

ISSUE 2  
APRIL 2014

# PERPETUAL ECHARISTIC ADORATION

OFFICIAL NEWSLETTER



---

# CONTENTS

---

Message from Bishop Barry Jones

Editorial

The Story of the New Monstrance

Why do we kneel?

Eucharistic Adoration in Jerusalem

Testimonies and Inspiration

In God's Presence

# A MESSAGE FROM BISHOP BARRY JONES

*Homily from the Mass for adorers - 2 December 2013*

"The Roman Missal is the big altar book which the priest uses for Mass. The primary version is in the Latin language. Many vernacular translations have been made from it, quite recently a new one in English. The Roman Missal draws on liturgical texts, many of them going back far into the mists of time, to the 600s even. Many of these texts draw immediately on the Gospels. When we strike our breast during the "I confess" for instance, we are imitating the tax collector in the parable which Jesus told. He stood down the back, and would not even raise his eyes to heaven, and asked God to show him mercy. When we are preparing to receive Holy Communion, we kneel and gaze at the host which the priest holds up, and we say, "Lord, I am not worthy that you should enter under my roof." We repeat the words of the centurion about whom we heard in the gospel reading tonight (Matthew: 8: 5-11).

He was welcoming the Lord and at the same time expressing his humility, his strong sense of unworthiness to have Jesus enter his house. The Church reminds us, by using these words, that Jesus, risen and glorious, comes to be one with us when receive Holy Communion. Jesus becomes our food, because in receiving Holy Communion, we allow Jesus to enter into us as food and drink. The consecrated bread and wine, through the action of the Holy Spirit and the power of the words of Jesus, first uttered at the Last Supper, become the Body and Blood of Christ. Just as Jesus came in the flesh to the home of the centurion, he comes to us, not in the flesh, but in the sacrament of consecrated bread and wine.

"Amen" we respond before we receive Holy Communion. We make an act of faith, this consecrated bread really is the Body of Christ. In the words of Pope Benedict XVI, "In the Eucharist the Son of God comes to meet us and desires to become one with us; **Eucharistic adoration is simply the natural consequence of the Eucharistic celebration**, which is itself the Church's supreme act of adoration". "Receiving the Eucharist means adoring him whom we receive. **The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself.**" (emphasis added)

**It is an extraordinary grace that our perpetual adoration has been started, and has continued. All day and all night, people come to the chapel to be with Jesus, sometimes in quite large numbers. It is very moving to leave the city for days, or weeks even, and to come back, and find that the adoration continues on and that the adorers keep coming faithfully. "I tell you nowhere in Israel have I found faith like this - and I tell that many will come from east and west to take their places with Abraham and Isaac and Jacob in the feast of the kingdom of heaven."** (emphasis added)

Yours sincerely

+ B. Jones

+Barry



Welcome to the second newsletter for Adorers of the Perpetual Adoration Chapel at St Gregory's, Bishopdale. It has now been nine months since we started. Bishop Barry, in his homily at the Mass for Adorers in early December, noted that "it is an extraordinary grace that our perpetual adoration has been started, and has continued" ([read Bishop Barry's full homily over the page](#)). Thank you for your continued generosity and faithfulness in keeping your holy hour. It enables the chapel to stay open 24 hours a day for all who wish to come.

The 7<sup>th</sup> Sunday in ordinary time contains one of my favourite gospels from St Matthew 6: 25-34. The theme of the gospel is "Do Not Worry". It is a gospel that I often find myself turning to when I am in the chapel. I, like many of us I suspect, am a worrier. This gospel passage always brings me peace. It clearly brings home to me how much God loves me and cares for me. The Adoration Chapel is also a place where people can learn how much God loves them. Maybe a challenge for each of us this Easter Season is to invite one person to the chapel to 'come and see'.

Speaking of the Easter Season, it is the law of the Church that Perpetual Adoration ceases during the Easter Triduum. So from Holy Thursday evening at 7pm, Adoration will cease in the chapel. Perpetual Adoration will recommence at the conclusion of the Easter Triduum which is Evening Prayer II on Easter Sunday evening. This will be at 5pm in the chapel. Please note there is no Easter Sunday evening Mass in the Parish. All affected adorers will be informed.

