

HOLY THURSDAY

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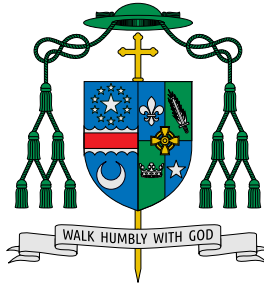
CHURCHES PILGRIMAGE

ADULT REFLECTIONS



DIOCESE OF ARLINGTON

YOUTH, CAMPUS, & YOUNG ADULT MINISTRIES



Dear Pilgrims,

On this solemn evening, I commend you for going on this spiritual journey of tending to our Lord in the Garden of Gethsemane.

The Garden of Gethsemane is a place caught in the middle and filled with tension. For Our Lord, it is flanked by significant activity. On one side is Jesus' Last Supper, the institution of the Eucharist and holy priesthood. On the other side is the Passion and Resurrection. Between these momentous occasions for the people of God is Jesus' call to the apostles and for you today: "remain here and keep watch with me." In this, he invites us to be with him - in the midst of his burden, in the midst of his pain. But he also wants to walk alongside us in the tension in our lives - to accompany us, to make us whole. All we must do is remain with him. It is my prayer that for these few precious moments you will take him up on this offer. Turn away from the distractions, obligations, and activities of the past and what may come in the future. For now, simply remain with Jesus Christ.

Know that as you seek Our Lord through this time of pilgrimage, you go with my prayers for you. May Our Lord Jesus bless you with his peace in these sacred days and always.

Sincerely in Christ,

Michael F. Burbidge

*Most Reverend Michael F. Burbidge
Bishop of Arlington*



JOIN JESUS

WELCOME TO THE GARDEN

On this evening some 2000 years ago, Jesus of Nazareth went out into a garden in the dead of night. In agony he prayed, knowing what he was about to endure. He was utterly alone, even though he had asked for the accompaniment of his friends. As Catholics, we believe that Christ is alive in the Scripture and the Eucharist. So tonight, we join him in the garden, through Word and Sacrament. Thank you for being with him.

Throughout our Diocese, people will enter this pilgrimage of remaining with Jesus in the garden. This guide provides you with Scriptures verses, reflections, and tools to make the most of this time in prayer. Please use these however you wish - remembering that what is most important is that you spend time with Jesus in the garden.

HOW TO USE THIS GUIDE

This pilgrimage weaves together passages from all four Gospels to take you through the narrative of Jesus' time in the Garden of Gethsemane. It is broken into seven reflections which we recommend you pray through at seven different churches. You can do it with a group or on your own. If you are unable to travel, you may still use this guide to pray anywhere! We recommend you spend 10-15 minutes in prayer with each passage but go at a pace that is natural for you.

We consolidated information about which churches you can pray



at and created suggested routes by region. Adoration at an Altar of Repose happens directly after the Mass of the Lord's Supper and lasts through midnight. Times will vary based on Parish. Select seven churches from the route that works best for you/your group and use our interactive Google Map to navigate to the churches! These routes are suggestions for what options are in a particular region; so feel free to add (from other routes), visit churches not listed, omit, or double up on churches according to what works best for your travel!

PRAY

Consider using this process of engaging in silent prayer for each reflection:

ACKNOWLEDGE – As you begin prayer, acknowledge the presence of God. Invite him to be present to you.

RELATE – Take a personal inventory of your thoughts, emotions, and desires. Share them with God.

RECEIVE – Pause and ask God what he thinks/feels. Listen for him. Open yourself to receive from him – be it words, ideas, feelings, or more questions.

RESPOND – Engage in dialogue with God and seek resolutions (be they large or small) wherever possible. Offer your resolutions to God and ask for him to accomplish them in you.

ROUTES



Scan the QR code to easily navigate the route of your choice with our custom map.



Choose a route that works best for you or your group. Each description has the name, address and general location of the altar of repose for the given church. Furthermore, use the QR code above to open up a map of all the church routes.

