

ISSUE 4
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PERPETUAL Eucharistic ADORATION

OFFICIAL NEWSLETTER



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A MESSAGE FROM BISHOP BARRY JONES

THE HOLY EUCHARIST IS THE CENTRE OF THE CHURCH.

In these days, we observe the 50th anniversary of the Second Vatican Council. One of its many profound teachings looked at the centrality of the Holy Eucharist in the life of the Church.

The decree on the Priesthood, in paragraph five, reminds us that every aspect of the Church's life is linked in some way with the Holy Eucharist - the sacraments, all church ministries and the varied works of the apostolate are all connected in some way with the mystery of the Holy Eucharist.

How can this be so ? The Council answers thus; " For in the most blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself our Pasch and the living bread which gives life to humans through His flesh - that flesh which is given life and gives life through the Holy Spirit."

Yours sincerely

+ B. Jones
+Barry



**"OUR PERPETUAL ADORATION CHAPEL IS A PLACE OF NEW LIFE.
WHEN PEOPLE MEET THE LIVING AND RISEN CHRIST..."**

EDITORIAL

A couple of weeks ago I attended a retreat given by Fr Jacques Philippe entitled "*Thirsting for Prayer*". In the course of one of the talks he discussed Saint Pope John Paul II's apostolic letter to the whole Church in 2001 entitled "*Novo Millennio Ineunte*". In this letter Pope John Paul outlined 'certain pastoral priorities' to guide the Church into the future. In the course of these priorities, he said that our parishes and communities "must become genuine schools of prayer". He argued that Christians cannot be "content with a shallow prayer" because "in the face of the many trials to which today's world subjects faith, they would not only be mediocre Christians but Christians at risk".

Our adoration chapel is a school of prayer. Here we come face to face with Jesus and contemplate His face. As we come before Him he teaches us how to pray. As we grow more and more in His likeness, our faith becomes deeper and deeper and we are able to face the many trials that life offers us. We become witnesses to the transforming power of God's love.

As 2014 ends I am so grateful to all who enable our Adoration Chapel to continue day and night. It truly is a school of prayer in which many people are being transformed into the image and likeness of Christ. I pray that you and your family will have a very safe, blessed and joy-filled Christmas and New Year.

- Matt O'Connell

Christchurch Diocesan Perpetual Adoration Committee

**"OUR ADORATION CHAPEL IS A SCHOOL OF PRAYER. HERE WE
COME FACE TO FACE WITH JESUS AND CONTEMPLATE HIS
FACE."**

EUCCHARISTIC AMAZEMENT

AN EXCERPT FROM JASON EVERT'S BOOK

"SAINT JOHN PAUL THE GREAT: HIS FIVE LOVES"

(USED WITH PERMISSION)

Although John Paul loved communing with God in the wilderness, it was clear that his favorite place to pray was before the Blessed Sacrament. Witnesses report that he spent hours at a time - and sometimes the entire night - prostrate on the marble floor before the tabernacle, with his arms outstretched in the shape of the cross. One witness remarked that this union with our Lord in the Eucharist allowed him "not merely to speak to Christ, but actually to converse with him." As a bishop, he told college students that for each person, the reality of the Eucharist means *"we have two people in one another's presence: Our Lord and me."*

Cardinal Dziwisz reported that you could sometimes hear him talking aloud with God, having a dialogue. The Holy Father believed that authentic prayer is when a person desires to be as attentive to God as he is to us; when one yearns to hear God's voice, just as God yearns to hear each person. In *Crossing the Threshold of Hope*, he wrote, *"Man achieves the fullness of prayer not when he expresses himself, but when he lets God be most fully present in prayer."*

When a tabernacle wasn't available, John Paul would make do. One of his aides found him kneeling at a sink in a washroom because there was no other private place to prepare for Mass at the Pordenone Fair. Another witness walked into a utility closet at the Pope's summer residence and inadvertently found him 'rapt in prayer.'

