

# MEM 33d

## Why Suffering?



1

To transform sufferings into offering (*Sacro Facere*).

2

For the Eucharistic Christ.

3

For the good and the salvation of others and of your beloved ones.

### Daily Experiment with Mary:



Cross of the Unity



Box of Spiritual Offerings



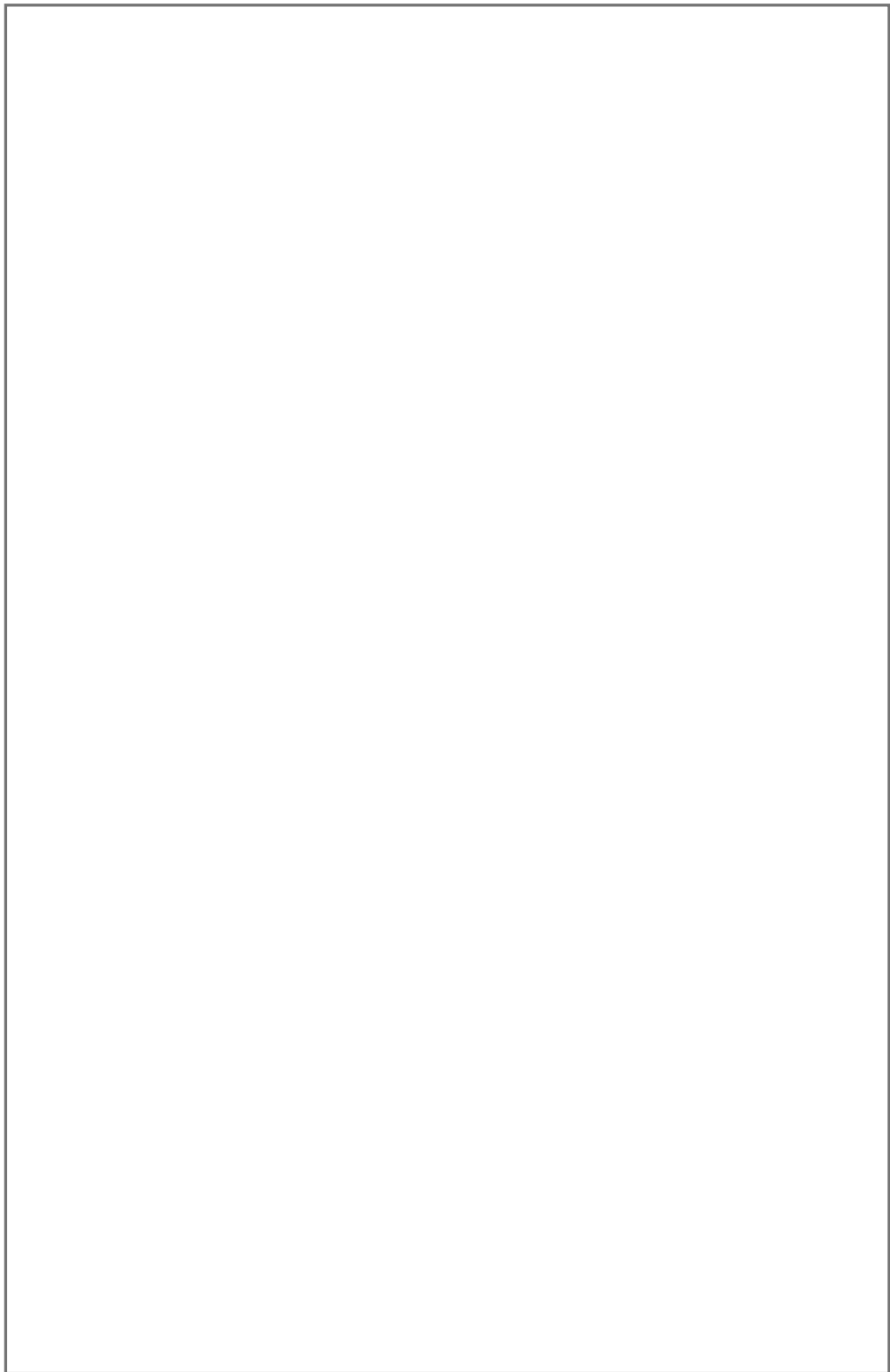
Spiritual Diary



Image of Mary (MTA)

Weekly Eucharistic Offering

*Redemptive Power of Suffering*



**MEM33d: FROM THE ALTAR TO THE  
HOME OF THE VULNERABLE**

***AM I CALLED TO BE A MARIAN  
EUCCHARISTIC MISSIONARY?***

## **First Edition (*ad experimentum*) – June 2026**

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Dade City, Florida  
Diocese of St. Petersburg

Prepared by the **Formation Team of the Marian Eucharistic Missionaries.**

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This edition is published *ad experimentum* and may be revised and improved in future editions in light of pastoral experience and the guidance of the competent ecclesial authority.

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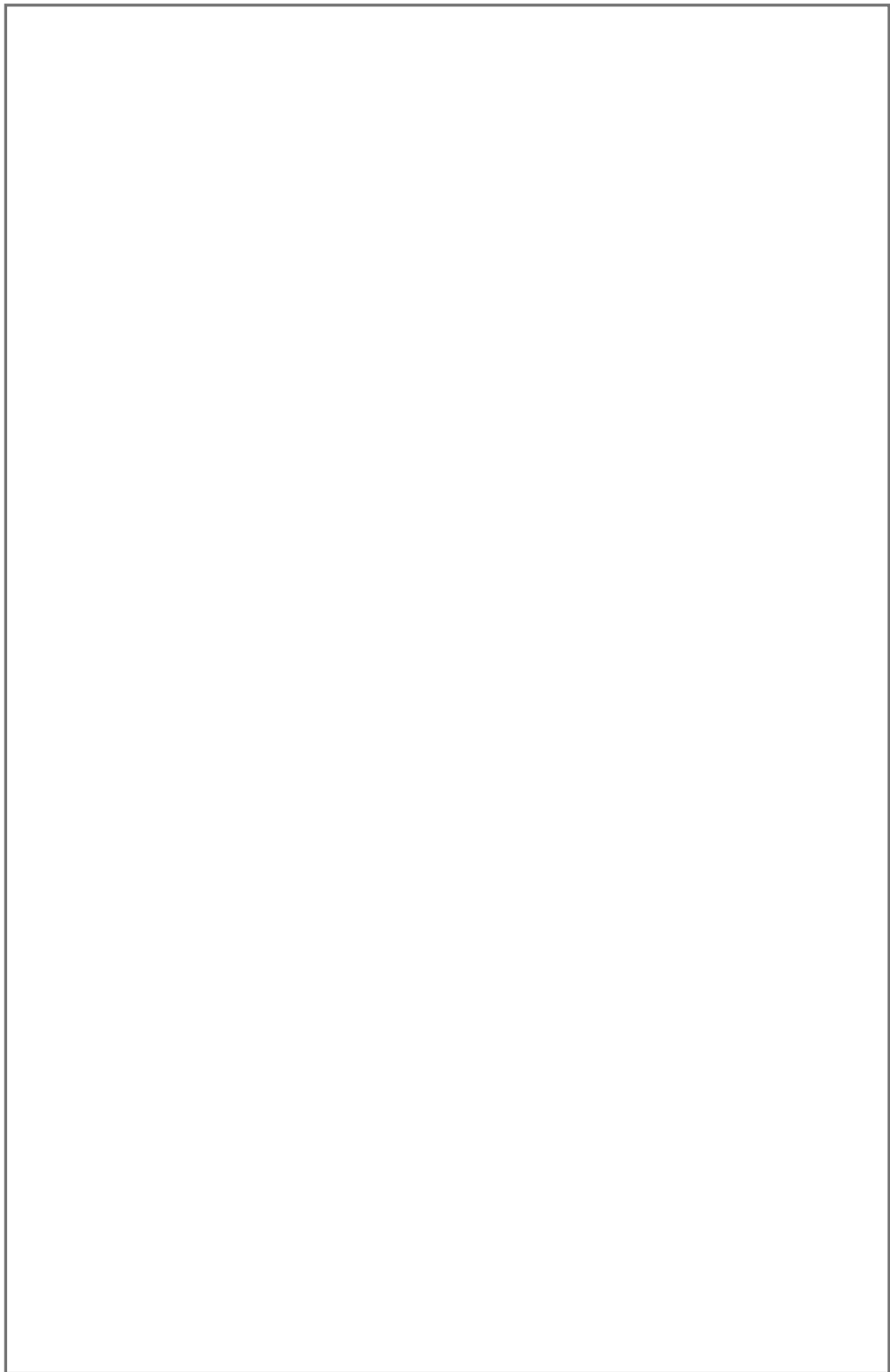
## DAILY PRAYER OF PREPARATION (MEM 33 DAYS)

*This prayer is to be recited at the beginning of each day's exercise.*

Lord Jesus, I come before You as I begin the reading and the reflection of this day. I thank You for the gift of walking this 33-day journey as a path of transformation, maturity, and spiritual growth in my daily life. I ask You to send Your Holy Spirit to open my mind and my heart. Grant me the grace to understand the value and deep meaning of human suffering when it is lived in faith. Help me to transform my own difficulties, pain, fatigue, and weaknesses into an offering of love that is pleasing to You and may also serve the good of others.

Blessed Virgin Mary, accompany me throughout this daily preparation. Teach me to listen to God's voice in silence and to set aside my complaints, pride, and fears, so that I may learn to serve my neighbor with true empathy and compassion.

Beloved Father, help me to receive with honesty the teachings of each day, so that at the end of this process of preparation and discernment I may grow in my understanding of the redemptive value of the Eucharist, learning to transform my sufferings into an offering of love united to the sacrifice of Christ. Heavenly Father, into Your hands I place my life, my concerns, and my hope, trusting fully in Your love, Your grace, and Your Divine Providence. Amen.



# WELCOME

Welcome to this itinerary of spiritual discernment.

This manual has been designed as a progressive process of inner formation to understand the mystery of human suffering and its redeeming value when offered in union with Christ. This is not just an informative reading, but a path of personal transformation. At the end of this process, you will better understand human suffering and its redeeming meaning in union with the mystery of Christ, especially in the Eucharist as a realization of his saving sacrifice, and how offered suffering can participate in that same dynamic of redemption in your life and in your close environment. You will also have acquired a clearer understanding of the mission of the Marian Eucharistic Missionaries, and you will be able to discern whether you are called to follow this path of spiritual growth.

Regardless of this vocational discernment, this itinerary of personal transformation is a deep process of inner maturation. Each day is structured as a complete spiritual exercise. The objective is not only to understand ideas, but to integrate the lived experience, inner reflection, and personal discernment into daily life, and to express it in writing in your Spiritual Diary, in order to review your own experiences, verify interior progress, and deepen personal discernment over time.

# HOW TO USE THIS MANUAL

The order of each daily routine is always the same. Faithfully follow these steps to make your daily transformation a habit of continuous spiritual growth that guides your decisions and actions:

## 1. WORD OF GOD

**Read** the biblical passage slowly several times. **Pay close attention** to the words that resonate deeply within your own heart.

## 2. LIGHT FOR UNDERSTANDING

**Read** the theological concepts with a completely open mind. **Always seek to understand** the deepest meaning of the teaching of the day.

## 3. LIVING EXAMPLE

**Get to know** the story of the saint or witness proposed for the day. **Observe in detail** how others succeeded in incarnating this very truth within their own lives.

## 4. THE MIRROR OF THE SOUL

**Answer** the question presented for the day with total honesty. This step formally invites you to **evaluate, examine, and discern** your current situation without judging the general reality.

**Open** an intimate space in your journal to accurately identify what God is showing you regarding your own current pains, attitudes, or voids.

