

*"At that time the Lord appointed seventy-two others whom he sent ahead of him in pairs to every town and place he intended to visit. He said to them, "The harvest is abundant but the laborers are few; So ask the master of the harvest to send out laborers for the harvest." (Luke 10:1-2).*

As you are well aware, one of the major challenges which we face in the Church is a renewed sense of vocation. God's call, as God chooses to express that call, is an important extension of the trust which Jesus placed in His disciples immediately before His ascension when He said: "Go and make disciples of all the nations." The Acts of the Apostles, the story of the growth of the Church, highlights the important role which all the members of the Church shared in passing on the Good News of Jesus and His teachings. That work continues today.

"God calls. We respond." Those words which begin the United States Conference of Catholic Bishops 2005 document, *Coworkers in the Vineyard of the Lord*, speak to the initiation of God's call in each of the four vocations: the ordained life; the married life; the consecrated life; and the single life.

There is no doubt that there is a need for even more priests and members of the consecrated life in our Church, And as that is so true, so also is it necessary for people who are called to the married life and the single life to likewise recognize and embrace the call God has given to them.

Each of us is called to support more vibrant vocations. We do so by the example of our fidelity to our own vocation. We do so by our encouragement of others in their discernment. And, most especially, we do so by our prayers for vocations,

At this time as we embrace "Envisioning Ministry," I challenge you to join me, all of you my brothers in the priesthood and all of our .faith communities in the Church-to embark on an ambitious prayer campaign for vocations.

In my experience of coming to know vibrant vocations awareness throughout the country, I note that in those dioceses which promote Eucharistic Adoration, happy vocations are on the increase.

Bishop David A. Zubik  
January 17, 2008

# Meditations and Prayers



for use on  
**the Seven Church Walk  
Holy Thursday 2018**

**Provided by the  
Pittsburgh Diocesan  
Holy Name Society**

## Holy Name Pledge

*Blessed be God.  
Blessed be His Holy Name.  
Blessed be Jesus Christ true God and true Man.  
Blessed be the name of Jesus.  
I believe O Jesus, that Thou are the Christ.  
the Son of the Living God.  
I proclaim my love for the Vicar of Christ on Earth.  
I believe all the sacred truths which the Holy Catholic Church believes  
and teaches.  
I promise to give good example by the regular practice of my faith.  
In honor of His Divine Name I pledge myself against perjury,  
blasphemy, profanity and obscene speech.  
I pledge my loyalty to the flag of my country and to the God given  
principles of freedom, justice and happiness for which it  
stands.  
I pledge my support to all lawful authority both civil and religious. I  
dedicate myself to the honor of the Sacred Name of Jesus and beg  
that He will keep me faithful to these pledges until Death.  
**Amen.***

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### APPLICATION FOR MEMBERSHIP

I hereby apply for membership in the Holy Name Society and promise to do my best to respect His Most Holy Name and to receive Holy Eucharist with the Society on the second Sunday of each month and to perform the Corporal and Spiritual Works of Mercy.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ E mail: \_\_\_\_\_

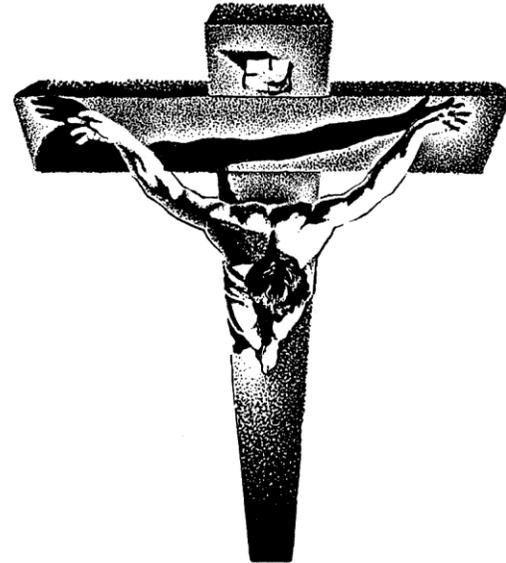
Parish \_\_\_\_\_

### Diocesan Holy Name

diopitthns@yahoo.com

412-922-4745 (office phone)

Reverend William P. Siple, Diocesan Director



## The Divine Praises

Blessed be God.  
Blessed be his Holy Name.  
Blessed be Jesus Christ, true God and true man.  
Blessed be the Name of Jesus.  
Blessed be his Most Sacred Heart.  
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.

