



# Eucharistic Adoration

~ Words of Inspiration, Wisdom & Good Counsel ~



*O Sacrament most holy, O Sacrament divine! All praise and all thanksgiving be every moment Thine.*

## Pope Venerable Pius XII

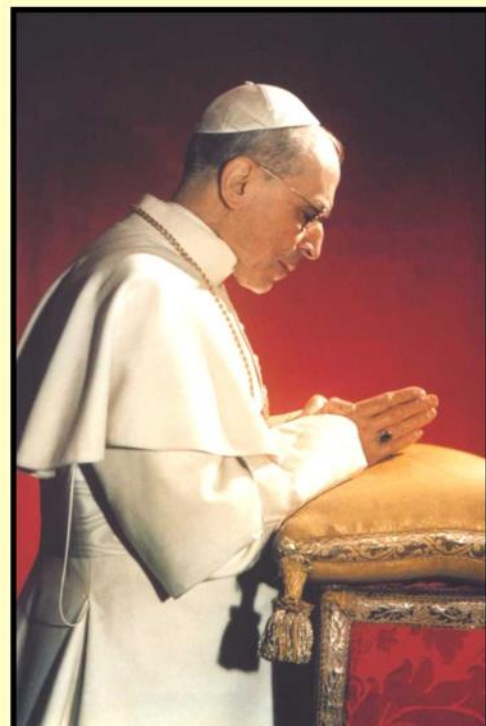
1939 - 1958

From the Encyclical *Mediator Dei* by Pius XII - Nov 20, 1947  
~ Excerpts on Adoration of the Eucharist ~

This practice of adoration, in fact, is based on strong and solid reasons. For the Eucharist is at once a sacrifice and a sacrament; but it differs from the other sacraments in this that it not only produces grace, but contains in a permanent manner the Author of grace Himself. When, therefore, the Church bids us adore Christ hidden behind the Eucharistic veils and pray to Him for spiritual and temporal favors, of which we ever stand in need, she manifests living faith in her divine Spouse who is present beneath these veils, she professes her gratitude to Him and she enjoys the intimacy of His friendship... [¶131]

These exercises of piety have brought a wonderful increase in faith and supernatural life to the Church militant upon earth and they are reechoed to a certain extent by the Church triumphant in heaven which sings continually a hymn of praise to God and to the Lamb "who was slain."... [¶133]

That practice [Adoration]... in a special manner is to be highly praised according to which many exercises of piety, customary among the faithful, and with benediction of the Blessed Sacrament. For excellent and of great benefit is that custom which makes the priest raise aloft the Bread of Angels before congregations with heads bowed down in adoration, and forming with It the sign of the cross implores the heavenly Father to deign to look upon His Son who for love of us was nailed to the cross, and for His sake and through Him who willed to be our Redeemer and our brother, be pleased to shower down heavenly favors upon those whom the immaculate blood of the Lamb has redeemed. [¶135]



## Pope Blessed Paul VI

1963 - 1978

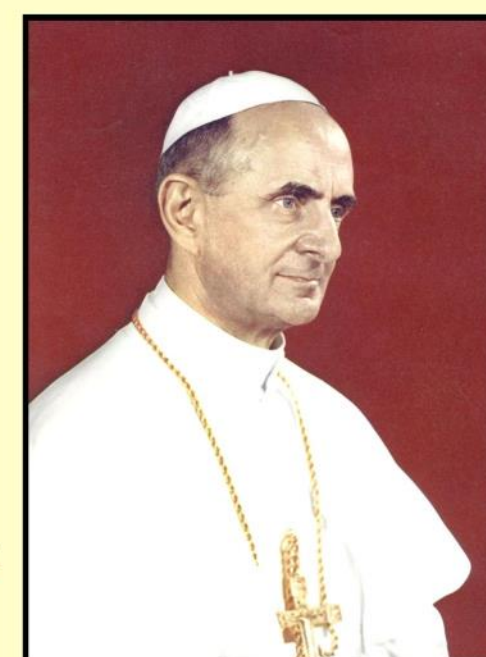
From the Encyclical *Mysterium Fidei* by Paul VI - Sept 3, 1965  
~ Excerpts on Fostering Eucharistic Devotion ~

