

## Third Conference

He wants to give us more than we would ask for or imagine.

*Where there is Expectation there is Preparation, where there is Preparation, there is Visitation where there is Visitation there is Manifestation and tonight, we will see that where there is Manifestation there is Impartation, and where there is Impartation there is Habitation.*

Welcome

Prayer

Reflection on the previous conference: Jesus knows us better than we know ourselves. He wants to give us more than we imagine.

Expectation – (More) Preparation – (prayer, fasting, alms) Visitation – (comes to us in prayer and the ordinary events of our lives) – Manifestation (he reveals himself more fully to those who open their hearts to him).

The Lord knows what our souls really long for and need – even more clearly than we ourselves know.

He pours out on us sufficient grace in each moment.

He knows all the mistaken paths we have walked. But he wants us to know that *our history does not determine our destiny.*

He visits us in prayer in our minds and hearts, so that we can come to trust him more completely and be drawn into an ever deepening intimacy with him.

And He invites us to share our story and thus invite others to come to meet him. For the Kingdom comes by invitation.

### Conference 3: Jerusalem – the Impartation and Habitation

This is the final phase of the Lenten Journey

Jesus told them, *“We are going up to Jerusalem where the Son of Man will be rejected by the Chief priests and the elders, handed over to the gentile and crucified and on the third day rise.”*

But they did not understand.

They had great EXPECTATIONS. They had seen his visitation to the people of Jerusalem on Palm Sunday. They heard the choruses of “Hosannas!” and his preaching in the Temple. His challenge to the old religious authorities. So, when after having spent the intervening days in Bethany, he announced that they were returning to Jerusalem, they thought this would be the moment for the establishment of the Kingdom – and in a way they were right but they misunderstood the nature of the kingdom. They thought it was about the material things of this world, about political domination, overpowering the old religious authorities and the Romans.

But, He took them to the upper room – “I have longed to share this meal with you.”  
(John Ch 13: 1-17)

Before the feast of Passover,

Jesus knew that his hour had come to pass from this world to the Father.

He loved his own in the world and he loved them to the end.

The devil had already induced Judas, son of Simon the Iscariot, to hand him over.

So, during supper,

fully aware that the Father had put everything into his power

and that he had come from God and was returning to God,

he rose from supper and took off his outer garments.

He took a towel and tied it around his waist.

Then he poured water into a basin and began to wash the disciples’ feet

and dry them with the towel around his waist.

Finally, He came to Simon Peter, who said to him,

“Master, are you going to wash my feet?”

Jesus answered and said to him,

“What I am doing, you do not understand now, but you will understand later.”

Peter said to him,

“Master, You will never wash my feet.”

Jesus answered him,

“Unless I wash you, you will have no inheritance with me.”

Simon Peter said to him,

“Master, then not only my feet, but my hands and head as well.”

Jesus said to him,

“Whoever has bathed has no need except to have his feet washed,  
for he is clean all over; so you are clean, but not all.”

For he knew who would betray him; for this reason, he said, “Not all of you are clean.”

So when he had washed their feet [and] put his garments back on and reclined at table again, he said to them, “Do you realize what I have done for you?

You call me ‘teacher’ and ‘master,’ and rightly so, for indeed I am.

If I, therefore, the master and teacher, have washed your feet,  
you ought to wash one another’s feet.

I have given you a model to follow,

so that as I have done for you, you should also do.

Amen, amen, I say to you, no slave is greater than his master  
nor any messenger greater than the one who sent him.

If you understand this, blessed are you if you do it.

If I, who am your “master” can wash your feet, you can wash each others feet.

He calls us to himself. Let me love you, let me wash you, so that we too may have a place in his Kingdom.

He made himself their servant – this is the nature of the Kingdom (revealed in that temptation in the desert) – not power and domination, not control and manipulation, not fear and humiliation but compassion and loving service. He invites them into his Kingdom, to follow his example for each other, for everyone they/we meet.

And now having washed and prepared them he wanted to manifest his love and impart it to them.

(Lk 22: 14-20)

When the hour came, he took his place at table with the apostles.

He said to them,

“I have eagerly desired to eat this Passover with you before I suffer,  
for, I tell you, I shall not eat it [again]  
until there is fulfillment in the kingdom of God.”

Then he took a cup, gave thanks, and said,

“Take this and share it among yourselves;  
for I tell you [that] from this time on  
I shall not drink of the fruit of the vine until the kingdom of God comes.”

Then he took the bread, said the blessing, broke it, and gave it to them, saying,

“This is my body, which will be given for you; do this in memory of me.”

And likewise the cup after they had eaten, saying,

“This cup is the new covenant in my blood, which will be shed for you.

He took the Passover bread and transformed it into his very self and then told them to eat it/his flesh so that his loving presence would be imparted to them. They were to take him into themselves.

He gave himself into their hands so that they might take him into their hearts and souls.

He wants to draw them and us into an intimate union of love, a union so deep and profound that even the union of husband and wife seems like a mere shadow in comparison.

He wants to IMPART himself into us – dwell in us – in our souls AND in our bodies.

For where there is an Impartation there is a Habitation. He dwelling in us.

