

Prayer for a Favor

Eternal Father, You alone grant us every blessing in Heaven and on earth, through the redemptive mission of Your Divine Son, Jesus Christ, and by the working of the Holy Spirit. If it be according to Your Will, glorify Your servant, Archbishop Fulton J. Sheen, by granting the favor I now request through his prayerful intercession (mention your request here) I make this prayer confidently through Jesus Christ, Our Lord. Amen.

Prayer for Canonization

Heavenly Father, source of all holiness, You raise up within the Church in every age men and women who serve with heroic love and dedication. You have blessed Your Church through the life and ministry of Your faithful servant, Archbishop Fulton J. Sheen. He has written and spoken well of Your Divine Son, Jesus Christ, and was a true instrument of the Holy Spirit in touching the hearts of countless people.

If it be according to Your Will, for the honor and glory of the Most Holy Trinity and for the salvation of souls, we ask You to move the Church to proclaim him a saint. We ask this prayer through Jesus Christ, our Lord. Amen.



BEATIFICATION OF
ARCHBISHOP
**FULTON J.
SHEEN**

Eucharistic Holy Hour *Inspired by Fulton J. Sheen*

The day he was ordained, Fulton Sheen made a vow that he would make a Holy Hour in front of the Blessed Sacrament every day of his priesthood. He kept this vow for all 60 years of his priesthood and said this of the devotion, "The purpose of the Holy Hour is to encourage deep personal encounter with Christ. The holy and glorious God is constantly inviting us to come to Him, to hold converse with Him, to ask for such things as we need and to experience what a blessing there is in fellowship with Him."



What is Eucharistic Adoration?

In Mass, when the priest says, "this is my body," quoting Jesus from the last supper (Matthew 26:26), it is at this instant when, miraculously, the bread and wine which we offer to our Lord truly becomes the Body, Blood, Soul, and Divinity of Jesus.

Simply put, Eucharistic Adoration is the adoration of Our Lord Jesus, truly present in the Blessed Sacrament. The priest places the Eucharist, the True Presence of Christ under the appearance of a Communion host, into a monstrance, to be exposed for the faithful to worship and adore. Monstrance comes from Latin word 'monstrare' which means, "to show." In Eucharistic Adoration, we use a monstrance to show Jesus who is truly present under the appearance of bread.

What should I do during Eucharistic Adoration?

"No rules," Fulton Sheen says, "just spend a continuous hour before the Blessed Sacrament."

Excerpts from *The Holy Hour Book*, by Fulton J. Sheen

We Speak to God

We begin by putting ourselves in the presence of God. For those who make the Holy Hour before the Blessed Sacrament, there must be a consciousness of our presence before the Body, Blood, Soul, and Divinity of Our Lord and Savior Jesus Christ. Naturally, there are varying degrees of intimacy with persons. In the theatre, there are hundreds present, but little to no intimacy between them. The intimacy deepens to the degree that we establish conversation with one or more of them, and according to this conversation springs from a common interest. So it is with God.

Prayer then, is not a mere asking for things, but an aiming at a transformation. We pray not to dispose God to give us something, but to dispose ourselves to receive something from him: the fullness of Divine Life.

God Speaks to Us

It would be wrong to monopolize the conversation with friends; it is more wrong to do so in our relationship with God. We must not do all the talking; we must also be good listeners. "Speak Lord, for thy servant heareth." (1 Kings 3:9) The soul will conceive devout affections of adoration, petition, sacrifice, and reparation to God. Every soul must make its own love to God, and God loves each soul in a particular manner. Speak to God about how little you have corresponded to His will, how anxious you are to do it. Listen to God speaking to your soul; make acts of faith, hope and love to God (see prayers), and only when that train of thought has been exhausted should you proceed to the next idea.

