



# The Real Presence

## Taga-Sambang Gabi ng Eukaristiya

(Nocte Adoratricum Eucharistia)



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### Meaning of *Eucharist*?

**Luke 9:1-6** Jesus sends the Twelve on Mission — In Scriptures, hospitality is equivalent to welcoming God. To refuse hospitality ... in the harsh desert conditions of Jesus' time ... is to let a person die. To mistreat strangers is to incur divine displeasure. To such a culture, Jesus sends His apostles. Absolute detachment — abandonment to Divine Providence — is required of them. People who accept the apostles into their homes show hospitality

to God's messengers.

Jesus shares with His apostles the power and authority His Father has entrusted to Him. We thus have a duty to share with each other what has been entrusted to us. God's messengers are called to be simple and shun luxury ... not to concern themselves with material gain or wealth.

Earthly comforts and rewards should not compromise the motives of service and sacrifice to people. God is the source of mission; God is the reward of mission. The Kingdom of God is not only a spiritual enterprise but renews the human person in both body and soul.

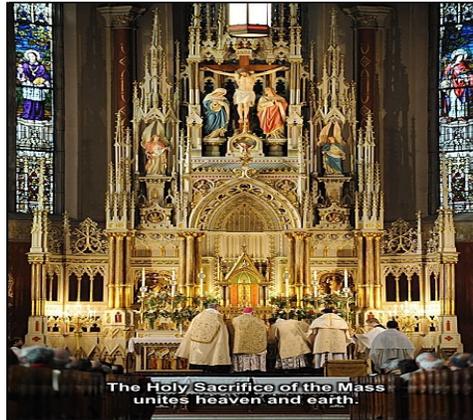
When Adorers go on Eucharistic Journeys, are our thoughts, words and deeds centered on Jesus or do we mix our mission with a sprinkling of *green* jokes, indecent remarks and sexual indiscretion?

*Where jealousy and selfish ambition exist, there is disorder and every foul practice... Where do wars and conflicts among you come from? Is it not from your passions that make war within your members?* writes James 3:16-4:3.

Jealousy (Envy) and selfish-ambition (Greed) are two of the Seven Capital (deadly) Sins. We see them in Mark 9:30-37 -- Jesus is teaching His apostles that His self-forgetting love will bring Him to sacrificial death, but in contrast the inner passions of the apostles make them argue who of them is the greatest.

When my interest is the center of my world, and your interest is the center of yours, there is sure to be conflict, separation and division. At the Mass, we celebrate once more Jesus' supreme sacrifice that unites heaven and earth. Let us try to forget ourselves and focus on being the One Body of Christ, worshipping the One Love that holds the world together.

— Shared by Bro. Edelberto M. Cuenca of Section 28 Makati.



### What Is Eucharistic Adoration?

by Rev. Fr. John A. Hardon, S.J., S.T.D.

**Jesus waits for us in this Blessed Sacrament of Love:** In the sacred Host, He is present, the true treasure, always waiting for us. Only by adoring this Presence do we learn how to receive Him properly.

Understood simply, Eucharistic Adoration is adoring or honouring the Eucharistic Presence of Christ. In a deeper sense, it involves *the contemplation of the Mystery of Christ truly*

*present before us.* During Eucharistic Adoration, we "watch and wait", we remain "silent" in His Presence and open ourselves to His Graces which flow from the Eucharist ... By worshipping the Eucharistic Jesus, we become what God wants us to be! Like a magnet, The Lord draws us to Himself and gently transforms us. In its fullest essence ... Eucharistic

Adoration is "God and Man reaching out for each other, at the same time!"

**The Eucharist is: Jesus truly present - Body, Blood, Soul, and Divinity!** At the moment of Consecration, during the Mass, the "gifts" of bread and wine are transformed (transubstantiated) into the actual Body and Blood of Christ, at the Altar. This means that they are not only spiritually transformed, but rather are actually (substantially) transformed into the Body and Blood of Christ. The elements retain the appearance of bread and wine, but are indeed the actual Body and Blood of Christ.

This is The Real Presence: the actual, physical presence of Jesus in the Eucharist. Christ instituted this Holy Sacrament of the Eucharist to remain with mankind until the end of time (Jn. 14:18).

**The (reserved) Blessed Sacrament serves as a focal point of devotion.** Because, as Catholics, we believe that Christ is truly and substantially present in the Eucharist, the Blessed Sacrament is given the same adoration and devotion that is accorded to Christ.

