THE DAILY BREAD

The Magnificat of the Beloved



Receiving the Sacraments with New Eyes

A FORMATION BOOK BY

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The Everyday Apostle

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From Routine to Encounter

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INTRODUCTION

The Same Sacraments, Seen Anew

A woman can know what the sacraments are and still receive them poorly, letting them become routine, familiar, half-attended, so that the Eucharist she receives each week and the Confession she makes now and then pass by without the attentiveness and wonder they deserve. The problem is rarely ignorance of what the sacraments are; it is the dullness of familiarity, the way long habit can drain even the holiest things of their freshness, so that a woman receives the greatest gifts of God with a wandering mind and an unprepared heart. What she needs is not new sacraments but new eyes, a renewed way of seeing and receiving the same sacraments she has always known, so that they become again what they always were, living encounters with God.

This book is about receiving the sacraments with new eyes, the practical art of approaching them freshly, attentively, and well. It will show how to fight the routine that dulls them; how to prepare her heart to receive; how to be present at the Mass with new eyes; how to approach Confession as a gift rather than a chore; how to live her Baptism and Confirmation daily rather than as past events; how, as a woman, to carry the sacramental life in her home; and how to let the sacraments shape a whole new way of seeing. The aim is wholly practical, to help a woman receive the sacraments she already knows as if she believes what they are.

Oh, taste and see that the Lord is good! Blessed is the one who takes refuge in him. — Psalm 34:8

The Scripture invites a woman to taste and see that the Lord is good, and the sacraments are precisely where she tastes and sees Him, where the goodness of God is made tangible and received. This book will help her taste and see with new eyes: fighting routine, preparing to receive, attending Mass attentively, approaching Confession as a gift, living her Baptism and Confirmation daily, carrying the sacramental life in her home, and seeing the whole world sacramentally. The sacraments have not changed, and they do not need to. What a woman needs is to receive them anew, with fresh sight and a ready heart, so that the same sacraments become again the living encounters they have always been.

CHAPTER ONE

Seeing Again

Fighting the Dullness of Routine

The first task in receiving the sacraments with new eyes is to fight the dullness of routine, the way familiarity drains the holiest things of their freshness, so that a woman must deliberately recover her sense of the sacred. Understanding how to fight the routine that dulls the sacraments and to see them again with fresh eyes restores the wonder their reception deserves.

But I have this against you, that you have abandoned the love you had at first. — Revelation 2:4

How Familiarity Dulls the Sacred

Long familiarity can dull a woman's reception of the sacraments, draining even the Eucharist of its wonder through sheer repetition, so that she must be aware of this danger. The great danger to a woman's sacramental life is not usually doubt but dullness, for the very repetition that should deepen her reception can instead flatten it, so that the Eucharist received week after week, the Confession made over and over, the familiar words and gestures, lose their edge through familiarity, and she comes to receive the holiest things with a dull and distracted heart, no longer struck by their wonder. This means a woman must be aware of how familiarity can dull her reception of the sacred, recognizing that the Eucharist does not become less wondrous because she receives it often, so that she guards against the dullness that long habit breeds. The woman who understands how familiarity dulls the sacred guards against it, refusing to let repetition flatten her reception. How familiarity dulls the sacred is the chief danger to a woman's sacramental life, the repetition that should deepen her reception instead flattening it through dull habit.

Recovering Wonder

A woman recovers wonder by deliberately reawakening her awareness of what the sacraments are, refusing to let habit numb her and consciously receiving them with fresh attention. Against the dullness of routine, a woman can deliberately recover wonder, reawakening her awareness of what is actually happening in the sacraments, reminding herself before she receives the Eucharist that this is truly Christ, recalling before Confession that she is about to be forgiven by God Himself, so that she stirs up her faith and attention, receiving with the wonder the sacraments deserve rather than the dullness habit would impose. This means a woman actively works to recover wonder, not passively accepting the numbing of familiarity but deliberately renewing her sense of the sacred before each reception, so that she approaches the sacraments with fresh awareness of their reality. The woman who recovers wonder reawakens her awareness before

receiving, approaching the sacraments with fresh and attentive faith. Recovering wonder is how a woman fights dullness, deliberately reawakening her awareness of what the sacraments are and receiving them with fresh attention.