It is desirable to have the faithful in large numbers take an active part in the sacrifice of the Mass each and every day and receive the nourishment of Holy Communion with a pure and holy mind and offer fitting thanks to Christ the Lord for such a great gift... And they should not forget about paying a visit during the day to the Most Blessed Sacrament in the very special place of honor where it is reserved in churches in keeping with the liturgical laws, since this is a proof of gratitude and a pledge of love and a display of the adoration that is owed to Christ the Lord who is present there. [¶66]

No one can fail to see that the divine Eucharist bestows an incomparable dignity upon the Christian people... Anyone who has a special devotion to the sacred Eucharist and who tries to repay Christ's infinite love for us with an eager and unselfish love of his own, will experience and fully understand—and this will bring great delight and benefit to his soul—just how precious is a life hidden with Christ in God and just how worthwhile it is to carry on a conversation with Christ, for there is nothing more consoling here on earth, nothing more efficacious for progress along the paths of holiness. [¶67]

Hence it is that devotion to the divine Eucharist exerts a great influence upon the soul in the direction of fostering a "social" love, in which we put the common good ahead of private good, take up the cause of the community, the parish, the universal Church, and extend our charity to the whole world because we know that there are members of Christ everywhere. [¶69]

Because, Venerable Brothers, the Sacrament of the Eucharist is a sign and cause of the unity of Christ's Mystical Body, and because it stirs up an active "ecclesial" spirit in those who are more fervent in their Eucharistic devotion, never stop urging your faithful, as they approach the Mystery of the Eucharist, to learn to embrace the Church's cause as their own, to pray to God without slackening, to offer themselves to God as an acceptable sacrifice for the peace and unity of the Church. [¶70]



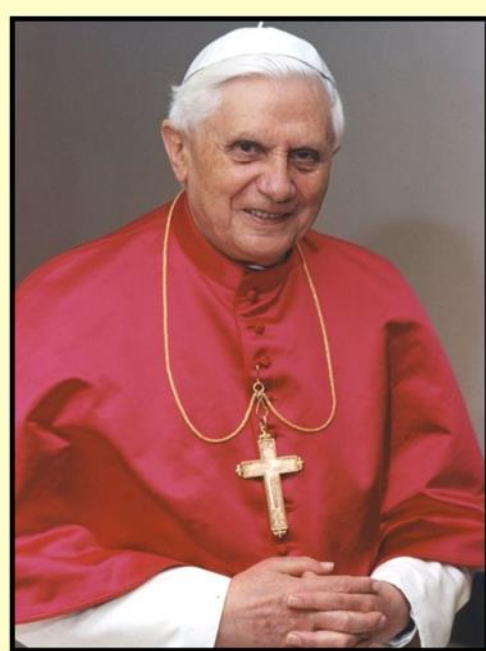
## Pope Benedict XVI

2005 - 2013

Apostolic Exhortation *Sacramentum Caritatis* by Benedict XVI - Feb. 22, 2007  
~ Excerpts on Adoration and Eucharistic Devotion ~

One of the most moving moments of the Synod [of Bishops on the Eucharist] came when we gathered in Saint Peter's Basilica, together with a great number of the faithful, for Eucharistic adoration. In this act of prayer, and not just in words, the assembly of Bishops wanted to point out the intrinsic relationship between Eucharistic celebration and Eucharistic adoration... A growing appreciation of this significant aspect of the Church's faith has been an important part of our experience in the years following the liturgical renewal desired by the Second Vatican Council... As Saint Augustine put it: "... no one eats that flesh without first adoring it; we should sin were we not to adore it." In the Eucharist, the Son of God comes to meet us and desires to become one with us; Eucharistic adoration is simply the natural consequence of the Eucharistic celebration, which is itself the Church's supreme act of adoration. Receiving the Eucharist means adoring him whom we receive. Only in this way do we become one with him, and are given, as it were, a foretaste of the beauty of the heavenly liturgy. The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. Indeed, "only in adoration can a profound and genuine reception mature. And it is precisely this personal encounter with the Lord that then strengthens the social mission contained in the Eucharist, which seeks to break down not only the walls that separate the Lord and ourselves, but also and especially the walls that separate us from one another." [¶66]

