

# THE SOCIETY OF EUCHARISTIC ADORATION

75 Gorrie Road, Mangaroa, RD Upper Hutt, New Zealand  
Tel. 04 5288679 Email. ted.j@xtra.co.nz

*September 2008*

## Inside this issue:

The Word	1
Time to realize..	2
It all began ...	3
Notices	4



## Some Spring thoughts -- Ted Jordan

As we head in to spring and hopefully some better weather, our news media is full of bad news and dire future predictions such as financial meltdowns, and shortages of basic commodities in various parts of the world.

It is time to clear our heads of all the clutter and consider what is really important to our overall well being.

We hear so much talk about "investments" these days, usually by

experts giving advice as to where to place funds etc.

Unfortunately we hear little about the need for prayer or "spiritual investment". We should make every effort to put ourselves in order, to talk to God and seek his guidance and wisdom on the problems of life that may confront us at any time.

We do all of this by the time honoured means of confession, prayer



and by spending time with Our Lord .

All of this amounts to " personal spiritual investment", insurance for an uncertain future and it is free.

What a bargain!

**From our Spiritual Director – Fr John Grealley**

## The Word of God and Eucharistic Adoration

Later this year, many bishops will gather from around the world to seriously reflect on the place that scripture plays in our lives and how it propels us out to engage in the mission of the gospel. It seems timely then to offer the following as encouragement to take up the bible during our time of Eucharistic Adoration and rediscover the presence of the Lord in the scriptures in a very profound way.

Mary, the mother of Jesus, treasured the words of God that came to her through the conversations and events of her daily life. Luke tells us that after the visit of the shepherds sent to adore the newborn child by the angelic choir, "Mary kept all these things, reflecting on them in her heart" (Luke 2:19; see also Luke 2:51). Through long years of pondering God's word and cherishing the memory of these mysterious events in her heart, Mary penetrated the truths they held and her understanding of them grew. John Lynch gives us a beautiful description of Mary in his poem *A Woman Wrapped in Silence*: "Here a woman wrapped in silence, and the words were closed within her spacious heart for pondering".

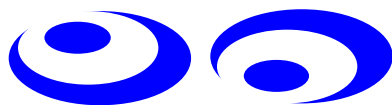
I often picture Mary carrying and guarding these mysteries in her heart, turning the words and truths over in her mind, as if holding a precious jewel in hand and turning it over and over, letting the light play on every facet. This is a vivid image of what it means to meditate.

The idea of meditating may scare some of us away. Isn't that meant for contemplative who spend long hours in prayer? Yet meditation on what God has said and done should be the business of every Christian.

I find three simple steps helpful for meditating on the gospels: (1) Using my imagination to visualize the text, I progress (2) towards a better understanding of its meaning, and (3) finally to deeper love and union with its subject, the Lord Jesus Christ.

**Imagination.** The people and events of the gospels become more concrete and meaningful to us when we bring them to life before our eyes. The biblical characters themselves take on more colour when we hear their conversations, think their thoughts, and get inside their skin. Visualizing the backdrop to their lives - the times, culture, and physical environment of first-century Israel - is like setting the stage in a play.

When you read the gospel, imagine the scenes that the evangelists described. Picture them as concretely as possible. Don't be afraid to use your imagination and your senses. Visualize the surroundings that Jesus lived in: Feel the dust and heat as the disciples walked the long road up to Jerusalem with Jesus. Hear the cries of the beggars and the raucous noise of the crowds following after them. Smell the freshly ploughed fields and the stench of the crowded city alleys. Pay attention to any details the evangelist supplied. Mentally placing the gospel account in its setting can enliven our perception of what happened and can expand our understanding of what writer Gabriel Meyer has called the "whole human landscape upon which grace acts".



### **Time To Realize That Adoration Imbues Church With Special Grace In Crisis Times**

If we could see just a fraction of the graces available before the Blessed Sacrament, we would flock to the nearest chapel each and every day. When I visited churches to deliver a speech, I could often sense when that church has Adoration. I can sense it because there's a feeling of peace and unusually high Mass attendance.

