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PERPETUAL
EUCCHARISTIC ADORATION

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Greetings. Welcome to the last newsletter of 2022. What a year it has been but through it all God has been faithful. Christmas is approaching fast. This will be the 10th year the chapel has been opened right through the Holiday season. As we prepare to find lots of subs to fill the gaps, it seems that a lot of people will be taking the opportunity to get away for a well-deserved break. If you are staying in Christchurch, please consider the possibility of adding some extra hours. It will be greatly appreciated. It is also a great time to introduce people to the chapel. Trying asking a friend or a fellow parishioner to cover for you while you are away or invite them to 'come and see'.

The theme of this newsletter is Holiness. Growing in Holiness is the first pastoral priority of the Christchurch Diocese. I have found some old articles from Dame Betty O'Dowd that speaks powerfully about the call to Holiness.

You may know of the three year Eucharistic Revival happening in the United States. Some really interesting ideas and initiatives are being put forward. I am keen on implementing some of these in future years.

COVID has had a big impact the Adoration Roster in 2022, particularly in the first part of the year. I want to thank all those who have covered extra hours over the past 12 months. Without your willingness, dedication and generosity, the chapel could not have remained open.

I want to thank our day leaders for their support during the year, it has been much appreciated.

2023 will be a big year with the 10th anniversary of the opening of the Adoration Chapel. There will be Mass and Adoration with the Bishop, a gala dinner and a one day retreat.

I look forward to seeing you in 2023.

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LET'S TRY HOLINESS!

Article

*The first pastoral priority of the Catholic Diocese of Christchurch is "Growing in Holiness". In 2001, Pope John Paul II issued a letter to the whole church called *Novo Millennio Ineunte* (At the Beginning of the Third Millennium). This most beautiful letter invited all the members of the church to 'gaze on the face of Christ' and strive for Holiness. Dame Betty O'Dowd wrote two articles for *INFORM* around that time about this letter and the call to Holiness. 20 years since these words were written, they are still very relevant today. They are reproduced below with some editing.*

Let's Try Holiness

This the message that came from an Apostolic Letter Pope John Paul II published on the feast of the Epiphany (January 2001), *Novo Millennio Ineunte* (At the Beginning of the Third Millennium). In it the Holy Father urged us to "put out into the deep" with confidence and courage. He tells us who we are, who must do this, and how we go about it, and why we need not be afraid.

Particularly striking is his blunt reminder that any new pastoral initiatives and strategies are useless unless they are carried out in holiness and that all the baptised receive the call to this. This is what it means to take our baptism seriously. This is what the Church is about, a people gathered together in unity with Christ, a people intent on giving themselves to him for the service of others. It is this disposition that constitutes holiness rather than any particular things we are able to do or accomplish and that allows God's grace to make our efforts effective.

The call to holiness is a call to love. Here the Pope offers us the words of St Therese of Lisieux, his expert on this – "I understood that Love alone stirred the members of the Church to act...I understood that Love encompassed all vocations, that Love was everything."

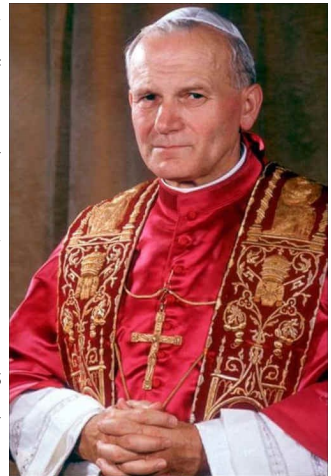
The utter necessity of holiness if we are to "put out into the deep" of the new millennium was picked up by a subsequent Consistory of Cardinals. As Cardinal Schonborn put it, "It was the {topic} most mentioned, because the mission depends on Christian life, and Christian life means union with God, communion with Christ, giving of oneself. More than that, the mission is above all a life of witness."

Holiness and love, which are the very life of the Church are what bring about the reality of communion. This, the Pope tells us, means seeing the light of the Trinity “shining on the face of the brothers and sisters around us”. It is the spirituality that has to inform all the structures of the Church as well as all our dealings with each other. Collegiality, for example, has no meaning without the grace of communion. All the issues that rightly and necessarily concern us – ecumenism, globalisation, relations between the universal and the local churches, the desolation of marriage breakdown, the poverty and disease and slavery – can only be engaged effectively by people committed to holiness, driven by love.

G.K. Chesterton once remarked that Christianity had not been tried and found wanting, it had been found hard and not tried. For many of us, the same could be said about holiness. As the only solution for desperate times, we are urged to try it.