At the beginning of the exposition of the Blessed Sacrament, a priest or deacon removes the sacred host from the tabernacle and places it in the Monstrance on the Altar for adoration by the faithful. "Monstrance" is the vessel used in the Church to display the consecrated Eucharistic Host, during Eucharistic adoration or benediction. The word monstrance comes from the Latin word *monstrare*, meaning "to expose". It is known in Latin as an *Ostensorium*. When a consecrated host is placed in the monstrance, it is said to be

(Continued on page 2, column 2 >>>)

### Allow Mary to Lead Us to the Eucharist: Our Lady and the Eucharist

Strive to bring the world to the Eucharist and the Eucharist to the world. The spirituality of Our Lady's Missionaries of the Eucharist:

**The Eucharist.** The source and summit of the life of the Church, is at the heart of our spirituality and spiritual formation. Through our frequent celebration of the Eucharist and our efforts to come to Jesus in Eucharistic adoration, we strive to have our way of thinking attuned to the Eucharist and the Eucharist in turn confirm our way of thinking.

**The Sacrament of Reconciliation.** We cherish the Sacrament of Reconciliation as an essential aid for growth in holiness, recognizing that through regular confession of our sins in this sacrament we receive the grace to form our consciences according to the spirit of the Gospel and to progress in the life of the Spirit.

**The Liturgy of the Hours.** Offers us a cherished means for living in union with our Eucharistic Lord. The faithful celebration of this prayer of the universal Church makes the whole course of the day and night holy by the praise of God.

**Prayer with the Sacred Word of God.** With the Church, we venerate the Sacred Scriptures as we venerate the Lord's Body. At this loving fountain of the spiritual life we receive constant nourishment and strength. It is a place where the Lord lovingly meets us and speaks to us.

**Devotion to Mary.** Mary, our Mother, shows us how to live the Eucharist and how to be her missionaries of the Eucharist. We strive to express our devotion to her by our efforts to grow in an intimate relationship with her, especially through praying her Rosary and responding to her pleadings for penance and reparation.

**Love One Another.** It is at the heart of our spirituality to always strive to live Jesus' law of love, *Love one another. As I have loved you, so you also should love one another.*

**Simplicity of Life.** Jesus the Word made Flesh, emptied Himself absolutely to become our Redeemer and continues to be among us as our Eucharist and Bread of Life. His paschal mystery, renewed daily in the Eucharist, is a call to imitate His self-emptying love. We strive to do this by the practice of Simplicity of Life. In this effort, we look to Mary as our model. She shows us that the path to Simplicity of Life begins in the heart and will. Her life clearly reveals her one desire: to do the will of the Father in everything.

### Our Lady's Missionaries of the Eucharist

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### Our Lady of the Eucharist by Fr. Giles Dimock, O.P.

The flesh that was crucified ... raised up in glory by the Father ... the flesh He gave us at the Last Supper which He gives to us sacramentally in the Eucharist ... is the flesh that He received from the Blessed Virgin Mary. Whether we think of the masterful composition by Mozart or the haunting Gregorian melody, the ancient Latin text is *Ave Verum Corpus, natum de Maria Virgine* and that antiphon is translated as *Hail true Body, born of Mary the Virgin* and so it is! She is the Mother of the Eucharist, Our Lady of the Blessed Sacrament!

Devotion to Our Lady leads to her Son especially in the Eucharist. The devotion and practice of exposing the consecrated host is in a monstrance, which is a vessel designed to *show* (Latin: *monstrare*) it.

Benediction and Exposition of the Blessed Sacrament almost disappeared after Vatican II, so taken were the liturgists with the meal aspect of the Eucharist. The holy meal is also a Sacrifice representing that of the Cross. It

is the Lord who is truly present at that meal — giving Himself to the Father on our behalf. St. Augustine says that we sin if we do not adore Jesus in the Blessed Sacrament!

The Eucharist is the Body and Blood, Soul and Divinity of Our Lord and Saviour, Jesus Christ. He instituted it at the Last Supper.

John Paul II responded to the crisis concerning the reduction of the Eucharist to a 'meal' alone by writing *Dominicae Cenae* in which he emphasizes all aspects of the Eucharist as a Presence-Sacrament, a Sacrifice-Sacrament, and a Communion-Sacrament. In this document he called for Eucharistic adoration: *The Church and the World have great need of Eucharistic worship. Let us not refuse the time to go and meet Him in adoration, in contemplation full of faith, making amends for the serious offenses and crimes of the World. Let our adoration never cease.*

(To be continued October 2012)

**What Is Eucharistic Adoration? – Continuation.** a solemn exposition.

When the Monstrance contains the Sacred Host, the priest does not touch it with his bare hands, but instead, holds it with a *humeral veil*, a wide band of cloth that covers his shoulders (the *humera*) and has pleats on the inside in which he places his hands.

At all other times, the reserved Blessed Sacrament is kept locked in the Tabernacle, so that the faithful may pray in the presence of the Blessed Sacrament.

Adoration ceremonies traditionally include Scripture readings, hymns, prayers and, quite importantly, time for silent adoration to listen to what God wants us to do for Him.

*Perpetual Adoration* is Eucharistic Adoration round the clock (that is, twenty-four hours a day). A *Holy Hour* is *Eucharistic Adoration of Reparation* which lasts for about an hour.

