



Perpetual Adoration News Letter

Advent 2022

“The longer you stay away from Communion the more your soul will be weak and in the end you will become dangerously indifferent.”

(St. John Bosco)



“Holy Communion is the shortest and the safest way to Heaven.”

(St John Vianney)

Why Should I Go To Adoration?

Jesus loves you, understands you and cares for you from the infinite depths of His Divine spirit and Sacred Heart. Jesus waits for you to visit Him in the Blessed Sacrament. He understands your loneliness and despair. Jesus was betrayed and abandoned on the cross by His best friends, the Apostles, in His hour of supreme need and trial. Let us not do what the Apostles did, but share our needs, our concerns, our weaknesses and put our troubles before Him and His Sacred Heart that eternally throbs with love for you . Put your troubled sons and daughters, spouses, brothers and sisters, friends and grandchildren, broken relationships each one before Jesus Himself and dedicate them to His Sacred Heart of and by extension to the Immaculate Heart of Mary.

Jesus is there, body and blood, soul and divinity, really, truly and substantially present before us. He listens to us on His Eucharistic throne with a human ear and loves us with His Sacred human Heart.

Jesus is your God-friend and will never betray you, will never hate you, nor will He ever separate Himself from you, and Jesus totally understands you, He is your best friend; forever loving us with a love that is not of this world. God is love, and He who abides in love abides in God and God in Him.

When we adore Jesus exposed in the Blessed Sacrament, Jesus dwells in us, lives in us in a very special way. We directly experience the comforting, consoling rays of His healing love and heart. He gives us the strength to go on, the courage to face our problems and the wisdom to know how to resolve them.

Can you not spend one hour with Jesus for the salvation of the world? We do not ask you to sign your life away. Indeed, we ask you to sign your name in the book of life through Eucharistic adoration. Jesus asks you as He asked the Apostles, to spend one hour with Him, to become an Apostle of the Eucharist, a member of His Eucharistic army. If you do, you will never be alone again. Instead, you will grow day by day more holy, more convicted, more assured in your faith, more steadfast in the knowledge that you are a member in solidarity with Jesus Christ Himself and millions of Eucharistic adorers throughout the world. When you spend one hour with Jesus you walk with Him as two of the disciples did on the road to Emmaus. When you spend one hour with Jesus, you walk arm in arm with the other members of the mystical Eucharistic Body who happen to adore Him

Why is it so important that we understand the Eucharist?

It is because all that Jesus did for the salvation of humanity is made present in the celebration of the Eucharist, including his sacrificial death and resurrection. Christ's sacrifice of himself to the Father was efficacious and salvific because of the supreme love with which he shed his blood, the price of our salvation, and offered himself to the Father on our behalf. *While they were eating, Jesus took bread, said the blessing, broke it, and*

giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins" (Mt 26:27-28). In the words and gestures of the Last Supper, Jesus makes it clear that out of love for us he is freely offering his life for the forgiveness of our sins.

Anticipating his Passion in the institution of the Eucharist, Christ has indicated the forms under which his self-offering would be sacramentally present to us until the end of time. His blood, shed for us, is the eternal sign of that love. As a memorial the Eucharist is not another sacrifice, but the re-presentation of the sacrifice of Christ by which we are reconciled to the Father. It is the way by which we are drawn into Jesus' perfect offering of love, so that his sacrifice becomes the sacrifice of the Church. As Pope Benedict XVI wrote, "The remembrance of his perfect gift consists not in the mere repetition of the Last Supper, but in the Eucharist itself, that is, in the radical newness of Christian worship." In this way, Jesus left us the task of entering into his "hour." "The Eucharist draws us into Jesus' act of self-oblation. As Pope St. John Paul II taught: "The Church constantly draws her life from [this] redeeming sacrifice; she approaches it not only through faith-filled remembrance, but also through a real contact, since *this sacrifice is made present ever anew*, sacramentally perpetuated, in every community which offers it at the hands of the consecrated minister."

The Real Presence of Christ

The Church has believed and celebrated according to the teaching of Jesus himself: *Whoever eats my flesh and drinks my blood has eternal life and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him* (Jn 6:54-56). It is not "ordinary bread and ordinary

drink" that we receive in the Eucharist, but the flesh and blood of Christ, who came to nourish and transform us, to restore our relationship to God and to one another.

In the Eucharist, with the eyes of faith we see before us Jesus Christ, who, in the Incarnation *became flesh* (Jn 1:14)

St. John Chrysostom preached that when you see the Body of Christ "set before you [on the altar], say to yourself: Because of this Body I am no longer earth

and ashes, no longer a prisoner, but free: because of this I hope for heaven, and to receive the good things therein, immortal life, the portion of angels, and closeness with Christ." The reality that, in the Eucharist, bread and wine become the Body and Blood, Soul and Divinity of Christ without ceasing to appear as bread and wine to our five senses is one of the central mysteries of the Catholic faith. This faith is a doorway through which we, like the saints and mystics before us, may enter into a deeper perception of the mercy and love manifested in and through Christ's sacramental presence in our midst. *While one thing is seen with our bodily eyes, another reality is perceived through the eyes of faith.* The real, true, and substantial presence of Christ in the Eucharist is the most profound reality of the sacrament. "This mysterious change is very appropriately called by the Church transubstantiation." Though Christ is present to us in many ways in the liturgy, including in the assembly gathered, the presiding minister, and the word proclaimed, the Church also clearly affirms that "the mode of Christ's presence under the Eucharistic species is unique."

In the sacramental re-presentation of his sacrifice, Christ holds back nothing, offering himself, whole and entire. When the Eucharist is distributed and the minister says, "the Body of Christ," we are to look not simply at what is visible before our eyes, but at what it has become by the words of Christ and the gift of the Holy Spirit – the Body of Christ. The communicant's response of "Amen" is a profession of faith in the Real Presence of Christ and reflects the intimate personal encounter with him, with his gift of self, that comes through reception of Holy Communion.

The Church's firm belief in the Real Presence of Christ is reflected in the worship that we offer to the Blessed Sacrament in various ways, including Eucharistic Exposition, Adoration, and Benediction; Eucharistic Processions; and Forty Hours Devotions. In addition, the practices of reverently genuflecting before the Blessed Sacrament reserved in the tabernacle, bowing one's head prior to the reception of Holy Communion, and refrain from food and drink for at least one hour before receiving Communion, being quiet when Mass has ended and exit to the gathering space before socializing are clear manifestations of the Church's Eucharistic faith.