Receiving as If You Believe

The heart of seeing again is to receive the sacraments as if a woman truly believes what they are, letting her faith govern her reception rather than mere habit. The practical aim of fighting routine is to receive the sacraments as if she believes what they are, for a woman who genuinely believes that the host is Christ and that absolution truly forgives will receive them with reverence, attention, and expectation, so that the test of her sacramental life is whether she receives as if she believes, letting her real faith shape her reception rather than the dull habit that receives without attending. This means a woman measures her reception by her belief, asking whether she is receiving the sacraments as one who truly believes what they are, so that she brings her faith to bear on every reception, receiving with the reverence and expectation that belief warrants. The woman who receives as if she believes brings her faith to every reception, attending to the sacraments as the realities she knows them to be. Receiving as if you believe is the heart of seeing again, letting real faith govern reception so that a woman attends to the sacraments as the realities they are.

CHAPTER TWO

Preparing to Receive

The Disposition That Opens the Gift

How a woman receives a sacrament depends greatly on the disposition she brings to it, so that preparation of heart is not optional but the very thing that opens her to the grace offered. Understanding how to prepare to receive, and why disposition matters so much, helps a woman receive the sacraments more fruitfully.

Let a person examine himself, then, and so eat of the bread and drink of the cup. — 1 Corinthians 11:28

Why Disposition Matters

The grace a woman receives in a sacrament depends in part on the disposition she brings, for while the sacrament always gives grace, her openness determines how fully she receives it. Though the sacraments confer grace by their own power, not depending on

the worthiness of the recipient to be valid, the fruitfulness of a woman's reception depends greatly on her disposition, for the same Eucharist received by a prepared and devout heart bears far more fruit than one received carelessly, so that disposition matters immensely, not to make the sacrament work but to open a woman to receive fully the grace it offers. This means a woman understands that her preparation and disposition shape how fruitfully she receives, so that she does not treat her own readiness as irrelevant but prepares her heart, knowing that a well-disposed soul receives the sacrament's grace far more fully than a careless one. The woman who understands why disposition matters prepares her heart, knowing her openness shapes how fully she receives the grace offered. Why disposition matters is that the fruitfulness of reception depends on it, a well-disposed heart receiving the sacrament's grace far more fully than a careless one.

Preparing for the Eucharist

A woman prepares for the Eucharist by examining herself, by fasting and reverence, and by stirring up faith and desire, so that she comes to Communion ready to receive her Lord well. Preparation for the Eucharist involves several things: examining herself to be sure she is in a state of grace, for Scripture warns against receiving unworthily; keeping the Eucharistic fast as the Church asks; and above all stirring up her faith, reverence, and desire before she receives, so that she comes to Communion not distractedly but with a heart prepared to welcome Christ, recognizing whom she is about to receive. This means a woman prepares deliberately for Communion, examining her conscience, observing the fast, and rousing her faith and longing, so that she receives the Eucharist with a ready and reverent heart rather than carelessly. The woman who prepares for the Eucharist examines herself and stirs up her faith, coming to Communion ready to receive her Lord well. Preparing for the Eucharist means examining oneself, keeping the fast, and stirring up faith and desire, so that a woman comes to Communion ready to receive Christ well.

Preparing for Confession

A woman prepares for Confession by a careful examination of conscience and by rousing genuine sorrow for her sins, so that she comes to the sacrament ready to confess honestly and repent truly. Preparation for Confession centers on a careful examination of conscience, in which a woman reviews her life honestly to know her sins, and on stirring up genuine contrition, true sorrow for having offended God, together with a firm resolve to amend, so that she comes to the confessional not vaguely but ready to confess her sins honestly and completely and to repent of them truly, her preparation making the sacrament fruitful. This means a woman prepares for Confession by examining her conscience well and rousing real sorrow before she enters, so that she confesses honestly

and repents truly rather than approaching the sacrament unprepared and perfunctory. The woman who prepares for Confession examines her conscience and rouses genuine sorrow, coming ready to confess and repent truly. Preparing for Confession means a careful examination of conscience and genuine sorrow for sin, so that a woman comes to the sacrament ready to confess honestly and repent truly.

CHAPTER THREE

The Mass with New Eyes

Receiving the Eucharist Consciously

The Mass can be attended week after week with a wandering mind, or it can be received with new eyes, as the entrance into Calvary and the reception of Christ Himself that it is. Understanding how to be present at Mass and receive the Eucharist consciously transforms a woman's participation from routine attendance into real encounter.