More about Holiness – the Spirituality of Pope John Paul II

“Pope John Paul II’s letter *At the Beginning of the New Millennium*, has been described as a great symphony of spirituality. We live in a time when people turn away from doctrinal formulations and ecclesial commitments. In our secular, post-Christian society religious beliefs are largely lost. What has replaced them is a constant, restless search for new “spiritualities”. In this context, the Pope has set out for us the fullness of Catholic spirituality, the vision which has come down to us from the Apostles and has animated faith-filled lives throughout the centuries between. It comes to us in this Letter with extraordinary freshness, in the words of a man whose own whole life has been spent contemplating the face of Christ.



(T)his letter is addressed to us all. Perhaps more urgently than anything else this Pope has written this letter needs to be read and studied by lay people. We hear incessantly about new roles and responsibilities for the laity in the Church. What this letter makes clear is the prerequisite responsibility of every person, lay or clergy, to respond to the call to holiness their Baptism offers them.

Even more to the point, this Letter shows us in practical terms how to go about it. Section II is called A Face to Contemplate. In it the Pope shows us most movingly how we can find Christ in the Scriptures, the Christ who loves us so deeply and inexplicably, who seeks our companionship. In the next Section, called Starting Afresh From Christ, the Pope invites us to ask the question put to St Peter after his Pentecost speech: "What must we do?". He answers it by showing us what it means to become holy and how to go about learning to pray more deeply and intensely. He offers us the Psalms as the ideal source of Christian prayer, not only Spirit-inspired prayers but prayers that teach us how to pray. These two sections alone are worth any effort we put in to reading them, reflecting on them, studying them with others in a group.

This Letter, *Novo Millennio Ineunte*, is easily available on the Internet, to which most people have access either directly or through a friend. There can be few of us who do not need to deepen our faith and draw closer to Christ. It would seem particularly rash in the faith-testing times we live in to pass up an offer like this".

TESTIMONY FROM JANICE BEBAN

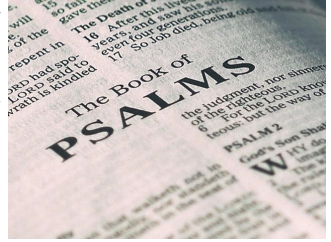
TESTIMONY

Here is a testimony from one of our current adorers. We are always looking for more written testimonies.

I was an unchurched heathen before I converted to the Catholic Church at the age of 31. After my Baptism my friend asked me what I wanted to do on Saturday mornings. My reply was I wanted to go to Adoration. I felt very drawn to going every week. I could not explain the deep desire that was in me to go to Adoration. Looking back, I see that it was the Lord calling me to spend time with him. When I did not go, I felt I had missed out on something. I found that after each visit there seemed to be small changes within me. I found a lot of comfort and peace after each visit. Over time I found that I became more peaceful, more centred and more gentle. I am now a rostered adorer at the Chapel in Bishopdale. I see that by making the effort to go to Adoration once a week my faith has increased and my persistence in prayer has increased. How beautiful is the Lord to call each one of us to spend an hour with him so he can richly bless us. This is truly a treasure within the church. If you have not yet experienced the blessing of Adoration, I would strongly encourage you to step out in faith to spend an hour with the one who loves and cherishes you. The one who has made you and fashioned you. The one who sees you. What you receive will be so much more than you can ever have imagined.

THE PSALMS - THE PRAYERS GOD GAVE US

In the article entitled "More about Holiness", Dame Betty wrote that Pope John Paul II said that the Psalms were the ideal source of Christian prayer, not only Spirit-inspired prayers but prayers that teach us how to pray. This article below was also written by Dame Betty for the Christchurch Diocesan Liturgical Commission Newsletter (14) and was published in November 1995.



What are the psalms?

The psalms are poems or songs. Like all poetry, they go through the mind to enter and move the heart.

They are inspired prayers, given by God to his people Israel to teach them how to pray. Brought together in the psalter, they became the hymn book of Old Testament times, and the Christian church adopted them without change. They tell us who God is, what he feels about us, and how we can respond to the "wonders of his love".

What do they teach us?

1. God's glory

All creation proclaims the glory of God, and we too must give thanks and praise to God as the Creator of all that is. We need regularly to dwell on the reality of God's greatness. God who is the creator of the whole universe, of all that our technology shows us nowadays, from the unimaginable reaches of time and space to the infinite diversity of microscopic life.

We can be so entranced by our scientific achievements that we lose sight of God who gives us the capacity to make them. We can forget we are his creatures, the work of his hands, that it was God who knit each one of us together in our mother's womb. To adore God is our first need if we wish to be in touch with reality.