But the principal purpose of these Holy Hour meditations is the cultivation of mental prayer or meditation. Very few souls ever meditate; they are either frightened by the word, or else never taught its existence. In the human order, a person in love is always conscious of the one loved, lives in the presence of the other, resolves to do the will of the other; and regards as his greatest jealousy being outdone in the least advantage of self-giving. Apply this to a soul in love with God, and you have the rudiments of meditation.

Why Make a Holy Hour?

10 Reasons from Fulton Sheen

1. It is time spent in the presence of our Lord Himself. If faith is alive, no other reason is needed.
2. In our busy life it takes considerable time to shake off the "noonday devils," the worldly cares, which cling to our souls, like dust.
3. Our Lord asked for it. "Had you no strength, then, to watch with me even for an hour?" (Matthew 26:40)
4. The Holy Hour keeps a balance between the spiritual and the practical. Our resolutions pass from the conscious to the subconscious and then become motives of action.
5. The Holy Hour will make us practice what we preach.
6. The Holy Hour helps us make reparation both for the sins of the world and for our own.
7. Our sinful impulses are prevented from arising through the barrier erected each day by the Holy Hour. We will have spiritual resiliency to bounce back quickly after a fall.
8. The Holy Hour is a personal prayer, not an obligation. Love begins when duty finishes.
9. Meditation keeps us from seeking external escape from our worries and miseries.
10. Finally, the sole requirement is the venture of faith, and the reward is the depths of intimacy for those who cultivate His friendship.

Exposition

The priest and servers will enter the church and go to the Tabernacle. When this happens, all kneel out of love for God.

The priest will bring Jesus, present in the Eucharist to the altar and place Him in the gold stand called the Monstrance.

The priest will genuflect and then stand to put incense into the thurible. This incense is a gift to Jesus in the Blessed Sacrament and a sign of all the prayers we will offer rising to Heaven.

The priest will kneel and intone O Salutaris. All join in singing to our Lord & Savior.

O salutaris Hostia, Quae caeli pandis ostium: Bella premunt hostilia, Da robur, fer auxilium.

Uni trinoque Domino Sit sempiterna gloria, Qui vitam sine termino Nobis donet in patria. Amen

O saving Victim, opening wide, The gate of heaven to man below! Our foes press on from every side; Thine aid supply, thy strength bestow.

To Thy great name by endless praise, Immortal Godhead, one in Three; Oh, grant us endless length of days, In our true native land with Thee. Amen

When the hymn is finished all pray in silence & adoration. You may wish to use the prayers and meditations included in this booklet to guide your prayer.

How Christ Lives in Us Today

(The Holy Hour Book, Fulton J. Sheen)

How often we hear souls bemoan that they are so distant from Galilee and so removed from Jesus. The world is full of men and women who think of Our Lord solely and uniquely in terms of what their eyes can see, their ears can hear, and their hands can touch. How many there are who, starting with the truth that he was a great teacher of commanding influence who walked the earth 2000 years ago, gather up the details of the scenery of the lake and the Hill Country of Galilee, and use their imagination better to portray the exact circumstances of his earthly life; but here the appreciation of His life ends. They have learned habitually to think of Him as someone who belongs to human history, like Caesar, Washington, or Mohammed; they think of Him as one who lived on earth and passed away but where He is, what His nature is, whether He can act upon us now, whether He can hear us, be approached by us, our thoughts which are contemptuously dismissed as belonging to the category of theological abstractions and foolish dogmas. These various souls may follow His example in such and such an instance, apply His beatitudes to this or that circumstance of their life, look upon His life as a great sacrifice and inspiration; but beyond that Christ means nothing to them. He is the greatest man who ever lived, but He is nothing more. They indeed are among those of whom Saint Paul said that they know Christ only according to the flesh.