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

## Prayer for Priests

O God, who made your Only Begotten Son  
eternal High Priest,  
grant that those he has chosen  
as ministers and stewards of your mysteries may be found  
faithful in carrying out  
the ministry they have received.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
one God, forever and ever. Amen

**(The Roman Missal 2011)**



## Prayer for Vocations to Holy Orders

O God, who willed to provide shepherds for your people,  
pour out in your Church a spirit of piety and fortitude,  
to raise up worthy ministers for your altars  
and make them ardent yet gentle heralds of your Gospel.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you  
in the unity of the Holy Spirit,  
one God, forever and ever. Amen.

**(The Roman Missal 2011)**

## Prayer for the Most Holy Name of Jesus

Grant us in your mercy,  
O Lord, we pray,  
that in these sacred mysteries  
we may do worthy homage to the Lord Jesus,  
for it is your will that at his Name  
every knee should bend  
and in him all people find salvation.  
Who lives and reigns forever and ever. Amen.

**(The Roman Missal 2011)**



## Visit to the Blessed Sacrament Before Meditation

I place myself in the presence of Him, in whose Incarnate Presence  
I am before I place myself there. I adore You, O my Savior,  
present here as God and as man, in soul and in body, in true flesh  
and blood. I acknowledge and confess that I kneel before that  
Sacred Humanity, which was conceived in Mary's womb, and lay  
in Mary's bosom; which grew up to twelve, wrought miracles, and  
spoke words of wisdom and peace; which in due season hung on  
the cross, lay in the tomb, rose from the dead, and now reigns in  
heaven. I praise, and bless, and give myself wholly to Him, who is  
the true Bread of my soul, and my everlasting joy.

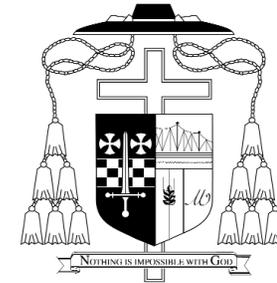
Blessed John Henry Newman (1801-1890)

Beatified September 19, 2010

## Prayer Before Jesus Christ in the Eucharist (pray two verses at the end of each church visit)

1. God our Father, we believe that you are the creator of all things and that you have made us for yourself close to the face of your Son, who was born of the Virgin Mary by the work of the Holy Spirit, to be our means and guarantee of eternal life.
2. We believe, provident Father, that by the power of your Spirit bread and wine became transformed into the body and blood of your Son, the finest wheat that eases the hungers of our journey.
3. We believe, Lord Jesus, that your Incarnation is continued in the wheat-grain of your Eucharistic body, in order to nourish our yearning for light and life, love and forgiveness, grace and salvation.
4. We believe that in the Eucharist you inserted yourself into history in order to sustain pilgrims in their weakness and all who dream to reap the fruits of their toil. We know that at Bethlehem, the "house of Bread", the eternal Father prepared in the womb of the Virgin Mary the Bread that he offers those hungering for the infinite.
5. We believe, Jesus in the Eucharist, that you are really and truly present in the consecrated bread and wine, extending your saving presence and offering to your flock abundant pastures and fresh water.
6. We believe that eyes are deceived in seeing. bread and our tongue mistaken in tasting wine, because it is all your entire self, offered in sacrifice and giving life to the world, paradise for which it is always starved.
7. That night in the Cenacle, Lord, in taking bread and wine in your hands, you offered these gifts to all for all time and infinite ages.

