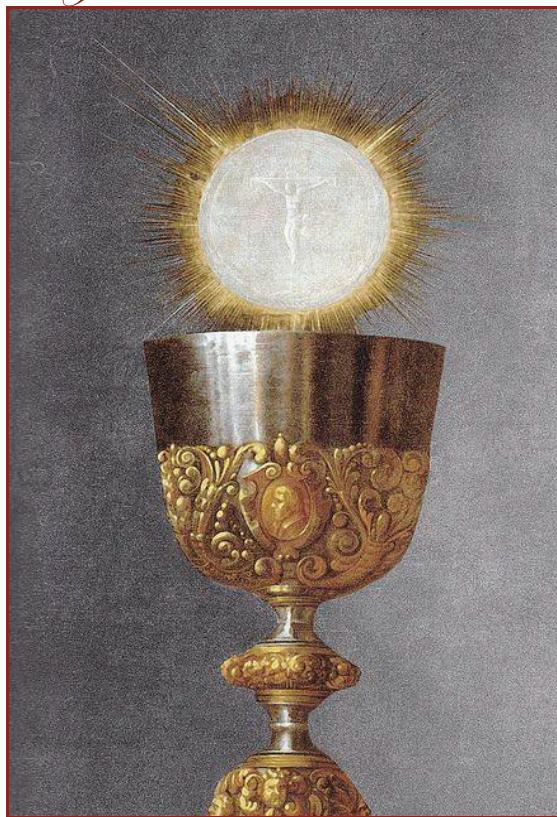


OUR LADY OF VICTORY ADORATION CHAPEL

# *Early Summer 2021*



Soul of Christ, sanctify me;  
Body of Christ, save me;  
Blood of Christ, inebriate me;  
Water from the side of Christ, wash me;  
Passion of Christ, strengthen me;  
O good Jesus, hear me;  
Within Thy wounds hide me;  
separated from Thee, let me never be;  
From the evil one protect me;  
At the hour of my death, call me;  
And close to Thee bid me; that with your saints,  
I may praise Thee forever and ever. Amen.

## ADORER NEWS

**OLV Candle Memorials:** We have resumed the monthly altar candle memorials in the OLV Chapel. Due to the many inquiries received, we are now taking intentions from 2 donors per month. The offering of \$45 per donor will help cover the cost of the candles. If you would like to reserve a month in memory of a loved one or for a special intention, please contact Rebecca at 518-799-5535.

**Adorer ID Cards:** Please remember to carry your OLV Adorer ID card with you when you visit the Chapel. We have recently trained adorers who may not know you, and who will take seriously their guardianship of the Blessed Sacrament. If you need to replace a lost card, contact any member of the OLV Committee.

**Adorer Commitments:** Spontaneous visits to the OLV Chapel are good, a sign of your willingness to think of Our Lord and seek Him out during your day. But we ask you to consider this: **There is no greater proof of your devotion to Jesus than making an adoration commitment to a designated time.** Time is a precious resource that will end for us at the instant of our death, and one for which we will have to give an accounting. Commitments often have a sacrificial aspect- think of religious or sacramental vows. A regular commitment to a Holy Hour says, *My devotion to my Lord God requires me to lie on the altar of sacrifice, and willingly make this offering out of my love.* Yes, a weekly commitment is a tether, but it is one that returns profound spiritual good to our souls. We bind ourselves as a gift to our beloved Savior and say, *This hour each week is for You and You only.* It becomes a fixed position in one's week, with lesser things accommodating this priority.

There are many hours in our schedule that still suffer from lack of committed adorers. Let us do what we can to make this sacred Chapel a place of great joy for Our Lord, where He is greeted around the clock by hearts who truly love Him and want His Kingship in their lives. We will only restore it to its original purpose, as a place of **perpetual adoration**, if there are adorers willing to make commitments. If you have been away from regularly adoring, we invite you to restore it as part of your prayer life. Remember that the Lord Jesus will not be outdone in generosity, and He will bless you richly for your gift of self.





## THE GRACE OF OUR WEAKNESS

"It pleased God to make it easy for us to be saved. He didn't attach it to knowledge or intelligence or wealth, nor long experience or rare gifts that are not given to all. He attached it to something within the reach of everyone, absolutely everyone. Jesus attaches salvation to humility, to the act of making yourself little. That is all it takes to win heaven." -Bl. Charles de Foucauld

"God, getting closer to man, weakens him. He does just the opposite of what we would expect.

