



***Come to Jesus
in the Eucharist!***

Madison Diocesan Eucharistic Congress

Sept. 29-Oct. 1, 2023

St. John the Baptist Catholic Church
209 South St., Waunakee, WI

Handbook



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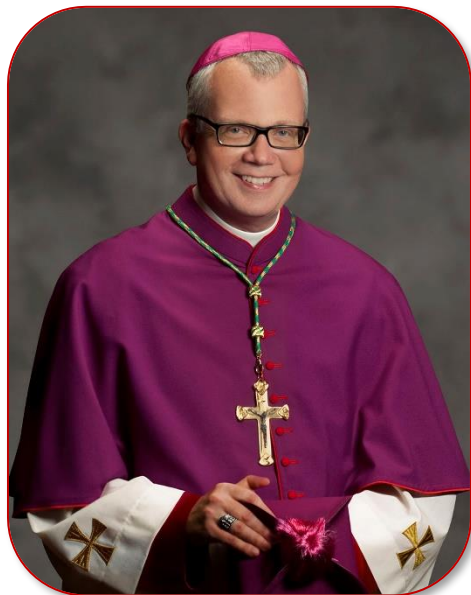
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"Let Jesus in the Blessed Sacrament speak to your hearts. It is he who is the true answer of life that you seek. He stays here with us: he is God with us. Seek him without tiring, welcome him without reserve, love him without interruption: today, tomorrow, forever."

—St. Pope John Paul II—



By Sylvia Louro



Welcome to the Madison Diocesan Eucharistic Congress!

In the Eucharist, we step into the vast, beautiful world of the Resurrection, joining our lives and hearts to the Paschal Mystery of Jesus' dying and rising, worshiping the Father in Spirit and Truth, giving thanks for the perfect gift of eternal life and forgiveness, purchased through the Precious Blood of the Lord.

Thank you for sharing in the first Diocesan Eucharistic Congress ever held in our diocese! These days are a great blessing for all of us, as we plumb ever more profoundly the tender mercy of the Lord Jesus, revealed to us in the Eucharistic Mystery. We can never forget that the night before His death, the Lord was thinking of us, as He offered His Body and Blood in the Last Supper, as He would do the next morning on the Cross. Taste and see the goodness of the Lord!

—Bishop Donald Hying—

What is a Eucharistic Congress?

A Congress brings us together to **encounter** Jesus in the Holy Eucharist and to **celebrate** His redeeming presence. In turn, the Holy Spirit converts us, transforms us, and makes us witnesses to others.



Eucharistic Congress, Chicago, 1926

The Congress blends Mass, talks, Adoration, prayer, processions, and music for a joyful experience of faith, fellowship, and family. It reveals our desire to love and glorify Jesus in the Holy Eucharist.

Encounter and Conversion

Conversion is a turning of the heart to God. But it is more than one dramatic encounter. God constantly draws us to Him. And so, if our hearts are open, we experience *constant* turnings for a deepening union with Jesus as children of God. By the Holy Spirit, our love of God gradually deepens, turning our hearts from self-love to love of God:

"A new heart I will give you, and a new spirit I will put within you."

—Ez 36:26—

Jesus comes to us in the Eucharist.

The Eucharistic Congress focuses on a particular conversion. Pope Benedict XVI wrote about a "*conversion born of the Eucharist*". At Mass, Jesus confronts us with His death on the Cross for love of us. God became man, died, and redeemed us to live the divine life with Him.

Then, Jesus comes in the Eucharist—Body, Blood, Soul, and Divinity—as a living testimony of divine love, walking with us, even within us. "*He became like us...that we might become like Him*" (St. Cyril).

Conversion *turns* us to God. But transformation *forms* us in Christ's likeness. We begin to die to self: "*The life I live now is not my own; Christ is living in me*" (Gal. 2:20). We grow sensitive to the Holy Spirit's movement; we deepen our union with Jesus; and we see Jesus' Real Presence in the sacrifice of the Mass with clarity.

He waits for your response.

Our relationship with Jesus Christ in the Holy Eucharist prompts a threefold response: *answer the call to **conversion**; open our hearts to **transformation*** in Jesus Christ; and **witness** to Jesus' Real Presence in the Eucharist. Like a child eager to please God, we cry out, "*Here am I! Send me*" (Is 6:8c).

Jesus described Himself as the "*living bread which came down from heaven.... He who eats my flesh and drinks my blood abides in me, and I in him*" (Jn 6:51, 56). Then, He followed those words with His reality—the Eucharist—at the Last Supper.

Enter into His eucharistic presence at Mass with a heart docile and responsive to the Holy Spirit's graces. The more you give yourself to Jesus, the deeper your union. And "*to be in communion with Christ is...to be in communion with one another as well.*" (Pope Benedict XVI)

Main Events

Mass

Mass will be celebrated on Friday evening, Saturday morning, and Sunday afternoon, with a *progressive solemnity*. It begins quietly and simply on Friday then grows in solemnity on Sunday, with full choir and followed by a Eucharistic Procession.

Take a moment to dwell on the awesome reality of the Mass. St. Pope John Paul II captured its meaning, describing it as...

"...the sacrifice of the Cross perpetuated down the ages. [It is] the gift par excellence, for it is the gift of himself,...the gift of his saving work".

When the priest raises the Host and Chalice for veneration, pause to be with Jesus who emptied Himself on the Cross for our redemption. He calls you to His divine life.

Next, the pairing of talks and Conversion Calls will continue and deepen your union with Christ.



Body of Christ
Austyn Schwarzbeck

Talks

The Congress features five inspiring and gifted speakers. Open your heart to the Holy Spirit's work as you listen to their keynote talks.



Fr. John Riccardo is a priest of the Archdiocese of Detroit. Ordained in 1996, he founded *ACTS XXIX - Mobilizing for Mission* in 2019 with Archbishop Allen Vigneron's blessing. Their work unleashes the gospel's power and equips clergy and lay leaders for transformation in the Church. They created *The Rescue Project*—rescueproject.us—to overwhelm,

to move a person to surrender to the Lord, and to mobilize disciples for mission. His talk is "*Getting Clarity on the Mission of the Disciple*."

Fr. Craig Vasek is a priest from the Diocese of Crookston, a retreat director for the Missionaries of Charity, and former Chaplain for the University of Mary's athletic department, Bismarck, N.D. As a National Eucharistic Revival preacher, he brings a heartfelt, spiritual preaching to guide souls into a deeper love of Jesus.