## Additional Prayers



God our Father and our Creator,  
we believe that you have made each of us  
in your image and likeness.  
Help us to lead lives that reflect that belief.  
Increase happy vocations  
to the married life and the single life,  
the religious life and the ordained life.  
May we as husbands and wives,  
mothers and fathers,  
single women and single men,  
sisters and brothers,  
deacons, priests and bishops,  
be open to your grace.  
Grant that we may seek always to do your will  
and delight in the work  
which makes your name and your love  
known throughout the world.  
We ask this prayer  
in the name of Jesus, your Son,  
and the Holy Spirit, our guide.  
Amen.

## VII.

*“Jesus answered and said to them..., ‘No one can come to me unless the Father who sent me drew him, and I will raise him on the last day.’” (John 6: 43-44)*

### **The Intrinsic Relationship Between Celebration and Adoration**

As Saint Augustine put it: “No one eats that flesh without first adoring it; we should sin were we not to adore it.” In the Eucharist, the Son of God comes to meet us and desires to become one with us; Eucharistic adoration is simply the natural consequence of the Eucharistic celebration, which is itself the Church's supreme act of adoration. Receiving the Eucharist means adoring him whom we receive, Only in this way do we become one with him, and are given, as it were, a foretaste of the beauty of the heavenly liturgy. The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. Indeed, "only in adoration can a profound and genuine reception mature. And it is precisely this personal encounter with the Lord that then strengthens the social mission contained in the Eucharist, which seeks to break down not only the walls that separate the Lord and ourselves, but also and especially the walls that separate us from one another.

*Sacramentum Caritatis (The Sacrament of Charity), 66*

Pope Benedict XVI

February 22, 2007

8. With you, Lamb of the Covenant, there is raised up on every altar on which you offer yourself to the Father, the fruits of the earth and the work of human hands, the life of the believer, the doubt of the seeker, the laughter of children, the plans of youth, the pain of those who suffer and the offering of the giver and the one who gives himself to his brethren.
9. We believe, Lord Jesus, that your goodness has prepared a table for the great and little ones, and that at your table we become brothers and sisters by giving our lives for one another, as you did for us.
10. We believe, Jesus, that on the altar of your sacrifice, we receive strength for our weak flesh, which does not always respond to the yearnings of the spirit, but which you will transform into the image of your body.
11. We believe that at the table prepared for all, there will always be a place for those who seek, room for those at the fringes of our society, the signs of death being overcome, a new heaven and a new earth opening up.
12. We believe, Jesus, that you have not deserted your brethren, you remain discretely present in the sanctuary of conscience and in the bread and wine of your table, as light and strength for the weak pilgrim.
13. We believe, in deed, that at the dawn of the Third Millennium you make yourself a companion for our journey. "Put out onto the deep" is the mandate at this moment to your Church, so that, filled with hope, it takes a new step forward in history.
14. Thank you, Jesus in the Eucharist, for impelling us to undertake a new evangelization strengthened by you. May your Mother accompany those who are willing to live and announce your word, and, through her intercession, bring its seed to fruition. Amen.

*Translation from the Spanish by the Pontifical Committee for  
International Eucharistic Congresses*

## I.

*“As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. ... Now you are Christ’s body, and individually parts of it.” (1 Cor 12:12, 27)*

You and I are called to be servants. You and I are called to extend the hand of service as the hand of Jesus Himself to anyone who is in need, to every person who lives in our “world”— no matter his or her faith, or no faith at all. Caring for every need, sharing in response— this is what we find in every corner of the six counties of our Diocese. It is who we are.