FIG — ARLINGTON ROUTE

Cathedral of Saint Thomas More

3901 Cathedral Ln, Arlington, VA
in Burke Hall (below main church)

Our Lady of Lourdes Catholic Church

830 23rd St S, Arlington, VA
in the parish hall

St. Charles Catholic Church

3304 Washington Blvd, Arlington, VA
in the parish chapel

St. Agnes Catholic Church

1910 N Randolph St, Arlington, VA
in the parish hall downstairs, ground floor

St. Ann Catholic Church

5312 10th St N, Arlington, VA
in the chapel next to main church

St. Anthony Catholic Church

3305 Glen Carlyn Rd, Falls Church, VA
in the school gymnasium

St. Rita Catholic Church

3815 Russell Rd, Alexandria, VA
in the church at Blessed Mother side altar

OLIVE — ALEXANDRIA ROUTE

St. Rita Catholic Church

3815 Russell Rd, Alexandria, VA
in the church at Blessed Mother side altar

Basilica of Saint Mary

313 Duke St, Alexandria, VA
in the Lyceum at 313 Duke St.

St. Louis Catholic Church

2907 Popkins Ln, Alexandria, VA
in the school gymnasium
(across from church front entrance).

Good Shepherd Catholic Church

8710 Mount Vernon Hwy, Alexandria, VA
in the parish hall

St. Lawrence Catholic Church

6222 Franconia Rd, Alexandria, VA
in the parish hall

Queen of Apostles Catholic Church

4401 Sano St, Alexandria, VA
in Hannon Hall
(around back and below church)

Our Lady of Lourdes Catholic Church

830 23rd St S, Arlington, VA
in the parish hall

ACACIA — FAIRFAX ROUTE

St. Leo the Great Catholic Church

3700 Blenheim Blvd., Fairfax, VA
in the school gymnasium

St. Mary of Sorrows Catholic Church

5222 Sideburn Rd, Fairfax, VA
beneath St. Joseph statue in main church

Church of the Nativity

6400 Nativity Ln, Burke, VA
in the Fr. Ready Room
(school entrance)

St. Raymond of Peñafort Roman Catholic Church

8750 Pohick Rd, Springfield, VA
in the parish hall under church

St Robert Bellarmine Chapel - GMU

4515 Roberts Rd, Fairfax, VA
in the church hall (lower level)

Holy Spirit Catholic Church

5121 Woodland Way, Annandale, VA
in the church narthex

St Ambrose Catholic Church

3901 Woodburn Rd, Annandale, VA
in the parish hall

PALM—STERLING ROUTE

St. Veronica Catholic Church

3460 Centreville Rd, Chantilly, VA
in the parish hall

St. Theresa Catholic Church

21370 St Theresa Ln, Ashburn, VA
across driveway from church
entrance door

Christ the Redeemer Catholic Church

46833 Harry Byrd Hwy, Sterling, VA
in the parish hall (right of main
entrance)

St. Joseph Catholic Church

750 Peachtree St, Herndon, VA
in the nave of the church

Our Lady of Hope Catholic Church

46639 Algonkian Pkwy, Sterling, VA
in the narthex of church

St. John Neumann Catholic Church

11900 Lawyers Rd, Reston, VA
in the St. Francis de Sales Chapel

St. Thomas a Becket Catholic Church

1421 Wiehle Ave, Reston, VA
in the parish hall

St. Mark Catholic Church

9970 Vale Rd, Vienna, VA
in the chapel

CEDAR—MANASSAS ROUTE

Holy Trinity Catholic Church

8213 Linton Hall Rd, Gainesville, VA
in the baptistry

St. Andrew the Apostle Catholic Church

6720 Union Mill Rd, Clifton, VA
in Hannan Hall

St. Elizabeth Ann Seton Catholic Church

12809 Valleywood Dr, Lake Ridge, VA
in Seton Hall across from main church

Our Lady of Angels Catholic Church

13752 Marys Way, Woodbridge, VA
in the adoration chapel

Holy Family Catholic Church

14160 Ferndale Rd, Woodbridge, VA
in Fr. Griffin Hall (gymnasium)

Sacred Heart Catholic Church

12975 Purcell Rd, Manassas, VA
in the church (Downstairs in hall)

All Saints Catholic Church

9300 Stonewall Rd, Manassas, VA
in the Parish Activities Center (across
courtyard)

Watch and pray
so that you will
not fall into any
temptation.



Scan the code above to view
our website with the most
up to date information about
routes and locations.

