

Pope John Paul II

Eucharistic Adoration Association of the Archdiocese of Chicago

Fall 2003

“Your faith will help you realize that it is Jesus Himself Who is present in the Blessed Sacrament, waiting for you and calling you to spend one special specific hour with Him each week.”
Pope John Paul II



Francis Cardinal George, O.M.I.
Archbishop of Chicago

Most Rev. Joseph N. Perry
Episcopal Moderator

Reverend John P. Grigus
Spiritual Director

Greg Alexander
President

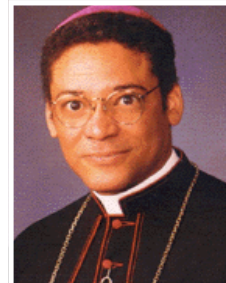
Otto Kaiserauer
Vice President



Special Edition

NEWSLETTER

Bishop's Message from *Most Rev. Joseph N. Perry*



“Making Sense out of Adoration”

The spiritual benefits of Eucharistic Adoration go without question. With finality brought to the early controversies and heresies about the nature of Jesus' divinity and humanity, followed by questions about the nature of Christ's Presence in the Eucharist, and with shifts from familiar approaches with the Eucharist connected with a meal to the more formal sanctuary etiquette and rubrical ordering of Eucharistic life in the Church, to modern questions about transcendence and the reordering of liturgical life for the Church with the Second Vatican Council (1962-1965), it remains the faith of the Church that the Lord - Body, Blood, Soul and Divinity - is present in the consecrated species.

Catholic tradition in the West, since the Middle Ages, has cherished the value of retaining the Eucharistic species for the sick and dying, for adoration of the Blessed Sacrament in the tabernacle, for exposition of the Blessed Sacrament, and for processions with the Blessed Sacrament outside the Mass. These features of Eucharistic devotion are valued even amidst the liturgical turmoil typical of the post-Conciliar era resulting from liturgical zealotry that urges the Mass and the oral reception of the Eucharist as the primary and, in respects, only valid Eucharistic devotion. Liturgists wanted desperately to restore the frequent

reception of Holy Communion by the faithful instead of adoration, or *ocular communion* (gazing at the Eucharist), which had become for a long time the regular practice of the faithful.

Post-Council, we have lifted the many restrictions on when and at what time Mass can be said that featured former discipline. Hence, the liturgy of the Mass can be offered today at any time of the day and for any reason or occasion. Consequently, energetic liturgists saw no need for Eucharistic adoration outside Mass. It might be commented that we have too many masses in today's modern church, that the emphasis has swung to one extreme, that we need a rest from the Mass beyond one daily Mass a day, notwithstanding the Sunday/weekend schedule and special moments of commemoration.

Sound theology and praxis sets forth that our greatest treasure is the Eucharist and when we actively participate in the Mass and humbly adore Christ in the Eucharist, we come into contact with the living and risen Lord.

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The pendulum is swinging back to a better balance. A sober restoration and grounding of popular devotions is evident some forty years following the Council's liturgical renewal. Benediction of the Blessed Sacrament is an example of one of those devotions.

In 1973, a document titled, "*Holy Communion and Worship of the Eucharist Outside Mass*", **came from the Vatican**. It endorsed both Eucharistic aspects, cautiously mentioning that adoration is secondary to reception of the Eucharist. The cult of the Blessed Sacrament is one of those devotions that "*should be in harmony with the sacred liturgy and in some sense, take their origin from the liturgy, and lead the people back to the liturgy.*" In that document, norms were issued regarding the separation of Mass from exposition. The two cannot be celebrated simultaneously or celebrated in the same worship space.

Nonetheless, we still debate over the Eucharist taught and preached as a meal vs. the Eucharist taught and preached as sacrifice. Our people are caught in the cross-fire. The 'meal' emphasis would eclipse the more formal approach and adoration itself. The two foci can be reconciled but beg for proper education and information.

Bishops and erudite liturgical authorities continue to endorse prayer and adoration before the Blessed Sacrament as one valuable means to holiness and a deeper relationship with God. Pope John Paul II's recent Encyclical: *Ecclesia de Eucharistia* emphasizes the immense value of perpetual adoration before the exposed Blessed Sacrament. The purpose of adoration, simply said, is to sanctify ordinary Christian living. These are but a few of the graces given:

- to preserve marriage and family life
- to intercede for priestly and religious vocations in the Church
- to intercede for holiness in parish life and ministry
- to intercede for the intentions of the pastor and the needs of parishioners
- to advance the praxis of vigil prayer for graces upon the parish or any other community
- to keep prayer going in the parish round-the-clock

- any number of special intentions presented by parishioners, the local bishop, the pastor and concerns of the church universal.

A balanced approach is hard to grasp and we will have to live with the tension for some time yet. The tension is glaringly obvious with the uneven application of the teaching of the liturgical documents when individuals champion one opinion or one emphasis to the exclusion of others or to the exclusion of authentic teaching.

There are younger Catholics who are open to popular devotions, who are curious about much of what was trimmed away and discarded from popular Catholic practices. Younger Catholics tend to have no biases and no agenda. Many younger Catholics seek a sense of mystery in their lives and are usually oblivious to the egalitarian and progressive thought that nourishes the post-Conciliar age. Older Catholics never lost their appreciation for popular devotion. They were brought up with them and generally relish their episodic or regular reaffirmation. Priests and other leaders who have a rigid allegiance to reform and change form the toughest group for a restored thinking in this area and other areas.