## 5. BUILDING THE VIRTUOUS HABIT

This is where your daily process of personal transformation solidifies and takes concrete shape through three dimensions:

- a) **Your Resolution: Define** the interior attitude or disposition you will adopt during the day. It is a firm and conscious decision you make to mold your own character.
- b) **Your Practice: Choose** the concrete, measurable, and completely tangible action you will perform today. Take the crucial step to move from being a simple listener to becoming a true doer.
- c) **Your Interior Reflection: Open your spiritual Journal** at the end of the day and **write freely** about everything you understood, experienced, or lived.
  - **Record** your struggles, lights, doubts, or inspirations that you consider important to remember.
  - **Synthesize** your entire daily experience into a very short phrase or a Key Word.
  - **Carry it** with you in your mind to keep present what you have learned and discerned today. **This written record** is the heart of the process because here your daily life becomes reflection, reflection becomes discernment, and applied discernment transforms into a virtuous habit.

We pray that each day is a firm step on your journey of interior growth, and that the light of God illuminates your discernment, strengthens your heart, and guides your decisions. We wish you a fruitful journey of transformation and interior peace.

With appreciation, in the love of Christ and Mary,

Father Carlos J Rojas  
Carlos C Callegari  
Esther S. de Callegari

## **BLOCK 1: TRANSFORMING SUFFERINGS INTO OFFERINGS (SACRO FACERE) (DAYS 1 TO 8)**

### **DAY 1: THE GREAT DRAMA OF HUMAN LIFE: SUFFERING WITHOUT A PURPOSE.**

1. **THE WORD OF GOD:** *“The LORD is close to the brokenhearted, saves those whose spirit is crushed.”* (Psalm 34:19).
2. **LIGHT FOR THE UNDERSTANDING:** The greatest human tragedy is not illness, suffering, old age, or disability in themselves, but suffering without meaning. Our culture tends to treat pain as an enemy to be eliminated at all costs. Some even choose to end their own lives rather than endure it. When fragility enters our home, it is easy to fall into despair and to believe that God has abandoned us or that we are no longer of value to anyone. Christian faith breaks this logic. Suffering, living in isolation destroys the soul, but when it is illuminated by faith, it can become a sacred place. Saint John Paul II teaches in *Salvific Doloris* (n. 13) that suffering inevitably raises the question of meaning: **“Why do I suffer? What is it for?”** Human beings suffer even more when they find no answer to these questions. The healing of the soul does not consist in denying fragility, but in discovering that pain can mysteriously lead us toward the love of God. This transformation does not depend solely on human strength, but on the grace received in Baptism. By being grafted into the Body of Christ, we are given the capacity to give new and redemptive meaning to our fragility. God does not abandon those who suffer. Jesus Himself embraced the way of the Cross to save us and showed that, in the Kingdom of God, human fragility—when freely accepted and united to Him—has immense value.
3. **LIVING EXAMPLE:** **SAINT ANNA SCHÄFFER (1882–1925)**. She was a humble young woman who suffered a severe accident that left

both of her legs badly burned with boiling lye, forcing her to spend the rest of her life bedridden with excruciating chronic pain. At first, Anna experienced immense bitterness upon seeing all her youthful plans and her desires to be a missionary in distant lands destroyed. However, firmly supported by her faith and constant prayer in her room, she understood that her pain was not an empty punishment. She began to call her bed her "*bed of the Cross*" and to offer every night of insomnia for the salvation of souls, transforming her paralysis into a beacon of hope for hundreds of people who came to her room to visit her in search of comfort.

4. **FOR THE MIRROR OF MY SOUL:** When I experience physical pain, a family disappointment, or a limitation in my environment, is my first reaction bitterness and complaining to God, or do I try to look for what greater good the Father wants to draw from this weakness?
  
5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**
  - a) **MY RESOLUTION (HOW TO BE):** I will adopt a posture of peace when facing the unforeseen events of the day, curbing automatic complaints when things do not turn out the way I arranged them.
  - b) **MY PRACTICE (WHAT TO DO):** I will write briefly in my Journal the greatest difficulty I am carrying this week and present it in prayer before the Lord, asking Him to restore spiritual meaning to that trial.
  - c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 2: MAKING SOMETHING SACRED: THE MYSTERY OF “SACRO FACERE”

1. **THE WORD OF GOD:** *"Beloved, do not be surprised that a trial by fire is occurring among you, as if something strange were happening to you. But rejoice to the extent that you share in the sufferings of Christ, so that when his glory is revealed you may also rejoice exultantly."* (1 Peter 4:12–13).
2. **LIGHT FOR THE UNDERSTANDING:** The word "sacrifice" is used a lot in our churches, but its original meaning has become distorted in everyday language. In popular culture, making a sacrifice simply means enduring pain, suffering by force, resigning oneself reluctantly, or losing something valuable. However, the root of this word in Latin is ***Sacro Facere***, which means exactly: *"to make something sacred"*. This concept completely changes our perspective on daily setbacks. Your capacity to make the everyday sacred springs from your consecration in Baptism, which clothes you in the common priesthood of the faithful to present spiritual offerings pleasing to God. When you decide to perform *Sacro Facere*, you stop being a passive victim who suffers by accident. You take the fatigue of work, the pain of illness, the crises of the environment, or the weariness of caring for a family member, and through a voluntary act of prayer, you hand it over to God as an offering. In that instant, what was a waste product of biological life is elevated to the category of a holy offering, transforming ordinary suffering into a positive reality that deeply pleases the Heavenly Father and helps the community.
3. **LIVING EXAMPLE: SAINTE PETER DAMIAN (1007–1072).** He was a great wise man and reformer of the Church who suffered severe physical headaches and stomach pains throughout his entire adult life. Far from complaining or losing faith, he wrote spiritual treatises where he described bodily illness as the

*"sweet medicine of the Heavenly Father"*. He explained that the wounded body is the mysterious tool with which God cleanses the roots of pride in our hearts. Saint Peter Damian taught that we should give thanks in the midst of ailments, as they were the sign that the Creator was treating us as chosen children whom He educates with care through *Sacro Facere*.

4. **FOR THE MIRROR OF MY SOUL:** When experiencing the setbacks or physical discomforts of the daily routine, do I limit myself to enduring them with bitterness, or do I make a conscious act of *Sacro Facere* to turn them into something sacred?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** I will adopt an attitude of spiritual docility today, accepting without anger any interruptions or changes of plans in my daily labor.
- b) **MY PRACTICE (WHAT TO DO):** I will identify the most recurring physical or work-related discomfort of my day and I will write it in my Spiritual Journal, recording both experiences (Resolution and Practice) under the title: *"My material to be made sacred today."*
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 3: THE SWORD THAT PENETRATES AND DISCERNS

1. **THE WORD OF GOD:** *"Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart."* (Hebrews 4:12)
2. **LIGHT FOR THE UNDERSTANDING:** The providential will of the Father operates in our personal history many times as a **Two-Edged Sword**. This biblical image, though seemingly harsh at first glance, contains a promise full of hope and purification. When our Heavenly Father allows suffering, limitations, or scarcity to touch our family life, He does not do so out of abandonment or punishment. In the light of faith, the well-known popular saying "**every cloud has a silver lining**" or "**out of bad, good comes**" acquires its true spiritual weight: the "evil" of the trial is permitted by God solely because He will extract from it a greater good, which is our own personal conversion and salvation. It is precisely to work that good that this spiritual sword needs to penetrate our soul to perform a necessary spiritual surgery. The first blade of this sword has the mission of cutting the anchors of our pride, dismantling our false material securities, and freeing us from the illusion that we have absolute control over our existence. By losing human support or solutions, we are forced to look toward Heaven. The second blade of the sword cuts victimhood and bitter complaining at its roots. God uses the very contradiction that hurts us to teach us to discern what is truly essential in our lives: grace, family love, and absolute trust in His Divine Providence. The wound caused by this sword is not unto death, but to open space for grace to heal us from within.
3. **LIVING EXAMPLE:** **SAINT IGNATIUS OF LOYOLA (1491–1556)**. He was a proud, vain, and worldly soldier who only thought of

military fame, human honors, and the pleasures of courtly life. During a battle, a cannonball shattered his legs, forcing him to spend months bedridden with intense pain and painful surgeries that left him with a limp. In that forced confinement, the sword of suffering penetrated deeply into his soul: it cut away his military vanity and revealed the truth of his empty heart. In the silence of his convalescence, Ignatius began to read the life of Christ and of the saints, transforming completely and abandoning the weapons of the world to become a soldier of the faith.

4. **FOR THE MIRROR OF MY SOUL:** When I go through a crisis or a limitation that destroys my personal plans, can I see that this difficulty is the **Father's Two-Edged Sword** cleansing my pride, or do I close myself off in rebellion?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** Today, I will adopt an attitude of spiritual surrender, accepting without anger any changes in plans or adversities that occur in my day, understanding that it could be the Father's two-edged sword that will bring me greater good.
- b) **MY PRACTICE (WHAT TO DO):** I will identify a weakness in my character that my current difficulty is bringing to light, surrendering it to the Father in my prayer.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 4: WHAT IS GRACE? THE UNMERITED FAVOR

1. **THE WORD OF GOD:** *"But he said to me, 'My grace is sufficient for you, for power is made perfect in weakness.' I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me."* (2 Corinthians 12:9)
2. **LIGHT FOR THE UNDERSTANDING:** To be able to transform our suffering into something positive and perform *Sacro Facere*, we need a strength that does not come from our own muscles, our willpower, or our psychology. That supernatural strength is called the **Grace of God**. But what is Grace? According to Article 1996 of the Catechism of the Catholic Church, Grace is a favor, a totally free and unmerited help that the Father gives us to respond to His call and become His children. It is not something bought with good works, nor is it a wage that God pays us for behaving well. It is a pure gift of love infused into us for the first time in Baptism. Grace introduces us directly into the intimacy of Trinitarian life, making God dwell in your soul as in a temple. When illness, suffering, old age, or weariness limit your physical capacities, this baptismal help remains intact. The power of God does not diminish because your body is exhausted; on the contrary, the wisdom of faith teaches us that divine strength manifests itself with greater beauty and radiance precisely in the midst of our human fragility.
3. **LIVING EXAMPLE:** ***SAINT FRANCIS OF ASSISI (1182–1226)***. At the end of his earthly life, he suffered painful and severe illnesses, becoming practically blind and bearing bleeding sores on his hands and feet. Far from losing his joy or feeling abandoned in his hut, Francis experienced an immense increase in grace in his soul. Amid the physical darkness of

his blindness and the sharpest bodily pains, he composed the beautiful *Canticle of the Creatures*, praising God for creation. He demonstrated to the world that grace is an unmerited favor that fills the heart with a supernatural peace that illness can never destroy.

4. **FOR THE MIRROR OF MY SOUL:** Do I feel that I must be perfect and have flawless health for God to love me, or do I trust that His grace is a gift, available to me this very day, precisely in my weakness?
  
5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**
  - a) **MY RESOLUTION (HOW TO BE):** I will cultivate an attitude of humble gratitude today, recognizing that everything good in my life is an unmerited favor from the Heavenly Father. I will repeat consciously at least 10 times during the day the phrase: "**Lord, I trust in you; Your grace is sufficient for me in my weakness**".
  
  - b) **MY PRACTICE (WHAT TO DO):** Starting today, I will dedicate a quiet place (at home or work) where I can meditate, reflect, pray, and write; and I will lovingly place my Spiritual Offerings Box and call it my **Personal Sanctuary**.
  
  - c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 5: THE TEMPORAL TENSION: “ALREADY HERE, BUT NOT YET”.