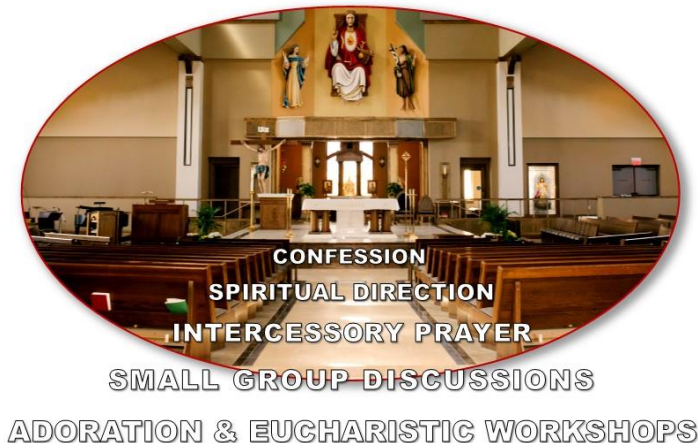


Helen Alvare is a Professor of Law at George Mason University. Formerly of the USCCB in the Office of General Counsel and of the Secretariat for Pro-Life Activities, she chaired a commission on clerical abuse and advised the Pontifical Council for the Laity. Helen's talk explores the difficulties of hearing and believing the truth of the Eucharist in our culture. How do we witness today?

Andrés Arango is Director of Hispanic Ministry and Evangelization, Diocese of Camden, N.J.; president of the Latin-American Catholic Charismatic Council; and member of CHARIS. He wrote several books, including *Be My Witness*. He gives two talks in Spanish: *A Personal Encounter with Jesus and His Transforming Love*, and *Sharing the Love of Jesus in Our Daily Lives*.



P. Agustín De la Vega, LC, is advisor of the World Federation of the Eucharistic Works of the Church. He also hosts and develops programming, including *Get Up and Walk, Walking through History*, and *Amor De Los Amores* for Guadalupe Radio. He gives two talks in Spanish. Throughout the weekend, he will also be Confessor and Spiritual Director.



Conversion Calls

After each talk, we naturally seek ways to express what is in our hearts. We need time to *wrestle* with the Holy Spirit's work, to listen to His voice, to go where He moves us.

By pairing them with the *Conversion Call*, the talks bear fruit in each soul and as a shared experience between each other. We will *be in God's presence among His people*.

The *Conversion Call* gives you the options of praying in Adoration; confiding in someone, one-on-one, who will also pray *with* you; going to Confession or seeking spiritual direction. You may join a small group discussion or learn more about eucharistic truths at a workshop.

If you like, choose one option in the Saturday morning *Call* and a different one in the afternoon *Call*. Go where you need to go, where the Holy Spirit prompts you.

Fellowship

Saturday's noon hour refreshes both body and soul, bringing us together in faith, fellowship, and family.

- Lunch for purchase
- Informal music
- Eucharistic Miracle Display
- Rosary Walk
- Adoration (small church)
- *Proclaim Your Love* awards
- *Dare to Believe* video
- Apostolates/vendors
- Childcare available (1+ yrs.)
- Cornhole games



Event Map

Extra Parking:
Waunakee Community High School
301 Community Drive (Enter by School Drive)
Waunakee Heritage Elementary School
501 South St. (Next to church)



Music

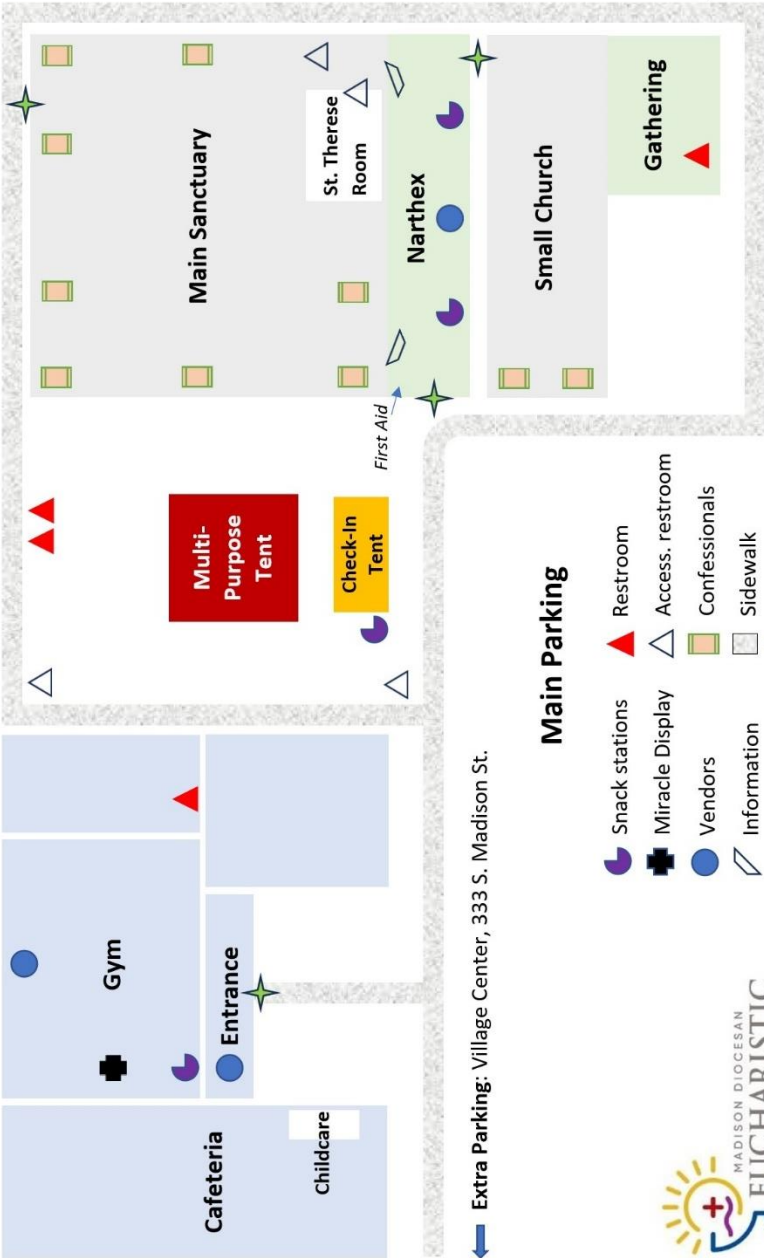
KC Grill

Lunch

Lunch

Lunch

Boxed lunch pickup



Extra Parking: Village Center, 333 S. Madison St.



Main Parking

- Snack stations
- Miracle Display
- Vendors
- Information
- Restroom
- Access. restroom
- Confessionals
- Sidewalk
- Accessible doors



South St.
E. Second St.