It must be admitted that the continued sensible and visible presence of our Savior would have been a continuous inspiration to our lives, but we must not forget that He Himself said the night before He died: "It is expedient for you that I depart" (John 16:7). Strange words, these. Why should they be spoken at a moment when He had weaned the hearts of His Apostles away from their nets, boats, and custom tables, and had entwined them so closely about His own Sacred Heart? How could it be expedient for them to let Him go? It was expedient for Him to go in order that He might be

nearer to us. This is the very reason He gave for His going: "A little while and you shall see me no longer; and again a little while and you shall see me because I go to the Father... I will see you again and your heart shall rejoice; and your joy no one shall take from you" (John 16:7-8, 16, 22).

In these solemn words spoken on the eve of His crucifixion, He explicitly stated that He was going back to the boundless depths of His father's life whence He came, but His going would not leave them orphans, for He would come again in a new way; namely, by His Spirit. Our Lord who was here equivalently saying that if He remained on earth in His physical life, He would have been only an example to be copied; But if He went to His father and sent His Spirit, then He would be a life to be lived. If He remained on earth He would always have been outside us, external to us; an external voice, and external life, and external example-He could never be possessed other than by an embrace.

But once He ascended into heaven and sat at the right hand of the Father in the glory which is His, then He could send His Spirit into our souls, so that He would be with us not as an external person, but as a living soul; then He would Not just a mere something mechanical to be copied, but a something vital to be reproduced, not as something external to be portrayed in our lives, but as something living to be developed within us. His ascension into heaven, and His sending of His Spirit, alone make it possible for Him to unite Himself wholly with us, to take up His abode with us, body and blood, soul and divinity, and to be in the strictest sense of the term "Christ in us." It was expedient, therefore, that He go. Otherwise, He would have belonged to history and to a country. Now He belongs to men.

Thanks to His invisible Spirit, which He sends into His mystical body, Christ is living now on earth just as really and truly as He was living in Galilee 20 centuries ago. In a certain sense He is closer to us now than then, for His very body then made Him

external to us, but thanks to His Spirit, He can now live in us as the very soul of our soul, the very spirit of our spirit, the truth of our mind, the love of our heart, and the desire of our will. The life of Christ transferred by the spirit from the region of purely historical studies, which we investigate with our reason, to the realm of spiritual experience, where He speaks directly to our soul. It may have been a great consolation for the Canaanite woman to have touched the hem of His garment, for Magdalen to have kissed His feet, for John to have leaned on His breast the night of the Last Supper, but all these intimacies are external. They have great force and appeal because they are sensible, none of them can even vaguely approximate the union, the intimacy, which comes of possessing Christ inwardly, thanks to the Holy Spirit. The greatest joys of life are those which come from unity. We never reached the height of unity until there is a fusion of loves, of thoughts, and of desires, a unity so profound that we think with the one we love, love with the one we love, desire what He desires; and this unity is found in its perfection when the soul is made one with the Spirit of Christ which is the Spirit of God. The joys that come from human friendships, even the noblest are but the shadows and fond reflections of the joy of a soul possessed of the Spirit of Christ. Elevate human happiness, which comes from union with the one loved, to the extremist point the heart can endure, and even that is but a spark compared to the great flame of the Spirit of Christ burning in a soul that loves Him.

The Eucharist, the Need of Our Heart
by St. Peter Julian Eymard in the Real Presence
(The Holy Hour Book, Fulton J. Sheen)

Why is Jesus Christ in the Eucharist? We might make several answers to this question. But that which comprises them all is this: He is there because He loves us, and because He desires that we love Him. Love—that is the reason for the institution of the Eucharist.

Without the Eucharist, the love of Jesus Christ would be for us a dead love, a past love, which we should soon forget, and which we should be almost pardonable in forgetting. Love has its laws, its demands. The Eucharist alone fully satisfies them. By it, Jesus Christ has every right to be loved, because He testifies in its infinite love for us.

Now, natural love, such as God has put into our hearts, demands 3 things: the presence of the loved one, or social life; community of goods; and perfect union.

Absence is the pain of friendship, its torment. Distance weakens and, if it is too prolonged, ends by putting the firmest friendship to death.

