

Newsletter of the
HOLY EUCHARIST APOSTOLATE
P.O. BOX 206, Lombard, IL 60148-0206 U.S.A.
Founded June 1, 1986, Feast of Corpus Christi

ADORATION OF THE EUCHARIST FOR THE SANCTIFICATION OF CATHOLIC CLERGY

Volume XXIX Number 2

2015

Could You Not Spend One Hour With Me? MT XXVI – 40

WISDOM

*To fear the Lord is the first stage of wisdom;
all who do so prove themselves wise.*

Psalm 111

Inspired by his Faith

The sound of bombs exploding filled the night sky over the people of Karamlesh, Iraq. ISIS, the extremist group, was advancing. Amid the frantic commotion of fear and panic, people rushed to pack their belongings. Martin, a 24-year-old seminarian, knew that danger was near.

Martin's neighbors began to flee, clutching their children close, carrying what they could on their backs. The young seminarian also rushed out of his home, then hesitated. He knew that he needed to get to safety, that his life was in jeopardy, but his heart told him that something vitally important needed to be done first.

Martin ran to his neighborhood church. Entering the quiet sanctuary, he took up the Blessed Sacrament, close to his heart, and carried it to safety. *"We must not be afraid,"* Martin said with steadfast resolve. On a terrifying night, this heroic seminarian rose from the chaos and was not afraid or ashamed to be Christian. Instead, he was inspired by his faith to do something remarkable. (1)

Saint Pio and the Blessed Sacrament

Dolores Cherosky (2)

The Blessed Sacrament was the light of Padre Pio's life. It was the centre of his existence. Jesus in the Blessed Sacrament captured Padre Pio's heart.

"It is easier for the earth to exist without the sun than without the Mass," Padre Pio said. "The whole day should be spent in thanksgiving and the whole night in preparation for this great gift of Holy Communion."

Love for the Divine Prisoner in the tabernacle fascinated Padre Pio. At Holy Mass, Padre Pio lost himself in this Divine Mystery. In Holy Communion, Padre Pio became one with Jesus in suffering, love and holiness. He was no longer Padre Pio, but another Christ.

Wisdom in Suffering

How hard is this saying, that salvation is only to be obtained by a life of continual suffering, by constantly fighting against and by ever renouncing and dying to ourselves! But how we are encouraged to submit to such a course by the hope and assurance of eternal happiness, which will be the reward we shall receive in exchange for the disappointments and miseries of this present time! Nothing will afford us such great consolation at the hour of death as the good use we have made of sufferings: then shall we find that we have done nothing purely for God but what we have done contrary to ourselves, and that a truly Christian life must necessarily be a life of crosses and self-denials.

Bishop Richard Challoner

+ + +

Where there is justice as well as fear, adversity will surely test the spirit. But it is not the torment of a slave. Rather it is the discipline of a child by its parent.

Even in the midst of his many sufferings, the holy man Job could say: *Whip me, crush me, cut me in slices!* And he would always add: *This at least would bring me relief, yet my persecutor does not spare me.*

But for God's chosen ones there is great comfort; the torment lasts but a short time. Then God bends down, cradles the fallen figure, whispers words of consolation. With hope in his heart, man picks himself up and walks again toward the glory of happiness in heaven.

Craftsmen exemplify this same practice. By hammering gold, the smith beats out the dross. The sculptor files metal to reveal a shining vein underneath. *The potter's furnace puts vessels to the test. And the fire of suffering tests the mettle of just men.* The apostle James echoes this thought: *Think it a great joy, dear brothers and sisters, when you stumble onto the many kinds of trials and tribulations.*

When men suffer pain for the evil they have perpetrated in life, they should take some reassurance. They also know that for their good deeds undying rewards await them in the life to come.

Therefore, my brother, scorned as you are by men, lashed as it were by God, do not despair. Do not be depressed. Do not let your weakness make you impatient. Instead, let the serenity of your spirit shine through your face. Let the joy of your mind burst forth. Let words of thanks break from your lips.

The way that God deals with men can only be praised. He lashes them in this life to shield them from the eternal lash in the next. He pins people down now; at a later time he will raise them up. He cuts them before healing; he throws them down to raise them anew.