The Blessed Sacrament draws people. It imbues the church with an aura of holiness. It also draws vocations. A young man wants to feel the Holy Spirit -- and if he doesn't, if he hears only dry theological exhortation, he is not going to aim for a life that is priestly.

Period. It is time to bring back the Holy Spirit!

And the best way to do that is through exercising the gifts Christ gave us, reading Scripture, reciting the Rosary, and Adoration. Adoration gives the parish an active charism. It is a dynamic. It becomes the very heart a vibrant parish. It imbues a radiance. When are we going to realize this -- and save our Church, in these crisis times? We need Adoration everywhere.

Expose the Host and save your parish. In one diocese where they greatly limited adoration they ended up with the Schiavo debacle.

Adoration keeps evil away and invites God's luminosity, which dispels darkness.

St. Margaret Mary saw the Host in this fashion. Often, while praying before the Blessed Sacrament, it came alive to her. It served as a window -- a port hole -- into the heavenly dimension. It drew her like a magnet.

"I could have spent whole days and nights there, without eating or drinking, and without knowing what I was doing, except that I was being consumed in His presence like a burning taper, in order to return Him love for love," said this saint.

It was there that St. Margaret Mary found a sense of safety.

**It all began at the Last Supper on Holy Thursday...**

And on the eve of Communion she found herself "rapt in so profound a silence" -- simply by meditating on the greatness of the action she was about to take -- that she could talk only with great effort.

After receiving Communion she felt such great peace that she wished neither to eat, drink, or speak. One day, while praying before the Blessed Sacrament, St. Margaret suddenly felt a strange sensation. It was as if she was being penetrated with the Divine Presence -- to such a degree that she lost thought of herself and where she was. She had abandoned herself totally to the Holy Spirit, Who lifted her by the power of purity and love. It was then that she felt herself reposing in His grace and received the "inexplicable secrets of His Sacred Heart," which she later saw "as a resplendent sun, the burning rays of which fell vertically upon my heart."

Meanwhile, in 1934, St. Faustina of Poland had a dream during which she saw Jesus exposed in a monstrance under a big sky. Out of the Host came the same two rays that she saw coming from His Heart in the Divine Mercy image. This happened on other occasions as well: Sister Faustina seeing actual rays of light coming from the Blessed Sacrament.

They saw what we feel: real grace. It is like "crystals reflecting the sun's rays," wrote St. Margaret Mary. The same descriptions are granted us by those who have glimpsed Heaven!

If our priests spent time in Adoration, and if we spent time each week in Adoration praying for them, en masse, there would be no crisis. No one can regularly sin if he or she is truly worshipping in front of that monstrance on a regular basis.

Indeed, after enough prayer the Blessed Sacrament -- whether in a monstrance or elevated during Mass -- seems to transform into a white luminosity.

No wonder so many saints spent hours before the altar -- in some cases, as with St. Francis of Assisi, entire nights or days. One Holy Thursday, prostrate and without interruption, St. Margaret spent 14 hours in such repose.

We remember St. Padre Pio saying that a few minutes before the Blessed Sacrament are worth more than years of any worldly endeavor.

No vocations program, no advertising campaign, no slick attempt to lure future priests will work nearly as well as simply instituting Adoration in parishes across an entire diocese.

Copied from Spirit Daily

1st Century: Evangelists and St. Paul made it plain to the apostolic Church that the Eucharistic Elements were literally Jesus Christ continuing His saving mission among men (according to "the tradition which I handed on to you that came to me from "The Lord Himself""(1 Cor. II: 23-26)). Ignatius of Antioch warned people to not be taken in by the Gnostics who denied the Real Presence and thus abstained from The Eucharist.

2nd Century: The Rite of Fermentum was practiced. This was when a Particle of Communion (sometimes dipped in The Precious Blood) was transported from the Pope or from the Bishop of one Diocese to the Bishop of another, to be consumed at his next Mass as a token of unity of faith between the two churches.

3rd Century: Hermits reserved the Eucharist in their cells so that they could give themselves Communion and pay their homage to The Eucharistic Lord. Monks carried the Eucharist on them either in a small receptacle called a Chrismal, or in a bag (Perula) around their neck.

4th Century: The Council of Nicea in 325 declared that the Eucharist could be reserved in Churches and Monasteries. St. Basil used to put 1/3 of The Eucharistic Bread in a golden dome suspended over the altar.