Event Locations

<i>Friday, Sept. 29</i>	
Opening & Mass	<i>Sanctuary</i>
Keynote Talk	<i>Sanctuary (English); Small Church (Spanish)</i>
Exposition	<i>Sanctuary, processing to small church. Stay seated.</i>
Conversion Call	<i>Sanctuary: Confession, SD*, IP*</i>
	<i>Cafeteria: Small Groups (English and Spanish)</i>
	<i>Small church: Adoration</i> <i>Outside: Stations of the Cross</i>
Night Prayer	<i>Sanctuary</i>
<i>Saturday, Sept. 30</i>	
Morning Prayer	<i>Sanctuary</i>
Mass	<i>Sanctuary</i>
Keynote Talks	<i>Sanctuary: English; Small Church: Spanish</i>
Conversion Calls	<i>Sanctuary: Podcast (morn), Confession, SD*, IP*</i>
	<i>Multi-Purpose Tent: Small Groups (English & Spanish)</i>
	<i>Cafeteria: Eucharistic workshop (English)</i>
	<i>Gym: Eucharistic workshop (Spanish)</i> <i>Small church: Adoration</i>
Lunch	<i>Lunch tents: Lunch, music, awards</i>
	<i>Gym: Euch. Miracle Display, Dare to Believe video</i>
	<i>School entrance, gym, & narthex: vendors</i> <i>Check-In Tent: Rosary Walks</i>
Euch. Encounter	<i>Sanctuary: English; Small Church: Spanish</i>
Social	<i>Lunch Tents</i>
<i>Sunday, Oct. 1</i>	
Benediction	<i>Small Church</i>
Final Talk	<i>Sanctuary (English); Small Church (Spanish)</i>
Mass	<i>Sanctuary</i>
Eucharistic Procession	<i>Sanctuary, around the block to the cemetery and back for Benediction</i>
Music & Social	<i>Lunch Tent</i>

*SD: Spiritual Direction; IP: Intercessory Prayer

Locations are subject to change depending upon weather and attendance.

Schedule

Friday, Sept. 29

- 5:30 Welcome: Socializing, check-in and registration
- 6:00 Opening: Bishop Hying
- 6:15 Preparation for Mass: Prayer, schola
- 6:30 Mass
- 7:15 Post Mass prayers; break
- 7:30 Keynote talks: Fr. John Riccardo/ Fr. Agustín de la Vega
- 8:15 Exposition/Procession
- 8:30 Conversion Call
- 9:20 Night Prayer

Saturday, Sept. 30

- 8:30 Preparation for Mass: Morning Prayer
- 9:00 Mass
- 9:45 Post Mass prayers; break
- 10:00 Keynote talks: Fr. Craig Vasek/ Andrés Arango
- 10:45 Break
- 11:00 Conversion Call
- 11:45 Music and grace before lunch
- 12:00 Faith, Fellowship, and Family (lunch)
- 1:30 Exposition/Benediction
- 2:00 Keynote talks: Helen Alvare/ Andrés Arango
- 2:45 Break
- 3:00 Conversion Call
- 3:40 Break, music, and prayer
- 3:50 Eucharistic Encounter
- 4:10 Social: refreshments, snacks

Sunday, Oct. 1

- 12:00 Guided devotions; Benediction at 12:45; break
- 1:00 Keynote talks: Fr. Vasek/ Fr. Agustín de la Vega
- 1:25 Break
- 1:35 Preparation for Mass: prayer and choir
- 2:00 Mass
- 3:15 Eucharistic Procession
- 4:00 Music and social: refreshments, snacks, and closing



The Last Supper, Rubens

Communion

The timeless sacrifice

At Mass, you enter the timeless, heavenly liturgy. The world is rooted in time, but Jesus and His words are not:

“Take this, all of you, and eat of it, for this is My Body, which will be given up for you. ... Take this, all of you, and drink from it, for this is the chalice of My Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of Me.”

These words of consecration—through the power of the Holy Spirit and said by an ordained priest in his sacramental identification with Christ—bring about the presence of Jesus’ sacrifice, not symbolically, but *really*: what happened then is made present now.

Realize what happened!

Jesus is present in His totality—Body, Blood, Soul, and Divinity—to fully accomplish His redemption. On the Cross, He “*gained for us the graces of salvation. Through the Mass, He now communicates these graces to the whole human race*” (Hardon). In Communion, He unites us to both His sacrifice and to His divine life now.

Pledge of eternal life

And what begins *here* is completed in *Heaven*. When we faithfully receive Christ in Communion, we also “*receive the pledge of our bodily resurrection at the end of the world*” (St. John Paul II):

“He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.”—Jn 6:54

Communion is personal.

After the *Lamb of God*, the priest lifts up the Host and proclaims the reality:

“Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.”

Then, you take the centurion’s part (Matt 8:8) in what Pope Benedict calls the “*I*” prayer. At this point, the liturgy shifts from *we* to *I*: “*Lord I am not worthy that you should enter under my roof but only say the word and my soul shall be healed.*”



Jesus communicates Himself to *your* soul. No one says *Amen* for you; no one but *you* can give your heart to Jesus in love and adoration; no one but Jesus can give you His divine life. You *give yourself* as you *receive Him*. Communion is the most profound, personal act of faith and love you can offer Jesus. So, whenever possible, purify your heart by, first, seeking Jesus’ forgiveness in Confession.

Prepare for what will happen in Communion.

As people form a line, you remain kneeling, waiting for that moment of union with Him. The world around you matters little. In a sense, everyone else fades into the background as the object of our thoughts and heart—Jesus Christ—draws near.

Take a moment to recall the fruits of Communion: CCC1391-98

- Intimate union with Jesus; union with the faithful in the Church.
- An increase and renewal of Baptismal grace.
- Resistance to sin; wiping away of venial sins.
- Commitment to the poor and greater unity with all Christians.

Then, approach Him in humble gratitude, marveling at His majesty and loving forgiveness.

“When I see the heavens, the work of your hands...what is man that you should keep him in mind, mortal man that you care for him?”

—Ps 8:4—

As the Communion line draws you to Him physically, let the Holy Spirit draw you spiritually by opening your heart to Jesus in a short prayer:

Jesus, My God, I adore Thee here present in the Sacrament of Thy love!

Discern how to adore Him.

You've now reached the front of the line. Grace helped you to *realize* what you *believe*—that Jesus, our Redeemer, is fully present, offering Himself to you. Now, what act of love and adoration is God calling you to make? Discern if Jesus calls you to kneel.

"[We are] overwhelmed, so deep is the humility by which God 'stoops' in order to unite himself with man!... We can only fall to our knees and silently adore this supreme mystery of faith."