We applaud you pastors and other priests and chapel leaders who encourage and advance prayer before the Blessed Sacrament whether on a perpetual basis or several hours or periods in the course of a month. We thank you for the example of your prayer and leadership here.

From time to time, I mention to priests that it is important for priests to be leaders of prayer in other contexts outside Mass and at the start of a meeting. If the only time parishioners see their priest praying is when he is Celebrant at Mass or at the start of a meeting, it is usually the case that he does not pray at any other time. Priestly leadership entails that people have a modeling in prayer by seeing their priests in private and public prayer contexts. And this has nothing to do with standing on street corners or lengthening your phylacteries.

Cardinal Francis George has endorsed the Pope John Paul II Eucharistic Adoration Association as an organization that leads, encourages and offers counsel to pastors and parishes wishing to establish adoration on some basis, as well as those already having adoration scheduled in their parishes. ■



Reflections by our Spiritual Director

by Fr. John P. Grigus, OFM Conv

“Why Do Some Priests & Bishops Allow Perpetual Exposition in their Parishes While Others Do Not?”

This is a question of great concern to many proponents of parish Eucharistic adoration and a source of tremendous confusion among the faithful which has not been sufficiently addressed in any official Church decrees of which I am aware. Pope John Paul II continues to reaffirm the great value of parish Eucharistic adoration in his most recent encyclical on the Eucharist, *Ecclesia Eucharistia*, released on April 7, 2003, as he has consistently done in previous pronouncements. (See especially paragraph 25 of the encyclical.) But, at the same time, he also laments the fact that *“in some places practice of Eucharistic adoration has been almost completely abandoned”* (No. 10). One may ask why?

The issue of why some bishops and priests oppose the establishment of chapels of Eucharistic exposition and may even fail to lend support for devotion to the Blessed Sacrament outside of the Mass is a very complex one indeed. Comprehending it requires an in-depth knowledge of the vision of the Church and the reform of the liturgy as espoused by Vatican II, together with certain aberrant interpretations that developed beyond the Council’s intent. But this is far beyond the scope of this article.

For brevity’s sake, I would rather like to critically reflect upon one reason currently and most commonly given for the denial of prolonged exposition of the Blessed Sacrament on the parish level; namely, the claim that official post-Vatican II Church decrees do not support it, if not, in fact, reject it. It is chiefly on the basis of this interpretation that the establishment of chapels of Eucharistic exposition were banned by the St. Petersburg Florida Diocesan Office of Worship on June 1, 2000 through a decree entitled, “Concerning Eucharistic Adoration, Exposition and Benediction.”

In particular, the claim is made by the diocesan decree that the Vatican document issued on June 21, 1973, *Holy Communion and Worship of the Eucharist Outside Mass (HCWEOM)*, which provides the official norms for devotion to the Eucharist outside of the Mass, gives no warrant for such prolonged parish Eucharistic exposition, in spite of the fact, as the decree alleges, that this is *being advocated by some within the Church* today. It is somewhat ironic to note that though not specifically mentioned by name, among the “some” being referred to by the St. Petersburg decree would include the Holy Father himself, who at the 1973 International Eucharistic Congress in Seville, Spain, offered the following statement: *“I hope that this form of perpetual adoration, with permanent exposition of the Blessed Sacrament, will continue into the future. Specifically, I hope that the fruit of this Congress results in the establishment of perpetual Eucharistic adoration in all parishes and Christian communities throughout the world.”*

Among the “some” would also have to include our own Cardinal Francis George under whose expressed directive our Association has been established, and who has continued to support our work in erecting chapels of perpetual exposition and adoration throughout the parishes of the Archdiocese.

At the roots of this disparity is the interpretation which the St. Petersburg document purports to make, that because HCWEOM makes no mention of “perpetual” exposition on a parish level, it in fact bans it. Yet, no such direct ban can be found in HCWEOM. On the contrary, the statement in paragraph 87 that *“for any serious and general need, the local Ordinary is empowered to order prayer before the Blessed Sacrament exposed for a more extended time”* (emphasis mine), without specifying or limiting the amount of time that would warrant it, again accords exposition to the discretion of the local Ordinary. Furthermore, it must be remembered that the document was issued in 1973 when the Church was

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still principally concerned with implementing the full liturgical reforms of Vatican II and the practice of establishing chapels of perpetual exposition on the parish level was not yet common. With a few exceptions, it was limited to monasteries of consecrated religious and specialized shrines which possessed this by their particular mission or charism. Consequently, that is the only known situation the Vatican document seeks to address. But once again this cannot be interpreted to mean the actual denial of it. This is especially true given the long-standing support of the Holy Father, together with scores of bishops, priests and the lay faithful for parish exposition.