(To be continued October 2012)

## On Prayer and On Silence

From *Reversed Thunder: The Revelation of John and the Praying Imagination* by Eugene H. Peterson (1988).

**Note:** Eugene H. Peterson was born on 06 November 1932 at East Stanwood, Washington, USA. A pastor, scholar, author, and poet, he has written over thirty books, including Gold Medallion Book Award winner *The Message: The Bible in Contemporary Language* (2002), written to make its original meaning more understandable and accessible to the modern reader. And so Peterson shares his thoughts with us:

Prayer is that act in our life of faith in which we consciously and deliberately engage God in a speaking-listening-attentive arrangement which helps us become more aware of His relationship with us ... His creation and His creatures ... and our relationship with Him.

Prayer gathers ... collects and combines ... all our experiences of being helpless in the face of life's trials and tribulations, our failures and sinfulness ... but possessed of the Spirit which St. John the Evangelist in the Book of Revelations refers to as being in exile ... in prison ... *on the island of Patmos* but, essentially, *in the Spirit on the Lord's Day* – away from, but in union with, the Church.

Prayer is coming ... before the throne of the supreme authority – God ... into the presence of the Almighty One ... the pivotal center of action ... where all other persons, events or circumstance are third parties.

Prayer is also a discipline of receptivity ... reception ... acceptance ... *pagtanggap* ... which requires preparation and practice ... posture and pose ... quietness and waiting; awareness and attention ... focus, concentration and intensity. God does not indulge inattention ... or inattentiveness ... nor disinterestedness.

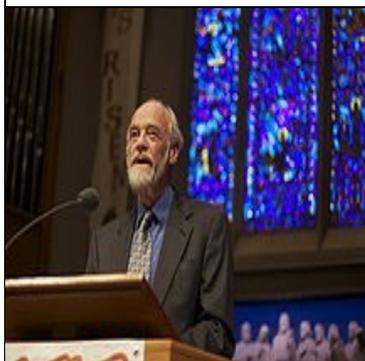
God communicates ... God seizes ... takes the initiative: He speaks ... He shows ... He commands ... He blesses. If there is to be a completion ... a fulfillment ... to this process of communication, there must be one to see, hear and receive what God presents and speaks of. In other words, there must be a person who prays.

To digress: One meaning of the word *communication* is to administer to, or to partake of, the Holy Eucharist. Its usage is shown in **Canon 921.2** – Even if they have already received Holy Communion that same day, it is nevertheless strongly suggested that, in danger of death, they *communicate* again.

On the other hand, in prayer ... in directing all our words, gestures, feelings and needs to God ... we address Him as a personal, intelligent center. With God ... in God ... we are not dismembered, scattered nor diluted. We are assembled, gathered and concentrated before His throne. We experience coherence ... confluence ... convergence ... congruence and coalescence.

God not only speaks ... He listens to us ... attentively and personally ... intently and intensely ... **(see next column >>)**

carefully and accurately ... thoroughly. Our thoughts and feelings are taken seriously. With God ... we find our stammering understood ... our clumsy speech deciphered ... our garbled syntax unraveled, sorted out and hear – every syllable attended to, every nuance comprehended. We know what we say and feel are immensely important. True speaking is possible when there is true listening. What good are words without a listener? God listens!



What happens in Heaven when God listens? .... All Heaven quiets down. God silences the elders and the angels. The loud angel voices ... the piercing trumpet blasts ... the thundering throne songs ... are silenced while God listens to us ... hush! Hush! Hush! Who dares whisper? .... We are listened to ... God is listening to us in the silence of Heaven.

Everything we say ... every groan ... every word of a murmur ... every stammering attempt at prayer ... every phrase and sentence said in a cry, boisterous, subdued, angry and serene are now heard. All this ... God listens to. Not one of our words is lost.

When we know that God listens to us, we acquire hope ... we obtain dignity ... and the impatient question is asked *How long, O Lord?* (Psalm 6:4). And, the answer is now in view. God is completing His work. Present-day people and events are part of the design of the story of salvation ... of answered prayers.

Again, to digress: The root meaning in Hebrew of *salvation* is to be broad, to become spacious, to enlarge. It carries the sense of deliverance from an existence that has become compressed, confined and cramped. Salvation is God's determination to rescue all of His creation. Salvation is God's activity ... His work ... His occupation ... in recovering the world.

Prayer orients ... and re-oriens us ... to God's design. If there is design, there is direction, plot and purpose. We now know that delay is not procrastination ... that our waiting is not because of someone's indifference ... that we have not been forgotten .... Important things are being done while we wait ... in silence ... day in and day out while we work on our daily chores and our business.

Out of the silence of Heaven ... actions are prepared. Our prayers are mixed with God's actions. God gathers our cries and our praises ... our petitions and intercession ... and uses them. In St. John's Book of Revelation, the trumpet is the metaphor used to show how certainly and powerfully God is at work with our prayers.