CYPRESS— TYSONS ROUTE

St. Ambrose Catholic Church

3901 Woodburn Rd, Annandale, VA
in the parish hall

St. Philip Catholic Church

7500 St. Phillips Ct., Falls Church, VA
in Hayden Hall

St. James Catholic Church

905 Park Ave, Falls Church, VA
in the school gymnasium

St. John the Beloved Catholic Church

6422 Linway Terrace, McLean, VA
in the parish hall (located in school
building)

Saint Luke Catholic Church

7001 Georgetown Pike, McLean, VA
in the main church/Flaherty Hall

Our Lady of Good Counsel Catholic Church

8601 Wolftrap Rd SE, Vienna, VA
in the chapel

St. Mark Catholic Church

9970 Vale Rd, Vienna, VA
in the chapel

Father, if you
are willing, take
this cup from
me; yet not my
will, but yours
be done.





REMAIN

*Then Jesus came with them to a place called Gethsemane, and he said to his disciples, **“Sit here while I go over there and pray.”** He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them, **“My soul is sorrowful even to death. Remain here and keep watch with me.”***
(Matthew 26: 36-38)

REFLECTION

In the times of our greatest sufferings, the only people we want around us are those that are our closest, most intimate family and friends. When Jesus was “sorrowful even unto death,” he asked his disciples, his students who became his friends, to remain with him. We, too, are his disciples, his students and friends. As he asked his disciples then, he asks us to remain with him now.

St. Thomas Aquinas tells us that “action reveals essence.” What does this action of asking us to remain with him reveal of Jesus? Jesus desires to be close to us. God entered into time and took on human flesh to redeem us so we could be with him always. Tradition says that the sorrow and distress that Jesus felt in the agony of the garden was not only the weight of our sins but also the anguish we feel in the midst of that sin. Jesus experiences the weight that we feel of being separated from him by our sin. The One whose only desire at his most sorrowful moment is that we remain with him only feels the anguish of our choice of our separation. Sin separates us from God and does not allow us to remain with him, the God who so desperately wants to be close to us that he is willing to suffer and die.

Thankfully, the story doesn’t end there. He asks us to remain, and then he even provides the way. He knows our frail humanity and that we separate ourselves from him, fearing the Love that invites

SURRENDER

*He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; he said, “**Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will.**”*

(Mark 14: 35-36)

[And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.]

(Luke 22: 43-44)

REFLECTION

Jesus, in his intense moment of suffering, in the shadows of the anticipated suffering to come, surrenders his will to his Father. He shows us how to pray in surrender. He asks the Father to take his suffering away, but then surrenders to whatever the Father wills. God only wills our good, and surrender is ultimately a cry of trust in God’s goodness. Surrender is ultimately opening up to whatever comes, to give up control, to say “Thy will be done.” It’s not a frustrated resignation but a pure gift of self. Surrender is an act of deep communion.

He surrenders his cup: “This cup which is poured out for you is the New Covenant in my Blood” (Luke 22:20). Although rare, sweating blood can occur when one is under extreme stress. Jesus’ blood poured forth in agony, here, and later in his scourging and final sacrifice on the Cross. Recent scientific studies on various Eucharistic miracles and the burial cloth of the Shroud of Turin have all typed the blood AB+. AB+ is known as the universal receiver, meaning that a person who has AB+ blood can receive any other blood type and then makes that blood their own. Jesus would be able to receive

all blood types and make them his own.

“Then he took a cup, gave thanks, and gave it to them, saying, “Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins” (Matt 26:27-28). His Blood is poured forth for us in the Eucharist as well. The God of the Universe surrenders himself in becoming a small white host to come into communion with you. When we receive the body, blood, soul and divinity of Christ in the Eucharist, we abide in him, and enter more deeply his body, the Church. The encounter with Jesus in the Eucharist, whether at Mass or here in Adoration, is the perfect moment for surrender. For we know Jesus will receive us.

PONDER

- As you made the decision to remain with him in the last station, what needs to be surrendered to him?
- Do you see surrender as frustrated resignation or as a gift of trust?