1. **THE WORD OF GOD:** *"We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies."* (Romans 8:22-23)
2. **LIGHT FOR THE UNDERSTANDING:** There is a written phrase that sums up a great truth about the mystery of time: **“Already here, but not yet”**. This describes the holy tension in which we Christians live. Since the coming of Jesus, the Kingdom of God is already here in our soul through the grace of Baptism, giving you peace, spiritual consolation, and salvation. However, the total fullness of that Kingdom and the restoration of creation have not yet completely manifested in the visible world. This tension is experienced with great force in the wounded body of the one who suffers, the sick, or those worn down by the years. Divine life and comfort already dwell in you, but the definitive healing of the flesh, the total disappearance of physical pain, and immortality have not yet taken place; that will occur only in the final resurrection at the end of time. Understanding the *“already here, but not yet”* protects you from the false expectation of thinking that faith is a magic amulet to avoid suffering on earth, teaching you instead to have patience and hope during present fragility.
3. **LIVING EXAMPLE:** **SAINT RITA OF CASCIA (1367–1457)**. She experienced this **temporal tension** in her own flesh in a heroic way. She received on her forehead the mystical gift of a thorn from the crown of Christ, a wound that caused her sharp, constant, and humiliating physical pain. The grace of being intimately united to the Passion of Jesus was already

here in her cell, filling her spirit with an immense supernatural love and a deep peace. But relief from the pain and the physical healing of the sore were not yet happening; in fact, the wound emitted an odor that forced her to live isolated from the rest of the nuns for years. Rita lived this holy tension with complete dignity, adoring the Lord in the midst of the open wound.

4. **FOR THE MIRROR OF MY SOUL:** When prayer does not immediately eliminate my physical pain or the problems in my home, do I despair and doubt the Father's love, or do I learn to rest in the holy tension of the “**already here, but not yet**”?
5. **BUILDING THE VIRTUOUS HABIT (TODAY’S FOCUS):**
  - a) **MY RESOLUTION (HOW TO BE):** I will adopt an attitude of theological patience today, accepting that the total healing of human history is a process that will culminate only in heaven.
  - b) **MY PRACTICE (WHAT TO DO):** I will write in my Spiritual Journal a difficult situation in my life that has gone unresolved for a long time, placing next to it the phrase of trust: “*The Kingdom of God is already here in my soul, even though the total solution is not yet visible.*”
  - c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 6: THE THORNS IN THE FATHER'S WORLD

1. **THE WORD OF GOD:** *"To the man he said: 'Because you listened to your wife and ate from the tree about which I commanded you, Cursed be the ground because of you! In toil you shall eat its yield all the days of your life. Thorns and thistles shall it bear for you, and you shall eat the grass of the field. "* (Genesis 3:17-18)
2. **LIGHT FOR THE UNDERSTANDING:** In the Creation of the world, God the Father created the universe in perfect harmony, peace, and health, free from diseases, death, and ruptures. Suffering was not part of the Creator's original design. The thorns of illness, abandonment, abuse, the pain of old age, crises, and biological fragility entered history because of sin, when human beings broke the covenant with the Father out of pride and disobedience. However, our Baptism grafts us into a **New Covenant** to spiritually restore what was broken. Recognizing this origin is vital for your analysis and discernment: illness or pain are not an invention of the Father to make you suffer in a capricious or vindictive way; they are the harsh reality of a world affected by the fall that groans to be rescued and restored by the love of God.
3. **LIVING EXAMPLE: SAINT FRANCIS SOLANUS (1549–1610).** He was a great missionary who traveled across immense territories of the Americas, facing the harshest thorns of human suffering: tropical diseases, absolute isolation in the middle of the jungle, and violent conflicts. Seeing so much devastation and fragility in the bodies of people affected by epidemics, Francis never accused God nor sank into resentment. He understood perfectly that he was walking in a world wounded by the thorns of sin. He would take his violin and play soft melodies in front of the beds of the dying, reminding them that, above the thorns of the

earth, the Heavenly Father's embrace remained open to heal their soul.

4. **FOR THE MIRROR OF MY SOUL:** When contemplating the thorns of pain in my own body or in that of my loved ones, do I blame God, thinking that He is the author of evil, or do I understand that I live in a wounded world that needs to be healed by His love?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

a) **MY RESOLUTION (HOW TO BE):** Today, I will cultivate an attitude that banishes all resentment or complaint from my heart toward Divine Providence regarding the physical or material difficulties of my personal history.

b) **MY PRACTICE (WHAT TO DO):** In my journal today, I will draw a circle to represent my everyday life. Around it, like thorns, I will write down the three worries, sufferings, or illnesses that weigh most heavily on me right now, entrusting them to the Father in prayer.

c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 7: FROM VICTIMHOOD TO PURE OFFERING

1. **THE WORD OF GOD:** *"I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect. "* (Romans 12:1-2).
2. **LIGHT FOR THE UNDERSTANDING:** The path of redemptive suffering and *Sacro Facere* demands a radical purification of our innermost intentions. There is a subtle but destructive temptation that lies in wait for everyone who experiences pain: falling in love with one's own chains and slipping into victimhood. Victimhood is the selfish use of suffering to draw the attention of others, manipulate the emotions of those around us, evade responsibilities, or justify a bad temper, constant complaining, and bitterness. While a sacred offering silently elevates pain toward the Altar, victimhood displays it publicly to feed the ego and awaken a sterile pity. For your daily crosses, illnesses, or past wounds to be legitimately placed in the *ciborium* during Holy Mass, you must first strip yourself of the garments of a victim. When presenting yourself before the Lord, grace does not call you to be a passive victim who laments, but to be transformed into a living host united to the sacrifice of Christ. Pain that complains rots and becomes useless; pain offered with docility and in silence becomes a powerful source of vicarious grace for the salvation of souls.
3. **LIVING EXAMPLE:** *SAINT CARLO ACUTIS (1991–2006)*. He was a young Italian lay teenager, passionate about video games, animals, and computer programming, who centered his entire existence on a passionate love for Jesus in the Eucharist, which he called my highway to heaven. In October 2006, at just fifteen years of age, he was suddenly diagnosed with an aggressive, incurable form of fulminant leukemia. Upon entering the hospital,

to the astonishment of the doctors and his own parents, Carlo flatly refused to complain about his devastating physical pains or the trap of self-pity over his cut-short youth. With a radiant smile that he maintained until the end, he firmly declared: *I want to offer all these sufferings that I must suffer for the Lord, for the Pope, and for the Church, so as not to do Purgatory and go straight to Heaven.* He proved with his testimony that a modern layman, immersed in digital culture, can completely renounce the selfishness of self-pity to transform a painful and terminal medical trial into a conscious, mature, and fruitful Eucharistic oblation for the mystical body of Christ.

4. **FOR THE MIRROR OF MY SOUL:** When I experience a physical illness, a heavy unforeseen event, or an injustice, do I use that pain as an excuse to complain all day and look for others to feel sorry for me, or do I have the maturity to keep it inside to offer it silently to the Lord as a living host?
  
5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**
  - a) **MY RESOLUTION (HOW TO BE):** I will observe an absolute fast from verbal complaints today, forcing myself not to utter any complaint about the weather, fatigue, traffic, or bodily pains, smiling outwardly every time I feel the urge to protest, and I will write about my experience in my Journal.
  - b) **MY PRACTICE (WHAT TO DO):** I will conduct an audit of my complaints in my Journal, writing down the three crosses that have weighed on me the most this month, and drafting next to each one an explicit prayer renouncing victimhood, handing them over textually on the Offerings Sheet.
  - c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## **DAY 8: ADOPTED CHILDREN IN TRINITARIAN INTIMACY**

1. **THE WORD OF GOD:** *"For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, 'Abba, Father!'"* (Romans 8:15).
2. **LIGHT FOR THE UNDERSTANDING:** We close our first formative week understanding that the immediate fruit of having purified our heart from victimhood the previous day is the overflowing of our identity: we are beloved children of the Heavenly Father. Suffering poorly borne snuffs out our filial awareness and makes us act like slaves or spiritual orphans who walk in fear, feeling punished or abandoned in the face of illness and trials. A slave serves out of obligation and complains with bitterness when the burden is heavy; an adopted child runs to the arms of their father because they know his love is unconditional. Your adoption is not a paper title; it is a divine reality sealed with the Blood of Christ that gives you the right to call God by the very word of trust that Jesus used: **Abba! (Papa)**. When the Marian Eucharistic Missionary understands that they are sustained by the Fatherhood of God, fear of the future disappears. You no longer offer your pains out of desperation, but from the absolute assurance that your Father takes care of you, uses each of your thorns for your own good, and prepares you to be a guardian of His Altar. This identity as a child is not an abstract title or an ornament; it is a living reality implanted in your soul by the indelible seal of Baptism. This grace introduces you directly into the intimacy of life and love of the Most Holy Trinity.
3. **LIVING EXAMPLE:** *SAINT FRANCIS OF ASSISI (1182–1226)*. Although born into a cradle of wealth and comfort, after his conversion he completely renounced material goods, titles, and his earthly father's inheritance. The crowning moment of his filial maturity occurred before the Bishop of Assisi, when Francis

stripped off all his garments, handed them to his biological father, and declared to the crowd: Until today I have called you father on earth; but from now on I can say with absolute freedom: Our Father, who art in heaven, into whose hands I have deposited all my treasure and all my hope. From that day on, Francis lived in radiant and unshakeable joy, even when his body was severely plagued by illness and blindness at the end of his life. He never behaved like an orphan abandoned in poverty; he walked through the world with the dignity and peace of a child of the King of the Universe, transforming his physical pains into a canticle of praise to creation and to the Father's love.

4. **FOR THE MIRROR OF MY SOUL:** When things do not turn out the way I want, when illness or scarcity arrives, do I react with the fear of an orphan who believes they are helpless, or do I rest immediately with the trust of a child who knows that their Father God has absolute control?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** Today, I will practice the filial gaze of Providence, silently repeating the words, '**Abba, Father, I trust in you!**' every time I experience a moment of tension, hurry, physical pain, or financial worry.
- b) **MY PRACTICE (WHAT TO DO):** I will write a short letter in my Spiritual Journal addressed to the Heavenly Father, telling Him what my greatest fear is at this moment regarding my health or my family, and I will finish the letter signing with the phrase: "***Your adopted child who today decides to rest in your arms.***"
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## BLOCK 2: THROUGH THE EUCHARISTIC CHRIST (DAYS 9 TO 24)

### DAY 9: PORTABLE TABERNACLE: THE SENDING FORTH FROM THE ALTAR

1. **THE WORD OF GOD:** *"They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers."* (Acts 2:42)
2. **LIGHT FOR THE UNDERSTANDING:** Your path of discernment takes a fundamental step: we pass from reflecting on the mystery of pain to immersing ourselves in the **Sacramental Source**. Your mission does not begin in the street or by knocking on the door of the suffering person; it begins directly at the Altar of the parish. By participating in Mass and receiving Holy Communion, you are not performing a private act of piety. The grace of Baptism is nourished and expands in the Eucharist, and your body literally becomes a portable tabernacle. Sunday liturgy doesn't end at church; you take the living God with you.
3. **LIVING EXAMPLE:** *THE CHURCH OF THE CATACOMBS (2nd-3rd Century)*. In the first centuries of Christianity, during the persecutions in Rome, the Sunday assembly was celebrated in the secrecy of the catacombs that served as cemeteries and places of worship. Historical texts from the early Church recount that the Deacons and those in charge of the altar assumed with complete naturalness the sacred task of carrying the Consecrated Species to the sick or imprisoned brothers immediately after finishing the Fraction of the Bread. They walked through the streets conscious that they were the physical prolongation of the Bishop's table, risking their own

lives to safeguard the Body of Christ and ensure that no suffering member was deprived of the food of immortality.

4. **FOR THE MIRROR OF MY SOUL:** When leaving the temple after receiving communion on Sundays, am I conscious that I become a tabernacle with feet that carries the real presence of Jesus to the ordinary world?
  