—St. Pope John Paul II—



Adoration of the Shepherds, Murillo

The act of kneeling helps you to experience a deeper intimacy with Jesus. And it will quickly become the most natural way to express the adoration and love in your heart.

Amen.

Jesus presents Himself to you, waiting for your response. With a simple *Amen*, you make a confession of faith and love. St. Ambrose wrote, "*What the mouth speaks, let the mind within confess; what the tongue utters, let the heart feel*". Say what you believe.

As you return to your pew and kneel, savor His presence within your soul in silence. Draw close to Him and pray the *Anima Christi*:

"Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, wash me. Passion of Christ, strengthen me. O Good Jesus, hear me. Within thy wounds, hide me. Suffer me not to be separated from thee. From the malignant enemy, defend me. In the hour of my death, call me. And bid me come to thee. That with thy saints I may praise thee. Forever and ever. Amen."



Prayers



Before a Crucifix (Ps 22 in quotes)

Behold, O good and most sweet Jesus, I fall upon my knees before Thee, and with most fervent desire beg and beseech Thee that Thou wouldst impress upon my heart a lively sense of faith, hope and charity, true repentance for my sins, and a firm resolve to make amends. And with deep affection and grief, I reflect upon Thy five wounds, having before my eyes that which Thy prophet David spoke about Thee, O good Jesus: "They have pierced my hands and feet, they have counted all my bones."

Amen.

Spiritual Communion

My Jesus, I believe that Thou art truly present in the Most Blessed Sacrament. I love Thee above all things, and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as being already there and unite myself wholly to Thee. Never permit me to be separated from Thee. My beloved Jesus, inflame this heart of mine, so that it may be always and all on fire for Thee. Amen.

St. Michael Prayer

Saint Michael the Archangel, defend us in battle. Be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray; And do thou, O Prince of the Heavenly Host, by the power of God, cast into hell Satan and all evil spirits who prowl about the world seeking the ruin of souls.

Amen.

Litany of the Sacred Heart of Jesus

Lord, have mercy

Christ, have mercy

Lord, have mercy

Lord, have mercy

Christ, have mercy

Lord, have mercy

God our Father in heaven

God the Son, Redeemer of the world

God the Holy Spirit

Holy Trinity, one God

Heart of Jesus, Son of the eternal Father

*Heart of Jesus, formed by the Holy Spirit in the womb of
the Virgin Mother*

Heart of Jesus, one with the eternal Word

Heart of Jesus, infinite in majesty

Heart of Jesus, holy temple of God

Heart of Jesus, tabernacle of the Most High

Heart of Jesus, house of God and gate of heaven

Heart of Jesus, aflame with love for us

Heart of Jesus, source of justice and love

Heart of Jesus, full of goodness and love

Heart of Jesus, well-spring of all virtue

Heart of Jesus, worthy of all praise

Heart of Jesus, king and center of all hearts

Heart of Jesus, treasure-house of wisdom and knowledge

Heart of Jesus, in whom there dwells the fullness of God

Heart of Jesus, in whom the Father is well pleased

Heart of Jesus, from whose fullness we have all received

Heart of Jesus, desire of the eternal hills

Heart of Jesus, patient and full of mercy

Heart of Jesus, generous to all who turn to you

Heart of Jesus, fountain of life and holiness

Heart of Jesus, atonement for our sins

Heart of Jesus, overwhelmed with insults

Heart of Jesus, broken for our sins

Heart of Jesus, obedient even to death

Heart of Jesus, pierced by a lance

Heart of Jesus, source of all consolation

have mercy on us

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*Heart of Jesus, our life and resurrection
Heart of Jesus, our peace and reconciliation
Heart of Jesus, victim of our sins
Heart of Jesus, salvation of all who trust in you
Heart of Jesus, hope of all who die in you
Heart of Jesus, delight of all the saints
Lamb of God, you take away the sins of the world
Lamb of God, you take away the sins of the world
Lamb of God, you take away the sins of the world*

*have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us*

Jesus, gentle and humble of heart.

R/: Touch our hearts and make them like your own.

*Let us pray. Grant, we pray, almighty God,
that we, who glory in the Heart of your
beloved Son and recall the wonders of his
love for us, may be made worthy to receive
an overflowing measure of grace from that
fount of heavenly gifts. Through Christ our
Lord. R/. Amen.*



Sacred Heart, Pompeo

Prayer for Eucharistic Conversion

*Lord Jesus, thank You for Your presence in the Holy Eucharist where I
encounter You in an intimate, true, and loving union. Through the Holy
Spirit, pour the graces and merits of Your Sacred Heart—into my own.
Make the Eucharistic Congress a moment of conversion, turning me from
my self-love to live the divine life with You as a child of God. Help me to
truly realize the gift of Your Body and Blood.*

*I pray for all who come to the Congress, that You will set their hearts on fire
for love of You in the Holy Eucharist. I pray that the Congress will
strengthen our union as one Church—one in the Eucharist, in faith, and in
love for You and others. Mary, our Mother, pray for us, that the Congress
will glorify Your Son and help open souls to the encounter they need. Amen.*

Glory Be

*Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in
the beginning, is now and ever shall be, world without end. Amen.*

The Angelus

The Angel of the Lord declared unto Mary.

And she conceived by the Holy Spirit. *Hail Mary...*

Behold the handmaid of the Lord.

Be it done unto me according to thy word. *Hail Mary...*

And the Word was made flesh.

And dwelt among us. *Hail Mary...*

Pray for us, O holy Mother of God.

That we may be made worthy of the promises of Christ.

Let us pray: Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the Incarnation of Christ, thy Son, was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection, through the same Christ, our Lord. Amen.

Grace

Before the meal: *Bless us, O Lord! and these Thy gifts, which we are about to receive from Thy bounty, through Christ our Lord. Amen.*

After the meal: *We give Thee thanks, almighty God, for all Thy benefits, who lives and reigns forever and ever. Amen. And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen*

Memorare

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

Eucharistic prayers in the Mass

- **Offertory:** *May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.*
- **Mystery of Faith:** *We proclaim your death, O Lord, and profess your Resurrection, until you come again.*
- **Doxology:** *Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.*
- **Communion:** *Lord, I am not worthy that you should enter under my roof but only say the word and my soul shall be healed.*

Adoration

Exposition: O Salutaris Hostia

<i>O Salutaris Hostia,</i>	O saving Victim, opening wide
<i>Quae Caeli pandis ostium:</i>	The gate of Heaven to man below;
<i>Bella premunt hostilia,</i>	Our foes press hard on every side;
<i>De robur, fer auxilium.</i>	Thine aid supply; thy strength bestow.
<i>Uni trinoque Domino</i>	To thy great name be endless praise,
<i>Sit sempiternal gloria,</i>	Immortal Godhead, One in Three.
<i>Qui vitam sine termino</i>	Oh, grant us endless length of days,
<i>Nobis donet in patria. Amen.</i>	In our true native land with thee. Amen.