VIGILANT

*When he returned he found them asleep. He said to Peter, “**Simon, are you asleep? Could you not keep watch for one hour? Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak.**”* Withdrawing again, he prayed, saying the same thing. Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him. He returned a third time and said to them, “**Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. Get up, let us go. See, my betrayer is at hand.**”

(Mark 14: 37-42)

REFLECTION

Jesus invites his disciples to pray with him during his agony, and finds them asleep. Later, he invites them again to vigilance. Jesus knew the darkness and struggle that was coming. He knew his disciples, facing the Cross of Jesus ahead of them, would be tempted to run away. He was teaching his disciples and us that “such a battle and such a victory become possible only through prayer” (CCC 2849).

The Catechism of the Catholic Church defines vigilance as “custody of the heart.” The best way to keep custody of the heart is to dwell in his Sacred Heart through prayer. Yet, each time he invites the disciples into prayer, he finds them asleep. How often are we in that same situation? When facing difficulty, we often fall asleep tightly clutching our fear and worry. The Lord invites us to prayer, and we avoid and ignore the invitation or say we are too busy. We isolate ourselves from the Lord out of shame or fear.

It is interesting to note here that even though Jesus prayed, the Cross did not go away. Even though the disciples did not pray, the



IDENTITY

While he was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd, with swords and clubs, who had come from the chief priests and the elders of the people.

(Matthew 26:47)

*Jesus, knowing everything that was going to happen to him, went out and said to them, "Whom are you looking for?" They answered him, "Jesus the Nazorean." he said to them, **"I AM."** Judas his betrayer was also with them. When he said to them, **"I AM,"** they turned away and fell to the ground. So he again asked them, "Whom are you looking for?" They said, "Jesus the Nazorean." Jesus answered, **"I told you that I AM. So if you are looking for me, let these men go."** This was to fulfill what he had said, "I have not lost any of those you gave me."*

(John 18: 4-9)

REFLECTION

Names express our identity and mission. Throughout the Gospels, Jesus had identified himself as "I am the Bread of Life," "I am the Vine," "I am the light of the world," among others. Yet here, at point of his arrest, he identifies himself as "I AM." Those arresting him would have recognized this "I AM" statement as the expression of his identity as God, connecting Jesus to the words told to Moses "I am who I am" (Ex. 3:14). God's name "I am" resists unraveling; it is mysterious and we can never fully comprehend him, but we come to know a little more about God through Jesus' name which means "God Saves." His very identity is that he comes to save us.

"The Resurrection of the Crucified One shows that he was truly 'I AM, the Son of God and God himself'" (CCC 653). The Resurrection proves Jesus is who Jesus says he is, and that all that he says is true.

So when Jesus says “this is my body” and “this is my blood” and commands his Apostles to repeat his actions and words “until the end of time,” he means it. The Eucharist is not a symbol or metaphor but the way he remains with us sacramentally, since he promised to love us “to the end” (John 13:1).

When Moses is before God in the burning bush, he veils his face and takes off his sandals. Peter, seeing Jesus work the miracle of the catch of fish, exclaims “Depart from me Lord, for I am a sinful man” (Luke 5:8). Face to face before God, we, too, discover our own insignificance. Yet the Lord does not see us as insignificant. He makes himself close to us and remains with us in the Eucharist. This is our identity. Our identity is not in what the world says we must be, feel, look like, do or accomplish, but it is in who Christ says we are. He says that we are so loved by him that not only does he save, but he stays.

PONDER

- Who does Jesus say you are?
- Jesus is truly who he says he is. How does this change me?



ABANDONED

His betrayer had arranged a sign with them, saying, "The man I shall kiss is the one; arrest him." Immediately he went over to Jesus and said, "Hail, Rabbi!" and he kissed him.

(Matthew 26: 48-49)

"Judas, are you betraying the Son of Man with a kiss?"

(Luke 22: 48)

*Jesus answered him, "**Friend, do what you have come for.**"*

(Matthew 26: 50)

REFLECTION

The Eucharist and the Cross are stumbling blocks. Neither the Cross nor the Eucharist can be understood without faith. In a crisis of faith, we may run, as the disciples did at the cross. We may respond like the disciples, who upon hearing the Bread of Life discourse, say "This saying is hard, who can accept it?" (John 6:60). This reply echoes throughout the Christian life in response to Jesus' call. Forgiveness is hard, who can accept it? Loving faithfulness is hard, who can accept it? Perseverance is hard, who can accept it? Belief in the Real Presence is hard, who can accept it? Suffering is hard, who can accept it?