5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**
  - a) **MY RESOLUTION (HOW TO BE):** "Lord Jesus, when I receive Communion at Sunday Mass, I will become a living tabernacle. I promise to guard and revere Your presence and pure grace for as long as possible, acting just like You would in every circumstance and with everyone I meet. This grace becomes even greater when I picture myself as a future Marian Eucharistic Missionary (MEM), carrying Your immense love, *Jesus in the Eucharist*, with deep reverence to the homes of the most vulnerable."
  - b) **MY PRACTICE (WHAT TO DO): Preparatory Daily Offering Exercise:** I will complete a detailed written unloading in my journal, practicing the level of detail and breakdown that I will use from now on for my daily Offering Sheets. These offerings will be divided into **Gratitudes** (joys and successes), **Surrenders** (efforts and sufferings), **Repentance** (faults and weaknesses), and **Prayers** (novenas, rosaries, and masses). This sheet must be filled out daily. At the end of the week, I will take it to Saint Rita Catholic Church in Dade City to deposit it in the **Parish Jar of Capital Grace** as an oblation on the altar during the Offertory of Sunday Mass.
  - c) **MY JOURNAL ENTRY:** I will briefly write in my Spiritual Journal everything lived, understood, or experienced during the day.

## DAY 10: NO ONE GIVES WHAT THEY HAVE NOT RECEIVED: THE WELL OF PRAYER

1. **THE WORD OF GOD:** *"But they urged him, 'Stay with us, for it is nearly evening and the day is almost over.' So, he went in to stay with them."* (Luke 24:29)
2. **LIGHT FOR THE UNDERSTANDING:** There is an unbreakable spiritual rule in the service of the Church: **no one can give what they do not first have in their heart.** When we see the needs of our parish, it is very common to feel the impulse to immediately set out to solve the practical problems of those who are suffering or of the elderly, or to offer quick advice with the intention of easing their sadness. However, if you do not pray in silence, if you do not spend time adoring the Lord, and if you do not let grace heal your own spirit, your words will only be empty human chatter. You do not go to the homes of those who are homebound or bedridden to give moral speeches or to demonstrate your talents; you go to reflect the peace of God. Your capacity to sustain the weakness of a suffering person depends exclusively on how much time you spend letting yourself be embraced by Christ in the intimacy of prayer.
3. **LIVING EXAMPLE: SAINT JOHN OF THE CROSS (1542–1591).** He was a great monk, poet, and doctor of the Church who experienced the pain of confinement and extreme physical suffering when he was imprisoned by his own brothers of the order in a dark cell. Amid that absolute isolation, instead of filling himself with bitterness or sterile complaints, he dedicated himself to self-emptying to be filled with the Divine Presence. In the darkness of his prison, he wrote the most beautiful spiritual poems in Catholic history. He taught the world that the soul must pass through the dark night of the senses to unite with God, demonstrating that only those

who let themselves be filled by Merciful Love in silence can become a beacon of light for others.

4. **FOR THE MIRROR OF MY SOUL:** When trying to console someone who suffers in my family or neighborhood, do I rely on my own human words and ideas, or do I stop first to fill myself with the peace of God in prayer?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** I will make a total emptying of pride and my personal self-sufficiency to let myself be embraced by the Merciful Love of the Father.
- b) **MY PRACTICE (WHAT TO DO):** Today I will pause for thirty seconds in complete silence before starting any important conversation, asking the Holy Spirit to guard and guide my words.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 11: CUSTODIANS OF THE EUCHARISTIC MYSTERY

1. **THE WORD OF GOD:** *"Thus should one regard us: as servants of Christ and stewards of the mysteries of God."* (1 Corinthians 4:1).
2. **LIGHT FOR THE UNDERSTANDING:** Receiving the Holy Eucharist is the greatest gift, but it also implies an immense responsibility. In the Catholic Church, we do not treat the Holy Host as a symbol or a piece of common bread. It is the real Body of Christ. For this reason, all the baptized are called to **be custodians of the Eucharistic mystery**. This means protecting, caring for, and treating the presence of Jesus with the utmost respect possible. Being a custodian of the mystery is demonstrated in practical actions: in the clean and dignified way we approach receiving communion, in the reverent silence we keep inside the temple to respect the adoration of others, and in extreme care not to let even the smallest particle of the Sacrament fall. To serve in the Church and to be able to discern with maturity a call toward the sick, we must first develop a holy fear of God and an absolute reverence toward the Eucharist on the Altar and in the Tabernacle.
3. **LIVING EXAMPLE: FATHER JOSEPH KENTENICH (1885–1968).** He was the priest founder of the Schoenstatt Movement. Throughout his life, especially during his captivity in the Dachau concentration camp, he taught laypeople that the Tabernacle of the church must become the spiritual magnet of our ordinary existence. Father Kentenich had an absolute reverence for the Holy Host and warned that we Christians must be zealous custodians of this mystery, not only protecting the physical ciborium on the altar, but turning our own soul into a living monstrance. He taught that a guardian of the Sacrament is someone who, upon receiving communion, walks through the

world caring for the grace inside with the same zeal and holy fear of God with which a priest safeguards the gold of the ciborium inside the Tabernacle.

4. **FOR THE MIRROR OF MY SOUL:** Does the way I approach to receive communion or the way I behave inside the temple in front of the Tabernacle demonstrate that I firmly believe that the Holy Host is the living Body of God?

**5. BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** Today, I will visualize and practice making a reverent, mindful genuflection every time I pass before the Tabernacle, committing to do so as soon as I visit church.
- b) **MY PRACTICE (WHAT TO DO):** Today, I will look for the location of Jesus in the Blessed Sacrament, either at my own parish or at another church near my workplace. I will visualize Him from a window and make a Spiritual Communion directed toward that real Tabernacle.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 12: THE EUCHARIST AS A SACRIFICE, NOT A ROUTINE

1. **THE WORD OF GOD:** *"For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes."* (1 Corinthians 11:26).
2. **LIGHT FOR THE UNDERSTANDING:** It is very easy to fall into the habit of going to Mass on Sundays simply to fulfill a rule, out of family tradition, or due to social commitment. When this happens, liturgy becomes an empty routine. However, if we look with the eyes of faith, **the Mass is the most amazing event in human history:** it is the living sacrifice of Jesus on the Cross that becomes real and present today before our eyes. Christ does not die again on each altar. What happens is that ordinary time stops and we place ourselves spiritually at the foot of Calvary. Bread and wine are truly transformed into His Body and His Blood. It is the crowning moment where Jesus delivers all His love to rescue us from sin and from the thorns of pain. If we assimilate that the Mass is a real sacrifice, our posture inside the temple changes completely. We stop being distracted spectators and unite our entire life with the offering of the Savior.
3. **LIVING EXAMPLE:** *SAINT PIO OF PIETRELCINA (1887–1968).* He was an Italian Capuchin priest who celebrated Holy Mass with such a deep devotion that the liturgical celebrations extended for several hours. During the moment of the consecration, his face reflected the real physical pain of Calvary, and he wept visibly while contemplating the mystery of the Passion. The faithful traveled from very distant countries just to attend his Masses. Seeing him at the altar, everyone understood immediately that the Eucharist was not a boring

ceremony, but the living sacrifice of Jesus on the Cross. He demonstrated to the world that the Mass is the well of grace where we must nourish the soul before serving.

4. **FOR THE MIRROR OF MY SOUL:** When I am at Mass, is my mind thinking about the pending tasks of the day and about leaving quickly, or am I conscious that I am in front of the living sacrifice of Jesus out of love for me?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

a) **MY RESOLUTION (HOW TO BE):** I will maintain strict adoration and body composure during the liturgical consecration in the temple.

b) **MY PRACTICE (WHAT TO DO):** I will write a meaningful intention on the back of the **Offering Sheet**, in the dedicated space for my **Mass Intention**. Through reflection and discernment, I will focus this intention on my greatest character weakness, where God's grace is most urgently needed. I will spiritually deposit it in the parish **jar of Capital of Grace**, which will be offered on the altar during the Offertory. Moving forward, **I will do this every weekend by bringing my Weekly Offering Sheet with my Intention to Sunday Mass.**

c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 13: THE ALTAR IN THE HOME OF THE VULNERABLE

1. **THE WORD OF GOD:** *"For where two or three are gathered together in my name, there am I in the midst of them."* (Matthew 18:20).
2. **LIGHT FOR THE UNDERSTANDING: The Divine Grace** that flows from the altar of our parish has the mysterious power to reach and transform the homes of our community. Many people cannot walk, endure severe pain in bed, or suffer the limitations of advanced old age. For these confined brothers and sisters, one of the greatest spiritual dangers is isolation, which means coming to feel that the Church has forgotten them in their suffering and that they have been separated from the Sunday assembly. Our community mission is to extend the arms of the altar to the beds of the sick. When a Catholic crosses the threshold carrying Holy Communion, they build a true bridge of presence. The room of the home ceases to be a place of abandonment and becomes a living extension of the church. The Eucharistic Jesus goes out to meet His suffering people, assuring them that they remain fully integrated into the Body of the Church and that their home is sacred ground.
3. **LIVING EXAMPLE: SAINT JOHN OF GOD (1495–1550)**. He spent his life traveling the streets to pick up the terminally ill, the abandoned, and the marginalized for whom nobody wanted to care, taking them to a home he **had prepared** with his own hands. He did not see his work as a simple task of social assistance or ordinary medical care; he treated every sick bed as if it were a sacred altar. He knelt before the patients with immense respect, **gently washed** their wounds, and transmitted to them the love of the Heavenly Father. He managed to fill the rooms of the sick with prayer, order, and

dignity, demonstrating that Christ dwells in a special way in fragility

4. **FOR THE MIRROR OF MY SOUL:** When thinking about the sick of my community or of my own family, do I see them as people isolated from the church, or do I understand that the love of God asks me to carry the presence of the Altar to their homes?

**5. BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** I will maintain a deep respect, as if before a living tabernacle, when interacting today with the elderly or people in a situation of suffering or isolation.
- b) **MY PRACTICE (WHAT TO DO):** I will make a list and pray an Our Father from the heart for each of the confined or the sick in the community that I know.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 14: LIFE AS A LIVING COVENANT

1. **THE WORD OF GOD:** *“And likewise the cup after they had eaten, saying, ‘This cup is the new covenant in my blood, which will be shed for you.’”* (Luke 22:20).
2. **LIGHT FOR THE UNDERSTANDING:** The Covenant is an indissoluble pact of love, a sacred union where two parties commit completely and forever. In the Last Supper, Jesus sealed this **New Covenant** with us using His own Blood as a seal. Upon receiving communion, we enter directly into this wonderful exchange. It is not a human contract that we can break if we get tired; it is a union of hearts where Jesus delivers to us everything that He is, and we deliver to Him everything that we are. Living our faith as a living covenant means that our daily life no longer belongs only to us. My decisions, my work, my family joys, and my bodily weariness form part of this sacred pact. The Eucharist is the space where we renew this commitment, filling ourselves with the strength of Christ to be able to reflect His love in the ordinary world.
3. **LIVING EXAMPLE:** *SAINT JOHN BOSCO (1815–1888)*. He dedicated his entire life to rescuing thousands of orphaned and abandoned youths on the streets, founding workshops and formation houses without having secure financial resources. Don Bosco lived each day as a daily and total covenant with God and with the Virgin Mary Help of Christians. He taught his boys that the only motor to overcome difficulties was frequent Communion and friendship with the Lord. Despite suffering insults, persecutions, and an extreme physical exhaustion that wore down his health, he never broke his pact of fidelity, demonstrating that a consecrated pastor who lives in Covenant becomes an instrument capable of transforming reality.

4. **FOR THE MIRROR OF MY SOUL:** Do I feel that my Christian life is a daily commitment of love with Jesus in all my actions, or do I seek the Lord only when I have a problem or an urgent need?
  
5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**
  - a) **MY RESOLUTION (HOW TO BE):** I will maintain a courageous fidelity to my Catholic values in the face of opinions or criticisms from my family, my work or social environment.
  
  - b) **MY PRACTICE (WHAT TO DO):** I will briefly write in my Journal my experience lived in the previous point, and I will make a specific commitment of *fidelity and love* to live out in my daily responsibilities this week.
  
