

ISSUE 7
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PERPETUAL Eucharistic ADORATION

OFFICIAL NEWSLETTER



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Welcome to the first newsletter for 2016. The writing of this editorial is tinged with sadness as we recall the passing of our Beloved Bishop Barry Jones a few weeks ago. The Perpetual Adoration Chapel was very close to Bishop Barry's heart. He instigated it and supported it immensely. We can be sure that he is looking down from heaven upon us and praying for us all. In looking at past newsletters, I recall these words from Bishop Barry.

"It is an extraordinary grace that our perpetual adoration has been started, and has continued".

"We need to immerse ourselves regularly in pools of silence; noise is an aspect of modern society which can be oppressive, and an hour of silent prayer and presence before the Eucharistic Lord is a good to be treasured. Adoration of the Blessed Sacrament reminds us of what the Mass is meant to be worship centred on God".

The Year of Mercy is now in full swing. This year is a chance, as Pope Francis has said, to "gaze even more attentively on mercy so that we may become a more effective sign of the Father's action in our lives ... a time when we experience anew the merciful gaze of the Father".

One of the big events that was held recently was *24 Hours for the Lord* in which the whole world adored the Lord in the Blessed Sacrament at the same time. It was held at St Teresa's, Riccarton and there were priests rostered on to hear confessions for many of the hours. Many people took the chance to go to confession and it was a powerful and moving experience.

In this edition you will find plenty of good material to pray and ponder over. Please feel free to pass this newsletter on to friends and family. On behalf of the day leaders, thank you for all you do in support of the chapel.

- Matt O'Connell

Christchurch Diocesan Perpetual Adoration Committee
Phone: 366 9869 / E-mail: moconnell@chch.catholic.org.nz

PERPETUAL EUCHARISTIC ADORATION AT THE SACRÉ-COEUR

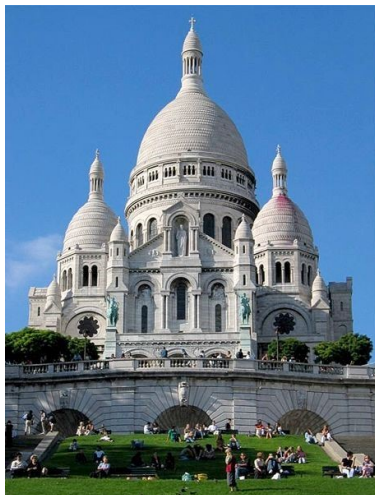
The Sacred Heart Basilica in Paris, France, commonly known as the Sacré-Coeur, has had Perpetual Adoration since August 1st, 1885. Last year they celebrated 130 years of Perpetual Adoration. As is noted on the church website, this exposition is the "true presence of Jesus Christ among us ... and an everlasting source of grace, light and peace".

Perpetual Adoration is the "vocation of the Basilica". "At it's consecration, the Basilica received from the Church a mission of constant intercession for the Church and the world. To, as the Lord asked, persevere in prayer and Pray without ceasing".

Every night the doors close at 10.30pm, and guests who have registered to spend a night in the guesthouse, sign up for one hours adoration until 6am when the doors of the Basilica open again to the public.

During World War II, on the night of April 20-21, 1944, Perpetual Adoration continued despite nearby bombing that blew out the stained-glass windows of the Basilica.

130 years of continuous adoration is a powerful witness of the Lord's faithfulness and a great inspiration to us who adore in our own Perpetual Adoration Chapel in the Diocese of Christchurch. For more information go to <http://www.sacre-coeur-montmartre.com/english/night-adoration/article/vocation>



AN AMAZING STORY ABOUT THE REAL PRESENCE!

NATURES EVIDENCE OF THE REAL PRESENCE

BY FR ALBERT J. BYRNE

"On the evening of the last day of his October 1995 visit to the United States, Pope John Paul II was scheduled to greet the seminarians at Saint Mary's Seminary in Baltimore. It had been a very full day that began with a Mass at Oriole Park in Camden Yards; a parade through downtown streets; a visit to the Basilica of the Assumption, the first cathedral in the country; lunch at a local soup kitchen run by Catholic Charities; a prayer service at the Cathedral of Mary Our Queen in North Baltimore; and finally a quick stop at Saint Mary's Seminary.

The schedule was tight so the plan was simply to greet the seminarians while they stood outside on the steps. But the Pope made his way through their ranks and into the building. His plan was to first make a visit to the Blessed Sacrament. When his wishes were made known, security flew into action. They swept the building, paying close attention to the chapel where the Pope would be praying. For this purpose, highly trained dogs were used to detect any person who might be present.