You and I must face these hard times together in Christ. In a very real way, it means that you and I can’t retreat into ourselves. You and I can’t expect to find all the answers on our own. You and I can’t expect those in need to be able to get along without us. You and I can’t hold back from others. You and I can’t be held back from others. You and I have to be servants. You and I have to be served. You and I can’t refuse to help. You and I can’t refuse to accept help. How important for us to remember what Jesus did at the Last Supper when He donned an apron and washed the feet of His disciples. And when done, Jesus charged them and us:

*“Do you realize what I have done for you? You call me ‘teacher’ and ‘master,’ and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another’s feet. I have given you a model to follow, so that as I have done for you, you should also do” (John 13:12-15).*

*The Church Sharing, 71-73*

Bishop David A. Zubik

February 25, 2009

## VI.

*“God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him.” (John 3:16-17)*

The Church has received the Eucharist from Christ her Lord not as one gift — however precious — among so many others, but as *the gift par excellence*, for it is the gift of himself, of his person in his sacred humanity, as well as the gift of his saving work. Nor does it remain confined to the past, since 'all that Christ is — all that he did and suffered for all men — participates in the divine eternity, and so transcends all times.

When the Church celebrates the Eucharist, the memorial of her Lord's death and resurrection, this central event of salvation becomes really present and “the work of our redemption is carried out.” This sacrifice is so decisive for the salvation of the human race that Jesus Christ offered it and returned to the Father *only after he had left us a means of sharing in it* as if we had been present there. Each member of the faithful can thus take part in it and inexhaustibly gain its fruits. This is the faith from which generations of Christians down the ages have lived. The Church's Magisterium has constantly reaffirmed this faith with joyful gratitude for its inestimable gift. I wish once more to recall this truth and to join you, my dear brothers and sisters, in adoration before this mystery: a great mystery, a mystery of mercy. What more could Jesus have done for us? Truly, in the Eucharist, he shows us a love which goes 'to the end' (cf. John 13:1), a love which knows no measure....”

*Ecclesia de Eucharistia*

*(On the Eucharist in Relationship to the Church), 11*

Pope John Paul II

Holy Thursday, 2003

## V.

*“Jesus said to them, “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst.” (John 6:35)*

“At the celebration of the Eucharist, we find ourselves in the “hour” of Jesus, to use the language of John's Gospel. Through the Eucharist this “hour” of Jesus becomes our own hour, his presence in our midst. Together with the disciples he celebrated the Passover of Israel, the memorial of God's liberating action that led Israel from slavery to freedom. Jesus follows the rites of Israel. He recites over the bread the prayer of praise and blessing.

“But then something new happens. He thanks God not only for the great works of the past; he thanks him for his own exaltation, soon to be accomplished through the Cross and Resurrection, and he speaks to the disciples in words that sum up the whole of the Law and the Prophets: “This is my Body, given in sacrifice for you. This cup is the New Covenant in my Blood.” He then dis tributes the bread and the cup, and instructs them to repeat his words and actions of that moment over and over again in his memory.

“What is happening? How can Jesus dis tribute his Body and his Blood? By making the bread into his Body and the wine into his Blood, he anticipates his death, he accepts it in his heart, and he transforms it into an action of love. What on the outside is simply brutal violence — the Crucifixion — from within becomes an act of total self-giving love. This is the substantial transformation which was accomplished at the Last S upper and was destined to set in motion a series of transformations leading ultimately to the transformation of the world when God will be all in all. (cf. 1 Cor 15: 28).

*World Youth Day Mass, Cologne Germany*  
Pope Benedict XVI  
August 21, 2005

## II.

*“He who feeds on my flesh and drinks my blood remains in me, and I in him” (John 6:56).*

How is it possible not to rejoice in such a promise? However, we have heard that at his first announcement, instead of rejoicing, the people started to murmur in protest: “*How can he give us his flesh to eat?*” (John 6:52). To tell the truth, that attitude has frequently been repeated in the course of history. One might say that basically people do not want to have God so close, to be so easily within reach or to share so deeply in the events of their daily life.

Rather, people want him to be great and, in brief, we also often want him to be a little distant from us. Questions are then raised that are intended to show that, after all, such closeness would be impossible.