The Holy Father often spent hours at a time writing before the Blessed Sacrament. He explained: *"I have always been convinced that the chapel is a place of special inspiration. What a privilege to be able to live and work in the shadow of His Presence...it is not always necessary to enter physically into the chapel in order to enter spiritually into the presence of the Blessed Sacrament. I have always sensed that Christ was the real owner of my episcopal residence, and that we bishops were just short-term tenants. That's how it was in Franciszkanska Street for almost twenty years, and that's how it is here in the Vatican."*

In his chapel in Kraków, the kneeler was more of

a prayer desk, with a desktop large enough so that he could write while kneeling or sitting before the Eucharist. A lamp was installed nearby so he could work at any time of night as well. As pope, he spent time in adoration before every Wednesday audience, and always made a short visit before and after every meal. He also spent long amounts of time before the Blessed Sacrament before and after his pilgrimages. Marathons of prayer were not unusual for him. One papal photographer recalled, "I remember that in Vilnius he prayed for six hours in a row..."

To John Paul, it is not enough for Catholics to receive the Eucharist. One also must contemplate it. He said that when one ponders the love that is present in the tabernacle: *"...love is ignited within us, love is renewed within us. Therefore, these are not hours spent in idleness, when we isolate ourselves from our work, but these are moments, hours, when we undertake something that constitutes the deepest meaning of all of our work. For no matter how numerous our activities, our ministries, however numerous our concerns, our exertions - if there is no love, everything becomes meaningless. When we devote our time to ponder the mystery of love, to allow it to radiate in our hearts, we are preparing ourselves in the best possible way for any kind of service, for any activity, for any charitable work."*

His life of contemplation was the wellspring of his thoughts, words, and actions. As he said, "all

activities should be rooted in prayer as though in a spiritual soil." His job was not to advance his own opinions and agendas, but to transmit to the world the fruit of his own interior life. One of his aides noted that he made "all of his major decisions...on his knees before the Blessed Sacrament."

The Pope warned others, *"In the absence of a deep inner life, a priest will imperceptibly turn into an office clerk, and his apostolate will turn into a parish office routine, just solving daily problems."* He knew well the primacy of "be-ing" over "do-ing," as can be seen when he prayed: *"Help us, Jesus, to understand that in order 'to do' in your Church, also in the field of the new evangelization that is so urgently needed, we must first learn 'to be,' that is, to stay with you, in your sweet company, in adoration."*

John Paul's extravagant love for Christ in the Eucharist sometimes became problematic for his handlers. In fact, the prefect of the Papal Household often warned the organizers of papal events to make sure not to allow the Pope to pass within view of a place where the Eucharist was reserved. Otherwise, he'd surely enter the chapel for prolonged periods of time and the entire schedule would be thrown off.

In 1995, Father Michael White was invited to organize the Pope's visit to Baltimore on behalf of the archdiocese. Prior to the Holy Father's arrival, the chief organizer for papal pilgrimages, Father Roberto Tucci, SJ, came to Maryland to scout out the venues and make

the necessary arrangements for John Paul's trip. When he arrived at the archbishop's residence, he noticed that one of the doors in the hallway the Pope would pass through opened into a chapel with the Blessed Sacrament. He instructed Father White, "Keep that door closed so he doesn't know there's a chapel in there." Upon the Pope's arrival, the door was closed, and John Paul took some time to eat and rest at the residence. When it was time to leave, he walked down the hall, which was lined with doors leading into various rooms, passed by the door of the chapel, then suddenly stopped. He looked back at the door, then looked over at Father Tucci, and without saying a word, wagged his finger at him and shook his head. Father White recalled: He's never been in this place before, never set eyes on the place, and there was nothing about the door that distinguished it in any way as a chapel. It was just one more door in a corridor of doors. But he turned right back around, he opened that door up, and he went into the chapel and he prayed.