Yet Jesus does not change his mind and decide to make things easier. He does not erase difficulties. He does not say we misunderstood his words. Instead he responds, "Will you also go away?"

We see in this Holy Thursday night how easy it is to go away. Peter follows, but remains distant, and denies knowing Jesus when questioned. Judas betrays him for thirty pieces of silver, the amount that was paid to compensate for the death of a slave. There are times in



HEALED

*His disciples realized what was about to happen, and they asked, "Lord, shall we strike with a sword?" And one of them struck the high priest's servant and cut off his right ear. But Jesus said in reply, "**Stop, no more of this!**" Then he touched the servant's ear and healed him.*
(Luke 22: 49-51)

REFLECTION

At the moment of his salvific self-offering, Jesus reaches down and heals the servant with his touch. This moment echoes who Jesus is throughout the Gospels, Christ the Divine Physician who heals the blind, the woman with the hemorrhages, and countless others, fulfilling the words of the prophet Isaiah: "He took our infirmities and bore our diseases" (Mt 8:17).

He heals the servant's ear. Our ears too need healing. We listen to the lies of the world, the lies we tell ourselves, or the lies we believe about God. Our words and actions can be this same sword the disciples wanted to use, which we justify on the basis of perceived injustice, anger or hurt. We need Jesus to touch our ears and tell our hearts "Stop! No more of this!" when we spiral into thoughts, words and actions that are not of his image and likeness.

We need Jesus to touch our ears and our hearts. The Good News is that he wants to heal us, as he told Moses in Marah: "For I am the Lord, your healer" (Ex 15:26). Christ continues to heal us and restore our dignity through his touch in the sacraments. In a homily for Corpus Christi, Pope Francis said, "The Eucharist fulfills the Covenant which sanctifies us, purifies us, and unites us in a marvelous communion with God. In that way we learn that the Eucharist is not a prize for the good, but strength of the weak; for sinners it is pardon; it is the viaticum that helps us move forward, to walk."



FULFILLED

Then Jesus said to him, "Put your sword back into its sheath, for all who take the sword will perish by the sword. Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels? But then how would the scriptures be fulfilled which say that it must come to pass in this way?" At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to seize me? Day after day I sat teaching in the temple area, yet you did not arrest me. But all this has come to pass that the writings of the prophets may be fulfilled." Then all the disciples left him and fled.
(Matthew 26: 52-56)

REFLECTION

The whole of the prophets and the Old Testament point to the great work of salvation God wants to accomplish. Jesus' redemptive passion is the whole reason for the Incarnation. Throughout his ministry, Jesus points out that 'for this purpose have I come' (Jn. 12:27).

Peter, after witnessing the events of the passion (albeit from afar) and the Resurrection (beating the other disciples to be first inside the empty tomb), declared "This Jesus was delivered up according to the definite plan and foreknowledge of God" (Acts 2:23). He later preached, "You were ransomed from the futile ways inherited from your fathers with the precious blood of Christ, like that of a lamb without blemish or spot. He was destined before the foundation of the world but was made manifest at the end of the times for your sake" (1 Pet. 1:18-20). Peter knew that Jesus had accomplished his mission and was true God and true Man. Peter's life had been changed by his relationship with Christ, and he went to share the Good News with the whole world.



NIGHT PRAYER

The Liturgy of the Hours, or the Divine Office, is the official prayer of the Church. The last prayer of the day is Night Prayer (known as Compline). Night Prayer is to be prayed as your last prayer before going to bed. We encourage you to join the Church in saying this prayer to conclude your pilgrimage before resting for the night. Some churches will say this prayer together before Benediction. Otherwise, say it on your own. If you want to learn more about Liturgy of the Hours please visit divineoffice.org.

INTRODUCTION

God, + come to my assistance.

— Lord, make haste to help me.

Glory to the Father, and to the Son, and to the Holy Spirit:

— as it was in the beginning, is now, and will be for ever. Amen

EXAMINATION OF CONSCIENCE

Either in silence or using one of the Penitential Acts from the Roman Missal.

HYMN

O Christ, resplendent as the day,
you clear away the dark of night;
by faith we know you, Light from Light,
proclaiming light to all the blest.

O holy Lord, we humbly pray:
Watch over us throughout this night
and grant us calm and silent hours,
that we may find our rest in you.