  - c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 15: THE SILENCE THAT FEEDS ACTION

1. **WORD OF GOD:** *“Be still and know that I am God! I am exalted among the nations, exalted on the earth.”* (Psalm 46:10).
2. **LIGHT FOR UNDERSTANDING:** To serve vulnerable members of the Church and clearly discern a calling, you must develop the **habit of interior silence**. We live surrounded by noise, screens, and constant distractions that race the mind and exhaust the soul. If a layperson tries to serve or examine their life using only human strength at a frantic pace, they will burn out quickly. They will start treating others mechanically. **Eucharistic silence** is not an empty, boring void. It is a presence filled with adoration. It is the sacred space where we empty ourselves of material worries. This allows the Holy Spirit to organize our thoughts. Spending time in silence before the Tabernacle or after Communion is like filling a vehicle's gas tank. It gives you the peace, patience, and tenderness needed to listen to your brother's pain without despairing.
3. **LIVING EXAMPLE:** **THOUGHT OF CARDINAL ROBERT SARAH (1945-)**. In his writings on the *interior life* (2015), he teaches that silence is the most powerful tool to connect with God and hear His voice. He clearly states that *“without silence, prayer becomes empty chatter, and service turns into mere human activism.”* He explains that the most active and fruitful saints in history were men and women who spent hours in absolute silence before the Eucharist. From that quiet well, they drew the supernatural strength to touch the wounds of the sick. They

transformed their communities without losing their interior peace.

4. **FOR THE MIRROR OF MY SOUL:** In my daily routine, do I seek moments of absolute silence to listen to God? Or do I keep my mind constantly occupied with my phone, television, or family or work worries?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **My Resolution (How to Be):** I will maintain deep vocal serenity at home by avoiding raising my voice, complaining, or engaging in pointless arguments.
- b) **My Practice (What to Do):** I will spend ten minutes in complete physical and mental silence in my **Personal Sanctuary**, turning off all electronic distractions.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 16: EUCHARISTIC ADORATION AS A MOTOR OF LIFE

1. **THE WORD OF GOD:** *"But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed, the Father seeks such people to worship him."* (John 4:23).
2. **LIGHT FOR THE UNDERSTANDING:** We close our two weeks of Eucharistic foundation by understanding the value of Adoration. Adoring is not simply kneeling out of obligation or repeating prayers mechanically. Adoring is the act where the human being recognizes with humility the greatness of God and prostrates with love before their Creator. When looking at the Holy Host exposed in the monstrance, we are contemplating the same God who sustains the universe, made small out of pure love for us. **Eucharistic Adoration** is the hidden motor that sustains the faith and ministries of our parish. Before Jesus in the Blessed Sacrament, our masks, our pride, and the desire to be applauded by others fall away. By adoring, we allow Christ to cleanse the intentions of our heart. A true servant is, above all, a constant adorer who nourishes themselves at the Tabernacle to later reflect on the mercy of the Heavenly Father.
3. **LIVING EXAMPLE:** **SAINT CLARE OF ASSISI (1194–1253)**. She lived consecrated in a very humble and austere monastery. On one occasion, an army of invading soldiers attacked the city and tried to enter the convent to destroy everything in their path. The nuns were full of fear and wept with anguish. Saint Clare, despite being bedridden and very ill, stood up sustained by her faith, took the monstrance with the Blessed Sacrament from the tabernacle, and placed herself firmly in front of the open door of the monastery. Upon seeing the Holy Host and the praying courage of the saint, the soldiers were filled with an

inexplicable fear, turned around, and fled the place without doing harm to anyone. She demonstrated that adoration of the Eucharist is the most powerful shield.

4. **FOR THE MIRROR OF MY SOUL:** When being in front of Jesus in the Blessed Sacrament, do I allow Him to speak to my heart and transform my attitudes, or do I get tired quickly and prefer to leave for my material occupations?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** I will assume a posture of total surrender before the will of the Father today, dethroning personal pride and the desire to stand out before others.
- b) **MY PRACTICE (WHAT TO DO):** I will plan in my schedule a face-to-face visit of at least fifteen minutes to the Tabernacle of my parish during this week, destined exclusively to adore our Lord in silence.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 17: FROM GENESIS TO THE UPPER ROOM: THE MARIAN CONDUCTING THREAD

1. **THE WORD OF GOD:** *"All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers."* (Acts 1:14).
2. **LIGHT FOR THE UNDERSTANDING:** The presence of the Virgin Mary in the mystery of the Church is not a secondary custom; it is a perfect thread designed by the Heavenly Father since the beginning of the world. If we unite the pieces of the Holy Scriptures, we discover an impeccable divine logic: Mary is promised in Genesis as the New Eve who will overcome evil, stands with courage at the foot of the Cross to become our spiritual Mother, and remains in the Upper Room with the Apostles during the birth of the Church at Pentecost. **Mary connects all the stages of the Plan of Salvation.** She does not flee before the danger of Calvary nor hide when the disciples are full of fear. Her mission is to be the bridge that always conducts us to Jesus and the praying heart that sustains the community. For a solid discernment, it is indispensable to discover this thread: where the Church is suffering or praying, there is the Mother sustaining the faith of her children.
3. **LIVING EXAMPLE:** *SAINT JOHN PAUL II (1920–2005)*. Having lost his mother when he was just a little boy, a profound grief cast a shadow over his early childhood. In the wake of this loss, his father led him to a Marian image and declared: 'From today onward, She is your Mother.' From that defining moment, the holy Pope anchored his whole existence to Mary, adopting the motto *Totus Tuus*—All yours. His life became a gauntlet of trials: political persecution, a brutal assassination attempt, and a grueling neurological disease. Yet, through it all, he remained unshakeable like Mary at the foot of the Cross, a living testament

that surrender to the Mother is the surest way to accomplish the Father's will.

4. **FOR THE MIRROR OF MY SOUL:** When looking at the map of my own life, with its joys and its pains, can I discover the constant presence of the Virgin Mary caring for me as a spiritual Mother in each stage?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **My Resolution (How to Be):** I will cultivate an absolute certainty of the constant company of our spiritual Mother in each stage and difficulty of my personal history.
- b) **My Practice (What to Do):** I will open my Offering Box and lovingly contemplate the face of the image of the Blessed Mother, Mater Ter Admirabilis (MTA) of Schoenstatt. I will look for the notes in my Journal where I summarized my problems, sufferings, difficulties, joys, achievements, etc., and I will surrender everything to her, reverently asking her as my Spiritual Mother to take charge of and attend to all my circumstances, trusting fully in her eternal and maternal protection. I will write in my Journal about the experience lived, and I will continue filling out my Offering Sheet every day, and at the end of the week, I will define my Particular Intention for Sunday Mass.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## **DAY 18: VICARIOUS VALUE: SUFFERING IN FAVOR OF ANOTHER**

1. **THE WORD OF GOD:** *"No one has greater love than this, to lay down one's life for one's friends."* (John 15:13).
2. **LIGHT FOR THE UNDERSTANDING:** Our itinerary introduces us to a deep mystery of the divine plan: **Vicarious Suffering**. This expression means, simply, offering one's own pain in favor of another person for their spiritual good. The doctrinal basis for this offering is found in the crowning pages of the **Apostolic Letter *Salvifici Doloris*** (No.27), where Saint John Paul II movingly teaches us that suffering ceases to be a selfish, isolated, or sterile experience when it is filled with intercessory love and united with the Cross of Jesus. The Holy Father reveals to us that Christ has opened his own redemptive suffering to all human suffering; therefore, when a soul decides to suffer out of love for others, their pain is elevated and acquires a liberating strength. By uniting your illness, your suffering, your ordinary concerns, material lack, or daily fatigue to the sacrifice of the Redeemer, you receive a genuine spiritual strength that operates within the Mystical Body of Christ. The Heavenly Father accepts the weight of your difficulty and transforms it into graces of conversion, relief, and salvation for your loved ones. You cannot change the heart of an estranged family member with human discussions or harsh complaints, but you can intercede and win grace for them from the silence of your own offered suffering.
3. **LIVING EXAMPLE:** **SAINTE MONICA (331–387)**. She spent more than thirty years suffering in silence due to the violent behavior of her husband and the atheism, vices, and disordered life of her son Augustine. Monica did not spend those years complaining about her bad luck, nor fighting with them in a sterile way. She

transformed her family heartbreak into a continuous offering, shedding daily tears in front of the altar and offering her spiritual pains for the conversion of her home. Her vicarious suffering moved the Heart of God: her husband was baptized before dying and her son Augustine converted completely, returning to the faith and coming to be one of the greatest saints, wise men, and doctors of the Catholic Church.

4. **FOR THE MIRROR OF MY SOUL:** When I look at that family member or loved one who is away from the faith or trapped in vice, do I try to "save" them through hurtful arguments, harsh rebukes, and human control, or have I learned to remain silent before them so I can speak to God about them through my offered daily sufferings? I will write down in my *Spiritual Journal* which human complaints I am going to transform today into sacrifices offered out of love.

#### 5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** I will assume today an attitude of total spiritual responsibility for the conversion of my family, avoiding harsh complaints toward them.
- b) **MY PRACTICE (WHAT TO DO):** I will write in my *Spiritual Journal* the name of a family member or friend for whom I am deeply worried regarding their spiritual or health situation, declaring that I offer up all my weariness today for their good.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 19: COLOSSIANS 1, 24: COMPLETING IN ONE'S OWN FLESH

1. **THE WORD OF GOD:** *"Now I rejoice in my sufferings for your sake, and in my flesh, I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church,"* (Colossians 1:24).
2. **LIGHT FOR THE UNDERSTANDING:** The affirmation of Saint Paul in the Scriptures is one of the deepest truths of our faith. Does this mean that the sacrifice of Jesus on the Cross was imperfect or that it was not enough to save us? By no means. The sacrifice of Christ on Calvary was perfect, definitive, and redeemed the entire humanity. What the Apostle teaches us is that Jesus, out of pure love for us, wanted to leave a space of honor for our active participation inside His Mystical Body. *Around this truth, Saint John Paul II dedicates chapter V of his Apostolic Letter **Salvifici Doloris** to explain to us that Redemption, although it has been fully accomplished by the love of Christ, continues and constantly develops in human history. **The Pope clarifies that each human suffering possesses a spark of the infinite value of the Cross, allowing our own bodily weakness to acquire an eternal weight.*** God does not want us to be mute or passive spectators of salvation; He wants us to be cooperators. By being grafted into Him by Baptism, our small or large ordinary tribulations can unite with the great river of the Passion of Jesus. When you offer pain, discomfort, or weariness with love, that effort acquires a supernatural value that spiritually sustains the work of the whole Church and benefits your loved ones.
3. **LIVING EXAMPLE:** **BLESSED CHIARA LUCE BADANO (1971–1990)**. She was a young Italian laywoman who embodied the mystery of completing in her own flesh the Passion of Christ

with an unshakeable smile. At seventeen years old she was diagnosed with a painful and devastating bone cancer that left her paralyzed. Instead of sinking into resentment, Chiara Luce delivered herself completely into the arms of the Virgin Mary and consecrated her hospital bed as an altar. She rejected morphine saying that it takes away her lucidity and she can only offer the pain to Jesus. In her moments of sharpest agony, she repeated a phrase that became her covenant motto with Jesus: If you want it, Jesus, I want it too. She transformed the wearing destruction of her body into a luminous offering for her community and for youth, demonstrating that intimacy with the Virgin Mary converts the suffering of the flesh into pure redemptive grace.

4. **FOR THE MIRROR OF MY SOUL:** Upon understanding that Jesus gifts me a space of honor on His Cross, do I value my daily efforts and pains, or do I keep thinking that my suffering has no spiritual utility?
  