Perhaps a more relevant question would then be, "What *serious and general need* as envisioned by HCWEOM would warrant the local Ordinary to permit such prolonged exposition of the Blessed Sacrament on the parish level?" Could it not be the increased cultural secularism which has oftentimes even permeated the inner structures of the Church, the radical departure from the faith by many, and the stress and uncertainty of our time that has left many among the faithful thirsting for a deeper prayer life, for transcendence, for communion with God beyond (though not at the expense of) what can be provided through the Sunday liturgy? This is a serious need felt among the laity in vast numbers in most US dioceses and other parts of the world. And it is because the longing has chiefly centered itself on the central mystery of our Catholic faith, Christ's continued Presence in the Eucharist, and has been consistent with the unbroken belief in that Presence from the first century on, that the Holy Father and other Church authorities have seen fit to lend support to it in numerous official pronouncements and decrees.

This confidence in the power of prayer before the Eucharistic Presence of Christ has not been without basis. Where prolonged exposition and adoration of the Blessed Sacrament has been encouraged and fostered by bishops and priests, tremendous fruits have resulted. Among such fruits have been the following: increased numbers of faithful returning to regular sacramental practice; especially more fervent involvement in the Mass and frequent confession; increase in parish giving; greater dedication to social and spiritual works of mercy;

increase in vocations to the priesthood, various forms of consecrated life, and the permanent diaconate; and the restoration of prayer and solid Christian living in the family. Ironically enough, these are some of the very fruits the St. Petersburg diocese document in its conclusion seeks to direct the attention of its faithful toward, while at the same time portraying its bias that Eucharistic adoration outside of the Mass is somehow detrimental to their manifestation.

How then are we to respond to those who vehemently oppose the establishment of prolonged exposition of the Blessed Sacrament on the parish level? The faithful have the right to request this but they must request it in love, giving evidence of the soundness of their devotion to Christ's Real Presence through the genuine witness of faith and charity in their own lives. Moreover, by Church decree, the establishment of chapels of Eucharistic adoration with prolonged exposition is subject to the permission of the local Ordinary. Consequently, they need to also respect the decision of their bishop and/or pastor even when such an approval might not be immediately granted. Moreover, it is important to keep in mind that even though exposition is most helpful and even essential to fostering greater devotion to the Eucharist (as those of us involved in the spread of Eucharistic adoration know by personal experience), it is not the only means that devotion can take place. One may also, either individually or in a small group, adore Our Lord reposed in the tabernacle. If the pastor refuses to grant Eucharistic exposition, why not ask him to open up the church periodically for private adoration before the Blessed Sacrament reserved? Even the St. Petersburg document goes on to correctly affirm, "*Parishes should offer ... opportunities for the faithful to gather for prayer before the Blessed Sacrament reserved in the tabernacle.*" This would at least be a significant start.

Finally, as in all things, you should pray. Pray for your bishop and priests and pray for a greater understanding and acceptance of Eucharistic adoration in your parish and diocese. What oftentimes is not possible for human effort to achieve, divine grace will in time provide. ■

This topic has been treated at great length by both Bishop Perry and myself in two conferences given at the PJPII Chapel Leader's retreat which took place in September of 2002 at the Marytown Retreat Center. Those interested may purchase these talks on cassette or CD from Marytown Media Communications. Call 847-367-7800 x256 and ask for tape or CD 504-73-1 ("Historical Roots of Bias Against Eucharistic Adoration" by Fr. John Grigus) and 504-73-2 ("Conventional Practice for Eucharistic Adoration" by Bishop Joseph Perry). Price \$6.00 for tape or \$7.00 for CD includes postage. You may also order the entire set of 5 tapes for \$30.00 or 5 CD's for \$35.00 which outlines the three goals of PJPIIEA. Refer to tape or CD series 504-73T or 504-73C.

REPORT ON JULY 26, 2003 CHAPEL LEADER MEETING

By Otto K. Kaiserauer,
Vice President



I am happy to report that some 65 chapel leaders and adorers were present at St. John Vianney Church on July 26, 2003.

Fr. Eduardo Garcia, our new board member and clerical assistant to our Spiritual Director, Fr. John P. Grigus, celebrated the morning Mass with a homily focusing on the day's Feast of our Holy Mother's parents, Sts. Anne and Joachim.

Fr. Garcia's future contribution with PJPII will primarily be oriented toward the Spanish-speaking community of which he is very familiar, linguistically, ethnically, and psychologically. We are blessed to have Fr. Garcia on board with his deep spirituality and love for the Eucharist.

Feedback received regarding Chapel Leader meetings indicated a preference and a need for more direct communication and idea exchange as opposed to lengthy talks. Everyone was pleased with the topics of the various speakers, especially the introduction and outlines of expectations presented by Fr. Grigus. Greg Alexander's presentation was, as always, enthusiastically received. He spoke on the topic of *family*, fittingly relating it to the loving and holy family structure of Mary with her parents. Greg also highlighted his own family experience. His remarks were rewarded with repeated applause as he outlined his concept of family, and related his relationship with his wife and son, and the effort and love that goes with it, to the Church's teachings and traditions. Greg received several requests from adorers to come to their parishes for talks on Eucharistic Adoration and Church-related topics.

Our next Chapel Leader meeting will be held on October 18, 2003, at St. John Vianney Church. A much higher turnout is expected in the coming months. We must remember that our Chapel Leaders are the backbone of PJPII throughout the six vicariates in the Archdiocese of Chicago. Cardinal George relies on us very heavily to bring the

Eucharistic Lord to as many families and parishes as possible within the geographic boundaries of Cook and Lake Counties. We must continue to build and strengthen the present structure of PJPII because "many more laborers are needed in our Lord's vineyard."