With the Synod Assembly, therefore, I heartily recommend to the Church's pastors and to the People of God the practice of Eucharistic adoration, both individually and in community... I also recommend that, in their catechetical training, and especially in their preparation for First Holy Communion, children be taught the meaning and the beauty of spending time with Jesus, and helped to cultivate a sense of awe before his presence in the Eucharist. [¶67]



## Pope Saint John Paul II

1978 - 2005

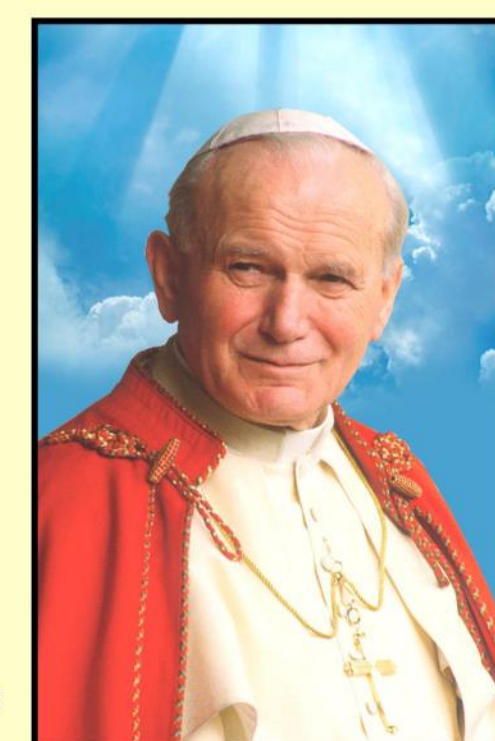
"The Eucharist is the heart of the Church. Where the Eucharistic life flourishes, there the life of the Church blossoms." [Pope John Paul II - Siena, September 14, 1980]

From the Encyclical *Dominicae Cenae* by John Paul II - Feb. 24, 1980  
~ Excerpts on the Mystery and Worship of the Eucharist ~

Adoration of Christ in this sacrament of love must also find expression in various forms of Eucharistic devotion: personal prayer before the Blessed Sacrament, Hours of Adoration, periods of exposition—short, prolonged and annual (Forty Hours)—Eucharistic benediction, Eucharistic processions, Eucharistic congresses... The Church and the world have a great need of Eucharistic worship. Jesus waits for us in this sacrament of love. Let us be generous with our time in going to meet Him in adoration and in contemplation that is full of faith and ready to make reparation for the great faults and crimes of the world by our adoration never cease. [¶3]

Eucharistic worship is therefore precisely the expression of that love which is the authentic and deepest characteristic of the Christian vocation. This worship springs from the love and serves the love to which we are all called in Jesus Christ. A living fruit of this worship is the perfecting of the image of God that we bear within us, an image that corresponds to the one that Christ has revealed in us. As we thus become adorers of the Father "in spirit and truth," we mature in an ever fuller union with Christ, we are ever more united to Him, and -if one may use the expression- we are ever more in harmony with Him. [¶5]

... If our Eucharistic worship is authentic, it must make us grow in awareness of the dignity of each person. The awareness of that dignity becomes the deepest motive of our relationship with our neighbor. We must also become particularly sensitive to all human suffering and misery, to all injustice and wrong, and seek the way to redress them effectively. [¶6]



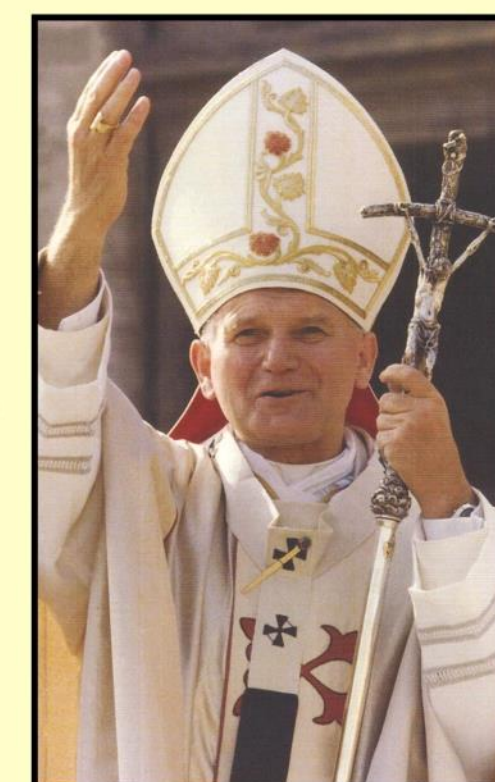
From the Encyclical *Ecclesia de Eucharistia* by John Paul II - Apr. 17, 2003  
~ Excerpts on the Eucharist Builds the Church ~

