday following Pentecost Sunday. During this feast, the Church recognizes Mary as receiving the Holy Spirit with the Apostles at Pentecost. The Pope wishes to “encourage the growth of the maternal sense of the Church in the pastors, religious and faithful, as well as a growth of genuine Marian piety”.

Daily Prayer for Family Unity

We pray through the intercession of our Blessed Mother, Queen of Families, to help us strive to live peacefully with one another regardless of our differences. Help us count our blessings rather than dwell on our problems. You know our desires, and you will fulfill them according to your will. Amen.

Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession was left unaided. Inspired by this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen

Memorare

Acuérdate, Oh piadosísima Virgen María que jamás se oyó decir que hayas abandonado a ninguno de cuantos han acudido a tu amparo implorando tu protección y reclamando tu auxilio. Animado con esta confianza, también yo acudo a ti Virgen de las vírgenes, y gimiendo bajo el peso de mis pecados me atrevo a comparecer ante tu soberana presencia. No deseches mis súplicas, Madre del Verbo divino, antes bien óyelas y acógelas benígnamente. Amén

MARYTOWN
Upcoming Events

January 10, 2026-January 10, 2027

Jubilee Year of St. Francis

April 3, 2026

Good Friday

April 5, 2026

Easter Sunday

Resurrection of the Lord

April 12, 2026

Feast of the Divine Mercy; Divine Mercy Chaplet, Divine Mercy Talk by Fr. James Kubicki, and ending with Benediction

May 2, 2026

Militia of the Immaculata

Consecration Preparation Class

May 13, 2026

Our Lady of Fatima

May 17, 2026

The Ascension of the Lord

May 24, 2026

Pentecost

May 25, 2026

The Blessed Virgin Mary, Mother of the Church

June 7, 2026

The Most Holy Body and Blood of Christ
(Corpus Christi Sunday) w/Procession

June 13, 2026

The Immaculate Heart of the Blessed Virgin Mary

Check the Bulletin or the www.kolbeshrine.org website for more details about upcoming events.

And Do Not Forget—Leaving Town?

It is the obligation of Catholics to attend Mass on Sundays and Holydays of Obligation --even when traveling. Call in advance to your destination to find Mass times, or search for Mass times by visiting: www.masstimes.org

Jubilee Year of St. Francis

By decree of the Apostolic Penitentiary issued January 10, 2026, at the behest of His Holiness Pope Leo XIV, the Church has proclaimed a special Year of St. Francis, from January 10, 2026, to January 10, 2027, on the occasion of the 800th Anniversary of the passage of St. Francis of Assisi into Heaven. This decree grants, throughout the entire period, the possibility of obtaining a plenary indulgence under the usual conditions:

-Sacramental Confession

-Eucharistic Communion

-Prayer according to the intentions of the Holy Father, with a heart detached from sin

The faithful only need to make a pilgrimage to a Franciscan church or place of worship dedicated to St. Francis, take part in the Jubilee rites or pause in prayer and meditation, and conclude with the Our Father, the Creed, and invocations to the Blessed Virgin Mary, St. Francis, St. Clare, and Saints of the Franciscan Family.

KOLBE CORNER

We offer fraternal encouragement and spiritual support to those who suffer with chronic or long-term conditions through the intercession of St Maximilian Kolbe, founder of the *Militia Immaculatae* and patron of Marytown.



BR. MARTIN SCHMITZ, OFM CONV.,
FR. STEVE MCKINLEY, OFM CONV.,
LYLE NEMZIN,
DONNA KRZYZANOWSKI
WELLY MADINAVEITIA, OFS,
SUSAN TOURTELOT,
DICK SCHULTZ

Mary, health of the sick, pray for us.

Adorers, Do You Need a Substitute?

As a reminder of the importance of getting a substitute when you not able to fulfill your holy hour, please take note of the following steps:

- ask a family member, friend or neighbor to take your hour.
- switch with someone on your hour but from another day.
- call an adorer on your hour to see if they will be present
- call your Captain or Division Leader.

By taking these steps **in this order**, it will assure the hour is covered, and help you get to know others adoring on the same hour,

In any case, please notify your Hourly Captain as to your intention.

Twenty-seventh Annual

Gathering of Eucharistic Adorers

Marytown's Twenty-Seventh Annual Eucharistic Gathering of Adorers was held on Sunday, February 15, 2026. About 150 adorers and guests participated in this year's celebration. The Gathering begin with Sunday Mass at 9:00 a.m. followed by brunch, a general session with a talk, and concluding with benediction. After the brunch, Bro. Jason Warrer, OFM Conv. spoke about journaling during adoration. Thanks to all who attended! And many thanks to all of the 262 committed adorers who currently participate in the Adoration Apostolate. May God reward your loving dedication!

Welcome Adorers

In the past 3 months, the following have made a commitment, or are returning adorers:

Patricia Arthurs, Wayne Bubak, Peter Cyran, Vanessa DeLeon Gomez, Jose Galvan, Magdalena Galvan, Emily Gomez, Anna Hendricks, Hanna Kritsak, Matthew McCarthy, Krystyna Pieczykolon, JJ Plamoottil, Walter Rodriquez

— May our Eucharistic Lord bless and reward you! —

As of 3/31/26, Adoration Hours Needing Another Committed Adorer Hours with No Adorers in Bold

Sun: 4 am, 7 am, 10 am, noon, 1 pm, 2 pm,
4 pm, 11 pm

Mon: 6 am, 7 am, 2 pm, 5 pm

Tue: 6 am, 3 pm, 4 pm, 5 pm, 6 pm

Wed: 2 am, 4 am, 3 pm, 5 pm

Thu: 3 am, 6 am, 7 am, 5 pm

Fri: 2 am, 5 am, 7 am, 10 am, 3 pm

Sat: 4 am, 5 am, 11 am, 4 pm

Our goal is to have 2 adorers for every hour. The current listing of hours in need of adorers are listed on the chart in the vestibule of the Chapel. Committed adorers may want to consider signing up for an additional hour.

Committed Adorers Who Ask For Our Prayers

Aida Ansaldo, Lea Castro, Belen Ferreria,
Marty Hanna, Lisa Kotz, Livio Svaldi

Adorer's Immediate Family:

Sonia Gabriel, Hanna Galet, John Kam,
Christine Lane, Reynaldo Maldonado,
Robin Yturralde

We continue our prayers for past, and present, family and adorers. Another means of prayer is by entering petitions in the "Petition Book" in the rear of the Chapel.

Do You Have an Inspirational Story?

Do you have an inspirational story to share of how Eucharistic Adoration has affected you in your life? If so, we invite you to share your story with fellow adorers. Please contact the Adoration Office (847-367-7800, ext. 235) to submit your witness for publication

Condolences for Committed Adorers and Immediate Family Members

We keep all of our deceased Committed Adorers and Immediate Family Members in our prayers:

- + Nancy Bellinger (2/10/26)
- + Evangelina Alcantara (2/16/26)
- + Halina Stolarczyk (2/19/26)
- + Fr. Edmond DesForges (3/12/26)
- + Eleanor Moss (3/23/26)

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May their souls and all the souls of the faithful departed through the mercy of God, rest in peace. Amen

MARYTOWN Ministry of Care

Committed adorers may request prayers for themselves and/or immediate family members. Also, recently deceased immediate family members can be listed in the "Condolences" section above. The deceased will be remembered during the month of November. For more details, please call the Adoration Office at 847-367-7800, ext. 235, or contact your hourly Captain.