

Perpetual Eucharistic Adoration



The Real Presence Association

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**Real Presence Association
P.O. box 1237
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**realpresence.org
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Perpetual Eucharistic Adoration

Parish Start-Up Information

“O my Jesus, wholly and entirely present in the most Blessed Sacrament of the Altar, open our hearts and the hearts of people throughout the world to accept and receive Your grace, Your mercy, and Your love. Merciful Jesus, we ask this of You in Your most Holy Name. Amen.” Anno Domini 2000

Introduction

This manual should be used as a guide to start Perpetual Eucharistic Adoration in your parish. For purposes of clarification sections have been created to define specific functions that make up the different components that go into putting together a successful Perpetual Eucharistic Adoration Chapel. In reality, however, all these functions are actually taking place at the same time in varying degrees of progress. The subject matter is sometimes presented in a checklist format and at other times in an explanatory context. It is our sincere hope that this manual will serve the needs of those people who have accepted God's *Call to Adoration*.

This manual follows the decree, statutes and guidelines from the *Perpetual Eucharistic Adoration* handbook, P.O. Box 878, La Habra, California 90633.

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**Pastor
Information Packet**

The Real Presence Association



Pastor Information Packet

1. Fr. John A. Hardon, S.J., M.A., S.T.D. - endorsement.
2. His Eminence Francis Cardinal George O.M.I., Ph.D., S.T.D.
Archbishop of Chicago, Chicago, Illinois - endorsement
3. Most Rev. Raymond E. Goedert, S.T.L., J.C.L.
Vicar General, Chicago, Illinois - endorsement
4. (Most Rev.) Raymond L. Burke, D.D., J.C.D.
Bishop of La Crosse, La Crosse, Wisconsin - endorsement.
5. Frequently asked questions and answers.
6. Letters from Pastors on the benefits of PEA.
7. Perpetual Adoration of the Holy Eucharist by Pope John Paul II.
8. The History of Eucharistic Adoration by John A. Hardon, S.J.
9. PEA handbook – *Decree*, Statutes and Guide.
10. Call to Adoration flyer.
11. Pastor's Checklist.
 - The Pastor must obtain permission from his Local Ordinary (Bishop).
 - Choose a Head Coordinator. (see section 2)
 - Place the invitation call for a Eucharistic Speaker. (see section 3)
 - Send a Pastor's letter to all the parish families.
 - Prepare the chapel where Our Lord and His people will come together.
(see section 4)
 - Act as shepherd to lead and guide God's flock. (see section 5)
 - Arrange the opening Mass, Procession and Dedication of the new chapel.



The Real Presence Eucharistic Education and Adoration Association is a gift of Divine Providence I heartily approve the goal of this association. It perfectly reflects the mind of Pope John Paul II in promoting devotion to Our Lord in the Blessed Sacrament of the altar.

This association is putting into practice what our Holy Father has so strongly urged on the Catholic faithful in our country. The Holy Father states, "The year 2000 will be intensely Eucharistic: in the Sacrament of the Eucharist the Savior, who took flesh in Mary's womb twenty centuries ago, continues to offer himself to humanity as the source of divine life." With the Archdiocese of Chicago as its center, this Eucharistic apostolate will spread, not only throughout the United States, but please God, throughout the world.

There was never a time in Christian history when the world needed to be educated in, faith in Christ, belief in the Real Presence in the Eucharist, more than today. It is the same Jesus who worked miracles in first century Palestine. He is ready to perform miracles of conversion in our day, provided we believe that He is here with us in the Blessed Sacrament.

The Real Presence Eucharistic Education and Adoration Association has a most promising future. It all depends on the depth of our faith.

In our Eucharistic Lord,

John A. Hardon, S.J.

ARCHDIOCESE OF CHICAGO

Office of the Archbishop



Post Office Box 1979
Chicago, Illinois 60690-1979

June 2001

Dear Friends,

The New Millennium of grace is already bringing a renewed interest of the faithful in the real presence of our Lord in the Eucharist. Many dioceses across the country report an emergence of chapels set aside for periods of adoration before the Blessed Sacrament exposed on the altar. As a result, the faithful are testifying to graces received, conversions taking place, prayer answered, reconciliation in families, increases in priestly and religious vocations and other favors.

The *Real Presence Association*, founded by the late Father John Hardon, S.J., is a nationally focused apostolate promoting perpetual adoration. Their start-up manual contains the principals of eucharistic adoration according to church teaching, counsel for leadership by local pastors, pointers for parish catechesis and for setting up a chapel for adoration.

This is a movement of the Holy Spirit in the Church in these times, and I am happy to give my endorsement to this manual as a tool for getting adoration underway in parishes. May the rich graces given by Our Lord in the Blessed Sacrament transform each of us, the Church and the world.

Sincerely yours in Christ,

A handwritten signature in blue ink that reads "Francis Cardinal George".

Francis Cardinal George, O.M.I.
Archbishop of Chicago

ARCHDIOCESE OF CHICAGO

Vicar General



Post Office Box 1979
Chicago, Illinois 60690-1979

(312) 751-8271
Fax: (312) 337-6379

June 8, 2001

Reverend Burns Seeley
St. John Cantius Church
825 North Carpenter Street
Chicago, Illinois 60622

Dear Father Seeley:

I have received word from the Archdiocesan censor that the instruction manual for *The Real Presence Association* has been favorably reviewed. You may print the following in the manual:

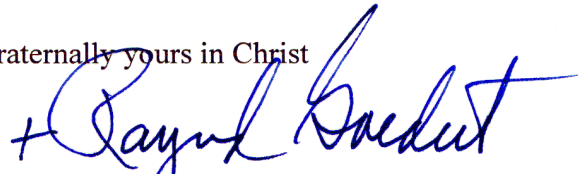
**With Ecclesiastical Approbation – Archdiocese of Chicago
June 7, 2001**

Please be aware that any major re-writing of this manual in the future will again require the review of the Archdiocesan censor.

I am also enclosing a letter of endorsement from His Eminence, Francis Cardinal George, O.M.I. which may be included in the manual.

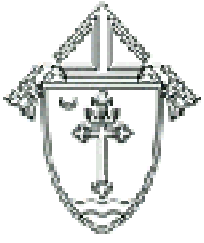
Thank you for your patience during the review process. Please accept my best wishes and gratitude for your important ministry.

Fraternally yours in Christ

A handwritten signature in blue ink, reading "Raymond E. Goedert".

Most Rev. Raymond E. Goedert, S.T.L., J.C.L.
Vicar General

Enclosure



ARCHDIOCESE OF ST. LOUIS
Office of the Archbishop

4445 Lindell Boulevard
St. Louis, Missouri 63108-2497
314.633.2222
314.633.2302 (fax)

Dear Brothers and Sisters in Christ,

With this letter I am happy to give my wholehearted endorsement to the Real Presence Association, founded by the late Father John A. Hardon, S.J. At the request of Father Hardon, before his death, I have been serving as the spiritual director for the Real Presence Association for the past four years.

The Real Presence Association has a strong membership from the United States of America and also from foreign countries. The Association responds to the desire of many in the Church today to have extended periods of Eucharistic Adoration, even continuous Eucharistic Adoration, for building up of the life of the Church and seeking God's help in the many trials of our times. I am certain that it will bear much fruit.

The materials provided by the Real Presence Association make it possible to establish, in a fitting and not too burdensome way, the adoration of the Blessed Sacrament in your parish or institution.

It is my hope that you will become a member of the Real Presence Association as an expression of your deep devotion to the most Blessed Sacrament and, as a means of bringing to others the love of our Lord in the most Blessed Sacrament.

Asking God's blessing upon you, I remain

Yours devotedly in Christ,

(Most Rev.) Raymond L. Burke
Archbishop of Saint Louis

RLB:sml

PERPETUAL EUCHARISTIC ADORATION OBJECTIONS AND REPLIES

Mother Teresa of Calcutta writes in a letter: "Perpetual Adoration with exposition needs a great push. People ask me: 'What will convert America and save the world?' My answer is prayer. What we need is for every Parish to come before Jesus in the Blessed Sacrament in Holy Hours of Prayer."

1. Objection: "Perpetual adoration in parish churches is not permitted."
(*Dictionary of the Liturgy*, Rev. Jovian P. Lange, OFM, p. 17)

Reply: This is incorrect. Perpetual Eucharistic Adoration in parishes with Jesus in the Most Blessed Sacrament exposed is not only permitted, but encouraged by the Holy Father.

The Holy Father, Pope John Paul II, opened a chapel of Perpetual Eucharistic Adoration with Jesus in the Most Blessed Sacrament exposed in a monstrance in St. Peter's Basilica on December 2, 1981. In his opening prayer, "Stay with us, Lord," the Pope urged all parishes to begin Perpetual Eucharistic Adoration.

Upon his arrival in Korea on October 7, 1989 for the 44th International Eucharistic Congress the Holy Father went to Good Shepherd Parish in Seoul. This is one of seventy-five parishes in Korea that has Perpetual Eucharistic Adoration. During a period of Eucharistic Adoration there, the Holy Father gave a homily in which he said: "It is most fitting that my first stop among the Korean people should be in a Church such as this, where the minds and hearts of the faithful are constantly raised up in adoration before Christ in the Most Holy Eucharist." (See *L'Osservatore Romano*, English edition, 16 October 1989).

In his homily in June 1993 at the 45th International Eucharistic Congress in Seville, Spain the Pope expressed this wish: "I hope that this form of perpetual adoration, with permanent exposition of the Blessed Sacrament, will continue into the future. Specifically, I hope that the fruit of this Congress results in the establishment of Perpetual Eucharistic Adoration in all parishes and Christian communities throughout the world." (*Signs of the Times* 6, 2, p. 10).

In addition, many bishops throughout the world have begun Perpetual Eucharistic Adoration in their dioceses and have presided in the opening ceremonies. There

are bishops in the United States and elsewhere who have had priests working in their dioceses devoted to helping parishes start Perpetual Eucharistic Adoration. Such is the case, for example, in the dioceses of Corpus Christi, TX; Baton Rouge, LA; Lafayette, LA; Lake Charles, LA; Alexandria, LA; and in the archdiocese of Manila in the Philippines.

2. Objection: Liturgical directives indicate that there should not be Perpetual Adoration of the exposed Blessed Sacrament in parishes.

Reply: Neither the Code of Canon Law nor the *Holy Communion and the Worship of the Eucharist Outside Mass* (HCWEOM) forbid perpetual exposition in parishes. Article 90 of HCWEOM, used by some liturgists to deny permission for Perpetual Adoration with exposition, is not concerned with granting or denying permission for Perpetual Adoration. It simply gives guidelines for its proper implementation to religious communities, institutes, and pious associations that practice it according to their constitutions and regulations. Also, the Holy See recognizes that many parishes have started perpetual adoration and explicitly approves of it.

3. Objection: Not enough people in a parish would be willing to support Perpetual Eucharistic Adoration. Also, the question of absences from the parish for vacations, days off, etc. pose a serious problem.

Reply: This objection is answered by the facts of experience. There are 168 hours a week to be filled. In most parishes several hundred people respond to the appeal to spend an hour a week with our Eucharistic Lord. In larger parishes 700 to 900 people often sign-up. Those pastors who have the great faith to start Perpetual Adoration are always surprised at the many people who respond and remain faithful to it. Parishes that attracted only a few people to Adoration on a limited basis now attract many people to Adoration on a continuous, perpetual basis. The reason for this is threefold. First and foremost, it is obvious that the Holy Spirit is moving the People of God to a love for this "devotion of devotions". Even the opponents of Perpetual Adoration admit that there are requests for Perpetual Adoration from large numbers of people. Second, since the chapel is open all the time, everyone can participate because everyone can find at least one hour a week to spend with Jesus, either as a scheduled adorer or as a substitute. Third, Perpetual Adoration is a message in itself of the importance of Eucharistic Adoration. The commitment involved in Perpetual Adoration challenges and moves people to do something that is really worthwhile and important in their

lives. A substitute system is incorporated into each Perpetual Adoration program to allow an adorer who will not be able to keep his or her hour in any particular week to easily find a substitute.

4. Objection: People who want Adoration do not understand the connection between Eucharist and community. Adoration represents going backward - an effort to separate the Eucharist from the Mass.

Reply: The Mass and Eucharistic Adoration are complementary. At Mass the sacrificial and communal aspects of the Eucharist are emphasized. In Perpetual Eucharistic Adoration the Real Presence is emphasized. Pope John Paul II says that our communal worship at Mass must go together with our personal worship of Jesus in Eucharistic Adoration in order that our love may be complete. Article 80 of HCWEOM states: "The same piety which moves the faithful to Eucharistic adoration attracts them to a deeper participation in the Paschal mystery." Many pastors have experienced significant increases in both daily and Sunday Mass attendance after they started Perpetual Eucharistic Adoration in their parishes.

5. Objection: While the Pope may be expressing a personal opinion, he is not acting as a lawgiver.

Reply: Who in the Church has the authority to say that what the Pope says is not allowable in matters of sacramental discipline?

6. Objection: Perpetual Eucharistic Adoration is not possible because exposition must be discontinued during the Easter Triduum.

Reply: This interruption of Eucharistic Adoration does not interrupt the perpetuity of Adoration any more than death interrupts the perpetuity of life. Christ's Eucharistic absence during Good Friday and Holy Saturday symbolizes His physical absence from earth between His death and resurrection.

7. Objection: One or two adorers at a time would not fulfill the general directives of the Church.

Reply: Which directives or directive would not be fulfilled? Nowhere in the Code of Canon Law or in the HCWEOM does it specify how many adorers must be present during exposition. In fact, article 90 of HCWEOM states: "The form of adoration in which one or two members of the community take turns before the Blessed Sacrament is also to be maintained and highly commended."

8. Objection: Extended exposition on a regular basis might be interpreted as **diminishing the importance of exposition at special times such as Forty Hours and Holy Thursday evening.**

Reply: Perpetual Eucharistic Adoration leads people to Jesus in the Eucharist and shows the importance of Eucharistic Adoration. The natural consequence of this is increased attendance and fervor at other Eucharistic devotions.

9. Objection: It is not advisable to have exposition in a side chapel or a room somewhere. If exposition is to be carried out it should be in a specially constructed chapel or on the main altar.

Reply: It is not the place where Jesus is adored that is important, but the love and devotion that is given to Him. He was first adored in a manger in a stable, and it cannot be said that anything lacked in that adoration. Sacristies, cry rooms, usher rooms, storerooms, daily Mass chapels, and even basement rooms and garages have been converted into beautiful Perpetual Adoration chapels which are very conducive to prayer. The love and sacrifices that have gone into preparing these as worthy places for adoring our Eucharistic Lord is very inspiring and is to be commended. It is not a good idea to have Perpetual Adoration on the main altar because the parish church is a very busy place, with weddings, funerals, etc. taking place. There would be too many interruptions of adoration. Furthermore, the cost of heating or cooling a church around the clock would be prohibitive. And, third, the intimate atmosphere of a small chapel is preferable for adoration.

10. Objection: It is not necessary to have exposition to have Perpetual Eucharistic Adoration. Jesus is just as present in the tabernacle.

Reply: The difference between spending time with Jesus in the Blessed Sacrament exposed in a monstrance and spending time with Him in the tabernacle is the same as the difference between conversing with a friend face-to-face and conversing with them with a closed door between both of you. Many adorers feel that seeing Jesus visibly under the appearance of the small white host is much more conducive to intimacy than hidden away in tabernacle. Moreover, it helps adorers to be faithful to their hours for which they are scheduled because they know that Jesus cannot be left alone in the Blessed Sacrament exposed in a monstrance, whereas He can be left alone in the tabernacle. With exposition, the scheduled adorers are

guardians of the Blessed Sacrament as well as adorers, so their presence is necessary.

11. Objection: It is appropriate that our parishes never have exposition concurrent with Mass. This is true even in cases where the chapel is divided from the church by a glass wall or even a brick wall.

Reply: Neither the Code of Canon Law nor HCWEOM forbids the celebration of Mass concurrent with Eucharistic adoration. Canon 941-2 simply states: "Exposition of the Blessed Sacrament may not take place while Mass is being celebrated in the same area of the Church of oratory." The only times that it is necessary that the Blessed Sacrament be reposed during Mass is if that is the only Mass of the day, and those who were adoring would not be able to participate in another one; and when Mass is celebrated in the chapel itself.

12. Objection: The Lord's presence among us is not limited to His presence in the Eucharist. He is with us in other ways as well. To mention a few: He is with us when we gather together for prayer, celebrate the sacraments, and read Sacred Scripture. Clearly, the Eucharist is the most celebrated presence of those presences of Christ. But, nonetheless, it needs to be kept in proper context.

Reply: In the ways mentioned, Jesus is present in His power, in His authority, in His Spirit. But in the Eucharist, Jesus is present in His Person - Body, Blood, Soul and Divinity. The Eucharist is the literal fulfillment of His words: Behold I am with you all days even to the consummation of the world. Perpetual Eucharistic Adoration is a bit of heaven on earth because in perpetual adoration Jesus is continuously adored by the faithful here on earth, just as He is continuously adored by the angels and saints in heaven.

Pope John Paul II tells us in Dominicae Cena: "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. May our adoration never cease." And that is what Perpetual Adoration is: adoration that never ceases!



THE CHURCH OF THE EPIPHANY

Father Bernard Reiser, Pastor
1900-111th Avenue Northwest
Coon Rapids, Minnesota 55433
Phone: 755-1020

MANIFEST CHRIST TO ALL

Epiphany Parish in Coon Rapids, Minnesota in the Archdiocese of St. Paul and Minneapolis, has had Perpetual Adoration for the past twelve years. The benefits and blessings that have come to our parish, because of Perpetual Adoration, are amazing. Some of the benefits are as follows:

1. Attendance at daily Mass has increased from about thirty-five people to over two hundred.
2. The increase of people receiving the sacrament of penance has been absolutely amazing. Three priests hear confessions on Saturday for three hours and then we have confessions on Tuesday evening for one hour and always before the first Friday of the month. At all of these times we hear steady.
3. The people returning to the sacraments, after many years of absence, has been amazing. A week never passes that we don't have at least three or four coming back.
4. An endless number continually tell us about the many blessings they have received from making a holy hour weekly.

The spiritual atmosphere that Perpetual Adoration has created in the parish is very noticeable. The open door to the chapel has not resulted in any destruction of property to date. My only regret is that I did not begin Perpetual Adoration many years earlier. It has provided such extraordinary blessings to the parish and to all of our people.

I recommend Perpetual Adoration most highly to any parish and I know that you will never regret the decision to make it a vital, vibrant force within your parish community.

Sincerely In Christ,

Father Bernard A. Reiser, Pastor
The Church of the Epiphany

BAR/emzs



Sacred Heart Church

837 Jeanette Street
Abilene, Texas 79602-2410
(915) 677-7951 • Fax (915) 677-7710

August 01, 2000

I have had the opportunity to be in two parishes that have begun Perpetual Adoration of the Blessed Sacrament while I was there. The blessings just multiply. In the parish of which I am now a pastor the chapel also serves as a daily Mass chapel, which keeps before the mind of the people that adoration itself flows from the celebration of the Eucharist and is indeed an extension of the Eucharist. I have witnessed the daily Mass attendance doubling. We began on June 29th--debatably one of the "worst" times to start, since it was just before a holiday weekend (Independence Day) and during the middle of the summer when people are traditionally on vacation. Yet people are faithful to their commitments and are excited about having a place they may come to pray any hour of the day or night.

The chapel in the previous parish of which I was pastor is now in its sixth year of Perpetual Adoration. In both parishes my philosophy is that the best way to promote it was to let the lay people do the work. Since I could be transferred in the future, I want those who would remain to be the main ones who continue to promote adoration when I would leave. This means that my work was encouraging the committee members themselves and let them do the work involved. Such a philosophy has proven itself in the case of my previous parish, which has continued Adoration for four years since I left it.

Coming closer to Jesus Christ present in the Blessed Sacrament cannot but be an important means to spiritual renewal and holiness. I give my endorsement to any parish seeking to begin Perpetual Adoration.

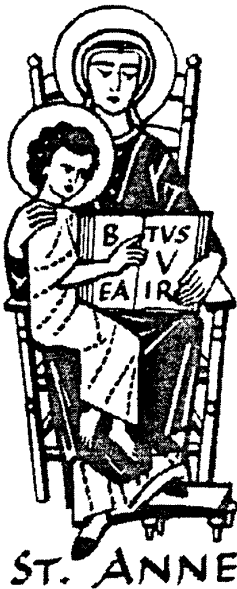
Yours in Christ Jesus,



Rev. Robert Bush
pastor

818 Middle St.
Fall River, MA 02721-1734
Phone 508-674-5651
Fax 508-672-0939
E-Mail marchberg@megamet.net

Saint Anne Parish and Shrine



Perpetual adoration here at St. Anne Parish and Shrine is a great gift of faith for the many who have found this a place of prayer and devotion for over a century! The Shrine has regional appeal - and beyond! We have maintained the devotion for about five years now. We are located across the street from a hospital and many find our adoration chapel a great source of hope and solace at time of real need. Visitors frequently "catch" the evident faith of so many in the Real Presence from the regular adorers. From a practical point of view those in adoration have even extinguished a fire that could have spelled real trouble. We have a special chapel for adoration on the Shrine level. This keeps practical problems and conflicts to a bare minimum. If you are considering perpetual adoration, be encouraged.

Sincerely yours in Christ-Jesus,

(Rev.) Marc H. Bergeron, M.Div.
Pastor

Mane nobiscum, Domine!
Stay with us, Lord!

Blessed Sacrament Church

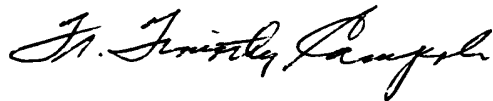
182 High Street
Greenfield, Massachusetts 01301

Thank you for your recent phone call requesting a paragraph about the positive things that Perpetual Adoration at Blessed Sacrament Church has done for our church and our community.

I would like to begin by saying that we are extremely blessed at our parish by the Eucharistic presence of our Lord 24 hours a day, seven days a week. We began Perpetual Adoration here on October 16, 1994, the Feast of St. Margaret Mary. Since then, many things have taken place in our parish and our community that have happened through the grace of this constant prayer. We have had three vocations since the beginning of adoration, one to the priesthood, and two to the religious life of sisters. Mariamante Academy, a lay run Catholic junior/senior high school began in 1995 after several families spent much time in prayer in the chapel. We also have several prayer groups devoted to praying for different intentions such as vocations, life, healing, and families. The chapel has been a source of comfort, strength, consolation and conversion for many. We constantly offer our Lord prayers of thanksgiving for His goodness and generosity in allowing us to praise Him in this way.

I hope this is sufficient for your publication. If you have any questions, please feel free to call me at the rectory at (413) 773-3311. May God bless you.

Sincerely yours in Christ,

A handwritten signature in black ink, reading "Rev. Timothy J. Campoli". The signature is written in a cursive, flowing style.

Rev. Timothy J. Campoli
Pastor

TJC/mjf

Perpetual Eucharistic Adoration

International Apostolate

Statutes approved by Holy See 2 June, 1991



Perpetual Adoration of the Holy Eucharist

By His Holiness Pope John Paul II

Originally Delivered in Spanish at the 45th International Eucharistic Congress - June 1993 - Seville, Spain

Adoremus in aeternum Sanctissimum Sacramentum!

United to the angels and to the saints of the celestial church, we adore the Most Holy Sacrament of the Eucharist. Prostrated, we adore such a grand Mystery, that encloses the new and definitive Alliance of God with men in Christ.

1. Beloved priests, religious men and women, most beloved brothers and sisters.

It is for me a motive of special joy to prostrate myself with you before Jesus in the Blessed Sacrament, in an act of humble and fervent adoration, of praise to the merciful God, of thanksgiving to the Giver of all that is good, of supplication to Him Who is always alive to intercede for us (cf. Heb, 25).

"*Remain in Me and I in you*" (Jn 15,4) we have just finished listening in the evangelical reading on the allegory of the grapevine and the branches: How well is that page understood from the mystery of the living presence and life-giving of Christ in the Eucharist!

Christ is the grapevine, planted in a chosen vineyard that is the People of God, the Church. Through the mystery of the Eucharistic Bread, the Lord can say to each one of us: "He who eats my body and drinks my blood lives in Me and I in him". His life flows through us just like the living sap of the grapevine flows through its branches so that they live and produce fruit. Without a Real union in Christ - in whom we believe and on whom we nourish ourselves - there can be no supernatural life in us nor can we bear fruit.

2. Perpetual Adoration of Jesus in the Blessed Sacrament has been a connection thread of all the acts of the International Congress. For this reason I express my congratulations and my gratefulness to those, who with so much pastoral dedication and apostolic zeal, have carried out the responsibility of this Congress. In fact, perpetual adoration - held in so many churches of the city in several of them held even during the night, has been an enriching feature and characteristic of this Congress. *I hope that this form of perpetual adoration, with permanent exposition of the Blessed Sacrament, will continue into the future. Specifically, **I hope that the fruit of this Congress results in the establishment of perpetual Eucharistic adoration in all parishes and Christian communities throughout the world.***

Here in Seville it is important to remember him who was a priest of the Archdiocese, the archpriest of Huelva, and much later Bishop of Malaga and of Palencia successively: Don Manuel Gonzalez, Bishop of the abandoned tabernacles. He vigorously dedicated himself to reminding all of the presence of Jesus in the tabernacle, a message to which at times, we so weakly respond. By his word and by his example he never ceased to repeat that in the tabernacle of each church we possess a light beacon, in contact with whom our lives can be illuminated and transformed.

3. Yes, beloved brothers and sisters, it is important that we live and teach how to live the total mystery of the Eucharist: the Sacrament of Sacrifice, of the Banquet and of the permanent Presence of Jesus Christ the Savior. And you well know that several forms of worship to the Most Holy Eucharist are an extension and, at the same time, a preparation for the Sacrifice of the Mass and Communion. Will it be necessary to insist again on the deep spiritual and theological motivations of worship to the Most Holy Sacrament of the celebration of the Mass? It is true that the reservation of the Sacrament was made, from the beginning, in order to be able to take Communion to the sick and to those absent from the celebration.

But, as the Catechism of the Catholic Church says, "*for the deepening of the faith in the real presence of Christ in his Eucharist, the Church became aware of the meaning of the silent adoration of the Lord present under the Eucharistic species*" (n. 1,379).

4. "*Know that I am with you all days until the end of the world*" (Mt. 28, 20). These are the words of Christ Resurrected before ascending into heaven on the day of His Ascension. Jesus Christ is indeed the Emmanuel, God-with-us, from His Incarnation until the end of time. And He is in an especially intensive and close way in the mystery of His permanent presence in the Eucharist. What power, what consolation, what firm hope does the contemplation of the Eucharistic mystery produce. It is God with us that makes us participants of His life and launches us into the world to evangelize it, to sanctify it.

Eucharist and Evangelization has been the topic of the XLV International Eucharistic Congress of Seville. On this matter you have intensely reflected in these days and during its long preparation. "The Eucharist is indeed the source and summit of all evangelization" (Presbyterorum Ordinis, N.5); is the horizon and goal of all the proclamation of the Gospel of Christ. We are always guided toward the Eucharist by the word of truth, by the proclamation of the message of Salvation. Therefore, all liturgical celebration of the Eucharist, lived according to the spirit and norms of the Church, has a great evangelizing force. In effect, the Eucharistic celebration develops an essential and effective pedagogy of the Christian mystery: the believing community is summoned and gathered as the family and the People of God, Body of Christ; it is fed in the double table of the Word and of the Eucharistic sacrificial Banquet; it is sent as an instrument of salvation in the middle of the world. All this in praise and thanksgiving to the Father.

Pray with me to Jesus Christ, the Lord, who died for our sins and resurrected for our salvation, that, after this Eucharistic Congress, the whole Church will come out strengthened for the new evangelization that the entire world needs: new, also for the explicit and deep reference to the Eucharist, as the center and root of the Christian life, as a sowing and requirement of fraternity, of justice, of service to all men, beginning with those most in need

in their bodies and spirits. Evangelization for the Eucharist, in the Eucharist and from the Eucharist; are three inseparable aspects of *how* the Church lives the mystery of Christ and fulfills its mission of communicating it to all men.

5. May God grant that through the intimacy with Christ in the Eucharist may emerge many vocations of apostle, missionaries, to carry this gospel of salvation onto the ends of the world. The commemorations to the Spanish priests and religious that - depending on the needs and circumstances of the current times - that you be willing, as in other times, to serve fraternally the sister churches of Latin America in the urgent effort of evangelization, to the tenor of the spirit and the reflections of the IV General Conference of the Latin American Episcopate, celebrated last October in Santo Domingo. Today the Church is demanding a new missionary talent, a vibrant spirit of evangelization "*new in its ardor, in its methods and in its expressions.*"

6. "*The hour is coming, and now is here, when true wor-shippers will worship the Father in the spirit and truth*" (Jn 4, 23), Jesus had said to the samaritan woman at the well of Sicar. The adoration of the Eucharist "*is the contemplation and recognition of the real presence of Christ, in the sacred species, outside of the celebration of the Mass (...) It is a real dialogical encounter by means of which (...) we open our-selves to the experience of God (...) It is equally a gesture of solidarity with the needs and with the needy of the entire world*" (Documentbase of the Congress, n. 25) And this Eucharistic adoration, by its own spiritual dynamic, must lead to the service of love and justice for the faithful.

Before the real and mysterious presence of Christ in the Eucharist - a "veiled" presence, since it is seen only with the eyes of the faith - we understand with new meaning the word of the Apostle John who knew so much of the love of Christ: "*He who does not love his brother whom he sees, cannot love God whom he does not see*" (1 Jn 4, 20). For this reason, it has been desired that this Congress have a clear evangelizing projection (plan) and testimonial, that should be made present in all walks of life and of society. I have the firm hope that the evangelization zeal shall rise in Christians a sincere coherence between faith and life, and shall lead to a greater commitment of justice and charity, to the promotion of some more equitable relationships among men and among peoples. From this Congress must be born - especially for the Church in Spain - a strengthening of the Christian life, on the basis of renewed education in the faith. How important it is, in the middle of the current social environment progressively secularized, to promote the renovation of the celebration of the sunday Eucharist and the Christian life on Sunday! The commemoration of the Resurrection of the Lord and the celebration of the Eucharist should fill sunday with religious content, that is truly humanizing. Rest from work on sunday, caring of the family, cultivating spiritual values, and the participation in the life of the Christian community, will contribute to making a better world, more rich in moral values, more solid and less consummative.

7. May the Lord, the Light of the people, grant - that these days He is sowing with hands full the seeds of the Truth in so many hearts - the multiplication with His divine fertility of the fruits of this Congress. And one of them, perhaps the most important, shall be the increase of vocations. Let us ask the Master of the harvest that he send workers for his harvest. (cf Mt 9, 38): there is a lack of many priestly and religious vocations, And each one of us, by word and examples of generous surrender, must convert himself into an "*apostle of apostles*", into a promoter of vocations. From the Eucharist Christ today insistently calls so many young persons: "*Come with Me, and I will make you fishers of men*" (Mt 4, 19): be priests, be religious men and be religious women, spokesmen, joyous and convincing voices, of that call of the Lord.

That the Virgin Mary, that in Seville and in this Holy Cathedral Church is honored with the title of Our Lady of the Kings, impel us and guide us to meeting with her Son in the Eucharistic mystery. She, who was the true Ark of the Covenant, living Tabernacle of the Incarnate God, teach us to care with the purity, humility and fervent devotion her son, Jesus Christ, present in the Tabernacle. She, who is the "*Star of Evangelization*", supports us in our pilgrimage of faith to carry the Light of Christ to all men, to all peoples. *So be it.*

A FORGOTTEN SOURCE OF BLESSINGS

SOLEMN EXPOSITION OF THE BLESSED SACRAMENT

BY ST. PETER JULIAN EYMARD

We can rightly call the 19th century the great century of the Holy Eucharist, just as it has been styled the century of Mary. Never in all the past ages has the cult of the Blessed Sacrament flourished so conspicuously.

Solemn Exposition was rare even in the ages of Faith. Perhaps there was some sort of misapprehension for the respect and majesty of the Sacrament of love, were it to be exposed too often to the piety of the faithful.

There was, then, no special need of this excellent means of salvation, the last, perhaps, which is now offered to Christian society. But today, Solemn Exposition of the Blessed Sacrament is the grace and need of our times.

Exposition is the sovereign grace, the life-blood of the Church and the faithful.

In 1810, when Rome, the city of the Prince of the Apostles, mourned over the exile and enslavement of her Pastor, and found no hope except in God, a few men found in Faith a thought which restored courage and confidence. "We will save Rome by the grace of adoration," they said; "by this help we will bring back in triumph our beloved Pontiff." This thought stirred men to the quick; they grouped together around the altar; the ecclesiastical authorities blessed and approved this work and it went into motion. Exposition began, and in November, 1810, this heavenly flame was lit, never to be extinguished. It became a powerful protection, a burning furnace; and Pius VII re-entered Rome in triumph, as would also, in later years, his worthy successor, Pope Pius IX.

How can things be otherwise. Jesus Christ, the eternal Pontiff, possessed a throne surrounded with love and veneration in the old city of the Popes, and His Vicar on earth would moan in exile! No, no, these two thrones, that of the Savior and that of His august representative, must stand side by side; the one must raise or sustain the other. You see how powerful is the work of perpetual adoration.

In 1848, once more, Rome was trampled under foot by hatred and impiety. Monsignor Palmer was murdered at the very feet of the Pope, though it was at the Pontiff that the blow was aimed, The Quirinal was set on fire, churches desecrated, religious Orders were persecuted. The revolution had triumphed and dispossessed the Pope of his lands, and the Pope took the road into exile. But those fiends had forgotten something. They forgot to put out the fire which would consume and exterminate them - the fire of perpetual adoration. The Divine Host of propitiation had remained exposed in the heart of Rome, to protect and defend the city, and prepare the triumphal entry of Pius XI to Saint Peter's.

Indeed, all the malice, all the cleverness, all the treachery of the impious and of the revolutionaries, who at this very moment are leagued against the eternal city, will crumble at the foot of the Eucharistic throne on which reigns the omnipotent Master Who said to the sea: "Peace, be still."

Exposition has also proved the salvation of Paris and France. How sad and gloomy were the days of the Revolution, when the king and his servants were liquidated and the Tuileries, the Treasury, and the government were seized. What would be the fate of disrupted France? Who would check the flood waters which have been pent up for so long? Who could prevent wholesale pillage and murder? The furies of '93 and its impiety are let loose ... and no hope of salvation looming on the horizon. But a timely thought inspires a few pious souls: they would save France by perpetual adoration. Jesus must be adored day and night, He must have a throne of

salvation and reparation. At this thought hope is re-kindled. People unite, enroll themselves, spare no efforts, and on December 6, 1848, Exposition and Adoration are inaugurated in Notre-Dame des Victories. This great work, the solemn manifestation of Jesus-Hostia, accomplished - Paris and France were saved.

Paris was saved by Perpetual Adoration, whatever others might say to the contrary. For neither the eloquence of any man, or the common sense of the people, or the wisdom of the government could extricate the nation. No, no; neither soldiers, nor leaders, nor learned men could achieve such a feat. Only a few modest men, who copied the gesture of Moses on the mountain, could work such a miracle. They constituted themselves victims of adoration and propitiation for their brethren, for the Church, and the world, at the feet of Him Who holds in His hands the balance of peace and of war, of pardon and of justice; and so long as Paris will have the devotion her thrones of perpetual exposition, she will never bow to her enemies. Where the King is, there is the capital; and its bulwarks, its strength, its glory spring from His residing there. Now, our Lord Jesus Christ is the King of Kings. As long as He resides on the altar-throne, He wants reign, to pardon, and to save. If no longer He had adorers, then, oh! yes, we needs must tremble and take to flight, for the fatal hour will have struck, the hour of the prince of darkness.

From Paris perpetual adoration spread far and wide; the devotion has been instituted in nearly every diocese of France, and those which have not yet organized this royal service of Jesus are preparing to do so, and what is more remarkable is the fact that it is the more remote and poor parishes which first fall in line with this eucharistic movement.

I am not afraid to say it: the cult of Solemn Exposition is the great need of our times; this public and solemn profession of faith in the divinity of Christ and in the reality of His Sacramental Presence is a necessity. It is the best refutation which can be leveled at the renegades, the apostates, the impious and the indifferent. It will crush them like a mountain of fire, but a fire of love and goodness.

This solemn cult of exposition is also necessary to arouse the slumbering faith of many good people who have forgotten Jesus Christ, because they have lost sight of the fact that He is their Neighbor, their Friend, and their God.

This cult is needed to stimulate true piety, alas, so long held up at the gates of the sanctuary where Jesus is always ready to bless us and open His Heart to us.

It is needed to save society. For society is dying out, because it no longer has a vital principle of truth and charity, no family spirit.

Each one shifts for himself, becomes self-centered and self-sufficient. So dissolution is at hand. But society will revive when all its members group themselves around our Emmanuel.

Our judgement will naturally become healthy if it is inspired by a common principle; the bonds of true friendship will be tightened by a common love; the beautiful days of the Cenacle, the family feast, the banquet of the great King, will be re-lived. These are the effects of the devotion on Christian peoples.

A devout French Bishop used to say: "Ever since the devotion has been established in my diocese, religion has flourished again; three days of adoration are worth a mission. Besides, and this, especially, is what rejoices me,, the good effected is more lasting." Behold the best proof of the power of adoration.

Zealous priests in many a parish easily get discouraged, because priests are regarded merely as professionals, and the Church as a sort of religious townhall. The house of God is often deserted, even on Sundays, and men seem to have lost the way to church. How attract them to the priest, to the church, to Jesus Christ Himself? In many countries the only way is through Solemn Exposition, with its grandiose religious exercises and its torrents of graces.

Even if success seems at first imperceptible, hope must continue to flicker; it is already very much that our Lord has deigned to visit His people and mount His throne of mercy. When He comes a second or third time, hearts will become more docile. It takes time before an arid land can yield an abundant harvest. As with all living things, so, too, souls must expand their vitality by degrees before reaching full maturity.