Dr. Stefania Chase, our Chapel Contact Chair, is eagerly awaiting phone calls from volunteers, old and new; to continue to build the structure needed to serve ALL parishes throughout the Archdiocese. We are grateful to the existing Chapel Leaders for their willingness to stay the course and to serve our Lord in this most important ministry. Yet, it will take many more dedicated adorers to volunteer their services within their own parish as well as neighboring parishes in order to provide enough Chapel Leaders to serve the immense geographic expanse of the Archdiocese of Chicago that embraces in excess of 375 parishes. The task is enormous, but the rewards for laborers, unfathomable. ■

The Year of the Rosary 2002-2003

"... To recite the Rosary is nothing other than to *contemplate with Mary the face of Christ.*"

JOHN PAUL II To the Bishops, Clergy and Faithful on
THE MOST HOLY ROSARY

John Paul says: "Contemplating the scenes of the rosary in union with Mary is a means of learning from her to 'read' Christ, to discover his secrets and to understand his message."

All are invited to the following prayer services in the month of October.

3 p.m., Sunday, October 19, Queen of All Saints
Basillica
Bishop Jerome ListECKI presiding

3 p.m., Sunday, October 19, Church of Christ the King
Bishops Joseph Perry and Gustavo Garcia-Siller
presiding

2 p.m., Sunday, October 26, Queen of Heaven
Cemetery
Bishop Timothy Lyne presiding



The Rosary As A Weapon

*By Dr. Stefania Chase, M.D. -
Chapel Contact Coordinator*

**Our Blessed Mother tells us,
"Just have faith in My Son Jesus."**



No other prayer has been favored with so many miracles as the Most Holy Rosary. Pope Pius XI said, "The Rosary is a powerful weapon to put the demons to flight and to keep oneself from sin." I would like to share my own experience of the Rosary as a spiritual weapon.

It was Poland in October, 1944. I was 7 years old. The Nazis had evacuated our family of five and many others. My mother led us in the Rosary throughout the day as they took us in wagons to Germany. We prayed we would be spared the concentration camp. Our first answer to prayer came when the wagons stopped for a rest. A local German farm lady needed help. Her husband was away at war. We volunteered to care for the farm. She got permission for us to stay.

In February of 1945, the farm lady fled when she heard the Russians were coming. In early March of 1945, desperate Germans were running away and Russian troops were marching in. We thought we were being liberated. Suddenly, however, Nazi soldiers came into our quarters with guns pointed at us. They searched us. As soon as Mom realized that the soldiers were taking us out to kill us, she immediately took her rosary out of her pocket, lifted it up to us and said, in Polish, "We have a weapon, too!" We began praying. As we crossed the threshold, we heard an extremely loud explosion. The scared soldiers fled. Later, we learned that a tank had exploded next to our house.

Our last answered prayer came with our ability to return to Poland. We found our house pillaged, but standing. Still hanging in the living room was our beloved picture of Our Lady of Czestochowa--untouched--a reminder of our Blessed Mother's love and protection.

Blessed Mother is the best intercessor for our needs to the Almighty God. Let us all have faith in the Real Presence of Jesus in the Blessed Sacrament. If you need help to start Perpetual Adoration of Jesus in the Blessed Sacrament at your parish, please contact us at 773-582-9222. ■

Athirst Is My Soul For God

By Sister M. Charla Gannon, RSM
Advisor to PJPPII



While watching the fish swimming in an aquarium, a little boy asked, "Do the fish ever get thirsty?"

This seems like a very childish question. However, how many people wonder if God really exists? How many know He does, but ignore Him in their lives? They see a beautiful world that bursts forth with a glory of colored leaves, flowers, and sunsets. Too, lovely homes, parks, churches, and cars abound. They are breathing God's air and yet do not acknowledge His existence or live in His love for them. They often struggle with despair.

Why? They don't know God or have rejected Him. These people don't know how to pray or have rejected it in their lives - and yet it is so simple. God is love, and prayer is loving God in return for all the love He continually lavishes upon them.

So many people have enriched or rediscovered God in their lives by making visits to Adoration chapels. Just as the fish swim in the water, the adorers immerse themselves in God's love. They learn to attune their hearts so as to enter into God's love for them. As a poet once said, "Prayer is an art - not a final goal; but a voyage of unending discovery." So many of these people who make visits to Adoration chapels are amazed at how their lives have changed. Old values have faded away and new enriching values have taken their place. Not only is their prayer life enriched, but new values inspire them to serve God in ways that bring people to Him. They learn to aspire to fullness with God - not sinlessness. They pray more for others, volunteer to help worthy causes, see needs they never recognized before, and find their lives to be more loving and joyful. Too, they encourage others to make visits to the chapels. And, when problems arise, they bring those in need to the chapel to adore.

Let us appreciate God's great gift of His Presence in our chapels and do all we can to support adoration and help Adoration chapels flourish. How blessed we are to share in this work of the Holy Spirit today. We are truly chosen children of God. ■



Welcome to Fr. Eduardo Garcia

Dear Friends:

My name is Father Eduardo Garcia-Ferrer. It is a joy for me to be able to work with the JPII Eucharistic Adoration Association and to assist Father John Grigus, our Spiritual Director, in reaching out to the Hispanic community of the Archdiocese of Chicago.