Benediction: Tantum Ergo

<i>Tantum ergo Sacramentum</i>	Down in adoration falling,
<i>Veneremur cernui</i>	This great sacrament we hail;
<i>Et antiquum documentum</i>	Over ancient forms of worship
<i>novo cedat ritui</i>	Newer rites of grace prevail;
<i>Praestet fides supplementum</i>	Faith tells us that Christ is present
<i>Sensuum defectui</i>	When our human senses fail.
<i>Genitori, Genitoque</i>	To the everlasting Father,
<i>Laus et jubilatio</i>	And the Son Who made us free,
<i>Salus, honor, virtus quoque</i>	And the Spirit, God proceeding,
<i>Sit et benedictio</i>	From them each eternally,
<i>Procedenti ab utroque</i>	Be salvation, honor, blessing,
<i>Compar sit laudatio. Amen.</i>	Might and endless majesty.

Minister: You have given them bread from heaven.

Response: Containing in itself all delight.

Minister: Let us pray.

O God, who in this wonderful Sacrament have left us a memorial of your Passion, grant us, we pray, so to revere the sacred mysteries of your Body and Blood that we may always experience in ourselves the fruits of your redemption. Who live and reign with God the Father in the unity of the Holy Spirit, God, for ever and ever.

Response: Amen.

The Divine Praises

Blessed be God.

Blessed by His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be His Most Precious Blood.

Blessed be Jesus in the most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most holy.

Blessed be her Holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in His Angels and in His Saints.

Holy God, We Praise Thy Name

Holy God, we praise Thy Name; Lord of all, we bow before Thee!

All on earth Thy sceptre claim, All in Heaven above adore Thee;

Infinite Thy vast domain, Everlasting is Thy reign. **Repeat**

Hark! The loud celestial hymn, Angel choirs above are raising,

Cherubim and seraphim, In unceasing chorus praising;

Fill the heavens with sweet accord, Holy, holy, holy, Lord. **R**

Holy Father, Holy Son, Holy Spirit, Three we name Thee;

While in essence only One, undivided God we claim Thee;

And adoring bend the knee, while we own the mystery. **R**



"St. Teresa of Avila heard someone say: 'If only I had lived at the time of Jesus ... If only I had seen...[and]... talked with Jesus.'

"To this she responded: 'But do we not have in the Eucharist the living, true and real Jesus present before us? Why look for more?'"

St Teresa of Calcutta: *"When you look at the Crucifix, you understand how much Jesus loved you then. When you look at the Sacred Host you understand how much Jesus loves you now."*





Lectio Divina

It is “an intimate sharing between friends; it means taking time frequently to be alone with him who we know loves us.”

—St. Teresa of Avila—

Meditation

Lectio Divina (Divine Reading: mental prayer)

It is the praying of the Scriptures and the moving from the mind to the heart and then to the experience of God Himself through the action of the Holy Spirit. It is a conversation with God in which the reader hears God and responds in openness of heart. It begins with reading then moves into meditation, prayer, contemplation, and finally, action.

Preparation

Clear the mind of all the chatter of the world. Try to enter into silence so that the Holy Spirit may enter the mind. Pray to the Holy Spirit to guide you into contemplation, the last and highest level of prayer. Place yourself in the presence of God, then pray:

Prayer to know God's will: *O Holy Spirit, beloved of my soul, I adore you. Enlighten me, guide me, strengthen me, console me. Tell me what I ought to do. Give me your commands. I promise to submit myself to whatever you ask of me and to accept whatever you permit to happen to me. Grant only that I may know your holy will. Amen. (Mercier)*

Prayer to Christ: *O Christ Jesus, full of grace and Model of every virtue, beloved Son in Whom the Father is well-pleased, be the one object of my contemplation and love. May I regard all passing things as dung so as to place my joy in Thee alone; may I seek to imitate Thee so as to be, by Thee and with Thee, pleasing to Thy Father in all things! Amen. (Marmion)*

Our Father

Reading

Choose a passage from the Bible, such as the Gospel of the day. Perhaps read the footnotes and the Catechism dealing with the passage. Note any part or words, images, or ideas that that may surface, that may strike you, resonate with you. Re-read the passage, even a third time.

Meditation

Revisit the words and phrases that stand out. Let them penetrate your heart and mind. Suggestion: perhaps place yourself in the scene, watching the events unfold. Follow the promptings of the Holy Spirit as they remain fruitful, then move on to the next word, phrase, or scene for further reflection. Try to be passive, listen to the Spirit. Let the ideas enter you, and not derive from you.

Prayer

Move from reflection to conversation with God naturally. Again, be docile to the Holy Spirit. Your conversation with God will naturally lead you to the next level.

Contemplation

It is a *gaze of love* where we forget the things of this world to reside in the love of God, in quiet union with Him. It is the reward for the labors of the other three levels, a consolation of peace.

“Contemplation is a science of love; it is an infused, loving knowledge of God.”

—St. John of the Cross—

Action

Divine Reading is a means, not an end. It is more than consolation, more than private time with God. Its purpose is to hear the voice of God, to know how He wants you to serve, love, and glorify Him *in the world*. It must be applied in virtue.

Conclude with prayer in thanksgiving for what has been given you in this time with God.

Apply *Lectio divina* to the scripture passages on pages 22-25.



St. John by Westerhout

Scripture

Bread of Life Discourse

On the next day the people who remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone.

However, boats from Tiberias came near the place where they ate the bread after the Lord had given thanks. So, when the people saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus.



Christ the Savior with the Eucharist, Juan de Juanes

When they found him on the other side of the sea, they said to him, *“Rabbi, when did you come here?”* Jesus answered them, *“Truly, truly, I say to you, you seek me, not because you saw signs, but because you ate your fill of the loaves. Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you for on him has God the Father set his seal.”*

Then they said to him, *“What must we do, to be doing the works of God?”* Jesus answered them, *“This is the work of God, that you believe in him whom he has sent.”* So, they said to him, *“Then what sign do you do, that we may see, and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’”*

Jesus then said to them, *“Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.”* They said to him, *“Lord, give us this bread always.”*

Jesus said to them, *“I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will*

come to me; and him who comes to me I will not cast out. For I have come down from heaven, not to do my own will, but the will of him who sent me; and this is the will of him who sent me, that I should lose nothing of all that he has given me but raise it up at the last day. For this is the will of my Father, that everyone who sees the Son and believes in him should have eternal life; and I will raise him up at the last day."