The Scriptures reassure us: let your understanding strengthen your patience. In serenity look forward to the joy that follows sadness. Hope leads you to that joy and love enkindles your zeal. The well-prepared mind forgets the suffering inflicted from without and glides eagerly to what it has contemplated within itself.

From a letter of Saint Peter Damian, bishop

+ + +

Our pilgrimage on earth cannot be exempt from trial. We progress by means of trial. No one knows himself except through trial, or receives a crown except after victory, or strives except against an enemy or temptations. St. Augustine.

"Those who do not study history are doomed to repeat it."

Georges Santayana

The Crusades

Anne W. Carroll (3)

“It is important to understand that the Crusades were a just war. The Church is frequently attacked on the question of the Crusades, sometimes on the grounds that the Christian nations of Europe were the aggressors and encouraged to be so by the Popes, sometimes on the grounds that this kind of war was inappropriate for Christians to fight, and sometimes on the grounds that immoral things happened on the Crusades. Each of these objections can be countered, showing that the crusades were a just war.

“First, the Christian nations of Europe were definitely not the aggressors. As we have seen in earlier chapters, the Moslems had been aggressors against Christians since the seventh century. Their attacks on Christian countries were still going on in the eleventh century. In 1071 the Turks had attacked and virtually annihilated the Byzantine army at Manzikert. It was this defeat that led the Byzantine Emperor to appeal to the Pope for aid against the Moslems. The Christian countries of Europe were clearly justified in defending themselves against Moslem attacks and also in going on the offensive in order to prevent future attacks. At no point did the Crusaders attack the Moslem homeland, Arabia, but only those originally Christian territories that the Moslems had conquered.

“Second, it certainly was and is appropriate for Christians to defend themselves and the innocent and helpless against attacks, which is exactly what the Crusaders were doing. It is also appropriate for Christians to try to regain lands which their enemy had conquered, as was the case with the Holy Land. The religious significance of the Holy Land makes it even better that Christians try to regain it, rather than worse, since Christians had every right to govern the lands where Christ had walked and to protect them from desecration.

“Finally, there were certainly abuses during the Crusades, most notably the Sack of Jerusalem and the Sack of Constantinople, both of which are discussed below. But an immoral action during a war does not detract from the justice of the cause of the war. The immoral action should be condemned, as Godfrey de Bouillon condemned the Sack of Jerusalem and Simon de Montfort condemned the Sack of Constantinople, but the war itself remains just.”

I say the suggestion that Islam may re-arise sounds fantastic—but this is only because men are always powerfully affected by the immediate past:—one might say that they are blinded by it.

Hilaire Belloc, 1870-1953

POPE FRANCIS GENERAL AUDIENCE

St. Peter's Square, Wednesday, 12 November 2014

The characteristics of the ministers of the Church

Dear Brothers and Sisters, Good morning,

In the preceding catechesis on the Church, we pointed out how the Lord continues to shepherd his flock through the ministry of bishops, assisted by priests and deacons. It is in them that Jesus makes himself present, in the power of his Spirit, and continues to serve the Church, nourishing within her faith, hope and the witness of love. These ministers are thus a great gift of the Lord for every Christian community and for the whole of the Church, as they are a living sign of the presence of his love.

Today we want to ask ourselves: what is asked of these ministers of the Church, in order that they may live out their service in a genuine and fruitful way.

1. In the “Pastoral Letters” sent to his disciples, Timothy and Titus, the Apostle Paul carefully pauses on the figures of bishop, priest and deacon, also on the figures of the faithful, the elderly and young people. He pauses on a description of each state of a Christian in the Church, delineating for bishops, priests and deacons what they are called to and what prerogatives must be acknowledged in those chosen and invested with these ministries. Today it is emblematic that, along with the gifts inherent in the faith and in spiritual life — which cannot be overlooked, for they are life itself — some exquisitely human qualities are listed: acceptance, temperance, patience, meekness, trustworthiness, goodness of heart. This is the alphabet, the basic grammar, of every ministry! It must be the basic grammar of every bishop, priest and deacon. Yes, this beautiful and genuine predisposition is necessary to meet, understand, dialogue with, appreciate and relate to brothers in a respectful and sincere way — without this predisposition it is not possible to offer truly joyous and credible service and testimony.

