

Bring this Monstrance to Your Parish!

Expand devotion to the Blessed Sacrament through Eucharistic Adoration!

**Blessed by Pope John Paul II
To Promote
Eucharistic Adoration &
Holy Hour of Prayer
For Priests and Vocations**

To Schedule Call:
**Dr. Stefania Chase at
630 231-9397**

We have guest speakers available as well as promotional materials to help organize your evangelizing event. Couple the Holy Hour with Mass; Ask about our dynamic guest homilists.

This program is provided by:
Pope John Paul II
Eucharistic Adoration Association of the
Archdiocese of Chicago.



**PJP II Eucharistic Adoration Assn.
P.O. Box 702
Oak Lawn, Chicago IL 60454**

PLEASE REMEMBER
THE POPE JOHN
PAUL II
EUCHARISTIC
ADORATION ASSOCIATION
WHEN PLANNING YOUR
ESTATE OR WILL



We're on the web at www.pjp2ea.org

Pope John Paul II

Summer 2006
Newsletter

Eucharistic Adoration Association of the Archdiocese of Chicago

*"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,
Auxiliary Bishop of Chicago
Episcopal Moderator

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Bishop Perry: Guidelines Forming to Insure Reverence; Bolster ranks of Adoration Ministers

Dear Fellow Adorers,

In response to the concerns of Adoration Chapel coordinators in the various parishes we include here in this issue of our newsletter an official response by the Cardinal and Auxiliary Bishops regarding persons authorized to expose and repose the Holy Eucharist.

Given that many of the parishes have just one priest, understandably, he may not be available each day for those parishes offering adoration at certain hours or in the instance when hours have met with the absence of an assigned adorers(s). Respecting the rubric that the Blessed Sacrament should not be left exposed without the presence of the faithful we have guidelines that will help remedy some of the conscientious concerns of adorers and chapel leaders.

Bringing this matter to the attention of the bishops at a recent meeting, we believe that it is appropriate that designated chapel leaders be also authorized as Extraordinary Eucharistic Ministers in accordance with Church norms. This way, similar to convents of enclosed nuns and other authorized communities of the faithful, a chapel leader can be designated to expose and repose the Blessed Sacrament when a priest or deacon, the ordinary ministers for exposition, are not available for this sacred task.

These chapel leaders so designated will receive appointment by their pastors and training associated with parish Extraordinary Eucharistic Ministers and Ministers of Care and particular sessions held through workshops of our Pope John Paul II Eucharistic Adoration Association. Completion of this specialized training will be documented by registration and certification.

We hope these procedures are helpful to our parishes which are so generous in offering the spiritual gift of adoration to Catholics of our Archdiocese.

Sincerely yours in Christ,

Bishop Joseph N. Perry
Episcopal Moderator – Pope John Paul Eucharistic Adoration Association

IN CASE OF EMERGENCY ...

Please cut out and post this notice in a prominent place so adorers can begin the process of reposing the Blessed Sacrament.

Chapel leaders should identify a core group within the parish to be designated as "On Call." Make arrangements with the Pastor or parish staff so the "On Call" representatives can have access to the tabernacle and the Eucharist can be reposed safe and secure. This is our charge; we need to uphold due reverence to Christ, present in the Holy Eucharist, and to maintain the permission of our bishop to continue this form of worship, the regulations prescribed by the Magisterium of the Church must be followed. Below is a summary of guidelines for adoration.

UNDER CANON LAW AND OTHER REGULATIONS OF THE MAGISTERIUM OF THE CHURCH

The Blessed Sacrament must be safeguarded at all times.

When there are no adorers the Blessed Sacrament must be reposed in a secure tabernacle, the Chapel, Oratory or Church and all keys must be secured. It is not permitted to simply cover the Monstrance with a cloth or place a barrier in front of it.

Jesus in the exposed Blessed Sacrament must never be left alone.

If an emergency arises leaving no one present to adore our Lord, then one who is so designated and "on call" must repose the Blessed Sacrament in the tabernacle. The interruption should then be communicated to adorers.

Exposition is limited to no more than twice in a single day.