There is even a stronger reason for establishing solemn exposition as a real means of salvation: it is the impotency of secondary means for saving the world. It is unfortunately too true that Christian societies are dissolving into religious individualism. And yet there are still many priests, zealous and learned; good books abound in our shops; Catholic organizations are to be found wherever some good may be achieved; Catholic charities reach out far and wide. Whence, then, comes this indifference, incredulity, hostility? Whence, the foul air? Whence the moral epidemic which rages and weakens so many souls?

Missioners can't understand why their spiritual exercises, even the most consoling, merely streak the sky like a brilliant meteor, or, like torrential rains, flow over hard soil without sinking in; or, like a bolt of lightning, flash and disappear; in a word, why the thermometer of piety soon falls to its former level.

Formerly a good book could work up a revolution in the minds of men; today, men barely cast a fleeting glance at one. A new movement of grace produced salutary effects in whole nations; today we are afraid of the supernatural and start out with feelings of apprehension or aversion in everything we do.

In the past, whenever our Christian civilization was going on the rocks, you could always find some lighthouse of safety; these beacons were certain saints, who were showing the way to perplexed souls or guiding religious works. But, at present, few are to be found. Now, there is nothing astonishing about this, for the planets cease to reflect light when the sun is eclipsed. Devotion to saints has a meaning only when it spells glory for Jesus Christ, in Whom it must terminate. When a King is without court, his ministers have no prestige, and when a sovereign is insulted, so also all his subjects are humiliated.

The great evil of the day lies in the fact that we don't go to Jesus as to a Savior and a God. We abandon the only basis, the only law, the only grace of salvation. The trouble about empty piety is that it fails to spring from Jesus Christ, or terminate in Him. People stop or loiter on the way. A divine love which does not derive its fervor, its center, in the Sacrament of the Holy Eucharist, lacks the essential conditions of power: it will soon die out like the hearth without fuel. This love will soon become merely human.

What then, must we do? Go back to the source of life which is Jesus. But we must cease viewing Jesus only in His earthly Life, or in the glory of Heaven; we must see Him especially in the Holy Eucharist. We must take Him from the back seat and place Him at the head of our Christian civilization, which He will guide and bring to safety. We must rebuild His palace, a royal throne, a court of devoted servants, a family of friends, a people of adorers.

Behold the mission and the glory of our age; that will make it the greatest and holiest of centuries.

Let us never forget that an age prospers or dwindles in proportion to its devotion to the Holy Eucharist. This is the measure of its spiritual life and its faith, of its charity and its virtue.

May the glorious kingdom of Jesus Eucharistic come! Too long, much too long, have impiety and ingratitude ruled the earth.

Adveniat regnum tuum!



PONTIFICIUM CONSILIUM
PRO LAICIS
1164/91/5 -- 61B-47a

DECREE

With a lively appreciation of the purpose of the "Association of Perpetual Eucharistic Adoration", as an association of the faithful dedicated to promoting Eucharistic worship and devotion, and having as "a particular character of its apostolate of prayer that of perpetual adoration before the exposed Blessed Sacrament" (Statutes: Preamble);

Bearing in mind that the said Association has already promoted, over a considerable number of years, experiences of "Perpetual Eucharistic Adoration" in numerous parishes and dioceses of various countries, always with due respect for the liturgical directives of the Catholic Church and in communion with the Diocesan Ordinaries and the parish priests concerned;

Considering also that the said Association intends to develop communication and cooperation with other approved associations of Christ's faithful that pursue similar purposes;

After receiving the testimony of Bishops of various countries who know, appreciate and encourage the "Association of Perpetual Eucharistic Adoration";

After having studied and revised the statutes of the Association and having found them to be in harmony with the doctrine and discipline of the Catholic Church;

Observing that "competent ecclesiastical authority alone has the right to erect associations of the Christian faithful which set out to teach Christian doctrine in the name of the Church or to promote public worship or which aim at other ends whose pursuit by their nature is reserved to the same ecclesiastical authority." (CIC Can. 301, 1).

THE PONTIFICAL COUNCIL FOR THE LAITY

DECREES

The erection of the Association of Perpetual Eucharistic Adoration as a universal and international public association of the faithful, with juridic personality, in accordance with Book II, Part I, Title V of the Code of Canon Law, and the approval of its *Statutes*, the original text of which has been deposited in the Archives of the Pontifical Council for the Laity.



PAUL. J. CORDES _____ Vice-President

EDUARDO CARD. PIRONIO _____ President

From the Vatican, June 2, 1991, Solemnity of the Body and Blood of Christ

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The Real Presence Association



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The History of Eucharistic Adoration

Development of Doctrine in the Catholic Church

by John A. Hardon, S.J.

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INTRODUCTION

The phenomenal growth of devotion to the Real Presence of Christ in the Holy Eucharist has puzzled not a few sincere people. Nocturnal Adoration societies, Perpetual Adoration groups, national associations of the faithful promoting organized visits to the Blessed Sacrament, Holy Hours before the tabernacle, monthly, weekly and even daily exposition of the Eucharist in churches and chapels, in one country after another, have become commonplace.

What to make of all of this? Is this another form of pious eccentricity, or is it founded on authentic Catholic doctrine and grounded on the solid rock of Christian revelation?

It is authentic Catholic doctrine and it rests on the unchangeable truth of our revealed faith. But it needs to be explained, and the explanation is a classic example of what we call *development of doctrine*.

By development of doctrine, we mean that some divinely revealed truth has become more deeply understood and more clearly perceived than it had been before. Under the guidance of the Holy Spirit, whom Christ promised to send to teach us, the Church comes to see more deeply what she had always believed, and the resulting insights find expression in devotion of the faithful that may have been quite uncommon in the Church's previous history. The whole spectrum of Christology and Mariology has witnessed such dogmatic progress. Adoration of the Eucharist, therefore, is simply another, though dramatic, example of doctrinal development.

Always implied in such progress is that, objectively, the revealed truth remains constant and unchanged. But through the light of the Holy Spirit, the subjective understanding of the truth becomes more clear, its meaning becomes more certain and its grasp by the believing mind becomes increasingly more firm.

Our purpose in this short study is to show how the Real Presence of Christ in the Eucharist has undergone a marvelous development over the centuries. We are now witnessing what can only be described as the work of the Holy Spirit, Whom Christ promised, "the Father will send in My name. He will teach you all things, and bring to your mind whatever I have said to you" (John 14:25).

Chapter I

APOSTOLIC TIMES TO THE EARLY MIDDLE AGES

Belief in the real, physical presence of Christ in the Eucharist grew out of the teaching of the evangelists and St. Paul. They made it plain to the apostolic Church that the Eucharistic elements were literally Jesus Christ continuing His saving mission among men.

John and Paul were especially plain. The skepticism of Christ's followers, when He preached the reality of His Body and Blood as food and drink, made John record the fact that "many of His disciples withdrew and no longer went about with Him." Seeing this, Jesus asked the Twelve, "Do you also want to leave me?" Simon Peter did not understand any more than those who left Christ, but his loyalty was more firm. "Lord," he answered, "to whom shall we go?" (John 6:66-68).

Paul's letter to the Corinthians rebuked them for making the Agape, which should have been a beautiful sign of unity, into an occasion of discord. He reminded them that the Eucharist is no ordinary food. It is actually the Body and Blood of Christ according to "the tradition which I handed on to you that came to me from the Lord Himself" (I Corinthians II: 23-26).

At the turn of the first century, Ignatius of Antioch, on his way to martyrdom in Rome, had to warn the Christians not to be taken in by the Gnostics--a good modern term would be "visionaries," who denied the Real Presence. Ignatius said these people abstained from the Eucharist because they did not accept what true Christians believe, that in the Eucharist is the same Jesus Christ Who lived and died and rose from the dead for our salvation.

Under the impact of this faith, the early hermits reserved the Eucharist in their cells. From at least the middle of the third century, it was very general for the solitaries in the East, especially in Palestine and Egypt, to preserve the consecrated elements in the caves or hermitages where they lived.

The immediate purpose of this reservation was to enable the hermits to give themselves Holy Communion. But these hermits were too conscious of what the Real Presence was not to treat it with great reverence and not to think of it as serving a sacred purpose by just being nearby.

Not only did they have the Sacrament with them in their cells, but they carried it on their persons when they moved from one place to another. This practice was sanctioned by the custom of the *fermentum*, that certainly goes back to as early as 120 A.D. The rite of *fermentum* was a particle of the Eucharistic bread (sometimes dipped in the chalice) transported from the bishop of one diocese to the bishop of another diocese. The latter would then consume the species at his next solemn Mass as a token of unity between the churches. It was called a *fermentum* not necessarily because leavened bread was used but because the Eucharist symbolized the leaven of unity which permeates and transforms Christians, so that they become one with Christ.

Already in the second century, popes sent the Eucharist to other bishops as a pledge of unity of faith; and, on occasion, bishops would do the same for their priests.

As monasticism changed from solitary to community life, the monks received something of the same privilege of carrying the Eucharist with them. They would have it on their persons when working in the fields or going on a voyage. The species was either placed in a small receptacle (*chrismal*) worn bandoleer-fashion, or in a little bag (*perula*) hung around the neck under their clothes. Irish and British manuscripts make frequent mention of the practice. It was not only to have the hosts ready for Communion but also to insure safety against robbers and protection against the hazards of travel.

The life of St. Comgall (died 601) tells how on one occasion he was attacked by heathen Pietists while working in a field. On seeing the *chrismal* around his neck, the attackers did not dare touch him for fear of

some retaliation since they surmised (as the narrator says) that Comgall was carrying his God. The saint was so moved by the experience that he exclaimed, "Lord, you are my strength, my refuge, and my Redeemer."

As early as the Council of Nicea (325) we know that the Eucharist began to be reserved in the churches of monasteries and convents. Again, the immediate reason for this reservation was for the sick and the dying, and also for the ceremony of the *fermentum*. But naturally its sacred character was recognized and the place of reservation was set off from profane usage.

From the beginning of community life, therefore, the Blessed Sacrament became an integral part of the church structure of a monastery. A bewildering variety of names was used to identify the place of reservation. *Pastoforium*, *diakonikon*, *secretarium*, *prothesis* are the most common. As far as we can tell, the Eucharist was originally kept in a special room, just off the sanctuary but separated from the church where Mass was offered.

Certainly by the 800's, the Blessed Sacrament was kept within the monastic church itself, close to the altar. In fact, we have a poem from the year 802, telling of a pyx containing the Sacred Species reserved on the high altar of the abbey church at Lindisfarne in England.

The practice of reserving the Eucharist in religious houses was so universal that there is no evidence to the contrary even before the year 1000. In fact, numerous regulations are extant which provided for protection of the sacred elements, as the wording went, "from profanation by mice and impious men." The species were to be kept under lock and key and sometimes in a receptacle raised high enough to be out of easy reach of profaning hands.

It is interesting to note that one of the first unmistakable references to reserving the Blessed Sacrament is found in a life of St. Basil (who died in 379). Basil is said to have divided the Eucharistic Bread into three parts when he celebrated Mass in the monastery. One part he consumed, the second part he gave to the monks, and the third he placed in a golden dove suspended over the altar.

This would suggest that, though we have less access to Oriental sources, the Eastern monasteries were centuries ahead of the West in reserving the Eucharistic elements in the monastic church proper and not only in a separate place.

Among the treasures of Monte Cassino that seem to have been destroyed during the Second World War were two small ancient tabernacles, one of gold and the other of silver. They were gifts of Pope Victor III (died 1087), who had been abbot at Cassino before his election to the papacy.

Chapter II

BERENGARIUS TO ST. FRANCIS OF ASSISI

Toward the end of the eleventh century we enter on a new era in the history of Eucharistic adoration. Until then the Real Presence was taken for granted in Catholic belief and its reservation was the common practice in Catholic churches, including the chapels and oratories of religious communities. Suddenly a revolution hit the Church when Berengarius (999-1088), archdeacon of Angers in France, publicly denied that Christ was really and physically present under the species of bread and wine. Others took up the idea and began writing about the Eucharistic Christ as not exactly the Christ of the Gospels or, by implication, as not actually there.

The matter became so serious that Pope Gregory VII ordered Berengarius to sign a retraction. This credo has made theological history. It was the Church's first definitive statement of what had always been believed and never seriously challenged. The witness came from the abbot-become-pope, whose faith in the Blessed Sacrament had been nourished for years in a Benedictine monastery.

Gregory's teaching on the Real Presence was quoted verbatim in Pope Paul VI's historic document *Mysterium Fidei* (1965) to meet a new challenge to the Eucharist in our day--very similar to what happened in the eleventh century.

I believe in my heart and openly profess that the bread and wine placed upon the altar are, by the mystery of the sacred prayer and the words of the Redeemer, substantially changed into the true and life-giving flesh and blood of Jesus Christ our Lord, and that after the consecration, there is present the true body of Christ which was born of the Virgin and offered up for the salvation of the world, hung on the cross and now sits at the right hand of the Father, and that there is present the true blood of Christ which flowed from his side. They are present not only by means of a sign and of the efficacy of the Sacrament, but also in the very reality and truth of their nature and substance.

With this profession of faith, the churches of Europe began what can only be described as a Eucharistic Renaissance. Processions of the Blessed Sacrament were instituted; prescribed acts of adoration were legislated; visits to Christ in the pyx were encouraged; the cells of anchoresses had windows made into the church to allow the religious to view and adore before the tabernacle. An early ordinal of the Carmelites included the words "for the devotion of those in the choir" when referring to the reservation of the species.

From the eleventh century on, devotion to the Blessed Sacrament reserved in the tabernacle became more and more prevalent in the Catholic world. At every stage in this development, members of religious orders of men and women took the lead.

The Benedictine Lanfranc, as Archbishop of Canterbury, introduced from France into England numerous customs affecting the worship of the Real Presence.

St. Francis of Assisi, who was never ordained a priest, had a great personal devotion to Christ in the Blessed Sacrament. His first admonition on the Holy Eucharist could not have been more precise.

Sacred Scripture tells us that the Father dwells in "light inaccessible" (I Timothy 6:16) and that "God is spirit" (John 4:24) and St. John adds, "No one at any time has seen God" (John 1:18). Because God is a spirit He can be seen only in spirit; "It is the spirit that gives life; the flesh profits nothing" (John 6:63). But God the Son is equal to the Father and so He too can be seen only in the same way as the Father and the Holy Spirit. That is why all those were condemned who saw our Lord Jesus Christ in His humanity but did not see or believe in spirit in His divinity, that He was the true Son of God. In the same way now, all those are damned who see the Sacrament of the Body of Christ which is consecrated on the altar in the form of bread and wine by the words of our Lord in the hands of the priest, and do not see or believe in spirit and in God that this is really the most holy Body and Blood of our Lord Jesus Christ.

It was this clear faith in Christ's presence in the Eucharist that sustained Francis during his severest trials. It was this same faith which inspired a whole new tradition among religious communities of women. Convents had the Sacrament reserved for adoration--apart from Mass and Holy Communion.

Feast of Corpus Christi. There was nothing startling, therefore, when Pope Urban IV, in the thirteenth century, instituted the feast of Corpus Christi. When establishing the feast, the Pope stressed the love of Christ who wished to remain physically with us until the end of time.

In the Eucharist, said the Pope, "Christ is with us in His own substance." For "when telling the Apostles that He was ascending into heaven, He said, 'Behold I am with you all days, even to the consummation of the world,' thus comforting them with the gracious promise that He would remain and be with them even by His bodily presence" (August 11, 1264).

Urban IV commissioned Thomas Aquinas to compose the Liturgy of the Hours for the feast of Corpus Christi, to be celebrated annually on the Thursday following Trinity Sunday.

Three hymns which Aquinas composed for the feast are among the most beautiful in the Catholic liturgy. They express the unchangeable faith of the Church in the abiding Presence of her Founder on earth. They also explain why the faithful adore Christ in the Blessed Sacrament. All three hymns are part of the Divine Office. They are best known by each of their last two verses, which have become part of the treasury of Catholic hymnology.

- *O Salutaris Hostia* is an act of adoration of Christ the Saving Victim who opened wide the gate of heaven to man below.
- *Tantum Ergo Sacramentum* is an act of adoration of the Word-made-flesh, where faith supplies for what the senses cannot perceive.
- *Panis Angelicus* is an act of adoration of that Wondrous Thing where the lowly and poor are fed, banqueting on their Incarnate Lord and King.

Aquinas, like the Church, never separated the Eucharist as Sacrifice, Communion and Presence. But, with the Church, he also realized that without the Real Presence there would be no real sacrifice nor real communion. Aquinas assumed that God became man so He might offer Himself on Calvary and continue to offer Himself in the Mass. He became man that He might give Himself to the disciples at the Last Supper and continue to give Himself to us in Holy Communion. He became man to live in flesh and blood in Palestine and continue to live now on earth as the same Jesus Who died and rose from the dead and is seated at the right hand of His heavenly Father.

Chapter III

MIDDLE AGES TO THE COUNCIL OF TRENT

Since Pope Urban IV instituted the feast of Corpus Christi, the bishops of Rome had been vigilant to protect the Church's faith in her Founder's unceasing presence on earth in the Holy Eucharist. But every time a new difficulty arose, it became a stimulus to making this faith more clear and meaningful, in a word there was increased development of Eucharistic doctrine.

Before the Council of Trent. A variety of situations occasioned papal declarations of the Eucharist.

In the fourteenth century, the Armenians asked Clement VI for financial assistance to pay the heavy subsidies laid on them by the reigning sultan. Correspondence with the Armenian bishops made him wonder if they professed the full Catholic faith. Among other propositions he required them to accept was the statement that, "After the words of consecration there is present numerically the same (*idem numero*) Body of Christ as was born of the Virgin and was immolated on the Cross" (September 29, 1351).

Twenty years later, a theoretical question was raised that had serious practical implications. Some writers speculated whether Christ still remained in the Eucharist when the sacred species were desecrated. Pope Gregory XI demanded *rejection* of the following statements:

If a consecrated Host falls or is thrown into a sewer, the mud, or some other profane place, even though the species remain, the Body of Christ ceases to be present and the substance of bread returns.

If a consecrated Host is eaten or consumed by a rodent or some other animal, even while the species remain, the Body of Christ ceases to be present under the species and the substance of bread returns (August 8, 1371).

More serious was the problem created by the so-called Calixtines in the fifteenth century. They claimed that the whole Christ is not received unless the faithful receive Holy Communion under both forms, including the chalice. This time, the General Council of Constance decided to "declare, decree and define" as an article of faith that "the entire Body and Blood of Christ are truly contained both under the species of bread and under the species of wine." This definition was confirmed by Pope Martin V (September 1, 1425). The implications for the exposition and adoration of the Eucharist are obvious.

The Council of Trent. By the sixteenth century, the whole spectrum of Catholic belief in the Holy Eucharist was challenged by the Reformers. As a consequence, the Council of Trent treated this subject exhaustively. Every aspect of the Sacrifice of the Mass, Holy Communion and the Real Presence was clarified and defined.

For our purpose, the Council's teaching on the Real Presence was historic. It was the dawn of the most significant development of Eucharistic doctrine since apostolic times. Even a few sentences from Trent are revealing.

The other sacraments do not have the power of sanctifying until someone makes use of them, but in the Eucharist the very Author of sanctity is present before the Sacrament is used. For before the apostles received the Eucharist from the hands of our Lord, He told them that it was His Body that He was giving them.

The Church of God has always believed that immediately after the consecration the true Body and Blood of our Lord, together with His soul and divinity, exist under the species of bread and wine. His Body exists under the species of bread and His Blood under the species of wine according to the import of the words.

But His Body exists under the species of wine, His Blood under the species of bread, and His soul under both species in virtue of the natural connection and concomitance which unite the parts of Christ our Lord, who has risen from the dead and dies now no more.

Moreover, Christ's divinity is present because of its admirable hypostatic union with His body and soul. It is, therefore, perfectly true that just as much is present under either species as is present under both. For Christ, whole and entire, exists under the species of bread and under any part of that species, and similarly the whole Christ exists under the species of wine and under its parts.

Given this fact of faith, Trent could logically go on to declare that, "The only-begotten Son of God is to be adored in the Holy Sacrament of the Eucharist with the worship of *latria*, including external worship. The Sacrament, therefore, is to be honored with extraordinary festive celebrations (and) solemnly carried from place to place in processions according to the praiseworthy universal rite and custom of the holy Church. The Sacrament is to be publicly exposed for the people's adoration." Approved by Pope Julius III (October 11, 1551), these conciliar statements became the foundation for dogmatic and devotional progress ever since.

Chapter IV

DEVELOPMENT OF EUCHARISTIC ADORATION

As we have seen, there had been reservation and adoration of the Blessed Sacrament since the early days of the Church. But with the Council of Trent began a new era in the devotion of the faithful to Christ's Real Presence in the Eucharist.

The Forty-Hours Devotion. Before the end of the sixteenth century, Pope Clement VIII in 1592 issued a historic document on what was called in Italian *Quarant' Ore* (Forty Hours).

The devotion consisted of forty hours of continual prayer before the Blessed Sacrament exposed. Introduced earlier on a local scale in Milan, the Bishop of Rome not only authorized the devotion for Rome, but explained how it should be practiced.

We have determined to establish publicly in this Mother City of Rome an uninterrupted course of prayer in such wise that in the different churches [he specifies them] on appointed days, there be observed the pious and salutary devotion of the Forty Hours; with such an arrangement of churches and times that, at every hour of the day and night, the incense of prayer shall ascend without intermission before the face of the Lord.

About a century later (1731) his successor, Clement XIII, published a detailed set of instructions for the proper carrying out of the Forty-Hours' devotion, for example:

- The Blessed Sacrament is always exposed on the high altar, except in patriarchal basilicas.
- Statues, relics and pictures around the altar of exposition are to be removed or veiled.
- Only clerics in surplices may take care of the altar of exposition.
- There must be continuous relays of worshippers before the Blessed Sacrament and should include a priest or cleric in major orders.
- No Masses are to be said at the altar of exposition.

Gradually the Forty Hours devotion spread throughout the Catholic world. Proposed by the Code of Canon Law in 1917, the new Code states that in churches or oratories where the Eucharist is reserved, "it is recommended (*commendatur*) . . . that there be held each year a solemn exposition of the Blessed Sacrament for an appropriate, even if not for a continuous, time so that the local community may more attentively meditate on and adore the Eucharistic Mystery" (Canon 942).

Perpetual Adoration. The term "perpetual adoration" is broadly used to designate the practically uninterrupted adoration of the Blessed Sacrament. The term may mean several things:

- The adoration is literally perpetual, so that someone is always in prayer before the Holy Eucharist.
- The adoration is morally perpetual, with only such short interruptions as imperative reasons or uncontrollable circumstances require.
- The adoration is uninterrupted for a longer or shorter period, a day or several days, as in the Forty-Hours devotion.

- The adoration is uninterrupted in one special church or chapel.
- The adoration is uninterrupted in different churches or chapels in a locality like a diocese or a country, or throughout the world.

Some writers trace the first beginnings of perpetual adoration to the late fourth century, when converts to the faith in some dioceses were to adore the Blessed Sacrament exposed for eight days after their baptism. It is certain, however, that even before the institution of the feast of Corpus Christi, not only religious in convents and monasteries but the laity practiced Eucharistic adoration.

After his victory over the Albigenses, King Louis VII of France asked the Bishop of Avignon to have the Blessed Sacrament exposed in the Chapel of the Holy Cross (September 14, 1226). The throng of adorers was so great that the bishop decided to have the adoration continue day and night. This was later ratified by the Holy See and continued uninterrupted until 1792 during the French Revolution. It was resumed in 1829.

It was not until after the Council of Trent, however, that perpetual adoration began to develop on a world-wide scale. We may distinguish especially the following forms.

Cloistered Religious Institutes were founded for the express purpose of adoring the Holy Eucharist day and night. Some, like the Benedictines of the Perpetual Adoration of the Blessed Sacrament in Austria (1654), took a solemn vow of perpetual adoration.

Apostolic Religious Institutes were started to both practice adoration themselves and promote perpetual worship of the Eucharist among the faithful. Thus began the Congregation of the Sacred Hearts of Jesus and Mary, and of the Perpetual Adoration of the Blessed Sacrament of the Altar. Formally approved in 1817, its aim is to honor and imitate the four states of Christ's life to be honored and imitated by the exercise of adoration of the Eucharist.

Men's Nocturnal Adoration societies began on an international scale in Rome in 1810 with the founding of the Pious Union of the Adorers of the Most Blessed Sacrament. They spread throughout Europe and into North and South America. Their focus was (and is) on perpetual adoration in the strict sense.

Perpetual Eucharistic Associations of the faithful go back to the seventeenth century. One of the earliest was started by Baron de Renty in 1641 at St. Paul's parish in Paris. It was a perpetual adoration society for ladies. At Boulange in France (1753), the parishes were divided into twelve groups representing the twelve months of the year. Each group contained as many parishes as there were days in the month it represented. Each church in every group was assigned one day for Eucharistic adoration.

Among the apostles of perpetual adoration for the laity, none has had a more lasting influence in the modern world than St. Peter Julian Eymard. In 1856 he founded the Blessed Sacrament Fathers in Paris and two years later, with Marguerite Guillot, he established the Servants of the Blessed Sacrament, a cloistered contemplative congregation of women. Peter Eymard's published conferences on the Real Presence have inspired numerous lay associations. They have taken his words literally when he said, "In the presence of Jesus Christ in the Most Blessed Sacrament, all greatness disappears, all holiness humbles itself and comes to nothing. Jesus Christ is there!"

Visits to the Blessed Sacrament. Not unlike perpetual adoration, so the history of visits to the Blessed Sacrament is best known from the monastic spirituality of the early Middle Ages. In the thirteenth century *Ancren Riwe*, or Rule for Anchoresses, the nuns were to begin their day by a visit to the Blessed Sacrament.

Priests also, who had easy access to the reserved Holy Eucharist, would regularly visit Our Lord in the Blessed Sacrament. Thus the martyr, St. Thomas a Becket (1118-1170), in one of his letters writes to a friend, "If you do not harken to me who have been wont to pray for you in an abundance of tears and with groanings not a few before the Majesty of the Body of Christ" (*Materials*, V, 276).

By the fourteenth century, we read how the English mystic, Richard Rolle, strongly exhorts Christians to visit the nearby church as often as they can. Why? Because "In the Church is most devotion to pray, for there is God upon the altar to hear those who pray to Him and to grant them what they ask and what is best for them" (*Works*, I, 145). Church historians tell us that by the end of the century, the practice of people visiting the Blessed Sacrament became fairly common.

One of the sobering facts of the Reformation is to know what happened when the English Reformers separated from Rome. At first they did not forbid the clergy to reserve some of both species after the Lord's Supper ceremony--to be taken to the sick and the dying. But before long, reservation of the Eucharistic elements became rare. This was to be expected after the *Thirty-Nine Articles* (1571) declared that transubstantiation was untrue and that the Eucharist should not be worshipped or carried about in procession.

Three hundred years later, the Anglicans, who started the Oxford Movement, restored continuous reservation of the Eucharist and encouraged visits to the Blessed Sacrament. Credit for this return to Catholic Eucharistic piety belongs to the Anglican Sisterhood of St. Margaret, founded in 1854. The community records show that soon after its foundation the Sisters were making daily visits to the Eucharist in their oratory and, about the same time, Benediction of the Blessed Sacrament was introduced.

In the Catholic Church, visits to the Blessed Sacrament have become a standard part of personal and communal prayer. The first Code of Canon Law urged the "faithful to visit the Most Blessed Sacrament as often as possible" (Canon 1273). The new Code is more specific.

Unless there is a grave reason to the contrary, a church, in which the Blessed Eucharist is reserved, is to be open to the faithful for at least some hours every day, so that they can pray before the Blessed Sacrament (Canon 937).

Members of religious institutes are simply told that each day they are to "adore the Lord Himself present in the Sacrament" (Canon 663, #2).

Benediction of the Blessed Sacrament. As with other Eucharistic devotions, Benediction, as it is commonly called, began in the thirteenth century. It was strongly influenced by the establishment of the feast of Corpus Christi. Two hymns, especially *O Salutaris Hostia* and *Tantum Ergo*, composed by St. Thomas Aquinas, became part of the Benediction service.

One aspect of the history of Benediction that is not commonly known is its early association with devotion to the Blessed Virgin. This was already expressed- in the *Pange Lingua* for the First Vespers of the Corpus Christi liturgy, saying, "To us He was given, to us he was born of a pure Virgin." Except for Mary, there would have been no Incarnation, and except for the Incarnation there would be no Eucharist.

As related by historians, by the early thirteenth century there were organized confraternities and guilds in great numbers, whose custom was to sing canticles in the evening of the day before a statue of Our Lady. The canticles were called *Laude* (praises) and were often composed in the vernacular or even the local dialect of the people. In the hands of such people as the Franciscan Giacomone da Todi (1230-1306), these hymns helped to develop a native Italian literature. The confraternities were called *Laudesi*.

With the stimulus given by the Feast of Corpus Christi, these Marian canticle meetings were often accompanied by exposition of the Blessed Sacrament. What began as a practice to add solemnity to the Marian devotions became, in time, a distinctive form of Eucharistic piety.

In France these Marian canticle sessions were called *Salut*, in the Low Countries *Lof*, in Germany and England simply *Salve*. They were gradually combined with exposition of the Eucharist, especially when the Blessed Sacrament was carried in procession and/or the sick were blessed with the Holy Eucharist. When people made out their wills, many included bequests for the continued support of these evening song-fests honoring Our Lady and would specify that the Blessed Sacrament should be exposed during the whole time of the *Salut*. The generations-old practice of blessing the sick with the Holy Eucharist at Lourdes is merely an extension of this combining of Benediction with devotion to the Blessed Virgin Mary.

Eucharistic Congresses. As public demonstrations of faith in the Real Presence, local Eucharistic congresses go back to the Middle Ages. But the first international congress grew out of the zeal of Marie-Marthe Tamisier (1834-1910) a French laywoman who from childhood had an extraordinary devotion to the Blessed Sacrament. She called a day without Holy Communion her Good Friday. Having several times tried unsuccessfully to enter a religious community, she spent much of her life spreading devotion to the Real Presence. Inspired by the conferences of Peter Julian Eymard and directed by Abbe Chevier of Lyons, she first promoted pilgrimages to shrines where Eucharistic miracles were reported to have taken place. Finally the first international Eucharistic Congress was held at Lille in 1881. At the fifth Congress at Toulouse in 1886, over fifteen-hundred bishops and priests, and thirty-thousand of the laity participated.

By now international congresses have been held on all the continents, including Africa, Asia and Australia. Pope Paul VI attended the thirty-eighth and thirty-ninth Eucharistic congresses at Bombay in 1964 and Bogota in 1968. Pope John Paul was to have attended the centenary congress at Lourdes in 1981, but was prevented because of the assassination attempt on his life on May 13th of that year.

National congresses have become widespread. During one of these, at Bogota in 1980, Pope John Paul II synthesized the role which, in God's providence, a Eucharistic congress is meant to serve.

The Eucharistic Congress is first and foremost a great community act of faith in the presence and in the action of Jesus in the Eucharist, Who remains with us sacramentally to travel with us along our ways, so that with His power, we can cope with our problems, our toil, our suffering.

From this moment let us unite round the consecrated Host, the divine Pilgrim among pilgrims, eager to draw from Him the inspiration and strength to make ours the needs and aspirations of our emigrant brothers.

The Eucharistic Congress should demonstrate particularly and highlight the fact that the People of God here on earth lives by the Eucharist, that it draws from It its strength for everyday toils and for the struggles in all spheres of its existence (June 30 and July 9, 1980).

More than a century of experience has verified this judgment of the Pope.

Chapter V

WHY DEVELOPMENT OF EUCHARISTIC DOCTRINE

We now move from considering development of Eucharistic adoration to progress in Eucharistic doctrine. The two forms of development are related, but they are not the same.

We may say that, historically, the growth in devotion led to development of doctrine. But saying this is not yet proving it. And our purpose from here on will be to show how the blessings experienced by the faithful from their worship of the Blessed Sacrament led, under the Church's guidance, to a phenomenal growth in understanding the Real Presence as a marvelous source of grace to those who believe.

Basic Premises of Doctrinal Development. The Second Vatican Council will go down in history as the Council of dogmatic progress. It was exactly four hundred years since the close of the Council of Trent (1563), when the Second Vatican Council opened (1962).

During these four centuries, one after another of the cardinal mysteries of the Christian faith had grown immensely. The essential deposit of faith has remained the same, of course. But the meaning of this faith had developed to a degree that has scandalized many, been misunderstood by others and, we may say, is recognized by relatively few.

It is not surprising, therefore, that Vatican II should have laid down the basic principles for dogmatic development. After declaring that divine revelation, found in Sacred Scripture and Tradition, has been entrusted for safekeeping by the Church, the Council goes on to say that there is more to the Church's role than just preserving revealed truth. Her mission is also to provide for growth in assimilating this truth. The revealed deposit "that comes from the apostles makes progress in the Church, with the help of the Holy Spirit."

There is a growth in insight into the realities and words that are passed on. This comes about in various ways. It comes through the contemplation and study of believers who ponder these things in their hearts. It comes from the intimate sense of spiritual realities which they experience. And it comes from the preaching of those who received, along with their rights of succession in the episcopate, the sure charism of truth. Thus, as the centuries go by, the Church is always advancing towards the plenitude of divine truth, until eventually the words of God are fulfilled in her (Dogmatic Constitution on Divine Revelation, II, 8).

Among the ways that the Church has grown in her understanding of the Sacrament of the Eucharist, we shall concentrate on only one, namely "experience."

Experienced Benefits of Eucharistic Adoration. The Council of Trent declared that Christ should be worshipped now in the Eucharist no less than He had been in first century Palestine. Why? Because in the Blessed Sacrament "it is the same God Whom the apostles adored in Galilee" (*Decree on the Holy Eucharist*, chapter 5). The adorableness of the Eucharistic Christ, therefore, is an article of the Catholic faith.

What has become increasingly clear, however, is that Christ in the Eucharist is not only adorable but entreatable. He is not only to be adored, like Thomas did, by addressing Him as, "My Lord and my God." He is also to be asked for what we need, like the blind man who begged, "Lord, that I may see," or approached like the woman who said to herself, "If I can even touch His clothes, I shall be well again." By now countless believers have begged the Savior in the Eucharist for what they needed, and have come close to Him in the tabernacle or on the altar. Their resulting experience has profoundly deepened the Church's realization of how literally Christ spoke when He promised to be with us until the end of time.

The experience has been mainly spiritual: In giving light to the mind and strength to the will, in providing graces for oneself and others, in enabling weak human nature to suffer superhuman trials, in giving ordinary people supernatural power to accomplish extraordinary deeds.

Sts. John Fisher (1469-1535) and Thomas More (1478-1535) were strengthened in life and prepared themselves for martyrdom by fervent adoration of the Blessed Sacrament. In one of More's prayers, published after his death, we read, "O sweet Saviour Christ, by the divers torments of Thy most bitter Passion, take from me, good Lord, this lukewarm fashion or rather key-cold meditation, and this dullness in praying to Thee. And give me Thy grace to long for Thy Holy Sacraments, and especially to rejoice in the Presence of Thy blessed Body, sweet Saviour Christ, in the Holy Sacrament of the Altar, and duly to thank Thee for Thy gracious visitation therewith."

St. Francis Xavier (1506-1552) after preaching and baptizing all day would often spend the night in prayer before the Blessed Sacrament.

St. Mary Magdalen dei Pazzi (1566-1607) was a Carmelite nun from the age of seventeen. She recommended to busy people in the world to take time out each day for praying before the Holy Eucharist. "A friend," she wrote, "will visit a friend in the morning to wish him a good day, in the evening, a good night, taking also an opportunity to converse with him during the day. In like manner, make visits to Jesus Christ in the Blessed Sacrament, if your duties permit it. It is especially at the foot of the altar that one prays well. In all your visits to our Savior, frequently offer His precious Blood to the Eternal Father. You will find these visits very conducive to increase in you divine love."

St. Margaret Mary (1647-1680), a Visitation nun, found before the Blessed Sacrament the strength she needed to endure what witnesses at her beatification process declared were "contempt, contradictions, rebukes, insults, reproaches, without complaining, and praying for those by whom she was ill-treated."

St. Alphonsus Liguori (1696-1787), patron saint of confessors, wrote a whole book on visits to the Blessed Sacrament. He advised, "withdraw yourself from people and spend at least a quarter of an hour, or a half-hour, in some church in the presence of the Blessed Sacrament. Taste and see how sweet is the Lord, and you will learn from your own experience how many graces this will bring you."

St. John Vianney, the Cure of Ars (1786-1859), told his people, "Our Lord is hidden there in the tabernacle, waiting for us to come and visit Him, and make our requests to Him...In heaven, where we shall be glorious and triumphant, we shall see Him in all His glory. If He had presented Himself, before us in that glory now, we should not have dared to approach Him; but He hides Himself like a person in prison, who might say to us, 'You do not see Me, but that is no matter; ask of Me all you wish and I will grant it.'" The Cure of Ars spent most of his long hours in prayer before the Blessed Sacrament. During his homilies, he would often turn towards the tabernacle, saying with emotion, "He is there!"

So the litany of witnesses to the power of the Real Presence went on. By the time of the first international Eucharistic Congress in 1881, the evidence was more than sufficient for the Church's magisterium to speak extensively on the subject.

Chapter VI

THE CHURCH'S MAGISTERIUM

It was no coincidence that international Eucharistic Congresses came into existence because of the experience of the faithful. As mentioned before, it was a laywoman, Marie-Marthe Tamisier, whose personal awareness of the spiritual energy available from the Real Presence that Providence used to bring about the first international Eucharistic Congress at Lille, in France, in 1881.

In the papal brief which Leo XIII addressed to those attending that Congress, he spoke of the "great joy" he had in commending the bishops who organized the assembly. He approved its purpose, namely "of repairing the iniquities wreaked upon the Most Holy Sacrament and of promoting Its worship." He praised the laymen for "the great extension of the work of Nocturnal Adoration" and for the report of "how this salutary institution is taking root, progressing and bearing fruit everywhere."

The key factor, according to Pope Leo, is that Eucharistic Adoration is bearing supernatural fruit wherever the practice is nourished by the faith of the people.