2. There is also a basic conduct which Paul recommends to his disciples and, as a result, to all those who are called to pastoral ministry, be they bishops, priests, or deacons. The Apostle says that the gift which has been received must be continually rekindled (cf. 1 Tm 4:14; 2 Tm 1:6). This means that there must always be a profound awareness that one is not bishop, priest or deacon because he is more intelligent, worthier or better than other men; he is such only pursuant to a gift, a gift of love bestowed by God, through the power of his Spirit, for the good of his people. This awareness is very important and constitutes a grace to ask for every day! Indeed, a Pastor who is cognizant that his ministry springs only from the heart of God can never assume an authoritarian attitude, as if everyone were at his feet and the community were his property, his personal kingdom.

3. The awareness that everything is a gift, everything is grace, also helps a Pastor not to fall into the temptation of placing himself at the centre of attention and trusting only in himself. They are the temptations of vanity, pride, sufficiency, arrogance. There would be problems if a bishop, a priest or a deacon thought he knew everything, that he always had the right answer for everything and did not need anyone. On the contrary, awareness that he, as the first recipient of the mercy and compassion of God, should lead a minister of the Church to always be humble and sympathetic with respect to others. Also, in the awareness of being called to bravely guard the faith entrusted (cf. 1 Tm 6:20), he shall listen to the people. He is in fact cognizant of always having something to learn, even from those who may still be far from the faith and from the Church. With his confreres, then, all this must lead to taking on a new attitude marked by sharing, joint responsibility and communion.

Dear friends, we must always be grateful to the Lord, for in the person and in the ministry of bishops, priests and deacons, he continues to guide and shape his Church, making her grow along the path of holiness. At the same time, we must continue to pray, that the Pastors of our communities can be living images of the communion and of the love of God.

Holy Communion: Jesus is Mine

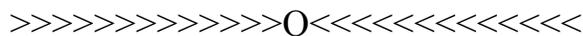
Fr. Stefano M. Manelli, FI (3)

In Holy Communion Jesus gives Himself to me and becomes mine, all mine, in His Body, Blood, Soul and Divinity. One day St. Gemma Galgani said to Jesus with artless simplicity, “I am Your master.”

With Communion, Jesus enters my heart and remains corporally present in me as long as the species (the appearance) of bread lasts; that is, for about 15 minutes. The Holy Fathers teach that during this time the angels surround me to continue to adore Jesus and love Him without interruption. “When Jesus is corporally present within us, the angels surround us as a guard of love,” wrote St. Bernard.

Perhaps we think too little about the sublimity of every Holy Communion. Yet St. Pius X said that “if the angels could envy, they would envy us for Holy Communion.” And St. Madeleine Sophie Barat defined Holy Communion as “Paradise on earth.”

All the saints have understood by experience the divine marvel of our meeting and our union with Jesus in the Eucharist. They have understood that a devout Holy Communion means being possessed by Him and possessing Him. “*He who eats My Flesh and drinks My Blood abides in Me and I in him*” (JN 6:57). On one occasion St Gemma Galgani wrote, “It is now night. Tomorrow morning is approaching, and then Jesus will possess me and I will possess Jesus.” It is not possible to have a union of love which is deeper and more total: He in me and I in Him; the one in the other. What more could we want?



The Stillness of Starlight

By a Parish Visitor

A group of stone buildings lies in the silence of a hilltop, their snow-covered roofs gleaming in the cold moonlight. The stars, sparkling pinpoints of light, look down upon this group of buildings, hushed and alone in the enchanted silence of a winter evening. The snow is a silver expanse on the plateau on which the buildings stand. On the mountainside below lies the virgin forest, its evergreens orderly and beautiful beneath their silvery weight. The clean air is crisp and still.

There are men who would call this a scene of loneliness and isolation. But there above the tallest of the buildings, a slender silhouette stands outlined against the western stars. It is a cross. Beneath that cross and within that building rests the Presence that gives warmth and identity and meaning and purpose to the group of buildings on the hilltop, because the Presence is the Light and Life and Joy and Salvation of this world.