5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**
  - a) **MY RESOLUTION (HOW TO BE):** I will cultivate an attitude of joyful patience today, performing my heavy tasks with a smile and without showing discouragement before my family.
  
  - b) **MY PRACTICE (WHAT TO DO):** I will note in my Spiritual Journal the strongest physical discomfort of today, writing next to it the phrase of delivery: "***I fill up in my flesh what is lacking in the Passion of Christ for my parish***".
  
  - c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## **DAY 20: FROM VICTIM TO COLLABORATOR OF THE REDEMPTION (CO-REDEMPTOR).**

1. **THE WORD OF GOD:** *"We know that all things work for good for those who love God, who are called according to his purpose."* (Romans 8:28).
2. **LIGHT FOR THE UNDERSTANDING:** Ecclesial reflection invites us to undergo a radical change of mindset in the face of trial: to move from being victims of circumstances to becoming active collaborators of redemption. A victim thinks that their illness, old age, or disability is a useless waste, believing themselves to be a meaningless burden that only awakens pity in others. It is here where the wisdom of faith, linked to the grace of our baptism, acquires all its depth. The saying "**every cloud has a silver lining**" is the popular echo of Romans 8:28, where Saint Paul reminds us that **God disposes all things for the good of those who love Him**. At this stage, this promise applies not only individually for our own purification, but also in a communal and ecclesial way. *God allows the fragility of our flesh not to destroy us, but to extract from it a greater good for the whole Church*. When a sick or suffering person offers their physical limitations, their room is transformed into a powerful center of intercession. It ceases to be a reason for pity and acquires an extraordinary spiritual fruitfulness. By uniting our daily pains to the sacrifice of Christ in the Eucharist, we stop suffering uselessly and become missionaries from the immobility of a bed or from the silence of our home. As the Apostle said, we complete in our own flesh what is lacking in Christ's afflictions for the sake of his Body, which is the Church. *Fragility ceases to be an obstacle to the apostolate and becomes our primary instrument of salvation for the world*.
3. **LIVING EXAMPLE:** **BLESSED ALEXANDRINA OF BALAZAR (1904–1955)**. She was a young Portuguese woman who was

completely paralyzed from the age of fourteen after jumping out of a window to defend her purity from attackers. She spent the last thirty years of her life bedridden in a modest wooden bed with intense and constant pains. At first, she felt like a useless victim and wept asking for bodily healing. But after understanding the Christian meaning of pain through prayer, she changed her mentality completely. She began to call her bed her altar of sacrifice, offering each hour of paralysis for the peace of the world and the conversion of families, transforming her room into a spiritual motor for the whole Church.

4. **FOR THE MIRROR OF MY SOUL:** Do I continue settling into the role of a victim regarding my physical or health limitations, or have I already discovered the immense ecclesial and apostolic value that my suffering holds when offered out of love? Am I aware that, when I spiritually unite myself to the altar, my home or my room becomes a source of grace that sustains the work of missionaries throughout the world?
  
5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**
  - a) **MY RESOLUTION (HOW TO BE):** I will make my offerings on the Offering Sheet for this coming week with a strictly ecclesial and communal focus, not a personal or family one.
  - b) **MY PRACTICE (WHAT TO DO):** As I write and deposit my sacrifice or physical pain into the Sheet and Box of Offerings today, I will not pray for my personal needs. I will offer that moment of limitation or discomfort saying: *Lord, I unite this pain to Your Cross present on the Altar for the holiness of priests and for the spiritual fruits of the whole Church.*
  - c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 21: THE CAPITAL OF GRACE AND EXCHANGE OF LOVE

1. **THE WORD OF GOD:** *"Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death, jealousy is fierce as the grave."* (Song of Songs 8:6).
2. **LIGHT FOR THE UNDERSTANDING:** As you have been practicing the physical use of your Offering Box, you know that the daily collection is a real act of collaboration. Today, we show how the mysticism and spirituality of Schoenstatt give a **profound** meaning to this habit: **these offerings are called the Capital of Grace**, and the Offering Box, shaped like a jar or vase, just like the one in our parish, is called the **Jar of Capital Grace**. In our Parish of Saint Rita in Dade City, this is the spiritual treasure administered from the Shrine under the formula of a Covenant of Love with the Virgin Mary: **"Nothing without You, Mother, nothing without us."** By participating in this MEM 33-day discernment course, you are also being called to fill the Jar of Capital Grace. However, this is not just about your pain, sufferings, or bodily illnesses. Schoenstatt's Marian pedagogy invites us to hand over the **entirety of our ordinary lives**. This includes your voluntary contributions and hidden sacrifices; your joys, successes, and victories handed over as an **offering of gratitude**; your failures, frustrations, humiliations, and broken plans handed over in **trusting abandonment**; and, in a beautiful way, your own falls, weaknesses, and omissions handed over as a **capital of repentance**. Mary, as the great Administrator before the Most Holy Trinity, takes all this raw material of your reality, the good and the bad, purifies it in her Immaculate Heart, and transforms it into the **rich wine of grace** for the healing of the sick and the good of the Church. If what you have learned about Schoenstatt spirituality catches your attention, please contact one of the facilitators for more information.

3. **LIVING EXAMPLE: *SAINT CATHERINE LABOURÉ (1806–1876)*.**

Although she is world-famous for receiving the apparitions of the Miraculous Medal in 1830, she spent the next 45 years of her life in total anonymity, working as a humble nurse caring for the elderly and terminally ill in a Paris asylum. Catherine performed the heaviest tasks: she cleaned waste and washed dirty clothes with heroic patience. She explained to her companions: When you look at them, do not see just an angry old man. Look closely: it is Christ whom you dress, it is Christ whom you feed. She lived the daily offering in absolute anonymity; no one in the asylum knew that she was the visionary of the Virgin. She not only offered the weariness of her body or the bad odors of the hospital; she handed over in her prayers her joys when a sick person smiled, her frustrations when a treatment failed, and her own daily mistakes, placing everything in the hands of Mary for the salvation of souls.

4. **FOR THE MIRROR OF MY SOUL:** When reviewing the experiences of my day, do I have the spiritual maturity to hand over to the Virgin Mary both my successes so that pride does not win me over, and my failures and falls so that discouragement does not win me over?

5. **BUILDING THE VIRTUOUS HABIT (TODAY’S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** I will maintain an attitude of total detachment and gratitude today, recognizing that both what pleases me and what frustrates me can be transformed into a spiritual treasure.
- b) **MY PRACTICE (WHAT TO DO):** Consolidation exercise: I will perform a paused mental review before the nightly examination, identifying the most insignificant experiences of the day to force myself to find its offering value.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 22: THE COVENANT OF LOVE: THE BOND WITH THE MOTHER

1. **THE WORD OF GOD:** *"I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father."* (John 15:15)
2. **LIGHT FOR THE UNDERSTANDING: The Covenant of Love with Mary** is the heart of Schoenstatt spirituality. It is not a simple passing devotion, nor a prayer done out of habit; it is a real exchange of hearts, of goods, and of interests. By sealing this covenant, you say to the Virgin: Mother, I give you my heart, my time, my capacities, my pains, and my joys. And She, in turn, responds by giving you all her love, her purity, her strength, and her very mission of carrying Christ to the world. The phrase that sustains this sacred pact is: Nothing without you, Mother; nothing without us. God has willed that our human surrender be indispensable for His grace to act in the ordinary world. Mary needs your feet to walk through the corridors of the sick, your hands to heal, and your mouth to console; and you need her maternal grace so as not to falter before the weight of others' suffering.
3. **LIVING EXAMPLE: SERVANT OF GOD JOSEPH ENGLING (1898–1918)**. He was one of the first young seminarians of the Schoenstatt Movement. During the First World War, he was sent to the battlefield in the trenches of Europe. In the midst of the horror of bombs, mud, cold, and constant death, Joseph lived his Covenant of Love with the Virgin in a heroic way. He kept a daily record of his small sacrifices in a notebook, offering everything from enduring hunger and the mockery of his companions to the cold of the nights on guard, placing everything as a contribution to the Capital of Grace. He died on the battlefield offering his

own life for the flourishing of the Movement, demonstrating that whoever lives in Covenant with Mary transforms the darkest scenario into an altar of sanctity.

4. **FOR THE MIRROR OF MY SOUL:** When thinking about my relationship with the Virgin Mary, do I see her as a distant figure to whom I only turn in emergencies, or do I understand that I can live in a daily pact of love and collaboration with Her? I will write in my Spiritual Journal my comments on what has been read, reflected, and meditated upon today.

**5. BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** Today I will maintain an attitude of respect and peace inside my house, avoiding shouting or sterile discussions, caring for the presence of God in my home.
- b) **MY PRACTICE (WHAT TO DO):** Today I will begin to discern a special physical space in my house where I will formally establish my *permanent Personal Sanctuary*, with a view to soon constituting my **Home Shrine** with an image of Mary of Schoenstatt, placing for now a crucifix, my Bible, and my Box of Offerings there.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 23: THE FULL OF GRACE BEFORE THE TRINITY

1. **THE WORD OF GOD:** *"And coming to her, he said, 'Hail, full of grace! The Lord is with you.'" (Luke 1:28).*
2. **LIGHT FOR THE UNDERSTANDING:** Mary is the one **Full of Grace**, uniquely united to the intimate life of the Most Holy Trinity. In God's salvific design, she is the **beloved Daughter of the Father, the virginal Mother of the incarnate Son, and the docile sanctuary of the Holy Spirit**, who has filled her with His sanctifying action. Among all creatures, none has been so fully associated with the mystery of God as she. However, her mission is not understood as an end in itself, but always in relation to Christ. **Jesus Christ is the sole Mediator between God and men** (cf. 1 Tim 2:5), the true and only bridge between humanity and the Father. In this mystery, Mary has a unique maternal mission: **always to lead to Christ and to dispose hearts for their encounter with Him**. Her intercession does not replace the mediation of Christ, but accompanies and serves it, as does all motherhood in the order of grace. For this reason, Mary can be understood as a **maternal pathway to Christ**—not because she replaces the bridge that is the Lord, but because, given by God as Mother, she tenderly guides the faithful toward Him, the source of all grace and the fullness of consolation
3. **LIVING EXAMPLE:** *SAINTE BERNARD OF CLAIRVAUX (1090–1153)*. Was an exemplary monk and doctor of the Church who passed into history for his immense love for the Virgin Mary. He explained that human beings often experience fear of approaching the divine majesty directly due to the awareness of their own fragilities and past sins. Saint Bernard teaches with tenderness that the Heavenly Father, knowing our fleshly weakness, left us Mary as a safe and close path. In his celebrated

sermons, he reminded us that if the storms of temptations rise or if we stumble upon the obstacles of illnesses, we must look at the star and invoke Mary, demonstrating that turning to our Spiritual Mother is the fastest way to move the Heart of the Trinity.