If our Lord is away from us, removed from us, our love for him will undergo the dissolving effect of absence. It is in the nature of man's love to require, in order to live, the presence of the object loved.

Behold the poor apostles while our Lord was in the tomb. The disciples of Emmaus avowed that they had almost lost faith because they no longer had their good master.

Ah! If our Lord had left us with no other pledge of His love than Bethlehem and Calvary— poor savior! How quickly we should have forgotten Him! What indifference! Love wishes to see, to hear, to converse, to touch.

Nothing takes the place of the beloved one, neither souvenir, nor gifts, nor portraits. All that is without life. Our Lord knew it well. Nothing could have taken the place of His person. We need our Lord Himself. But His word? No, it no longer sounds. We no longer hear the touching accents that fell from the lips of the Saviour. His Gospel? It is a testament. But His Sacraments— do they not give life? Ah! It takes the author of life to sustain it in us! The Cross? No; Apart from Jesus it only saddens! But hope? Without Jesus, it is agony!

Could Jesus have wished to reduce us to so sad a state of living and struggling without him? Oh, we should be too unhappy without Jesus present with us! Exiled, alone upon earth, obliged to deprive ourselves of terrestrial goods, of the consolations of life, while the worldling has all that he desires- life would be insupportable!

But with the Eucharist! With Jesus in the midst of us...by day and by night, accessible to all, waiting for everyone in his ever-open house, admitting the lowly, calling them with marked predilection-ah! Life is less bitter. He is the good Father in the midst of His children. It is social life with Jesus. And what society! Society that makes us better, that elevates us! And what facilities for social relations with heaven, with Jesus Christ, Himself, in person! It is, indeed, the sweet companionship of simple, loving, familiar, and intimate friendship. Ah! It was necessary!

Love desires community of goods, common possession. It wishes to share happiness and unhappiness. To give is its nature, its instinct, to give all with joy, with pleasure. And so, Jesus Christ and the Most Blessed Sacrament gives with profusion, with prodigality, His merits, His graces, yes, even His glory! Oh, how eager He is to give! He never refuses.

And he gives Himself to all, and always. He covers the world with consecrated Hosts. He wishes all His children to possess Him. There still remain twelve baskets of the five loaves multiplied in the desert. All must have some!

Jesus Christ would wish to envelop the world in His sacramental veil, to fertilize all nations in the waters of life that are losing themselves in the ocean of eternity, but only after having slaked the thirst, and strengthened the last of the elect. Ah! It is well for us, for all of us, O Jesus Eucharistic!

The Devout Soul Should Long Wholeheartedly for Union with Christ in The Sacrament **by Thomas a Kempis, Imitation of Christ**

(The Holy Hour Book, Fulton J. Sheen)

Who will give me, O Lord, to find You alone, that I may open my whole heart to You and enjoy You as my souls desires; no one beholding me, nor any creature interesting me, but You alone speaking to me, and I to You, as the Beloved is wont to speak to his Beloved, and a friend to entertain himself with his friend.

This I pray for, this I desire, that I may be wholly united to You, and may withdraw my heart from all created things; and by the Holy Communion...may more and more learn to relish heavenly and eternal things.

Ah! Lord God, when shall I be wholly united to and absorbed in You, and altogether forgetful of myself? You in me, and I in You; and so grant us both to continue in one.

Verily, You are my Beloved, the choicest among thousands, in whom my souls is well pleased to dwell all the days of my life.

Verily, you are my peacemaker, in whom is sovereign peace and true rest; out of whom is labor, and sorrow, and endless misery. You are, in truth, a hidden God, and Your counsel is not with the wicked; but Your conversation is with the humble and the simple.

Oh! How sweet is Your Spirit, O Lord, who, to show Your sweetness towards Your children, vouchsafe to feed them with the most delicious bread which comes down from heaven.