His is the Heart, divine yet human, Whose love had brought into being this tall hill itself, these trees. His is the Hand that has fashioned these crystals of snow. His is the Heart that from all Eternity foresaw this evening, foresaw that from every corner of America, and almost every corner of the world, there would be human hearts gathered here to love Him, hearts that He Himself had made, and loved infinitely and always will.

Here in this island of peace and warmth and love, above the cold valleys of the world, there are hearts entirely His! Hearts – that having offered themselves and all that was theirs to Him in oblation and sacrifice for a sinful world—have taken back nothing of their holocaust.

These are the hearts which offer Him not only loving prayer and praise and adoration and reparation, here before His Sacramental Presence, but whose every thought and act are planned and aimed toward these same intentions.

With the selflessness of dedicated affection, they give their whole love and strength to Him, to repair for and save a world which will give back to its Maker nothing but mockery and cruelty and death.

That hilltop which lies in the stillness and peace of starlight is Marycrest, Motherhouse of the Parish Visitors of Mary Immaculate, and its Chapel, consecrated like itself to the Virgin Mother of God, the Chapel of the Immaculate Conception.

There is a town at the foot of Mary's hill, a town of friendly people. When they see the habit-clad, smiling figure of a Parish Visitor in the post office or the grocery store or on one of the village sidewalks, many smile back a greeting, neighbor-fashion. Most of them know that she is a Catholic Sister; some of them could tell a stranger what road to take to reach "the Sisters' place."

For Marycrest is a spiritual powerhouse hidden in the forest-grown mountain, somewhat like the hydro-electric plants which send electric energy to light and warm vast cities far away. But the energy which Marycrest sends pouring down upon the world is the life-giving energy of grace, radiating from the inexhaustible fountain of the Eucharistic Heart of Jesus, and channeled through the consecrated lives of the Sisters who kneel before Him, imploring His mercy upon mankind.

Reprinted with permission from: *The Parish Visitor*, Winter 2014-2015, Vol. 90, No. 4. For more information: P.O. Box 658, Monroe, NY 10949, www.parishvisitorsisters.org, 1-845-783-2251,

A Moment of Grace

Deacon Bill Crane

God sends each of us many moments of grace during our lives. Do we respond to them? Do we even recognize them? Venerable Fulton Sheen spoke about a pianist he met in Paris who was “going with” several women at that time. Bishop Sheen invited him to Eucharistic Adoration at Le Sacre-Coeur de Montmartre. When the time came to make the visit the pianist chose instead to meet his ladies. The moment of grace was not grasped. Was the pianist cognizant of what he forfeited? We will never know.

Joseph Pearce writes of such a moment in the life of Alexander Solzhenitsyn. In 1945, for criticizing Joseph Stalin in a letter to a friend, Solzhenitsyn was arrested. He was a captain in the Russian Army fighting in Germany, a dedicated Communist and Marxist. Nevertheless he was sentenced to 8 years in prison. This moment of grace came in February, 1952 in the Ekibastuz prison camp hospital in Kazakhstan following surgery to remove a cancerous tumor. The surgery was performed with local anesthetic. “But he was soon making a good recovery.”

Pearce relates the event that this writer sees as a significant, though not the only, moment of grace for Solzhenitsyn’s conversion to Christianity:

“At this time, however, Solzhenitsyn’s experience of strength through suffering was not seen in specifically Christian terms. The way of mortification was not necessarily the way of the Cross; or, returning to his letters to Natalya (his ex-wife), God was still ‘god’ and not ‘God’. All this was to change in the days following his operation as he lay in the surgical ward of the camp hospital. He was hot and feverish, unable to move, but his thoughts were alive and not prone to dissolve into delirium. In his incapacitated condition he was grateful for the company of Dr. Boris Nikolayevich Kornfeld who sat beside his bed talking to him. Alone in the ward together in the evening, with the light turned out so as not to hurt the patient’s eyes, Kornfeld told Solzhenitsyn the long story of his conversion from Judaism to Christianity. As he listened, Solzhenitsyn was astonished at the conviction of the new convert, the ardour (*sic*) of his words:

‘And on the whole, do you know, I have become convinced that there is no punishment that comes to us in this life on earth which is undeserved. Superficially it can have nothing to do with what we are guilty of in actual fact, but if you go over your life with a fine-tooth comb and ponder it deeply, you will always be able to hunt down that transgression of yours for which you have now received this blow.’