St. Pius X's devotion to the Real Presence, biographers say, was at the heart of his historic promotion of early and frequent Holy Communion. On the day of his canonization, Pope Pius XII identified the source of his predecessor's apostolic genius: "In the profound vision which he had of the Church as a society, Pope Pius X recognized that it was the Blessed Sacrament which had the power to nourish her intimate life substantially, and to elevate her high above all other human societies" (*Quest' ore di fulgente*) May 29, 1954).

Anticipating the publication of his decree on frequent, even daily, Communion (December 20, 1905), Pius X requested that the international Eucharistic Congress that year should be held in Rome. It was the sixteenth in sequence and the first one in the Eternal City. The Pope opened the Congress with the Mass which he celebrated and then participated in the procession with the Blessed Sacrament.

Popes Benedict XV and Pius XI carried on the papal tradition of encouraging adoration of the Holy Eucharist, and prayers of expiation and petition to Our Lord in the Blessed Sacrament.

It was Benedict XV who issued the first Code of Canon Law in 1917 which legislated the reservation of the Blessed Sacrament in "every parish or quasi-parish church, and in the church connected with the residence of exempt men and women religious" (Canon 1265, #1). It was this same Code which encouraged the private and public exposition of the Holy Eucharist.

Pope Pius XI associated the worship of Christ in the Blessed Sacrament with expiation for sin. St. Margaret Mary had been canonized in 1920, just two years before Achille Ratti was elected Pope. In 1928, he wrote a lengthy encyclical on Reparation to the Sacred Heart. Its whole theme is on the desperate need to plead for God's mercy, especially through the Holy Eucharist. During her prayers before the Blessed Sacrament, Christ revealed to Margaret Mary "the infinitude of His love, at the same time, in the manner of a mourner." The Savior said, "Behold this Heart which has loved men so much and has loaded them with all benefits, and for this boundless love has had no return but neglect and contumely, and this often from those who were bound by a debt and duty of a more special love."

Among the ways to make reparation to the Heart of Christ, the Pope urged the faithful to "make expiatory supplications and prayers, prolonged for a whole hour-which is rightly called the 'Holy Hour'" (*Miserentissimus Redemptor*, May 8, 1928). It was understood that the Holy Hour was to be made even as the original message was received by St. Margaret Mary, before the Holy Eucharist.

Pope Pius XII. With Pius XI's successor, we begin a new stage in the Church's teaching on the efficacy of prayer addressed to Christ really present in the Sacrament of the altar.

A year before his election to the See of Peter, Cardinal Pacelli was sent as papal legate to the international Eucharistic Congress at Budapest in Hungary. It was 1938, a year before the outbreak of the Second World War. The theme of Pacelli's address at the Congress was that Christ had indeed left this earth in visible form at His Ascension. But He is emphatically still on earth, the Jesus of history, in the Sacrament of His love.

Pius XII published forty-one encyclicals during his almost twenty year pontificate. One feature of these documents is their reflection of doctrinal development that has taken place in the Catholic Church in modern times. Thus, development in the Church's understanding of herself as the Mystical Body of Christ (*Mystici Corporis Christi*, 1943); in her understanding of the Bible (*Divino Afflante Spiritu*, 1943); in her understanding of the Blessed Virgin (*Deiparae Virginis Mariae*, 1946), proposing the definition of Mary's bodily Assumption into heaven.

The Encyclical *Mediator Dei* (1947) was on the Sacred Liturgy. As later events were to show, it became the doctrinal blueprint for the Constitution of the Liturgy of the Second Vatican Council.

Nine complete sections of *Mediator Dei* deal with "Adoration of the Eucharist." This provides the most authoritative explanation of what the Pope describes as "the worship of the Eucharist," which "gradually developed as something distinct from the Sacrifice of the Mass."

It seems best briefly to quote from these sections and offer some commentary.

1. Adoration of the Eucharist. The basis for all Eucharistic devotion is the fact that Christ in the Blessed Sacrament is the Son of God in human form.

The Eucharistic Food contains, as all are aware, "truly, really and substantially the Body and Blood together with the Soul and Divinity of Our Lord Jesus Christ." It is no wonder, then, that the Church, even from the beginning, adored the Body of Christ under the appearance of bread; this is evident from the very rites of the august Sacrifice, which prescribe that the sacred ministers should adore the Most Holy Sacrament by genuflecting or by profoundly bowing their heads.

The Sacred Councils teach that it is the Church's tradition right from the beginning, to worship "with the same adoration the Word Incarnate as well as His own flesh," and St. Augustine asserts that: "No one eats that flesh without first adoring it," while he adds that "not only do we not commit a sin by adoring it, but we do sin by not adoring it." (*Mediator Dei*, paragraph 129-130)

Everything else depends on this primary article of faith: that the Eucharist contains the living Christ, in the fullness of His human nature, and therefore really present under the sacred species; and in the fullness of His divine nature, and therefore to be adored as God.

2. Dogmatic Progress. There has been a deeper grasp by the Church of every aspect of the mystery of the Eucharist. But one that merits special attention is the growing realization, not only of Christ's sacrificial oblation in the Mass, but of His grace-filled presence outside of Mass.

It is on this doctrinal basis that the worship of adoring the Eucharist was founded and gradually developed as something distinct from the Sacrifice of the Mass. The reservation of the Sacred Species for the sick and those in danger introduced the praiseworthy custom of adoring the Blessed Sacrament which is reserved in our Churches. 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 the 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).

The key to seeing why there should be a Eucharistic worship distinct from the Mass is that the Eucharist is Jesus Christ. No less than His contemporaries in Palestine adored and implored Him for the favors they needed, so we should praise and thank Him, and implore Him for what we need.

3. Devotional Development. As a consequence of this valid progress in doctrine, the Church has developed a variety of Eucharistic devotions.

Now, the Church in the course of centuries has introduced various forms of this worship which are ever increasing in beauty and helpfulness; as, for example, visits of devotion to the tabernacle, even every day, Benediction of the Blessed Sacrament; solemn processions, especially at the time of Eucharistic Congresses, which pass through cities and villages; and adoration of the Blessed Sacrament publicly exposed. Sometimes these public acts of adoration are of short duration. Sometimes they last for one, several and even for forty hours. In certain places they continue in turn in different churches throughout the year, while elsewhere adoration is perpetual, day and night (132).

To be stressed is that these are not merely passing devotional practices. They are founded on divinely revealed truth. And, as the Pope is at pains to point out, "these exercises of piety have brought a wonderful increase in faith and supernatural life to the Church militant upon earth."

Are these practices liturgical? "They spring from the inspiration of the Liturgy," answers Pius XII. "And if they are performed with due decorum and with faith and piety, as the liturgical rules of the Church require, they are undoubtedly of the very greatest assistance in living the life of the Liturgy."

Does this not confuse the "Historic Christ" with the Eucharistic Christ? Not at all, says the Pope.

On the contrary, it can be claimed that by this devotion the faithful bear witness to and solemnly avow the faith of the Church that the Word of God is identical with the Son of the Virgin Mary, Who suffered on the Cross, Who is present in a hidden manner in the Eucharist and Who reigns upon His heavenly throne. Thus St. John Chrysostom states: "When you see It (the Body of Christ) exposed, say to yourself: thanks to this Body, I am no longer dust and ashes, I am no more a captive but a freeman: hence I hope to obtain Heaven and the good things that are there in store for me, eternal life, the heritage of the Angels, companionship with Christ" (134).

Among other forms of Eucharistic devotion recommended by Pope Pius XII, he gave special attention to Benediction of the Blessed Sacrament. He spoke of the "great benefit in 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." This "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 willed . . . to shower down heavenly favors upon those whom the Immaculate Blood of the Lamb has redeemed" (135).

Pope John XXIII. Unlike his predecessor, John XXIII did not publish any extensive documentation on the Eucharistic Liturgy. But he took every occasion to urge the faithful, especially priests, to pray before the Blessed Sacrament.

In the life of a priest nothing could replace the silent and prolonged prayer before the altar. The adoration of Jesus, our God; thanksgiving, reparation for our sins and for those of all men, the prayer for so many intentions entrusted to Him, combine to raise that priest to a greater love for the Divine Master to whom he has promised faithfulness and for men who depend on his priestly ministry.

With the practice of this enlightened and fervent worship of the Eucharist, the spiritual life of the priest increases and there are prepared the missionary energies of the most valuable apostles.

All the while that he was urging priests to pray before the altar, the Pope reminded them that "the Eucharistic Prayer in the full sense is the Holy Sacrifice of the Mass" (Encyclical *Sacerdotii Nostri Primordia*, August 11, 1959). After all, without the Mass there would be no Real Presence. We might say that Christ's abiding presence in the Holy Eucharist is an extension of the Eucharistic sacrifice.

On the eve of the Second Vatican Council, Pope John participated in the Corpus Christi procession of the Blessed Sacrament in Rome. On that occasion, he composed an earnest prayer for Christ's blessings on the forthcoming Council.

O Jesus, look upon us from your Sacrament like a good Shepherd, by which name the Angelic Doctor invokes you, and with him Holy Church. O Jesus, good Shepherd, this is your flock, the flock that you have gathered from the ends of the earth, the flock that listens to your word of life, and intends to guard it, practice it and preach it. This is the flock that follows you meekly, O Jesus, and wishes so ardently to see, in the Ecumenical Council, the reflection of your loving face in the features of your Church, the mother of all, the mother who opens her arms and heart to all, and here awaits, trembling and trustful, the arrival of all her Bishops (June 21, 1962).

Words could not be plainer. They could also not be more authoritative. The Vicar of Christ was teaching, by example, how effective prayer to our Lord in the Eucharist can be not only for ourselves personally, but for the whole Church of God.

Pope Paul VI. Although Pope John XXIII opened the Second Vatican Council and lived through its first session in 1962, he did not promulgate any of its sixteen documents. That was done by his successor, Pope Paul VI.

The first conciliar document issued by Paul VI was the *Constitution on the Sacred Liturgy* (December 4, 1963). Less than two years later, just before the last session of the Council, he published the encyclical *Mysterium Fidei* (September 3, 1965). It is a remarkable document in several ways.

- It was issued during the Second Vatican Council.
- It opens with a glowing tribute to the Council's Constitution on the Liturgy.
- It praises those who "seek to investigate more profoundly and to understand more fruitfully the doctrine on the Holy Eucharist."
- But then it goes on to give "reasons for serious pastoral concern and anxiety." Specifically, Paul VI says that opinions are being spread which reinterpret "doctrine already defined by the Church," and in particular "the dogma of transubstantiation" (I).

Most of the encyclical, therefore, is a doctrinal analysis of the Real Presence. By all accounts, it is the most extensive and penetrating declaration in papal history on two articles of the Catholic faith: the corporeal presence of Jesus Christ in the Blessed Sacrament and His communication of grace through this Eucharistic presence now on earth.

1. The Real Presence. If we are to understand the sacramental presence of Christ in the Eucharist, "which constitutes the greatest miracle of its kind, we must listen with docility to the voice of the teaching and praying Church." What does the doctrine and devotion of the Church tell us?

This voice, which constantly echoes the voice of Christ, assures us that the way Christ is made present in this Sacrament is none other than by the change of the whole substance of the bread into His Body, and of the whole substance of the wine into His Blood, and that this unique and truly wonderful change the Catholic Church rightly calls transubstantiation. As a result of transubstantiation, the species of bread and wine undoubtedly take on a new meaning and a new finality, for they no longer remain ordinary bread and ordinary wine, but become the sign of something sacred, the sign of a spiritual food. However, the reason they take on this new significance and this new finality is simply because they contain a new reality which we may justly term ontological. There is no longer under the species what had been there before. It is something entirely different. Why? Not only because of the faith of the church, but in objective reality. After the change of the substance or nature of the bread and wine into the Body and Blood of Christ, nothing remains of the bread and wine but the appearances, under which Christ, whole and entire, in His physical reality is bodily present (V).

Of course this presence is beyond our comprehension. Of course it is different from the way bodies are naturally present and therefore can be sensibly perceived. Subjectively, we cannot see or touch the Body of Christ in the Eucharist. But objectively (in reality) and ontologically (in His being) He is there.

2. Communication of Grace. Once the Real Presence is properly recognized, it is only logical to conclude that we should worship the Savior in the Blessed Sacrament. It is equally logical to expect Him to confer blessings on a sinful world by His presence among us. Three passages in *Mysterium Fidei* make this conclusion perfectly clear.

In the first statement, Pope Paul recalls the teaching of St. Cyril of Alexandria (died 444) who had been so active in defending the physical union of Christ's humanity in the Incarnation as well as in the Eucharist. The reason is that the Eucharist is the Incarnate Son of God who became, and remains, the Son of Mary.

St. Cyril of Alexandria rejects as folly the opinion of those who maintained that if a part of the Eucharist was left over for the following day, it did not confer sanctification. "For" he says, "neither Christ is altered nor His Holy Body changed, but the force and power and revivifying grace remain with it" (VI).

Once the elements of bread and wine have been consecrated and transubstantiation has taken place, the living Christ remains as long as the Eucharistic species remain. Then, because Christ is present, His humanity remains a source of life-giving grace.

In his second statement on the Eucharist as a channel of grace, Pope Paul carefully distinguishes between the Eucharist as Sacrifice and Communion, and the Eucharist as Presence.

Not only while the Sacrifice is offered and the Sacrament is received, but as long as the Eucharist is kept in our churches and oratories, Christ is truly the Emmanuel, that is "God with us." Day and night He is in our midst, He dwells with us, full of grace and truth. He restores morality, nourishes virtues, consoles the afflicted and strengthens the weak (VI).

These verbs--restores, nourishes, consoles and strengthens--are all forms of divine grace which Christ confers by His presence in the Eucharist.

In his third statement on the efficacy of the Real Presence, Paul VI adds the final touch to his teaching. No doubt the living Savior in the Blessed Sacrament is there "full of grace and truth." But there must be a responsive faith on our part.

Anyone who approaches this august Sacrament with special devotion, and endeavors to return generous love for Christ's own infinite love, will experience and fully understand--not without spiritual joy and fruit--how precious is the life hidden with Christ in God, and how great is the value of converse with Christ. For there is nothing more consoling on earth, nothing more efficacious for advancing along the road of holiness (VI).

The important word in that last sentence is "efficacious." Provided we approach the Real Presence with believing love, Christ will perform wonders of His grace in our lives.

Pope John Paul II. Building on the teaching of his predecessors, John Paul II has come to be known as the Pope of the Real Presence. In one document and address after another, he has repeated what needs repetition for the sake of emphasis: "The Eucharist, in the Mass and outside of the Mass, is the Body and Blood of Jesus Christ, and is therefore deserving of the worship that is given to the living God, and to Him alone" (Opening address in Ireland, Phoenix Park, September 29, 1979).

But the Pope has done more than merely repeat what had been said before. He placed the capstone on the Eucharistic teaching of the magisterium that we have been examining. He did so by explaining in the most unambiguous language that there is only one Sacrament of the Eucharist. Yet this one Sacrament confers grace in three different ways. Each manner of giving grace corresponds to the three forms in which the Eucharist has been instituted by Christ.

It is at one and the same time a Sacrifice-Sacrament, a Communion-Sacrament, and a Presence-Sacrament (Encyclical *Redemptor Hominis*, March 4, 1979, IV, 20).

The revealed foundation for this conclusion is the fact of Christ's abiding presence in the Eucharist. It is the "Redeemer of Man" who by His Passion and death on the Cross merited the grace of our salvation. But it is mainly through the Eucharist that the same Jesus Christ now channels this grace to a sinful human race.

It is in this comprehensive sense that we can say, "the Church lives by the Eucharist, by the fullness of this Sacrament." This fullness, however, spans all three levels of its sacramental existence, where, by "sacrament" the Church means a sensible sign, instituted by Christ, through which invisible grace and inward sanctification are communicated to the soul.

The Mass is the Sacrifice-Sacrament of the Eucharist. As the Council of Trent declared, the Sacrifice of the Mass is not only an offering of praise and thanksgiving. It is also a source of grace: "By this oblation, the Lord is appeased, He grants grace and the gift of repentance, and He pardons wrongdoings and sins," the blessings of Redemption which Christ won for us by His bloody death on Calvary are now "received in abundance through this unbloody oblation" (September 17, 1562).

Holy Communion is the Communion-Sacrament of the Eucharist. As the same Council of Trent defined, Christ present in the Eucharist is not only spiritually eaten, but also really and sacramentally. We actually receive His Body and Blood, and we are truly nourished by His grace. It was Christ's will "That this Sacrament be received as the soul's spiritual food, to sustain and build up those who live with His life." It is also to be "a remedy to free us from our daily defects and to keep us from mortal sin" (October 11, 1551).

The Real Presence is the Presence-Sacrament of the Eucharist. How? The Real Presence is a Sacrament in every way that the humanity of Christ is a channel of grace to those who believe that the Son of God became man for our salvation.

Chapter VII

GRACE THROUGH THE HUMANITY OF CHRIST

The underlying theme of the Church's Eucharistic teaching is the fact of "Christ's consoling presence in the Blessed Sacrament. His Real Presence in the fullest sense; the substantial presence by which the whole and complete Christ, God and man, is present" (Pope John Paul II, September 29, 1979).

Once this fact of faith is recognized, it is not difficult to see why prayer before the Blessed Sacrament is so efficacious. Indeed it explains why, without a second thought, Catholics have simply referred to the Real Presence as the Blessed *Sacrament*. It is a Sacrament, or better, it is the one Sacrament which not only confers grace but contains the very source of grace, namely Jesus Christ.

As we read the Gospels, we are struck by the marvelous power that Christ's humanity had in effecting changes in the persons who came into contact with Him. Already in the womb of His mother, He sanctified the unborn John the Baptist the moment Elizabeth heard the voice of Mary. At Cana in Galilee, at His Mother's request, Jesus told the servants, "Fill the jars with water." When the steward tasted the water, it had turned into wine.

Jesus spoke with human lips when He preached the Sermon on the Mount, when He taught the parables, when he forgave sinners, when he rebuked the Pharisees, when He foretold His Passion and told His followers to carry the cross. Jesus touched the blind with human hands, and healed the lepers by speaking with a human voice. On one occasion a sick woman touched the hem of His garment. "Immediately," relates St. Mark, "aware that power had gone out from Him, Jesus turned round in the crowd and said, 'who touched My clothes?'" The woman was instantly healed. Significantly, Jesus told her, "your faith has restored you to health."

All through His public ministry, the humanity of Christ was the means by which He enlightened the minds of his listeners, restored their souls to divine friendship, cured their bodies of disability and disease, and assured them of God's lasting peace. That is what St. John meant when, in the prologue of his Gospel, he said, "though the Law was given through Moses, grace and truth come through Jesus Christ." Why? Because Christ is the only-begotten Son of God who became flesh, and not only lived but, in the Eucharist, continues to live among us .

In order to draw on these resources of infinite wisdom and power, available in the Eucharist, we must believe. In the words of the *Adoro Te*, we can say: "I believe everything that the Son of God has said, and nothing can be truer than this word of the Truth. Only the Godhead was hidden on the cross, but here the humanity is hidden as well. Yet I believe and acknowledge them both."

Those who can thus speak to Christ in the Eucharist will learn from experience what the Church means when she tells us that the Real Presence is a Sacrament. It is the same Savior Who assumed our human nature to die for us on Calvary and who now dispenses through that same humanity, now glorified, the blessings of salvation.

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Call to Adoration



*If we are willing only to do what is ordinary
then we can only expect God's ordinary blessings.
Only when we are willing to do the extraordinary
are we guaranteed of obtaining God's extraordinary blessings.
Perpetual adoration of the Blessed Sacrament
is absolutely the extraordinary effort
that God is asking for today in order that
He may bestow upon mankind His extraordinary blessings.
When we are willing to do on earth
what is done in heaven, i.e., adore God perpetually,
then God will create a "new heaven" and a "new earth".*

Ricardo J. Cardinal Vidal

OUR PARISH IS PREPARING TO ANSWER THIS CALL TO

PERPETUAL ADORATION



The Real Presence Association

Eucharistic Adoration Priest Speakers



To schedule a Eucharistic Adoration priest speaker call:

Dorie Gruss: 630-932-7796



Suggested Guideline For A Pastor's Letter To The Parish

The following is a suggested Pastor's letter to his parishioners to prepare them for the formation of Perpetual Eucharistic Adoration in their parish. When people are given information and instruction before and after adoration begins, the adoration program should not only begin well but it should continue to spread the love for Jesus throughout the parish and the surrounding community.

Dear Parish Family,

On the weekend of (sign-up Sunday weekend date) I have invited Fr. (Eucharistic Speaker's Name) to our parish to speak to you about Perpetual Eucharistic Adoration of the Blessed Sacrament.

Perpetual Eucharistic Adoration is our response to Jesus' love for us. We become a part of Perpetual Eucharistic Adoration when we willingly consent to spend a quiet holy hour of prayer in His Eucharistic Presence once a week on the same day at the same time every week so that all of us united together adore Our Lord perpetually seven days a week, twenty-four hours a day.

Each week for the next four weeks we will insert material on Perpetual Eucharistic Adoration in the parish bulletin for every member of the family to read.

After every Mass, we will show a video on Perpetual Eucharistic Adoration in our Parish Center. All parishioners are welcome to view the video so that everyone may see for themselves the many benefits and blessings that are derived from Exposition of the Blessed Sacrament for the parishioners, the parish and the community as a whole.

Yours in Christ,

2

**Head Coordinator
Organization
Information Packet**

The Real Presence Association



Head Coordinator

Organization Information Packet

Organization Groups

There are two basic organizational groups needed to keep perpetual eucharistic adoration of Our Lord, Jesus exposed in the Blessed Sacrament going hour after hour, day after day, month after month, year after year. They are the PEA Management Organization (Chart 2, A-D) and the PEA Adorers Organization (Chart 2, E-F).¹ See also forms RP-0001 and RP-0011.

Chart 2

- A. **Pastor**
 - B. (1) **Head Coordinator** (Assistant Head Coordinator)
 - C. (4) **Division Leaders:**
 - (Night) Midnight to 6:00am - Division Leader (Assistant Division Leader)
 - (Morning) 6:00am to Noon - Division Leader (Assistant Division Leader)
 - (Noon) Noon to 6:00pm - Division Leader (Assistant Division Leader)
 - (Evening) 6:00pm to Midnight - Division Leader (Assistant Division Leader)
 - D. (24) **Hour Coordinators** (24 Assistant Hour Coordinators)
 - E. (168) **Adorers** (Plus 168 assistant Adorers) This group includes the people who belong to the PEA Management team.
 - F. **Substitutes** (Number varies)
-

PEA Management Organization

These are the people who assume the normal chores associated with the smooth operation of the perpetual eucharistic adoration chapel making it possible to handle the many Adorers who come to be in the presence of the Lord Jesus Christ. (See Form RP – 0001).

Pastor

- Oversees and encourages all activity associated with the adoration of Jesus.
 - Changes the Holy Host.
 - Periodically makes decisions for any unresolved problems brought to him by the Head Coordinator or his parishioners.
-

Head Coordinator

The Head Coordinator is in charge of the entire program, i.e., the management team and the Adorers. The Head Coordinator "...is responsible to the Pastor to ensure all aspects are correctly observed according to Canon Law and to the wishes of the Pastor."²

The following responsibilities may be shared by the Head Coordinator, the Division Leaders, the Hour Coordinators and their assistants.

01. Be familiar with the PEA handbook – *Decree*, Statutes and guide.

02. The Head Coordinator is obligated to assign people and to define their organizational positions as Division Leaders and Hour Coordinators. Please note. No one should be in a management position who is not also an Adorer.

03. The Head Coordinator is accountable for keeping everyone informed - Division Leaders, Hour Coordinators and Adorers. You are given the fundamentals of an extremely well-designed structure of how to put a PEA chapel together. For your chapel to function successfully, it is essential for you to disseminate information and keep the flow of communication open from the top down and from the bottom up among all the members in the management group and the Adorers' group.

04. Be prepared to handle mass movements of people when summer arrives. Some people go on vacations, some move away and some go away for three months. Fall may also bring fluctuations in your Adorer attendance when vacationers and teachers return. Be aware that

this happens and plan for it. Remind your Adorers around these times to give their Hour Coordinator ample notification that they will be going on vacation so that you will be able to schedule someone else to fill their place while they are gone and for them to contact you when they come back. Some Head Coordinators in retirement areas literally have to manage two entirely different groups of Adorers one for the summer months and one for the winter months. And I might add have managed to do it successfully.

05. Are you stuck with a problem and you can not find an answer? Seek assistance from the people who originally helped you to put together your PEA chapel or contact Head Coordinators from other PEA chapels to find out if they had the same problem you do and ask them how they solved it.

06. Correct whatever problems you can. Those that you cannot, discuss them with the Pastor. Accumulate a list and set up an appointment with the Pastor to go over any non-emergency problems that come up.

07. Check with your Pastor on how he wants to handle solicitors and indigents who may come into the chapel to ask the Adorers for money.

08. Cross reference the daily sign-in sheets to the Adorer's weekly attendance history once a week to control potentially bad situations. This is where you use the automated Adorer Attendance History program. Why? Unless you check on an Adorer's weekly attendance over an extended period of time, how are you going to know when they are not showing up or that their attendance is erratic? This program allows you to follow each Adorer's track record so that you will be able to decide whether or not you need to put someone in to keep that hour with them because they are not covering their hour or their attendance is sporadic. The program is also going to help you to know whether or not your Hour Coordinators are doing their job. In fact, it will allow you to spot weaknesses in the individual links for whatever reason which you are going to have to track down, find out why and then correct the situation. This is one of the ways that will help you to keep situations under control.

09. Be the one responsible for putting Eucharistic flyers at the back of the chapel or in the chapel foyer.

10. Assign someone to pick up the old and put in the new sign-in, petition and testimonial forms.

11. Find someone to keep the chapel supplied with Rosaries and Scapulars if your chapel is set up with a place for such items.

12. Assign someone to be the Chapel Librarian.

13. Set an hour aside each week for chapel housekeeping. The housekeeper then becomes the Adorer for that hour. Find out from the Pastor who he wants to assign to the task.
14. Take charge of the Sunday church bulletin write-ups allowed for the chapel.
15. Use the large PEA Adorers Organization chart (RP – 0011) to get an overall view of the entire PEA Adorer organization. With the Pastor's permission this chart may be posted at the back of the church for all parishioners to see. Some people are motivated to become a part of a group when they recognize people they admire or wish to emulate.
16. The PEA management team is responsible for adding new Adorers.
- When you add new adorers after Sign-Up Sunday Weekend, discuss and set the Adorer's day and hour and make sure the Adorer understands they are committed to a weekly obligation. Suggest an hour other than the one the Adorer asks for if you have a specific hour open and are looking for an Adorer to fill that hour.
 - Ask the new Adorer if they would be willing to become a substitute in addition to the hour they have just accepted as their obligation. If they say yes, ask them to give you the exact days and times they would be willing to substitute. Caution them when they offer to come anyday anytime. Explain what that means. After you explain they usually are very specific with the days and times they do give you.
 - Clarify the spelling of their name and ask for their current mailing address which will be used for a Master and Mailing List. If you do not have their telephone number, remember to ask them for it.
 - After each Adorer's day and hour and their status as a Substitute have been obtained and verified, pencil in the Adorer's name on the PEA Adorers Organization Chart (RP-0011), then enter the Adorer's name, address, phone number, day and hour of adoration and whether or not the person is also a Substitute into the *Automated Adorer Tracking Program*. Due to limitations to the *Automated Adorer Tracking Program*, you could devise an abbreviated days and hours the Adorer is willing to be called as a Substitute in the "Comment" field so when you print your Substitute List that information is available. However, if you do this, your ability to use the "Comment" column for anything else is lost.
17. When you use the automated DOS Perpetual Eucharistic Adoration Adorer Tracking Program to enter new Adorers you will get the following reports. Keep your Division Leaders and Hour Coordinators updated by seeing to it that they are given the latest information about the Adorers for which they are responsible.
- Adorer Master File List
 - Head Coordinator/Division Leader/Hour Coordinator List
 - Adorers by Hour Report

- Substitute Adorers List
- Open Hours Report
- Inactive Adorers List

18. Give each new Adorer an Adorer Information Packet. (See Section #5)

19. The Head Coordinator needs to learn about all the different ways to recruit new Adorers.

- Ask the church's prayer group to pray for new Adorers. Always seek help from Jesus first.
- Approach an individual after daily Mass – introduce yourself and invite them to become an Adorer.
- Approach non-committed Adorers who visit the chapel and invite them to become an Adorer.
- Recruit from the church bulletin.
- Invite people from other parishes through their bulletins.
- Get a new parishioner's report from the parish office then call them to invite them to become an Adorer.
- Advertise your parish's Adoration Hours on the local TV station.
- Never miss an opportunity to enlist someone wherever you go.
- Welcome non-catholics.
- Ask your Division Leaders and Hour Coordinators to recruit.
- Ask the Pastor to mention the chapel from the pulpit – to invite them to come but do not expect your Pastor to use the pulpit to recruit for you.
- Twice a year invite a speaker to your parish to talk about the Eucharist.
- Once or twice a year, at Sunday Masses, have adorers give a two minute testimony on what adoration did for them. This could be right after the Homily or after Communion.
- Go to or delegate someone to go to every appropriate parish function to get people to sign-up for adoration.
- After sign-up Sunday, continue to expand all the parishioner's knowledge of the Eucharist – Teach! Teach! Teach! Eucharistic videos and audio tapes, literature, speakers, CD's.
- Plan social events to bring the Adorers together and invite them to bring their family and friends. Some Head Coordinators break their get togethers into a breakfast for the morning and half of the night Adorers and a lunch for the noon Adorers and then a dinner for the evening and the other half of the night Adorers. An enjoyable get acquainted gathering with prayer and a lively discussion brings people together and encourages others to want to become a part of the group. When you know someone you are more willing to step in for their hour should the need arise.

20. Send acknowledgement cards to Adorers who move away, get sick, etc..
 21. Visit sick Adorers in the Hospital.
 22. Plan a Eucharistic one day retreat somewhere for the Adorers.
-

Division Leaders

There are four Division Leaders each of whom is responsible for one of the four time divisions – Night, Morning, Afternoon, and Evening. They oversee and are responsible for the six Hour Coordinators in their time zone. In addition, they give general assistance to the Head Coordinator.

Hour Coordinators

DEFINITION OF AN HOUR COORDINATOR: An Hour Coordinator is a contact person who is responsible for the Adorers at the same hour of the day (eg., 1pm) every day throughout the entire week.

THE ROLE OF AN HOUR COORDINATOR: The Hour Coordinator makes sure that their hour is always covered. One of the main duties of the Hour Coordinator is to check the sign-in register throughout the week to make sure those people assigned to their hour have signed-in. When an Adorer has not signed-in, the Hour Coordinator should check it out immediately and correct the situation. They must find a Substitute for an Adorer in an emergency situation. When they can not, they should cover the hour themselves. Another duty, "...is to continue to inspire and motivate Adorers and solicit new Adorers."³

In the beginning, the Hour Coordinator should call each Adorer the day before their assigned time to help the Adorer to remember their appointment with Jesus, to offer them encouragement and then to call them back the next day to thank them for their faithfulness. This helps the Adorer to know that they are not just an isolated individual but instead they are a member of a team that are all working together to give Honor, Praise and Glory to God the Father Almighty. These calls should continue until the Hour Coordinator decides that they are no longer necessary. Sometimes it may be necessary for the Hour Coordinator to reinstate the phone calls in order to ensure reliable attendance.

For any personnel problems or changes in the schedule such as the addition or deletion of Adorers to the program, the Hour Coordinator should notify the Division Leader who in turn

notifies the Head Coordinator.

ASSISTANT HOUR COORDINATOR: Each Hour Coordinator should choose a backup assistant who is able to take over the Hour Coordinator's work whenever the Hour Coordinator goes out of town or cannot be reached for whatever reason.

PEA Adorers Organization

Committed Hour Adorers

This group is composed of all the people who have a desire to build a more intimate and loving relationship with Jesus and do it by offering one or more hours of their week to worship and to be in the presence of their God. They are the committed Adorers. And because they commit their time to stay with Jesus for one hour a week, they are also referred to as the Guardians of the Hour. Section 3 explains how the Adorers group is initially put together on a scheduled sign-up Sunday weekend. (See Form RP – 0011).

An Adorers Information Packet is given to each Adorer before they begin their first hour. (see section 5). In it they receive instructions, guidelines, rules, emergency procedures, and enlightenment on the Real Presence of Christ in the Blessed Sacrament. In addition, there is a list of all the names and phone numbers of their Division Leader, Hour Coordinator and Adorers on their hour throughout the week. This information is to be filled out by the Hour Coordinator.

Substitute Adorers

These are the occasional Adorers. Some of these people have committed to a regular hour in addition to their position as a substitute and some have not. In either case, these are the people who are called to fill in for an hour on a moments notice for a committed Adorer who can not make it to their hour or they may be asked to fill in for a planned Adorer's absence.

Assistants

In the likely event someone in one of the obligatory positions becomes ill, goes on vacation or has a temporary conflicting time constraint or worse yet, dies, that person's duty should

be supported by an assistant, if possible, to cover the situation so that a disruption in the smooth operation of the chapel is kept to a minimum. All assistants should be willing to substitute when necessary. That is why it is highly recommended to build assistants into your group structures. This is not always possible but it is something one should continuously strive to achieve. If you make this your goal, you will find you have created a very solid structure that is able to endure. A general rule of thumb is that everybody should have an assistant.

Conclusion

One or more of the following elements are what cause a chapel to flounder or a Head Coordinator to *burn out* – a major complaint voiced by those whose basic structures are not:

- 1 – firmly in place with all positions filled,
- 2 – well-controlled through the use of report data, the proper dissemination of information or communication among all the levels, and control of personnel problems, or
- 3 – properly backed up by the use of assistants, or
- 4 – setup to spread the responsibility for solving problems across the structure and at the lowest level.

Most of these problems may be solved through an increase in the Head Coordinator's knowledge and understanding of how to run a Perpetual Eucharistic Adoration Chapel.

To keep a Perpetual Eucharistic Adoration chapel successful and continuously going is a full time job that requires a great deal of love for Jesus and the people He has chosen to serve Him. The person ideally suited for this work must not only have a love for Jesus and His people but must also be willing to spend a great deal of their time on the phone in communication with the PEA management team and the Adorers.

¹Perpetual Eucharistic Adoration, P.O. Box 878, La Habra, CA 90633, pp. 18-19, (Sample)

²Ibid.

³Ibid.



**Perpetual Eucharistic
Adoration
Management
Organization Chart**

PASTOR

DATE:

PARISH NAME:

HEAD COORDINATOR



PEA Adorers Organization Chart

(Suggested workable chart size to make: 24" wide by 36" long)

Day Team	Sun	Mon	Tue	Wed	Thu	Fri	Sat
12 Mid							
1:00am							
2:00am							
3:00am							
4:00am							
5:00am							
6:00am							
7:00am							
8:00am							
9:00am							
10:00am							
11:00am							
12 Noon							
1:00pm							
2:00pm							
3:00pm							
4:00pm							
5:00pm							
6:00pm							
7:00pm							
8:00pm							
9:00pm							
10:00pm							
11:00pm							

The Real Presence Association



Adoration Manager Website Service Adorer Tracking Programs

<http://www.adorationmanager.com>

Provided courtesy of Todd Hammer and used with permission.
Support for these programs is provided by Todd Hammer.
Some of the features his service provides:

- Designed with the “Real Presence Eucharistic Education and Adoration Association” EA manual as a guide.
- Scheduling and automatic attendance reports by email.
- Text message and email reminders for Holy Hours.
- Ability to form adorers into groups to cover an hour.
- Chapel touch screen to allow adorers to "sign-in" for their hour.
- Touch screen can be switched from English to Spanish with one tap.
- Welcome packets (print or email to the adorer right from the application).

SAMPLES FOR YOUR SUNDAY BULLETIN

Jesus chose the desert as a place to pray in solitude. He fought temptation, the temptations of the devil himself. He taught us how to be victorious over temptation. We must desire victory over it. Call upon the Lord to help you fight temptation, any temptation, every temptation.

Often we crowd out the opportunity to be victorious for Christ. We allow "My schedule", "My time", "My life" to come before the voice of Christ which says, "Come to Me". When we permit this, temptation wins. Think about it!

Try to pray as St. Augustine prayed, "God, give me the grace to triumph over my enemy, temptation." Desire victory. Go for it!

To reserve your hour for adoration, CALL ...

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Adoration of the Blessed Sacrament comes easily. Never feel worried if you find you have no thoughts at all while you are before the Blessed Sacrament. Never feel inadequate about being an adorer even if you have not developed a spirit of devotion, if you are numb, down and out, weakened by life. The all important factor is that you are before the Lord. Before Him who knows you inside-out. He reads your innermost thoughts and He still loves you immensely. Imagine that!

St. John Vianney once compared adoration to spiritual sunbathing. You are taking in the warmth of the grace and love radiating from the Sacred Host.

To be there for one hour every week CALL ...

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"Godhead Here in Hiding"

"Godhead here in hiding, Whom I do adore,
Masked by these bare shadows, shape and nothing more,
See, Lord, at thy service low lies here a heart,
Lost, all lost in wonder at the God thou art."

St. Thomas Aquinas

Come, humbly kneel before Him. Give Him an hour of adoration.
CALL ...

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"One thing have I asked of the Lord, this I seek: To dwell in the house of the Lord all the days of my life, That I may gaze on the loveliness of the Lord and contemplate His temple."

Psalm 27:4

Prayer before the Blessed Sacrament is nothing less than a close, private conversation with a living person who is the risen Jesus Christ in the Eucharist. It is about as close as we can come in this life to talking with God face to face.

You are very important to the Lord. To spend your special hour with Him, CALL ...

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"... for whoever is begotten by God conquers the world. And the victory that conquers the world is our faith."

1 John 5:4

When we exercise our faith we are strengthened and those around us are encouraged. When we have faith in God and are not afraid to ask Him to share our burdens they become lighter and problems are turned into blessings.