The psalms constantly remind us that by God's word the heavens were made, by the breath of his mouth all the stars; that he walks on the wings of the wind; that the sea is his, with its moving swarms past counting and the monsters he made to play with.

THE PSALMS - THE PRAYERS GOD GAVE US

2. God's compassionate love

The psalms reveal to us a God whose love and compassion are as infinite as his majesty and glory;

- who heals the broken-hearted and binds up all their wounds,
- to whom we can turn in all our needs,
- in the shadow of whose wings we can rejoice, to whom our soul can cling,
- whose right hand holds us fast,
- who knows each one of us by name, who knows our resting and our rising, who marks when we walk or lie down.

3. How we can speak to God

The psalms give us words to express the whole range of human feelings - joy and gratitude, hope and trust, delight in creation and all the goodness that has been lavished upon us; but also anguish, grief, sorrow for sin, utter dereliction (think only of Christ's words on the Cross, from Ps 21: My God, my God, why have you forsaken me?)

All our negative emotions, like anger, envy, resentment, complaint against God, are found in the psalms. Ps 43, for example, complains at length at God's treatment of his people, that he has hidden his face from them, that he forgets their misery and oppression - but then ends the long recital of woes with the urgent demand of confident love that God will "Stand up and come to our help! Redeem us because of your love!"

Hatred of enemies is also part of the psalms. All kinds of evil are God's enemies and ours and must indeed be hated.

The language of the psalms is full of awe and wonder. It is also direct, passionate and intimate. So must ours be when we speak to God.

Do we need to pray the psalms?

They are given prayers - we can be sure that the Holy Spirit, who inspired the psalms, is present with us as we pray the psalms. Jesus used the psalms. The first Christian Communities used them, the Church has prayed them throughout its whole life. They were given for our normal, daily use. If we wish to deepen our personal relationship with God in prayer we cannot afford to ignore the words he has given us.

THE PSALMS - THE PRAYERS GOD GAVE US

Learning to pray the psalms

1. At Mass

The responsorial psalm is an "integral part of the liturgy of the word". [General Instruction of the Roman Missal, 36]. We need to pray the psalm, not merely listen to it, or recite it. On Sundays, the psalm should as a rule be sung, preferably by the cantor or choir singing the verse and the congregation singing the response. So that all the people can pray the psalm with mind and heart, the words of the verses should be available for the congregation, as well as the response. When the psalm is not sung, it "is to be recited in a manner conducive to meditation on the Word of God" [Lectionary for Mass: Introduction, 22]. This is done by the lector, with the congregation making the response. It should not be replaced by a hymn. On weekdays, priest and people say the psalm together, our response to hearing God's word in the first reading. This needs to be done slowly and prayerfully. Attentively praying the psalm at Mass is part of our participation.

2. As part of our personal daily prayers

a] Psalms form a large part of the Morning and Evening Prayer of the Church. More and more people are discovering the beauty and riches of the psalms this way. There is an invaluable little introduction to the psalms and the Prayer of the Church called The School of Prayer, by John Brook, which cannot be too highly praised and recommended.

b] We can open our Bibles at the Book of Psalms and browse and ask the Holy Spirit to teach us how to pray the psalms. Or start with some of the best known and loved psalms, such as:

Ps 22	The Lord is my shepherd
Ps 43	Bless the Lord, my soul!
Ps 50	Have mercy on me, God. in your kindness
Ps 62	God, you are my God. for you I long
Ps 129	Out of the depths I have cried unto you, O Lord
Ps 138	Lord, you search me and you know me.

As we gradually become familiar with the psalms, they become interwoven with all our life's experiences. They will certainly help to draw us more closely into the mind and heart of God.

LET US DARE TO BE SAINTS

HOMILY

This homily was preached at Corpus Christi, Maiden Lane, London, on the Solemnity of All Saints, 2022 by Cardinal Robert Sarah. It has been edited.



The French novelist Léon Bloy, writes: “The only real sadness, the only real failure, the only great tragedy in life, is not to become a saint.” This is the unwavering call that the Church makes to all people throughout the ages. It comes from Jesus himself, who ends his most important and longest of teachings, The Sermon on the Mount, with the call to His disciples: “Be perfect, as your heavenly Father is perfect” [Mt 5:48]. Through his Paschal Mystery – his suffering, death, resurrection and ascension – Jesus gives us the grace to be perfect through the gift of the Holy Spirit.