“Thus Kornfeld ended the account of his conversion experience and Solzhenitsyn shuddered at the mystical knowledge in his voice. Solzhenitsyn must have shuddered again the following morning when he was awoken by the sound of running about and tramping in the corridor. The orderlies were carrying Kornfeld’s body to the operating room. He had been dealt eight blows to the skull with a plasterer’s mallet while he slept, and died on the operating table without regaining consciousness: ‘And so it happened that Kornfeld’s prophetic words were his last words on earth. And directed to me, they lay upon me as an inheritance. You cannot brush off that kind of inheritance by shrugging your shoulders.’”(5)

Saint Joseph: “Chosen by the eternal Father”

Saint Bernadine of Siena, O.F.M., priest d. 1444

There is a general rule concerning all special graces granted to any human being. Whenever the divine favor chooses someone to receive a special grace, or to accept a lofty vocation, God adorns the person chosen with all the gifts of the Spirit needed to fulfill the task at hand.

This general rule is especially verified in the case of Saint Joseph, the foster-father of our Lord and the husband of the Queen of our world, enthroned above the angels. He was chosen by the eternal Father as the trustworthy guardian and protector of his greatest treasures, namely, his divine Son and Mary, Joseph’s wife. He carried out this vocation with complete fidelity until at last God called him, saying: *Good and faithful servant, enter into the joy of your Lord.*

What then is Joseph’s position in the whole Church of Christ? Is he not a man chosen and set apart? Through him and, yes, under him, Christ was fittingly and honorably introduced into the world. Holy Church in its entirety is indebted to the Virgin Mother because through her it was judged worthy to receive Christ. But after her we undoubtedly owe special gratitude and reverence to Saint Joseph.

In him the Old Testament finds its fitting close. He brought the noble line of patriarchs and prophets to its promised fulfillment. What the divine goodness had offered as a promise to them, he held in his arms.

Obviously, Christ does not now deny to Joseph that intimacy, reverence and very high honor which he gave him on earth, as a son to his father. Rather we must say that in heaven Christ completes and perfects all that he gave at Nazareth.

Now we can see how the last summoning words of the Lord appropriately apply to Saint Joseph: *Enter into the joy of your Lord.* In fact, although the joy of eternal happiness enters into the soul of man, the Lord preferred to say to Joseph: *Enter into joy.* His intention was that the words should have a hidden spiritual meaning for us. They convey not only that this holy man possesses an inward joy, but also that it surrounds him and engulfs him like an infinite abyss.

Remember us, Saint Joseph, and plead for us to your foster-child. Ask your most holy bride, the Virgin Mary to look kindly upon us, since she is the mother of him who with the Father and the Holy Spirit lives and reigns eternally. Amen.

Raymond Cardinal Burke to lead Eucharistic procession in NYC

From Campus Notes of the Cardinal Newman Society

During June 1st to the 4th, 2015 an international conference on the importance of liturgy to the New Evangelization, *Sacra Liturgia USA*, will be held in New York, NY. “Raymond Cardinal Burke will be speaking at the conference and will lead a Eucharistic procession for the feast of Corpus Christi through the streets of Manhattan. The Newman Society will be leading a session for Catholic educators.”

Visit: www.SacraLiturgiaUSA.org for details.

The REAL PRESENCE-Miracle in Baltimore

Robert E. Ritchie, America Needs Fatima

We, Catholics, believe in the Real Presence, we have no doubt about it. But still, when we come across a miracle confirming this Truth, our Catholic souls always rejoice.

I read this many years ago and I have kept this to share with you today.

The story I read was from Father Albert J. Byrne, and the title of the article was Nature's Evidence of the Real Presence.