We still need more adorers to sign up for Perpetual Adoration. There is quite a bit of natural attrition over time as people finish up for various reasons and others sign up. Please pass on this newsletter to others. As well as being for adorers, this newsletter is also for the wider diocese. We hope to let more people know about adoration; what it is, where it is, and to invite people to the 'come and see'.

Please contact us if you have any queries or feedback about this newsletter. May the Eucharistic Lord bless you and your family abundantly.

**- Matt O'Connell**

# THE STORY OF THE NEW MONSTRANCE

The new monstrance now in use at the adoration chapel at St Gregory's was considered for purchase well before the perpetual adoration project began, here is its story.

Adoration had become a central part of my own personal faith in my 5th year as a seminarian. I had found myself in something of a crisis of faith at that time, and I felt unable to move either forward or backward in my journey of faith. I seemed to be trapped in a prayer life in which, although searching for God, I spent most of my time in frustrating 'conversations' with myself.

Hence my vocation was on the rocks, I was listless and unmotivated about the pastoral tasks asked of me, and spiritually I was desolate. I was considering ditching the seminary and getting a 'real' job. I was stuck and unhappy. Then someone said to me, had I considered the 'vertical' instead of endlessly trying to find a way forward, or seeking to recapture the past.

'Why not consider daily adoration?' this person suggested. As her words came in through my ears – I knew that this was the answer. I started the very next morning, and 12 years later, I still

try to have a time of adoration every day.

Fast forward 10 years, and I found myself in Lourdes, France, as the spiritual director for a group of New Zealand pilgrims. There is a liturgical supplies shop there, not far from the St Joseph's gate – and I wandered into that shop one day in search of a monstrance that would hold a large host, and so be suitable for a big church. And there it was sitting in the front window – exactly what I was looking for. However, Lourdes was right at the beginning this pilgrimage, and I was sure that along the way, I would find another similar monstrance. So, although I really liked it, I decided not to buy. Anyway, at 980 euros, I didn't have the money.

For the following three years I regretted that decision. Although on the rest of that pilgrimage I went from shop to shop in some of the great pilgrimage sites of Europe, I did not see another large monstrance that I considered suitable. I had missed my opportunity.

Three years later, on my 10<sup>th</sup> anniversary of ordination, Bishop Barry granted me some sabbatical time. For part of that time, I met up with my fellow ordinand's, Fr's Gerard Boyce and Nicholas Dillon, and we travelled to the area

around Lyon, in France, to visit the places where the early pioneers of Catholicism in New Zealand had come from. While there, we also visited Lourdes, and I wandered one day to the St Joseph gate. Then a thought came into my mind, I wonder if that monstrance is still there? I walked down to the shop and there it was, sitting in the front window as it had been three years earlier.

I called over my two priest friends and we went into the shop and asked for a closer look. They liked it, and knowing that I had already received a couple of generous pledges before I left New Zealand, I purchased the monstrance then and there. Miraculously my credit card withstood the scrutiny, and the lady in the shop began to wrap the monstrance with layers of bubble wrap.

But then there was a problem. I still had three months of travel before me, including two weeks in northern Spain, another pilgrimage, this time following the life of St Paul, and a 30 day retreat in Sydney.

Should I trust the postal system from France? (and spend another 258 euros!), or endeavour to carry the monstrance with me for the next three months. I chose the latter. I sent 8kgs of clothes, books and shoes home by mail, and wrapped the monstrance in my remaining clothes and put it in the bottom of

my suitcase. And there it remained for the next three months travelling with me to Loyola, Avila, Burgos, Toledo, Valencia, Barcelona, Montserrat, Andorra, Toulouse, Istanbul, Gallipoli, Troy, Alexandra Troas, Assos, Ephesus, Corinth, Philippi, Patmos, Rhodes, Crete, Thessaloniki, Athens, Medjugorje, Rome (for the weekend that Pope Francis consecrated the world to Mary), to Sydney and then finally home to Christchurch. A little miracle, my suitcase weighed 28kgs – but I was never charged a cent in excess luggage.

So there it is, sitting now in the little chapel at St Gregory's. Surely no monstrance has travelled so extensively, but then again, perhaps this monstrance was being prepared for one of the greatest tasks, being a worthy receptacle and repository for the Risen Christ.