According to Father White, the Holy Father remained in prayer long enough to "do some damage" to the schedule, then left the residence to head to his appointment. The Holy Father ended his visit to Baltimore at St. Mary's Seminary in Roland Park. A helicopter was staged on the front lawn of the seminary to take him to the airport, where he was to meet with the vice president of the United States. A crowd of enthusiastic future priests gathered on the steps to wave at the Pope when he

arrived, but John Paul's handlers were clear about the schedule: There was no time for him to make a visit. The seminary had been begging for months to be included in the Holy Father's schedule, but time would not allow it. However, after seeing the young men, John Paul pulled Father Tucci aside and informed him in Italian that he wanted to see the seminary - much to the amazement of that community when they were hurriedly informed. Once there, Father White was astonished that the Pope instinctively knew where to go: "He walked in the door, and this was completely unplanned and unscripted at this point. The Secret Service hadn't even done a complete sweep of the building because this wasn't part of the deal. And he just walked into that building and walked right to the chapel, like he knew where it was. It was just remarkable."

After spending a generous amount of time before the Eucharist, briefly viewing the facility, and greeting the future priests - with evident joy and absolutely no sense of urgency - he proceeded to his meeting at BWI Airport, where he had kept Vice President Gore and the entire entourage for the departure ceremony waiting! The Pope's spiritual priorities were proof that he believed the Eucharist was the greatest treasure the Church possesses. Because of its inestimable value, he felt it was his mission to "rekindle this Eucharistic 'amazement' " in the hearts of the faithful. To help Christians understand the reality of Christ's presence in the Blessed Sacrament, he appealed to the human experience of love. During a homily in

Brazil, he asked: "How many times in our lives have we seen two people separated who love each other? During the ugly and bitter war, in my youth, I saw young people leave without hope of return, parents torn from their homes, not knowing if they would one day find their loved ones. Upon leaving, a gesture, a picture, or an object passes from hand to hand in a certain way in order to prolong presence in absence. And nothing more. Human love is capable only of these symbols."

Motivated by an even greater love, when the hour had come for Christ to part with his disciples, he had the power to leave his Church with more than a gesture. In his absence, he left his presence. John Paul explained: "Thus, to say farewell, the Lord Jesus Christ, perfect God and perfect man, did not leave his friends a symbol, but the reality of himself...Under the species of bread and wine, He is really present, with his Body and his Blood, his Soul and Divinity."

For John Paul, the question is not whether Jesus is truly present in the Blessed Sacrament, but rather whether Catholics are truly present to God in their midst! For this reason, he spoke of adoration as "an important daily practice" that one should not omit in the course of the day. He declared: **"The Eucharist is the secret of my day. It gives strength and meaning to all my activities of service to the Church and to the whole world...Let Jesus in the Blessed Sacrament speak to your hearts. It is he who is the true answer of life that you seek. He stays**

here with us: he is God with us. Seek him without tiring, welcome him without reserve, love him without interruption: today, tomorrow, forever."

If a person is unable to visit or receive the Eucharist, John Paul recommended that he or she make a spiritual communion, taking a moment to invite Jesus into one's heart.

For John Paul, the key to rekindling Eucharistic love is to look to Mary, who was the first "tabernacle" in history. In his encyclical on the Eucharist, he explained, "And is not the enraptured gaze of Mary as she contemplated the face of the newborn Christ and cradled him in her arms that unparalleled model of love which should inspire us every time we receive Eucharistic communion?"

Today, John Paul's tomb rests in the most fitting of locations: in the heart of the Church in Saint Peter's Basilica, between the Chapel of the Pieta` and the Chapel of the Blessed Sacrament. Even in death, he reminds the faithful of what he said in life: "Were we to disregard the Eucharist, how could we overcome our own deficiency?"

Jason Evert has spoken about the Catholic Faith to more than one million people on six continents, and is the author of more than a dozen books, including *Pure Faith*, *Theology of the Body for Teens*, and *How to Find Your Soulmate without Losing Your Soul*. Visit <http://jp2book.com/> for more details about this book.