The Jews then murmured at him, because he said, *"I am the bread which came down from heaven."* They said, *"Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?"*

Jesus answered them, *"Do not murmur along yourselves. No one can come to me unless the Father who sent me draws him; and I will raise him up on the last day. It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and learned from the Father comes to me. Not that any one has seen the Father except him who is from God, he has seen the Father."*

Truly, truly, I say to you, he who believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh."

The Jews then disputed among themselves, saying, *"How can this man give us his flesh to eat?"* So, Jesus said to them, *"Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him."*

"As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live forever."

This he said in the synagogue, as he taught at Capernaum.

John 6:22-59

Institution Narrative

And when the hour came, he sat at table, and the apostles with him.

And he said to them, *“I have earnestly desired to eat this Passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God.”* And

he took a chalice, and when he had given thanks he said, *“Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes.”*



Last Supper, Juan de Juanes

And he took bread, and when he had given thanks he broke it and gave it to them, saying, *“This is my body which is given for you. Do this in remembrance of me.”* And likewise, the chalice after supper, saying, *“This chalice which is poured out for you is the new covenant in my blood.”* **Lk 22:14-20**

Communion in the Blood of Christ

The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. **1 Cor. 10:16-17**

The Road to Emmaus

That very day two of them were going to a village named Emma'us, about seven miles^[d] from Jerusalem, and talking with each other about all these things that had happened. ¹⁵ While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶ But their eyes were kept from recognizing him. ¹⁷

And he said to them, *“What is this conversation which you are holding with each other as you walk?”* And they stood still, looking sad. ¹⁸ Then one of them, named Cle'opas, answered him, *“Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?”* ¹⁹

And he said to them, *“What things?”* And they said to him, *“Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, ²⁰ and how our chief priests and rulers delivered him up to be condemned to death and crucified him. ²¹ But we had hoped that he*

was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. ²²

Moreover, some women of our company amazed us. They were at the tomb early in the morning ²³ and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive. ²⁴ Some of those who were with us went to the tomb and found it just as the women had said; but him they did not see.” ²⁵

And he said to them, *“O foolish men, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?” ²⁷* And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.

²⁸ So they drew near to the village to which they were going. He appeared to be going further, ²⁹ but they constrained him, saying, *“Stay with us, for it is toward evening and the day is now far spent.”* So he went in to stay with them. ³⁰ When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. ³¹ And their eyes were opened, and they recognized him; and he vanished out of their sight. ³²



Supper at Emmaus, Stom

They said to each other, *“Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?” ³³* And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, ³⁴ who said, *“The Lord has risen indeed, and has appeared to Simon!” ³⁵* Then they told what had happened on the road, and how he was known to them in the breaking of the bread. **Luke 24:14-35**

Conversion of Heart

A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you and cause you to walk in my statutes and be careful to observe my ordinances. You shall dwell in the land which I gave to your fathers; and you shall be my people, and I will be your God. **Ez 36:26-28**

Resources

Eucharistic Book Suggestions

A Cardiologist Examines Jesus—Dr. Franco Serafini
Adoration: Eucharistic Texts and Prayers—Guernsey
Catechism of the Catholic Church
Catechism on the Real Presence—Fr. John Hardon
Divine Intimacy—Fr. Gabriel of St. Mary Magdalen, O.C.D.
Eucharist—Lawrence Feingold
How to Get More Out of Mass—St Peter Julian Eymard
In the Presence of Our Lord—Fr. Benedict Groeschel and James Monti
Jesus and the Jewish Roots of the Eucharist—Brant Pitre
Jesus, Our Eucharistic Love—Stefano Manelli
Know Him in the Breaking of the Bread—Fr. Francis Randolph
Looking at the Liturgy—Fr. Aidan Nichols
My Body Given for You—Helmet Hoping
7 Secrets of the Eucharist—Vinny Flynn
The Blessed Eucharist: Our Greatest Treasure—Fr. Mueller
The Hidden Manna: A Theology of the Eucharist—Fr. James O'Connor
The Imitation of Christ—Thomas A' Kempis
The Lamb's Supper—Scott Hahn
The Key of the Doctrine of the Eucharist—Dom Anscar Vonier
The Real Presence—St. Peter Julian Eymard
The Spirit of the Liturgy—Joseph Ratzinger/Pope Benedict XVI
The Wellspring of Worship—Fr. Jean Corbon
This Tremendous Lover—Fr. Eugene Boylan
Transforming Your Life Through the Eucharist—Fr. John Kane
True Devotion to the Sacred Heart of Jesus—Fr. Croiset
Understanding the Mass—Charles Belmonte



Encyclicals and websites

Ecclesia de Eucharistia—St. Pope John Paul II
Sacramentum Caritatis—Pope Benedict XVI
The Eucharistic Miracles of the World—therealpresence.org
Dare to Believe: The Eucharist—daretobelieveseries.com
Madison Diocesan Eucharistic Congress—blessedbrokenandgiven.com

Hymns

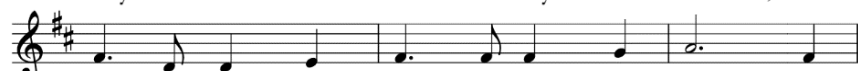
Lord, Who at Thy First Eucharist



1. Lord, who at thy first Eu - cha - rist did pray
2. For all thy Church, O Lord, we in - ter - cede;
3. We pray thee too for wand'r - ers from thy fold;
4. So, Lord, at length when sac - ra - ments shall cease,



1. That all thy Church might be for ev - er one, Grant
2. Make thou our sad di - vi - sions soon to cease; Draw
3. O bring them back, good Shep - herd of the sheep, Back
4. May we be one with all thy Church a - bove, One



1. us at eve - ry Eu - cha - rist to say With
2. us the near - er each to each, we plead, By
3. to the faith which saints be - lieved of old, Back
4. with thy saints in one un - bro - ken peace, One



1. long - ing heart and soul, "Thy will be done."
2. draw - ing all to thee, O Prince of Peace;
3. to the Church which still that faith does keep;
4. with thy saints in one un - bound - ed love;



1. O may we all one bread, one bod - y be, Through
2. Thus may we all one bread, one bod - y be, Through
3. Soon may we all one bread, one bod - y be, Through
4. More bless - ed still, in peace and love to be One



1. this blest Sac - ra - ment of u - ni - ty.
2. this blest Sac - ra - ment of u - ni - ty.
3. this blest Sac - ra - ment of u - ni - ty.
4. with the Trin - i - ty in U - ni - ty.