Don't hesitate to practice your faith in The Real Presence. There are several chapel hours waiting for the faithful to sign on to. CALL ...

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"God is the friend of silence. We need to find God and He cannot be found in noise and restlessness. See how nature, the trees, the flowers, the grasses grow in perfect silence ... see the stars, the moon and the sun, how they move in silence. The more we receive in silent prayer, the more we can give in our active life."

Mother Teresa of Calcutta

You have a special hour of silence waiting for you, CALL ...

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Each moment you spend before Jesus in the Blessed Sacrament brings blessings upon you. "So now, O children, listen to me; instruction and wisdom do not reject! Happy the man who obeys me, and happy those who keep my ways. Happy the man watching daily at my gates, waiting at my doorposts; For he who finds me finds life, and wins favor from the Lord."

Proverbs 8:32-35

You may come to adoration at any time, day or night, CALL ...

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Adorers, you have been faithfully making your private Holy Hour before the Blessed Sacrament. You have experienced His love, His silent understanding, His mercy, and you have felt blessed. You are encouraged to convey this life-enriching experience with the members of your family, with your friends and acquaintances. Ask them to fill in for you when you cannot keep your hour of adoration.

Invite them to have their own special hour once a week. Tell them to CALL ...

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Our Blessed Mother prayed the Psalms. Yes, she did. She learned them from her parents, St. Ann and St. Joachim. She and Joseph taught them to Jesus as they observed the holy days and festivals of Jewish life. More than likely Psalm 117 was recited often: "Alleluia! Praise the Lord, all you nations; glorify him, all you peoples! For steadfast is his kindness toward us, and the fidelity of the Lord endures forever."

Our Blessed Mother calls us, guides us, leads us into prayer. She wants all her children to draw close to her side, and as always happens, to the side of her Son.

For your special hour of praise before the Blessed Sacrament CALL ...

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The Difference of a Thank You

Thank you for the birthday gift is not the same as

Thank you for the gift of Life.

Thank you for the bread we eat is not the same as

Thank you for the Bread of Life.

Thank you for a speedy recovery is not the same as

Thank you for preserving my life.

Thank you for saving my life is not the same as

Thank you for giving up Your Life for me.

Dorothy A. Smith

Thank you is an offering to Our Lord that He waits to receive from each one of us.

Set aside One Hour each week to spend in the Divine Presence of Our generous Lord. CALL ...

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Padre Pio spent many hours daily talking to God and listening to God talk to him through internal illuminations. He said it really didn't matter if we talked to God all the time because it is only when we are quiet that God talks to us. Now I ask you, where is it quiet enough for God to talk to you? You can come to the adoration chapel and in the peacefulness there He will speak to your heart, and you will return eagerly because He has so much to share with you. There are hours available on Saturday and Sunday, but you can choose your own hour of convenience any day or night. CALL ...

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When Jesus called His apostles from their work to follow Him, He knew they heard Him, not only with their ears, but within their hearts. They heard Him. They listened to Him. They followed Him. They loved Him. They spread His word. Jesus calls to us today and everyday, "Come to Me!" He wants us to draw closer to Him. Hear Him with your heart. Come closer to Him. Find One Hour in the week when you can share in the peace and quiet of His abiding love.

Are you listening? Will you follow? Will you CALL ...?

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When he began his pastoral ministry, Pope John Paul II cried out to the whole world, "Do not be afraid! Open, indeed, open wide the doors to Christ!" He was pleading with us. Once you open the doors of your heart, of your life, Christ will speak to the "real" you. His words will bring life to your life. Why put off the healing of your heart! Make Christ an important part of your life. To spend ONE HOUR A WEEK as a regular adorer in our chapel all you have to do is CALL ...

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3

**Sign-up Sunday
Weekend
Preparation**

The Real Presence Association



Sign - Up Sunday Weekend Preparation

Checklist

1. Make Your Arrangements with the Eucharistic Speaker.

- Choose the sign-up Sunday weekend date. If possible, pick a Holy Day or a special Feast Day to open your chapel.
- If your parish is too small to support perpetual adoration by itself but surrounding parishes want to group together to form a perpetual adoration chapel with you, talk to your Eucharistic Speaker about it. He will give you instructions on how he wants to handle it.
- Discuss with your Eucharistic Speaker what his plans are and what he expects from you when he gets to your parish.

2. Book a Room.

- Book a parish conference room for a PEA management organizational meeting **immediately** after you have fixed your Sign-Up Sunday weekend date. The organizational meeting is usually held on the **Monday** evening after Sign-Up Sunday. Check with your Eucharistic Speaker that the day and time chosen is acceptable to him. Make sure the meeting is held in a **large enough room** with 5 **large tables** to accommodate some 35 – 50 people. Because the PEA management team is expected to attend let them know the time and place where the meeting will be held.

3. The Head Coordinator Forms Committees and Builds a Management Team to:

- Prepare for sign-up Sunday weekend.

- Assign Division Leaders and Hour Coordinators that will become the Perpetual Eucharistic Adoration Management Organization team that will be responsible for the smooth running of the chapel. (See section 2).

4. Assign Tasks.

A. Purchase, Prepare and Present PEA Material – With the Pastor’s Approval

- Purchase and prepare PEA material that you plan to put in the parish Sunday bulletins. Each week for four weeks before the weekend your Eucharistic Speaker is expected, put the PEA material chosen into the parish Sunday bulletins. Refer to the four brochures at the end of Section 3. This will provide the parishioners with an opportunity to read and ready themselves for the coming of Eucharistic adoration.
- During the four weeks before the Eucharistic Speaker comes to your parish is a good time to set up your adoration posters and hand decorated information displays at the back of the church. When you get the people to focus on what a special privilege it is to have Jesus perpetually exposed in their parish, you increase their knowledge of the event and their desire to become a part of adoration.
- This is also a good time to set up an area where you will be able to show videos about Perpetual Eucharistic Adoration and maybe have some books and brochures that you plan to have in the chapel out on a table for the people to look at or buy for those who want to own their own copy. Contact the local catholic bookstore and invite them to come and make their own display.

B. Prepare and Send PEA Announcements.

- PEA chapels attract people from outside the parish and even outside the town where it is located. Prepare and send PEA announcements and flyers to the parish bulletin in your church and neighboring parishes and in public places (local newspapers, radio and TV stations) and any organizations inside and outside the parish who may be interested to invite people to come to listen to your Eucharistic Speaker. This is the time to **INVITE !! INVITE !! INVITE !!**

C. Estimate Number Needed - Then Print Sign-Up Forms and Buy Pencils.

- Be sure to use the sign-up form that the Eucharistic Speaker wants to use. Estimate the number of people that will attend Masses for your sign-up Sunday weekend. Make sure there will be a sign-up form and pencil for **every** person in the church at each Mass. We cannot overemphasize this point! Why? All the work put into the preparation of Sign-Up Sunday is lost if each person at that Mass does not have a sign-up form **and** a pencil in his or her hand. Another way to look at it is any person who does not receive a sign-up form **and** a pencil is a lost adorer.

- Take into consideration any non-parishioners who will be drawn to your parish Masses because you are bringing in a special Eucharistic Speaker. Have plenty of extra sign-up forms for those people who want to take some home. After you have made your estimate, get the sign-up forms printed so that they will be ready when the Eucharistic Speaker gets into town. Buy enough pencils so you do not run out of them.

D. Pickup and Return Speaker.

- Assign someone to pick up the invited Eucharistic Speaker at the airport and also make sure someone is available to return the Eucharistic Speaker back to the airport.

E. Assign Mass Teams.

- Make the necessary arrangements to assure that the sign-up forms and pencils are put out at each Mass by those people who are given the responsibility. Assign teams to take care of each Mass. **Do not plan** on a team to arrive early enough to set up for their Mass. It is much better for each team to set up after their Mass for the next Mass. Do not forget to give the people in the choir or cry room and even the people who sit in the chairs on the side of the altar a sign-up form and pencil.

F. How to Manage People Who Want to Sign-Up Early.

- Always be prepared to accept anyone who asks to become an adorer before Sign-Up Sunday. However, be sure to let these people know that they should fill out a sign-up form on Sign-Up Sunday Weekend with everyone else. Why? Each person who fills out a sign-up form on Sign-Up Sunday sets a good example and encourages the others around them to do the same. Let all the members of the management team know they are expected to fill out a sign-up form on Sign-Up Sunday like everybody else and explain why.

5. Eucharistic Speaker's Agenda.

A. Speaker Meets with Key People.

- More than likely the Eucharistic Speaker will want to meet with a group of the key people in the parish PEA start up program to discuss the status of the arrangements made when he gets into town. By this time all arrangements should be completed.

B. Speaker Preaches and Visits Chapel.

- The Eucharistic Speaker gives his Sign-Up Sunday speech at all the Masses. He keeps all the sign-up forms until after the last Mass. If the chapel is ready he will

invite the Parishioners to take a tour through the chapel so Parishioners will know where the chapel's entrance and restrooms are located and how to use the security door.

C. Speaker Turns Over the Sign-Up Forms.

- The Eucharistic Speaker counts all the sign-up forms and then gives the forms along with the total count to the Pastor and then to the Head Coordinator.

D. On Sunday Afternoon, Get a Small Team Together (6 – 8 People) to:

- Make a list of all telephone helpers: name and phone.
- Make a list of all substitutes: name, phone, preference. (Do this only if you are using a manual system instead of the automated Adorer Tracking Program system.)
- Divide the sign-up forms into 5 categories: Morning, Afternoon, Evening, Midnight and Flexible.
- Call the volunteers who signed up to make telephone calls to invite them to the PEA Management Organizational meeting. It will be held in that parish meeting room you booked well in advance. Tell them the **Time** and **Place** where the meeting is going to be held.

E. PEA Management Organizational Meeting.

- Introduce the leaders chosen by the Pastor.
- Divide everybody into 4 teams, according to their time frames – Morning, Afternoon, Evening and Night. The goal is to have six Hour Coordinators under each of the four Division Leaders for a total of 24 Hour Coordinators.
- Define the PEA Management Organization and the Adorers Organization. Show organizational charts. Explain all the positions - what their role is and what their duties are: Head Coordinator, Division Leader, Hour Coordinator and Adorers.
- Answer any questions.
- Bring everybody up-to-date about the outcome of the sign-up forms.
- Explain the purpose of setting up the phone bank. Tell everyone the **place** where the phone calls are going to be made. Have a sheet of paper for each day listing each shift and the hours for each shift. Assign **days, times** and **shifts** to those people who signed up to be phone callers and anyone else who is willing to work with the phone bank group starting the next day. These lists contain the names and phone numbers of each person assigned to their day, time and shift so that you have all the shifts covered and know who is expected to be there.
The Midnight team and the Morning team should be scheduled to work during the morning calls with their sign-up forms. The Afternoon team and Evening team should be scheduled to work during the afternoon calls with their sign-up forms.

- If any sign-up forms have a check on the “I would come if I had transportation” line, assign a Transportation Coordinator to follow through.

6. Phone Bank.

The phone bank group which was put together at the PEA management organizational meeting starts as soon as possible, usually the next day, in order to contact each person who filled out a sign-up form. A recommended method is to make all your phone calls **from one central place**. Why? Picture a room with at least 2 or more phones where callers are sitting. After phone contact is made:

- The original sign-up form is updated.
- It is then handed to a person assigned to pencil the name of the new Adorer onto the large (2 feet by 3 feet) PEA Adorers Organizational Chart (RP – 0011).
- From there the information is taken from the original sign-up form and put onto a hard copy form and placed into a Master file. For those people who will not be using a computer the process stops here.
- For those who will be using the computer, the hard copy form is then handed to the person who is sitting at a computer and that person will enter the data into the Adorer Tracking Program on the computer and then place the hard copy form into the Master file.

For various reasons, some people like to maintain both the hard copy Master file and the computer Master file. But if you have the computer Master file and maintain backups it is not necessary to have the hard copy Master file.

Clearly with this procedure there is an advantage. Callers are able to visually follow what is happening to the PEA Adorers Organizational Chart as they are making their calls which allows them to make adjustments to days and hours as they are talking to an Adorer. Anyone who has a question is able to ask it right then and there and get it straightened out immediately. Since there is only one Master file, it makes sense to keep everything under control in one place: sign-up forms, PEA Adorers Organizational Chart, hard copy and computer Master files. These are meaningful advantages that should be taken into consideration when you decide how to set-up your phone bank. Another thing to think about - the more phone lines there are the faster the job will be completed and the less days it will take to finish.

No two parishes are alike but the hours that are not always easy to get people to sign up for are usually the late night hours and weekend hours. You really have to work at getting these hours filled. It is more than worth the effort involved and the Adorers too feel a sense of accomplishment by becoming a part of a group especially put together just to adore and

love Our Lord and God, Jesus, perpetually. Remember there are 168 hours in a week and the suggested number of Adorers for each hour is two.

Call all the people who specified a day and hour first. Why? Because more than likely the hours these people are able to come are not flexible and what they gave you is probably limited to the day and time they have chosen. Hold off calling the Flexible forms until last since these are the people who can be persuaded to fill in all those blank hours with which you are left after all the other calls have been made. Remember to thank each Adorer for their willingness to offer up an hour of their time for Jesus. Be charitable in your conversation. Remind them that this is the same Jesus who walked the earth 2000 years ago and that He is waiting for us to come to Him to heal us physically and spiritually. As you call each Adorer from their sign-up form:

- Discuss and set the Adorer's day and hour and make sure the Adorer understands they are committed to a weekly obligation.
- For those who checked on the sign-up form that they were willing to substitute, ask them to give you the exact days and times they would be willing to substitute. Caution them when they offer to come anyday anytime. Explain what that means. After you explain they usually are very specific with the days and times they do give you.
- Clarify the spelling of their name and ask for their current mailing address which will be used for a Master and Mailing List. Remember you already have their telephone number.
- Be prepared to answer any questions the Adorer may ask such as when is the chapel going to be opened, when are they going to let us know, etc., etc., etc..
- Fill in the PEA Adorers Organization Chart (RP-0011) as you make each call so that some people can be asked to move from the overcrowded hours into the empty hours. Most people are willing to make that move. The chart is very useful to help you see at a glance all the open hours that need to be filled. If you are going to post this chart at a later date for everyone to see, only enter the Adorer's name. Use a pencil because there will be times when you will need to erase a name.
- After each Adorer's day and hour and their status as a Substitute has been obtained and verified, post the Adorer's name on the PEA Adorers Organization Chart, then enter the Adorer's name, address, phone number, day and hour of adoration and whether or not the person is also a Substitute into the *Automated Adorer Tracking Program* (see section 2). Due to limitations to the *Automated Adorer Tracking Program*, you could devise an abbreviated days and hours the Adorer is willing to be called as a Substitute in the "Comment" field so when you print your Substitute List that information is available. However, if you do this, your ability to use the "Comment" column for anything else is lost.
- For those who checked on the sign-up form that they would come if they had transportation, assign them to the Transportation Coordinator who will need to get detailed information about where they live, how far away they are, how well the

person is able to ambulate (wheelchair needed) and to match them to someone who is able to transport them to and from the chapel at whatever time is convenient for the both of them.

7. Perpetual Eucharistic Adoration?

After the sign-up Sunday weekend Masses, you know how many people are willing to commit to an hour of adoration each week. After you have made your phone calls and filled in your PEA Adorers Organization Chart, you are able to decide if it is possible for you to become a Perpetual Eucharistic Adoration parish. Get together with the Pastor to decide what you plan to do next.

8. Notify Parishioners and Distribute Information.

It should not take any longer than 2 or at the most 3 weeks from the end of your Sign-Up Sunday weekend to your chapel opening date. Somewhere during this time:

- Through the parish bulletin notify the Parishioners about the results of Sign-Up Sunday. Many will be anxious to know this information.
- Prepare and send PEA announcements and flyers to the parish bulletin in your church and neighboring parishes and in public places (local newspapers, radio and TV stations) and any organizations inside and outside the parish to invite them to come to the Mass, Procession, and Dedication of the new chapel and once there offer to sign them up for adoration.
- Run the Adorer Tracking Program reports. Decide who will get what information and how you are going to distribute it to the people who need it. The Pastor should always be given a copy of all the latest reports.
- Each Adorer is to be given the *Adorer Information Packet* to read by their Hour Coordinator (see section 5).

PEA Adorers Organization Chart

(Suggested workable chart size to make: 24" wide by 36" long)

Day Team	Sun	Mon	Tue	Wed	Thu	Fri	Sat
12 Mid							
1:00am							
2:00am							
3:00am							
4:00am							
5:00am							
6:00am							
7:00am							
8:00am							
9:00am							
10:00am							
11:00am							
12 Noon							
1:00pm							
2:00pm							
3:00pm							
4:00pm							
5:00pm							
6:00pm							
7:00pm							
8:00pm							
9:00pm							
10:00pm							
11:00pm							



Eucharistic Adoration

YES, I will spend one hour each week with *Jesus* in the Blessed Sacrament.

Name: _____

Telephone: _____

I prefer: (circle one) Sunday Monday Tuesday Wednesday Thursday Friday Saturday

I prefer: _____ Morning (6am to Noon)

_____ Afternoon (Noon to 6pm)

_____ Evening (6pm to Midnight)

_____ Night (Midnight to 6am)

_____ I am flexible.

_____ I will help make phone calls.

_____ I will also substitute.

_____ I would come if I had transportation.



Eucharistic Adoration

YES, I will spend one hour each week with *Jesus* in the Blessed Sacrament.

Name: _____

Telephone: _____

I prefer: (circle one) Sunday Monday Tuesday Wednesday Thursday Friday Saturday

I prefer: _____ Morning (6am to Noon)

_____ Afternoon (Noon to 6pm)

_____ Evening (6pm to Midnight)

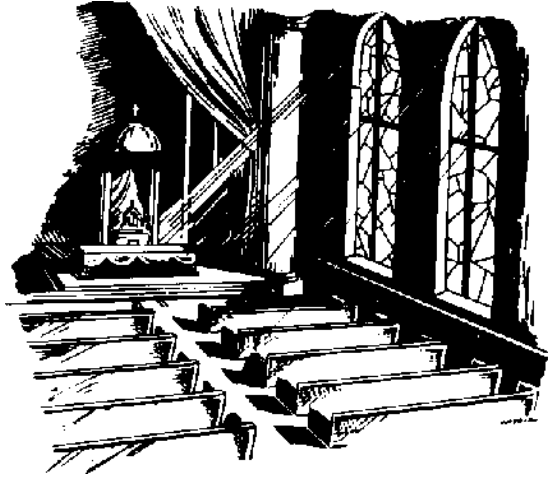
_____ Night (Midnight to 6am)

_____ I am flexible.

_____ I will help make phone calls.

_____ I will also substitute.

_____ I would come if I had transportation.



**Our goal is to have
“*Two Adorers*”
for each hour.**

**Please sign-up for an hour
that has only one adorer.**



The Eucharist and Sanctity

I Believe

Fr. John A. Hardon, S.J.

The Eucharist as the Real Presence is the touchstone of sanctity. As evidence of this fact we have the witness of the saints who, when they speak or write about the power of the Blessed Sacrament to sanctify, seem to be positively extreme in their claims about what the Real Presence can achieve in making a sinful person holy.

Notice we are concentrating on the Holy Eucharist as the Real Presence. We could also speak of the sanctifying power of the Mass and of Holy Communion, but that is not our focus of reflection here. Why not? Because it is the Real Presence in the Mass and in Communion that finally explains their efficacy, too. No Real Presence, no Mass; no Real Presence, no Communion. So that, in dwelling on the Real Presence, we are in effect talking about the Holy Eucharist - Presence, Sacrifice and Sacrament.

In order to appreciate the value of the Real Presence in the spiritual life, we must go back in spirit to the event described by St. John when our Lord, after He had worked the miracle of the multiplication of the loaves and fishes, made the solemn promise of the Eucharist.

“I am the Bread of Life, “ Christ declared on that occasion. “He who comes to me will never be hungry. He who believes in me will never thirst. But, as I have told you, you can see me and still you do not believe. All that the Father gives me will come to me and whoever comes to me, I shall not turn him away because I have come down from heaven, not to do my own will, but to do the will of the one who sent me. Now the will of him who sent me is that I should lose nothing of all that he has given to me and that I should raise it up on the last day. Yes, it is my Father’s will that whoever sees the Son and believes in him shall have eternal life and that I shall raise him up on the last day.”

By now we have read and heard and meditated on these words many times, but they deserve further reflection because they contain so much mystery that after nineteen centuries of the Church’s existence she has not begun to exhaust the richness of their meaning.

Every time we go back, *every* time we go back to Christ's words of revelation, we always discover something new. Always! The key word in Christ's discourse on the Eucharist is the word *believe*. In fact, after He promised the Blessed Sacrament many of the Jews who heard Him did not believe. "This is intolerable language," they said. "How could anyone (meaning themselves) accept it?"

"After this," we are told, "many of his disciples left him and stopped going with him." And the evangelist further explains that, "Jesus knew from the outset those who did not believe and who it was that would betray him." We might add that when we are told that the Savior knew who did not believe, that was not only contemporary, but all future knowledge. He foresaw who would and who would not believe, and let us make sure that the evangelist's juxtaposition of those who did not believe and those who would betray Him is the relationship of cause and effect. All the traitors of Christ have been those who, having believed, stopped believing.

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The Eucharist and Sanctity

What Do We Believe?

Fr. John A. Hardon, S.J.

On the answer to what do we believe depends in large measure whether we shall only know about sanctity or also attain it, whether holiness will remain only an idea or whether we shall actually become holy. What a difference!

The simplest way to express what Christ asks us to believe about the Real Presence is that the Eucharist is really *He*. The Real Presence is the *real Jesus*. We are to believe that the Eucharist began in the womb of the Virgin Mary; that the flesh which the Son of God received from His Mother at the Incarnation is the same flesh into which He changed bread at the Last Supper; that the blood He received from His Mother is the same blood into which He changed wine at the Last Supper. Had she not given Him His flesh and blood there could not be a Eucharist.

We are to believe that the Eucharist is Jesus Christ – simply, without qualification. It is God become man in the fullness of His divine nature, in the fullness of His human nature, in the fullness of His body and soul, in the fullness of everything that makes Jesus Jesus. He is in the Eucharist with His human mind and will united with the Divinity, with His hands and feet, His face and features, with His eyes and lips and ears and nostrils, with His affections and emotions and, with emphasis, with His living, pulsating, physical Sacred Heart. That is what our Catholic Faith demands of us that we believe. If we believe this, we are Catholic. If we do not, we are not, no matter what people may think we are.

Our faith is belief because we do not see what we believe. We accept on Christ's words that all of this is there, or rather, here in the Holy Eucharist. Faith must supply what, as the *Tantrum Ergo* sings, "the senses do not perceive." And faith must reveal what the mind by itself cannot see. Let us never forget this phrase, first in Latin, *lumen fideism*, the light of faith. Faith reveals, faith discloses, faith enlightens, faith empowers the mind to see what the mind without faith cannot see.

Strange as it may sound, when we believe in the Real Presence, we believe in things twice unseen. We see only what looks like bread and wine, tastes and smells like bread and wine, and yet we are to believe that behind these physical appearances is a man. Faith number one. And we are further to believe that behind the unseen man is God. Faith number two.

Is it any wonder the Church calls the Eucharist, *Mysterium Fideism*, the Mystery of Faith? Those who accept the Real Presence accept by implication all the cardinal mysteries of Christianity. They believe in the Trinity, in the Father who sent the Son and in the Son who sent the Holy Spirit. They believe in the Incarnation, that the Son of God became man like one of us. They believe in Christ's divinity since no one but God could change bread and wine into His own body and blood. They believe in the Holy Catholic Church which Christ founded and in which through successive generations is communicated to bishops and priests the incredible power of making Christ continually present among us in the Blessed Sacrament. They believe, against all the betrayals by the Judases of history and all the skepticism of Christ's first disciples, in an unbroken chain of faith ever since Peter replied to Christ's question whether he and his companions also wanted to leave the Master. What a chance Christ took. "Lord," Peter looked around, "whom shall we go to?" (And he spoke for all of us.) "You have the message of eternal life, and we believe, we know, that you are the holy one of God."

There is a prayer in the Coptic Liturgy that I think perfectly answers the first question we are asking. "What do I believe when I believe in the Real Presence?" The prayer goes as follows, a little long, but worth it:

"I believe and I will confess to my last breath that this is the living bread which Your only-begotten Son, our Lord and God and Savior, Jesus Christ, took from our Lady and the Queen of Mankind, the holy, sinless Virgin Mary, Mother of God. He made it one with His Godhead without confusion or change. He witnessed before Pontius Pilate and was of His own free will condemned in our place to the holy tree. Truly I believe that His Godhead was not separated from His manhood for a moment, not even for the twinkle of an eye. He gave His body for the remission of our sins and for eternal life to those who partake of this body. I believe, I believe, I believe that this is in very truth that body. Amen."

That is your faith and mine.

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The Eucharist and Sanctity

Why Do We Believe?

Fr. John A. Hardon, S.J.

On the answer to why do we believe depends in large measure whether we shall only know about sanctity or also attain it, whether holiness will remain only an idea or whether we shall actually become holy. What a difference!

Why do we believe that the selfsame body that Christ had in His visible stay on earth is the body, now glorified, we now worship and receive invisibly on earth today? You see, Christ is *on* earth! The final reason is, of course, because this is what He told us. What He said must be true because Christ who is God cannot lie.

But why do we believe in terms of the promises He made? What blessings and benefits did He assure those who believe in this Eucharistic Mystery? All the blessings that Christ promised to those who believe in the Holy Eucharist are summed up in His own masterful promise of *life*. Those who believe will receive *life* and the life that He promised was *zoé* – the kind of life that belongs to God, the kind of life that Father, Son and Holy Spirit shared and interchanged from all eternity. Those who believe will receive this life. Those who do not believe will die. What kind of life was Christ talking about? It must have been the supernatural life of grace in our souls, of partaking or participation in His own divine life.

Suppose we go on asking a series of questions where the answer can be yes or no:

- Is it possible for a person to be physically alive, but spiritually dead? Yes or no? YES.
- Is it possible for a person to be just barely alive? Yes or no? YES.
- Is it possible for a person to be more alive than just scarcely breathing supernaturally? Yes or no? YES
- Is it finally possible for a person to be very alive with divine grace, vitally alive, brimming, tingling, vibrating, bursting with God's life in his soul? Yes or no? An emphatic YES!

This, in homely language, is what the Savior promised those who believed in His Real Presence. He assured them and, therefore, assures us, that we shall be not only alive, but filled with His life, full to brimming and flowing over with strength and power and wisdom and peace and all manner of holiness. This is what sanctity is all about. It is the muchness of the good things of God. It is the more and more and still more of the life of God in our souls. More still, He promises that,

provided that we believe in Him in the Eucharist, He will sustain this life in our souls into eternity. In other words, being alive now we shall never die. And most marvelous, He will even make this life pour from our souls into our bodies risen from the grave on the last day and glorified by the vision of God. No wonder the Eucharist is called *panis vitae*, the Bread of Life. It is that, and let us remind ourselves, and here is the condition, one condition, that before we eat this bread with our lips, we take it by faith into our hearts. Indeed, unless we first have faith, we shall, as Paul tells us, “eat it to our malediction.” Only believers can benefit from this Bread of Life, only believers can profit from the Blessed Sacrament, and only believers can grow in spirit by partaking of the Eucharist depending *always* on the measure of their faith. Those who believe deeply in the Real Presence will benefit greatly from the Real Presence; those who believe weakly will also benefit accordingly. The Eucharist is capable of working miracles in our lives. So it can – after all, the Eucharist is Jesus. He worked – change the tense – He works miracles, but as it depended then (remember, Christ could not work miracles in certain places for lack of faith), the same now. It depends on the depth and degree of our faith.

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The Eucharist and Sanctity

How To Believe?

Fr. John A. Hardon, S.J.

On the answer to how should we put our belief into practice depends in large measure whether we shall only know about sanctity or also attain it, whether holiness will remain only an idea or whether we shall actually become holy. What a difference!

This must seem like an odd question: how are we to believe in the Real Presence? By believing, we might answer. How else do you believe? True enough. But more concretely, how are we to express our belief? We are to express our belief by doing on our part what Christ does on His part. He comes to us. So we must come to Him, and this is not locomotion through space. He comes down to us. We must come up to Him. He is present in the Eucharist in order to be near to us. We must be present – change the accent – we must be present to the Eucharist in order to be near to Him. He went to the superhuman length of becoming man, then changing bread and wine into Himself, then giving His Apostles the power to do the same, then giving them the power to pass on this power to others to do the same. And in virtue of that power, He is *now* here with us. He wants us, in turn, also *now*, here, to be with Him. And here nobody cheats. It is impossible in human terms to exaggerate the importance of being in a church or chapel before the Blessed Sacrament as often and for as long as our duties and state of life allow. I very seldom repeat what I say. Let me repeat this sentence. It is impossible in human language to exaggerate the importance of being in a chapel or church before the Blessed Sacrament as often and for as long as our duties and state of life allow. That sentence is the talisman of the highest sanctity.

What I am expressing is not a pious practice or a luxury of the spiritual life. I am talking about its essence. Those who believe what I am saying and act on their belief are in possession of the greatest treasure available to man in this valley of tears. As by now thousands of saintly men and women have testified from experience, this is somewhere near the key to holiness. For this reason, I strongly recommend that each of us make a resolution – no matter how much the decision may cost us – to make a holy hour before the Blessed Sacrament exposed or reserved at least once a month or, if possible, once a week, and if we have the grace and our vocation in life permits it, even several times a week. Think of the empty hours that people spend weekly before the television screen – an average I am told of some twenty hours per man, woman and child in America. God help America!

Someone may object, “But you are talking about mystics or saints, and I am neither. I am just an ordinary Catholic trying to save my soul.” My reply: there can be no ordinary Catholics today, not with the revolution through which society is passing and the convulsion in the Church on every level. The Church today needs strong Catholics, wise Catholics, Catholics who are not swayed by public opinion or afraid to stand up for the truth. She needs Catholics who are willing to suffer for their convictions and, if need be, shed their blood for the Faith.

Where, we ask, can they obtain this strength and wisdom, this patience and conviction and this loyal love of God that is faithful unto death? They can obtain it from the one who said, “Have courage, I have overcome the world.” He is not two thousand years away, or absent from the earth in a distant heaven that cannot be spanned. No, He is right here in the Eucharist. And He wants nothing more than that we also be with Him as much as we can. If we are, and the more we are - as the great Eucharistic saints tell us – He will not only make us holy, but He will use us as He used those in Palestine who, when He first made the promise of the Eucharist, did not walk away. He will use us as channels of His grace even to the ends of the earth and until the end of time.

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Chapel Preparation

EUCCHARISTIC ADORATION WORKSHOP
ST. ELIZABETH SETON
NAPERVILLE, IL.
SEPTEMBER 6, 2003

CHAPEL LOCATION AND SET UP

"A PLACE FOR QUIET WORSHIP"

Our Experience and Thoughts

Presented by Andrew M. Cirmo
Perpetual Adoration Committee

CHAPEL LOCATION AND SET UP

"A PLACE FOR QUIET WORSHIP"

Hello, my name is Andy Cirmo and I am a member of our parish Eucharistic Adoration Committee. When another member of the small group who started the perpetual adoration movement in our parish called me almost three years ago I was surprised, sort of excited and a bit overwhelmed with the thought of it. As they gained our pastor's approval to proceed and we began to meet to formalize our approach with the help of *The Real Presence Association* organization, the thought of us actually having a special place for Eucharistic adoration seemed such a challenge, such a huge undertaking, such a long way to reach. But we did it, and here we are today talking with you about expanding Eucharistic Adoration and even establishing perpetual chapels in your parishes.

All I can say is "Praise Be to God. . . for HE does wondrous things for those who love Him!!!

It's likely that the core group got me involved because of my connections to the men of our parish through our parish men's organization the Knights of Columbus. We have lovingly provided the time and labor to many parish projects over the years and are a ready resource. But I already knew these wonderful faith filled people through meeting them at Mass, and at parish commissions and committee meetings. And I guess I'm not afraid to say that I wear my devotion to the Holy Eucharist on my sleeve and find myself directing people to the Eucharist at every opportunity. So when the call came.. . there I went... "into the deep" as our Holy Father would say, to help make it happen.

When the time came to actually begin to consider space, location and physical requirements I was fortunate to become merely a part of the building project due to the networking we and our pastor did to call forth skilled people to coordinate the physical construction and décor. So I am not speaking from the viewpoint of one who made it all happen, but of one who was deeply involved, worked mentally and physically on it and helped to bring together the human resources to make it physically happen. I am not a contractor, a carpenter, an electrician, an engineer, or a designer, but do have some planning and organizing skills I'm told; so now the rest of the story...

What I intend to take you through are our thoughts and discussions, and the development and evolution of our process and decision making. I will share our experience, reasoning and rationale; what we considered, and what we learned while we researched, located, designed and built a place for quiet worship.

I will break this presentation into two parts: **Location** and **Setup**, and I will provide all of you with a step by step location and setup list to take back with you for your use which includes: things to consider, things required, things desired, and what we learned.

Before We Located A Space ...What Was It We Wanted To Do?

Let's talk about what a Eucharistic Adoration Chapel is:

It is "a place for quiet worship" of the Holy Eucharist in exposition, and a place to listen to the voice of Our Lord ... whether it is 24 hours a day or a select few days or hours per week. It is a place where one can worship based on our innate desire to pray before the Blessed Sacrament just as early Christians were drawn to as early as the fourth century described as "compositio loci" or *composition of place-the placing of one's self in the presence of God*. (1)

Since our worship space (which was at that point being remodeled) has a reservation tabernacle right behind the altar, and because the physical layout of the church is wide open, there was no possibility of using space adjacent to the existing worship space for a chapel. According to canon law 941 section 2: *Exposition of the Blessed Sacrament may not take place while Mass is being celebrated in the same area of the church or oratory*. (2)

Prior to our renovation we had a small reservation chapel off the entry narthex with space for about four people. This space would not fill our needs for perpetual exposition. Based on this information, our search for a less obvious location began.

Research

A Road Trip...

So, parallel with all our activities to educate our parish about Eucharistic Adoration: through bulletin articles, bulletin boards, handouts, word of mouth, extension of first Friday hours to midnight then all night, etc... to get started to look for space and location we (our small group) decided to get a feel for what adoration chapels look like. Together with our pastor we all decided on a road trip. We took a day off and as a group traveled to seven nearby adoration chapels to get a real feel for their physical location, their capacity, access, décor, layout, and as many other things we could think of. In some of the chapels we toured, we had a chance to talk with the pastor or a staff member about the chapel, the adoration program, and the impact on the parish. Great information.

With an eye for minute detail for the task at hand, I took a lot of pictures, notes and observations about what we saw and compiled a list for the committee of physical details of every chapel we visited. We took this list and literally broke it into two lists... "must haves" and "like to haves". This at least gave us a starting point, a framework.

After we looked at a number of adoration chapels it became quite evident that there was a nice synergy between the environment of the parish worship space and the Eucharistic Adoration Chapel in terms of style and décor. That synergy is important to understand as you look at your own requirements to be sure that a chapel doesn't clash or compete with, but actually fits with the faith community's existing architecture, décor and spirit.

More Research

It was interesting to research what the actual Church requirements for an Exposition Chapel are. Basically, some of them are: permission of the local pastor, approval of the Bishop, establishment of a separate "order of the faithful" to maintain this lay ministry, ongoing presence of two or more adorers, separation from the church worship space, use of a monstrance with four to six candles or a ciborium with two candles - the monstrance or ciborium are "placed upon the table of the altar which is covered with a cloth." (3)

(But most importantly: The committee must work closely with their pastor as a source of information, guidance and of course, approval on all the details).

Is There Guidance, Guidelines or Rules?

When preparing a perpetual Eucharistic adoration chapel one should consult the following:

Canon Law :

- Can. 941** 1 In churches or oratories which are allowed to reserve the blessed Eucharist, there may be exposition, either with the pyx or with the monstrance, in accordance with the norms prescribed in the Liturgical books.
- 2 Exposition of the blessed Sacrament may not take place while Mass is being celebrated in the same area of the church or oratory.
- Can. 942** It is recommended that in these churches or oratories, there is to be each year a solemn exposition of the blessed Sacrament for an appropriate, even if not for a continuous time, so that the local community may more attentively meditate on and adore the eucharistic mystery. This exposition is to take place only if a fitting attendance of the faithful is foreseen, and the prescribed norms are observed.
- Can. 943** The minister of exposition of the blessed Sacrament and of the eucharistic blessing is a priest or deacon... (4)

Liturgy Documentary Series 11 / Solemn Exposition of the Holy Eucharist (May be ordered from EWTN or from the United States Catholic Conference at 800-235-8722. In Washington metropolitan area or from outside the United States, call 301-209-9020). Contents:

- **Order for the Solemn Exposition of the Holy Eucharist** (Introductions)
- **Instruction *Eucharisticum mysterium*** (Selections)
- **Particular Responses of the Sacred Congregation of Rites to Questions Regarding Exposition of the Eucharist**
- ***The Roman Ritual: Holy Communion and Worship of the Eucharist Outside of Mass***

- o Decree
- o General Introduction
- o Chapter III: Forms of Worship of the Holy Eucharist
 1. Exposition of the Holy Eucharist
 2. Eucharistic Processions
 3. Eucharistic Congresses
- **Instruction *Inaestimabile donum*** (Selections)
- **Responses of the Congregation for Divine Worship and the Discipline of the Sacraments Regarding Perpetual Exposition of the Eucharist** (5)

Mysterium Fidei – Paul VI :

In the course of the day the faithful should not omit to visit the Blessed Sacrament, which according to liturgical laws must be kept in churches with great reverence in a most honorable location. (6)

Inaestimabile Donum – John Paul II :

#24 ... a spot which is very prominent, truly noble and duly decorated, or in a chapel suitable for private prayer and for adoration by the faithful (6)

There are also many good reference books referring to history such as: *The History of Eucharistic Adoration - Development of Doctrine in the Catholic Church* by Fr. John A. Hardon, S.J. and *In the Presence of Our Lord, The History, Theology and Psychology of Eucharistic Adoration* by Benedict Groschel and James Monti. Using references and historical studies such as these can be helpful as history shows us what to do in many ways. It's fascinating that in the 4th century in Lugo Spain to see the earliest history of perpetual adoration; that in the 11th century we see the beginnings of the use of monstrances; and in the 15th century the use of what is referred to as "sun burst" type monstrances in which rays of the sun radiate out from the Eucharist. That is the type we have in our chapel here at St. Elizabeth Seton. Adoration chapels have appeared in private oratories, churches, monasteries, and are experiencing a new resurgence because of the clear wishes of Popes Paul VI and John Paul II.