You may believe that it is you who are approaching Him and that under those conditions you should become increasingly stronger and increasingly more able to get along by yourself. However, it is He who is coming closer to you and His approach makes you weaker, physically, mentally, or spiritually. He does this in order to dwell in you with His might, *since it is your weakness that makes room for His might*. When you are weak, you cannot trust in yourself, you cannot believe in yourself, and then the opportunity comes for you to turn to Him and to desire to rely on Him. So often you shield yourself against this greatest grace, the grace of weakness, but St. Paul has already written: "For power is made perfect in weakness. I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me...for when I am weak, then I am strong". (2 Col 12:9-10) *Your own power and strength must collapse sooner or later*. Strictly speaking, there is nothing you can call exclusively your own strength. Any kind of strength is a gift - a gift which you usually claim as your own; and that is why it must be taken from you...

*If God chooses to act through you, it will then be based on your weakness*. If you try to be powerful and forceful in your apostolate, you become an anti-sign. **People do not want your power, your personal power**, since this is demeaning to them. God also, in order to make you His sign and to act through you, does not need your power. The very opposite is the

case. He needs your weakness. The Lord places His gift in a fragile, clay vessel **so that whatever we do comes from the power of God, not from us** (2 Col 4:7)...

God waits for us to look with the eyes of faith at all the experiences we live through, especially the difficult ones. In the Parable of the Talents, Jesus warns us not to close ourselves off from coming to know Him through faith, and not to be slothful in using all things which God is continuously giving us... In the light of faith, the good health you have is a talent, but bad health is also a talent. Jesus in each case asks the question. What are you doing with this talent? You can equally waste good health, and even more so, you can waste the lack of health. **Everything is a gift; a talent is a gift.**

It is a talent, for example, if you are unable to pray; yet you consider this a misfortune. It is important what you do with this inability to pray. Maybe you have buried this talent and you say to yourself: well, I will not pray. But you can gain so much from it. The inability to pray should intensify your hunger for God, and thereby it can become a means contributing to your sanctification.

The same thing applies when you have problems at home, when the family is quarreling; this also is your talent and an opportunity given to you by God. What can you do with it? If you break down, and are discouraged, then you bury it in the ground. It is not possible for a person of faith not to see the deeper meaning of his own experiences. The very search of the deeper understanding of personal experiences is to profit from the talent. If you experience fear, for example, you fear suffering or death - this is also an opportunity offered to you.

If certain situations make you feel tense, it means that your talent is hidden within them, as if a diamond were buried beneath the ashes. What do you do with it? How do you make use of it? Everything is meant to serve towards your sanctification. In this sense, everything is grace. Suffering, which overwhelms you or other unfavorable circumstances, is a whole mess of talents. We, however, are often like blind people or like children who understand very little. It is only when we stand before God that everything will be made clear to us, Then we will see the ocean of talents in which we have been immersed...

There are two kinds of talents: those that are less precious and those that are more precious. If you are successful, if something comes out right for you - this is certainly a talent. If, however, nothing turns out right - this is a more precious talent. ***Failures are the priceless treasures given to you in your life.***

If you saw all the countless talents which God is continuously giving you, you would never be sad. Then talents, such as poor health or situations filled with conflicts and failures, would bring joy to your heart, a joy that God bestows on you something invaluable and shows for you an exceptional



St. Peter and St. Paul. *El Greco*.

trust. He trusts that you will not bury or reject His gifts...

Maybe in your life there is a terrible unhealed sore, maybe an unforgotten torment, maybe a resentment that you have not been able to get over, maybe some kind of hidden bitterness, which accompanies so many things in this life, maybe some kind of disaster... All this is to be your channel for grace. God must allow so many wounds, so many hard moments, so that you feel weak and through this, you are open to grace.

When you feel very painfully touched, remember that this is a blessed pain, which makes room for grace to penetrate your armor of maturity and self-righteousness. All of this is a chance for you to deepen your faith. Your weakness, through faith, lets the might of God dwell in you. God, in coming closer to you, must make you weaker so that you will need Him, so that as your faith and trust in Him increases, you will seek support from Him...