Text: W. H. Turton. Melody: UNDE ET MEMORES, 10.10.10.10 with refrains; William Henry Monk. Text and Melody: Public Domain.

Soul of My Savior



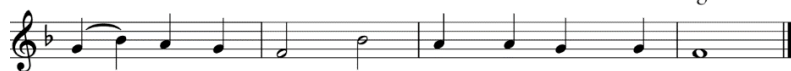
1. Soul of my Sav - ior sanc - ti - fy my breast,
2. Strength and pro - tec - tion may thy pas - sion be,
3. Guard and de - fend me from the foe ma - lign,



1. Bod - y of Christ, be thou my sav - ing guest,
2. O bless - ed Je - sus, hear and an - swer me;
3. In death's dread mo - ments make me on - ly thine;



1. Blood of my Sav - ior, bathe me in thy tide,
2. Deep in thy wounds, Lord, hide and shel - ter me,
3. Call me and bid me come to thee on high



1. Wash me with wa - ters stream - ing from thy side.
2. So shall I nev - er, nev - er part from thee.
3. Where I may praise thee with thy saints for aye.

Text: *Anima Christi*, 14th c. Latin; Tr. Edward Caswall. Melody: ANIMA CHRISTI (MAHER), 10.10.10.10; William J. Maher.
Text and Melody: Public Domain.

O Lord, I Am Not Worthy



1. O Lord, I am not wor - thy That
2. "O come, all you who la - bor In
3. O Je - sus, we a - dore thee, Our
4. O Sac - ra - ment most ho - ly, O



1. thou should'st come to me, But speak the words of
2. sor - row and in pain. Come, eat this Bread from
3. Vic - tim and our Priest, Whose pre - cious Blood and
4. Sac - ra - ment di - vine! All praise and all thanks-



1. com - fort, My spir - it healed shall be.
2. heav - en; Thy peace and strength re - gain."
3. Bod - y Be - come our sa - cred Feast.
4. giv - ing Be eve - ry mo - ment thine.

Text: *O Herr ich bin nicht würdig*, 18th c. German; Tr. Anon. Melody: NON DIGNUS, 7.6.7.6; *Catholic Youth Hymnal*, 1871.
Text and Melody: Public Domain.

Jesus, My Lord, My God, My All



1. Je - sus, my Lord, my God, my all,
2. Had I but Mar - y's sin - less heart
3. Thy Bod - y, Soul and God - head, all;
4. Sound, then, his prais - es high - er still,



1. How can I love thee as I ought? And how re -
2. With which to love thee, dear - est King, Oh, with what
3. O mys - ter - y of love di - vine; I can - not
4. And come, ye an - gels, to our aid; For this is



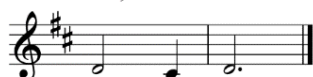
1. vere this won - drous gift, So far sur - pas - sing
2. bursts of fer - vent praise, Thy good - ness, Je - sus,
3. com - pass all I have, For all thou hast and
4. God, the ver - y God Who hath both men and



1. hope or thought?
2. would I sing.
3. art is mine. Sweet Sac - ra - ment, we thee a - dore;
4. an - gels made.



Oh, make us love thee more and more. Oh, make us love thee



more and more.

Text: Frederick w. Faber. Melody: SWEET SACRAMENT,
8.8.8.8. (L.M) with refrain; 19th c. German. Text and Melody:
Public Domain

“Do you realize that Jesus is there in the tabernacle expressly for you—for you alone? He burns with the desire to come into your heart.”

—St. Therese of Lisieux—



St. Joseph, Baraboo

O Jesus, Joy of Loving Hearts



1. O Je - sus, joy of lov - ing hearts, The fount of
 2. For you our rest - less spir - its yearn, Wher - e'er our
 3. We taste you, ev - er - liv - ing bread, And long to
 4. O Je - sus, ev - er with us stay! Make all our



life and light of all, From ev - 'ry bliss that
 chang - ing lot is cast; Glad, when your pres - ence
 feast up - on you still. We drink of you, the
 mo - ments calm and bright! O chase the night of



earth im - parts We turn, un - filled, to hear your call.
 we dis - cern, Blest, when by faith we hold you fast.
 foun - tain-head, That you our thirst - ing souls may fill.
 sin a - way! Shed o'er the world your ho - ly light!

Text: *Jesu, dulcedo cordium*; attr. to St. Bernard of Clairvaux, 1091–1153; para. by Ray Palmer, 1808–1887, alt.
 Tune: WAREHAM, LM; William Knapp, 1698–1768

O Jesus, We Adore You

O Jesus, we adore thee, who, in thy love divine,
 Conceal thy mighty Godhead in forms of bread and
 wine.

R/: O Sacrament most holy, O Sacrament divine,
 All praise and all thanksgiving be every moment
 thine!

O Jesus, we adore thee, our victim and our priest,
 Whose precious Blood and Body, become our sacred
 feast. *R/:*

O Jesus, we adore thee, our Savior and our King,
 And with the saints and angels, our humble homage
 bring. *R/:*

O Jesus, we adore thee; come, live in us we pray,
 That all our thoughts and actions be thine alone today. *R/:*

Text: John Rodgers. Melody: FULDA MELODY, 7.6.7.6 w/refrain; 19th German. Text and melody: Public Domain.



*The Virgin Adoring
 the Host, Ingres*

Eucharistic Truths



“The Eucharist...is the yardstick, the heart of things; here we encounter that reality against which we...measure every other reality.”

—Joseph Ratzinger—

Doctrine is not an end in itself. But it is the runway that allows faith to take flight. It explains the mystery; faith and grace give it wings. St. Thomas Aquinas said, *“What you neither see nor grasp, faith confirms for you, leaving nature far behind (Fides et Ratio)*

- *“The Eucharist is ‘the source and summit of the Christian life’...the whole spiritual good of the Church, namely Christ himself, our Pasch.” (CCC, #1324)*
- Christ instituted the Eucharist *“to perpetuate the sacrifice of the cross throughout the ages until his return in glory.” (Compendium, 271)* *The sacrifice of the cross and the sacrifice of the Eucharist are one and the same sacrifice.....” (280)*
- Christ is sacramentally present *“in a true, real, and substantial way”, Body, Blood, Soul, and Divinity, “whole and entire, God and Man.” (282)*
- Transubstantiation is *“the change of the whole substance”* of bread and wine into the substance of Jesus’ Body and Blood. But *“the outward characteristic of bread and wine [accidents] remain unaltered.” (283)*
- *“Christ is present whole and entire in each of the eucharistic species and in each of their parts.” (284)* His presence *“continues in the Eucharist as long as the eucharistic species subsist.” (285)*
- *“It fills us with every grace and heavenly blessing... [and] unites us already to Christ...” (294)*
- *“The priest offers the holy Sacrifice in persona Christi...in specific sacramental identification with ‘the eternal High Priest’ who is the author and....subject of this sacrifice...” (Dominicae Cenae)*

“To man who needed spiritual nourishment, the merciful Savior himself provided...a food to feed the soul...”