But the words that Christ spoke on that occasion have lost none of their clarity: “*Let me solemnly assure you, if you do not eat the flesh of the S on of Man and drink his blood, you have no life in you*” (John 6:53). Truly, we need a God who is close to us. In the face of the murmur of protest, Jesus might have fallen back on reassuring words: “Friends”, he could have said, “do not worry! I spoke of flesh but it is only a symbol. What I mean is only a deep communion of sentiments”.

But no, Jesus did not have recourse to such soothing words. He stuck to his assertion, to all his realism, even when he saw many of his disciples breaking away cf. (John 6:66). Indeed, he showed his readiness to accept even desertion by his apostles, while not in any way changing the substance of his discourse: “*Do you want to leave me too?*” (John 6:67), he asked. Thanks be to God, Peter's response was one that even we can make our own today with full awareness: “*Lord, to whom shall we go? You have the words of eternal life*” (J ohn 6:68). We need a God who is close, a God who puts himself in our hands and who loves us.

Christ is truly present among us in the Eucharist. His presence is not static. It is a dynamic presence that grasps us, to make us his own, to make us assimilate him. Christ draws us to him, he makes us come out of ourselves to make us all one with him. In this way he also integrates us in the communities of brothers and sisters, and communion with the Lord is always also communion with our brothers and sisters. And we see the beauty of this communion that the Blessed Eucharist gives us.

*Solemnity of the Body and Blood of the Lord*  
Pope Benedict XVI  
May 29, 2005

### III.

*"Jesus said to his disciples: 'In praying, do not babble like the pagans, who think that they will be heard because of their many words. Do not be like them. Your Father knows what you need before you ask him.'" (Matthew 6: 7-8)*

As Christians, we are obliged to pray in the name of Jesus: "Whatsoever you ask the Father in my name, he will give it to you" (John 14:13). But what do we mean when we say that we are obliged to pray in the name of Jesus. It means to pray as our Savior would pray, if placed in our condition.



Our Savior was accustomed to pray in solitude, in the desert, on the mountain, retired from the people, during the night, when all around was silent. And even in the Old Testament, the people are blamed for not praying earnestly. "With their lips they glorify me but their heart is far from me" (Isaiah 29:13).

Is it possible for us to pray always, to be continually in church, or say the rosary and other prayers the livelong day? ... In order to be well understood, I will here make a comparison. As food is the nourishment of the body, so prayer is the nourishment of the soul. We eat daily in order to preserve life and we are obliged to pray daily in order to preserve the life of our soul, which is the grace of God. But you eat not only once a day but several times, and if you are particularly fatigued and weak you take some extraordinary refreshments. The very same is to be observed with regard to prayer. Your soul requires refreshment several times a day, and if you are severely tempted, and if you feel the weakness of the flesh, you stand more in need of God's grace."

Blessed Francis Xavier Seelos (1819-1867)  
ministered in Pittsburgh

### IV.

*"One of the scribes came to Jesus and asked him, 'Which is the first of all the commandments?' ' Jesus replied, 'The first is this: Hear O Israel! The Lord our God is Lord alone! You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: You shall love your neighbor as yourself. There is no other commandment greater than these.'" (Mark 12: 28-31)*

How much I love You, O my Jesus. I wish to love You with my whole heart; yet I do not love You enough.

My lack of devotion and my sloth make me anxious. I have one desire, that of being near you in the Blessed Sacrament. You are the sweet bridegroom of my soul, my Jesus, my love, my all; gladly would I endure hunger, thirst, heat and cold to remain always with You in the Blessed Sacrament.

Would that in your Eucharistic presence I might unceasingly weep over my sins. Take entire possession of me. To you I consecrate all the powers of my soul and body, my whole being. Would that I could infuse into all hearts a burning love for You. What great glory would be given to You here on earth, if every heart were an altar on which every human will were laid in perfect conformity with Your will to be consumed by the fire of Your love.



Saint John Neumann (1811-1860)  
ministered in Pittsburgh