When he was at table with them, he took the bread and blessed and broke it. And their eyes were opened, and they recognized him. — Luke 24:30-31

Being Truly Present

A woman receives the Mass with new eyes by being truly present to it, engaging her attention and heart rather than letting her mind wander through the familiar motions. The first step to attending Mass with new eyes is to be truly present, for a woman can be bodily at Mass while her mind wanders far away, going through the motions without attending, so that she must deliberately engage her attention and heart, following the prayers, entering into the action, recollecting herself when she drifts, and giving the Mass the presence of mind it deserves, so that she is really there, participating, not merely occupying a pew. This means a woman works to be truly present at Mass, bringing her wandering attention back and engaging her heart in the sacred action, so that she participates really rather than attending absently. The woman who is truly present at Mass engages her attention and heart, participating in the sacred action rather than drifting through it. Being truly present is the first step to Mass with new eyes, a woman engaging her attention and heart rather than letting her mind wander through the familiar motions.

Receiving Communion Worthily

A woman receives Communion worthily by coming in a state of grace and with reverent faith, welcoming Christ consciously rather than receiving Him by rote. To receive Communion worthily is to receive in a state of grace, having confessed any mortal sin, and with reverent, conscious faith, so that a woman approaches the altar aware of whom she receives, welcoming Christ into herself with devotion rather than taking the host absently, her reception a genuine welcome of her Lord rather than a mechanical gesture, offered with the reverence and love that His real presence deserves. This means a woman receives Communion consciously and worthily, in grace and with faith, so that she welcomes Christ with real devotion rather than receiving Him by rote, her Communion a true and reverent encounter. The woman who receives Communion worthily comes in grace and with reverent faith, welcoming Christ consciously into her soul. Receiving Communion worthily means coming in a state of grace and with reverent faith, a woman welcoming Christ consciously rather than receiving Him by rote.

Thanksgiving After Communion

The minutes after Communion are a precious time for thanksgiving, when a woman holds Christ within her and can speak to Him intimately, a time not to be squandered in distraction. The time immediately after receiving Communion is a precious and intimate one, for Christ is truly present within her, and a woman does well to spend these minutes in thanksgiving, speaking to the Lord she carries within her, adoring Him, thanking Him, pouring out her heart to Him, so that she does not waste this unique intimacy in distraction or rush but uses it to be with the Christ she has received, the moments after Communion among the most favorable for prayer. This means a woman treasures and uses the time after Communion for thanksgiving, not squandering it but speaking intimately to the Christ present within her, so that she receives the full fruit of her Communion through this grateful prayer. The woman who makes thanksgiving after Communion uses those precious minutes to be with the Christ she carries within her. Thanksgiving after Communion is a precious time when a woman holds Christ within her, to be used for intimate prayer rather than squandered in distraction.

CHAPTER FOUR

Confession as a Gift

Approaching Mercy Without Dread

Reconciliation is often approached with reluctance or dread, as a chore or an ordeal, when it is in truth one of God's greatest gifts, the sure encounter with His mercy.

Learning to approach Confession as a gift rather than a chore, and to receive it regularly and well, transforms a woman's relationship with the sacrament of mercy.

I acknowledged my sin to you, and I did not cover my iniquity; and you forgave the iniquity of my sin. — Psalm 32:5

Seeing Confession as Mercy

A woman transforms her experience of Confession by seeing it as what it is, the gift of God's mercy, an encounter with forgiveness rather than an ordeal of shame. Many women dread Confession, experiencing it as an embarrassing ordeal or a joyless chore, but this is to misunderstand it, for Confession is in truth a gift, the sure and tangible encounter with the mercy of God, in which a woman hears with her own ears that her sins are forgiven, so that seeing Confession rightly as mercy rather than ordeal transforms her whole experience of it, turning dread into gratitude for the gift of certain forgiveness. This means a woman reframes her understanding of Confession, seeing it not as a dreaded chore but as the gift of God's mercy, an encounter with forgiveness, so that she approaches it with gratitude rather than dread, receiving the mercy it offers. The woman who sees Confession as mercy approaches it with gratitude, receiving the gift of certain forgiveness rather than dreading an ordeal. Seeing Confession as mercy transforms a woman's experience of it, understanding it as God's gift of forgiveness rather than an ordeal of shame.