The dogs are trained to locate survivors in collapsed buildings after earthquakes and other disasters. These highly intelligent and eager dogs quickly went through the halls, offices and classrooms and were then sent to the chapel. They went up and down the aisles, past the pews and finally into the side chapel where the Blessed Sacrament is reserved. Upon reaching the tabernacle, the dogs sniffed, whined, pointed, and refused to leave, their attention riveted on the tabernacle, until called by their handlers. They were convinced that they discovered someone there. We Catholics know they were right—they found a real, living Person in the tabernacle!"

<https://danard Doyle.wordpress.com/2015/03/26/an-amazing-story-about-the-real-presence/>



The Eucharist -

Communion of Communions

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 fifth 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 consider how the Eucharist is an unsurpassable source of communion and of unity for the Church.

Pope John Paul II begins the fourth chapter of his Letter by taking up the theme of the Extraordinary Assembly of the Synod of Bishops in 1985 – that of the Church's mission to promote communion with the Triune God and communion among the faithful (EE 34). As sustaining food for the journey, the Church has been entrusted with the two sublime gifts of the Word and the Sacraments, particularly the Eucharist, commonly referred to as 'communion'. These gifts give life and growth to the Church on her earthly pilgrimage.

The bond of communion into which we are called to grow as faithful has two dimensions, the invisible and the visible. The invisible dimension of communion has as its centre unity with the Father, 'in Christ through the working of the Holy

Spirit' (EE 35). It is through our striving to live a life of grace practising the virtues of faith, hope and love that we can claim, as St Peter says, all the things that we need for life and true devotion. It is in these God-given gifts that we are guaranteed a share in the divine nature (2 Peter 1: 3-4).

Nurturing this bond of invisible communion with the Father is a prerequisite to participating fully in the Eucharist. Safeguarding our relationship of communion is a 'specific moral duty' and as the Catechism teaches, 'anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion' (CCC 1385). We see here the close connection between the sacraments of Eucharist and Penance 'because the Eucharist makes present the redeeming sacrifice of the Cross, perpetuating it sacramentally, it naturally gives rise to a continuous need for conversion' (EE 37).

The second dimension of communion is referred to as 'visible', which entails

communion in the teaching of the Apostles, in the sacraments and in the Church's hierarchical order' (EE 35). The Council states in the Dogmatic Constitution on the Church that true visible communion can only exist when the faithful accept the entire system of the Church and all the means of salvation given to her and are united with her as part of her visible bodily structure and through her with Christ, who rules her through the Supreme Pontiff and the bishops (Lumen Gentium 14). This dimension of communion requires faithfulness to the Holy Father who is the perpetual and visible principle and foundation of unity for all the bishops and faithful just as bishops are the same unifying force in their particular diocese (Lumen Gentium 23). This communion with the local bishop is therefore 'intrinsic' to the celebration of the Eucharistic sacrifice, the sacrament par excellence of the Church's unity through communion (EE 39).

By extension, the Eucharist, as the supreme sacramental manifestation of communion in the Church, demands to be celebrated in a context where these visible outward bonds of communion are real and reserved intact (EE 38). Baptism and a full understanding of the faith regarding the Eucharistic mystery are essential prerequisites to making a good communion.

Just as the Eucharist creates communion, it also fosters it (EE 40). Pope John Paul II emphasises the importance of Sunday Mass as being 'fundamental to the life of the Church', the privileged place where communion is ceaselessly proclaimed

and nurtured (EE 41). In his Apostolic Letter on the sanctification of Sunday, he reminds bishops of their 'special responsibility' to ensure that Sunday is appreciated by all the faithful, kept holy and celebrated as truly 'the Lord's Day'. He reminds the faithful of their obligation to attend Sunday Mass unless there is a grave impediment (Dies Domini 48 – 49).

Any consideration of communion cannot but cast light on the wider question of unity among the entire people of God, and in this context, the relationship of the Eucharist to ecumenical activity. As we have seen, the unity of the Church requires 'full communion in the bonds of the profession of faith, the sacraments and ecclesial governance' (EE 44). Each time we gather together for the Eucharistic Sacrifice, the Church prays that 'God, the Father of all mercies, will grant his children the fullness of the Holy Spirit so that they may become one body and one spirit in Christ' (Anaphora of the Liturgy of St Basil). While the ardent prayer of the Church is for the unity of all Christians, it is also important to recognise and respectfully observe the requirements of the Church around the celebration and administration of the sacraments to brothers and sisters from other Churches and Ecclesial communities.

As regular adorers of the Blessed Sacrament let us always be mindful of the need to nurture a deeper communion with the Holy Trinity and with our brothers and sisters in Christ. Let us be a ferment of communion and unity in our homes, workplaces and communities. May we make our own the prayer of Jesus to the Father – 'Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me' (Jn 17: 21).