—Pope Urban VI—



Adoration

Perpetual Adoration Chapels

- Holy Redeemer: adorationchapel.com
120 W. Johnson St., Madison, WI, 53703; (608) 833-0554
- Queen of all Saints: queenofallsaints.net
960 Jefferson St., Fennimore, WI 53809; (608) 822-3520

Extended Hours

- Morning Star Chapel: marymorningstarchapelwi.com
4905 Schofield St., Monona, WI 53716; (608) 224-0251

Eucharistic Websites

- Adoration times: masstimes.org; blessedbrokenandgiven.com
- Information: blessedbrokenandgiven.com; therealpresence.org.
- Eucharistic Miracles: therealpresence.org/eucharist/mir/a3.html;
carloacutis-en.org

How to Adore

Gaze on Him. A farmer, Louis Chaffangeon, of St. John Vianney's parish was asked what he did in church during his morning adoration. He said, "*I look at the good God and the good God looks at me*".

Pope Benedict advises us to do the same: "*gaze on him, allow him to gaze on us, listen to him, get to know him.*" In Adoration, read and pray, but most of all, **be** with Jesus.

Divide your Holy Hour into four 15-minute parts: (*Marytown Press*)

- 1) Wonder 2) Thanksgiving 3) Petition 4) Atonement

"Jesus waits for us in this sacrament of love."

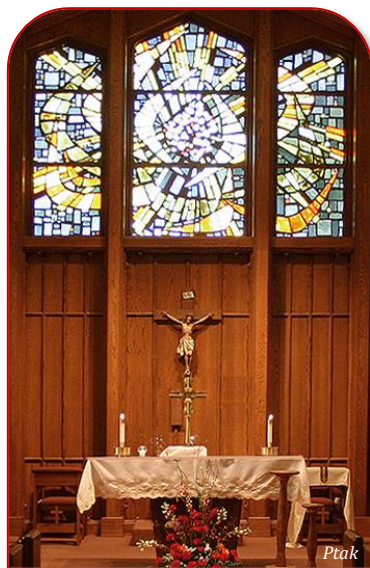
—St. Pope John Paul II—

Apostolates and Vendors

The apostolates and vendors at the Congress show how our love of Jesus reaches beyond *self* in a desire to bring other souls to the *Bread of Life* (Jn 6:48). Please visit them and offer your support. Go to the Event Map for their locations.

Jesus said to His disciples, “*As the Father has sent me, even so I send you*” (Jn 20:21). He sends you too! What is your apostolate?

- Apostolate for Persons with Disabilities
- Camp Gray
- Catholic Charities
- Diocese of Madison Office of Education
- Divine Mercy Academy
- EWTN
- Knights of Columbus
- Learning Atrium
- Let It Matter Media
- Men of Christ
- The Mixing Bowl
- Our Lady of Hope Clinic
- Regnum Christi
- Schoenstatt Sisters
- Seven Sisters Apostolate
- St. Ambrose Academy
- St. Joseph the Worker Chaplaincy
- St. Vincent de Paul Madison
- Two-by-Two Marriage Ministries
- Valley of Our Lady Monastery
- Vigil for Life



St. Francis, Lake Mills

In Appreciation

- To Our Lord, Jesus Christ, for being present in His living sacrifice—the Holy Eucharist—and for the grace that draws us to Him at the Congress.
“Most Holy Trinity, I adore Thee! My God, my God, I love Thee in the Most Blessed Sacrament. Amen.” (A Fatima prayer)
- Bishop Hying for initiating the Congress, and Fr. Greg Ihm for his oversight.
- Monsignor Gunn, Fr. Baker, Kim Piazza, Rufino Arce, Jackie Nerat, Eileen Daley, Mercy Ranum for their organizational work; St. John’s parishioners for hosting the Congress and welcoming everyone into their parish.
- Men of Christ, especially Dave Yanke, Ronald Faust, and Bob Sachtjen, for organizing registration, hospitality, and their full involvement.
- Marie Lins, Patricia Zanton, Geoffrey Ludvik, Leon Blanchard, Bev Massey, Peg Martin, Dave Wanta, David Steinnon, and Claribelle Vera Heredia for their advice and spiritual help.
- All diocesan offices—especially Paul Merline, Lorianne Aubut, Megan Wedwick, and Kris Kranenburg—for their ready support.
- Deacon Roger Scholbrock for the Eucharistic Congress logo.
- Jennifer Luedtke, Cathy Lins, and Dave Wanta for forming their Conversion Call groups; prayer intercessors, small group discussion leaders, and priests who served as Confessors and Spiritual Directors for their sacrifice.
- Michael Wick, Kate Gallimore, Andy and Chris Galvin, Jason Simon, Ontoniel Ortega, and Raul Ruiz, for guiding the weekend as Congress emcees; Dcn. Jeff Bond for emceeding all liturgies and the Eucharistic Procession.
- John Sittard, Schola, Diocesan Choir, and Jose Ricardo Morales for music.
- Knights of Columbus for directing the *Proclaim Your Love!* contest and for organizing grilling teams for Saturday’s lunch.
- Laura Karlan, various groups, and individuals for organizing childcare.
- Milton Pozo Jr. and Rita Endres for organizing Adoration; Joe Draves for organizing the vendors and apostolates.
- Council of Catholic Women, Waunakee, for organizing the snack stations; Joe Ptak for photographing Adoration in our parishes.
- Karben4 Brewing for providing refreshments at the Saturday social.
- Kathy Stroshane, Julie Cushman, Jackie Schramm, Carol Anacker, and Marla Thole for decorating the sanctuary.
- Todd Plumley for overseeing safety; Kirstin Roble for marketing support.
- Benefactors for their generosity.



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This image shows a single page of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



From a monastery at Masada, Jericho

Blessed Virgin Mary

The First Tabernacle of Our Lord and Model of Love

“[Mary] became in some way a “tabernacle”—the first “tabernacle” in history... And is not the enraptured gaze of Mary as she contemplated the face of the newborn Christ and cradled him in her arms, that unparalleled model of love, which should inspire us every time we receive Eucharistic communion?”

—St. John Paul II—



Diocese of Madison

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