High Level Overview - Human Resources

Looking back at our own story here, at this point in our process we had completed the research, the movement was picking up steam in terms of adorers committing to time, and we needed to get moving. We had completed our field research, worked in close conjunction with our Pastor, did a lot of reading, brought in help to organize our process, and began to sort out our requirements and our "would like to haves".

We now needed to get this initial requirement list and "like to have" list to some resources in our parish community with the skills to pull it together. We needed the help of some higher expertise than ours to know what kind of space requirement our list entailed, do site research and propose options to us. So we networked with our internal organizations in church, and through our pastor, to bring in known resources with engineering, building and general costing, construction and contracting knowledge. Later, once our site and construction needs were detailed out we also contacted known tradesmen in our parish to help. **Your parish community is your single biggest source for volunteer help. Don't be afraid to network through every parish organization to reach the right people.**

With this list in hand our subcommittee of two to three parishioners with some expertise, looked very hard at our church building in places on another level from the worship space, but could not find a way to reallocate existing space without causing a problem rather than a solution. We also looked at existing parish office building offices for opportunities to shift some space or use underutilized space, and found some options in terms of a freestanding garage for possible conversion, and an attached three stall garage which had previously been converted to office space. The cost of converting a freestanding structure was extremely high versus converting an attached structure and remodeling some space, especially in the area of electrical, heat, air conditioning, plumbing and security needs. We decided to clear out the interior of the attached three stall garage which had been converted to offices. Fortunately the office space lost could be absorbed in another parish office building.

Locate Space for a Chapel :

- 1.) Based on Research and Church requirements, decide on what you need and break it apart from what you would like to have.**
- 2.) Retain the services of skilled parishioners who can properly assess options.**
- 3.) All must be done in close coordination with your pastor.**
- 4.) Carefully weigh the questions below before proceeding then come to a consensus.**

Here is a list of questions we considered and the consensus we arrived at based on our information :

- Can the current reservation chapel in or near the worship space be adapted to perpetual adoration so as not to be in the same space and visible during Mass and the Sacraments? Can it be conducive to private and quiet meditation at all times?
 - In our case we couldn't use existing worship space.
- Is there a separate space in the Church building or buildings, but separated far enough so as not to be disturbed by parish worship and activities?
 - In our case we couldn't find workable space in the church building.
- Is there an old convent chapel or a school chapel or room in the school or one of the detached buildings to accommodate a chapel?
 - We had a detached garage and an attached converted garage to use.

- How much space is needed? What kind of space is needed (shape, adjacencies)?
 - Based on our research we felt the need for a minimum of 24 seats and approximately 700 square feet.
- Is there parking? Is it off street or on street? Is it well lit?
 - Our parking lot was adjacent to the proposed spaces and provided adequate parking within sight of the street.
- Is there easy and safe access?
 - There was two-sided access to both buildings we looked at.
- Are there HVAC systems available to connect to?
 - The attached garage could be connected easily, the detached option would have been difficult and costly.
- Is there a bathroom facility available?
 - The attached garage allowed us to use the parish office bathroom with some alterations to the office space to assure security.
- Is there a way to give handicap access?
 - This posed a problem in the attached facility we chose, which we are working on.
- What layout is desired (configuration)?
 - Based on our research we desired an open space wider than it was deep, but certainly would have been open to any space made available.
 - Long and narrow layouts like converted chapels distanced the adorer and we wanted to avoid that by going wide and shallow with a space.
- Can there be a separate outside entrance?
 - Entrances to the chapel could be separated from general entrance doors of the parish office.
- How easily can the space selected be converted to a chapel? (Physical, electrical, HVAC, demolition and redesign)?
 - The space we chose had only sheetrock partitions and little else in terms of difficult demolition, the electrical service, and HVAC of the prior use could be adapted to the needs of a chapel. The space allowed us to partition off a reception/sign-in/resource area at the entrance (very important). We came to a consensus on the desired general layout of the space.
- Can we get the permits to demolish and build?
 - In our case the converted garage space was zoned for offices and meeting space.

- Will the space be close enough to become a physical part of the parish campus and life?
 - We did not have to alter the exterior at all. Even the interior has the feel of our parish.
- What will it cost to demolish existing contents of the space?
 - We used parish volunteers and literally did it in one day with no cost.
- What will it cost to build and furnish the new space?
 - Our space of approx. 750 sq. ft. was estimated to cost us about \$40,000 to build.
- Where will we get the funding?
 - We networked and prayed even before we found out the cost estimate and incredibly a parishioner stepped up with a donation for that exact amount. The Holy Spirit answered our prayers.

Setup and Furnish the Chapel :

- 1.) Based on research and Church requirements, identify by consensus, the list of "Must Haves", versus the list of "Like to Haves", choose a subcommittee, and identify key individuals in the parish community with the skills to help design and decorate in terms of walls, floors, windows, lighting, fixtures, etc.**
- 2.) Come to a consensus on the findings and recommendations of these key individuals.**
- 3.) All must be done in close coordination with your pastor.**
- 4.) Carefully consider the areas below and come to a consensus.**

Here is a list of items we considered and the consensus we arrived at based on our information:

- An outer hall or corridor with a place for sign-in and resources is important.
 - In our case there was enough room to build an entrance hall for sign-ins, to buffer noise, and add a place for resources (books etc.), a holy water scone, and chair.
- A space shaped to easily set up adorers all in clear view of the Holy Sacrament.
 - In our case we were able to configure the space horizontally facing front and in order to eliminate a long blank wall, or having to place chairs almost facing each other, we built the wall holding the monstrance angled concave to the chairs.
- Climate control which keeps adorers comfortable.
 - In our case there was an existing furnace and air conditioner unit, which we were able to adapt, improve and reuse. While it assures year round comfort, there is a separate control for adorers (out

of reach of children), which can be personally set. We double insulated walls adjacent to the entrance area for an extra noise barrier.

- Lighting is extremely important and needs to be fitted to accommodate a quiet worship space.
 - In our case we opted to use recessed lighting for two reasons, no buzz like that from fluorescent, and a nice clean look of lighting with slide controls in three zones for personal lighting needs and a combination of floods and spots to enhance the focal point of the room.
- A phone is needed for emergencies
 - We placed a simple phone with local access only in the entrance hall for security and emergencies.
- Seating had to accommodate 22 to 24 adorers.
 - While this seems like a lot, there are times when whole Religious Education classes and entire small faith groups adore and pray together. We were fortunate to obtain a long term loan of chairs with kneelers from the former chapel area of the main church
- A quiet prayer space is required.
 - We double insulated the wall adjacent to the office building, used sheetrock on the ceilings instead of ceiling tile, put in a nine foot ceiling to lower noise, installed an extra heavy entrance wood door, and good carpeting with a nice pad to absorb sound. A durable but beautiful carpet was installed to mitigate noise, and add color and texture to the room.
- Walls and decor must be conducive to adoration.
 - Walls were pointed and then textured to add softness and colors were chosen to soften the room and stay with the soft color and feel of our main church. While it can be done and we saw it in other chapels, we opted not to add any statuary nor art to the room, at this point, in order to focus all eyes on the Blessed Sacrament. The only other décor in the room is a table (there is no altar) for candles adjacent to the monstrance. We use six candles.
- The monstrance is required.
 - While the monstrance used can be presented in many ways (as long as the Blessed Sacrament is secure and beautifully displayed), we were fortunate to have been gifted by our pastor with a wall recessed Monstrance which keeps the Blessed Sacrament secure and still has all the features of the radiating grace look of a portable monstrance. This monstrance also fits well with the overall look and feel of our main church. It is mounted at eye level to the kneeling adorer for comfortable viewing
- Security for the late night adorer is critical.
 - We have installed numerical touch pads at front and rear doors with a combination known only to adorers, which automatically sets up at 9 PM and deactivates at 7AM.
- Parking space day and night close by is important.

- o Parking is allowed close to the entry, but established so as not to interfere with parish office parking.
- Good Exterior lighting is critical.
 - o We installed light sensor activated commercial grade halogen lamps in the entry alleyway and on the parking lot side of the building for security.
- Installation of meaningful exterior and interior signs is critical.
 - o Not only is there a directional sign internally from the parish offices to the chapel, but also on the front and rear exterior chapel doors and approach wall. We also installed a "You are here" sign on the exterior of the main church which clearly directs the first time visitor to the chapel.
- A Chapel Name Sign is very important.
 - o Our "Pope John Paul II Eucharistic Adoration Chapel" sign is large, well lit and beautifully sandblasted from wood in colors matching the exterior and interior décor of the chapel.

Summary

I know this is a lot of detail so I hope when you take a copy of this presentation home to your parish you can see in the process here, how indeed it can be done from scratch, even in a relatively young parish with space constraints. If it is meant to be, it can be done. Hopefully you can pick up an idea or two from our experience and use it in your efforts.

We are so proud of what we built, and I can tell you one thing for sure – if it wasn't for the incredibly active presence of the Holy Spirit in strengthening, guiding, and assisting us in overcoming many obstacles and paving the way – it would not have happened. So if you take back to your parishes even one helpful hint to smooth the way to the development of a special place for quiet worship – take this one :

Pray, Pray, Pray and get as many people as you can to pray to the Holy Spirit all through the process.

Sources:

- (1) Benedict Groschel and James Monti *In the Presence of Our Lord* (The History, Theology, Psychology of Eucharistic Devotion). 1996.
- (2). Canon Law Society of America *Code of Canon Law* 1984.
- (3). Liturgy Documentary Series 11 / *Solemn Exposition of the Holy Eucharist* 1996, United States Catholic Conference, p.23 #85.
- (4). Canon Law Society of America *Code of Canon Law* 1984.
- (5). Liturgy Documentary Series 11 / *Solemn Exposition of the Holy Eucharist* 1996, United States Catholic Conference, Contents.
- (6). Peter John Vere, JCL/M Canon Law *Eucharistic Devotion in the light of the Second Vatican Council* (excerpts from *Mysterium Fidei*, Paul VI ; *Inaestimabile Donum*, John Paul II) 2000.

Presented in prayerful and thankful service
September 6, 2003 by:

Andrew M. Cirno
Perpetual Adoration Committee
St. Elizabeth Seton Parish
Naperville, IL. 60565

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CHAPEL LOCATION AND SETUP WORKSHEETS

Locate Space for a Chapel :

- 1.) Based on Research and Church requirements, decide (come to consensus) on “what you need” and break it apart from what you’d “like to have”.**
- 2.) Assign and empower subcommittees and retain the services of skilled parishioners who can properly assess options.**
- 3.) All must be done in close coordination with your pastor.**
- 4.) Carefully weigh the questions below before proceeding then come to a consensus.**

Here is a list of questions we considered based on our needs and experience :

- Can the current reservation chapel in or near the worship space be adapted to perpetual adoration so as not to be in the same space and visible during Mass and Sacraments? Can it be conducive to private and quiet meditation at all times?
- Is there a separate space in the Church building or buildings, but separated far enough so as not to be disturbed by parish worship and activities?
- How much space is needed for the number of adorers, and hours planned? What kind of space is needed (shape, adjacencies)?
- Is there parking? Is it off street or on street? Is it well lit?
- Is there easy and safe access day and night?
- Are there HVAC, electrical and plumbing systems available to connect to?
- Is there a bathroom facility available or accessible?
- Is there a way to give handicap access to the chapel, to the bathroom?
- What layout is desired (configuration)? Overall shape/size?
- Can there be a separate outside entrance to the chapel?
- How easily can the space selected be converted to a chapel? (Physical, electrical, HVAC, demolition and redesign)?
- Can we get the permits to demolish and build?
- Will the space be close enough to become a physical part of the parish campus and life?
- What will it cost to demolish the existing contents of the space and to build and furnish the new space?
- Where will we get the funding?
- Who will do the construction work and decorating?

Setup and Furnish a Chapel :

- 1.) Based on research and Church requirements, identify by consensus, the list of “What You Need”, versus the list of “Like to Have’s”.**
- 2.) Choose a subcommittee, and identify key individuals in the parish community with the skills to help design and decorate in terms of walls, floors, windows, lighting, fixtures, etc.**
- 3.) All must be done in close coordination with your pastor.**
- 4.) Carefully consider the areas below and come to a consensus.**

Here is a list of items we considered based on our needs and experience :

- An outer separated hall or corridor with a place for sign-in and resources is important.
- A sign-in table with a clock, bulletin board, book of petitions, lamp & chair.
- A space shaped to easily set up adorers all in clear view (close proximity) of the Holy Sacrament.
- Easy access climate control which keeps adorers comfortable.
- Zone controllable lighting is extremely important and needs to be fitting for a quiet worship space.
- A hallway phone with long distance lock is needed for emergencies.
- Comfortable seating with kneelers to accommodate 20 to 24 adorers.
- A quiet prayer space is required (be mindful of adjacencies) outside noise, etc.
- Walls and décor must be conducive to adoration and fit in with the parish overall feel and in no way detract attention from the Most Blessed Sacrament.
- A fixed in place Monstrance is required for exposition in the wall or on a tower.
- A table or shelf nearby the monstrance for candles unless they are wall mounted.
- Security for the late night adorer is critical, pass-code access is needed.
- Well lit parking space day and night close by is important - good exterior lighting is critical.
- Good exterior and interior informative and directional signs is critical.
- A Chapel Name sign is very important.
- Establish a subcommittee to assure weekly cleaning and general upkeep.
- Backup supply of interior and exterior light bulbs should be on hand.
- Supply of sidewalk salt and a snow shovel should be made available in winter.

CHAPEL RESEARCH COMMITTEE WORKSHEET

CHAPEL VISITED: _____ DAY: _____ Date: _____

VISITED BY: _____ ADORERS PRESENT: _____

LOCATION Where vs Church	
ACCESS Easy, difficult, Stairs etc	
LIGHTING Type, controls?	
SEATING Type, Comfort, kneelers?	
CAPACITY How many adorers can sit?	
SIZE Approx shape and Sq Ft	
SILENCE Was it?	
TEMPERATURE Good, controllable?	
SIGN-IN SHEETS Clear, easy to find?	
FIXTURES Type, Monstrance? Candles, Altar?,	
LAYOUT Look and Feel (colors, ETC) Statuary, Art, Décor?	

OVERALL COMMENTS _____ _____ _____ _____ _____ _____
--

CHAPEL COMMITTEE PRIORITIZATION WORKSHEET **FOR CONSENSUS BUILDING**

9=Absolutely Required, 7=Feel
 Very Strongly 5=Must Have

LOCATION

5=Great to Have, 3=Good to
 Have, 1=Be Nice to Have

WHAT WE NEED (MUST HAVES)	WHAT WE'D LIKE TO HAVE
1. () _____	1. () _____
2. () _____	2. () _____
3. () _____	3. () _____
4. () _____	4. () _____
5. () _____	5. () _____
6. () _____	6. () _____
7. () _____	7. () _____
8. () _____	8. () _____
9. () _____	9. () _____
10. () _____	10. () _____
11. () _____	11. () _____
12. () _____	12. () _____
13. () _____	13. () _____
14. () _____	14. () _____

DO WE REALLY NEED RIGHT NOW??	UNRESOLVED ISSUES
() _____	_____
() _____	_____
() _____	_____
() _____	_____
() _____	_____
() _____	_____
() _____	_____
() _____	_____
Hint: Look at your 5's	

The Real Presence Association



Chapel Preparation

Checklist

1. Decide where to put your chapel and how you plan to decorate it (keep in mind easy access to restroom facilities and parking - especially for the handicapped).
2. Choose a Monstrance.
3. Choose a chapel name.
4. Install a telephone for emergencies.
5. Install a security lock or key door (to be used, for example, from 9pm to 6am).
6. Assign a chapel housekeeper (The Martha Ministry).
7. Assign a chapel maintenance person to be in charge of the flowers, plants, and candles.
8. Assign a chapel librarian - decide what literature to put in the chapel. You may or may not want to stamp your chapel literature with “ Please Do Not Remove. Church Name”. If you use the stamp, it is easy to pick out and discard unsolicited questionable material left in the chapel.
9. You may want to put a tray of inexpensive rosaries on the table for those who have forgotten to bring theirs or for those who have no rosary and may want one to take.
10. Prepare forms, lists and signs for the chapel and a place where you want to put them. (Remember to put in inexpensive pens and to replace them quickly when they run dry.)
 - Two Sign-in forms (Midnight to Noon and Noon to Midnight / 7 days a week)
 - Petition form

- Testimonial form
- Hour Coordinator/Division Leader/Head Coordinator list
- Sign-Up form
- Adorer Sign-In sign
- Vacant Hour – Adorer Needed sign
- Two Time Change signs (spring forward / fall back)
- No Unsolicited Material sign
- The Chapel Door Is Locked – 9pm to 6am sign
- The Chapel Is Closed For The Easter Triduum sign

11. Prepare and send PEA Chapel Opening announcements and flyers to the parish bulletin in your church and surrounding parishes and in public places (local newspapers, radio and TV stations) and interested organizations inside and outside the parish to invite people to come to the opening ceremonies and once there welcome them to sign-up as Adorers.



Daily Sign-In Register
Perpetual Eucharistic Adoration

Date:

Circle one:

SUN

MON

TUE

WED

THU

FRI

SAT

COMMENTS

12 Mid to 1:00am			
1:00am to 2:00am			
2:00am to 3:00am			
3:00am to 4:00am			
4:00am to 5:00am			
5:00am to 6:00am			
6:00am to 7:00am			
7:00am to 8:00am			
8:00am to 9:00am			
9:00am to 10:00am			
10:00am to 11:00am			
11:00am to 12 Noon			



Daily Sign-In Register
Perpetual Eucharistic Adoration

Date:

Circle one:

SUN

MON

TUE

WED

THU

FRI

SAT

COMMENTS

12 Noon to 1:00pm			
1:00pm to 2:00pm			
2:00pm to 3:00pm			
3:00pm to 4:00pm			
4:00pm to 5:00pm			
5:00pm to 6:00pm			
6:00pm to 7:00pm			
7:00pm to 8:00pm			
8:00pm to 9:00pm			
9:00pm to 10:00pm			
10:00pm to 11:00pm			
11:00pm to 12 Mid			

RP - 0005

RP - 0005

PERPETUAL EUCHARISTIC ADORATION



TESTIMONY OF FAVORS GRANTED

“God has visited his people!” (Luke 7:16)

List Favors Granted By Jesus. Please Do Not List Petitions.

DATE:

DATE:

DATE:

DATE:

DATE:

DATE:

Date:

Perpetual Eucharistic Adoration
HOUR COORDINATORS/DIVISION LEADERS/HEAD COORDINATORS

=====

When an Adorer does not show up for their hour of adoration, please contact the appropriate Hour Coordinator first, then the Divisional Leader second and finally the Head Coordinator until you have reached someone who will send a substitute. Jesus must never be left alone. Please do not leave the chapel until you are sure someone is there to give Honor and Glory to Our Lord for the next full hour.

=====

HOUR COORDINATORS

=====

MIDNIGHT TO 1:00 AM	HANCIC, MARY	650-555-6750
1:00 AM TO 2:00 AM	CRUET, MARY JEAN	650-555-7879
2:00 AM TO 3:00 AM	BISMAR, JOE	650-555-5480
3:00 AM TO 4:00 AM	SHAWN, MICHAEL	650-555-2639
4:00 AM TO 5:00 AM	MURRY, DAN	650-555-3126
5:00 AM TO 6:00 AM	WALTERS, DENNIS	650-555-3780
6:00 AM TO 7:00 AM	MCDONNELL, MARY	650-555-4107
7:00 AM TO 8:00 AM	LAKE, VIRGINIA	650-555-0379
8:00 AM TO 9:00 AM	BURGMEN, JOSEPHINE	650-555-1558
9:00 AM TO 10:00 AM	BREMAN, PROVIDENCE	650-555-1624
10:00 AM TO 11:00 AM	CARLYLE, THERESE	650-555-1439
11:00 AM TO NOON	HERMAN, THERESE	650-555-1891
NOON TO 1:00 PM	HIGHMAR, JOAN	650-555-2400
1:00 PM TO 2:00 PM	CHESTER, ESTHER	650-555-7563
2:00 PM TO 3:00 PM	MCNEIL, THERESE	650-555-5524
3:00 PM TO 4:00 PM	FROMME, DIANE & DIANA	650-555-9536
4:00 PM TO 5:00 PM	NORTH, ROBERT & CELESTE	650-555-5093
5:00 PM TO 6:00 PM	SKOL, THOMAS & ESTELLE	650-555-0962
6:00 PM TO 7:00 PM	SAUNTER, GLORIA	650-555-2313
7:00 PM TO 8:00 PM	TUMAN, EVELYN	650-555-3026
8:00 PM TO 9:00 PM	ILUME, ASUNCION	650-555-1167
9:00 PM TO 10:00 PM	GASTNER, KATHLEEN	650-555-0730
10:00 PM TO 11:00 PM	WATERS, MARCY	650-555-5558
11:00 PM TO MIDNIGHT	PIEZ, FRED & MARY	650-555-1319

DIVISIONAL LEADERS

=====

MIDNIGHT TO 6:00 AM	LANGLEY, JOSEPH & KAY	650-555-8106
6:00 AM TO NOON	KAWASKI, NANCY R.	650-555-2716
NOON TO 6:00 PM	BORSKI, BRUCE ANN	650-555-4437
6:00 PM TO MIDNIGHT	MOLLER, NANCY	650-555-9837

HEAD COORDINATORS

=====

MCMANUS, DOROTHY	650-555-6046
HEBERT, CAROL J.	650-555-7581



Eucharistic Adoration

YES, I will spend one hour each week with *Jesus* in the Blessed Sacrament.

Name: _____

Telephone: _____

I prefer: (circle one) Sunday Monday Tuesday Wednesday Thursday Friday Saturday

I prefer: _____ Morning (6am to Noon)

_____ Afternoon (Noon to 6pm)

_____ Evening (6pm to Midnight)

_____ Night (Midnight to 6am)

_____ I am flexible.

_____ I will also substitute.

_____ I would come if I had transportation.



Eucharistic Adoration

YES, I will spend one hour each week with *Jesus* in the Blessed Sacrament.

Name: _____

Telephone: _____

I prefer: (circle one) Sunday Monday Tuesday Wednesday Thursday Friday Saturday

I prefer: _____ Morning (6am to Noon)

_____ Afternoon (Noon to 6pm)

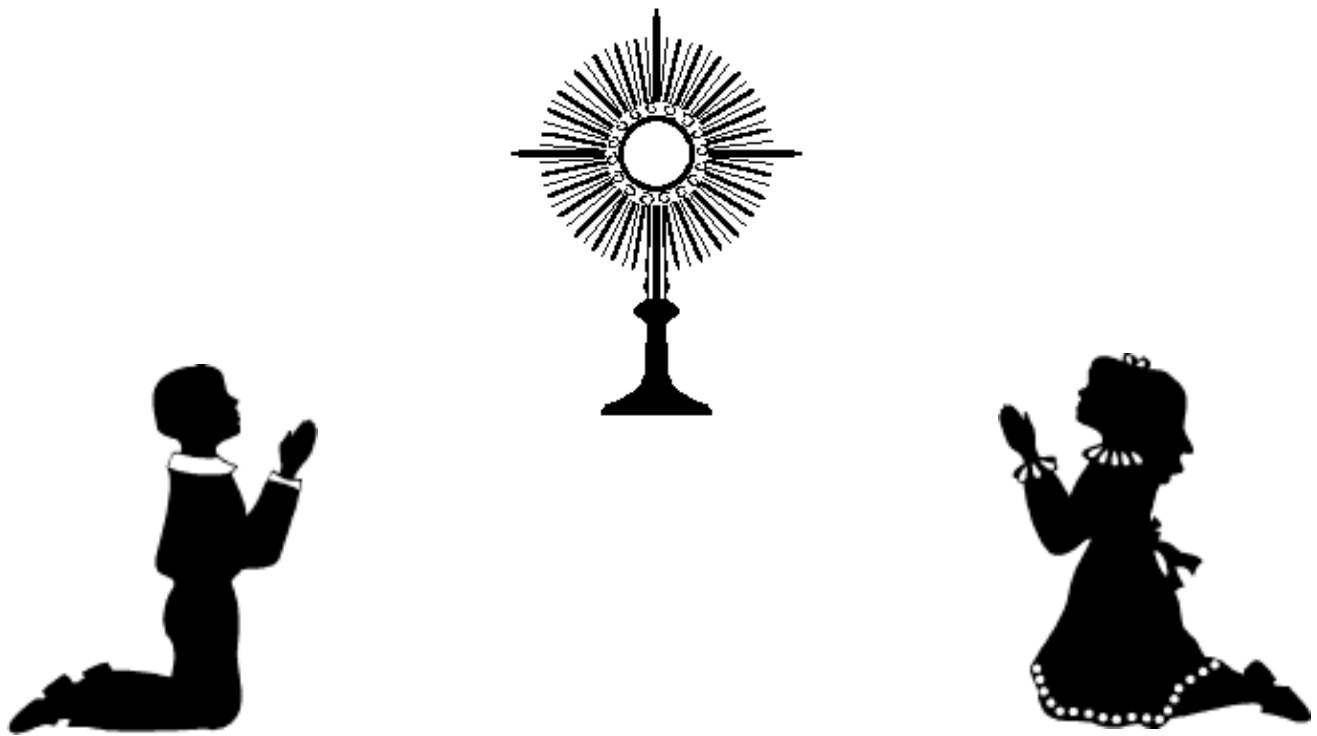
_____ Evening (6pm to Midnight)

_____ Night (Midnight to 6am)

_____ I am flexible.

_____ I will also substitute.

_____ I would come if I had transportation.



Scheduled Adorers

Do Not Forget!!

To

Sign - In

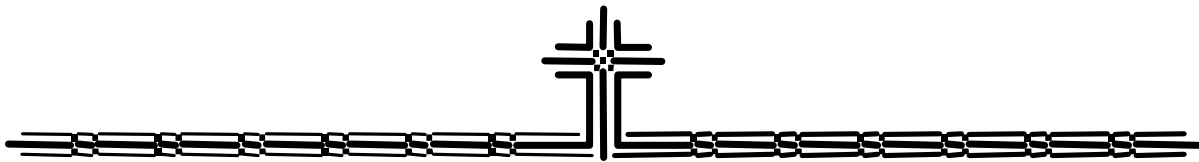


Adorer Needed

! !

● ●

1:00am Saturday



**If you feel called to spend
an hour with Our Lord,
please contact:**

Head Coordinator

Adorers Please Take Note !!

Time Change



**On Saturday (*Enter Date*) at 12:00
Midnight the Adoration Chapel clock will be
moved forward one hour to Sunday 1:00am. All
Adorers will use the Adoration Chapel clock
time to arrive at their assigned scheduled times.**

Questions? Call your Hour Coordinator

Adorers Please Take Note !!

Time Change

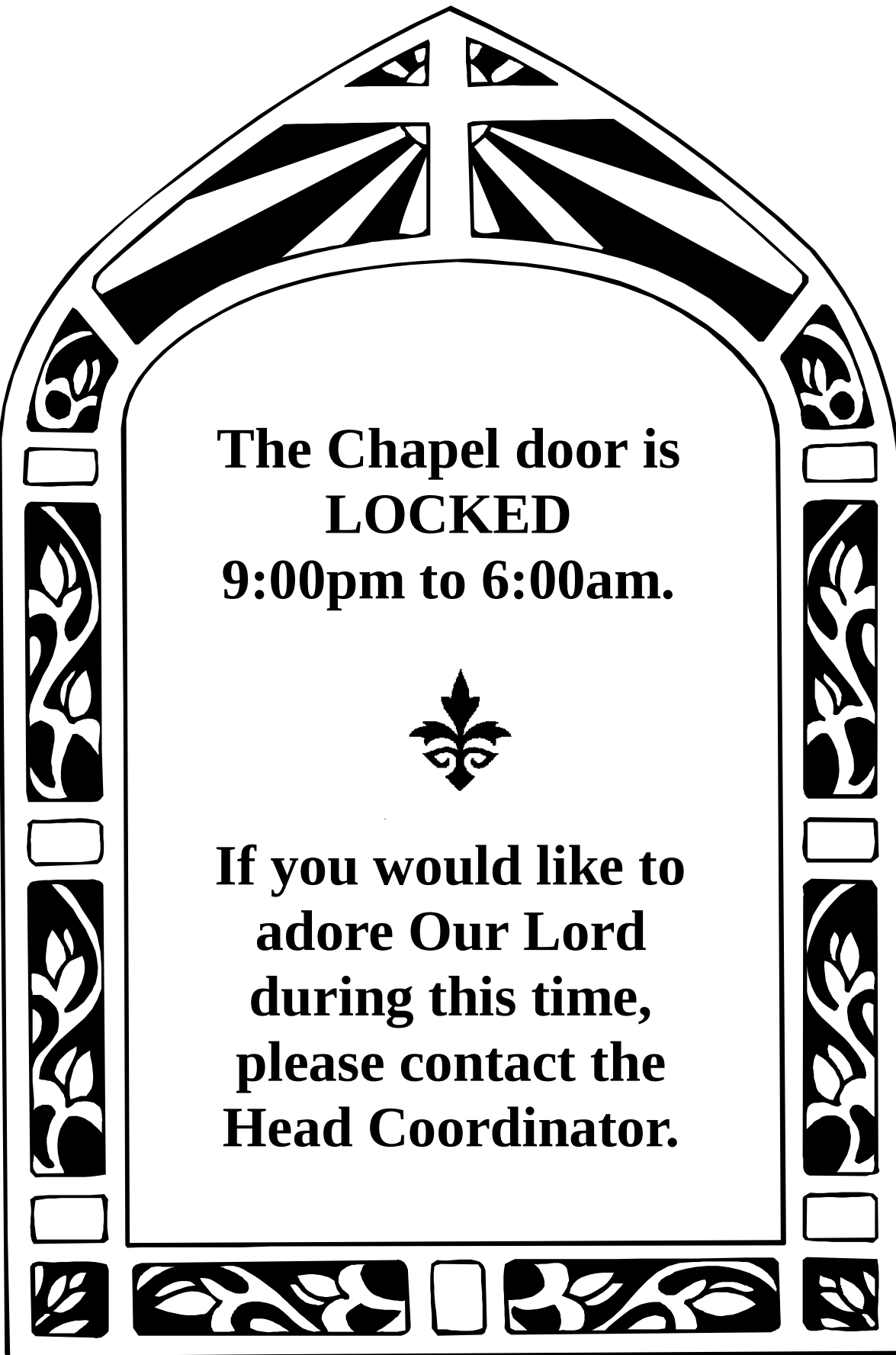


On Sunday (*Enter Date*) at 1:00am the Adoration Chapel clock will be turned back one hour to repeat the Sunday 12:00 Midnight to 1:00am hour again. All Adorers will use the Adoration Chapel clock time to arrive at their assigned scheduled times.

Questions? Call your Hour Coordinator

**No one is to put
books, flyers, bulletins,
newspapers,
newsletters,
announcements,
propaganda, or any
other items in the Chapel
WITHOUT
permission from the
Chapel Head Coordinator.**

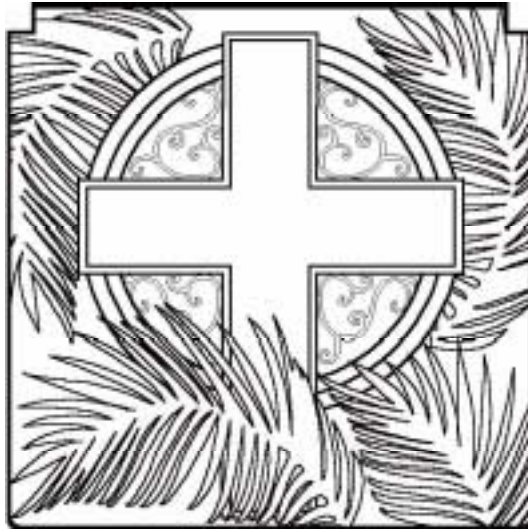
Thank You.



**The Chapel door is
LOCKED
9:00pm to 6:00am.**



**If you would like to
adore Our Lord
during this time,
please contact the
Head Coordinator.**



The Chapel Is
- *CLOSED* -
During The
Easter Triduum

SPECIAL HOURS

Midnight to 1:00AM – the hour of Healing

1:00 AM Forgiveness

2:00 AM Miracles

3:00 AM Power

4:00 AM Grace

5:00 AM Love

6:00 AM Faith

7:00 AM Hope

8:00 AM Growth

9:00 AM Blessing

10:00 AM Light

11:00 AM Wisdom

12:00 Noon Remembrance

1:00 PM Understanding

2:00 PM Brotherhood

3:00 PM Penance

4:00 PM New Beginning

5:00 PM Compassion

6:00 PM Life

7:00 PM Courage

8:00 PM Obedience

9:00 PM Discovery

10:00 PM Acceptance

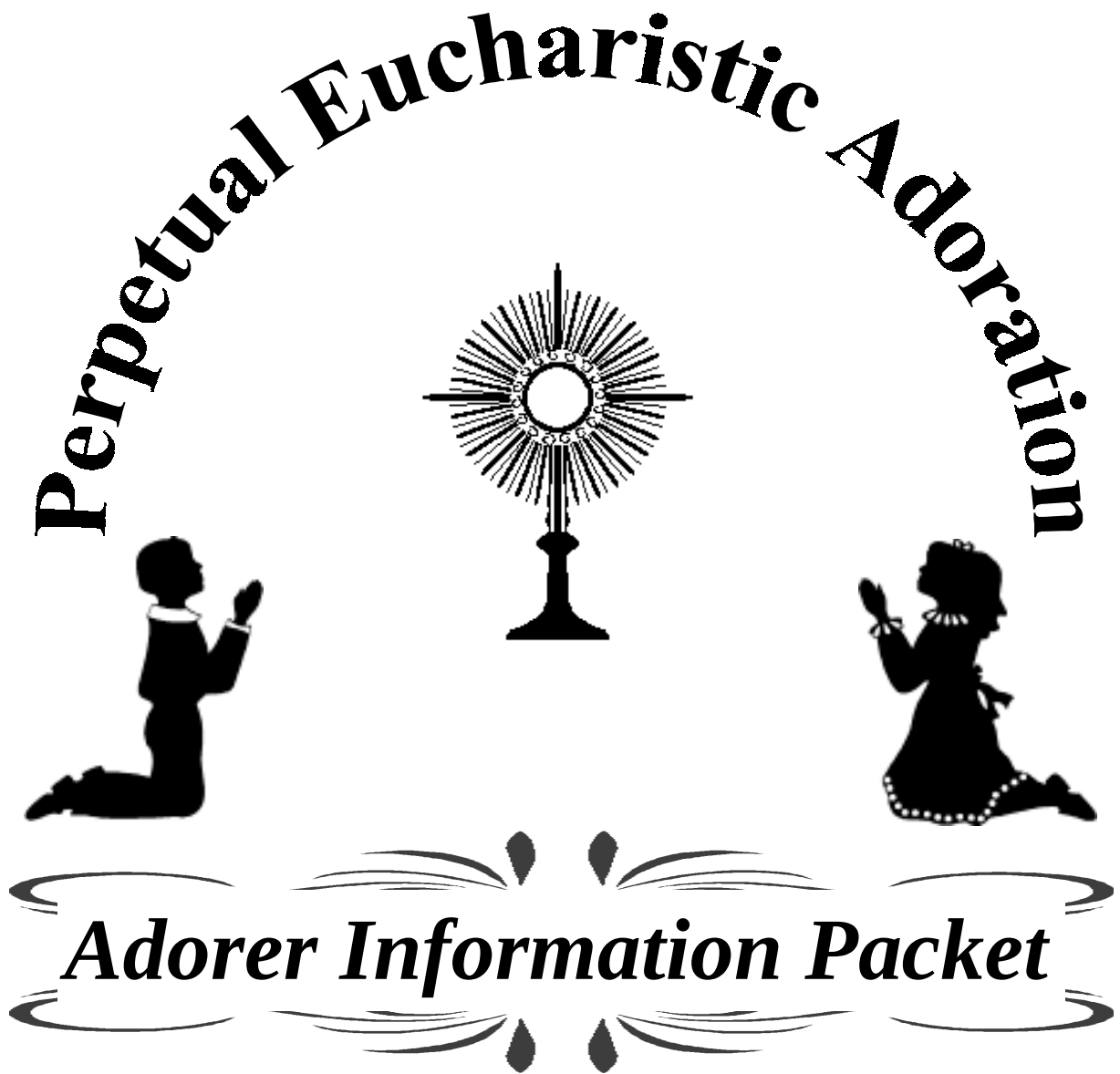
11:00 PM Mercy

The Real Presence Association

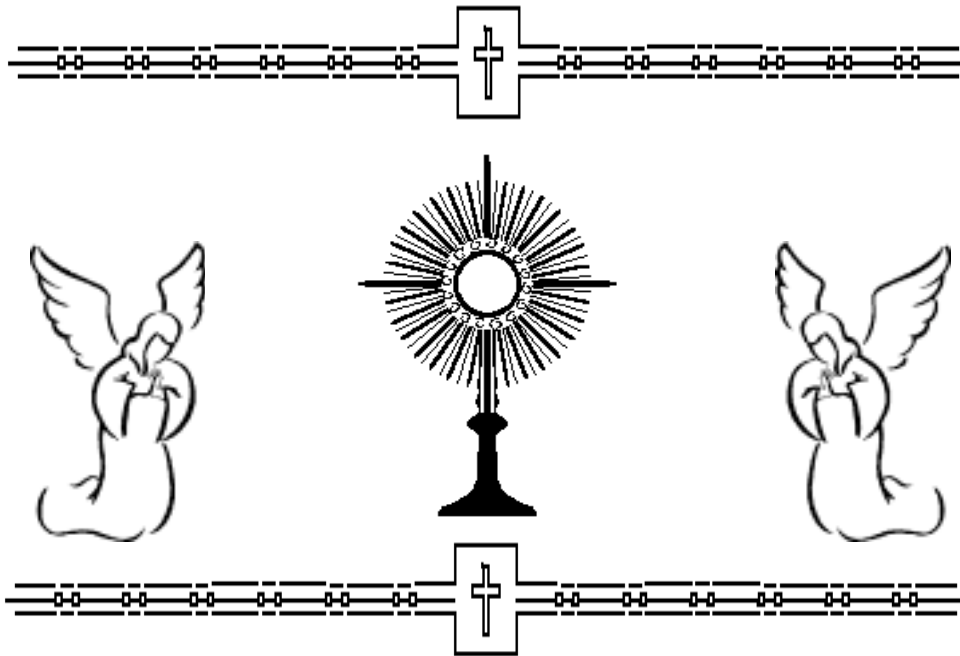


Adorer Information Packet

1. Welcome Letter.
2. General Information for each Assigned Adorer.
3. Guidelines and Rules for Chapel Conduct.
4. Emergency Procedures: Finding a Substitute for someone who does not show up for their hour and other Serious Emergencies.
5. Enlightenment on the Real Presence of Christ in the Blessed Sacrament (Conversations With God).
6. Pope John Paul II On PEA.
7. The Adorer's list of important information.