As our prayers – which God listened to – **(see page 5 column 1)**

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## Angels and Guardian Angels – continuation

(Condensed from *The Boy Who Came Back from Heaven*, co-authored by Kevin Malarkey and William Alex Malarkey).

William Alex Malarkey writes on **Heaven**: Pray like this (Matthew 6:9-10): Our Father in Heaven, may Your name be kept holy. May your Kingdom come soon. May Your will be done on earth as it is in Heaven.

I don't really like talking about Heaven very much these days .... I know God has a purpose for my car accident and for what He has shown me in Heaven. I know that all of this can help other people. But, it's hard to talk about heavenly things. I don't have all the words I need.

I believe that I am a combination of John and Paul. I know that I need to share some of what I have seen in Heaven. God has also told me not to tell about other things. So, I will tell you a little more.

When I visit Heaven, I see angels flying around the throne of God. They sing as they fly. You can't see God on His throne — the angels fly by so fast that they block Him from view. Nobody gets to see God's face until later.

Alex talks of the **demons and angels**: There are two days I look forward to more than any others in my life. The first is the day I dies .... Heaven is my home. I want to go back. The second is the day when the devil goes to the lake of eternal fire. I can't wait for him to be done for good.

I remember the devil telling me a lie in the car accident: *Your Daddy is dead and it's your fault!* He is the father of lies. It's evil, scary and ugly. They accuse me of things, bring me doubt and make me feel sad, and tell me I will never be healed and that God won't protect me.

I can tell you a few things about the devil. It is the ugliest things imaginable. He has three heads. All the heads are the same and have hair on top made of fire. He's got beaming red eyes with flames for pupils, and his nose is nasty and torn up. Each of the heads speaks different lies at the same time. He speaks to me in English, but his voice is screechy like a witch and changes into different sounds.

The devil's mouth is funny-looking, with only a few moldy teeth. And, I've never noticed any ears. His body has a human form, with two bony arms and two bony legs. He has no flesh on his body, only some moldy stuff. His robes are torn and dirty. I don't know about the color of his skin or robes — it's all just too scary to concentrate on these things. He is always the same freaky devil.

The devil usually comes alone. Sometimes, I can see him but usually I just feel him — that's more than enough! The devil is truly indescribable.

Demons are often green. They have hair made of fire, and their skin and robes are just like the devil's, too. The eyes are the same, and the demons have long fingernails. Sometimes, they're alone but they're more likely than the devil to attack in groups. What do demons do? They go around telling people lies. There's a spiritual war that never stops — angels against demons. (see next column >>>)

I had seen a lot of angels in Heaven but that was when I wasn't in my body. After two months, I finally came out of my coma but I couldn't talk. I knew what I wanted to say but I couldn't say it. That was really hard.

One night, I began to see angels in my room. They were everywhere, making me smile really big. I never keep my mouth open for very long but now I couldn't shut it. I was so happy that the angels came but there were so many of them. Then, the angels started to help me.



Kevin and Beth Malarkey with son, Alex Malarkey.

Some of the angels put their hands on my chest and were helping me breathe. Other angels started to help me talk. I started to try to make words with my mouth and all of a sudden I said: **MOM!** When that word came out, I was very happy and I said it over and over again. I then tried to form the word *Daddy* but I couldn't make the word come out. The angels could hear me talk and they talked to me, encouraging me.

Angels are neither boys nor girls. They are completely white and have wings. Some are tall, some are small. The angels visit me many times. They have different jobs. One makes me feel better; one helps me open my mouth and make words; one has his hands on my chest to help me breathe and become stronger. At the same time, they make beautiful songs for God.

People have told me that after I am with the angels my face is glowing — like a thousand Christmas mornings. It's funny that I could only smile with just one corner of my mouth but, when angels visit me, my smiles are really huge. I've heard about St. Stephen's face in the Bible when he looked up to Heaven before being stoned to death. Maybe my face looks like that!

There are different kinds of angels. People often want me to describe them but that is hard! I can only use words like magnificent, *awesome* and *incredible*. Some angels are messengers; some are warriors; some are healers; some are worshippers; some are guards.

There are lots of buildings in Heaven but I only really notice the Temple. God never leaves the throne in the Temple. There is a scroll in a glass container. It describes the end times. No one may read this scroll but Jesus.

Heaven is the perfect place for His children. Heaven is what this world was supposed to be. In Heaven, there are trees and fields of grass, lakes and rivers, and many other parts on earth that we know ... it's just that, in Heaven, every last detail is perfect. Maybe, you will see a sunset and that think that it is the most beautiful thing there could be. Or you see a mountaintop with snow on it and you think — that's perfect!

But, I think it is impossible to describe what I really want to tell you — these things you are seeing are not perfect! They are warped compared to Heaven. Sin has warped the earth and even the colors here are less bright than in Heaven. There are lakes and other natural things in Heaven but they aren't like our lakes. There are also things in Heaven that we don't have here on earth.