When Mass is celebrated where adoration is held, the Blessed Sacrament must be first reposed.

If for some reason hours must be cancelled, and if it can be seen from the schedule (due to previous expositions/repositions already performed) that resumption of adoration would result in more than two expositions for the day, then the remaining hours of adoration for the day must be cancelled.

The Church requires that exposition and reposition be done at scheduled times that are announced ahead of time.

When it can be seen that scheduled hours for the next day are not filled, then the applicable block of hours must be cancelled and the revised schedule for that day must be announced.

EMERGENCY "On Call" TELEPHONE NUMBERS:
Contact & Time On Call

Number

1. _____
2. _____
3. _____

Annual Salute to Spouses Includes Papal Blessing

Abundant blessings were celebrated earlier this year at the annual appreciation luncheon for the husbands and wives of active members of PJP2E and their distinguished guests. A gathering in late January at Rosary Hill celebrated the gift of loving spouses, who embrace a variety of virtues to permit their loved ones to devote time to spreading Eucharistic Adoration, often at the expense of being away from family.

The event was conceived in 2004 as a way to say thanks and show some appreciation for the men and women behind the scenes, noted PJP2E President Otto Kaiserauer. Most board members have full time jobs, so it is family time that often gets redirected in favor of spreading adoration, he said to the gathering of about 30 in attendance.

In his remarks, the president also expressed heartfelt thanks to the day's host, Sr. Natalie of the Congregation of the Immaculate Conception. It was the gracious invitation of Sr. Natalie and the Dominican Sisters of Rosary Hill, which allowed PJP2E to establish office space on the grounds.

His Holiness, Pope Benedict XVI, attended indirectly as PJP2E Spiritual Moderator Fr. John Grigus OFM was able to obtain on a recent visit to the Vatican a "pledge of heavenly favors" for Sr. Charla Gannon. The inscription reads: His Holiness Pope Benedict XVI cordially imparts his Apostolic Blessing to Sister Charla Gannon in appreciation for her service to the Archdiocese of Chicago for promoting devotion to the real presence of Jesus in the Blessed Sacrament."

The get together is a chance for all the members to share stories of juggling schedules and reheating dinners, all in the name of promoting prayer before our Lord exposed in the Blessed Sacrament.



Sr. Charla Gannon, a pioneer in renewing the devotion of Eucharistic Adoration in the Archdiocese, is recognized by His Holiness, Benedict XVI.

President Kaiserauer also presented a plaque and bouquet to PJP2E Board Secretary Mary Anne Scott for her exemplary dedication to the organization. In the spirit of day, accepting the gifts was her husband, Tom Scott, while Mary Anne recuperated from the flu bug.

His eminence and PJP2E Episcopal Moderator Bishop Joseph Perry was presented with a beautifully framed print prompting last summer's Eucharistic Procession in Grant Park. Bishop Perry's likeness was featured on the poster elevating an elegant monstrance. The event marked a public recognition of the Year of the Eucharist and brought thousands to the lakefront for a grand Eucharistic Procession.

The lasting feature of afternoon luncheon is the grace bestowed year-round to all our spouses and family members for their patience, sacrifice and support. *Thank you to our families!*

SAVE THE DATE!

CHAPEL LEADERS AND ADORERS MEETING September 9, 2006

More details to follow this summer via mail and on our website at www.PJP2EA.org.

Special Prayers of Thanks Sought!

If you are a regular listener to Catholic radio in the Chicagoland area, you have probably heard a short spot introducing the PJPPII Eucharistic Adoration Association, its goals and how to join in the ministry.

We would like to gratefully acknowledge the kind stewardship of AllWays Caring Services for sponsoring these promotional spots, which are being aired on Relevant Radio 820 AM. AllWays Caring Services is a Chicago-based Catholic family business that has provided home nursing services to clients of all ages for over 35 years.

We humbly ask you to remember this business, its clients and staff in your prayers of thanks and intercession.

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 invite requests from any parish in the Archdiocese looking to build an adoration chapel, or remodel an existing space. We also ask you to keep this important mission in your prayers. Your plea for intercession is the most powerful tool available to bring generous stewards to this ministry.