- ✓ **Read Carefully And Keep In A Handy Location**
- ✓ **Refer To Adorer Information Packet Before Asking Questions**
- ✓ **POST Your "DAY" And "HOUR" For Adoration**
- ✓ **POST "Important Telephone Numbers"**
- ✓ **Highlight "Security Information"**



Dear Adorer,

Thank you for answering “**His Call**”. The call from the Lord to adore His Real Presence in the Eucharist. By your affirmative answer you have become a member of a distinct group of people. People whose love for the Lord is expressed in an hour of adoration and powerful praise. By saying yes to Him, who invited you, you join the line of people that stretches through the centuries, from the stable in Bethlehem in the company of the angels, shepherds, and Magi through all of history to this day. This mystical union of ages and adoring souls has sustained the very heart of the Church.

Perpetual Adoration is the giving of your time to the Lord; it lasts for as long as your love for Jesus lasts. For such a commitment the graces and blessings that will be bestowed on you and your loved ones will be abundant in this life and beyond measure in the next.

Fellow adorer, we are aware of the busy schedule that you have and the commitments that life places on you. We are grateful that you have chosen to make the Eucharistic Presence of Jesus a priority in your life, and have made an Oasis for Him in the midst of your chaotic pace of life.

As a faithful Roman Catholic who is on the pilgrimage of life, a commitment like yours is a sign of how strong our Faith is, and our belief in the power of prayer, silence and adoration in the Presence of the Eucharistic Lord. This giving of your time will remind us all of how He, the Master, gives His all for us. Perpetual Adoration will not only strengthen our parish family but it will help us to stay focused on the important events in our journey through life.

May He who is ever present, bless you, protect you, and may Our Most Holy Mother, Mary, under Her title of Our Lady of the Blessed Sacrament, draw you ever closer to Her Son in His Real Presence in the Eucharist.

Thank you once again for answering “**His Call**”.

Perpetual Eucharistic Adoration Committee.

General Information

For Each Assigned Adorer

1. Your commitment to adore is a blessing from the Lord.
2. Each time you adore you “must” sign-in.
It is important that each hour be covered.
The Blessed Sacrament must never be left alone.
(You are the committed Adorer and Guardian of the Eucharist at your hour.)
3. The procedure to follow when you cannot make it to the chapel at your assigned time:
 - a) Contact the people who are assigned to adore at the same hour you are.
(Let them know you will not be there.)
 - b) If this fails you should try to get a substitute.
 - c) If you cannot get a substitute you should contact your Hour Coordinator or the assistant Hour Coordinator.
 - d) If you are not successful with a, b, or c, contact your Division Leader.
 - e) If all else fails, contact the Head Coordinator.

(Please note: Prepare for your obligation to always be in the chapel at your assigned time by choosing someone to contact your Hour Coordinator should you suddenly be taken ill or called away for an unforeseen emergency.)
4. Become familiar with the Adorers who adore at your hour on the other days of the week. You may find it necessary to switch days for some important reason during the year. You should be able to depend upon each other because of your valuable commitment to the Lord.
5. Read ! Read ! Read ! Increase your spiritual reading.
Pray ! Pray ! Pray ! For

The Pope, the Church
Our Priests and Vocations
The Family and the Right to Life
Our Country and Our Leaders
And that which weighs heavily on your heart.
6. Encourage others to sign-up for adoration ... even to become occasional adorers.
7. Write your petitions to the Lord in our “Petition” book.
8. Write your testimonial of favors and gifts received in our “Testimonial of Favors” book.
(Every now and then a testimonial may be published. You never need to sign your name.)

Guidelines For Chapel Conduct

Respect for Our Lord is displayed in the following ways:

1. Genuflect upon entering the presence of the Lord.
2. Be mindful of proper, respectful attire.
3. No talking, maintain an austere reverence in the presence of Our Lord.
If you need to talk to someone in the chapel, leave the chapel and hold your conversation outside.
4. No spontaneous unscheduled events or sermonizing is allowed.
Adoration is a peaceful, private time for each adorer.
5. Never eat or drink in the chapel. Chewing gum or candy is not respectful either.
6. No radios, No CD or tape players and No cellular phones are to be used in the chapel.

Rules For Chapel Conduct

The following Chapel Rules are to be observed by all adorers.

1. Please remember to sign in for your hour of adoration **at the beginning** of your assigned hour. That way the person before you will know that you are in the chapel and they are now at liberty to leave.
2. Check the sign-in sheet before you leave the chapel to make sure the person who is scheduled for the next hour is in the chapel before you leave.
If the person after your hour does not show up and **you choose** to be the substitute for the next hour, sign your name on the sign-in sheet and put the word (substitute) after your name. This will let the Hour Coordinator know an unscheduled absence took place which he needs to know so it does not happen to you again next week.
3. Nothing is to be placed on the altar of repose.
4. Spiritual reading material provided is never to be removed from the chapel.
Personal copies may be obtained by contacting the Chapel Librarian.
5. No material of any kind is to be placed in the chapel unless authorized by the Head Coordinator.
6. The chapel telephone is for “**Emergency Use Only**”.
7. Know the procedures for contacting a substitute or making emergency calls.

Emergency Procedures: Finding A Substitute For Someone Who Does Not Show Up For Their Hour And Other Serious Emergencies



To All Adorers—Remain Faithful !

If you should have any problems during your hour of adoration such as illness, or if the person that is to follow you in adoration does not show up, or if you sense something out of the ordinary going on, **Please** use the phone provided for the chapel to call one of the following:

- ♦ If you become sick during your hour or need advice, call the Hour Coordinator for your hour. (All important telephone numbers will be posted close to the phone.)
- ♦ If the person that is to relieve you does not show up and you cannot stay on for an extra hour, call the Hour Coordinator for the hour following yours.
- ♦ If you cannot reach your Hour Coordinator then call your Divisional Leader. (The Division Leader for your time period is: Midnight to 6:00AM, or 6:00AM to Noon, or Noon to 6:00PM or 6:00PM to Midnight.)
- ♦ If you cannot reach the Division Leader then call the Head Coordinator.
- ♦ If an emergency of a serious nature arises ... call the appropriate emergency numbers that will be posted close to the phone.
- ♦ Hopefully, you will not require our assistance but we are available to you should you need us. Please do not hesitate to call us.
- ♦ Be advised ... The phone is there to be used only for the security of the Adoration Chapel, its Adorer and their function as Guardians of the Eucharist.



Conversations with God

You open the door to the adoration chapel and walk in. You have just stepped into the Real Presence, i.e., the presence of Our Lord and Savior Jesus Christ in the fullness of His divine and human natures. This is Jesus Who was sent by the Father to redeem us. He is also our Teacher (Rabboni) who teaches us about the Father, the Holy Spirit, ourselves, and how to live our lives. He is the One Who is the origin of all truth. Indeed, He is Truth itself. He knows everything about us. And He loves us unconditionally. He is the source of all miraculous healings and cures. All we know about Him is what He has revealed to us. The One Who has created everything that we see, hear, feel, smell and taste has humbled Himself to be present in the Tabernacle or in a Monstrance under the outward appearance of bread so that we can dare to approach His unequalled Magnificence. This is a mystery far beyond our comprehension! Nothing compares to the magnitude of this single act of His Divine and human Humility through which He offers Himself out of His Divine and human Love for us as He did on the Cross. He is The Real, True, Living Presence, body and blood, soul and divinity, waiting for you, in the adoration chapel.

Why do the people come here? For many reasons. But most have come before their Creator to build stone by stone and with His assistance a solid and enduring relationship with Him. For some it is a tremendous struggle until they realize that Jesus Himself provides the foundation, the stones and the grace to persevere. All that we are expected to supply is the labor of cooperation and self-surrender. The more diligent we are in our labor, the greater the structure, the greater the structure the greater the reward. What is the reward? It is a closer more intimate relationship with God. The closer we get, the greater our joy will be.

What kinds of labor are performed to build this relationship with God? We begin by offering, on a regular basis, an hour of our time; perhaps once a week to be in the Eucharistic Presence of the Lord and to do one or more of the following:

WORSHIP - We worship God through an act of our will when we decide to be in His Most Holy Presence. We also worship God through our physical positions as well as our prayers. When you enter a holy place, such as an adoration chapel dip your fingers in holy water and make a devout sign of the cross saying the words "In the Name of the Father, and of the Son and of the Holy Spirit." as you perform the physical act of making the sign of the cross - On your knees to pay God the respect He alone deserves. For the elderly or infirm, a bow or simple acknowledgement of His Presence will suffice to pay respect to their Creator. According to the fervor of your reaction to being in the Eucharistic Presence of our Lord and Savior, a bow from the kneeling position or complete prostration, when room permits, is a most pleasing acknowledgement to the Presence of the Supreme Being.

We also worship God by reading the many beautiful prayers of praise contained in the Book of Psalms. Other prayers that pay homage to God may be found in your favorite prayer book. In addition, we may worship Our Lord by our own spontaneous prayers that come from the heart as a reaction to the Greatness of God. These are genuine acts of praise meant for Him alone.

TEMPORAL PETITIONS - When family, friends, acquaintances or we ourselves need or want things that are of this world such as:

- a cure for illness like from physical and mental diseases,
- a healing like from deformities or accidents,
- a necessity like a job, food, clothing, shelter, etc.,
- a favor like a sunny day, rain, house, car, test, safe trip, etc.,
- a holy cause like vocations to the religious life, an end to abortions, the intentions of the Holy Father, etc.,
- a special want for a heart's desire like to meet a mate, make a decision, etc.,
- help to overcome a bad habit

then we prayerfully Implore Our Lord and ask for what we want, even if it takes a miracle, but only if it is God's Will that our request be answered.

SPIRITUAL PETITIONS - Not only do we have a body but we also have a soul which needs spiritual nourishment to achieve its ultimate goal, Heaven and the Beatific Vision. Petition God to raise you to the level of holiness He has waiting for you and you alone. Plead with Him to teach you how to know, love and serve Him. Ask for an increase in graces in all the virtues so that you may imitate Our Blessed Mother in the perfection in which she practiced them. Call upon the angels and saints to intercede before the Throne of God for ourselves and others.

Pray for the sick, the dying and those who are homeless or in prison to keep satan from snatching them away in their moments of despair and confusion. Pray for the spiritual well-being of family, friends, acquaintances and even strangers openly living in mortal sin who will surely go to Hell without your petitions to God on their behalf. Never forget to include the poor souls in Purgatory in your offering of prayers to God. They, in turn, will become petitioners for you. When you earnestly plead for others, you are twice blest for God not only hears the invocation but He also hears the voice of the supplicant.

THANKSGIVING - Everything is a good that comes from God and belongs to God. The roads, cars, streetlights, family, friends, clothes, food, trees, grass, sky, mountains, you name it, God created it. Oh yes! So and so is written as the inventor of this gadget or that machine but every inventor was given the talent to invent from God. We owe thanks to God for everything we have and enjoy all day long when we truly comprehend this, we will realize our arrogance for thoughts we have about "our accomplishments" or "our possessions". For in truth we are nothing and owe all that we are and have to God and God alone. Since there is nothing we have that is ours, there is no way we can possibly repay Our Lord for His generosity. However we can and should, at the very least, acknowledge His gifts to us and demonstrate our gratitude through prayers of thanksgiving for the many gifts we receive in abundance daily from Him.

We even need to be thankful for the crosses God sends to us. It is our obligation to accept our crosses because they are God's Holy Will for us. They are visible signs of His love that He gives to each of us.

These sufferings, united to Christ, are our opportunities to grow in holiness. How many times have we heard from the greatest of saints about the enormous value of suffering. Why so? Because through our sufferings we grow ever closer to God. And the closer we get to God, the greater our joy will be for all eternity. As Jesus accepted His Father's Will and the cup of suffering in the garden so should we. (Matthew 26:39).

FORGIVENESS - Appeal to God's Divine Mercy. In the "Diary" of St. Faustina, Jesus says; "...I am Love and Mercy itself. (1074) ... Let no soul fear to draw near to Me, even though its sins be as scarlet. (699) ... My mercy is greater than your sins and those of the entire world. (1485) ... I let my Sacred Heart be pierced with a lance, thus opening wide the source of mercy for you. Come, then, with trust to draw graces from this fountain. I never reject a contrite heart. (1485)... The greater the sinner, the greater the right he has to My mercy. (723)".

When we ask for forgiveness and mercy, we are told by Jesus that we have to forgive and be merciful to others, "For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14-15). Jesus tells us to forgive without limit when He told Peter he must forgive His brother, "I do not say to you seven times, but seventy times seven." (Matthew 18:21).

God wants us to approach His Divine Mercy and obtain sacramental forgiveness by going to Confession to reconcile our relationship with Him. It is through the sacrament of reconciliation that we receive God's forgiveness for our sins as well as an abundance of graces to help us to maintain our relationship with Him. When we lose God, we lose our joy.

REPARATION - Many horrible sins are committed against Jesus Christ who offered Himself as a victim for the reparation of sins. Sins of blasphemies at war with the Holy Name, invalid and graceless Holy Communion, sacrileges that oppose and profane the Sacred Host, infidelity and unfaithfulness of and abuse toward His love for us, disobedience to His Holy Laws, and hostile contempt towards His Holy Presence. Although God in His Divine Mercy forgives us our sins, we still have to repair for whatever damage those sins may have caused. We need to make amends for the wrongs or injuries committed against God. We do this through prayer, penance and sacrifice.

OFFERING & SACRIFICE - When the heart is moved with gratitude, we are prompted to respond in ways that we know are pleasing to God. It becomes easy to practice the gift of charity because He Who is Almighty has done something great for me and I feel His Love yet I am not worthy of it. Let me make a personal offering of my time or talents, or money to someone less fortunate. Let me make a sacrifice of something which I sense has value, and never thought I could live without. Let me reach out and touch someone because I have been touched and I know I will never be the same. Like Mother Teresa, let me do something beautiful for God. Physical actions united to Christ and performed for the love of God are prayer.

TESTIMONIALS - God is a living God. He is here today physically present, body and blood, soul and divinity, in the Holy Eucharist. This is the same God who walked among the people 2000 years ago and performed miracles, cured the sick, healed the blind and lame, cast out demons, forgave sins and taught people how to live their lives. He is still doing the same things today.

People committed to adoration found themselves healed spiritually or physically or their lives were visibly improved in some manner or another. All they know is they needed something, they prayed to God for it and received it. These are the people who will stand there and tell you about the goodness of the Lord. They are ready to proclaim what has happened to them to anyone who is willing to listen. Like the one leper out of the ten that Our Lord cured (Luke 17:12-19), these people not only came back to give thanks to the Lord but they are ready and willing to proclaim it to the world. By their testimonies, their faith increases not only for themselves but for those who see and hear them.

SILENCE - We pay homage to God when we practice silence in His Presence. It is probably difficult for most of us to allow silence to take over, to "just be". To pay no attention to our sense of sight, hearing and smell, to allow no internal words to surface, to not even have a thought, to just sit or kneel before the monstrance and **wait**, preferably with our eyes closed. It is in the glow of this silence that God speaks to our heart. There are no words to describe the communication which takes place in our inner being when we experience it, we know the value of silence. We feel a wonderful closeness to Him whom we love. We sense peace. It is not necessary to fill our time before the King of Kings with constant prayer. It is considered adoration when we care enough to come into the chapel just to be with Him. Simply being consciously in the presence of God is a form of prayer.

CONTEMPLATION - For a long time, contemplation was considered to belong to the domain of those in religious life, especially for the monks and cloistered orders. Not any more. Contemplation is for all of us who seek a closer, more personal relationship with Jesus. When you diligently seek to stay in the state of grace through the frequent reception of the sacraments of reconciliation and communion, you become more disciplined, more faithful to your conversations with God. Your prayer life will gradually deepen whenever you enter into contemplation. Always ask Jesus to help you. Start with whatever causes you to focus on God. It could be a holy image, a favorite prayer, or maybe a reading from a spiritual book. Place yourself in a state of humility. Abandon the world around you. Empty yourself of ego and all that identifies you with the world. Dismiss your cares and charges and yield your will entirely to Him. Be dependent upon Him and open your heart wide to wait for the Spirit of the Lord to come to you. God initiates the moment. When it arrives you will want it to last an eternity. You will return often to contemplation, to the joy of the closeness to God **in** prayer.

From here on, what you started to build stone by stone gradually takes on the shape and form of a beautiful structure. By your perseverance and labor you have bridged the gap between Heaven and earth. Contemplation has elevated you into a meaningful relationship with God.

When we leave the adoration chapel, we are to carry the joy of our relationship with God to everyone we meet. We are expected to evangelize, to speak to everyone about God. He wants us to act as His representative on earth so that others are able to find Him through us. It is through our deeds of corporal and spiritual works of mercy that others will discover God. Then in return, we too will begin to see God in others.

Pray for those who walk away from the challenge to develop a relationship with God.

Corporal Works of Mercy

Feed the hungry
Give drink to the thirsty
Clothe the naked
Shelter the homeless
Comfort the imprisoned
Visit the sick
Bury the dead

Spiritual Works of Mercy

Admonish sinners
Instruct the uninformed
Counsel the doubtful
Comfort the sorrowful
Be patient with those in error
Forgive offenses
Pray for the living and the dead

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Perpetual Eucharistic Adoration

International Apostolate

Statutes approved by Holy See 2 June, 1991



Perpetual Adoration of the Holy Eucharist

By His Holiness Pope John Paul II

Originally Delivered in Spanish at the 45th International Eucharistic Congress - June 1993 - Seville, Spain

Adoremus in aeternum Sanctissimum Sacramentum!

United to the angels and to the saints of the celestial church, we adore the Most Holy Sacrament of the Eucharist. Prostrated, we adore such a grand Mystery, that encloses the new and definitive Alliance of God with men in Christ.

1. Beloved priests, religious men and women, most beloved brothers and sisters.

It is for me a motive of special joy to prostrate myself with you before Jesus in the Blessed Sacrament, in an act of humble and fervent adoration, of praise to the merciful God, of thanksgiving to the Giver of all that is good, of supplication to Him Who is always alive to intercede for us (cf. Heb, 25).

"*Remain in Me and I in you*" (Jn 15,4) we have just finished listening in the evangelical reading on the allegory of the grapevine and the branches: How well is that page understood from the mystery of the living presence and life-giving of Christ in the Eucharist!

Christ is the grapevine, planted in a chosen vineyard that is the People of God, the Church. Through the mystery of the Eucharistic Bread, the Lord can say to each one of us: "He who eats my body and drinks my blood lives in Me and I in him". His life flows through us just like the living sap of the grapevine flows through its branches so that they live and produce fruit. Without a Real union in Christ - in whom we believe and on whom we nourish ourselves - there can be no supernatural life in us nor can we bear fruit.

2. Perpetual Adoration of Jesus in the Blessed Sacrament has been a connection thread of all the acts of the International Congress. For this reason I express my congratulations and my gratefulness to those, who with so much pastoral dedication and apostolic zeal, have carried out the responsibility of this Congress. In fact, perpetual adoration - held in so many churches of the city in several of them held even during the night, has been an enriching feature and characteristic of this Congress. *I hope that this form of perpetual adoration, with permanent exposition of the Blessed Sacrament, will continue into the future. Specifically, **I hope that the fruit of this Congress results in the establishment of perpetual Eucharistic adoration in all parishes and Christian communities throughout the world.***

Here in Seville it is important to remember him who was a priest of the Archdiocese, the archpriest of Huelva, and much later Bishop of Malaga and of Palencia successively: Don Manuel Gonzalez, Bishop of the abandoned tabernacles. He vigorously dedicated himself to reminding all of the presence of Jesus in the tabernacle, a message to which at times, we so weakly respond. By his word and by his example he never ceased to repeat that in the tabernacle of each church we possess a light beacon, in contact with whom our lives can be illuminated and transformed.

3. Yes, beloved brothers and sisters, it is important that we live and teach how to live the total mystery of the Eucharist: the Sacrament of Sacrifice, of the Banquet and of the permanent Presence of Jesus Christ the Savior. And you well know that several forms of worship to the Most Holy Eucharist are an extension and, at the same time, a preparation for the Sacrifice of the Mass and Communion. Will it be necessary to insist again on the deep spiritual and theological motivations of worship to the Most Holy Sacrament of the celebration of the Mass? It is true that the reservation of the Sacrament was made, from the beginning, in order to be able to take Communion to the sick and to those absent from the celebration.

But, as the Catechism of the Catholic Church says, "*for the deepening of the faith in the real presence of Christ in his Eucharist, the Church became aware of the meaning of the silent adoration of the Lord present under the Eucharistic species*" (n. 1,379).

4. "*Know that I am with you all days until the end of the world*" (Mt. 28, 20). These are the words of Christ Resurrected before ascending into heaven on the day of His Ascension. Jesus Christ is indeed the Emmanuel, God-with-us, from His Incarnation until the end of time. And He is in an especially intensive and close way in the mystery of His permanent presence in the Eucharist. What power, what consolation, what firm hope does the contemplation of the Eucharistic mystery produce. It is God with us that makes us participants of His life and launches us into the world to evangelize it, to sanctify it.

Eucharist and Evangelization has been the topic of the XLV International Eucharistic Congress of Seville. On this matter you have intensely reflected in these days and during its long preparation. "The Eucharist is indeed the source and summit of all evangelization" (Presbyterorum Ordinis, N.5); is the horizon and goal of all the proclamation of the Gospel of Christ. We are always guided toward the Eucharist by the word of truth, by the proclamation of the message of Salvation. Therefore, all liturgical celebration of the Eucharist, lived according to the spirit and norms of the Church, has a great evangelizing force. In effect, the Eucharistic celebration develops an essential and effective pedagogy of the Christian mystery: the believing community is summoned and gathered as the family and the People of God, Body of Christ; it is fed in the double table of the Word and of the Eucharistic sacrificial Banquet; it is sent as an instrument of salvation in the middle of the world. All this in praise and thanksgiving to the Father.

Pray with me to Jesus Christ, the Lord, who died for our sins and resurrected for our salvation, that, after this Eucharistic Congress, the whole Church will come out strengthened for the new evangelization that the entire world needs: new, also for the explicit and deep reference to the Eucharist, as the center and root of the Christian life, as a sowing and requirement of fraternity, of justice, of service to all men, beginning with those most in need

in their bodies and spirits. Evangelization for the Eucharist, in the Eucharist and from the Eucharist; are three inseparable aspects of *how* the Church lives the mystery of Christ and fulfills its mission of communicating it to all men.

5. May God grant that through the intimacy with Christ in the Eucharist may emerge many vocations of apostle, missionaries, to carry this gospel of salvation onto the ends of the world. The commemorations to the Spanish priests and religious that - depending on the needs and circumstances of the current times - that you be willing, as in other times, to serve fraternally the sister churches of Latin America in the urgent effort of evangelization, to the tenor of the spirit and the reflections of the IV General Conference of the Latin American Episcopate, celebrated last October in Santo Domingo. Today the Church is demanding a new missionary talent, a vibrant spirit of evangelization "*new in its ardor, in its methods and in its expressions.*"

6. "*The hour is coming, and now is here, when true wor-shippers will worship the Father in the spirit and truth*" (Jn 4, 23), Jesus had said to the samaritan woman at the well of Sicar. The adoration of the Eucharist "*is the contemplation and recognition of the real presence of Christ, in the sacred species, outside of the celebration of the Mass (...) It is a real dialogical encounter by means of which (...) we open our-selves to the experience of God (...) It is equally a gesture of solidarity with the needs and with the needy of the entire world*" (Documentbase of the Congress, n. 25) And this Eucharistic adoration, by its own spiritual dynamic, must lead to the service of love and justice for the faithful.

Before the real and mysterious presence of Christ in the Eucharist - a "veiled" presence, since it is seen only with the eyes of the faith - we understand with new meaning the word of the Apostle John who knew so much of the love of Christ: "*He who does not love his brother whom he sees, cannot love God whom he does not see*" (1 Jn 4, 20). For this reason, it has been desired that this Congress have a clear evangelizing projection (plan) and testimonial, that should be made present in all walks of life and of society. I have the firm hope that the evangelization zeal shall rise in Christians a sincere coherence between faith and life, and shall lead to a greater commitment of justice and charity, to the promotion of some more equitable relationships among men and among peoples. From this Congress must be born - especially for the Church in Spain - a strengthening of the Christian life, on the basis of renewed education in the faith. How important it is, in the middle of the current social environment progressively secularized, to promote the renovation of the celebration of the sunday Eucharist and the Christian life on Sunday! The commemoration of the Resurrection of the Lord and the celebration of the Eucharist should fill sunday with religious content, that is truly humanizing. Rest from work on sunday, caring of the family, cultivating spiritual values, and the participation in the life of the Christian community, will contribute to making a better world, more rich in moral values, more solid and less consummative.

7. May the Lord, the Light of the people, grant - that these days He is sowing with hands full the seeds of the Truth in so many hearts - the multiplication with His divine fertility of the fruits of this Congress. And one of them, perhaps the most important, shall be the increase of vocations. Let us ask the Master of the harvest that he send workers for his harvest. (cf Mt 9, 38): there is a lack of many priestly and religious vocations, And each one of us, by word and examples of generous surrender, must convert himself into an "*apostle of apostles*", into a promoter of vocations. From the Eucharist Christ today insistently calls so many young persons: "*Come with Me, and I will make you fishers of men*" (Mt 4, 19): be priests, be religious men and be religious women, spokesmen, joyous and convincing voices, of that call of the Lord.

That the Virgin Mary, that in Seville and in this Holy Cathedral Church is honored with the title of Our Lady of the Kings, impel us and guide us to meeting with her Son in the Eucharistic mystery. She, who was the true Ark of the Covenant, living Tabernacle of the Incarnate God, teach us to care with the purity, humility and fervent devotion her son, Jesus Christ, present in the Tabernacle. She, who is the "*Star of Evangelization*", supports us in our pilgrimage of faith to carry the Light of Christ to all men, to all peoples. *So be it.*

A FORGOTTEN SOURCE OF BLESSINGS

SOLEMN EXPOSITION OF THE BLESSED SACRAMENT

BY ST. PETER JULIAN EYMARD

We can rightly call the 19th century the great century of the Holy Eucharist, just as it has been styled the century of Mary. Never in all the past ages has the cult of the Blessed Sacrament flourished so conspicuously.

Solemn Exposition was rare even in the ages of Faith. Perhaps there was some sort of misapprehension for the respect and majesty of the Sacrament of love, were it to be exposed too often to the piety of the faithful.

There was, then, no special need of this excellent means of salvation, the last, perhaps, which is now offered to Christian society. But today, Solemn Exposition of the Blessed Sacrament is the grace and need of our times.

Exposition is the sovereign grace, the life-blood of the Church and the faithful.

In 1810, when Rome, the city of the Prince of the Apostles, mourned over the exile and enslavement of her Pastor, and found no hope except in God, a few men found in Faith a thought which restored courage and confidence. "We will save Rome by the grace of adoration," they said; "by this help we will bring back in triumph our beloved Pontiff." This thought stirred men to the quick; they grouped together around the altar; the ecclesiastical authorities blessed and approved this work and it went into motion. Exposition began, and in November, 1810, this heavenly flame was lit, never to be extinguished. It became a powerful protection, a burning furnace; and Pius VII re-entered Rome in triumph, as would also, in later years, his worthy successor, Pope Pius IX.

How can things be otherwise. Jesus Christ, the eternal Pontiff, possessed a throne surrounded with love and veneration in the old city of the Popes, and His Vicar on earth would moan in exile! No, no, these two thrones, that of the Savior and that of His august representative, must stand side by side; the one must raise or sustain the other. You see how powerful is the work of perpetual adoration.

In 1848, once more, Rome was trampled under foot by hatred and impiety. Monsignor Palmer was murdered at the very feet of the Pope, though it was at the Pontiff that the blow was aimed, The Quirinal was set on fire, churches desecrated, religious Orders were persecuted. The revolution had triumphed and dispossessed the Pope of his lands, and the Pope took the road into exile. But those fiends had forgotten something. They forgot to put out the fire which would consume and exterminate them - the fire of perpetual adoration. The Divine Host of propitiation had remained exposed in the heart of Rome, to protect and defend the city, and prepare the triumphal entry of Pius XI to Saint Peter's.

Indeed, all the malice, all the cleverness, all the treachery of the impious and of the revolutionaries, who at this very moment are leagued against the eternal city, will crumble at the foot of the Eucharistic throne on which reigns the omnipotent Master Who said to the sea: "Peace, be still."

Exposition has also proved the salvation of Paris and France. How sad and gloomy were the days of the Revolution, when the king and his servants were liquidated and the Tuileries, the Treasury, and the government were seized. What would be the fate of disrupted France? Who would check the flood waters which have been pent up for so long? Who could prevent wholesale pillage and murder? The furies of '93 and its impiety are let loose ... and no hope of salvation looming on the horizon. But a timely thought inspires a few pious souls: they would save France by perpetual adoration. Jesus must be adored day and night, He must have a throne of

salvation and reparation. At this thought hope is re-kindled. People unite, enroll themselves, spare no efforts, and on December 6, 1848, Exposition and Adoration are inaugurated in Notre-Dame des Victories. This great work, the solemn manifestation of Jesus-Hostia, accomplished - Paris and France were saved.

Paris was saved by Perpetual Adoration, whatever others might say to the contrary. For neither the eloquence of any man, or the common sense of the people, or the wisdom of the government could extricate the nation. No, no; neither soldiers, nor leaders, nor learned men could achieve such a feat. Only a few modest men, who copied the gesture of Moses on the mountain, could work such a miracle. They constituted themselves victims of adoration and propitiation for their brethren, for the Church, and the world, at the feet of Him Who holds in His hands the balance of peace and of war, of pardon and of justice; and so long as Paris will have the devotion her thrones of perpetual exposition, she will never bow to her enemies. Where the King is, there is the capital; and its bulwarks, its strength, its glory spring from His residing there. Now, our Lord Jesus Christ is the King of Kings. As long as He resides on the altar-throne, He wants reign, to pardon, and to save. If no longer He had adorers, then, oh! yes, we needs must tremble and take to flight, for the fatal hour will have struck, the hour of the prince of darkness.

From Paris perpetual adoration spread far and wide; the devotion has been instituted in nearly every diocese of France, and those which have not yet organized this royal service of Jesus are preparing to do so, and what is more remarkable is the fact that it is the more remote and poor parishes which first fall in line with this eucharistic movement.

I am not afraid to say it: the cult of Solemn Exposition is the great need of our times; this public and solemn profession of faith in the divinity of Christ and in the reality of His Sacramental Presence is a necessity. It is the best refutation which can be leveled at the renegades, the apostates, the impious and the indifferent. It will crush them like a mountain of fire, but a fire of love and goodness.

This solemn cult of exposition is also necessary to arouse the slumbering faith of many good people who have forgotten Jesus Christ, because they have lost sight of the fact that He is their Neighbor, their Friend, and their God.

This cult is needed to stimulate true piety, alas, so long held up at the gates of the sanctuary where Jesus is always ready to bless us and open His Heart to us.

It is needed to save society. For society is dying out, because it no longer has a vital principle of truth and charity, no family spirit.

Each one shifts for himself, becomes self-centered and self-sufficient. So dissolution is at hand. But society will revive when all its members group themselves around our Emmanuel.

Our judgement will naturally become healthy if it is inspired by a common principle; the bonds of true friendship will be tightened by a common love; the beautiful days of the Cenacle, the family feast, the banquet of the great King, will be re-lived. These are the effects of the devotion on Christian peoples.

A devout French Bishop used to say: "Ever since the devotion has been established in my diocese, religion has flourished again; three days of adoration are worth a mission. Besides, and this, especially, is what rejoices me,, the good effected is more lasting." Behold the best proof of the power of adoration.

Zealous priests in many a parish easily get discouraged, because priests are regarded merely as professionals, and the Church as a sort of religious townhall. The house of God is often deserted, even on Sundays, and men seem to have lost the way to church. How attract them to the priest, to the church, to Jesus Christ Himself? In many countries the only way is through Solemn Exposition, with its grandiose religious exercises and its torrents of graces.

Even if success seems at first imperceptible, hope must continue to flicker; it is already very much that our Lord has deigned to visit His people and mount His throne of mercy. When He comes a second or third time, hearts will become more docile. It takes time before an arid land can yield an abundant harvest. As with all living things, so, too, souls must expand their vitality by degrees before reaching full maturity.

There is even a stronger reason for establishing solemn exposition as a real means of salvation: it is the impotency of secondary means for saving the world. It is unfortunately too true that Christian societies are dissolving into religious individualism. And yet there are still many priests, zealous and learned; good books abound in our shops; Catholic organizations are to be found wherever some good may be achieved; Catholic charities reach out far and wide. Whence, then, comes this indifference, incredulity, hostility? Whence, the foul air? Whence the moral epidemic which rages and weakens so many souls?

Missioners can't understand why their spiritual exercises, even the most consoling, merely streak the sky like a brilliant meteor, or, like torrential rains, flow over hard soil without sinking in; or, like a bolt of lightning, flash and disappear; in a word, why the thermometer of piety soon falls to its former level.

Formerly a good book could work up a revolution in the minds of men; today, men barely cast a fleeting glance at one. A new movement of grace produced salutary effects in whole nations; today we are afraid of the supernatural and start out with feelings of apprehension or aversion in everything we do.

In the past, whenever our Christian civilization was going on the rocks, you could always find some lighthouse of safety; these beacons were certain saints, who were showing the way to perplexed souls or guiding religious works. But, at present, few are to be found. Now, there is nothing astonishing about this, for the planets cease to reflect light when the sun is eclipsed. Devotion to saints has a meaning only when it spells glory for Jesus Christ, in Whom it must terminate. When a King is without court, his ministers have no prestige, and when a sovereign is insulted, so also all his subjects are humiliated.

The great evil of the day lies in the fact that we don't go to Jesus as to a Savior and a God. We abandon the only basis, the only law, the only grace of salvation. The trouble about empty piety is that it fails to spring from Jesus Christ, or terminate in Him. People stop or loiter on the way. A divine love which does not derive its fervor, its center, in the Sacrament of the Holy Eucharist, lacks the essential conditions of power: it will soon die out like the hearth without fuel. This love will soon become merely human.

What then, must we do? Go back to the source of life which is Jesus. But we must cease viewing Jesus only in His earthly Life, or in the glory of Heaven; we must see Him especially in the Holy Eucharist. We must take Him from the back seat and place Him at the head of our Christian civilization, which He will guide and bring to safety. We must rebuild His palace, a royal throne, a court of devoted servants, a family of friends, a people of adorers.

Behold the mission and the glory of our age; that will make it the greatest and holiest of centuries.

Let us never forget that an age prospers or dwindles in proportion to its devotion to the Holy Eucharist. This is the measure of its spiritual life and its faith, of its charity and its virtue.

May the glorious kingdom of Jesus Eucharistic come! Too long, much too long, have impiety and ingratitude ruled the earth.

Adveniat regnum tuum!



PONTIFICIUM CONSILIUM
PRO LAICIS
1164/91/5 -- 61B-47a

DECREE

With a lively appreciation of the purpose of the "Association of Perpetual Eucharistic Adoration", as an association of the faithful dedicated to promoting Eucharistic worship and devotion, and having as "a particular character of its apostolate of prayer that of perpetual adoration before the exposed Blessed Sacrament" (Statutes: Preamble);

Bearing in mind that the said Association has already promoted, over a considerable number of years, experiences of "Perpetual Eucharistic Adoration" in numerous parishes and dioceses of various countries, always with due respect for the liturgical directives of the Catholic Church and in communion with the Diocesan Ordinaries and the parish priests concerned;

Considering also that the said Association intends to develop communication and cooperation with other approved associations of Christ's faithful that pursue similar purposes;

After receiving the testimony of Bishops of various countries who know, appreciate and encourage the "Association of Perpetual Eucharistic Adoration";

After having studied and revised the statutes of the Association and having found them to be in harmony with the doctrine and discipline of the Catholic Church;

Observing that "competent ecclesiastical authority alone has the right to erect associations of the Christian faithful which set out to teach Christian doctrine in the name of the Church or to promote public worship or which aim at other ends whose pursuit by their nature is reserved to the same ecclesiastical authority." (CIC Can. 301, 1).

THE PONTIFICAL COUNCIL FOR THE LAITY

DECREES

The erection of the Association of Perpetual Eucharistic Adoration as a universal and international public association of the faithful, with juridic personality, in accordance with Book II, Part I, Title V of the Code of Canon Law, and the approval of its *Statutes*, the original text of which has been deposited in the Archives of the Pontifical Council for the Laity.



PAUL. J. CORDES _____ Vice-President

EDUARDO CARD. PIRONIO _____ President

From the Vatican, June 2, 1991, Solemnity of the Body and Blood of Christ

Perpetual Eucharistic Adoration International Headquarters

P.O. Box 878

La Habra, California, 90633, USA.