I am originally from Cuba. Many of you have heard of it in the last forty years because it is under communist rule. I was born on January 27, 1964 in the city of Santiago in the eastern part of the island. My family was able to legally leave the country in 1971 and we moved to Spain. After several years we came to Chicago where I grew up and later went to Puerto Rico, another beautiful island not far from Cuba which is U.S. territory.

Ordination to the holy priesthood came on May 14, 1993, Feast of St. Matthias, Apostle, by the imposition of hands of Bishop Fremiot Torres Oliver, now retired, former Bishop of the Diocese of Ponce, P.R. If you recall from the Acts of the Apostles (Acts 1, 21), St. Matthias was chosen by Lot to replace the apostle Judas. So, I have always thought those of us ordained on this day have a special role in making reparation to Our Lord for such a blow.

With permission of my new bishop in Ponce I arrived in Chicago less than a year ago. It was Divine Providence that led me to meet certain people who in turn introduced me to Father Grigus. In our conversation, Father Grigus suggested that, since I had to meet with Cardinal George, I request permission to assist the association regarding Hispanic ministry. The Cardinal, to whom I am very grateful, gave me permission immediately for this apostolate.

Since my involvement with the JPII Eucharistic Adoration Association, I have been visiting different parishes with Dr. Stefania Chase, M.D., Parish Chapel Coordinator for the Association. We try to strengthen already existing adoration programs and help initiate new ones when there is a request. It is our pleasure (I include Dr. Chase and all the members of our association) to assist you in any way we can to promote and strengthen Eucharistic Adoration.

I look forward to meeting many of you at the next meeting of the Association on October 18, 2003 at St. John Vianney Parish in Northlake. All for Jesus thru Mary. ■

Power of Prayer Spreading of Eucharistic Adoration

By Ceil Brieske, Existing Chapels Coordinator



Everyone realizes the power of prayer. We have experienced it many times in our lives. Perhaps it was for a healing or for financial help. Whatever the petition may have been, we have all experienced the power of prayer. When looking at my own prayer life, I can say that when I offer a prayer of petition there always comes a change in me, even before I realize that my prayer was heard. A peace comes into my heart and a strengthening of faith. Courage steps in to witness to others where I would not have witnessed before. We are living in a great time in our Church. We are witnessing a renewal and cleansing. We invite all of you to take part and join us this year in spreading Eucharistic Adoration. The Pope is asking this of us and our Bishops, requesting time before the Eucharist in Adoration. This is a great task and we need to gather adorers from all around the Archdiocese to pray for the spreading of Eucharistic Adoration. How could Jesus not grant us this petition?

Please schedule an evening of prayer with us for that purpose in your parish. Contact me at 773-625-9376. The agenda would include Mass, Rosary, and a talk. You will need to provide the celebrant for Mass. After the Mass and Rosary, we will provide a speaker to speak about the importance of spreading Adoration. Our goal would be to have you sponsor an evening every month for one year. Hopefully, at the end of the year, we can have all the adorers of Eucharistic Adoration come together and celebrate the Eucharist to show others that our "Army for Jesus" is alive and strong. Mother Teresa said "To be alone with Jesus in adoration and intimate union with Him is the greatest gift of love. The tender love of our Father in heaven, night and day; He is there. Jesus has made Himself the Bread of Life to give us life. If you really want to grow in love, come back to the Eucharist. Come back to Adoration."

Looking forward to hearing from you ... ■

Be Courageous – Get Others Involved *By John Donnelly, Committee on Education*

Some people who have organized Adoration chapels have been looking for ways to invite more people to get involved in this great gift. Here are a few ideas to help us to take **ACTION**.

Ask a friend to come with us. We ask friends to go shopping, to dinner, to sporting events. Why not ask this? "Would you like to join me this afternoon? I am going to visit our Lord to express my thanks for all He has done for us." The worst they can say is, "No, thank you." The best we can hope for is, "Why not? If you had not asked, I don't know that I would have done this on my own." If some people cannot spare an hour, why not split an hour with a friend for one-half hour each; or four friends take fifteen minutes each?

Continue to pray. Nothing works as well as a heartfelt plea to God. "Dear Father, we implore you to send the grace of awareness to our community so we can become aware that the Eucharist is the way your Son, our Savior Jesus, fulfilled His promise to be with us until He returns in glory." If Christians can find the time to read the word of God, why not go the extra step and actually visit with "the Word made flesh?"

"Nothing works as well as a heartfelt plea to God."

Think creatively. When we see people visit our Lord regularly at Mass or in the Adoration chapel, why not ask them if they ever thought of setting a regular "appointment" with our Lord to share themselves with Him and become a designated adorer? What greater thing could we possibly do than to spend some private time with our Lord?

People travel all the way to Rome to get a glimpse of the Holy Father, the Vicar of Jesus Christ on earth. Some may have had the privilege of a private audience with the Pope that may last a few minutes. Let our friends know that when we go to the Adoration chapel we have our Lord to ourselves. He puts no time limit on His visit and He listens to everything we have to say.