**Fr John Adams**

Parish Priest of St Joseph's, Papanui



# WHY DO WE KNEEL?

**'THEREFORE...AT THE NAME OF JESUS EVERY KNEE SHOULD BOW, IN HEAVEN AND ON EARTH AND UNDER THE EARTH'.** (PHILIPPIANS 2:10)

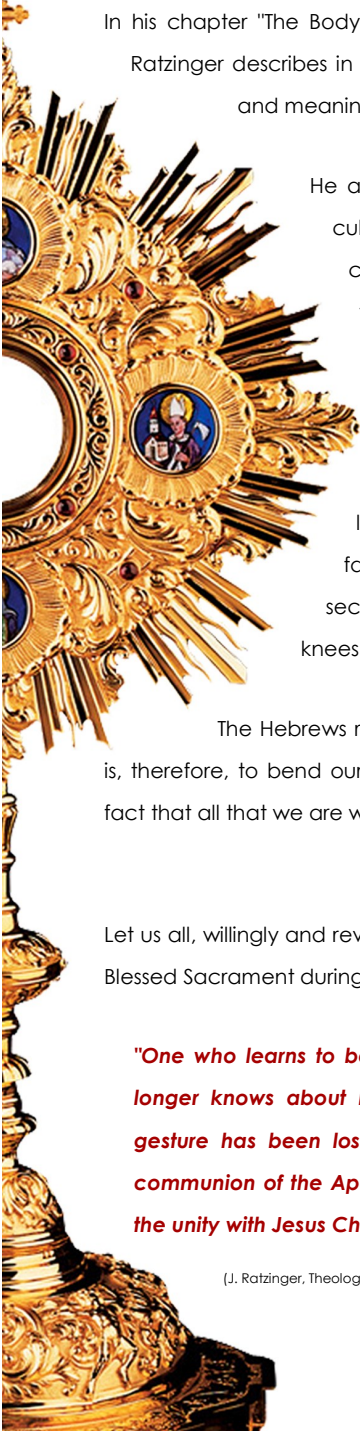
We find many references to kneeling in both the Old and New Testaments, and these scriptures reveal that the gesture of kneeling is an ancient sign of expressing worship and respect, reverence, prayer and obedience. This obedience comes from love, as does our worship, our respect, our reverence. And because we love, we are moved to pray. You may say 'whatever my bodily position, my sincere prayer is heard and welcomed by God' and of course that is true. **But our physical gestures** (standing, bowing, kneeling, genuflecting) **express and promote "the intention and spiritual attitude of the participant(s)"** *(General Instruction of the Roman Missal, No. 42).*

During the celebration of the Mass we are at various times asked to stand, to kneel, to bow reverently. These instructions come from the tradition of the Church, and are found in our Roman Missal.

Kneeling for the Eucharistic Prayer and before Holy Communion, is a strong sign which manifests the awareness of being before someone special.

It is Christ, the Son of the living God, and before him we fall on our knees. Kneeling assists our whole person to be attentive to the Lord, to surrender to His will, to lift our soul and our voices in worship. Indeed, it points to the heart of what faith in Christ is all about. We see this reflected already in the earliest days of the Church. In the Acts of the Apostles we are told that Saint Peter "knelt down and prayed" (9:40), and that Saint Paul "knelt down with them all and prayed" (20:36).

Jesus Himself knelt to pray to His beloved Father. We see this most dramatically in the Garden of Gethsemane where, on His knees, He speaks those deeply moving words: "Father, if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine". (Luke 22:42) In Saint Paul's Letter to the Philippians, 2:10-11, where we are told that, "so that *all beings* in the heavens, on earth and in the underworld, *should bend the knee* at the name of Jesus and that *every tongue should acknowledge* Jesus Christ as Lord, to the glory of God the Father". (The New Jerusalem Jerusalem Bible, New Testament, Reader's Edition, 1991).



In his chapter "The Body and the Liturgy" from *The Spirit of the Liturgy*, then-Cardinal Ratzinger describes in some detail the various forms of kneeling, their biblical origins and meanings.