I think Daddy gets frustrated when I use words like *perfect*, *glorious* or *beyond* over and over. I have to. Heaven is just not like earth. **PERFECT** is my favorite word for describing Heaven.

(To be continued October 2012)



**On Prayer and On Silence ...** now descends to earth in the censer, seven angels get ready to blow their trumpets. The unsealing of the scrolls are signs of revelation; the trumpets signal proclamation. The trumpets send a blast ... a forceful message that invariably grabs our atten-

tion: When we pray, we participate in doing God's Will on earth as it is in Heaven. The trumpets proclaim what God is doing in answer to our prayers and wake us up to participate in His action ... on our behalf ... to be attentive to what God is doing ... invisibly, but here and now ... in response to our prayers so that, in our repentant lives, we may be free for the new life.

The seventh trumpet blast in Revelations 11:15-19 opens to a heavenly scene. We, the faithful, now learn that the kingdom of the world has become the Kingdom of God and of His Christ ... that *Thy Kingdom come, on earth as it is in Heaven* ... our prayers are answered. *It is finished.* The reign is glorious. God's Temple in Heaven is opened to reveal ... what we thought of as lost ... the Ark of His Covenant amid loud sounds of victory.

Our prayerfulness ... our silent, listening and attentive posture ... help to turn the Bible ... the Word of God ... written by its authors: the prophets, David, the evangelists, the apostles and St. Paul ... into prayer ... into God speaking to us ... talking to us ... His Words jumping out of the pages and into our lives, pervading and enveloping our consciousness.

This posture is what St. John did ... on his knees ... on the island of Patmos on the Lord's Day ... as he wrote down, as instructed, what was revealed to him ... the Book of Revelations. **(Continued in October 2012)**

### On Brotherhood



### Merton: A Biography

by Monica Furlong (1980).

Merton wrote about the wanderings of his childhood, aware of a loss but not quite sure what loss: *It is almost impossible to make sense out of the continual re-arrangements of our lives in my childhood. Yet, every new development came to me as a*

*reasonable and worthy change. Sometimes, I had to go to school; sometimes, I did not. Sometimes, Father and I were living together; sometimes, I was with strangers and only saw Father from time to time .... Things were always changing. I accepted it all. Why did it never occur to me that nobody else lived like that?*

Merton sees his childish cruelty he played on his younger brother John Paul as part of a much larger pattern in himself and the world: *Perhaps, the inner motive is that the fact of being loved disinterestedly reminds us that we all need love from others, and depend upon the charity of others to carry out our lives. And, we refuse love and reject society, in so far as it seems, in our own perverse imagination, to imply some obscure kind of humiliation.*

Then, in 1924, father and sons went off from France and settled in a town named after the martyred Roman, St. Antoninus, an almost perfect medieval town, built with a church at its heart, with its radius of streets pointing to the Church: *This is the meaning of all created things – We have been made for no other purpose than that men may use us in raising themselves to God and in proclaiming the glory of God .... Oh! What a thing it is, to live in a place that is so constructed that you are forced to be at least a virtual contemplative.*

To digress: Antoninus was a public executioner in Rome during the reign of Emperor Commodus (AD180-192. Involved in the trial of St. Eusebius, Antoninus received a vision and converted to Christianity. His proclamation of faith cost him his life. He was beheaded in AD 186. **(See page 6, column 1 >>>)**



### On Apostolic Works of Mercy

Mother Teresa writes on Giving Freely, *In The Heart of the World* (1997): In Bangalore, a nun said: *Mother Teresa, you are spoiling the poor people by giving them things free. They are losing their human dignity.* When everyone was quiet, I said calmly: *No one spoils as much as God Himself. See the wonderful gifts He has given us freely. All of you here have no glasses yet you all can see. If God were to take money for your sight, what would happen? Continually, we are breathing and living on oxygen that we do not pay for. What would happen if God were to say: If you work for four hours, you will get sunshine for two hours? How many of us would sur-*

*vive then?*

Then, I also told them: There are many congregations that spoil the rich; it is good to have one congregation in the name of the poor, to spoil the poor.

There was profound silence; nobody said a word after that. Often, we focus on the negative aspects of life, on what is bad. If we were more willing to see the good and the beautiful things that surround us, we would be able to transform our families. From there, we would change our next-door neighborhood or city. We would be able to bring peace and love to our world, which hungers so much for these things. **(To be continued in October 2012)**

**On Brotherhood**

**Merton ...** Attending the local elementary school, he learned quickly and, in a year, could read and speak French. A three-volume book set *Le Pays de France* (The Country of France) containing pictures of cathedrals, abbeys and ancient towns captured Tom's imagination.

Metron describes his feeling as he visits the pictures of Le Grande Chartreuse – the monastery at the heart of Carthusian monks' devotion: *My heart was filled with a kind of longing to breathe the air of that lonely valley and to listen to its silence.*

As an 8-year old, Merton acquired his maternal grandfather's anti-Catholic sentiments with a kind of built-in hatred and suspicion. Religion did not mean much and the word *Catholic* had a cold and unpleasant feeling for him, something spooky and evil.