Here is the story as it was printed:

On the evening of the last day of his October 1995 visit to the United States, Pope John Paul II was scheduled to greet the seminarians at Saint Mary's Seminary in Baltimore. It had been a very full day that began with a Mass at Oriole Park in Camden Yards; a parade through downtown streets; a visit to the Basilica of the Assumption, the first cathedral in the country; lunch at a local soup kitchen run by Catholic Charities; a prayer service at the Cathedral of Mary Our Queen in North Baltimore; and finally a quick stop at Saint Mary's Seminary.

The schedule was tight so the plan was simply to greet the seminarians while they stood outside on the steps. But the Pope made his way through their ranks and into the building. His plan was to first make a visit to the Blessed Sacrament. When his wishes were made known, security flew into action. They swept the building, paying close attention to the chapel where the Pope would be praying. For this purpose, highly trained dogs were used to detect any person who might be present.

The dogs are trained to locate survivors in collapsed buildings after earthquakes and other disasters. These highly intelligent and eager dogs quickly went through the halls, offices and classrooms and were then sent to the chapel. They went up and down the aisles, past the pews and finally into the side chapel where the Blessed Sacrament is reserved. Upon reaching the tabernacle, the dogs sniffed, whined, pointed, and refused to leave, their attention riveted on the tabernacle, until called by their handlers. They were convinced that they discovered someone there. We Catholics know they were right—they found a real, living Person in the tabernacle!

Every time I read this story I feel uplifted. God is often testing our Faith, but from time to time He gives us a pearl like this to boost our Faith and help us move onward and upward in our spiritual journey. (6)

*For those who believe, no proof is necessary.
For those who don't believe no proof is possible.*
Traditional quote

Nails

Father Leonard Feeney (7)

Whenever the bright blue nails would drop
Down on the floor of his carpenter shop,
Saint Joseph, prince of carpenter men,
Would stoop to gather them up again;
For he feared for two little sandals sweet,
As they pattered over the lumber there
And rode on two little sacred feet.

But alas, on a hill between earth and heaven
One day—two nails in a cross were driven,
And fastened it firm to the sacred feet
Where once rode two little sandals sweet;
And Christ and His mother looked off in death
Afar—to the valley of Nazareth,
Where the carpenter's shop was spread with dust
And the little blue nails, all packed in rust,
Slept in a box on the window sill;

True Peace of Conscience

As nothing is more opposite to true peace, to the happiness and comfort of this life, and to an assured hope of salvation hereafter, than to abandon ourselves to our passions, and submit to be their slaves and victims, so nothing is more capable of establishing within us true repose of conscience, and of obtaining merit and happiness in this life, and eternal salvation in the next, than ever to resist and conquer our evil inclinations, and to refuse our hearts on all occasions, the gratification of their irregular desires. Endeavor, therefore, seriously to die to thyself, to overcome thy repugnance to do good, to subdue the ardor of thy desires and to renounce thine own will in all things, for this alone will make thee happy in time and eternity. There is no true peace of conscience, nor hope of future reward, but in doing all for God, and in opposition to thyself.

Seat of Wisdom: pray for us.

Litany of Loreto

-
- 1) Fr. Hugh Barbour, & Sarkis Boghjalian, Easter letter 2015, Aid to the Church in Need, Brooklyn, NY. 800-628-63333
 - 2) Dolores Cherosky, *"I Will Stand At The Gates of Heaven"*, San Giovanni Rotondo, Italy, 1985, Our Lady of Grace Capuchin Friary, Editions. Available from: National Center for Padre Pio, Inc., Barto, PA.
 - 3) Anne W. Carroll, *Christ the King: Lord of History*, p. 164, Manassas, VA, 1986, Trinity Communications.
 - 4) Fr Stefano M. Manelli, *Jesus Our Eucharistic Love*, p.34, New Bedford, MA, 2008, Academy of the Immaculate.
 - 5) Joseph Pearce, *Solzhenitsyn, A Soul in Exile*, pp 113-114, Grand Rapids, MI, 2001, Baker Books.
 - 6) Robert E. Ritchie, via email, *Miracle in Baltimore*, March 26, 2015, © 2014 America Needs Fatima - P.O. Box 341, Hanover, PA 17331 - (888) 317-5571
 - 7) Fr. Leonard Feeney, *In Towns and Little Towns*, p. 60, Fitzwilliam, NH, 2004, Loreto Publications
-