And when our eyes are closed in sleep,
still let our hearts keep watch for you;
protect and guard by your right hand
the faithful, filled with love for you.

O strong defender, see our plight,
subdue our foes, who lie in wait;
direct and guide your servants, Lord,
whom you have purchased with your blood.

To you, O Christ, most loving King,
and to the Father, glory be,
one with the Spirit Paraclete,
from age to age for evermore. Amen.

PSALMODY

Ant. Night holds no terrors for me sleeping under God's wings.

He who dwells in the shelter of the Most High
and abides in the shade of the Almighty
says to the Lord: "My refuge,
my stronghold, my God in whom I trust!"

It is he who will free you from the snare
of the fowler who seeks to destroy you;
he will conceal you with his pinions
and under his wings you will find refuge.

You will not fear the terror of the night
nor the arrow that flies by day,
nor the plague that prowls in the darkness
nor the scourge that lays waste at noon.

A thousand may fall at your side,
ten thousand fall at your right,
you, it will never approach;
his faithfulness is buckler and shield.

Your eyes have only to look
to see how the wicked are repaid,
you who have said: "Lord, my refuge!"
and have made the Most High your dwelling.

Upon you no evil shall fall,
no plague approach where you dwell.
For you has he commanded his angels,
to keep you in all your ways.

They shall bear you upon their hands
lest you strike your foot against a stone.
On the lion and the viper you will tread
and trample the young lion and the dragon.

Since he clings to me in love, I will free him;
protect him for he knows my name.
When he calls I shall answer: "I am with you,"
I will save him in distress and give him glory.

With length of life I will content him;
I shall let him see my saving power.

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.

Ant. Night holds no terrors for me sleeping under God's wings.

READING

Revelation 22:4-5

They shall see the Lord face to face and bear his name on their foreheads. The night shall be no more. They will need no light from lamps or the sun, for the Lord God shall give them light, and they shall reign forever.

Ant. For our sake Christ was obedient, accepting even death.

GOSPEL CANTICLE

Luke 2:29-32

Ant. Protect us, Lord, as we stay awake; watch over us as we sleep, that awake, we may keep watch with Christ, and asleep, rest in his peace.

Lord, + now you let your servant go in peace;
*your word has been fulfilled:
my own eyes have seen the salvation
which you have prepared in the sight of every people:
a light to reveal you to the nations and the glory of your people Israel.
Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.

Ant. Protect us, Lord, as we stay awake; watch over us as we sleep, that awake, we may keep watch with Christ, and asleep, rest in his peace.

CONCLUDING PRAYER

Lord, we beg you to visit this house and banish from it
all the deadly power of the enemy.
May your holy angels dwell here to keep us in peace,
and may your blessing be upon us always.
We ask this through Christ our Lord.
— Amen.

FINAL BLESSING

May the all-powerful Lord grant us a restful night and a peaceful death.
— Amen.

HYMN IN HONOR OF THE BLESSED VIRGIN MARY

Ave, Regina caelorum,
ave, Domina angelorum,
salve, radix, salve, porta,
ex qua mundo lux est orta.
Gaude, Virgo gloriosa,
super omnes speciosa;
vale, o valde decora,
et pro nobis Christum exora.

PLENARY INDULGENCE

A plenary indulgence, when granted, fully removes all temporal punishment of one's sin from the faithful. On Holy Thursday, a plenary indulgence is granted to the baptized faithful who piously recite the verses of the Tantum Ergo (below) after the Mass of the Lord's Supper on Holy Thursday during the solemn reposition of the Most Blessed Sacrament. In addition, you must receive the sacrament of confession, holy Communion and pray for the intentions of the pope within several days before or after the indulgenced act.

- Norms and Grants in the official Manual of Indulgences, fourth edition (1999)

TANTUM ERGO

Tantum ergo Sacramentum, Veneremur cernui:

Et antiquum documentum, Novo cedat ritui:

Præstet fides supplementum, Sensuum defectui.

Genitori, Genitoque, Laus et iubilatio,

Salus, honor, virtus quoque, Sit et benedictio:

Procedenti ab utroque, Compar sit laudatio. Amen.



DIOCESE OF ARLINGTON
YOUTH, CAMPUS, & YOUNG ADULT MINISTRIES