FORTY HOURS DEVOTION

WHAT IS IT AND WHERE DID IT COME FROM?

Over the past year or so, I have been promoting the Forty Hours devotion to parishes and schools as a way to introduce many people to Eucharistic Adoration and also as a practical service that the Perpetual Adoration Committee can offer the Diocese. As you will know this devotion consists of a "40-hour period of continuous prayer made in the presence of the Blessed Sacrament in solemn exposition". In this article we want to explain more deeply where this devotion comes from.

Why forty hours?

The Scriptures shows us that the number "forty" is a "sacred period of time". Examples include – "In the time of Noah it rained 40 days and 40 nights; The Israelites wandered through the desert for 40 years before they found the promised land; Jesus fasted for 40 days in the desert before beginning his public ministry; 40 hours also remembers the traditional 40-hour period from the time of Jesus' burial until his Resurrection". The Forty Hours Devotion exists to "help nourish and deepen the love of God in the Blessed Sacrament". Traditionally, this devotion has also included intentions for:

"Protection from evil and to strengthen us to resist temptation; Reparation for our sins and the poor souls in purgatory; Deliverance from political, material or spiritual calamities".

Where did Forty Hours Devotion come from?

"Sources concur that the seeds that would grow into the Forty Hours Devotion were planted during the 1530's in Milan, Italy. While related to previous Eucharistic processions, exposition/benediction and other devotions to the Blessed Sacrament reserved in the tabernacle, something unique was emerging. In 1539, Pope Paul III approved a request from the Archdiocese of Milan for an indulgence for this new Forty Hours Devotion".

"Consider the historical context:

- *The Christian faith was splintering in the face of the Protestant Reformation;*
- *The orthodox understanding of the Eucharist was facing serious assaults from the Protestant critique;*

- *The Church was increasingly concerned about the growing strength of the Ottoman Empire to the east;*
- *There was a rise in religious/ geo-political conflict, persecution and violence in the west;*
- *There were pressing demands for reform within the Catholic Church itself.*



"Taken together, one can understand why people of faith were praying to be delivered from "political, material or spiritual calamities." The practice of Forty Hours Devotion that began in northern Italy spread rapidly throughout Europe in the 1550's. Two people in particular – St Philip Neri (who brought the practice to Rome) and St Ignatius Loyola – are credited for raising both the profile and popularity of this devotion. Some forty years later, a newly ordained priest – St. Francis de Sales, who was a great admirer of Philip Neri as well as a product of Jesuit education – incorporated the Forty Hours Devotion as part of his missionary outreach among the Calvinists living between Annecy and Geneva between 1594 and 1596".



In the United States it finds its roots in the early to mid 19th Century. "It was during a period of militant anti-Catholic activism in Philadelphia in the 1840's (which culminated in Riots in 1844 during which two Catholic churches were burned to the ground) that the Redemptorist Bishop John Neumann first considered promoting the Forty Hours Devotion. Not wishing to inflame further flare-ups, Bishop Neumann discerned when and how to best introduce this devotion".

"In 1853, while palpable anti-Catholic sentiment was still commonplace, he introduced the practice of the Forty Hours Devotion at the first Diocesan synod, and the first devotions were held at St. Philip Neri parish located in what is now known as the "Queen Village" section of Philadelphia. Neumann himself spent most of the three days praying before the Blessed Sacrament at the church. Subsequently, he promoted the Forty Hours Devotion for the diocese of Philadelphia as a whole". In 1866, the "Forty Hours Devotion was approved for all Catholic dioceses in the United States".

The Forty Hour Devotion has been part of the Church's life since the 16th Century. In the Diocese of Christchurch we are hoping to use it in parishes and schools as a way of introducing people to Eucharistic Adoration, and to help "nourish and deepen the love of God in the Blessed Sacrament". Already the parishes and schools that have held it have found it to be a powerful and moving experience for those who attended.

If you would like to host this devotion in your parish or school please contact Matt O'Connell on moconnell@chch.catholic.org.nz or 366-9869.

PRACTICAL ITEMS AND DATES FOR THE DIARY

This newsletter is often read by people who are not rostered adorers. To you we say Welcome! This little section shares some practical information about how the chapel operates. I hope and pray that you find your time in the chapel peaceful and blessed.

Matt O'Connell, Diocesan Coordinator for the Chapel

HOW THE CHAPEL OPERATES

The Perpetual Adoration chapel is open 24 hours a day, seven days a week. For the Chapel to remain open, and operate successfully, people must sign up to cover every hour in the week. As it is a requirement of the Church that the Blessed Sacrament is never left unattended, every hour must be covered by a rostered adorer. When the chapel started it was our aim to have two people signed up for every hour. Currently we have 30 hours during the week where there is only one person signed up. This makes our roster somewhat fragile because we can't rely on visitors as we don't know when they come and how long they stay for (see page 12 for how to sign up).