Introduce our friends to the "reality" of Jesus, Truly Present, in the Eucharist. Just as the sun can pour out its rays to all who go outside and its effects are not diminished just because others are outside with us, so too is it possible for the Son to pour out His graces on all of us who are in the chapel at the same time. He treats each of us as if we were the only one there.

Why not go there on a regular basis and tell Him how much we love Him and how sorry we are to ever have offended Him? The Catechism tells us while Jesus is Omnipresent, He is "truly and substantially" Present in the Eucharist in a way that is unique to every other way. If we visit Him on a regular basis, we will have no fear of meeting Him face to face someday.

Offer our daily activities as a prayer. Do this so others will be given the grace to come to the chapel to ease their burden and to give God the glory He deserves. When we make offerings like this to help others and to show our love for Jesus, it goes beyond the selfish and becomes an extraordinary act of charity. Everyone benefits!

Think of asking your pastor if you could form a committee to invite a priest who specializes in the promotion of Adoration chapels. They know how to do this work and they love doing it. If one of these ideas appeals to you consider putting it in your bulletin and invite people to a meeting to explain the benefits of Eucharistic Adoration.

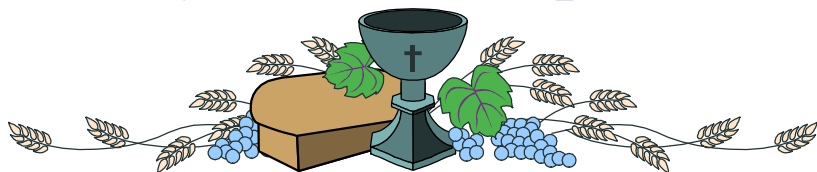
Notice others who may be in need of love and encouragement. They are all around us. Tell them you will pray for them at the chapel. Practice some "holy boldness" and let them know every one is looking for peace, love, and happiness. Some people drive right past the chapel on their way to a drug store to buy some type of "remedy". All they may need is the "source" of all true love, real peace, and happiness, waiting to console them in the Eucharist.

Why not be what our Lord asked all of us to be, one of His disciples? If someone asked us what we wanted to do with the rest of

"Why not be what our Lord asked all of us to be, one of His disciples?"

our lives, why not say "I want to be an evangelizer for the One who loved me so much? He died for me." We have no control over the past, and we can let God take care of the future. What we do have control over is the here and now, and we can choose to let the love of Jesus into our hearts so that we can radiate that love to others. Love is a funny thing. We cannot seem to really give it away. Whenever we do, it seems to come right back to us. Go ahead, try it. You will realize how precious it is to be a child of the Father and a brother to "Infinite Love." Why not go to the chapel and ask our Lord for the grace to be His disciple. "Oh Jesus, I love you so much, please grant me the grace to help others to love You also." He is waiting to say, "Yes!" ■

Oh Holy Eucharist Upon the Altar



*Oh Holy Eucharist upon the altar,
In your Presence, I delight,
The Paschal Lamb and Perfect Victor,
Winning souls with love and light.*

Tell me Lord, here I wait,
Tell me what you want from me,
My heart is listening for your words,
Since you set my spirit free.

Oh Holy Eucharist . . . (refrain)

Show me Lord, here I look,
Show me what you want for me,
I am blind to what you want,
But your spirit helps me see.

Oh Holy Eucharist . . . (refrain)

Use me Lord, here I am,
Use me to your hearts desire,
I am just a simple soul,
But you've set my heart on fire.

Oh Holy Eucharist . . . (refrain)

Guide me Lord, here I stand,
Guide me down the path of light,
I was lost and in the dark,
But your truth restored my sight.

Oh Holy Eucharist . . . (refrain)

Change me Lord, here I pray,
Change me with your gift of love,
I am weak and full of sin,
But healing flows from you above.

Oh Holy Eucharist . . . (refrain)

Bless me Lord, here I kneel,
Bless me with abundant grace,
I am humbled by your mercy,
In showing me your loving face.

Oh Holy Eucharist . . . (refrain)

Fill me Lord, here I weep,
Fill me with your gift of still,
I have such a saddened heart,
But it's joy to know your will.

Oh Holy Eucharist . . . (refrain)

Touch me Lord, here I hurt,
Touch me with your healing balm,
I am such a tortured soul,
But your touch brings me calm.

Oh Holy Eucharist . . . (refrain)

Rock me Lord, here I sleep,
Rock me in your gentle arms,
I am just your little child,
Protect me from all spiritual harms.

Oh Holy Eucharist . . . (refrain)

Be with me Lord, here I sit,
Be with me as thee I adore,
As I gaze with awe and wonder,
Loving you now and forever more.

AMEN

By Letty Medina
Vicariate I Leader

Mission

Inspired by the mandate and personal encouragement of His Holiness, Pope John Paul II, the mission of The Pope John Paul II Eucharistic Adoration Association is to assist each parish within the Archdiocese of Chicago to establish and maintain a viable Eucharistic adoration program in full obedience to our Local Ordinary and the guidance of our Episcopal Moderator. Though our primary mission is to the parishes within our own Archdiocese, we will collaborate with and seek to offer whatever assistance we can to any legitimate persons or organizations involved in the spread of Eucharistic adoration, provided this does not impede our primary responsibility to the parishes within our own Archdiocese.