4. **FOR THE MIRROR OF MY SOUL:** When I present my needs and prayers to God, do I do so, trusting in the maternal mediation of Mary, or do I try to advance with my own human strength, forgetting the power of her Trinitarian intercession?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** Today I will maintain an attitude of deep filial trust, remembering that Full of Grace accompanies me at every moment of the day.
- b) **MY PRACTICE (WHAT TO DO):** Today, I will pray Hail Mary three times with a conscious pause on the phrase "*full of grace*", meditating on the position of Mary before the Most Holy Trinity.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 24: THE ALTAR OF SUFFERING: MIGHTY INTERCESSION

1. **THE WORD OF GOD:** *"The smoke of the incense along with the prayers of the holy ones went up before God from the hand of the angel."* (Revelation 8:4).
2. **LIGHT FOR THE UNDERSTANDING:** We conclude our Eucharistic section by understanding the meaning of powerful intercession. In the parish church, the priest raises the bread and wine upon the stone altar. Yet there is also an invisible but real altar in our community: the **altar of suffering**, formed by hospital beds, lonely rooms of the elderly, and homes where suffering is lived in silence. ***Human suffering, when united with the Passion of Christ through a daily offering, becomes one of the most powerful forms of intercession in the Church.*** Suffering accepted and offered with love is like pure incense rising to heaven, moving the Father's heart to pour out graces upon the whole parish community. No effort is lost when it is mystically placed upon the Lord's altar. For this reason, your room, your sickbed, or the silence of your daily afflictions are not abandonment, but a true mystical altar of intercession. At this point in your itinerary, it is necessary to pause for an interior assessment. **You have now completed the first two stages:** you have *transformed suffering into offering (Step 1)* and *united yourself to Christ in the Eucharist through Mary (Step 2)*. Before moving toward the missionary sending to others (*Step 3*), grace invites you to review your interior process. This is not an exam or judgment, but a spiritual inventory that orders your inner world. It shows how complaint has diminished, and how peace has begun to dwell in your heart as a living host. It is a moment to recognize your spiritual growth and strengthen your foundations before going forth to console the suffering of others.
3. **LIVING EXAMPLE:** **BLESSED KARL LEISNER (1915–1945)**. He was a young diocesan deacon belonging to the Schoenstatt Movement who was imprisoned by the Nazis in the Dachau concentration camp

due to his courageous defense of the faith. While in prison, his health collapsed due to severe pulmonary tuberculosis that caused him chronic pain. In a miraculous and historic event, a French bishop who was also a prisoner ordained him a priest in secret inside the concentration camp in 1944. Father Karl was able to celebrate his first and only Holy Mass in Dachau before dying from the disease. He transformed his cell and his broken body into a living altar, offering his agonizing pains and his tired breath as a contribution to the Capital of Grace for the sanctity of youth, demonstrating that the altar of pain united to the Eucharist has an absolute power of intercession.

4. **FOR THE MIRROR OF MY SOUL:** When reviewing my path from Day 1 until today, can I see that my interior complaining has decreased and that a supernatural peace has started to flood my heart? Do I take the time to collect my daily experiences in the Journal to hand them over with peace to Virgin Mary?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** I will live this day in absolute interior calmness, adopting a watchful attitude to evaluate with total honesty the real state of my soul during these weeks.
- b) **MY PRACTICE (WHAT TO DO):** I will stop my pace today in front of my **Personal Sanctuary**. I will dedicate a special space in my spiritual Journal to write down, in my own handwriting, my spiritual balance using these two guiding questions: a) What has been the most noticeable change in my attitude before pain since Day 1 until today?, and b) Do I feel truly prepared to stop looking at myself and begin to sustain the suffering of others.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

**BLOCK 3: FOR GOOD, THE SALVATION OF  
OTHERS, AND YOUR LOVED ONES  
(DAYS 25 TO 33)**

**DAY 25: THE DESTINATION: JESUS IN THE  
COUNTENANCE OF ELIZABETH**

1. **THE WORD OF GOD:** *"Most blessed are you among women and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me?"* (Luke 1:42-43).
  
2. **LIGHT FOR THE UNDERSTANDING:** Whom are we really going to seek when we serve those in need? The magisterium of the Catholic Church reveals a truth that shakes our ordinary comfort: *The sick, the suffering, elderly individuals facing abandonment, or those confined to a bed, are not simply people who provoke pity. They are the suffering face of Jesus on earth.* In the passage of the Visitation, Elizabeth represents the confined person isolated in her house by old age. When Mary enters to visit her, she does not see a heavy burden; she sees sacred territory. The encounter does not occur between two ordinary neighbors; it occurs between the Christ hidden in the womb of Mary and the Christ who waits in the pain of the home. Your gaze of faith allows you to discover that service to our brothers and sisters is an act of adoration to the Lord Himself. This understanding protects you from running without direction or falling into empty activism, balancing your foundations before sending you to touch the wounds of the Mystical Body.
  
3. **LIVING EXAMPLE:** *THE MAGISTERIUM OF THE CATECHISM:* The Catechism of the Catholic Church teaches in a forceful

way the indissoluble link that exists between the Sacrament of the Altar and attention to the weakest brother. The text establishes textually that the Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ delivered for us, we must recognize Christ in the poorest, his brethren. This document reminds us that the same reverence with which we adore the Holy Host in the monstrance of the temple is the one we must have when touching the wounded body or listening to the lament of the sick person in their bed.

4. **FOR THE MIRROR OF MY SOUL:** When interacting with elderly, sick, or difficult family member in my environment, do I treat them with the respect and patience with which I would treat Jesus Himself in the Tabernacle, or do I allow myself to be overcome by annoyance?
  
5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**
  - a) **MY RESOLUTION (HOW TO BE):** I will strive to see with eyes of faith the dignity of Christ in the suffering members of my family or neighborhood.
  
  - b) **MY PRACTICE (WHAT TO DO):** I will write on a clean sheet of paper the names of three sick or lonely people from my community, placing the papers in my **Personal Sanctuary** to actively intercede for them every day during one whole week.
  
  - c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 26: THE HASTE OF CHARITY VS. EMPTY ACTIVISM

1. **THE WORD OF GOD:** *"Refuse no good to those who have a right to it, when it is in your power to do them good."* (Proverbs 3:27).
2. **LIGHT FOR THE UNDERSTANDING:** The passage of the Visitation (Luke:1: 39-56) reveals to us that Mary went to the mountains with haste. This missionary haste must never be confused with the agitation, stress, or anxiety with which the dizzying society of the modern world runs. **Mary's haste is the urgency of love:** *the holy desire of one who carries a divine treasure in their chest and cannot keep it for themselves.* Many of our confined adults experience the leprosy of loneliness, spending weeks without hearing a friendly voice. Faced with this silent pain, voluntarism or the empty activism of fulfilling obligation destroys the ministry. The haste of charity demands you to be attentive to the brother's need, anticipating with delicacy before they fall into desperation. It leaves your bodily comfort not to fulfill a bureaucratic task but moved by the Holy Spirit.
3. **LIVING EXAMPLE:** *SAINT VINCENT DE PAUL (1581–1660)*. He was a French priest who revolutionized the organization of the Church's charity by founding the confraternities of home visitors. Saint Vincent faced an immense amount of material needs in his time, but he taught his servants a golden rule: The haste to attend to the poor must be accompanied by maximum gentleness. If you leave prayer to assist a sick person, do not worry, God is there; but do it with the peace of the Lord. He constantly warned against the danger of anxious activism, explaining that works of charity are sterile if the minister runs through the streets showing a bad mood, haste to leave, or carelessness in human treatment.

4. **FOR THE MIRROR OF MY SOUL:** When I perform a service in my parish or help with the tasks at my home, do I do so with the anxious and annoying haste of one who wants to finish quickly, or with the loving urgency of one who serves God?
  
5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**
  - a) **MY RESOLUTION (HOW TO BE):** I will restrain bodily impatience, bad mood, and irritability when the needs of my family members disrupt my schedule or plans.
  
  - b) **MY PRACTICE (WHAT TO DO):** I will plan my work schedule today, intentionally leaving a fifteen-minute margin free of activities to welcome unexpected moments with complete calm
  
  - c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 27: THE GREETING THAT AWAKENS THE HOLY SPIRIT

1. **THE WORD OF GOD:** *"When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit,"* (Luke 1:41).
2. **LIGHT FOR THE UNDERSTANDING:** The protocol of charity in the passage of the Visitation shows us that an apparently simple act can unleash an immense supernatural strength. When Mary crossed the threshold of the home, she greeted her cousin. As her voice resonated within the walls of that house, the grace of Jesus that dwelt in her womb flooded the space. **The Mother's greeting awakened the Holy Spirit in Elizabeth's heart and caused the child to leap with joy.** This mystery grounds your preparation: your greetings upon entering a home or upon meeting a tired person in your daily routine possess a deep mystical dignity. If you walk in grace of God, your presence does not carry superficial talk; it transfers the peace of the Living Tabernacle to comfort the spirit of the depressed brother or the one overwhelmed by bodily suffering.
3. **LIVING EXAMPLE:** *SAINT PHILIP NERI (1515–1595)*. Known as the Apostle of Joy, he spent his life traveling the streets and hospitals of Rome to comfort the terminally ill and homeless youth. Philip had experienced a personal, mystical Pentecost that literally inflamed his heart with a divine fire. He did not approach the beds of the sick with rigid speeches or sad faces; he burst in with a greeting so warm, joyful, and full of supernatural joy that it immediately dissipated the bitterness of the patients. His habitual greeting was a direct invitation to grace: *"Well then, my brothers, when are we going to start doing good?"* Philip demonstrated to the world that a Christian greeting made with a heart full of the Holy Spirit has the power

to transform the environment of a hospital room and restore dignity and a smile to the suffering soul.

4. **FOR THE MIRROR OF MY SOUL:** Upon entering my house after an exhausting day or upon greeting my family members in the morning, do I do so automatically and indifferently, or do I procure to transmit the greeting of peace and joy that springs from grace?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (How to Be):** I will cultivate sincere and reverent kindness when looking into the eyes of the people in my environment, completely avoiding dry or automatic responses.
- b) **My Practice (What to Do):** Today, before entering my house, I will pause at the door to pray in silence: *Peace to this home*. As I step inside, I will consciously modulate my voice to ensure it sounds soft, measured, and comforting to my family.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 28: ORDINARY AND DAILY SERVICE

1. **THE WORD OF GOD:** *"For you were called for freedom, brothers. But do not use this freedom as an opportunity for the flesh; rather, serve one another through love. For the whole law is fulfilled in one statement, namely, 'You shall love your neighbor as yourself.'" (Galatians 5:13-14).*
2. **LIGHT FOR THE UNDERSTANDING:** here is a subtle temptation when discerning a ministry of service: **to desire only the moments of mystical consolation while rejecting the tedious or heavy material tasks.** The passage of the Visitation completely disarms us. Mary, being the Mother of the Lord, did not travel to the hill country to deliver discourses on dogmatic theology; she went to serve her cousin Elizabeth in ordinary household chores for three months. The spirituality of the Visitation demands rolling up the sleeves of our personal comfort. Cleaning an elderly person's room, straightening their sheets, or preparing a clean cloth to set down the Eucharistic pyx are sacred actions that form part of our spiritual worship. **Lay service is sanctified through the absolute care with which you perform these small physical tasks, proving that the love of God does not stop at abstract feelings but translates into concrete acts of human care..**
3. **LIVING EXAMPLE:** *SAINT CATHERINE OF SIENA (1347–1380).* She belonged to the lay order of the Dominicans and spent her mature youth serving in the hospitals of her city the most repulsive and contagious sick people of the time, whom nobody wanted to touch. Ancient texts recount that Catherine cleaned open wounds, washed the dirty clothes of patients infected by the plague, and endured the insults of embittered sick people with a constant smile. She explained that in the hospital kitchen or when cleaning the waste from bodily beds, she was not

serving strangers, but she was embracing and dressing Jesus Christ Himself, turning the heaviest material tasks into a continuous mystical prayer.

4. **FOR THE MIRROR OF MY SOUL:** In the everyday chores around my own home, the tasks at my parish, or my daily work, do I run away from the heaviest and most tedious duties, or do I take them on with joy as a true service to God?