Surely there is no other nation so great, that has their God so near to them, as You, our God, are present to Your faithful; to whom, for their daily comfort and for the raising up of their hearts to heaven, You give yourself to be eaten and enjoyed. For what other nation is there so honored as the Christian people?

Or what creature under heaven so beloved as a devout soul, into whom God comes, that He may feed them with His glorious Flesh? O unspeakable grace! O wonderful condescension! O, infinite love! Singularly bestowed upon man.

But what return shall I make to the Lord for this grace, and for so extraordinary a charity? There is nothing that I can give Him that will please Him better than if I give up my heart entirely to God, and unite it closely to Him.

Then all that is within me shall rejoice exceedingly, when my soul shall be perfectly united to my God; then will He say to me: If you will be with me, I will be with you; and I will answer Him: Vouchsafe, O Lord, to remain with me, and I will willingly be with You.

This is my whole desire that my heart may be united to You.

Benediction

Benediction means "blessing." We end Adoration by being blessed by the Blessed Sacrament, by Jesus Himself.

All kneel as the priest and servers approach the altar, genuflect and again put incense in the thurible.

All join in singing Tantum Ergo.

Tantum ergo Sacramentum Veneremur cernui Et antiquum documentum novo cedat ritui Praestet fides supplementum Sensuum defectui

Genitori, Genitoque Laus et jubilation Salus, honor, virtus quoque Sit et benedictio
Procedenti ab utroque Compar sit laudatio.
Amen.

Then the priest sings: You have given them Bread from Heaven, All respond: Having all sweetness within it.

Then he prays: Lord Jesus Christ, You gave us the Eucharist as the memorial of your suffering and death. May our worship of this Sacrament of Your Body and Blood help us to experience the salvation You won for us and the peace of the Kingdom, where you live with the Father and the Holy Spirit, one God forever and ever.

All together: Amen.

The priest then receives the Humeral Veil, a sign of the holiness of the Eucharist and then gives the Benediction with the Blessed Sacrament by making the sign of the cross over the congregation with Jesus in the Monstrance.

The priest returns to kneel in front of the altar and leads the Divine Praises, special invocations of thanking the Holy Trinity, the Virgin Mary, St. Joseph and the Saints for the graces we received during our time of Adoration.

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.

He then reposes the Blessed Sacrament in the Tabernacle, all stand and join in singing Holy God We Praise Thy Name as the priest processes out.

Holy God we praise Thy Name. Lord of all we bow before Thee. All on earth Thy scepter claim. All in Heaven above adore Thee. Infinite thy vast domain, Everlasting is Thy reign. (x2)

Prayers

Act of Faith

O my God, I firmly believe
that you are one God in three divine Persons,
Father, Son, and Holy Spirit.
I believe that your divine Son became man
and died for our sins and that he will come
to judge the living and the dead.
I believe these and all the truths
which the Holy Catholic Church teaches
because you have revealed them
who are eternal truth and wisdom,
who can neither deceive nor be deceived.
In this faith I intend to live and die.
Amen.

Act of Hope

O Lord God,
I hope by your grace for the pardon
of all my sins
and after life here to gain eternal happiness
because you have promised it
who are infinitely powerful, faithful, kind,
and merciful.
In this hope I intend to live and die.
Amen.

Act of Love

O Lord God, I love you above all things
and I love my neighbor for your sake
because you are the highest, infinite and perfect
good, worthy of all my love.
In this love I intend to live and die.
Amen.

Suscipe (Prayer of St. Ignatius)

Take, Lord, and receive all my liberty,
my memory, my understanding,
and my entire will,
All I have and call my own.

You have given all to me.
To you, Lord, I return it.

Everything is yours; do with it what you will.
Give me only your love and your grace,
that is enough for me.

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 your wounds hide me.
Never permit me to be parted from you.
From the evil Enemy defend me.
At the hour of my death call me
and bid me come to you,
that with your Saints I may praise you
for ever and ever.
Amen.