Phone: (562) 690-7667, Fax: (562) 690-9515

Website: www.peainc.org

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

6

Eucharistic Adoration Resources

The Real Presence Association



Eucharistic Adoration Resources

1. Spiritual Resources.
2. Literature for the back of the Chapel.

The Real Presence Association



Eucharistic Adoration Resources

The following recommended prayer cards, brochures, books, videos, audios and periodicals will help to increase one's knowledge and devotion to the Eucharist. Prayer cards as well as the list of books and brochures are valued for their use in churches and chapels that have exposition of the Blessed Sacrament. The brochures, audios and videos may be used to prepare people for the arrival of exposition of the Blessed Sacrament to their parish.

PRAYER CARDS

The Children of Mary:
<http://www.childrenofmary.net/>

They distribute prayer cards with a prayer for the grace for all mankind to love and adore Our Lord in the Holy Eucharist.

BROCHURES

Eternal Life Publishing:
<http://www.lifeeternal.org>

Check with Eternal Life as to which brochures are currently available in Spanish.

The Eucharist and Sanctity

The Eucharist as the Real Presence is the Touchstone of Sanctity
by Fr. John A. Hardon, S.J. (Eternal Life)

- Part 1: The Eucharist and Sanctity - I Believe
- Part 2: The Eucharist and Sanctity - What Do We Believe?
- Part 3: The Eucharist and Sanctity - Why Do We Believe?
- Part 4: The Eucharist and Sanctity - How To Believe?

A Eucharistic Retreat

Origin of the Holy Eucharist, A Model of Faith, A Model of Humility.
by Fr. John A. Hardon, S.J. (Eternal Life)

Our Reverence for the Most Holy Eucharist

Fr. Mangan's Ten Commandments for Eucharistic Reverence.

by Fr. Charles M. Mangan (Eternal Life)

The Most Holy Eucharist Series

by Fr. John A. Hardon, S.J. (Eternal Life)

Treasury of God's Blessings for Ourselves and Others

The Real Presence as Communication of Grace

Eucharistic Doctrine on the Real Presence – Part One

Eucharistic Doctrine on the Real Presence – Part Two

Prayer Before the Blessed Sacrament – Part One

Prayer Before the Blessed Sacrament – Part Two

BOOKS

Apostolate for Perpetual Eucharistic Adoration:

<http://www.perpetualadoration.org>

The Adorer's Companion: A Holy Hour Planning Guide

- Rev. Victor P. Warkulwiz, M.S.S.

A handy booklet and an excellent guide that offers direction to adorers who make a holy hour before the exposed Blessed Sacrament.

Apostolic Publishing Company:

<http://www.thecatholicdevotional.com>

The Catholic Devotional

7010 6th Street North

Oakdale, MN 55128

(651) 702-0086

Ave Maria Press, Inc:

Can You Drink the Cup?

- Henri J. M. Nouwen

Exploring the deep spiritual impact of the question Jesus asked his friends James and John, Nouwen reflects upon the metaphor of the cup, using the images of holding, lifting, and drinking to articulate the basics of the spiritual life.

Bread of Heaven?

- Penny Hickey

An ideal prayer resource for the growing number of Catholics drawn to Eucharistic Adoration Catholic Book Publishing:

Holy Communion: A Worship of the Eucharist Outside Mass

Handbook of Indulgences - Norms and Grants

Continuum:

The Mystery of Christ

- Thomas Keating

Ediciones Cimiento:

Before the Altar: A Hundred Visits to Jesus in the Blessed Sacrament

- Concepción Cabrera De Armida (Conchita)

A highly recommended book for the adoration chapel.

Eternal Life Publishing:

<http://www.lifeeternal.org>

Catholic Prayer Book with Meditations

- Fr. John A. Hardon, S.J.

The Catechism on the Real Presence

- Fr. John A. Hardon, S.J.

With Us Today - On the Real Presence of Jesus Christ in the Eucharist

- Fr. John A. Hardon, S.J.

"[Fr. Hardon]...concisely explains the teaching of the Church about transubstantiation, Eucharistic adoration, the nature of the sacraments, and the Eucharist's character as Sacrifice, Communion, and Presence.

After teaching what the Eucharist is, Fr. Hardon explores what the Eucharist does. He beautifully explains how our devotion to the Holy Eucharist transforms all aspects of our relationship with our Lord."

"Whether we are members of a domestic family of parents and children, or members of the clergy, or members of consecrated life, the future of all family life depends on a deep and clear faith in the Real Presence. This book will help us better understand what we believe about the Holy Eucharist and why Christ gave us the Real Presence."

An excellent book with 26 chapters that may be used as lesson plans to teach your parishioners about the Eucharist.

Eucharistic Apostles of Divine Mercy:

Formation - Prayer Book

- Bryan and Sue Thatcher

Faith Publishing Company:

Secrets of the Eucharist

- Michael H. Brown

Living Eucharist

- Rev. George Kostecki

Franciscan Friars of the Renewal

Spiritual Book Ministry:

<http://www.franciscanfriars.com/btc/btc%20benedict.htm>

In the Presence of Our Lord

The History, Theology & Psychology of Eucharistic Devotion

- Fr. Benedict J. Groeschel, C.F.R. and James Monti

Healing the Original Wound

Spiritual Freedom and Enjoying God's Presence

- Fr. Benedict J. Groeschel, C.F.R.

Praying in the Presence of the Lord - With the Saints

- Fr. Benedict J. Groeschel, C.F.R. and James Monti

Praying in the Presence of the Lord

- Fr. Benedict J. Groeschel, C.F.R.

Listening at Prayer

- Fr. Benedict J. Groeschel, C.F.R.

Franciscan University Press:

Appointment with God

- Fr. Michael Scanlon

Hope of Saint Monica, INC:

<http://www.hopeofstmonica.com/>

Mary and the Eucharist

- Fr. Richard Foley, S.J.

Ignatius Press:
<http://www.ignatius.com>

In Situ Jesu

When Heart Speaks to Heart: The Journal of a Priest at Prayer

- By a Benedictine Monk

“The pages of this remarkable record of spiritual communication range across, and plunge into, many fundamental aspects of the spiritual life: loving and being loved by God; the practice of prayer in all its dimensions; the unique power of Eucharistic adoration; trustful surrender to divine providence; the homage of silence; the dignity of liturgical prayer and the sacraments; the mystery of the Holy Sacrifice of the Mass; priestly identity and apostolic fruitfulness; the role of the Blessed Virgin Mary and the saints in our lives; sin, woundedness, mercy, healing, and purification; the longing for heaven and the longed-for renewal of the Catholic Church on earth.”

The Revised Standard Version - Catholic Edition of the Bible

God is Near Us: The Eucharist, The Heart of Life

- Joseph Cardinal Ratzinger

“The great majority of the pieces on the theme of the Eucharist that have been brought together here are transcripts of tape-recorded sermons...we see the texts we have chosen as giving a new and significant impulse toward a more profound understanding of the mystery of God's intimate presence in the Eucharist.”

Praying To Our Lord Jesus Christ

Prayers and Meditations Through the Centuries

- Fr. Benedict J. Groeschel, C.F.R.

“How important it is for us to try to grow with Jesus and increase our knowledge and love of Him. This book is meant to do exactly that. These prayers will help you understand how Christians throughout the ages have lifted their hearts and minds to Jesus Christ.”

The Rosary, Chain of Hope

Meditations on the Mysteries of the Rosary with Twenty Renaissance Paintings

- Fr. Benedict J. Groeschel, C.F.R.

“Responding to the Pope’s Apostolic Letter on the Rosary, his five new “Luminous Mysteries”, and declaration of 2003 as “The Year of the Rosary”, Fr. Groeschel presents this new book of meditations on all 20 mysteries of the rosary. Drawing on his vast personal experiences as well as the grand traditions of the Church, he takes us on a spiritual journey that will inspire us to greater depths of prayer. This special book includes: The Pope’s Letter on the Rosary, Rosarium Virginis Mariae, and lavishly illustrated with 20 classic color paintings.”

Liguori Press Publications:
<http://www.liguori.org>

Prayers and Devotions for a Eucharistic Holy Hour - A Redemptorist Pastoral Publication

- Br. Daniel Korn, C.Ss.R.

The Catechism of the Catholic Church

- Libreria Editrice Vaticana

Visitas al Santisimo (Spanish)

- San Alfonso Maria de Liguori

Marians of the Immaculate Conception:

<http://www.marian.org>

The Divine Mercy Chaplet for the Sick and Dying

- the Marian Helpers Association

Recitation of the Divine Mercy Chaplet during Eucharistic Adoration for the intentions of the sick and dying.

Call 1-800-462-7426 to order or go to their online catalogue

MET Enterprises Ltd:

On the Eucharist: A Divine Appeal

- Editor: Fr. Jude O. Mbukanma, O.P.

Power in the Bread

- Fr. Jude O. Mbukanma, O.P.

Miles Christi:

<http://www.mileschristi.org>

Prayers

Miracles of the Heart Ministries:

<http://www.linda-schubert.com>

Miracle Hour - A Method of Prayer

- Linda Schubert, forward by Fr. Robert DeGrandis, S.S.J.

MMR Publishing:

The Eymard Library - Volumes 1 - 9

- St. Peter Julian Eymard

New Hope Publications:

St. Martin de Porres Lay Dominican Community
3050 Gap Knob Road
New Hope, Kentucky 40052
Phone: 800-764-8444
FAX: 270-325-3091

The Lay Dominican Community has a nice catalog you can ask for of other good Catholic books and tapes. Some books are available in English and Spanish.

The Catechism on the Eucharist

The Little Caterpillar that Finds Jesus (for children)

True Devotion to St. Joseph and the Church

- Fr. Dominic De Domenico, O.P.

Little Catechism on the Eucharist

- Fr. Roberto Coggi, O.P. with the Institute of St. Clement I, Pope and Martyr

[This is] a new book for young people, parents, teachers and catechists...Contains three parts, enriched with colorful illustrations: I. The Gift of the Eucharist, II. Stories of Eucharistic miracles, and III. Stories of saints who were particularly devoted to the Eucharist...

St. Joseph: "Guardian of the Redeemer", Apostolic Exhortation by Pope John Paul II and Reflections

- Fr. Taricisio Stramare, O.S.J.

Our Sunday Visitor Publishing

<http://www.osvpublishing.com/cgibin/bookcatalog.storefront/3beacca8046da3ec273fcee51b320717/Search/Run>

The Holy Eucharist - Christ's Inestimable Gift

- Cardinal Francis Arinze

Praying in the Presence of Our Lord Series

- Series editor Fr. Benedict J. Groeschel, C.F.R.

Praying in the Presence of Our Lord

- Fr. Benedict J. Groeschel, C.F.R.

Praying in the Presence of Our Lord with the Saints

- Fr. Benedict J. Groeschel, C.F.R. and James Monti

Praying in the Presence of Our Lord for the Holy Souls

- by Susan Tassone: series editor Fr. Benedict J. Groeschel, C.F.R.

Praying in the Presence of Our Lord for Children

- by Fr. Antoine Thomas, f.j.: series editor Fr. Benedict J. Groeschel, C.F.R.

Praying in the Presence of Our Lord with Dorothy Day

- by David Scott: series editor Fr. Benedict J. Groeschel, C.F.R.

Praying in the Presence of Our Lord with Fulton J. Sheen

- by Michael Dubruiel: series editor Fr. Benedict J. Groeschel, C.F.R.

Praying in the Presence of Our Lord with St. Thomas Aquinas

- by Mike Aquilina: series editor Fr. Benedict J. Groeschel, C.F.R.

Why Do We Believe?

- by Fr. Benedict J. Groeschel, C.F.R.

When Did We See You, Lord?

- by Bishop Robert J. Baker, Father Benedict J Groeschel, C.F.R..

Pauline Books and Media:

<http://www.pauline.org>

Life for the World (A way of Eucharistic Adoration for Today)

- Marie Paul Curley, FSP

This book is a surprisingly practical approach toward becoming informed, formed and transformed through adoration. It "...offers a new way of Eucharistic adoration and includes 12 complete hours of adoration for personal and group use, as well as a rich treasury of popular Eucharistic prayers."

Penquin Books:

Imitation of Christ

- Thomas á Kempis

Queenship Marian Center:

The Real Presence of Jesus in the Holy Eucharist

- Fr. Robert DeGrandis, S.S.J.

St. Bede's Publishing (Distributor Living Flame Press):

The Life of Prayer and the Way of God

- Mary Claire Vincent, O.S.B.

St. Paul Books & Media:

Reflections and Prayers for Visits With Our Eucharistic Lord

- John J. Cardinal Carberry

The Rosary and Devotion to Mary

- Deacon Andrew Gerakos

Servant Publications:

No Wonder They Call It The Real Presence (Lives Changed by Christ in Eucharistic Adoration)

- David Pearson

Have you ever wondered about the story behind some of the people who make an hour of adoration in your church or chapel week after week? Aside from the one or two line petitions we all get to read, no one has undertaken the task to give an in-depth look into their lives until now. David Pearson has taken nine people, interviewed them and given us a book that not only captures our attention but unexpectedly surprises us by what these adorers have to say. Best of all, is the invaluable insight we get about the God Who made us that is brought to light as a result of his inquiries.

The book is available in retail and online bookstores or by calling (800) 458-8505. Pearson is features editor of the National Catholic Register.

Servant Publishing:

Breakfast with the Pope

- Pope John Paul II

Mornings with Fulton Sheen

- Compiled by Beverly Soney Heirich

The Kiss from the Cross

- Ronda Chervin

Sisters of the Cross of the Sacred Heart of Jesus:

To order any of the following Spanish or English books call: Sr. Cecilia Corona (209-579-1519 or 209-526-3525)

Spanish Books:

La Eucaristia

- José Guadalupe Treviño, M. Sp. S.

Visitas Al Santísimo Sacramento - Plegarias 9

- Concepción Cabrera de Armida (Conchita)

La Hostia Santa

- José Guadalupe Treviño, M. Sp. S.

Ante El Altar

- Concepción Cabrera de Armida (Conchita)

Yo Soy - Meditaciones Eucarísticas En El Evangelio

- Concepción Cabrera de Armida (Conchita)

*English Books:***Before the Altar - A Hundred Visits to Jesus in the Blessed Sacrament**

- Concepción Cabrera de Armida (Conchita)

A highly recommended book for the adoration chapel.

I Am

- Concepción Cabrera de Armida (Conchita)

Irresistibly Drawn to the Eucharist**Conchita Cabrera de Armida's Most Beautiful Writings on the Eucharist**

- Concepción Cabrera de Armida (Conchita)

“It is this mystical life that allows Conchita Cabrera de Armida to perceive, taste, love and desire God in such an extraordinary way in the Holy Sacrament of the altar. And it is in this sense that we can say Concepción Cabrera de Armida is a mystic of the Eucharist.”

*Sophia Institute Press:***What Jesus Saw from the Cross**

- A. G. Sertilanges

Transforming Your Life Through the Eucharist

- Fr. John A. Kane

*Soul Assurance Prayer Plan (Chicago, IL):***Holy Hour of Reparation (Phone: 708-636-2995)**

A highly recommended book for the adoration chapel. Currently available in Polish, English and Spanish. They also carry The Holy Hour of Reparation for Girls and Boys.

Christ's Appeal for Love

- Sr. Josefa Menendez

Eucharistic Miracles

- Joan Carrol Cruz

How to Avoid Purgatory

- Fr. Paul O'Sullivan, O.P./E.D.M.

I Wait for You

- Selected and arranged from "The Way of Divine Love" of Sr. Josefa Menendez

Read Me or Rue It

- Fr. Paul O'Sullivan, O.P./E.D.M.

The Holy Ghost - Our Friend

- Fr. Paul O'Sullivan, O.P./E.D.M.

The Holy Eucharist, Our All

- Fr. Lukas Etlin, O.S.B.

The Secret of the Rosary

- St. Louis DeMontfort

Wonders of the Holy Name

- Fr. Paul O'Sullivan, O.P./E.D.M.

The Devotion to the Sacred Heart of Jesus - How to Practice the Sacred Heart Devotion

- Fr. John Croiset, S.J.

Blessed Sacrament

- Fr. Frederick Faber

Visits to the Blessed Sacrament and Our Lady

- St. Alphonsus Liguori

Witness Ministries:

<http://www.catholicity.com/cathedral/witness/someproducts.html>

My Daily Eucharist - Volumes I and II

- Compiled by Joan Carter McHugh

Adoration of Jesus - In Union with Our Lady in the Mysteries of the Rosary

- Fr. Edmund Goedert, CSC

"Pray the Rosary in front of the Blessed Sacrament and meditate on the joyful, sorrowful and glorious events in Jesus' life. Father Ed places himself right there, witnesses the event, and then speaks to Jesus about his reactions to it. His reflections will encourage you to examine your own relationship with the Lord and allow you to experience His love, forgiveness and mercy in a new and deeper way."

VIDEO TAPES and DVD's

1. Agnus Dei Communications:

The Father's Gift

2. Children of Hope:

<http://www.childrenofhope.org/>

Children of Hope Present "Children's Adoration"

with Father Antoine, Community of Saint John

- Video produced by Gregg Clemons Audio/Video Productions

This video is a *must see* for anyone who wants to learn how to teach children to adore the Lord exposed in the Blessed Sacrament. They also have music CD's and an excellent well-prepared and detailed Leader's Manual that gives you everything you need to start your program immediately.

3. Ignatius Press:

<http://www.ignatius.com>

In the Presence of Our Lord

- Fr. Benedict J. Groeschel, C.F.R.

This video is for parishes who want to start perpetual adoration or to reinspire those who are already doing perpetual adoration. As usual, Fr. Benedict does not disappoint his audience.

I Am the Living Bread - Discovering Jesus in the Eucharist

- Eucharistic Adoration of San Antonio

The Living Presence

The Power of His Presence

4. Stepstone Productions:

I Am the Living Bread

5. Vancouver Shroud Association: (<http://www.manoftheshroud.org>)

Adoration as the Source of All Holiness

DVD of Fr. John Horgan's talk given at Good Shepherd Church in Surrey, BC on June 2008.

This video is a must see for anyone who is interested in Eucharistic adoration. An excellent source of material to use to educate the people in your parish about the value of Eucharistic adoration.

If you have any questions, please send a message regarding your DVD order via <http://www.manoftheshroud.org/contact/>.

Vancouver Shroud Association
Attn: Carolyn
2250-150th St
Surrey, BC V4A 9J3
Canada

DVD cost: \$18.00 + \$2.00 for postage

6. Witness Ministries: (<http://www.catholicity.com/cathedral/witness/someproducts.html>)

Eucharist: A Legacy of Love

The Real Presence

AUDIO TAPES

1. Eternal Life:

<http://www.lifeeternal.org>

The Blessed Sacrament - 12 audio tape series

- Fr. John A. Hardon, S.J.

2. St. Joseph Communications:

<http://www.saintjoe.com/>

The Real Presence of Jesus in the Eucharist - 5 audio tape series

- Fr. Regis Scanlon

PERIODICALS ON THE EUCHARIST

Apostolate for Perpetual Eucharistic Adoration Newsletter

<http://www.perpetualadoration.org>

Newsletter of the North American Apostolate of the Missionaries of the Blessed Sacrament in Mt.Clemens, Michigan.

Catholic Faith Magazine

<http://www.catholic.net/rcc/Periodicals/Faith/faith.html>

Many fine articles on the Eucharist.

Holy Eucharist Apostolate - Newsletter

"The idea of the Apostolate is... to enlist as many people as possible to spend one hour each week with Our Lord, either as He is present in a tabernacle or in the exposition of the Most Blessed Sacrament... No dues, No meeting, Free newsletter." Mail request to:

Holy Eucharist Apostolate
Deacon Bill Crane
P.O. Box 206
Lombard, IL 60148
United States of America

Immaculata Magazine

<http://www.marytown.com>

Articles on Mary and The Eucharist, in the Spirit of St.Maximilian Kolbe. See also their special Eucharistic issue of Immaculata Magazine.

Real Presence Eucharistic
Education and Adoration Association
718 Liberty Lane
Lombard, Illinois 60148
Phone: 815-254-4420
www.therealpresence.org
email: qcs@therealpresence.org

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Order for your Eucharistic Adoration Chapel!



#6216 A Eucharistic Retreat

Pamphlet by Fr. Hardon
10 for \$2;
25 for \$4
100 for \$14



Eucharistic Pearls

#6010 Set of 4 pamphlets by Fr. Hardon to increase Eucharistic Adoration

#6211 I Believe • #6212 What Do We Believe?

#6213 Why Do We Believe? • #6214 How to Believe?

10 sets for \$5; 25 sets for \$11; 100 sets for \$35

Go to www.therealpresence.org — you will find a gold mine of information, explanation and materials to read, download and share with other Eucharistic Adorers and your pastor.

#6215 Eucharistic Poster

The actual poster is 11" x 17" printed on high gloss paper and packed in a mailing tube.

If framed and hung in a prominent spot, the interest in adoration will grow appreciably. If a booklet rack is put nearby with Eucharistic literature, still more interest will result.

POSTER PRICES: 5 FOR \$6;
10 FOR \$10 + \$6.50 S&H.

Name, address & phone number of the church or chapel can be imprinted for \$1 per poster in the 7/8" by 8" block.



#3517 With Us Today: On the Real Presence of Jesus Christ in the Eucharist

By Fr. John A. Hardon. In this, one of Father's most important books, he outlines the Church's teaching on its most fundamental doctrine: the Eucharist as Sacrifice, Communion, and Real Presence. Contains prayers for Eucharistic adoration. A most challenging and consoling work.

SOFTCOVER • 185 PP. • \$12.95



#1015 History of Eucharistic Adoration

By Fr. John A. Hardon. Traces the development and benefits of this practice from apostolic times to the present and outlines its increasing present popularity and importance today. Explains various Eucharistic practices; includes prayers before the Eucharist.

SOFTCOVER • 40 PP. • \$3.00

Call Eternal Life to order today! 1-800-842-2871



A Eucharistic Retreat

by Father John A. Hardon, S.J.

We know adoration is due to God alone because He alone is worthy of veneration as the source and destiny of our being. We have also seen that since God became man in the Person of Jesus Christ, our adoration of Jesus is really the adoration of God in human form. Since Christ in the Blessed sacrament is here on earth in the fullness of His Divinity united with the humanity He received from Mary, we are to adore Him in the Holy Eucharist. This is the highest form of worship we can render to God and the most powerful source of grace we have on earth in our journey to a heavenly eternity. On all these counts, the Blessed Virgin is our model of what our adoration of Christ in the Blessed Sacrament should be.

Origin of the Holy Eucharist

When the Angel Gabriel appeared to Our Lady and invited her to become “the mother of the Most High,” she accepted the invitation, and as a result, she gave us the Holy Eucharist. Except for Mary, there would be no incarnation, and thus, there could be no Eucharist. Why not? Because the Eucharist is the incarnate Son of God now on earth in the Blessed Sacrament of the Altar.

We are saying much more than our words might seem to imply. To say Mary is the origin of the Eucharist is to say that she, by the voluntary acceptance of her divine maternity, was (past tense) the origin of the Incarnation. And since the Eucharist is the Incarnation continued on earth today, Mary is (present tense) the origin of the Holy Eucharist. This tells us volumes on the power of Mary’s free will. We are so aware of the devastation man’s free will can perpetrate: nations destroyed, millions of babies killed in abortion, etc. We can be so overwhelmed by the awful power of the human will to perpetrate evil that we need Our Lady to see how much that same human free will can achieve or accomplish when the human will submits itself to the divine will. The greatest power in God is His free will. The greatest power in man is his free will. This is power to do evil and power to do good. Mary’s voluntary acceptance of God’s will made the Incarnation and thus, the Holy Eucharist, possible. The Real Presence is a reality because Mary used free will. She chose to do what was more pleasing to God.

Model of Faith

The Blessed Virgin lived in such physical proximity and loving intimacy with her divine Son as no one ever has or can hope to experience. She carried Him in her womb for nine months. She nursed Him. She bathed Him. She clothed Him. She took care of Him in His infancy. She was with Him, near Him and close to Him physically and emotionally as only a loving mother can be close to the child whom she brought into the world. Mary was always thinking of Jesus.

Yet, all the while, what did she see in Bethlehem? A helpless infant. A growing child. A young man. That's what she saw with her bodily eyes. But what did she believe? She believed that this Infant, this Child, this young Man was no mere human being. She knew He was human, but she believed in His divinity because her mind penetrated beyond the veils of what her eyes and ears and hands could experience. Faith penetrates. Faith sees. Faith knows what the senses cannot perceive and even the human reason cannot comprehend. The Church speaks of the *Lumen fidei*, the light of faith. Mary saw. It cannot be too strongly emphasized or too often insisted that Mary had to live by faith. She saw only a helpless, speechless baby, yet she believed He was the almighty Word of God.

This then is the first foundational lesson we learn from Mary in our veneration of the Holy Eucharist. Like her, we must come before the Blessed Sacrament with total undiluted faith. We believe that which the pagan, sophisticated, over-educated world tells us is a dream. When we come before the Blessed Sacrament, we need to break through the crust of what the senses perceive and what the mind rationally would tell us, believing more than we can see, believing more than we can touch, believing more than we can experience with our senses or even fathom with our minds. This is why we speak of Our Lady as the model of our faith. "Oh Mary, Virgin most faithful, pray for us that our faith may become more and more like yours."

Model of Humility

The Blessed Virgin Mary is the pattern of our humility through the Holy Eucharist. If there is one virtue that Mary practiced to an eminent degree, it was the virtue of humility. At the Annunciation, she told the Angel, "Behold the handmaid of the Lord." In the *Magnificat*, she repeated the same term except she spoke of the lowliness of His handmaid to make sure nobody misunderstood what she meant by "handmaid." She told of how the Lord scatters the proud and exalts the lowly.

There are two kinds of exaltation: self-exaltation and divine exaltation. The greatest danger on earth is self-exaltation, because then we call down on ourselves the curse of God. But the condition for divine exaltation is lowly, Marian humility. She declared that the Lord fills the hungry with good things. Those who admit their emptiness hunger, and in the Bible, hunger means emptiness not only of the body, but a symbol of the admitted emptiness of everything. By ourselves, we are empty. We are a vacuum. But we must admit that we are a vacuum, or we shall not be filled by the goodness of God. We must admit and constantly confess our emptiness, which is another word for humility.

Mary declared how grateful she was that the Lord had done so much for Israel and His servant. Humility serves. Humility waits on others. Humility responds to the bidding of the one whom it serves. This is the mother of God, but only because she is also the lowly handmaid of the Lord. The more gifted a person, the more prone that person is to pride. Possession of anything naturally generates pride. And not only does possession generate pride, but the greater the possession the more pride it generates. Wealth of any kind inflates the human heart. The more a person has of physical or mental or moral or even spiritual riches, the harder it is for that person to be humble. How are we to be humble? How can we possess without being proud? Only through being in the presence of Jesus Christ.

Throughout this Eucharistic Retreat, we have looked at the unspeakable humility of God not only as in the Incarnation when He appeared as man, but also in remaining on earth in the Holy Eucharist. This is double humility: the humility of hiding His divinity as He did during His visible stay on earth and the divine humility in hiding even His humanity in the Holy Eucharist. He not only gives us the example of how humble we should be, but through Him, we receive the most fundamental grace we need in life: the grace of humility.

Remember what we have said. No matter what we possess, it tends to induce us to pride, and the more we have the more tempted we are to be proud. But it's not just quantitative possession; it is qualitative possession that inclines to pride. And the highest possession we can have is sanctity. Dear God, how can I stay humble and grow in sanctity? This was the greatest temptation of the mystics. You don't possess the close union with God that saints like Catherine of Siena or Theresa of Avila or John of the Cross enjoyed without being tempted by pride. It's tempting to look down on "those lower mortals."

But Mary's humility is a paradox. The most gifted creature ever produced by the Creator was also the lowliest in her own eyes. That is the key to humility: seeing everything we are, everything we have, everything we hope to become, everything we hope to achieve or possess – seeing everything as a free, undeserved and totally gratuitous gift from God. But this is possible only by the grace with which the God who became man provide us. The same grace He provided Mary by His Real Presence with her, He provides by His Real Presence with us today. There's no more basic reason for the Real Presence on earth of Jesus Christ than to provide us with the humanly impossible grace of humility.

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Our Reverence for the Most Holy Eucharist “Come Let Us Adore Him”

by Fr. Charles M. Mangan

The doctrines of the Catholic Church, although profound and intellectually challenging, are all quite simple – as we note concerning the Church’s dogma of the Most Holy Eucharist.

To the pious peasant, the seven-year old preparing for her First Holy Communion, and the learned theologian, the Church’s forthright teaching is identical: the Most Holy Eucharist is the real, true and substantial Body, Blood, Soul and Divinity of Jesus Christ present under the appearances of bread and wine. After the Consecration of the Mass, only the physical characteristics (*accidents*) of bread and wine remain; now the Substance (*essence*) on the Altar is Jesus Christ. (Precise language is vital in speech and liturgical music when discussing the Blessed Sacrament. We never call Holy Communion “bread and wine.” This is false.) Each Particle of the Sacred Host and each Drop of the Precious Blood contains the *entire* Jesus—the very same Messiah Who lived thirty-three years on earth and Who now lives risen and glorified in Paradise. Only validly ordained priests may transform (*transubstantiate*) bread and wine into the Savior’s Flesh and Blood.

The Most Holy Eucharist *is* Jesus Himself. In asserting this Real Presence of Christ in the Most Blessed Sacrament we accurately use the valuable equation: **the Holy Eucharist = Jesus.**

Jesus is *present* . . . whenever two or more gather in His Name . . . in the soul of one who lives in the state of sanctifying grace, that is, in God’s friendship free of mortal sin . . . in the Church’s other six Sacraments . . . and during Mass in the Word of God proclaimed, in the assembled body of baptized believers and in the person of the priest. However, He is present in a *most exalted manner*—in a way that surpasses all the others—in the Most Holy Eucharist because He, the God-Man, is really, truly and substantially present in His Sacred Divinity, Sacred Humanity, Flesh and Blood—the exact Humanity, Flesh and Blood that Mary conceived through the Holy Spirit in her chaste womb and that she, without surrendering her virginity, brought forth in a rustic stable in tiny, obscure Bethlehem on the first Christmas Day.

God—the Supreme Being Who created Heaven and earth from nothing—is to be worshipped and adored by us, His human creatures. Since the Redeemer Who is God is really present in the Holy Eucharist, the Blessed Sacrament deserves the same worship and adoration as that given to the Lord of the Universe.

Our Holy Catholic Church possesses the Real Presence of Jesus in the Holy Eucharist. Catholics regardless of age, race, wealth, education and depth of devotion enjoy the singular opportunity and duty to love and worship the Holy Eucharist before, during and after Mass.

How can we demonstrate our genuine love and adoration for “the Bread of Life and the Chalice of Everlasting Salvation?” These are our “Ten Commandments for Eucharistic Reverence”:

I. Attend Holy Mass on Sundays and Holydays. Catholics are to go to Mass each Sunday and Holyday of Obligation. (To attend Mass during the week is an inestimable privilege and is strongly recommended by the Church.) A serious obligation, the grave precept to attend Mass on Sundays and Holydays of Obligation, begins for children when they reach the “age of reason” (that is, when they can distinguish between right and wrong). We participate in the Mass—“the greatest communication between the Almighty and His sons and daughters”—by responding to the prayers and singing and listening attentively. We adore the Holy Eucharist by our full, active and conscious participation in the Mass during which Christ is made present through the power of the Holy Spirit as the priest prays: “This is My Body. . . This is the Cup of My Blood.”

II. Prepare well for each Mass we attend. The Holy Sacrifice of the Mass, rooted in Jesus’ Last Supper celebrated on Holy Thursday evening, is “Calvary perpetuated”—the re-presentation of His Sacrifice on Good Friday. It continues to our day *the Calvary event*—Jesus’ selfless Offering unto death to His Father through the Paraclete. We adore our Eucharistic Lord when we prepare to receive Him worthily in Holy Communion by doing as the Church mandates: assenting to the Church’s teaching regarding the Holy Eucharist; fasting from food and drink (medicine and water may be taken) for one hour before receiving Holy Communion (the sick are excused); confessing to a priest in the Sacrament of Penance our mortal sins that we have not yet confessed. (A mortal sin is a thought, word, desire or action that involves “grave matter” with sufficient reflection and full consent of the will.) Frequent confession of venial sins is highly encouraged. Many choose to perform one of these spiritual “exercises” before Mass: reading the Scriptures to be used during the Sacred Liturgy; reciting the Rosary of the Blessed Virgin Mary; making the Way (“the Stations”) of the Cross.

III. Demonstrate by our behavior in the church that we believe in the Real Presence of Christ in the Holy Eucharist. When entering and upon leaving the church, we face the Tabernacle where Jesus is reposed and genuflect. (Those prohibited by poor health may bow to the Tabernacle as a mark of reverence.) We also genuflect when passing in front of the Tabernacle and in front of the Altar when the Body and Blood of Christ remain on it. Kneeling is an apt sign of reverence for the Blessed Sacrament. Our modest and fitting dress (avoiding shorts and indecent apparel) signifies our belief in and worship for the Holy Eucharist. Dressing as if we think it’s a “big deal” to approach the presence of the Messiah in the Tabernacle illustrates adoration for Jesus’ Body and Blood. We avoid chewing gum in the church as a testimony to the unparalleled splendor of the Blessed Sacrament, thereby giving witness that we are near *Emmanuel*—“God-with-us.”

IV. Enjoy the silence to which the Holy Eucharist beckons us. Grandiose or plain—a majestic, ornate basilica or a sparsely appointed prison chapel, any space that houses the Blessed Sacrament is special and unique from other locations. There we act differently than in another place. We maintain a respectful decorum before the Holy Eucharist. Before, during and after Mass, we avoid useless talking in the presence of the Tabernacle so as to worship and focus our attention on the Risen Lord Jesus. Christ is summoning each of us to reflect quietly before His Body and Blood. “Who is He?” “Who does God want me to become?” Unnecessary chattering in the hallowed presence of the Holy Eucharist spoils the golden opportunity to learn much at the Master’s Feet. There is a time for opening our mouths: responding to the prayers, singing, greeting our neighbors before and after Mass outside of the church and in the church’s vestibule. But when in the *church proper* we love and adore the Eucharistic Jesus by opening our hearts and ears and closing our mouths so to listen to His “pearls of wisdom.” Silence helps us to bask in the Blessed Sacrament’s indescribable glory.

V. Receive Holy Communion with joy and fervor. The worthy reception of the Body and Blood of the Lord—a “foretaste” and “pledge” of Heaven, an impetus for authentic charity towards the poor, weak, defenseless and needy and a nudge towards angel-like chastity—should be the highlight of our day, week, month, year . . . life. Having prepared as indicated, we joyfully and fervently advance in awe towards the Altar. We receive Jesus either on our tongue or in the hand. (A profound bow before receiving is most appropriate.) When receiving on the tongue, one says “Amen” and permits Christ to be placed on it. If receiving in the hand, one makes a “throne” for the Lord by placing his stronger

hand on the bottom and his weaker hand on top. Saying “Amen” and receiving the Host (instead of reaching for It), the communicant takes one step to the side, stops, and places the Host in his mouth by using the stronger hand from the bottom. The Host is never received “on the run.” If receiving the Precious Blood from the Chalice (an option in some parishes but not an obligation, since one receives the “total” Jesus—Body, Blood, Soul and Divinity—even under one Species alone), then the communicant carefully accepts the Chalice after responding “Amen” and consumes the Precious Blood. Our diligent reception of Holy Communion signals our love and adoration for Christ. May we always receive the Son of God with dignity and devotion!

VI. Spend time with the Eucharistic Jesus outside of Mass. The Eucharist is continually adorable—during and outside of Mass. During Eucharistic Processions, Forty Hours, Holy Hours and Visits to the Blessed Sacrament (whether exposed in the Monstrance or reserved in the Tabernacle), we adore the Messiah while simultaneously growing in likeness to Him. We *infallibly* draw closer to the Eucharistic Jesus by spending time with Him as we sincerely seek to be converted.

VII. Make frequent Spiritual Communions. The cherished practice of the Spiritual Communion in which one invites the Lord into his soul, as He would come during Sacramental Communion, is to be fostered as an act of love and worship. Spiritual Communions involve the desire to receive the Eucharistic Lord when one is impeded from making the usual Sacramental Communion and are made anywhere.

VIII. Cultivate a rapport with the Ever-Virgin Mother of the Eucharist. Mary, present with her Divine Son on Calvary, is somehow present during each Holy Mass. Venerating Our Blessed Lady leads to adoration of the Master. The benevolent Mother instructs us how to love, adore and receive Jesus in the Holy Sacrament of the Altar.

IX. Know the Saints who lived for the Holy Eucharist. The Church’s brilliant history is overflowing with men and women, boys and girls who loved, adored and, in some cases, died for the Holy Eucharist. Acquainting ourselves with their affection for Holy Communion spurs on our own development in love and worship of the Eucharistic Jesus.

X. Arrange for the Holy Sacrifice of the Mass to be offered for both the living and the dead. There is no more beautiful gift for the living and the faithful departed. Requesting Masses shows one’s belief in the efficacy of Christ’s Sacrifice and conveys worship of the Holy Eucharist—the “Treasure of Treasures” that enriches those who love and adore the King of Kings really present in the Most Blessed Sacrament.

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The Most Holy Eucharist Series

TREASURY OF GOD'S BLESSING FOR OURSELVES AND OTHERS

by John A. Hardon, S.J.

The Real Presence of Christ in the Eucharist gives us what we call "the grace of realization." Our Lord enlightens our minds and inspires our wills with the foundational grace of realizing His physical presence on earth and responding to this faith by coming to Him in the Holy Eucharist. Christ's Presence in the Blessed Sacrament is the fountain of graces, emanating from Him out to the whole world, radiating divine power and even working miracles for those who believe.

Now, we go on to explain how Christ in the Blessed Sacrament is a source of actual graces by granting the needs of those who appeal to His goodness. Then after seeing how the Blessed Sacrament provides for all we truly need, we will examine how the Real Presence is a treasury of God's love, in which He is ready to do wonders for others, provided we come to Him with trustful confidence.