Overcoming Reluctance

A woman overcomes her reluctance to confess by facing the fears that keep her away, the embarrassment, the self-reliance, the delay, and going anyway, finding the reluctance dissolve in the mercy received. The reluctance that keeps a woman from Confession has many roots, embarrassment at naming her sins, pride that would rather not admit them, the false sense that she can manage without it, the habit of putting it off, but these are overcome by facing them honestly and going anyway, for the dread almost always proves worse than the reality, and a woman who pushes past her reluctance finds in the confessional not judgment but mercy, her fears dissolving in the forgiveness she receives. This means a woman overcomes her reluctance by acknowledging the fears that keep her away and going despite them, trusting that the mercy she finds will outweigh the discomfort, so that she does not let reluctance rob her of the sacrament's gift. The woman who overcomes reluctance faces her fears and goes anyway, finding mercy where she dreaded judgment. Overcoming reluctance means facing the fears that keep a woman from Confession and going anyway, finding the reluctance dissolve in the mercy received.

Making It Regular

A woman draws the full benefit of Confession by making it a regular habit rather than a rare event, receiving it frequently for the steady grace and growth it supplies. The grace of Confession is not meant to be tapped only rarely, in emergencies of grave sin, but drawn on regularly, for a woman who confesses frequently receives a steady stream of grace, grows in self-knowledge and humility, is cleansed of the venial sins that accumulate, and is strengthened against temptation, so that making Confession a regular habit, at set intervals rather than long gaps, transforms it from a rare ordeal into a familiar and fruitful source of grace. This means a woman makes Confession regular, scheduling it rather than waiting for serious sin or long neglect, so that she receives its grace steadily and grows through its frequent reception, the regularity itself making the sacrament easier and more fruitful. The woman who makes Confession regular receives its grace steadily, growing through frequent reception rather than rare emergency visits. Making it regular means receiving Confession frequently rather than rarely, a woman drawing on its steady grace for growth rather than tapping it only in emergencies.

CHAPTER FIVE

Living Your Baptism Daily

Baptism and Confirmation as Present Realities

Baptism and Confirmation are often thought of as past events, received once and finished, when they are in truth present realities a woman is called to live out every day. Learning to live her Baptism and Confirmation daily, rather than treating them as finished history, lets a woman draw on the identity and mission they conferred.

It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God. — Galatians 2:20

Not Past Events but Present Identity

A woman's Baptism and Confirmation are not merely past events but a present identity, a reality she carries now and is called to live out daily. Though Baptism and Confirmation were received at particular moments in the past, they are not finished history but present realities, for the character they conferred remains, the indwelling of the Trinity continues, and a woman lives now as a baptized and confirmed daughter of God, so that these sacraments define her present identity rather than merely marking past events, and she is called to live out daily the reality they established. This means a woman

understands her Baptism and Confirmation as her present identity, not events she has left behind but realities she carries now, so that she lives each day as the baptized and confirmed woman she is, drawing on the identity these sacraments conferred. The woman who understands her Baptism and Confirmation as present identity lives daily as the baptized and confirmed daughter of God she is. Not past events but present identity, a woman's Baptism and Confirmation are realities she carries now and is called to live out every day.

Renewing Your Baptismal Promises

A woman lives her Baptism by renewing its promises, repeatedly rejecting sin and professing faith, so that the baptismal covenant becomes a living, renewed commitment rather than a forgotten vow. The promises made at Baptism, to renounce sin and Satan and to profess the faith, are not meant to be made once and forgotten but renewed throughout life, for a woman lives her Baptism by continually reaffirming these promises, rejecting sin afresh each day, renewing her profession of faith, so that the baptismal covenant becomes a living commitment constantly renewed rather than a vow made long ago and left behind. This means a woman regularly renews her baptismal promises, reaffirming her rejection of sin and her faith, so that she lives out her Baptism as an ongoing covenant rather than a finished ceremony, the promises kept alive through repeated renewal. The woman who renews her baptismal promises keeps the covenant living, rejecting sin and professing faith afresh. Renewing your baptismal promises keeps the covenant living, a woman repeatedly rejecting sin and professing faith so that her Baptism remains an active commitment.