JESUS TRULY PRESENT

Michelle Frazier, FSPA associate

GAZE: "And so it is really the spirit of God who dwells in his faithful who receive the most holy Body and Blood of our Lord." ³⁶

CONSIDER: As Catholic Christians we believe that our Saviour is truly present in the Eucharist. Each time we come before our God in adoration and prayer, we acknowledge the offering that Jesus gave us – his life, our liberation. We come before our God knowing that God is present before us and that God loves each one of us. Consider then, as we gaze upon the Blessed Sacrament, our belief in our Saviour and the power of prayer. "Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven" (Matthew 18:19). Prayer is not passive but active. When we pray, we allow ourselves to surrender and trust that God is with us in our hearts, present in the Eucharist and present in the world.

CONTEMPLATE: O precious and beautiful Saviour, I come before you this hour to adore and to worship you. Come fill my heart with your love. As you fill my heart with your love, allow that love to overflow out of me so that it may shine onto your children and onto all of your creation. I thank you, Jesus, for offering your life to all of humanity and to me. Thank you for your glory and for your mercy, and help me to be worthy to call you Brother and Saviour. Amen.

IMITATE: As you finish your prayer this day, take with you the belief that Jesus is truly present with us in the Eucharist. Because he is with us, let us imitate him by living our lives in humility, love, graciousness, tenderness, and charity toward all of our sisters and brothers.

Eucharistic Adoration Reflections in the Franciscan Tradition, with permission from the Franciscan Sisters of Perpetual Adoration, www.fspa.org



INSPIRATION, ENCOURAGEMENT & TESTIMONIES

"IT GIVES YOU TIME TO **QUIET YOUR MIND AND HEART** FROM THE BUSYNESS OF LIFE, AND TO REST AWHILE, SO THAT YOU CAN CONCENTRATE A LITTLE ON OUR LORD IN THE BLESSED SACRAMENT."

HISTORY OF PERPETUAL ADORATION:

Although the Real Presence has been recognised since the time of the apostles, evidence shows perpetual adoration may have begun in the sixth century in the Cathedral of Lugo, Spain. By the twelfth century, St. Thomas á Becket is known to have prayed for King Henry II before the "majesty of the Body of Christ," and by the sixteenth century the devotion known as forty hours had developed. In nineteenth-century France, perpetual adoration developed in communities of contemplative nuns. The devotion eventually spread to parishes throughout the world. - (Taken from the pamphlet

"Eucharistic Adoration" © Our Sunday Visitor Publishing, Inc.
www.osv.com – used with permission)

WHY SPEND ONE HOUR?: Any amount of time spent before the Most Blessed Sacrament is valuable and beneficial. But here are some

reasons for spending a full hour:

- It's a generous gift to the Lord of your precious time – in thanksgiving and gratitude for all the blessings you have received, and in reparation for sin. In the garden Jesus asked his disciples to watch for one hour.
- It gives you time to quiet your mind and heart from the busyness of life, and to rest awhile, so that you can concentrate a little on Our Lord in the Blessed Sacrament.
- It gives you time to listen to Our Lord.

"During a Holy Hour our love for Jesus becomes more intimate, our love for each other more understanding, and our love for the poor more compassionate" - Blessed Mother

Teresa

"The spiritual lives of our families are strengthened through our Holy Hour" - Pope

John Paul II

"Of all devotions, that of adoring Jesus in the Blessed Sacrament is the greatest after the sacraments, the one dearest to God and the one most helpful to us." - St. Alphonsus Liguori

TESTIMONY

"When I first started adoring, I used to struggle to sit still for an hour. Now the hour passes so quickly and I love the peace that comes from this time. I also know that my prayers are being answered. I do a mixture of formula prayers, reading and reflection.