9th Century: The Eucharist was kept within the monastic church near the altar in a pyx. In Milan, the "Oblationaires" of St. Ambrose, were pioneers of public Eucharistic devotion outside the Mass. These were a group of 10 poor men and 10 poor women who, on feast days, would bring the people's oblation of bread and wine to the altar at the offertory of an Ambrosian-Rite Mass.

11th Century: Pope Gregory's teaching on the Real Presence began a Eucharistic Renaissance. Processions of the Blessed Sacrament were instituted; prescribed acts of Adoration were legislated; visits to Christ in the pyx were encouraged; the cells of anchoresses had windows made into the church to allow the religious to view and adore before the Tabernacle.



75 GORRIE ROAD, MANGAROA, RD  
UPPER HUTT, NEW ZEALAND  
TEL. 04 5288679 EMAIL.  
TED.J@XTRA.CO.NZ

## The Society of Eucharistic Adoration

CHECK OUR WEBSITE

AT

[www.divinenet.org.nz](http://www.divinenet.org.nz)

13th Century: Pope Urban IV instituted the Feast of Corpus Christi (8/11/1264) and commissioned Thomas Aquinas to compose the Liturgy of the Hours. St. Thomas also composed the hymns "O Salutaris Hostia", "Tantum Ergo Sacramentum", and "Panis Angelicus". After his victory over the Albigenses, King Louis VII asked the Bishop of Avignon to have the Blessed Sacrament exposed in the Chapel of the Holy Cross. The throng of adorers was so great that the Bishop decided to have Adoration continue day and night. It continued uninterrupted for 5 centuries (!) until 1792 (the time of the French Revolution). Perpetual Adoration resumed in 1829. St. Anthony (the hammer of heretics) helped to spread Eucharistic fervor by his preaching.

14th Century: Clement VI asked the Armenians (who wanted financial assistance) to accept the statement that "after the words of Consecration there is present numerically the same (idem numero) Body of Christ as was born of the Virgin and was immolated on the cross." St. Catherine of Siena showed great devotion to The Eucharist in her dictated "Letters" and "Dialogue". To satisfy her longing for the Lord, the Pope allowed her a portable altar, and a Priest to sustain her, and her "happy companions", with The Eucharist. At Munich, a nobleman bequeathed a sum of money for the construction of a Tabernacle "where The Blessed Sacrament will be perpetually exposed".

14th Century: Clement VI asked the Armenians (who wanted financial assistance) to accept the statement that "after the words of Consecration there is present numerically the same (idem numero) Body of Christ as was born of the Virgin and was immolated on the cross." St. Catherine of Siena showed great devotion to The Eucharist in her dictated "Letters" and "Dialogue". To satisfy her longing for the Lord, the Pope allowed her a portable altar, and a Priest to sustain her, and her "happy companions", with The Eucharist. At Munich, a nobleman bequeathed a sum of money for the construction of a Tabernacle "where The Blessed Sacrament will be perpetually exposed".

15th Century: Pope Martin V and the General Council of Constance declared as an article of faith that "the entire Body and Blood of Christ are truly contained both under the species of bread and under the species of wine". This was in response to the 'Calixtines' who claimed that the whole Christ is not received unless Communion is received under both forms.

Adapted from the "History Notes" by Fr. S. Casarotto

### NEW DAWN WELLINGTON

We have a good selection of DVD's of recent Wellington Eucharistic Conventions featuring speakers such as Father Donald Calloway, Father Bernie Gorges and many more.

Also talks given in New Zealand by:-  
Ivan Dragicevic, Patrick and Nancy Latta, and  
Father Seraphim Michalenko.

All \$20 each.

Check the website above or write to:  
New Dawn Wellington, 75 Gorrie Road,  
Mangaroa, RD Upper Hutt, NZ

### DIVINE MERCY

Divine Mercy books, pamphlets and pictures plus a range of Marian material is available from :-

Divine Mercy Promotions  
75 Gorrie Road,  
Mangaroa  
RD Upper Hutt

Email [ted.j@xtra.co.nz](mailto:ted.j@xtra.co.nz)