Living as Sealed and Sent

A woman lives her Confirmation by living as one sealed and sent, drawing on the Spirit's gifts and carrying out the mission for which she was equipped. Confirmation sealed a woman with the Spirit and sent her on mission, and she lives this sacrament by living as sealed and sent, drawing on the gifts of the Spirit conferred in Confirmation, witnessing to the faith, and carrying out the apostolic mission for which she was equipped, so that she does not let her Confirmation lie dormant as a past event but lives actively as the sealed and sent woman it made her, her daily life a working-out of the mission it conferred. This means a woman lives out her Confirmation by exercising the mission and drawing on the gifts it gave her, living as one sealed by the Spirit and sent to witness, so that the sacrament bears fruit in her active apostolic life rather than remaining a dormant memory. The woman who lives as sealed and sent draws on the Spirit's gifts and carries out the mission her Confirmation conferred. Living as sealed and sent means

drawing on the Spirit's gifts and carrying out the mission, a woman actively living the Confirmation that equipped her.

CHAPTER SIX

The Woman Who Carries the Faith

Keeping the Sacramental Life of the Home

Women have long carried the sacramental life of their families, preparing children for the sacraments, holding the household around the Church's rhythm, and keeping the faith alive in the home, a role that is not incidental but apostolic. Understanding how a woman carries the sacramental life of her home reveals the quiet apostolate many women are called to.

I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice. — 2 Timothy 1:5

The Keeper of the Home's Faith

Women often serve as the keepers of their family's sacramental life, the ones who carry the faith into the home and keep it alive there, an ancient and honored role. Throughout the history of the Church, women have frequently been the ones who carry the faith in their families, the keepers of the home's sacramental and spiritual life, the mother and grandmother whose faith is passed to the children, so that a woman often finds herself the one who holds the faith of her household, who keeps its spiritual life alive, a role honored in Scripture and deeply important, the faith of a family frequently transmitted through its women. This means a woman recognizes and embraces her role as a keeper of her home's faith, the one who often carries and transmits the sacramental life of her family, so that she takes up this honored vocation rather than neglecting it, aware of her importance in keeping the faith alive at home. The woman who is the keeper of the home's faith carries and transmits the sacramental life of her family, an honored and important role. The keeper of the home's faith is a role women have long filled, carrying the faith into the home and keeping it alive there, an ancient and honored vocation.

Preparing Children for the Sacraments

A woman carries the sacramental life forward by preparing her children for the sacraments, teaching them, forming them, and bringing them to receive, handing on the faith she has received. A central part of carrying the home's faith is preparing children for

the sacraments, teaching them what Baptism, Confession, and the Eucharist are, forming their reverence and understanding, bringing them to receive, and surrounding their sacramental milestones with love and meaning, so that a woman hands on the faith to the next generation through this patient preparation, forming her children in the sacramental life she herself has received. This means a woman takes up the work of preparing her children for the sacraments, teaching and forming them so that they receive worthily and understand what they receive, handing on the faith through her careful formation of the young. The woman who prepares her children for the sacraments hands on the faith, forming the next generation in the sacramental life. Preparing children for the sacraments is central to carrying the home's faith, a woman teaching, forming, and bringing her children to receive, handing on the faith she has received.

Holding the Household to the Church's Rhythm

A woman keeps the sacramental life of her home by holding the household to the rhythm of the Church, its Sundays, seasons, and feasts, so that the family's life is shaped by the Church's calendar. Carrying the home's faith means holding the household to the rhythm of the Church, seeing that the family keeps Sunday Mass, observes the seasons of Advent and Lent, celebrates the feasts, and lives by the Church's calendar, so that a woman shapes the very rhythm of her household around the sacramental and liturgical life of the Church, making the home a place where the faith is lived in time, the family's days ordered by the Church's rhythm. This means a woman orders her household around the Church's rhythm, keeping its Sundays and seasons and feasts, so that the sacramental life shapes the family's time and the home becomes a place where the faith is woven into daily and yearly life. The woman who holds the household to the Church's rhythm shapes the family's life around its Sundays, seasons, and feasts. Holding the household to the Church's rhythm keeps the sacramental life of the home, a woman ordering the family's time around the Church's calendar.

CHAPTER SEVEN

A Sacramental Way of Seeing

Letting Grace Shape Your Whole Vision

Receiving the sacraments with new eyes finally shapes the way a woman sees everything, giving her a sacramental vision that finds grace in the ordinary and sees the visible world as charged with the invisible. Understanding the sacramental way of seeing shows how

the sacraments transform not only particular moments but a woman's whole vision of reality.