Though the house at Se. Antoninus was nearly completed, father and sons left for London in May 1928 when Merton was thirteen. His experience at school was pleasant and afforded him quick learning and played cricket. On Sundays, they all went to the local Anglican church in Eton suits. Under the regular and beneficent Anglicanism, Merton learned to pray with real feeling.

Transferred to Oakham Public School, religious observance was enforced; the boys attended chapel twice a day. The religion of Oakham was a muscular kind of Anglicanism.

Religious classes were apt to degenerate to a demonstration of practical points of rowing, equating Christianity with scrupulous hygiene. Religion did not touch Merton. But, he grew intellectually and did quite well in languages though inept at mathematics; captain of the boxing team, into dramatics and member of the debating team.

In January 1931, Tom received a telegram telling him of his father's death. Merton suffered a depression for a while. His father had been a large and generous soul, talented, loving, full of courage and goodness, who died a cruel and wretchedly long- drawn out death, bringing anguish to everyone around him.

After the death of Owen Merton, Merton's godfather and an old New Zealand friend of his father's, Tom Bennett, became his guardian. Merton began to spend school holidays at the Bennett's London flat on Harley Street from which Dr. Bennett went every day to his work at the Middlesex Hospital.

To digress: In her book *An Infinity of Little Hours* (2006), Nancy Klein Maguire writes of the monastic Carthusian Order in England. Its battlecry: *Soli Deo* – God Alone! She writes: Thomas Merton's autobiography *The Seven Storey Mountain* (1948), influenced many to enter the Carthusian monastery. Merton's book sold 600,000 copies in its first year but the *New York Times* refused to put it in their best-seller list — it was a 'religious book'. It sold many millions and was translated into 27 languages.

**(To be continued October 2012)**

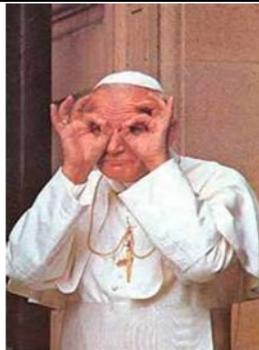


**Lynton Keith Caldwell.** Born 21 November 1913; died on 15 August 2006 at age 92. American political scientist. Prime architect of the 1969 National Environmental Policy Act (NEPA), the first of its kind in the world, and emulated in at least 100 countries. Caldwell's efforts also led to the formation of the National Association of Environmental Professionals (NAEP), which prepare Environmental Impact Statements (EIS). Caldwell is an internationally-acclaimed author or co-author of 15 books and more than 250 scholarly articles, found in at least 19 different languages.



**G. Tyler Miller** (July 25, 1902 – July 24, 1988) was the third President of James Madison University, at Harrisonburg, Virginia, serving from 1945 to 1971. Miller Hall on the JMU campus is named for him. G. Tyler Miller, Jr., has written 58 textbooks for introductory courses in environmental science, basic ecology, energy, and environmental chemistry, including *Environmental Science*, *Living in the Environment*, *Sustaining the Earth*, and *Essentials of Ecology*.

Since 1975, Miller's books have been the most widely used textbooks for environmental science in the United States and throughout the world. They have been used by almost 3 million students and have been translated into eight languages. Miller has a Ph.D. from the University of Virginia and has received two honorary doctorate degrees for his contributions to environmental education. He taught college for 20 years and developed an innovative interdisciplinary undergraduate science program before deciding to write environmental science textbooks full time since 1975.



### **What Blessed Pope John Paul II Says About Eucharistic Adoration?**

I encourage Christians to regularly visit Christ present in the Blessed Sacrament, for we are all called to abide in the presence of God. In contemplation, Christians will perceive ever more profoundly the mystery at the heart of Christian life.

Teach young people the value of Eucharistic Adoration. I urge priests, religious and lay people ... to continue and redouble their efforts to teach the younger generations ... the meaning and value of Eucharistic adoration and devotion. How will young people be able to know the Lord if they are not introduced to the mystery of His presence? Like the young Samuel, by learning the words of the prayer of the heart, they will be closer to the Lord, who will accompany them in their spiritual and human growth.

The Eucharistic mystery is in fact the *summit of evangelization* (*Lumen Gentium*) for it is the most eminent testimony to Christ's resurrection.

### **— Prayer Requests —**

**For the eternal repose of the souls of:**

- 1. Bro. Iluminado Umali**, of Section 59 Santa Ana, Pampanga, an Adorer of more than 50 years, who passed away on 04 September 2012.
- 2. Bro. Ambrocio U. Ibe**, President of Section 56 Apalit, Pampanga, who passed away on 12 September 2012

## Tips for Missionary-Adorers



**Acts 6: 1-7**, Choosing Seven Disciples – Two social groups are brought together by a young Church — the Hebrews and the Hellenists, both Jews and both Christians. The Hebrews were those Jews who had not left Israel; the Hellenists were those Jews raised in Greek countries.