As you begin to plan your year-end charitable giving, please consider a gift to PJP II EAA.

Visit Jesus, Truly Present

The St. Linus "Jesus Light of the World" Perpetual Adoration



Chapel, is located at 10300 S. Lawler Avenue in Oak Lawn, Illinois. On October 24, 2002, the parish celebrated its fifth anniversary of Perpetual Eucharistic Adoration.

The Adoration chapel, which binds the people of this busy, active parish together, was approved by the pastor after a year of prayer and fasting by some holy women.

The chapel is small and seats only 15 people. It was originally a prayer room adjoining the church. Arrangements were made to enter and exit the chapel from the church parking lot, making it convenient for people to stop in continually during the day and evening hours. For security purposes, a key is necessary to enter the chapel after 9 PM.

Two years ago, a fire started in the choir area of the main church building. The 2 AM adorer (who adores every night of the week, and must have a golden crown waiting for him in heaven) alerted the priests. St. Linus was saved. To quote our pastor, Fr. Corcoran, "The chapel saved the church." Due to smoke damage, the chapel was closed for about one month. There were many calls to the rectory asking for information as to when the chapel would reopen and why it was taking so long. It was wonderful to see that Adoration had become so important to our parish.

This is only one of the many blessings received because of Perpetual Adoration at St. Linus. There are many testaments of blessings received written in the "Petitions Granted" book located in the chapel. Our adoration chapel has become the Oasis we all search for.

In the Holy Silence of the chapel, all are aware of His Presence, that He sees us and hears all that is deep within us, where there is only our God and ourselves. We are not always filled with the rapture of His consolations, but even in our dry, unfeeling, empty prayers, Peace endures and penetrates for He is always there.



Thank you, my Good, Loving Lord, for the gift of Your Holy Presence. Alleluia, alleluia.

Come visit Jesus at St. Linus Adoration Chapel. Enter from the church parking lot.



By Providence Brencic, St. Linus Chapel

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The Chaplet is a beautiful and simple means of prayer that brings one closer to Jesus in the Eucharist. Many of our parishioners and regular adorers use the chaplet when they come to make a holy hour in our perpetual adoration chapel. I would love to see the devotion spread.

—Fr. Peter D. Gillen, Pastor
St. Rose of Lima Church
Rockaway Beach, NY

The Chaplet of Adoration has made a very big impact on my family and friends and myself. I love it for its simplicity and for the peace and joy it brings to us. Certainly it is of God.

Sister Eileen Egan, SSD
Staten Island, NY

The Chaplet of Adoration has been a key to simplicity in prayer for me. In a hectic life, this simple exercise draws my heart into silence and into an awareness of Our Lord's living presence—not just in the Blessed Sacrament but even at the very heart of my distracted life.

Karen Sadock
Dumont, NJ

Some Revised Norms . . .

Postures for the Parts of the Mass

From the start of Mass until the first reading:	Stand
From the first reading until the beginning of the Gospel Acclamation:	Sit
From the beginning of the Gospel Acclamation until the end of the Gospel:	Stand
During the homily:	Sit
From the beginning of the Creed to the end of the general intercessions:	Stand
From the preparation of the gifts until the end of "Pray, brothers and sisters . . .":	Sit
From the beginning of "May the Lord accept this sacrifice . . ." until the end of the Holy, Holy:	Stand
During the Eucharistic Prayer:	Kneel
From the beginning of the Our Father until the beginning of the Lamb of God:	Stand
From the end of the Lamb of God until distribution of Holy Communion:	Kneel or Stand
When receiving Holy Communion:	Stand
During silence after Holy Communion:	Sit or Kneel
From the Prayer after Communion until the end of Mass:	Stand

A New Gesture

The *General Instruction* asks us to make a sign of reverence before receiving Holy Communion. The bishops of this country have determined that our sign of reverence before receiving the Eucharist will be a bow of the head to the Body and Blood of Christ in the hands of the minister. Through this reverent gesture we honor the living Christ who comes to us as our spiritual food.

This bow is not a deep bow from the waist, but a simple bow of the head, made after stopping before the minister of communion. This simple gesture, made by all, unifies us in our visible respect for the Bread of Life and the Cup of Salvation which we are about to receive. By common postures and gestures, the Church gives witness to and fosters our solidarity in Christ. If individuals were to decide to change them to suit their own piety, that would detract from our unity as one Body. When we stand, sit, kneel, bow, and sign ourselves in common ritual action, we give witness to who we are as the one Body of Christ.

The above and the following are excerpts from the Chicago Archdiocese . . .
For more information and to see where you can view a copy of the General Instruction, go to www.odw.org.

SUPPORT THE ARCHDIOCESAN EVANGELIZATION CAMPAIGN!