The Pope John Paul II Eucharistic Adoration Association is a certified 501 C(3) corporation and contributions are tax deductible.

Our Chapel Donors Program looks to match you generosity with a specific adoration chapel or parish remodeling project.

For more information about this opportunity, please contact PJPPIEAA President Otto Kaiserauer at:

(773) 239-7460



Cardinal George Grateful for Lenten Prayer Bouquet

Below is a review of your gracious gifts and a reprint of our Cardinal's personal letter of thanks to all who took part.

We join his eminence in expressing heartfelt thanks to all the members who committed prayers of supplication and intercession during Lent. Your response was commendable to our invitation to offer a gift of a holy hour to Cardinal George and his assistant bishops. The prayer initiative was designed to seek the protection and renewal of the Archdiocese as a whole; as well as for the healing of victims of abuse and their abusers; and most importantly for the renewal of the priesthood.

Here are the totals of prayers pledged by adorners from across the Archdiocese of Chicago. The results were delivered to the Cardinal shortly after Easter on a hand-crafted certificate, delivered by Ceil Briske, vice president of PJPPII.



Treasury of Prayers

- Sole Hour of Adoration .. 3001**
- Sole Communion 3499**
- Mass Intentions 2686**
- Rosaries 7461**
- Novenas 78**
- Stations of the Cross 183**
- Other Prayers 726**

ARCHDIOCESE OF CHICAGO

Office of the Cardinal

P.O. Box 1979
Chicago, Illinois 60690-1979



May 9, 2006

Mr. Otto Kaiserauer, President
Ms. Ceil Briske, Vice President
The Pope John Paul II Eucharistic Adoration Association
P.O. Box 702
Oak Lawn, Illinois 60454

Dear Mr. Kaiserauer, Ms. Briske, and Members of the Pope John Paul II Eucharistic Adoration Association,

Thank you very much for the letter and spiritual bouquet that you dropped off at my office last week. I am touched by this Easter gift of your prayers, and deeply grateful for this tremendous expression of your abundant and unfailing spiritual support for me and for my Auxiliary Bishops. Your dedication to Eucharistic Adoration in so many parishes of the Archdiocese is an encouraging sign of faith and hope that is helping us to maintain our unity around Christ in these difficult times and, at the same time, enabling us to respond in truth and clarity to those who use this moment to attack the Church in order to advance other agendas.

May the hours that you faithfully spend in adoration of the Blessed Sacrament help you to serve as the Lord's instruments in bringing greater good out of this time of trial for the Church, which I am confident He will do. I will certainly remember you in my prayers, even as you continue to pray for me. May the Risen Christ bless you and those you love with deep faith, abundant joy and enduring hope during this Easter season.

Sincerely yours in Christ,

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

Marytown's Eucharistic CONFERENCE

Co-Sponsored by
Pope John Paul II
Eucharistic Adoration
Association of
the Archdiocese
of Chicago

MAIN SPEAKER:



FR. SERGIUS
WROBLEWSKI, OFM
Subject: "Growing in Holiness
through the Eucharist"

R.S.V.P. by June



SCHEDULE:

JUNE 16 7:00 PM

- Opening Mass with Eucharistic procession
- All-Night Adoration

JUNE 17 9:15 AM

- Three conferences
- Lunch
- Closing Mass (4:30 PM)
—Bishop Joseph N. Perry
—Fulfills Sunday Mass Obligation

CELEBRANTS:

Most Rev. Bishop Joseph N. Perry
—Auxiliary Bishop of Chicago
—Episcopal Administrator for PJPPIEAA
Fr. John Griggs, OFM COV.
—Spiritual Director of PJPPIEAA
Fr. Stephen McKinley, OFM COV.
—Guardian of Marytown