We look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal. — 2 Corinthians 4:18

The Sacramental Imagination

The sacraments cultivate in a woman a sacramental imagination, a way of seeing the visible world as a vehicle of the invisible, charged with the presence of God. Receiving the sacraments faithfully forms in a woman a sacramental imagination, a habit of seeing the physical world as capable of bearing the spiritual, for having encountered God in water, oil, bread, and wine, she comes to see all creation as charged with the grandeur of God, the visible world a vehicle of the invisible, so that her whole way of seeing is shaped by the sacramental principle that God works through the material, the physical becoming transparent to the divine. This means a woman develops a sacramental imagination through her sacramental life, learning to see the visible world as a bearer of the invisible God, so that her vision of reality is transformed, finding the spiritual present in and through the material. The woman who has a sacramental imagination sees the physical world as charged with the presence of God, the visible bearing the invisible. The sacramental imagination is cultivated by the sacraments, a way of seeing the visible world as a vehicle of the invisible, charged with the presence of God.

Finding Grace in the Ordinary

A woman with sacramental eyes finds grace in the ordinary, seeing her daily tasks, relationships, and moments as places where God is present and at work. The sacramental way of seeing extends grace beyond the sacraments themselves into the whole of ordinary life, for a woman who has learned to find God in bread and wine learns also to find Him in the ordinary, seeing her daily work, her care for others, the small moments of her day as charged with grace and presence, so that the ordinary becomes a place of encounter with God, her whole life, not only her time in church, a sphere of grace. This means a woman finds grace in the ordinary, carrying her sacramental vision into daily life and seeing God present in its common moments, so that she does not confine grace to the sacraments but finds it throughout a life now seen sacramentally. The woman who finds grace in the ordinary sees God present in her daily tasks and moments, her whole life a sphere of encounter. Finding grace in the ordinary extends the sacramental vision into daily life, a woman seeing her common tasks and moments as places where God is present and at work.

A Transformed Vision

Receiving the sacraments with new eyes finally gives a woman a transformed vision of all reality, seeing the eternal in the temporal and living in the light of what is unseen. The ultimate fruit of receiving the sacraments with new eyes is a transformed vision of reality itself, for a woman who sees sacramentally looks past the transient surface of things to the eternal reality beneath, living in the light of the unseen, oriented toward the God who works through the visible world, so that her whole vision is transformed, the material world seen as the threshold of the eternal and her life lived with eternity in view. This means a woman's sacramental life finally transforms how she sees everything, giving her a vision that perceives the eternal within the temporal and lives in the light of the unseen, so that the sacraments reshape not only her worship but her entire way of seeing and living. The woman with a transformed vision sees the eternal in the temporal, living in the light of the unseen toward which the sacraments point. A transformed vision is the final fruit of receiving the sacraments with new eyes, a woman seeing the eternal in the temporal and living in the light of what is unseen.

CONCLUSION

See, and Receive

The woman who received the sacraments dully, by routine, now knows how to receive them with new eyes. We have seen that she must fight the dullness of familiarity and recover wonder, receiving as if she believes; that disposition matters, and she must prepare her heart for the Eucharist and for Confession; that she can attend Mass with new eyes, truly present, receiving Communion worthily and giving thanks after; that Confession is a gift to approach without dread and to make regular; that Baptism and Confirmation are present realities to live daily; that she often carries the sacramental life of her home, preparing children and keeping the Church's rhythm; and that the sacraments finally shape a whole new way of seeing.

Through all of it runs a single invitation: see, and receive. The sacraments have not changed, but a woman's reception of them can be made new, approached with fresh sight, a prepared heart, and the faith that receives them as what they are. She does not need different sacraments. She needs new eyes.

So see, and receive. Fight the dullness that familiarity breeds, and recover the wonder these holy things deserve. Prepare your heart before you receive, and attend the Mass truly present, receiving Christ consciously and giving Him thanks. Approach Confession

as the gift of mercy it is, and make it a regular habit. Live your Baptism and Confirmation daily, as the identity and mission they conferred. Carry the sacramental life of your home, and let the sacraments shape your whole way of seeing, until you find grace in the ordinary and the eternal within the temporal. Taste and see that the Lord is good, and receive the same sacraments you have always known as the living encounters they have always been.

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