He wants the whole of us. For he intends to heal, save and glorify the whole of us body and soul. This is not simple a spiritual communion, this is the communion that we and the whole world longs for. He, **himself, is the “MORE” that we hunger for** – and nothing else will satisfy our souls – to be one with him, and in him one with the Father and the Spirit.

He promised to be with us always, - in the eucharist he fulfills his promise in a way beyond our expectations, beyond our limited human imagining.

Having come among us in the incarnation, he has not left us and will not leave us alone – even in his return to the Father, he dwells with us – incarnate in the Eucharist.

Some cannot “see” him for they look with the eyes of the world – a world that did not recognize him when he came in the flesh and walk the surface of our Earth 2000 years ago. They saw only a man from Nazareth a prophet or a fraud.

John 9:30-41

The man [who had been born blind] answered and said to them, “This is what is so amazing, that you do not know where he is from, yet he opened my eyes. We know that God does not listen to sinners, but if one is devout and does his will, he listens to him. It is unheard of that anyone ever opened the eyes of a person born blind. If this man were not from God, he would not be able to do anything.”

They answered and said to him, “You were born totally in sin, and are you trying to teach us?” Then they threw him out.

When Jesus heard that they had thrown him out, he found him and said, “Do you believe in the Son of Man?”

He answered and said, “Who is he, sir, that I may believe in him?”

Jesus said to him, “You have seen him and the one speaking with you is he.”

He said, “I do believe, Lord,” and he worshiped him.

Then Jesus said, “I came into this world for judgment, so that those who do not see might see, and those who do see might become blind.”

Some of the Pharisees who were with him heard this and said to him, “Surely we are not also blind, are we?”

Jesus said to them, “If you were blind, you would have no sin; but now you are saying, ‘We see,’ so your sin remains.

But those “see” him, who open their hearts and look with the eyes of faith – like the woman at the well and the man born blind. Those who know him, know that he would not leave us alone, for he is Emmanuel – God with us. He wants to dwell with us – and within us, so that we might dwell with him – and in him. **He is here with us even now.**

## EXPOSITION

### ***O Saving Victim***

O saving Victim, open wide  
The gate of heaven to us below,  
Our foes press on from every side;  
You aid supply, your strength bestow.

To your great name be endless praise,  
Immortal Godhead, One in three.  
Oh, grant us endless length of days  
In our true native land to be. (Amen.)

After the presider has incensed the monstrance, he will wait a **few minutes in silent prayer**.

### ***Adoration***

After the prayer or reflection or reading(s) are completed, the presider will return to the front of the altar. While the presider incenses the monstrance,

### ***Tantum Ergo***

Down in adoration falling  
This great sacrament we hail;  
Over ancient forms of worship  
Newer rites of grace prevail;  
Faith will tell us, Christ is present,  
When our human sense fail.

To the everlasting Father,  
And the Son who makes us free,  
And the Spirit, God proceeding  
From them each eternally,  
Be salvation, honor, blessing,  
Might, and endless majesty. (Amen.)

Lord Jesus Christ, you gave us the Eucharist as the memorial of your suffering and death. May our worship of this sacrament of your body and blood help us to experience the salvation you won for us and the peace of the kingdom where you live with the Father and the Holy Spirit, one God, forever and ever. (Amen.)

## ***Benediction of the people. †***

### ***The Divine Praises***

Blessed be God.

Blessed be his Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be his most Sacred Heart.

Blessed be his most Precious Blood.

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

Blessed be the Holy Spirit, the Paraclete.

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

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, virgin and mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in his Angels and in his Saints.

(Amen.)

### **Reflection:**

Thank you, Lord, for coming, thank you Lord for staying with us!

The whole of himself he gives for us. The whole of who he is – body and blood, soul and divinity given to the whole of who we are – body and blood, soul and humanity; so that we might know that the whole of us - even our bodies - will participate in the glory and life of his Kingdom.

He is hidden from those who do not believe and even those who do believe catch only an occasional glimpse of his divine presence (Peter, James and John at the transfiguration on Mount Tabor.) For if we saw the whole of his presence, the radioactive beauty of his divinity radiating from the eucharist, we would be like the Apostles on Mount Tabor unable, out of awe and trembling, to approach him – falling to our knees or on our faces in adoration. So, he hides beneath the appearances of bread and wine because he wants us to take him into our very selves.

He has longed to share this meal with us, imparting to us his divine life. So that he might dwell within us in an intimate union of love – that we might become one with him as he is one with the Father and the Spirit. That we might be one as they are one, he dwelling in us, and we in him.

Here we find the conclusion of our Lenten journey. Here is the “MORE” our souls long for. Here on our altar – He comes to us in a manner that is granted no other faith community but the Church. We are blessed to have been called to walk with him, to share in the Supper of Lamb of God, to be loved beyond imagining.

For He himself is the **More** our souls long for. He himself is the destination of our life’s journey. He himself is our Destiny.

Let us pray,

***Holy God We Praise Thy Name***

Holy God, we praise thy name,  
Lord of all, we bow before thee!  
All on earth thy scepter claim,  
All in heaven above adore thee.  
Infinite thy vast domain,  
Everlasting is thy reign.  
Infinite thy vast domain,  
Everlasting is thy reign.