

PRINCIPLES OF PERPETUAL EUCHARISTIC ADORATION

1. Perpetual Eucharistic Adoration is made possible when the faithful, especially the laity, are committed to adore the Most Blessed Sacrament, exposed day and night in a monstrance without interruption.

2. Perpetual Adoration is a gift of God to his Church for our times. When this gift is welcomed as such, it brings great spiritual benefit to the community and becomes a source of fruits and graces. When adorers are committed to adore in sequence, adoration can not be perceived as a private devotion, but it becomes a "prayer to the world's dimensions, an eminent service to humanity."

3. Perpetual Adoration is not a movement, but an action of the Church, encouraged and requested by the Magisterium.

4. All the members of the parish activities are called to adore - it is not an extra movement or extra activity. It makes all the other activities and movements more fruitful and so is not more activity but a great grace for the parish.

5. The establishment of Perpetual Eucharistic Adoration can be organized either in a city or a diocese at the request of a bishop, or in a parish at the request of a priest

6. Perpetual Eucharistic Adoration is not intended to replace other methods of adoration, nor to replace other places of adoration. Instead, as experience shows, where perpetual adoration is established, Eucharistic adoration spreads into surrounding parishes.

7. The perpetual adoration chapel is an oasis of peace where adorers come to draw new strength: "Come to me, all you who are weary and burdened, and I will give you rest" (Mt 11, 28) and take a break from their frantic activities by putting themselves in the divine presence: "Be still and know that I am God" (Ps 46, 11).

8. The adorers are invited to commit themselves to one hour of adoration on a weekly basis. Thanks to their regularity, the adoration chapel may remain open for anyone passing by. As zealous guardians of the Eucharist, they ensure they never leave the Blessed Sacrament alone.

9. By means of perpetual adoration, the Lord calls, from his Eucharist dwelling, each person, without exception.

10. Persons are called individually to participate in perpetual adoration. In doing this, they respond, first of all and in a free way to the first commandment: "Adore the Lord your God and serve him only "(Mt 4, 10). Then, for each adorer, "the act of adoration outside the Mass prolongs and intensifies all that takes place during the liturgical celebration itself. "

11. The uninterrupted chain of adorers has the sole and ultimate goal to adore the Blessed Sacrament day and night. By means of perpetual adoration, the community renders the honor and glory which is due to the Lord: "Worthy is the Lamb that was slain to receive honor, glory and praise "(Rev 5, 12) in " adoration day and night" (Rev 7, 15) for "all he has done for our salvation" (Rev 5: 9).

12. Even if persons are called individually, they form a eucharistic fellowship, a community of faith and love around Jesus in the Eucharist, the sacrament and bond of unity.

13. The prayer of adoration takes place in silence, underlining the majesty of the divine presence (shekina), favoring a climate of prayer and of respect of the adorers present. This also helps us to interiorize, to listen to the Lord and to have an authentic encounter with him.

14. The persons called to act in the organizing team of adoration are always at the service of the Church. With great care, on the one hand they ensure the good functioning of perpetual adoration, ensuring that the chain of adoration remains uninterrupted, and on the other hand, they participate, together with the parish priest, in the formation of their fellow adorers.