847-367-7800 ext. 225

— 24 Hours of Praise and Worship —

JUNE 16 - 17, 2006

*** SPACE IS LIMITED! PLEASE RESPOND BY JUNE 9 ***

MARYTOWN • 1600 W. Park Ave., Libertyville, IL 60048 • 847-367-7800, ext. 225

The Grace of Adoration

By
Fr. **Sergius Wroblewski, OFM**

We are anxious to proclaim to the faithful personal testimonials from adorers. Recently, charter PJPPI member Sr. Mary Charla Gannon, noted the importance of making a variety of inspirational reading materials available to adorers. These resources can enhance their prayer experience. Heading these words of wisdom, we are grateful to have this essay by Fr. Sergius Wroblewski, OFM. First published in Immaculata, this is a beautiful synopsis of Pope Benedict's theology and deep love of the Eucharist. We are grateful to pass it on to PJPPI adorers.

As human beings, we dread being alone because we were made for relationships, for being with others, with human beings and with the Triune God. Perhaps that is why cell phones are so popular; they help us keep in touch all day long. Moreover, what we desire, consciously or unconsciously, above all is fellowship with God.

Before the fall of Adam and Eve, these two were privileged to enjoy intimate fellowship and communion with God. We can infer that from Gen 3:8 that God daily walked in the garden in the cool of the day, and that Adam and Eve enjoyed this time with him. But when they chose to trust the devil instead of God and to disobey the command of God, they sinned. Sin's consequence was separation from God, the rupture of fellowship with him. The rest of the Bible is the story of how God fulfilled his promise of salvation so that sinful human beings could once again draw near to a Holy God. That happened when God sent his Son to become as men are. "He emptied himself... coming in human likeness" (Phil 2:7). Through the Incarnation, the Word was brought near to us. "By the power of the Holy Spirit he was born of the Virgin Mary and became man" (Creed). From that moment on, God is near us. Hence, he was given the name Emmanuel which means "God with us."

The biblical foundation for this teaching that the Incarnation is God's nearness is to be found in three scriptural texts:

1. Lk 1:28-36

The archangel Gabriel told Mary that the Child who was being born would be called Son of the Most High, Son of God. The Holy Spirit as the power of the Most High would bring about the conception in a mysterious way. Luke uses the word "overshadow" to describe it. That word is an allusion to the Holy Cloud that rested over the "Tent of Meeting" to show God's presence and nearness. Mary's "yes" (fiat) offered her womb as a dwelling place for God in the world.

2. Mt 1:18-25

What stands out in Matthew's infancy narrative is the annunciation to Joseph. Matthew sets the figure of Joseph in the forefront in his infancy narrative. Joseph comes at the conclusion of the Davidic genealogy; "Jacob the father of Joseph, the husband of Mary" (Mt 1:16). Joseph upheld the Davidic dynasty and transformed it into the Kingdom of God in the whole world. The figure of Mary appears alongside that of Joseph.

Matthew prophecy about the Virgin Birth to Mary. "Behold, a virgin shall conceive and bear a Son and shall call his name Emmanuel" (Mt 1:23) which means, "God with us." But this nearness of God through the Incarnation had nothing to do with Joseph whose prerogative was to protect the Mother and Child. Everything in this narrative is about Christ: Joseph is the child's father according to the Law; and Mary is his Mother and embodies the hope of humankind.

3. Jn 1:13

This text is "the Word became flesh." We have become so accustomed to this statement so that we're no longer amazed by this immense reality, the union of divinity and humanity which makes God near. John used the expression, "pitching a tent," which is an allusion to the Tent of Meeting where Moses saw God "face to face." The "yes" of Mary opened for the Word, the Second Person, the place where he could "pitch his Tent."

All these things happened at Nazareth, Bethlehem and Jerusalem; hence, they are regarded as sacred places where one can see the footprints of the Redeemer and where the Incarnation touched us directly. They lay the foundation for God's nearness, that closeness to us which will find its grandest expression in the Eucharist.



Fr. Sergius has spent years of preaching and teaching in the U.S. and South Africa. He will be the featured speaker at Marytown's Eucharistic Conference June 16-17. He is truly a gift from our Lord. Living the call for a New Evangelization as an author, teacher, broadcaster, and film producer.