Several weeks ago I woke at 3.15am to get ready for my 4am time slot with the Lord when I had a series of flashing lights in one eye and then a huge black floaty appeared in my vision. I immediately thought, what do I do now – it was too late to call anyone to replace me. So off I went to adoration and when I went into the light of the chapel, the floaty in my vision had disappeared and all I was left with was a slight smudge in my vision. That day I went to an eye specialist (they had just had a cancellation) to find that my retina was okay and that I had had a small bleed in my eye – the small remaining smudge would disappear in a few weeks. I believe I had a healing that morning. Praise God."

A NOTE OF ENCOURAGEMENT RECEIVED BY EMAIL

Greetings from the West Coast. I saw the note about Perpetual Adoration in the recent Inform and I had the following thoughts.

Congratulations to all involved in the Perpetual Adoration at Bishopdale. It is a wonderful initiative and all involved are to be commended from Bishop Barry down. It is so wonderful to have a place to visit when we come over from the West Coast especially now that the Chancery Lane Chapel has gone. It is a huge commitment by all of you to go 24/7 so well done. You are all wonderful.

In Greymouth Father Peter and Monsignor Gerry started Adoration on First Fridays for a few hours before midday Mass as part of the Year of Faith. We have managed to keep that going so I have a tiny inkling of the effort you guys put in to having Adoration all the time. You are awesome. Kia Kaha.

Keep up the great work and may God bless you all.

**"IT IS A WONDERFUL INITIATIVE AND
ALL INVOLVED ARE TO BE
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DOWN."**

THE EUCHARIST

ULTIMATE SACRIFICE OF LOVE

As adorers of the Blessed Sacrament how often have we been challenged intellectually by the profound mystery of the Eucharist? The incredible mystery of Jesus really present in the form of bread and wine defies all human understanding and yet appeals to our eyes of faith. In his Encyclical Letter, Ecclesia de Eucharistia (EE), given on Holy Thursday 2003, Pope John Paul II speaks in a very beautiful way on the Eucharist in its relationship to the Church.

In this second of a series of articles, using the Encyclical as a starting point and borrowing from those two great pillars of the Church, Holy Scripture and Sacred Doctrine, we explore the incredible manifestation of God's love to the world through the gift of the Eucharist.

The Eucharist is indelibly marked by the event of the Lord's passion, death and resurrection. Through the institution of the Eucharist at the last Supper, Christ makes sacramentally present his sacrifice which would soon be offered on the Cross for the salvation of all (EE

12). Jesus says to his disciples 'Take it and eat; this is my body.' (Matt 26, 26) The element of bread is food for our bodies and the Eucharist a true banquet in which Christ offers himself as our nourishment (EE 16). To stop at this human, physical level would be to miss the true nature and full meaning of the sacrifice of Christ. The Eucharist is a sacrifice because it re-presents (makes present) the sacrifice of the cross, because it is its memorial and because it applies its fruit. (CCC 1366)

The Eucharistic re-presentation of the gift of Jesus' life on Golgotha is a constant reminder of the unfathomable depth of his love and of the obedience to the point of giving his life, for Jesus himself tells us: 'A man can have no greater love than to lay down his life for his friends.' (Jn 15, 13) What more could Jesus give us than the complete gift of himself in the Eucharist '*the gift par excellence*'. (EE 11) In the first instance, Jesus makes the gift of his own life to the Father.

This sacrifice is so decisive for the salvation of the human race that Jesus Christ offered it and returned to the Father only *after he had left us with a means of sharing in it* as if we had been present there. (EE 11) In receiving the ultimate sacrifice of his Son, the Father gives the gift of new immortal life to his children through his Son's resurrection from the dead. (EE 13) Again we see the boundless love of God and his desire to bring all to salvation through the Son – 'he wants everyone to be saved and reach full knowledge of the truth.' (1 Tim 2,4)

Each time we receive Jesus in the Eucharist and adore him in the Blessed Sacrament he desires to communicate the gift of his saving love to us. We are spurred on by the promise of the fullness of life towards which our pilgrim journey on earth is taking us. 'The eschatological tension kindled by the Eucharist expresses and reinforces our communion with the Church in heaven.' (EE19) Jesus wishes to strengthen us with the gift of himself as we face the vicissitudes of life – 'I am the bread of life. He who comes to me will never be hungry; he who believes in me will never thirst.' (Jn 6, 34-35).