**5. BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** I will perform an ordinary household chore that usually causes me annoyance, boredom, or laziness with genuine inner joy and the highest level of care.
- b) **MY PRACTICE (WHAT TO DO):** I will move forward today to perform a small concrete action of cleaning or ordering in a shared room of my house without any family member asking me to do so.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 29: THE TABERNACLE IN THE HOME: YOUR HOUSE AS A SHRINE

1. **THE WORD OF GOD:** *"And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth."* (John 1:14).
2. **LIGHT FOR THE UNDERSTANDING:** The Marian spirituality of the Visitation pushes us to understand that sanctity is not reduced to the physical space of the parish temple. The great longing of God is to establish His dwelling during your daily life, **transforming your own house into a Home Shrine**, an authentic living tabernacle where His presence is breathed. When a layperson discerns with maturity their call to service, the first territory they must evangelize, and order is their own home. Your family table, the rooms of your children, and the rest of the lounges must become sacred spaces where charity, respect, and shared prayer are cultivated. By enthroning the image of the Virgin in a prominent corner of your house, you are **opening the doors for Her to be the one who educates your family**, turning your home into a beacon of light and consolation for the neighbors and the sick who suffer in the neighborhood.
3. **LIVING EXAMPLE:** ***SAINTS LOUIS MARTIN (1823–1894) AND ZÉLIE GUÉRIN (1831–1877)***. They were a lay French married couple, parents of Saint Thérèse of Lisieux. They turned their home into a true living shrine of prayer and ordinary charity. Despite working hard in their material crafts, he as a watchmaker and she as a lacemaker, and suffering the painful loss of four of their children at an early age, they maintained an exemplary liturgical life in their house. They frequently welcomed beggars to their table, visited the sick of the town, and prayed the rosary together each night. Their home was so full of the presence of God that all their surviving daughters embraced

consecrated life, demonstrating that a holy Christian home is the best quarry of vocations for the Church.

4. **FOR THE MIRROR OF MY SOUL:** As I look at the reality of the sick, the suffering, and those in need within my community, does my faith move me to rise and step out of my comfort zone to serve them? Or do I prefer to participate in other activities within the Church, or remain in the comfort of my personal routines? I will record in my Spiritual Journal my reflections on the readings and the way I perceive God's call in my life.

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** I will overcome spiritual laziness today and maintain an attitude of total availability to perform any immediate service in my house.
- b) **MY PRACTICE (WHAT TO DO):** I will identify in my Spiritual Journal what material comforts or daily time wastes I need to cut to have free space in my schedule ahead of a future service.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 30: SUNDAY MASS: THE SENDING FORTH THAT CLOSES THE CYCLE

1. **THE WORD OF GOD:** *"Then Jesus approached and said to them, 'All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations,'" (Matthew 28:18-19).*
2. **LIGHT FOR THE UNDERSTANDING:** The final blessing with which Sunday Mass concludes is not a simple exit notice nor a farewell of social courtesy. Theologically, the priest's words formally open the temple doors and expand the parish Altar toward the entire community. The liturgical rite that was celebrated inside the temple now becomes a mission in movement outward. **The perfect liturgical cycle demands that the Bread of Life physically reaches the members of the Mystical Body who are confined.** Many of our older adults or sick people cannot attend the temple due to their physical pain or severe limitations, seeing themselves forced to participate in Mass solely through the virtual live or recorded transmission. Their name is heard in the community prayers, but the cycle only closes in a face-to-face way when the minister, converted into a tabernacle with feet, crosses the threshold of their homes carrying the same Bread that the whole assembly has just communed.
3. **LIVING EXAMPLE:** *VENERABLE EMILIE ENGEL (1893–1955).* She was one of the first consecrated women of the Schoenstatt Movement who suffered the thorns of a severely broken health, suffering from tuberculosis and a total paralysis that forced her to use a painful wheelchair. During her bed of crude invalidity, Emilie did not allow fear or bitterness to extinguish her soul. She discovered that the Tabernacle was the invisible sun that illuminated her paralysis and began to offer each limitation of

her body as a contribution to the Capital of Grace. Emilie irradiated a supernatural peace and smile before the sharpest pains, demonstrating that when the soul is nourished by the Eucharist, suffering is transfigured into fruitful love and human weakness becomes a living reflection of the grace of the Risen One.

4. **FOR THE MIRROR OF MY SOUL:** Upon hearing the final dismissal at Sunday Mass, do I truly accept my mission as a Catholic sent into the world, or do I leave hurriedly, absorbed in my own worldly concerns?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** I will offer my Sunday Holy Communion for the vulnerable adults of the parish who are only able to participate in Mass through television or online broadcasts.
- b) **MY PRACTICE (WHAT TO DO):** I will practice, in a quiet voice before my **Personal Sanctuary**, the official greeting of peace, "**Peace be to this house,**" making sure that my tone of voice is gentle, calm, and confident.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 31: LIVING TABERNACLES: CARRYING CHRIST ON THE CHEST

1. **THE WORD OF GOD:** *"Yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me."* (Galatians 2:20).
2. **LIGHT FOR THE UNDERSTANDING:** When the extraordinary minister of Holy Communion receives the pyx with the Holy Host on the altar, they walk toward the houses of the sick carrying the Lord physically on their chest. In that journey, the minister becomes a Living Tabernacle in motion. This mystical reality demands absolute exterior and interior care. You are not carrying a common religious object; you are bearing the King of Kings. Your gaze must remain fixed, your thoughts must be submerged in silent adoration, and your walk must be firm and respectful, avoiding stopping talking along the way or getting distracted by the mobile phone. **You are the human throne that transports Jesus in the Blessed Sacrament toward the bed of the suffering person.** This same attitude of reverence must extend throughout your lay life: upon leaving the temple, you continue to be a tabernacle that carries the presence of Christ to the environments of work, the street, and the hospital.
3. **LIVING EXAMPLE:** *SAINT TARCISIUS 3RD CENTURY*. He was a young acolyte of the early Church in Rome who courageously offered himself to carry the Holy Eucharist to the Christians who were prisoners in the jails waiting for martyrdom. While walking on the public road bearing the Sacrament hidden under his clothes, a group of pagan boys stopped him and demanded that he show them what he carried with such zeal on his chest. Tarcisius flatly refused to deliver the Body of Christ to the profaners. The youth attacked him with stones and sticks with

extreme violence. The saint preferred to deliver his own life and die martyred before letting go of the Sacrament, becoming the eternal model of the custodians and living tabernacles of the Church.

4. **FOR THE MIRROR OF MY SOUL:** After receiving Holy Communion at Mass and carrying the presence of Christ within me into the world, do my bodily posture, the custody of my eyes, and my interior silence reflect the majesty of the God I bear, or do I quickly allow my attention to be scattered by trivial distractions?

5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**

- a) **MY RESOLUTION (HOW TO BE):** I will cultivate a deep Eucharistic recollection, practicing intentional interior silence during the transitions and walks of my day, mindful of the Lord whose presence I am called to bear to others.
- b) **MY PRACTICE (WHAT TO DO):** Today, I will practice at home walking with steadiness and reverence, free from distractions, imagining the dignity and solemnity required when carrying the pyx from the altar to the sick and I will write my deepest experience doing this.
- c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 32: THE TWO GOLDEN QUESTIONS: EMOTIONAL CONTAINMENT

1. **THE WORD OF GOD:** *"Comfort, give comfort to my people," says your God. 'Speak tenderly to Jerusalem and proclaim to her that her service is at an end, her guilt is expiated;"* (Isaiah 40:1-2).
2. **LIGHT FOR THE UNDERSTANDING:** Pastoral service to the sick and needy does not consist solely in performing a liturgical rite or delivering the Holy Host in a mechanical way. Human suffering is usually accompanied by deep loneliness, fears, and uncertainties that need to be listened to with patience and evangelical charity. To perform this labor with maturity, the course delivers to you a fundamental pastoral tool: the Two Golden Questions. The first is: **How are you feeling?**, an open question that allows the sick person to vent the pain of their body and mind without feeling judged. The second is: **What is God saying to you?** This is a deep question that helps the person to seek the Christian meaning of their trial and to discover the action of grace on their cross. Listening to the suffering brother with full attention and compassion is a real form of emotional containment that prepares the soil of the soul to receive the Sacrament with fruit.
3. **LIVING EXAMPLE:** **SAINT TERESA OF CALCUTTA (1910–1997)** She spent her life traveling the poorest neighborhoods of India to pick up the sick and dying who lay discarded on the sidewalks, eaten by worms and rejected by society. Mother Teresa did not limit herself to giving them medicines or material food; she knelt by their side on the ground, looked deeply into their eyes with immense love, took their hands, and listened to them for long minutes in silence. She explained that the worst illness of the modern world is not tuberculosis or

leprosy, but the feeling of not being wanted by anyone and total abandonment. She demonstrated that attentive listening and human tenderness are the first balm to heal the wounded heart of the suffering person.

4. **FOR THE MIRROR OF MY SOUL:** When encountering a suffering brother or family member, do I tend to overwhelm them with quick moral speeches, or do I remember to use the **Two Golden Questions** to gently guide them to vent their human pain and discover the action of grace on their cross?
  
5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**
  - a) **MY RESOLUTION (HOW TO BE):** Today, I will practice the silence of self-restraint at home or in my workplace, deliberately listening to the problems of others for five full minutes without interrupting, correcting them or to offer my opinions.
  
  - b) **MY PRACTICE (WHAT TO DO):** I will briefly write in my Journal the Two Golden Questions we have learned—"How are you feeling today?" and "What is God telling you about this?"—and mentally review how to use them to guide a person from human complaint toward faith. Then, **I will practice these two questions** with at least three people in my environment, responding only with silence, empathy, or compassion, without offering any additional solutions.
  
  - c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

## DAY 33: THE LAY MISSIONARY VOCATION: THE FINAL SENDING FORTH

1. **THE WORD OF GOD:** *"He said to them, 'Go into the whole world and proclaim the gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned.'"* (Mark 16:15-16).

2.

**LIGHT FOR THE UNDERSTANDING:** We reach the end of this 33-day itinerary understanding the greatness and responsibility of our lay missionary vocation. Through the Sacrament of Baptism, you are not a simple passive spectator inside your parish, nor a client who turns to the temple only to receive spiritual services. **You are a living member of the Body of Christ, called to prolong His redemptive mission in the midst of the realities of the world: in factories, in offices, in schools, and now in a very special way, in prisons, hospitals, and in the homes of the sick and suffering of your community.** The itinerary that you conclude today is not a goal to keep in personal pride; it is a formal sending forth to apostolic action. The Most Holy Virgin Mary takes you by the hand and sends you as a living tabernacle to ignite the light of faith where there is darkness, carrying the balm of Eucharistic consolation to the most vulnerable members of the flock of the Lord.

3. **LIVING EXAMPLE:** *SERVANT OF GOD JOÃO POZZOBON (1904–1985)*. He was an exemplary layman, husband, father of seven children, and member of the Schoenstatt Movement in Brazil. In 1950, he received the mission to pilgrimage with an image of the Mother Thrice Admirable of Schoenstatt to visit the families of his community. What began as a temporary task became the vocation of his life: for 35 years, Pozzobon walked more than 140,000 kilometers on foot, carrying on his shoulders a heavy wooden image of the Virgin. He visited thousands of homes,

schools, hospitals, and prisons, praying the rosary with the people and promoting the collection of sacrifices for the Capital of Grace. Pozzobon demonstrated in a heroic way that an ordinary layman, faithful to his Covenant of Love and with a total detachment from human honors, can become a missionary motor capable of transforming the life of thousands of families.

4. **FOR THE MIRROR OF MY SOUL:** As this preparation concludes, and upon **initial self-reflection:** do I feel fear, insecurity, or shame about leaving my comfort zone to bring God's consolation to the sick and homebound, or do I courageously and enthusiastically embrace and with Mary's haste my sending as a living tabernacle to the suffering community?
  
5. **BUILDING THE VIRTUOUS HABIT (TODAY'S FOCUS):**
  - a) **My Resolution (How to Be):** Whether I join the Eucharistic Marian Missionaries (MEM) or not, **am I truly ready to live out these spiritual insights and habits every single day on my path to holiness, making them a permanent part of my life?**
  
  - b) **My Practice (What to Do):** Today, I will write down in my own handwriting my written testimony and discernment on the final pages of my Journal, integrating my insights, overcoming doubts, and the fruits of these 33 days, preparing myself for the group session of the Closing Workshop.
  
  - c) **MY JOURNAL ENTRY:** I will briefly write in my Journal everything lived, understood, or experienced during the day.

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