All chapel leaders should have received a letter from the Evangelization Office of the Archdiocese dated August 4, 2003 together with a pack of prayer cards. The letter, which was co-signed by Director of Evangelization, Fr. Joseph Krusinski, OFM Conv, and Bishop Perry, asked that chapel leaders use the prayer cards to pray for the success of the Evangelization Office's recent plan entitled *Spreading the Holy Fire* which is geared towards making the faithful more conscious of their role and mission to be evangelizers of their culture. We ask all chapel leaders to rally beyond this request and do what you can to mobilize your adorers to take seriously this request entrusted to us. One of the goals of our Archdiocesan adoration program is to make all Catholics aware of the intercessory power that lies at their disposal in praying for the needs of the Church and world before the Eucharistic Presence of Our Lord. Here is your chance to give concrete witness to this conviction ours. Please call the Evangelization Office at 312-751-5353 to order additional *Spreading the Holy Fire* prayer cards or brochure for your chapel or parish.

Office for Evangelization
Fr. Joseph W. Kruszynski, OFM Conv., Director



Post Office Box 1979
Chicago, Illinois 60690-1979

312-751-5353
Fax: 312-787-1554
e-mail: jkruszynski@archchicago.org

August 4, 2003

Dear Coordinators of Perpetual Adoration,

We are writing to invite you and all who are part of perpetual adoration to be a part of the implementation of *Spreading the Holy Fire*, A Plan and Study Guide for Catholics Evangelizing in the Archdiocese of Chicago. At the invitation and with the support of Cardinal George, this Plan has been prepared to stir up Catholics of the Archdiocese with a deeper love for Jesus and to revitalize our Catholic commitment to spread the Gospel. The Plan has been successfully "piloted" and in September, the Cardinal will present the Plan to all pastors and invite them to become a part of this "essential mission" of the Church by implementing this Plan in their parishes.

At the very first Pentecost, the Holy Spirit descended in tongues of fire on Jesus' disciples who were gathered in prayer. The Holy Fire empowered them to become witnesses to the Good News to all nations and fueled their sacred mission to evangelize the world. Prayer is an important part of your identity as Eucharistic adorers and as disciples of Jesus. You witness to the Eucharistic Lord in your prayers of adoration and praise. We invite you to join in this essential mission of the Church by praying for the Archdiocese that the Holy Spirit may continue to empower this local Church to continue the mission of Jesus. We need your prayer support for the implementation of the Plan.

Please invite your co-disciples at the places where our Eucharistic Lord is adored to offer the enclosed prayer. Place the prayer cards where you gather to adore and in other convenient places; encourage this important prayer wherever and however you can. We are depending upon your prayer support. Our sense is that these are special moments of grace for all of us. God is calling us to be evangelized and to evangelize.

As Catholic disciples of Jesus, we believe that the deepest encounter with the Risen Christ is in the Holy Eucharist. In the moments you and your co-disciples spend with the Eucharistic Lord, please pray for the Archdiocesan efforts to evangelize.

The Gospel begs to be shared. Please help us do that with your prayers. Thank you and God bless you.

In the Fire of the Holy Spirit,

Most Rev. Joseph N. Perry
Episcopal Vicar
Vicariate VI

Rev. Joseph W. Kruszynski
Director
Office for Evangelization

P.S. Please contact Barbara in the Office for Evangelization at 312.751.3854 to order more prayer cards (English, Spanish, Polish) and posters. We will be happy to send them to you.

Pope John Paul II

Eucharistic Adoration Association of the Archdiocese of Chicago

Main Office: P O Box 702 • Oak Lawn, Illinois 60454

Phone: 773-582-9222 Fax: 773-498-6111



PRAYER OF ENTRUSTMENT TO OUR LADY OF THE BLESSED SACRAMENT

Most Holy Lady, Mother of our Lord Jesus Christ and our Mother, we thank you for surrendering your will to the Father's plan, so that Jesus might become for us the Bread of Life and the Cup of Eternal Salvation. Because you wish to lead all of us to His Eucharistic Presence, from which flows the font of God's mercy for the forgiveness of our sins and the sins of the whole world, and because you are present wherever Jesus is honored and adored in this most holy mystery, it is our joy and privilege to also invoke you under the title of Our Lady of the Blessed Sacrament.

We then come to you, O Mother of the Blessed Sacrament, and this day entrust ourselves to you, individually and communally, so that through your help and intercession our hearts may be disposed for Jesus as was yours. Make His Eucharistic Presence be more powerfully felt in our lives, in our families, in our religious and parish communities, in the Pope John Paul II Eucharistic Adoration Association of the Archdiocese of Chicago and other organizations established for the promotion of eucharistic adoration, in the Church and in the world, so that the Triumph of your own Immaculate Heart may lead us to the promised Reign of the Eucharistic Heart of Our Lord, He who together with the Father and the Spirit is God, for ever and ever. Amen.

Consecration Prayer: © 2002 Fr. John P. Grigus, OFM Conv
and the Pope John Paul II Eucharistic Adoration Association
of the Archdiocese of Chicago

Visit Our Web Site: pjp2ea.org

Announcing

The Chapel Donors Program

As we respond to the charge of Cardinal George to bring Eucharistic Adoration to every parish in the Archdiocese, the creation of Perpetual Adoration Chapels remains a top priority.

At present, we cannot respond to every parish requesting our help because funds are not available.

The cost of creating a chapel in a parish setting is at present roughly \$25,000.

The Chapel Donors Program looks to "name" a perpetual Adoration chapel in a parish for a donor making a gift of that amount.

For more information about this opportunity, please contact

Vice President Otto Kaiserauer at: (773) 239-7460