Each time we receive Jesus in the Eucharist,

we are renewed in the gift of his Spirit already poured out in Baptism and bestowed as a seal in the sacrament of Confirmation. Empowered by the Holy Spirit and as we seek to love and serve him faithfully in our brothers and sisters we look forward to the day we will be with him in his glory with an ever-increasing hope and expectation knowing that: 'Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day'. (Jn 6, 56) 'A significant consequence of the

EACH TIME WE RECEIVE JESUS IN THE EUCHARIST AND ADORE HIM IN THE BLESSED SACRAMENT HE DESIRES TO COMMUNICATE THE GIFT OF HIS SAVING LOVE TO US.

eschatological tension inherent in the Eucharist is also the fact that it spurs us on our journey through history and

plants a seed of living hope in our daily commitment to the work before us.' (EE 20) We are reminded of the call to serve and to bear fruit, following in the footsteps of Jesus, 'just as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.' (Matt 20,28).

As the Pope concludes the first chapter of the Encyclical – 'It is this fruit of a transfigured existence and a commitment to transforming the world in accordance with the Gospel which splendidly illustrates the eschatological tension inherent in the celebration of the Eucharist and in the Christian life as a whole: "Come, Lord Jesus!" (Rev 22:20).' (EE20)

ST FRANCIS OF ASSISI

PARISH FEAST DAY CELEBRATIONS



A good number of people attended the midnight Mass, and there was a constant trickle of adorers in the church for the entire 40 hours. Reading material on the prayers of the church and lives of the saints was made available for those who wished to reflect on them during their time of adoration.

This year, the parish of St. Francis of Assisi, Mairehau celebrated our feast day with a difference. Spearheaded by our Parish Priest, Fr. Simon Eccleton, the parish entered an exciting weekend imitating the ways of their patron through prayer and faith in action. The highlight of the weekend was 40 hours of constant Eucharistic adoration. This was successfully achieved through planning as well as adopting some of the systems already in place at the perpetual adoration chapel at St. Gregory's. An appeal was made to parishioners to adopt one hour of adoration so that the Blessed Sacrament would not be left alone. This was very well received with almost all of the spots adopted in the first day that the signup sheet was made available. The adoration began on Thursday the 2nd of October after a special midnight Mass to commence the weekend.

Several of the slots were adopted by different groups in the parish, with these hours drawing larger numbers. The St. Vincent de Paul society was one such group, organising a liturgy with prayers, readings and hymns themed around service to the poor. Several hours were devoted to communal prayer including a family holy hour, led by Fr. Antoine from the Community of St John, an hour of Taize hymns and a Transitus ceremony led by the Secular Franciscans. The Transitus ceremony in particular was a highlight to many as it narrated the story of St. Francis' faith as he praised Christ whilst on his deathbed and welcomed "his sister death". The second rite of reconciliation was also conducted during one of the slots and was very well attended. The 40 hour adoration ended at 4pm on Saturday afternoon with Benediction, in time for the Saturday Vigil Mass at 5:30 pm.

DIOCESAN PERPETUAL EUCHARISTIC ADORATION
ADORERS NEEDED AS AT DECEMBER 3 2014

TIME	DAY	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
12.00am								
1.00am								
2.00am								
3.00am								
4.00am								
5.00am								
6.00am								
7.00am								
8.00am								
9.00am								
10.00am								
11.00am								
12.00pm								
1.00pm								
2.00pm								
3.00pm								
4.00pm								
5.00pm								
6.00pm								
7.00pm								
8.00pm								
9.00pm								
10.00pm								
11.00pm								

Red: 1 Adorer needed

Green: 2 Adorers needed

If you can assist please contact Matt O'Connell on 366 9869 or by email chchgadoration@gmail.com

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 30 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 this year 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 are on the page overleaf.



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