Jesus had not indicated in detail how the apostles were to organize the Church.

Jesus did not leave behind a manual of job descriptions nor a hierarchical command structure. Jesus relies on our minds ... our intellect ... our skills and talents ... our education and experience ... our relational and organizational abilities to bridge individual/group differences and build up His Church.

Jesus declares that His work is to raise people up. Our work is to believe Him, the Messenger of the Father. Then, the Holy Spirit empowers us to do what He wants us to do for Him. It is a pity when the material goods of the Church are entrusted to people who are able to manage money but devoid of the Spirit of the Gospel. Through them, the Church is plagued with a money-grabbing spirit and the concerns of a business institution. So, the face of the Church is distorted.

The decision-making process is participatory and reveals the values that guided the decision: commitment to unity, to a holistic ministry and to growth by means of preaching and teaching. The congregation must "own" the proposed solution and do their assigned part. Only with such leadership will the work of the Church be done.



**1 Corinthians 2:11-16.** *The Spirit of God knows the secrets of God. What is this secret? We understand what God in His goodness has given us. To know God means to know ... see ... the ways of God and His plan of Salvation.*

It is difficult to express what God has given us to know and experience — even if our experience is truly spiritual. And, if we are blessed with indwelling of the Spirit in us, we can only transmit spiritual wisdom ... Eternal Wisdom ... to those who have reached spiritual maturity.

He who remains on the human level ... the carnal man says St. Paul ... does not understand the things of the Spirit ... does not reach ... does not know ... does not understand ... the TRUTH that is Jesus.

The spiritual person — not necessarily the intellectual person nor the religious person — knows the things of God, by the grace of God. He who knows the things of God can not convince a carnal person of the things of God.

## ADORER Profile: Regino L. Aniceto.



Born on 10 September 1915; died on 04 March 1998 at age 83.

Married to Felicisima P. Basilio. Father to Archbishop Paciano B. Aniceto, D.D. of San Fernando, Pampanga.

Adorer of the Holy Eucharist and member of the Adoracion Nocturna Filipina for more than 50 years.

His youngest son, Joselito, recounts that his father, after a night of adoration, would usually be found at their gate, to be caught by the rays of the sun, exchanging views on Biblical passages with another Adorer.



### Photos of the Aniceto Family:

**Above** — Seated from left: Regino, Apu Ceto, a grandchild and Ima Felicisima P. Basilio.

Standing: Ethelwaldo, Nelly and Joselito.

**Below** — Seated, from left: Ima Felicisima P. Basilio, daughter Nelly and Regino L. Aniceto; Standing, from left: Joselito, Archbishop Paciano B. Aniceto and Ethelwaldo.

### Eugene H. Peterson on Adoration

From *Reversed Thunder: The Revelation of John and the Praying Imagination* (1988).

Creation is taking place in a world visibly in decay ... amid human decadence, the universe wobbles on with new constellations aborning .... Salvation is taking place in persons who are visibly damned.

Hence, Creation and Salvation are not obvious. But, there was a moment when Creation and Salvation were perfectly obvious — and that was: the moment of Jesus Christ. For the few hours that spanned the crucifixion ... and resurrection of Jesus ... for the few men and women who were His disciples ... everything was in focus: God creating, God saving — in and through Jesus Christ!

Then, the obvious ... the focus ... blurred. The clarity of creation ... the sanctity of persons ... blurred, becoming mere things to be bought and sold ... liked or disliked ... used and discarded. Is there a way to recover the obvious? To keep the focus which is always at risk? To restore the visibility of the creating and redeeming Christ?

Yes, there is such a way ... and the Lord's command to St. John is repeated ... again and again ... in the Book of Revelation 22:9 — Worship God!

**St. Bruno of Cologne** — founder of the Carthusian Order, the most austere of monastic monks in the world, and who died 06 October 1101, calls QUIES, which is Latin for REST — Leisure that is occupied and activity that is tranquil.



His Excellency  
**Most Rev. Leo M. Drona, SDB, DD**  
**Archbishop of Ozamis**  
 Born 18 October 1941, Pangil, Laguna.  
 Sacerdotal Ordination: 22 December 1967 – Rome.  
 Episcopal Ordination: 25 July 1987 – Paranaque.



His Excellency  
**Most Rev. Emmanuel T. Cabajar, DD**  
**Bishop of Pagadian**  
 Born 08 October 1942 Talibon, Bohol.  
 Sacerdotal Ordination 8 December 1966  
 Episcopal Ordination: 14 August 2004.  
 Religious: Congregation of the Most Holy Redeemer.



His Excellency  
**Most Rev. Diosdado A. Talamayan, DD**  
**Archbishop Emeritus of Tuguegarao**  
 Born 19 October 1932 Sampaloc Manila.  
 Sacerdotal Ordination: 30 November 1956.  
 Episcopal Ordination: 28 August 1974, Tuguegarao, Cagayan.