Faith is the acknowledgment of one's own helplessness and the awaiting of everything from God... Who among us does not undergo moments of torment, some particular difficulties or moments of spiritual deserts? ...Who could know, that at a certain point when it was very hard for you, you said through tears that you love Him and always want to love Him...how many times you vanquished your own self, denied yourself something, and overcame your own will? **It is these "humble means" that are of utmost importance to you, to the Church and to the world; these are the means that summon the might of God."**

*-Excerpted from "The Gift of Faith", by Father Tadeusz Dajczer*



# *The God of the Impossible*



An accident in the middle of the desert paralyzed one of my legs. When the doctor arrived - eight days later - it was too late; I shall be lame for the rest of my life. Stretched out on a mat in the cell of an old Saharan fort...I remained silent, trying to mentally take my soul beyond the compounds of my room into the little Arab-style chapel where I knew the Eucharist was.

The Brothers were working some distance away, some in the fields, some in the workshop. My leg was hurting terribly, and I had to work up the force to stop my mind wandering. I remembered Pius XII asking in one of his audiences, "What does Jesus do in the Eucharist?" and he waited the reply from us students. Even today, after so many years, I do not know how to reply.

What does Jesus do in the Eucharist? I have thought about it often.

In the Eucharist Jesus is immobilized not in one leg only, but both, and in his hands as well. He is reduced to a little piece of white bread. The world needs him so much and yet he doesn't speak. We need him so much and he doesn't move!

The Eucharist is the silence of God, the weakness of God. To reduce himself to bread while the world is so noisy, so agitated, so confused.

It is as though the world and the Eucharist were walking in opposite directions. And they seem to get further and further from one another.

One has to be courageous not to let oneself get carried away by the world's march; one needs faith and willpower to go cross-current towards the Eucharist, to stop, to be silent, to worship. And one needs really strong faith to understand the impotence and defeat which the Eucharist represents and which is today what the impotence and defeat of Calvary was yesterday.

And yet this powerless Jesus, nailed down and annihilated, is the God of the Impossible, Alpha and Omega, the beginning and the end. As John describes Him in the Apocalypse:

*"A judge with integrity, a warrior for justice. His eyes were flames of fire, and his head was crowned with many coronets; the name written on him was known only to himself, his cloak was soaked in blood. He is known by the name, the Word of God. Behind him, dressed in linen of dazzling white, rode the armies of heaven on white horses. From his mouth came a sharp sword to strike the nations with; he is the one who will rule them with an iron scepter, and tread out the wine of Almighty God's fierce anger. On his cloak and on his thigh there was a name written: The King of kings and the Lord of lords (Rev. 19:11-16)."*

*-Excerpted from "Letters from the Desert", by Carlo Carretto.*

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*Detail, Hand of God, from The Adoration of the Lamb. Jan and Hubert Van Eyck.*



"Evil must be vanquished by good...The extraordinary evil of our society must be vanquished by the extraordinary good of perpetual adoration of Jesus in the Blessed Sacrament. The sacrifice of spending an hour in the middle of the night each week will drive away evil from our land, turning the waterworks of merciful love upon mankind. This is why St. John Paul II, in calling for "adoration never (to) cease", asks us to be "ready to make reparation for the great faults and crimes of the world".

When a parish organizes perpetual adoration, the "watchmen" are the adorers "on the walls" who are "never silent". In other words, through their unceasing prayer, they are held up between heaven and earth... The adorer enters into Christ's unceasing intercession of His Father in the tabernacle. The adorer is put on the fractures of mankind. His supplication embraces all situations where man has lost his dignity, his wholeness, his resemblance to the Father. Adoration evangelizes by pouring forth the graces of redemption through the Church on all situations where man no longer responds to his vocation as a child of God.

Some people refuse to choose a specific hour, preferring to come "freely", according to their pleasure. A deceptive and dangerous fidelity! Love drives us to commitment. Freedom is fully exercised when it is committed to fidelity in love. To overcome an affective adoration (adoring when one feels like it...) and move to an adoration in "spirit and truth", an adoration in the Church and for the Church, it is necessary to pray faithfully and regularly! Adoration then becomes a service for mankind. We keep watch in the name of the Church for those most in need of it.

For Benedict XVI, "the act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. The two verbs "prolong" and "intensify" deserve our attention so that we can better understand why adoration is "not a luxury...but a priority" in the Church today."

*-Excerpted from "Could You Not Watch With Me One Hour?",  
by Fr. Florian Racine*