In the centuries that followed the summons of Jesus, the Fathers of the Church repeatedly called Christians to holiness, as did the Councils of the Church. In its “Universal Call to Holiness in the Church” – chapter five of the Dogmatic Constitution *Lumen Gentium*) – the Second Vatican Council states: “All the faithful of Christ of whatever rank or status, are called to the fullness of Christian life and to the perfection of charity [...] In order to reach this perfection, the faithful should use the strength dealt out to them by Christ's gift, so that [...] doing the will of the Father in everything, they may wholeheartedly devote themselves to the glory of God and to the service of their neighbour. [n.40 §2]

St John Paul II, who as pope raised to the altars more saints than any of his predecessors, refers to holiness as “the prime and fundamental vocation” that God the Father assigns to each of us: “Holiness is the greatest testimony of the dignity conferred on a disciple of Christ” [*Christifideles Laici*, n.16].

Pope Francis has (also) offered compelling words on the call to holiness in his Apostolic Exhortation *Gaudete et Exultate*: “The Lord asks everything of us, and in return he offers us true life, the happiness for which we were created. He wants us to be saints and not to settle for a bland and mediocre existence.” From the teaching of Jesus onwards, the message is clear: we are called to be saints. Countless holy persons over the ages have attested to this. “God would never inspire me with desires that cannot be realized,” St Thérèse of Lisieux writes, “so in spite of my littleness, I can hope to be a saint.” But, looking at ourselves – our weaknesses, failures and sins – we might well ask, how?

In his apparitions to St Margaret Mary Alacoque, (a) seventeenth-century Visitation Sister, Jesus spoke of his Eucharistic presence as the "Sacrament of Charity," such that St Margaret Mary could affirm the: "Jesus is found in the Sacrament of the Eucharist, in which love keeps him tied like a victim, always ready to be sacrificed for the glory of his Father, and for our salvation." Indeed, in the Eucharist God becomes body given out and blood poured out in Christ in such a way that we who receive him worthily are given the grace to enter into the very dynamic of his self-giving love. In the first letter of St John (4: 19), we hear what our nature truly is: "See what love the Father has bestowed on us that we may be called children of God. So we are!" The one who accepts that "God loved us first" answers with the gift of love: "We love because He first loved us".

Such love becomes visible in the men and women who reflect God's presence in the world through their own self-giving love. These are the martyrs, so many of whom fecundated this nation (The United Kingdom) with their blood in defence of the Catholic faith and the Eucharist, "washing their robes in the blood of the Lamb". They are the saints. The martyrs and saints allow themselves to be taken up in this primordial initiative of God and witness to charity as a giving of self, that is, in love of God, neighbour and even of one's enemies. As St Thérèse of Lisieux reached the end of her short life of just 24 years, she addressed God like this: "Your will is to love in me all those that you command me to love! Yes, I can feel it – when I am charitable, it is only Jesus acting in me; the more I am bound to him, the more I love my sisters." In times so heavily clouded by "darkness and the shadow of death" [Lk1.79] – attacks on life from the womb to the disabled and elderly, the merciless ending of life through euthanasia, the disintegration of the family through divorce and gender ideology, war and barbaric violence – how much we need saints, who experience God's love and allow his self-giving love to the end to enter this world as light!

Dear brothers and sisters in Christ: let us dare to be saints who live and draw grace from the Eucharist. Blessed Carlo Acutis said that "The only thing we have to ask God for in prayer is the desire to be holy." He knew that the "highway" to holiness was the Eucharist. "The more we receive the Eucharist, the more we will become like Jesus, so that on this earth we will have a foretaste of Heaven." What is Heaven if not living with Jesus in the joy of the Trinity and in the company of the Blessed Virgin Mary, the Angels and the Saints? In communion with them on this Solemnity of All Saints we prostrate ourselves before the throne, worship God, and exclaim: "Blessing and glory, wisdom and thanksgiving, power, and might be to our God forever and ever. Amen."

CAN YOU HELP?

Currently we have over 240 adorers signed up to Adore Jesus every week at the Perpetual Adoration Chapel. However we still have many hours during the week where there is only one adorer rostered on, especially overnight. We always try 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. On occasions people have forgotten, had a flat tyre or been sick 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 (12am-5am, 7am-10am, 12pm, 2pm, 5pm, 6pm, 10pm, 11pm), Mondays (2am, 7am, 9am, 12pm, 1pm - 4pm, 9pm, 11pm), Tuesdays (12am-11am, 1pm, 10pm, 11pm), Wednesdays (12am-6am, 9am, 2pm, 5pm, 7pm, 11pm), Thursdays (12am-5am, 9am, 10am, 12pm, 3pm-6pm, 11pm), Fridays (12am-3am, 5am, 7am-10am, 11am-2pm, 7pm, 10pm, 11pm) and Saturdays (2-4am, 7am-2pm), 6pm, 7pm)



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