## ANNIVERSARIES

**Episcopal Ordination – October 2012:** Archbishop Leonardo Z. Legaspi of Caceres; Bishop Filomeno C. Bactol of Naval; and Bishop Crispin B. Varquez of Borongan.

### Foundation — October 2012:

- 24<sup>th</sup> Year – Section 89 Nagcarlan, 29 October.  
 92<sup>nd</sup> Year – Turno One Manila, 10 October 1920.  
     Two, 15 October 1920.  
     3 San Vicente, 23 October 1920.  
     4 Sta. Clara, Pasay, 30 October 1920.
- 75<sup>th</sup> Year – Turno 122 Cabanatuan, 30 October 1937.  
     Turno 123 Bacacay, 30 October 1937.
- 50<sup>th</sup> Year – Turno 823 Aguilar, 26 October 1962.  
     830 Kiamba, 28 October 1962.
- 25<sup>th</sup> Year – Turno 1376 Sta. Lucia, 11 October 1987.
- 41<sup>st</sup> Year – Tarcisian Turno 39 Sta. Mesa, 23 October.  
 39<sup>th</sup> Year – Tarcisian Turno 55 Hagonoy, 27 October.  
 38<sup>th</sup> Year – TT 72 OLPH, Cubao, QC, 05 October.  
 36<sup>th</sup> Year – TT 85 Balibago, Angeles, 23 October.  
 35<sup>th</sup> Year – TT 92 Novaliches, QC, 16 October.  
 32<sup>nd</sup> Year – TT 109 Sta. Clara, Pasay City, 26 October.  
 30<sup>th</sup> Year – TT 126 Zaragoza, NE, 29 October 1982.  
 29<sup>th</sup> Year – TT 139 Gerona, Tarlac, 07 October 1983.  
 28<sup>th</sup> Year – TT 148 Torrijos, Marinduque 07 October.  
 26<sup>th</sup> Year – TT 174 Canlubang, 17 October 1986.  
 23<sup>rd</sup> Year – TT 199 Noveleta, Cavite, 08 October 1989.  
 21<sup>st</sup> Year – TT 216 Pandacan, 20 October 1991.  
     TT 218 Bauan, Batangas, October 1991.  
 26<sup>th</sup> Year – TT 139 Gerona, Tarlac, 07 October 1983.

## Constantinople

From *First Crusader* by Geoffrey Regan.

By convention, the Roman Empire is deemed to have ended with the fall of Constantinople to the Ottoman Turks on 29 May 1453. The Roman Empire had simply over-extended itself from Britain to Europe, into Greece and the Balkan states; Asia, Arabia and northern Africa.

But, as early as the 2<sup>nd</sup> century AD, the Roman Empire experienced an economic slowdown as money and industries begun to flow outward to fund its military campaigns. Economic problems increased in frequency and intensity. The government could not effectively rule the distant provinces.

Problems in communications and logistics were foremost, given the vast extent of the Empire. News of invasions, revolts, natural disasters or epidemic outbreaks used ship and horse as postal service which took some time to reach the Empire. Government bureaucracy, in turn, contributed to a long time-lapse for orders to be realized and carried out in the province of origin. Hence, provincial governors had de facto rule in the name of the Roman Empire.

The conversion to Christianity of Romans and the Christian values they had acquired, which were centered on God in the afterlife, were responsible for making Romans less warlike and not so willing to risk their lives for the country – in total opposition to the old and traditional Roman values. This anti-belligerence forced the Army to accept barbarian mercenaries in its lines.

Thus, plagued by internal instability and attacked by various migrating peoples, the western part of the Empire started to collapse under pressure, even as Persians of the Sassanid dynasty exerted threats in Asia resulting to the capture of Roman Emperor Valerian and many of his cohorts in AD259. Civil wars and invasions from Germanic tribes and the Huns (of present-day Hungary) further weakened the Empire.

Roman Britain was conquered by the Germanic Anglo-Saxons; Roman Gaul (France) and Hispania were conquered by the Germanic Franks. Rome itself was sacked by the Germanic Goths in AD 410. Again, in AD 455, Rome was plundered and occupied by the Germanic Vandals via the circuitous route of France, Spain and North Africa. The loss of the wealthiest African provinces might have been the worse reversal on the West's fortunes, since these territories supplied the essential grain imports to Italy. The settlement of barbarians on former Roman lands seems to have caused relatively little disruption.

In AD 476, the Germanic Goths under Odoacer invaded Rome and deposed the last Roman Emperor, Romulus Augustulus and installed himself as ruler over Italy and sent the Imperial insignia to Constantinople. Although isolated pockets of Roman rule continued even after 476, the city of Rome itself was under the rule of the barbarians, and the control of Rome over the West had effectively ended.

Historian Edward Gibbon determined 04 September 476 as the demarcation line for the end of the Roman Empire of the West.

**(To be continued in October 2012)**