He also observed: "Kneeling (*prostratio*) does not come from any culture – it comes from the Bible and its knowledge of God. The central importance of kneeling in the Bible can be seen in a very concrete way. The word *proskynein* (*adoration on one's knees*) alone occurs fifty-nine times in the New Testament, twenty-four of which are in the Apocalypse, the book of the heavenly liturgy, which is presented to the Church as the standard for her own liturgy. We can discern three closely related forms of posture. First, there is *prostratio* – lying with one's face to the ground before the overwhelming power of God; secondly, especially in the New Testament, there is falling to one's knees before another; and thirdly, there is kneeling.

The Hebrews regarded the knees as a symbol of strength; to bend the knee is, therefore, to bend our strength before the living God, an acknowledgement of the fact that all that we are we receive from him."

*(The Spirit Of The Liturgy - Joseph Cardinal Ratzinger Ignatius Press, published 2000.)*

Let us all, willingly and reverently, go down on our knees – both when we are before the Blessed Sacrament during the Mass, and in Adoration.

***"One who learns to believe, also learns to kneel, and a faith and a liturgy that no longer knows about kneeling would be unhealthy in a central point. Where this gesture has been lost, we must learn it again, to remain with our prayer in the communion of the Apostles and martyrs, in the communion of the whole cosmos, in the unity with Jesus Christ himself"***

(J. Ratzinger, *Theology of the Liturgy* [Opera Omnia 11]. LEV, Vatican City 2010, p. 183).



## EUCCHARISTIC ADORATION IN JERUSALEM

BY DOMINIC ORR - SATURDAY CHAPEL DAY LEADER AND A PARISHIONER OF ST FRANCIS OF ASSISI IN MAIREHAU.



Left to Right: Pope Benedict blesses monstrance and triptych, Eucharistic adoration in crypt.

In 2012, I was blessed to undertake a nine month overseas sabbatical. The first three months of my journey were spent living in the heart of the old city of Jerusalem in Israel. Based at the Sisters of Sion' convent on the Via Dolorosa, this layman joined 30 priests and religious sisters on a memorable biblical studies course.

Following morning lectures, our afternoons were usually free to explore the many historical and religious sites of the Holy City and thus, during the early part of my time in Jerusalem, my travels took me along the traditional route of the Way of the Cross. Although many pilgrims stop to pray inside the impressive Armenian Catholic Church which marks the fourth Station of the Cross, only some venture downstairs into the crypt with its statue that movingly depicts the sorrowful Mary encountering Jesus on his way to Calvary.

It was here, in the crypt, that I discovered one of Jerusalem's hidden treasures – a dedicated Eucharistic adoration chapel. Over the many weeks

that followed, I regularly visited here to adore Jesus in the Blessed Sacrament and also witnessed the devotion of pilgrims from all over the world.

The monstrance in the crypt was certainly unlike any that I had ever beheld. The background to the monstrance is a large triptych with many symbols inspired by the Old and New Testament. The monstrance itself is shaped in the figure of Mary, cradling her son with her face tipped towards Jesus – the Eucharist – in her arms. The inspiration for this unique monstrance was the icon of Our Lady of Czestochowa and both the monstrance and triptych are the work of Polish artist Mariusz Drapikowski.

In August 2008, following the two year design and creation of the triptych and monstrance, it was taken to shrines and cathedrals throughout Poland, Germany and Italy where adoration of the Blessed Sacrament was organised. Early in 2009, it was taken to the Vatican where Pope Benedict XVI enthusiastically endorsed this Eucharistic initiative and blessed the monstrance and triptych.

On 25 March 2009, the feast of the Annunciation was celebrated in the Armenian Catholic Church of Jerusalem following which continuous adoration of the Blessed Sacrament commenced in the crypt.

Since that day, adoration has continued with the chapel in the crypt being expressly dedicated to prayer for peace in Jerusalem and the world. With armed soldiers conspicuously present on the streets outside, the Armenian Catholic Church stands

as an oasis of prayer and peace, silently witnessing to the real presence of Christ to the Muslims, Jews and Christians who daily cross paths outside its doors on the Via Dolorosa. How blessed we are in Christchurch to have our own dedicated perpetual Eucharistic adoration chapel, an oasis of prayer and peace just a short distance from our homes. Jesus eagerly awaits us there.