DAY LEADERS

There is a Committee that oversees the running of the chapel. Each day of the week has a day leader in charge. They are a point of contact for all the adorers on that particular day and they help the adorers arrange substitutes if they can't make their hour. You will find their names and contact details on the wall in the chapel.

CAR PARKING

There are specific rules for where visitors to the chapel can park so as not to interfere with parish activities or disturb sleeping residents. The parish car park in front of the church on Cotswold Ave is reserved for parish use only. Please do not park in this car park at any time. In the evenings and during the night, the close proximity of the car park to the neighbouring house creates an echo effect which wakes the residents. Please be considerate of the residents at all time. Car parking in the back car park (accessed off Colesbury Street) is between the hours of 8am – 8pm only. Car Parking is on Cotswold Ave from 8pm - 8am only.

EMERGENCY CONTACT NUMBERS

On the wall in the chapel there is a list of contacts for the day leaders along with contacts in case of an emergency.

DATES FOR THE DIARY

Each year the committee host a day retreat for anyone interested. See below for this date and other useful dates.

Sunday May 29th:	<i>Feast of Corpus Christi</i>
Thursday June 30th:	<i>3rd Anniversary of the opening of the Chapel</i>
Saturday July 2nd:	<i>Annual Perpetual Adoration Retreat</i>
October 6th and 7th:	<i>40 Hour Devotion at Sockburn Parish</i>
Sunday November 13th:	<i>Eucharistic Procession to close the Year of Mercy</i>
Sunday December 4th:	<i>Adorer Holy Hour and Social</i>

A FREE EXHIBITION ON EUCHARISTIC MIRACLES

A recent article on Zenit described an amazing exhibition on Eucharistic Miracles that can be downloaded, printed and exhibited in any Diocese. I have been in touch with the promoters about hosting this exhibition in our Diocese. Below are some excerpts from the article.

In the history of the Church there have been over 130 Eucharistic Miracles that have been "acknowledged by the Church". "This is an extraordinary event that transcends the laws of nature to show us the heart, the summit, and the core of God's great plan. This crucial fact, the death and resurrection of Jesus, determines our faith".



"Cataloguing all the miraculous events, throughout history, where the consecrated Host turned into flesh, and the wine into the blood, or when the Sacred Species was saved from desecration, theft, fire is a difficult task". The exhibition on Eucharistic miracles, thanks to a large collection of photographs and abundant historical descriptions, is unique. Information on these miracles "have been collected by this museum that runs through the panels which "virtually" lead us in the places where the events occurred". Already hosted all over the world, "the exhibition is the brainchild of the young Carlo Acutis".

"Born in London on 3 May 1991 and died in 2006, aged 15, due to a fulminant leukemia, Carlo focused his short life on developing a friendship with Jesus. ... At just 11 years-old he decided to talk about his special bond with the Eucharist. *"The more Eucharist we receive, the more we will become like Jesus, so that on this earth we will have a fore-taste of Heaven"* he wrote. He asked his parents to take him in all the places where the Eucharistic miracles took place. Hence the idea of the creation of this exhibition assumed a primary historical value".

Its organisation took about two and a half years. As you can read on the website, "The spiritual effects brought about by the exhibition could not have been predicted before its opening. "This exhibition is a testament to his friendship with Jesus that Carlo has bequeathed to us all and for which his beatification cause has started".

As noted above, I have contacted the organiser about hosting the Exhibition here in Christchurch. There are some costs involved in printing all the panels so I will keep you informed. Check out the website at <http://www.miracolieucaaristicici.org> and for the full story go to <https://zenit.org/articles/eucharistic-miracles-shown-to-the-world-thanks-to-carlo/>

CAN YOU HELP?

Currently we have over 300 adorers signed up to Adore Jesus every week at the Perpetual Adoration Chapel. However we still have 40 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 was been brought home to us when a person got a flat tyre on the way and was the only rostered adorer. On other occasions people have forgotten 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 require adorers include:

Sundays (12 - 4am, 2pm, 3pm, 9pm) and 11pm), Mondays (12am and 5pm), Tuesdays (1am, 3am, 4am, 6am, 7am, 6pm), Wednesdays (2 - 5am, 1 - 4pm, 5 - 6pm), Thursdays (8 - 10am), Fridays (12 - 5am, 12pm - 2pm) and Saturdays (3 - 5am, 11am, 1 - 3pm)



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