The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church. This worship is strictly linked to the celebration of the Eucharistic Sacrifice. The presence of Christ under the sacred species reserved after Mass — a presence which lasts as long as the species of bread and of wine remain — derives from the celebration of the sacrifice and is directed towards communion, both sacramental and spiritual...

It is pleasant to spend time with him, to lie close to his breast like the Beloved Disciple (cf. Jn 13:25) and to feel the infinite love present in his heart. If in our time Christians must be distinguished above all by the "art of prayer", how can we not feel a renewed need to spend time in spiritual converse, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament? How often, dear brother and sisters, have I experienced this, and drawn from it strength, consolation and support!

This practice, repeatedly praised and recommended by the Magisterium, is supported by the example of many saints. Particularly outstanding in this regard was Saint Alphonsus Liguori, who wrote: "Of all devotions, that of adoring Jesus in the Blessed Sacrament is the greatest after the sacraments, the one dearest to God and the one most helpful to us". The Eucharist is a priceless treasure; by not only celebrating it but also by praying before it outside of Mass we are enabled to make contact with the very wellspring of grace. A Christian community desirous of contemplating the face of Christ in the spirit which I proposed in the Apostolic Letters *Novo Millennio Ineunte* and *Rosarium Virginis Mariae* cannot fail also to develop this aspect of Eucharistic worship, which prolongs and increases the fruits of our communion in the body and blood of the Lord. [¶25]

The mystery of the Eucharist — sacrifice, presence, banquet — does not allow for reduction or exploitation; it must be experienced and lived in its integrity, both in its celebration and in the intimate converse with Jesus which takes place after receiving communion or in a prayerful moment of Eucharistic adoration apart from Mass. These are times when the Church is firmly built up and it becomes clear what she truly is: one, holy, catholic and apostolic; the people, temple and family of God; the body and bride of Christ, enlivened by the Holy Spirit; the universal sacrament of salvation and a hierarchically structured communion. [¶61]



## Pope Francis

2013-Present

General Audience on the Eucharist - Feb. 5, 2014  
~ Excerpts on the Eucharist as the Summit of God's Saving Action ~

The Eucharist is at the heart of "Christian initiation," together with Baptism and Confirmation, and it constitutes the source of the Church's life itself. From this Sacrament of love, in fact, flows every authentic journey of faith, of communion, and of witness... The Eucharist [is:]

✠ the supreme thanksgiving to the Father, who so loved us that He gave us His Son out of love. This is why the term *Eucharist* includes the whole of that act, which is the act of God and man together, the act of Jesus Christ, true God and true Man...

✠ the memorial of Jesus' Paschal Sacrifice, the mystery at the center of salvation. "Memorial" does not simply mean a remembrance, a mere memory; it means that every time we celebrate this Sacrament we participate in the mystery of the passion, death, and resurrection of Christ. The Eucharist is the summit of God's saving action: the Lord Jesus, by becoming bread broken for us, pours upon us all of His mercy and His love, so as to renew our hearts, our lives, and our way of relating with Him and with the brethren... [and] by the power of the Holy Spirit, participation in Holy Communion conforms us in a singular and profound way to Christ.

Dear friends, we don't ever thank the Lord enough for the gift He has given us in the Eucharist! It is a very great gift and that is why it is so important to go to Mass on Sunday. Go to Mass, not just to pray, but to receive Communion, the bread that is the Body of Jesus Christ who saves us, forgives us, unites us to the Father. It is a beautiful thing to do!...

Let us ask Him then that this Sacrament continue to keep His presence alive in the Church and to shape our community in charity and communion, according to the Father's heart...