**Dominic Orr**

## TESTIMONIES & INSPIRATION

**WE ARE BLESSED AND SUSTAINED**, INSPIRED AND UPLIFTED IN MANY WAYS, BY MANY MEANS, IN OUR FAITH JOURNEY. THE JOYS AND GRACES PEOPLE RECEIVE FROM OUR LORD, WHEN SHARED WITH OTHERS, CAN BE A POWERFUL WITNESS TO **HIS EXTRAORDINARY LOVE FOR US.**

**An adorer ...** *"My friend wanted to share the grace she received after a visit to the Adoration Chapel. She had intended to stay there for 20 minutes, but stayed with the Lord for two hours. Here is her story"....*

*"During my adoration for two hours, I felt that God was with me and touched my broken heart and healed me. I asked God if I could drop my heavy cross, pressed on my shoulders, because I am so weakened by that. But soon after I realized that I have a strong desire to carry the cross if God asked me to do that, and that may be*

*used for saving my families, who do not believe in God. I was called to pray for them and endure, and to proclaim God's glory under any circumstances in life.*

*During the adoration, I was given strength and courage to follow Jesus and offer to go to confession (towards people who hurt me and hated me before). The pain in my heart was gone completely. (I knew this because I was able to meet the person and I could not stop smiling at her after the time in adoration) and I felt happiness deep inside of me."*

# IN GOD'S PRESENCE

"WE HAVE TO LEARN PATIENCE TO TRAVEL THE WEARY PATH THAT TAKES US THROUGH THE DRY PLACES."

"Our prayer may come down to simply being in the presence of God. This may not always be a source of satisfaction for us, but it can lead to a real sense of what it means to depend on God. Thomas Merton, one of the great spiritual directors and writers of the twentieth century, warned that prayer cannot be measured in terms of 'usefulness'. In other words, its value cannot be calculated on the basis of 'what we get out of it', or whether we have a series of emotional 'highs' or come to clear conclusions. When these things happen, it is a bonus and reason for gratitude, but prayer is above all a matter of complete self-surrender.

When we say that prayer cannot be measured in terms of usefulness, we do not mean of course that it does not have fruitful effects, but usefulness is not its purpose. In the same way, friendship provides many benefits, but if these were the sole purpose for cultivating a friendship, there is really no friendship at all but only a business relationship. Some of the great saints wrote in their spiritual diaries of times of dryness, when God seemed remote

and prayer itself was a tedious process. St John of the Cross spoke of 'the dark night of the soul'. In our prayer, we have to learn patience to travel the weary path that takes us through the dry places.

Spiritual writers have remarked that these dry stretches can almost be seen as a sign of progress in prayer, as we are drawn more and more into the mystery of the cross and share that experience which caused Jesus to cry out: 'My God, why have you abandoned me?'

So, prayer may come down to just 'wasting time' before God, that is, remaining in God's presence without being concerned about any personal benefit, but simply being able to say 'You are my God. You are my all. I adore you. I love you.'



# CAN YOU HELP?

Currently we have over 400 adorers signed up to Adore Jesus every week at the Perpetual Adoration Chapel. However we still have 26 hours during the week where there is only one adorer rostered on. We are trying to ensure that we have a minimum of two per hour so if something happens there is at least one person in the chapel. Although we have lots of visitors, we don't know how long they stay and how regular they are. The need for two rostered adorers per hour has been brought home to us in recently when a person got a flat tyre on the way and was the only rostered adorer. On other occasions people have forgot / slept in and people have had to stay for an extra hour.

If you feel that you could sign up to adore once a week it would be greatly appreciated. Please fill out the form below and send/email it to the address provided.

The hours that need a second adorer include:

Sundays (1am, 8am, 10am, 2pm, 11pm), Monday (2am - 4am, 2pm - 3pm), Wednesday (2am - 5 am), Thursdays (4am & 9am), Fridays (1am, 3am, 4am, 10am, 12pm, 2pm, 5pm) and Saturdays (9am, 11am and 2pm)



---

## ADORER SIGN UP FORM

NAME: ..... PHONE: .....

E-MAIL: ..... MOBILE: .....

ADDRESS: .....

What day would you like to adore? .....

What time would you like to adore? .....

Are you also available to be a substitute? .....

Please return the completed form to:

Perpetual Adoration, PO Box 4544, Christchurch 8140 or e-mail to [chchadoration@gmail.com](mailto:chchadoration@gmail.com)