SOURCE OF ACTUAL GRACES FOR OURSELVES

In order to appreciate the Real Presence as our source of actual graces, we should briefly explain what the Church means by "actual graces." An actual grace is a temporary supernatural intervention by God to enlighten the mind or strengthen the will to perform supernatural actions that lead to heaven. Actual grace is divine assistance which enables us to obtain, retain or grow in supernatural grace and the life of God. For the sake of completeness, we should add that in God's providence, He uses persons, places and things as instruments or channels of actual graces which enlighten and inspire us on our road to heaven. In God's providential plan, He wants everything in our lives to be a channel of grace.

One of the most authoritative documents explaining how to understand the Real Presence as a source of actual graces is the Encyclical *Mediator Dei* of Pope Pius XII. In this document, he traces to the Church's earliest days the practice of adoring Christ in the Blessed Sacrament. Unfortunately for Catholics today, books and journals dripping with error are telling them adoration of our Lord in the Holy Eucharist is a dispensable exercise. Many Catholics are being told the only reason the Blessed Sacrament is reserved in the tabernacle is to provide Holy Communion for those who are sick or unable to receive by coming personally to Church.

But the faith of the early Christians tells us of the rich history of Eucharistic adoration. In the first three hundred years of the Church's history, there could not even be any churches. "Churches" were all underground. The Blessed Sacrament was reserved to provide for those especially awaiting trial and possible execution for their Catholic faith. But this Jesus was always adored even after Mass and outside of Mass and tended to be the object of special veneration. Once we believe Jesus is really on earth in the Eucharist, we can easily understand how the Church, under the inspiration of the Holy Spirit, has uncovered the depths of what this means and the corresponding practices of piety.

Pope Pius XII also points out how the worship of our Lord in the Eucharist and begging for His grace is a witness to the development of doctrine in the Catholic Church. The following quotation is lengthy but its teaching is basic to our understanding of the Real Presence:

[The Eucharist] contains, as we all know, 'truly, really and substantially' the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ.

Therefore, it is no wonder that the Church, since her origin, has adored the Body of Christ under the species of bread. St. Augustine affirms, 'But no one eats the Flesh, unless he has first adored it,' adding that 'not only do we not sin by adoring, but that we do sin in not adoring.

From these principles of doctrine was born and has developed, step by step, the worship of adoration of the Eucharist distinct from the Holy Sacrifice. This worship of adoration rests upon a valid and solid motive. For the Eucharist is both a sacrifice and a sacrament. It differs from the other sacraments because it not only produces grace, but it contains in a permanent way the very Author of grace.

The Church commands us to adore Christ hidden under the Eucharistic veils and ask Him for the supernatural and earthly gifts which we always need. (*Mediator Dei*, 129-131)

Notice what we are being told. We are told the Church **commands** us to adore Christ in the Blessed Sacrament and to ask Him for the gifts we always need. Another name for those gifts that come from God is actual grace. We are in constant need of actual graces for a number of reasons: to know God's will at every moment of the day, to know how God wants us to do His will every day, to be ready to do God's will once we know what He wants and to actually do God's will in every action we consciously perform.

Go through the Gospels and what do we find? We find person after person asking Jesus for whatever they needed, or actually, for whatever they wanted. Christ would respond favorably if He knew the person really needed what he or she was asking for. This faith in Christ's Real Presence on earth inspired them to adore Him, and they adored Him by begging Him to grant their requests but always implicitly, to grant what they **needed**.

So today, that is why Jesus Christ is on earth in the Holy Eucharist - that we may come to Him to tell Him that we love Him, to adore Him as our Incarnate God, to plead with Him to be merciful to us sinners, to pray that He grant us not what **we** want, but what **He** wants. In other words, to meet our needs. This is so important. One of the most necessary actual graces for which we should beg our Lord in the Eucharist is to enlighten our minds to distinguish between what we want and what we need. That is why I like the translation of the Beatitudes that says: "Happy are those who hunger and thirst for what is right." (Matthew 5:6)

TREASURY OF GOD'S BLESSINGS TO OTHERS

Finally, the Holy Eucharist as the Real Presence is meant to be a treasury of God's blessings to others; but we need to discover this treasury at our disposal if we are to obtain for others the immeasurable graces found in the Blessed Sacrament.

First, the power of the Real Presence to provide us with the graces we need personally does not stop with just ourselves. Christ now on earth in the Holy Eucharist wants us also to come to Him and entreat Him to bless others with His grace. As we read the Gospels, we may be astonished at how often people approached Jesus to ask Him to bless others. One of the most memorable events of this altruistic charity, (as opposed to selfish charity in which we love others only as long as and in so far as they love us), was the occasion of a Roman centurion. He came to Jesus asking Him to cure the centurion's servant who was at the point of death. Christ obliged and was on his way to the centurion's house when the centurion sent messages to Jesus to stop Him. They relayed the centurion's request: "Lord, do not trouble yourself, for I am not worthy that you should come under my roof. But only say the word, and my servant will be healed" (Matthew 8:8). It is not coincidental that the Church has chosen these words of the Roman centurion to say at Mass before we receive our Lord in Holy Communion.

On the last day, we shall be judged mainly on our practice of altruistic charity – our selfless love for others – by meeting their needs.

So we ask ourselves: "What is the highest form of charity that we can practice toward others?"

The answer: The highest form of charity we can practice toward others is to meet their needs. Meeting people's wants is not charity. Authentic, altruistic charity is meeting people's needs.

We ask again: "What is the greatest need others have?"

We answer: The greatest need others have is the grace of God.

One more question: "Where can we most effectively obtain these graces that others so constantly need?"

Answer: At the foot of the tabernacle or before the exposed monstrance, where Jesus Christ is really present in the fullness of His incarnate divine love – a treasury of graces for others.

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The Most Holy Eucharist Series

THE REAL PRESENCE AS COMMUNICATION OF GRACE

by Fr. John A. Hardon, S.J.

We ask the question, "Why did Christ institute the Eucharist as the Real Presence?" In this pamphlet, we will look at how Christ gave us the Real Presence as a communication of His grace.

The most powerful source of Christ's grace comes from adoring our Lord in the Blessed Sacrament. Our purpose here is to focus on Eucharistic adoration as this potent fountain of graces. We will discuss how petition is an important part of Eucharistic adoration and then explain how devotion to the Holy Eucharist is "bilateral." We are indeed called to communicate to our Lord in the Eucharist, but He is also communicating with us. In fact, unless He were first communicating His grace to us, we could not even begin to communicate with Him.

So we look at the Church's understanding of Eucharistic adoration not so much from our side, but, if you will, from Christ's side. To do this, we will answer three questions:

1. How does Eucharistic adoration include Eucharistic petition?
2. Why is Eucharistic petition a powerful means for Christ communicating His grace?
3. What is the apostolate of Eucharistic prayer?

PETITIONS AS PART OF EUCHARISTIC ADORATION

First, we are not trifling with words when we say adoration of the Eucharist includes petition. Why is it important to know this? Because otherwise, we are liable to deprive ourselves and others of many blessings Christ intends to give us and others through our fervent petitions before Him in the Blessed Sacrament. In technical language, adoration is the act of religion by which God is recognized as alone worthy of supreme honor because He is infinitely perfect and has a right to our total obedience as our Creator and total dedication as our destiny.

Thus we find adoration includes every form of prayer, including the petitions by which we ask God for what we need and for what others need. What are we doing when we ask God for something? We are acknowledging our complete dependence on Him for everything that we have received in the past, that we have now and that we hope for in the future. You can see how we adore our Lord when we humbly acknowledge our utter dependence on Him in our petitions.

Now we can ask how adoration in general differs from Eucharist adoration. Is there any difference? Does it make a difference?

Yes. There is a crucial difference. After all, adoring God in general is not the same as believing the three fundamental truths underlying Eucharistic adoration. Yes, every time we ask God for something we are adoring Him. But it is one thing to adore God in general, and it is something quite distinct to first believe that God became man, that Jesus Christ **is** God become man and that Jesus Christ, the God-Man, is really present in the Holy Eucharist, and then adore Him.

Five times a day, almost one billion Muslims throughout the world bow in profound adoration to Allah, turning always in the direction of Mecca. Are they adoring God? Yes, because Allah for them is the one infinite Creator of heaven and earth. But no Muslim in his right mind would ever

bow or prostrate himself before the Blessed Sacrament. So profound is the difference between general adoration of God (no matter how authentic) and Eucharistic adoration that since the middle of the twentieth century, two million Catholics in the Sudan have been starved to death by the Muslims for adoring Jesus Christ as though he were Allah. But *Isa*, which is the Arabic for Jesus, is God.

Here in fact is the basic difference between all Christian and non-Christian religions: Non-Christians may believe in God, but they vehemently, virulently deny that God became man and became the Son of Mary in the person of Jesus Christ. Moreover, here lies the basic difference between Catholic Christianity and the form of Christianity that separated from the Church in the sixteenth century. As Catholics, we believe Jesus Christ is physically on earth in the Holy Eucharist. The inheritors of the so-called Reformation do not believe this. In fact, this difference is so deep that several of my fellow Jesuits who came before me died as martyrs for their steadfast devotion to the Holy Eucharist. They were persecuted because the inheritors of the Reformation considered these devout Catholics "idolators" for adoring our Lord in the Eucharist.

In summary, we ask, when we adore Christ in the Blessed Sacrament, should we beg Him for His grace? Emphatically, yes! When we ask Him for light and strength for ourselves and for others, are we adoring Christ in the Holy Eucharist? Again, emphatically, yes! This prayer of adoring petition presumes faith in Christ's divinity, and with resounding emphasis, presumes faith in the Real Presence. Thus, our Eucharistic petitions are an important part of Eucharistic adoration.

EUCCHARISTIC PETITIONS AS A SOURCE OF GRACE

Now we need to examine how our Eucharistic petitions are a powerful source of God's grace. In order for Christ to communicate His grace, He wants us to communicate with Him through petitions. If we reflect on those Gospel scenes when people petitioned Christ, two things stand out with luminous clarity:

1. The contemporaries of Christ asked Him for many things. Most of His miracles, we may believe, were the answers to these petitions.
2. Christ repeatedly told His followers (not just His contemporaries, but His followers for all times) to ask for what they needed, and He assured us that whatever we ask for in His name, He will always grant. As we reread the Gospels, there is a close relationship between asking Christ and receiving from Christ. Ask and you shall receive. If we do not ask, we shall not receive. Receive what? What Christ would have given us had we asked Him.

There is another striking feature about these Gospel petitioners as described by the evangelists. The people who asked for favors from Christ made sure they were near Christ. Some of them even shoved and pushed and made a nuisance of themselves to get near their Savior. His presence inspired people to come to Him and ask Him to work some miracle which they believed only He could perform. There was a remarkable nearness of place or space between the petitioner and Christ when the Savior responded favorably to what was asked of Him.

That is why prayer before the Blessed Sacrament is such a potent source of blessings which are communicated by Christ to the one who asks Him and is near to Him. The one who is praying believes Christ is truly present in the Blessed Sacrament. The one praying comes physically close to Christ in the Eucharist as an intimate expression of faith in Christ's power to grant requests which we make in our prayers. The one praying believes there is not a more effective way of

obtaining favors from God than to ask the God-man Himself present in the sacrament of His love.

THE APOSTOLATE OF EUCHARISTIC PRAYER

Christ does communicate His graces to those who come to Him in prayerful petition for His aid. But what needs to be stressed is that Eucharistic prayer is a source of grace not only for the one praying, but also for those for whom the Eucharistic adoration-petition is made.

Call it apostolic prayer to our Lord in the Holy Eucharist or call it the Eucharistic Apostolate. By whatever name you give it, these petitions for others before our Lord in the Blessed Sacrament are an essential part of our faith in the Real Presence as communication of grace. I know no one who was more insistent on this than St. Peter Julian Eymard, the founder of the Blessed Sacrament Fathers. He asks, "What should the Eucharistic adorers pray for?" He answers:

Eucharistic prayer has an additional merit: it goes straight to the Heart of God like a flaming dart; it makes Jesus work, act, and relive in His Sacrament; it releases His power. The adorer does still more; he prays through Jesus Christ and shares our Lord's role as Intercessor with the Father and divine Advocate for His redeemed brethren.

But what should they pray for? The rallying cry, "Thy Kingdom Come" (*Adveniat Regnum Tuum*), expresses for adorers the end and the law of prayer. They should pray that the light of the truth of Jesus Christ may enlighten all men, especially the Infidels, Jews, Heretics and Schismatics, and that they may return to true faith and charity.

They should pray for our Lord's kingdom of holiness in His faithful, His religious, His priests, that He may live in them by love. They should pray above all for the Sovereign Pontiff, for all the intentions dear to his heart; for their own Bishop, for all that his zeal desires to accomplish, for all the priests of the diocese that God may bless their apostolic labors and inflame them with zeal for His glory and with love for Holy Church (*The Real Presence* vol. 1, p. 14).

That is why over the centuries, the Church has been so insistent that contemplative communities be established in mission lands. Why? Because the most powerful source of grace from Christ comes through the silent prayers of pleading adoration offered to our Lord in the Holy Eucharist.

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The Most Holy Eucharist Series

PART I: EUCHARISTIC DOCTRINE ON THE REAL PRESENCE

by Fr. John A. Hardon, S.J.

During the 1500's, a form of Christianity developed that was consciously not Roman Catholic. This form of Christianity withdrew six whole nations from the Catholic Church and has determined the culture of most of North America, including the United States. Moreover, this form of Christianity, on principle, denies that Christ, at the Last Supper, instituted the priesthood and empowered ordained priests to offer the Sacrifice of the Mass – at which bread and wine are changed into the living Flesh and Blood of Christ. Consequently, it is imperative to know what the Catholic Church taught as infallible doctrine during this most divisive era of Christian history. The main source of information is found in the Council of Trent, which met for eighteen years from 1545 to 1563.

Since our focus here is on the Real Presence, we will concentrate on what the council was called to defend and declare as defined doctrine on the Real Presence of Jesus Christ in the Eucharist. There are five canons specifically defining the Catholic Church's faith in the Real Presence, and each canon is worded in the form of an "anathema". *Anathema* means "accursed". Each canon states: "If anyone says... let him be anathema." This means anyone who denies one of these five dogmas is thereby denying a divinely revealed mystery of faith and ceases to be a Catholic. We will identify each teaching with a title, quote what the Council of Trent defined and briefly explain each definition.

Part One (*found in this pamphlet*)

- 1. Meaning of the Real Presence**
- 2. Transubstantiation**

Part Two (see subsequent pamphlet)

- 3. The Extent of Christ's Presence**
- 4. Real Presence Independent of Communion**
- 5. Eucharistic Adoration**

1. MEANING OF THE REAL PRESENCE

The first definition of the Council of Trent is on the Catholic meaning of the Real Presence. The definition reads: "If anyone says that the Body and Blood together with His whole Divinity of our Lord Jesus Christ and, therefore the whole Christ, is truly, really and substantially contained in the Sacrament of the Most Holy Eucharist, but says that Christ is present in the Sacrament only as in a sign or figure or by His power, let him be anathema." (Session 13, can.1)

There are four key terms in this solemn definition: "the whole Christ," "truly," "really," and "substantially" contained. What are we being taught by these definitions?

We are being told that the Holy Eucharist means "the whole Christ." Everything which belongs to Christ - everything which makes Christ Christ - is present in the Blessed Sacrament. This

consequently means that Christ is present in His divinity as God and in His humanity as man. Christ is present in the Eucharist with His human body and human soul, with His bodily organs and limbs and with His human mind, will and feelings - "the whole Christ." Latin reads *Totus Christus*.

Then we are told Christ is present "truly" and not only symbolically. He is present objectively and only subjectively in the minds of believers. He is contained in the Blessed Sacrament. Consequently, if our minds realize this objective fact, we possess the truth. There is no more precious truth revealed by Christ than the truth that He is on earth, the whole Christ in the Eucharist.

We are taught that Christ is "really" present and not only figuratively. The Eucharistic presence is not a metaphor or figure of speech. It is reality. Christ exists in the Holy Eucharist. During the century when this Real Presence was defined by the Council of Trent, St. Robert Bellarmine counted the number of meanings given to Christ's words at the Last Supper: "This is My Body, this is My Blood." He found among the Protestant scholars more than two hundred interpretations except the one which says Christ is "really" present in the Eucharist.

Finally, this definition tells us that Christ is present "substantially" and not merely by the exercise of His power. True, Christ is everywhere exercising His power. Thus, we can legitimately say that Christ is present in every person in the state of grace. Christ confers His grace on those who are in His friendship. But being in the state of grace is not the same as having the Real Presence of Christ in our bodies and souls.

The Real Presence in the Eucharist is absolutely unique. Christ is not present everywhere with the wholeness of His divinity and humanity - only in the Eucharist. In the Eucharist, Christ is present in the *fullness of His being*.

A simple comparison may help to explain what this means. When the angel Gabriel appeared to our Lady at Nazareth and announced to her that she was chosen to become the Mother of the Most High, God as God was present at Nazareth, He was present in the archangel, He was present in our Lady. Otherwise there would have been no Nazareth or Gabriel or Mary. A good definition of nothing is where God is absent. But the moment Mary told the angel, "Be it done unto me according to your word," (Luke 1:38) at that instant God began to be present as the God-man in the womb of His Immaculate Mother. We may therefore literally say that the Holy Eucharist began at the moment of the Incarnation. It is the second person of the Holy Trinity, which assumed a human nature, which began to be present at the Annunciation, which was born at Bethlehem, died on the cross and rose from the dead on Easter Sunday. It is this Incarnate God who is present in the Holy Eucharist.

There is an analogy which may help explain the distinction. When an American author writes a book that is published worldwide, is he present to those people in Japan who read what he has written? Is his influence present in their hearts and minds? Of course. But unless he flies to Tokyo, he is not "substantially" present to those people.

The Eucharistic Christ is present on earth not only in the sense that He exercises His divine influence on the hearts and minds of human beings. Christ Himself is "substantially" present on earth in the Blessed Sacrament. Only in the Eucharist is Christ present with the wholeness of His divinity and humanity.

That is the first defined dogma on the Real Presence: "the whole Christ" is "truly," "really," and "substantially" contained in the Eucharist.

If the verb "contained" seems strange, it should not be. Why not? Because the physical properties of what had been bread and wine are, as it were, the container which holds the whole Christ within the limits of their physical extension. You might say that Christ is circumscribed within the limits of the accidents or properties of what, before consecration, had been bread and wine.

2. TRANSUBSTANTIATION

Having defined the existence of Jesus Christ, true God and true man in the Eucharist, the Council of Trent then concentrates on *how* bread and wine are changed into the whole Christ. It had better be changed, otherwise, there is no Real Presence: "If anyone says that the substance of bread and wine remains in the Holy Sacrament of the Eucharist together with the body and blood of our Lord Jesus Christ and denies that wonderful and extraordinary change of the whole substance of the wine into His blood, while only the species of bread and wine remain, a change which the Catholic Church has most fittingly called 'transubstantiation,' let him be anathema." (Session 13, can.2)

As often as we have heard the word "transubstantiation," few Catholics fully know what it means. Transubstantiation means that the substance of bread and wine - what makes them bread and wine - is replaced by the whole Jesus Christ. The "breadness" and "wineness," so to speak, are changed into the living Jesus, true God and true man, whole God and whole man. It does not merely mean that the substance of bread and wine becomes the substance of Christ. The Real Presence is not only the substance of Christ, but the whole of Christ - His substance plus all the human properties of His humanity.

Finally, transubstantiation describes how the physical qualities of bread and wine - their color, texture, taste and whatever else is perceived by the senses - remain, but they lose their substance. The qualities of bread and wine remain, but their substance is replaced by the whole Christ.

We get some idea of how Protestants look upon our faith in transubstantiation by what they write in a standard book entitled *Roman Catholicism*. The following quotation is a bit long but deserves to be given to help Catholics know what they are expected to believe about the Real Presence of Christ in the Eucharist.

The priest supposedly is endowed with power by the bishop at the time of his ordination to change the bread and wine into the literal living body and blood of Christ, which is then known as the "host," and so to bring Him down upon the altar. And that body is said to be complete in all its parts, down to the last eyelash and toenail! How it can exist in thousands of places and in its full proportions, even in a small piece of bread, is not explained, but is taken on faith as a miracle.

It must not be supposed for a minute that modern Roman Catholics do not literally believe this jumble of medieval superstition. They have been taught it from infancy, and they do believe it. It is the very sternest doctrine of their church. It is one of the chief doctrines, if indeed it is not the chief doctrine, upon which their church rests. The priests preach it literally and emphatically several times a year, and Roman Catholic laymen do not dare express any doubt about it.

After the adoration of the consecrated "host," the uplifted hands of the priest pretend to offer to God the very body and blood of Christ as a sacrifice for the living and the dead. Then, in the observance of the Eucharist he pretends to eat Him alive, in the presence of the people, also to give Him to the people under the appearance of bread, to be eaten by them.

This doctrine of the mass, of course, is based on the assumption that the words of Christ, "This is My Body," and "This is My Blood" (Matt. 26:26-28), must be taken literally (Lorraine Boettner 175-176).

Since transubstantiation means the Real Presence of Christ, it also means the real absence of bread and wine. To believe this is to be a Roman Catholic.

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3. THE EXTENT OF CHRIST'S PRESENCE

Having defined what takes place in transubstantiation, the Council of Trent identifies the extent of this presence. Christ is literally present wherever the physical properties remain of what had been bread and wine. Says Trent, "If anyone denies that in the venerable Sacrament of the Eucharist the whole Christ is contained under each of the species and under every portion of either species when it is divided up, let him be anathema."

The key word here is "species". The Eucharistic species are the physical properties of what used to be bread and wine before transubstantiation - the species are what is sensibly perceptible in the Holy Eucharist. The species are the size, texture, taste and weight of what was formerly bread and wine.

What does the Church tell us about the species? She infallibly teaches that the entire Christ is entirely present in every particle of the consecrated host and in every drop of what looks and tastes like wine. In the whole Host, Christ is there. Broken in half, Christ is in both parts. Even a single particle contains the whole living Christ. How this needs to be known and believed in our "post-modern" Christian world!

We are also told that the whole Christ is fully and equally present in either species, so we do not have to receive under both forms. A single drop in the chalice after consecration contains the whole Christ.

4. REAL PRESENCE INDEPENDENT OF COMMUNION

It must seem strange that anyone would come up with the idea that Christ is present only if and when and as long as a person goes to Communion, but once Communion is over, there is no more Real Presence in the Blessed Sacrament. As strange as it may seem, this is exactly what many of the so-called reformers have held. So many people in the sixteenth century said Christ is present only when and if and as long as you are receiving the Holy Eucharist. But the Council of Trent declared: "If anyone says that after the consecration, the body and blood of our Lord Jesus Christ are not present in the marvelous Sacrament of the Eucharist, but are present only in the use of the sacrament while it is being received, and not before or after and that the true body of the Lord does not remain in the consecrated Host or particles that are kept or left over after Communion, anyone who denies that, let him be anathema." (Session 13, can.3)

If you know what ideas are being circulated today in nominally Catholic quarters, you have no doubt how relevant this cardinal definition is. To deny the doctrine of transubstantiation is only logical for those who have separated from the Catholic Church to either reject the Eucharist entirely, which some do, or keep the word "Eucharist" in name and talk about Christ's Presence only in Communion. But we see what happened and is happening now again to the meaning of Christ's "presence" in the Eucharist once the real meaning of transubstantiation was lost. You may call it the "Lord's Supper." You may call it the "Liturgy." You may call it the "Eucharist." But people no longer speak of a "Real Presence" which does not depend on its being received by the faithful.

I have reasoned with too many priests who are caught up in the miasma that is penetrating the Catholic Church today. I tell them: "Look Father, Christ is present in the Eucharist not only when you or the people receive Communion. He is present in the Eucharist. Period."

A young man recently came to rostrum after I had given a lecture in Ann Arbor. He told me he was sitting in church during a Mass at which Holy Communion was distributed in the form of leavened bread, which is wrong, but nevertheless, it was consecrated. He watched the people coming up to Communion and noticed the floor was covered with crumbs, not crumbs of bread, but particles of the Sacred Species. He told me, "After everybody left the church, I went over to the sanctuary and began putting the particles into my handkerchief. The pastor saw me from the sacristy and shouted, 'What are you doing?' I told him I was picking up the particles after Holy Communion because I understand each particle is Jesus Christ. The pastor told me 'Get out!' He saw I did not move, so he pulled me by my collar and dragged me out of the church!"

We better know - we better understand - that the Church defined that the whole Christ is present even under a microscopic particle of the consecrated Host. Once we believe that Jesus Christ is truly present in the Holy Eucharist, it is only logical then to respect and adore our Lord, no matter how small the particle or drop from the chalice may be.

5. EUCHARISTIC ADORATION

This definition comes as no surprise. Once we believe Christ is really present in the Holy Eucharist, it is only logical to conclude that we should worship Him. The last thing we human beings want from another human being is to be ignored. The same is true with Christ present in the Eucharist. So now we look at the definition on the Holy Eucharist as the Adorable Sacrament.

The Council of Trent goes into some detail defining what so desperately needs to be known, publicized and practiced today: "If anyone says that Christ, the only-begotten Son of God, is not to be adored in the Holy Sacrament of the Eucharist with the worship of *latria*," [that means the worship only to God] "including the external worship, and that therefore the Sacrament is not to be honored with extraordinary festive celebrations, nor carried from place to place in processions, according to the praiseworthy universal rite and custom of the Holy Church or that the Sacrament is not to be publicly exposed for peoples' veneration and to those who adore the Holy Eucharist are idolaters, let him be anathema." (Session 13, can.4). Human language could not be clearer. Nor could the message be more important.

As our reflections go on, we should have ample opportunity to further explain and expound on the solemn teaching of the Church on the adorableness of Christ present in the Blessed Sacrament. I have been privileged in working for the Holy See for more than thirty years. I know there is one thing the present Holy Father wants: he pleads and begs the bishops of the Catholic Church not only to tolerate, but to promote adoration of the Holy Eucharist. I may be bold to say that the future of the Catholic Church depends in large measure on believing Catholics acting on their belief and adoring our Eucharistic Lord. However, it is not only the future of the Church which depends on this mystery of faith being believed, understood and lived out. It is indeed the welfare of the whole world. This I know, because that is my assignment from the Vicar of Christ to do everything in my power to promote Eucharistic adoration, first among members of the hierarchy, then among priests, and then among all the people of God. It is not only the hope of the Holy Father to restore faith in the Real Presence where it has been removed, but also to strengthen the peoples' faith in the Blessed Sacrament where it is still preserved. Thus, believing in the Real Presence, Catholics will act on what they believe and thereby obtain from Jesus Christ what only He can give - the light and the strength to the spiritually blind and paralyzed human beings of today. This comes from the same Christ who walked the streets of Palestine doing good then. He wants to do good now, but it depends on our faith.

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Prayer Before the Blessed Sacrament

Part One

by Fr. John A. Hardon, S.J.

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-

1. FAITH IN THE INCARNATION

The most fundamental reason why prayer before the Blessed Sacrament is so meritorious is because it is prayer arising from faith in the cardinal mystery of Christianity, which is faith in the Incarnation. In the famous sixth chapter of John's Gospel wherein the Savior predicted the Eucharist, the whole first part of that chapter is on faith in Him as the Incarnate Son of God. Let us count the passages: first, "I am the Bread of Life. He who comes to me will never be hungry. He who believes in me will never thirst." Again, "Yes, it is my Father's will that whoever sees the Son and believes in Him shall have eternal life and that I shall raise him up on the last day." And again, "I tell you most solemnly, everybody who believes has eternal life." When, therefore, we pray before the Eucharist, whether we advert to it or not, whether we even think of it or not, we are professing in the depths of our souls our faith in Jesus Christ as the natural, only-begotten Son of the Father.

The same apostle, John, in his first letter comes back to the same theme, only this time in the strongest words ever spoken by man on what is the foundation stone of the Christian religion. Says John, "Whoever believes that Jesus is the Christ has been begotten by God." Then the promise written under divine inspiration, "Who can overcome the world? Only the man who believes that Jesus is the Son of God." Everyone else will be overcome by the world.

So the first reason why prayer before the Blessed Sacrament is so important is because it is an expression of faith in the divinity of Christ, that is, in the Son of Mary who is the Son of God, who is here, right here and now before me, as close and perhaps closer than were the people on the hillside near the Sea of Galilee when Jesus first predicted the Holy Eucharist.

2. FAITH IN THE REAL PRESENCE

Another reason why prayer before the Blessed Sacrament is so praiseworthy is because it is a profession of faith in the real bodily presence of Jesus under the sacramental veils. On the same occasion when the Savior foretold the Eucharist He so intertwined two objects of faith as to make them almost inseparable. Let me change it - so closely did He intertwine them that for all time they remain inseparable: faith in His divinity and faith in His Eucharistic humanity, otherwise known as the Real Presence. Recall what happened after hearing what He said. Many of His followers said to themselves, "This is intolerable language. How could anyone accept it:?" After this we are further told "many" – note - "many of his disciples," not merely the onlookers or the crowd, but "many of his disciples left him and stopped going with him." Everyone who prays before the Blessed Sacrament is in effect choosing to not only go along with Christ, but physically comes to Christ. Why? Because he believes. Believes what? Believes that behind the external appearances of bread is a Man and behind the Man is God. He or she believes that the Christ who is in the church or chapel is the same who was conceived at Nazareth, who was born at Bethlehem, who fled into Egypt, who lived for thirty years in the same town in which He was conceived, who preached and worked miracles throughout Palestine, who died on the cross on Calvary, rose from the dead and ascended to His Father at Jerusalem. The same Jesus who was there in a definite geographic locality is now here also in a definite geographic place in whatever city or town where the Blessed Sacrament is reserved. This is the Christ of history and the Christ - how I like to say it - of geography.

If, as the apostle tells us, without faith no one can please God, so without faith no one can hope to obtain anything from God. On both counts the believer who prays before the Eucharist is a believer indeed. He believes that Jesus Christ is the man from Nazareth, but that this man is the eternal God. He further believes that this same Jesus who is God made man is present as man on earth today: that He is only feet away from me when I pray before Him; that in the Eucharist He has the same human body and soul, hands and feet, and Sacred Heart as He has now in heaven, as He had during His visible stay in the area we now call the Near East. The pray-er before the Eucharist believes that time is erased by the miracle of the Real Presence and so is distance and space. He believes that what Martha told Mary on the occasion of Christ's visit is being told to him or her: "The Master is here and He wants to see you." Hearing this, we are informed, Mary got up quickly and went to Him. That is what every worshipper before the Eucharist does: gets up quickly from wherever he or she may be and goes to the Master who is here waiting for us.

3. THE HUMANITY OF CHRIST AS A CHANNEL OF GRACE

Once we establish the fact of faith that the same Jesus is in the Eucharist as was on earth in New Testament times, it is not difficult to appreciate the third reason why prayer before the Blessed Sacrament is so efficacious. As we read the pages of the Gospels we are struck by the marvelous power that Christ's humanity had in effecting changes in the persons who came into contact with

Him. For the sake of convenience we limit ourselves to two short episodes from the Gospel according to St. Mark.

First episode: when the disciples with Christ were in the boat at sea and a terrible storm broke out, Jesus, who was asleep, got up and rebuked the wind and said to the seas, "Quiet now, be calm!" And the wind dropped and all was calm again. This was the Creator of the wind and the Maker of the seas commanding His creatures. No wonder they obeyed! But He spoke with human lips and pronounced human words as man.

Second episode: when the woman with the hemorrhage who had been ill for a dozen years came up behind Jesus, she said to herself, "If I can even touch His clothes I shall be well again." She touched His clothes and was instantly healed. Mark makes a significant observation about Jesus: "Immediately," he says, "Christ was aware that power had gone out from Him. He turned around in the crowd and asked, 'Who touched my clothes?'" When the frightened woman admitted what she had done, the Savior praised her, "My daughter, your faith has restored you to health."

All through the Gospels during His public life, the humanity of Christ was the instrument of great power that went out from Him to work signs and wonders such as the world had never seen. These signs and wonders were performed by divine power, of course, but through the humanity of Jesus Christ. Healing lepers and the blind, driving out demons, restoring strength to those who were maimed or paralyzed, even raising the dead back to life - always it was the human nature through which the God-man manifested His power and conferred blessings on a suffering and sinful mankind. What He did then, He wants to continue till the end of time. All grace, all power, all blessing comes from God; but all grace, all power and all blessing comes - we believe, uniquely (this is our faith) - comes uniquely through the humanity of the Son of God. This humanity, as we know, operates in many ways, but it acts nowhere more effectively - and I wish to add, miraculously - than through the human nature that is substantially united to the divinity in the Blessed Sacrament.

As then, so now, the power is there, the potential miracles are there, but no less than during His visible stay on earth - and He is on earth, honest; He really is - the condition was faith. The condition is faith. What Christ requires of those in whose favor He wants now, as then, to work the signs and wonders that will draw bodies and souls to Himself, is faith.

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4. CHRIST AS FOOD FOR THE MIND AND WILL

One of the best ways to look at prayer before the Blessed Sacrament is to see it as an extension of Holy Communion. Christ Himself could not have been plainer when He called Himself "the Bread of Life" and told us to eat His Body and drink His Blood. What we may overlook, however, is that the spiritual nourishment that comes from the Eucharist does not end with Holy Communion. Of course, there is an efficacy that comes from the actual reception of the Sacrament that is special and distinctive, but we are not talking about that now. There is also a nourishment that takes place in what we may casually call "spiritual communion." How cheap the phrase sounds! But it is neither casual nor cheap. It is profoundly meaningful. As we pray before the Blessed Sacrament our souls are fed by the Person of the Savior in the two faculties of spirit that need to be constantly fed. They are the mind and the will. In the mind we need light; in the will we need strength. And both needs are met in an extraordinary way through earnest prayer before the Eucharist. Remember we said it is still the Blessed Sacrament. It is not the residue of the Sacrament. It is not the remnants after the Sacrament. It is not a memory of the Blessed Sacrament. It is the Blessed Sacrament.

We might ask: why not? Is it not the same Christ who taught the multitudes, who gave the Sermon on the Mount and who took time, and a lot of time, to tell His disciples and to further

share with them the secrets that until then had been hidden from the minds of men? It is Jesus and He is here. We would not expect His lips to be sealed. He has a message to give and we have a lot to learn. Did He not say He was the Truth and the Way - the Truth who knows what we should know and the Way who knows how we should serve almighty God? It is this Truth and Way become Incarnate who is with us and near and available to us. All we need to do is to believe sufficiently, to come to Him in the Blessed Sacrament and ask very simply, "Lord, teach me. I'm dumb." And that is no exaggeration! "Your servant is listening and ready to learn."

In the will we need strength to supply for the notorious weakness that by now we are almost ashamed to call our own. How well it is that other people do not know how really stupid and weak we are. What a precious secret! But again, is it not the same Christ who encouraged the disciples, who braced up the faltering Peter and promised to be with us all days? That promise is to be taken literally. He is here. Jesus is here telling us today, "Peace I bequeath to you. My own peace I give you." Thanks, Lord, I sure need it!

"Do not let your hearts be troubled or afraid." How well you know, Lord, I'm scared. "Have courage; I have overcome the world." No less than then, so now Christ is not merely encouraging us in words, which we appreciate, but strengthening us with grace. His words, being those of God, are grace. And the words and the grace are once more accessible to all who come to Him as He foretold, "Come to me all you who labor and are overburdened and I will give you strength." Jesus, that is me. But we must come to Him, the Emmanuel, in the Eucharist to tell Him what we need. If we do and as often as we do He will do the rest.

5. CHRIST THE OBJECT OF OUR LOVE

The final and in a way most important reason why prayer before the Blessed Sacrament is so important is that when we pray before the Eucharist we have before us in human form the principal reason for our existence, which is the all-loving God. Already in Deuteronomy in the Old Testament the Jews were told, "Listen, Israel, Yahweh, our God, is the one, Yahweh. You shall love your God with all your heart, with all your soul, with all your strength." But, what a difference between the Old and the New Testaments: what God did in the meantime, and that is what made the New Testament new - He became Man. He became Incarnate, which means God became Man and as man He gave us the Eucharist which is the Real Presence. Why? We have seen other reasons; this is the main one: mainly to show us how much He loves us by being with us in order that we might be with Him. There was never a more important prepositional phrase in human language: to be with Him, to tell Him how much we love Him in return.

St. Margaret Mary was chosen by Providence, as Christ told her, principally to restore to a loveless world the practice of the love of God. What was the principal means that she was to tell the faithful to use to restore this neglected love? It was devotion to the Blessed Sacrament where, as the Savior complained, in the greatest manifestation of His love He is most neglected and forgotten, and worst of all by souls who are consecrated to Him by the sacred bonds of the priesthood and religious life. I cannot think of anything that the Catholic Church, especially in our day, needs more than thousands of souls in every walk of life who pray daily before the Blessed Sacrament, telling God who is there in the flesh in the Eucharist how much they love Him and asking Him for the most important favor we can ask of God: to love Him still more.

I would like to close with a prayer composed by St. Margaret Mary's confessor and counselor, Blessed Claude Colombiere, in which he expressed the kind of sentiments of love that we should

express in our own words as we pray before the Blessed Sacrament where Christ our God in human form is near us. Prayed Blessed Claude: "To make reparation for so many outrages and such cruel ingratitude, most adorable and lovable Heart of my lovable Jesus, and to avoid falling as far as it is in my power to do so into a like misfortune, I offer You my Heart with all the movements of which it is capable. I give myself entirely to You, and from this hour I protest most sincerely that I desire to forget myself and all that have any connection with me. I wish to remove the obstacle which could prevent my entering into this divine Heart which You have had the goodness to open to me and into which I desire to enter, there to live and to die with Your faithful servants entirely penetrated and enflamed with Your love."

These sentiments can be our own, believing as we do that the Jesus to whom we are thus speaking is a man like us, but also our God. "I love those who love me; those who seek me eagerly shall find me," was the prophecy foretold by Wisdom in the Old Law. It is fulfilled in the New Law for those who believe literally in the Real Presence and act on what they believe.

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