(Continued on page 5)

(Continued from page 4)

The Presence of the Lord in the Eucharist

In the fifth chapter of his book published in 2003, *God is Near Us: the Eucharist, the Heart of Life*, Pope Benedict gave his observations about the Real Presence in the Eucharist. His main teaching is that the Glorified Christ is present in the Eucharist; and that he has a Body that is different, described briefly in 1 Cor 15:42-44. Explaining the Real Presence has always been difficult. Nowadays, there arises three questions about the Eucharist:

1. **Does the Bible say anything about it; perhaps it was misunderstood?**
2. **Is it truly possible for a body to share itself out into all places and at all times?**
3. **Hasn't modern science, with its view on "substance" and material being, rendered obsolete the Church's doctrine about the Eucharist?**

The Bible does speak of the Real Presence in John's Gospel 6:33,35. Jesus said: "Unless you eat the flesh of the Son of Man and drink his blood you have no life in you... My flesh is food indeed." The Jewish listeners dismissed his claim as absurd. And Jesus did not explain himself by saying, "Do not be disturbed; this is metaphorical language." Instead, refusing to tone it down, he said with emphasis, "My flesh is food indeed." This heavenly Bread had to be literally, physically eaten.

The **second question** is about the possibility of a body to share itself out: that is, to be always there in many hosts. First of all, we have to understand that this happens in the sphere of the Resurrection, a sphere in which we do not live nor have any experience of. The Resurrection appearances show Jesus to have a body with entirely different qualities (Cf Lk 24:36-42). Moreover, in the language of the Bible, the word "body"—"This is my Body"—does not mean just body "in contradistinction to the spirit." Body in the language of the Bible denotes "the whole person in whom body and spirit are indivisibly one." "This is my Body" therefore, means "This is my whole person existing in bodily form." Its nature is described in the words "which is given up for you;" it is a self-giving Person and he can be shared out. Our body is a body that separates us from others. But the Risen Body is not limiting; its capacity for communion remains. In Holy Communion we do not receive "a piece of the body, a thing, but him, the risen One himself. We receive a Person, the Lord Jesus Christ, both God and Man. And that calls for adoration. We are not on the same footing; he is the wholly Other. Saint Augustine said to First Communicants, "No one can receive Communion without first adoring." When the monks of Cluny (c. 1000 AD) went to receive Communion, they took their shoes off; they knew the burning bush was there.

The **third question** raises the issue of the Real Presence of Christ and asks if this doctrine has not been rendered obsolete since "transubstantiation" comes from primitive science. In the 12th century the mystery of the Eucharist was being torn apart by two groups.

There were those who claimed Jesus was there bodily and that in the Eucharist we chew on the flesh of the Lord like cannibals. And there were those who argued that since Christ cannot be there in an earthly body, the Eucharist is simply symbolic. The Holy Father pointed out that Christ is not in the realm of what can be measured and quantified. "Christ is there with his true Being (the Second Person in a glorified Body) and that is the "substance."

Pope Benedict made two observations about this "substance" in his book. First, the Body of Christ is not added to the bread, as if they could exist as two substances in the same place side by side. The Risen Lord takes possession of the bread and wine; he lifts them up out of the setting of their normal existence into a new order.

The other observation has to do with "transignification." It is said that the bread does not change, but its use. The Church rejects this transignification; she insists on "the change of substance." It is not the different use of the bread and wine that changes but through the faithful prayer of the Church, the Lord himself does a new thing; and his presence remains and we adore the Lord in the Bread and the Wine.

This teaching about the Eucharist justifies Eucharistic Adoration. Some object that the Eucharist is not to be gazed at but to be eaten. In other words, it is to be eaten, not adored. But when we receive Christ, that is not like eating a slice of bread. The Bread is consumed in seconds, but then we adore because the Risen One remains in us as long as the species endure.

In that way the reception of Holy Communion stretches out beyond the time of celebration of the Mass. That is why the practice in the Church for roughly a thousand years has been to install a tabernacle to house the consecrated Bread with the Risen one and to place near it a vigil light to indicate that the Lord is always there to be adored. For as Pope Benedict XVI states, "Without adoration, there is no transformation of the world."