

REFLECTIONS AND QUOTES ABOUT ADORATION



***"Come to me ... all you who are thirsty ... all of you who are weary ...
repose in a deserted place ... Because from my heart shall flow rivers of
living water."***

Math 11, Mark 6, John 7

***"To evangelize the world, we need experts in the celebration of, in the
adoration of and in the contemplation of the Eucharist...."***

St Jean Paul II, World Mission day, 2004

***« Through adoration, the Christian mysteriously contributes to the
radical transformation of the world and to the sowing of the Gospel.»***

St Jean Paul II, 1996

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WHAT IS THE EUCHARIST AND ADORATION?

The Eucharist is the gift given us by Jesus of His Body, Blood, Soul and Divinity under the appearances of bread and wine. He veils His infinite glory, His radiant beauty and His majesty because He wants us to approach Him in faith and to love Him for His own sake. The Eucharist is truly: *"the Mystery which sums up all of the wonders accomplished by God for our salvation."* (cf. Saint Thomas Aquinas, De sacr. Euch., chap. I).

Adoration is a way of bearing witness to our love for Jesus who in His great love remains with us day and night in the Blessed Sacrament. Has he not said: *"Behold I am with you always"* and *"I have loved you with an everlasting love..."* (Mt 28, 20; Jr 31, 3).

"The mystery of the Eucharist—sacrifice, presence, banquet—does not allow for reduction or exploitation; it must be experienced and lived in its integrity, both in its celebration and in the intimate converse with Jesus which takes place after receiving communion, or in a prayerful moment of Eucharistic adoration apart from Mass. These are times when the Church is firmly built up..." (John-Paul II, Ecclesia de Eucharistia, 61)

"Eucharistic Adoration has for its object the divine person of Our Lord Jesus Christ present in the Most Holy Sacrament. He is alive, He wants us to speak to Him and He will speak to us. And this dialogue of love between the soul and Our Lord is the true Eucharistic meditation, it is adoration. Happy the soul who knows how to find Jesus in the Eucharist and in the Eucharist all things." (Saint Peter-Julian Eymard)

WHAT IS PERPETUAL EUCHARISTIC ADORATION?

Perpetual Eucharistic Adoration is when a parish has a Chapel open 24 hours a day and 7 days a week with permanent exposition of the Blessed Sacrament. Perpetual adoration is simply our response of love to Jesus.

Each parishioner is invited to consecrate an hour of the week to Eucharistic Adoration; thus there is established an unceasing chain of prayer, adoration and intercession for the Church and the world. In the world today there are hundreds and perhaps even thousands of parishes with Perpetual Eucharistic Adoration.

Pope Benedict has recently referred to a springtime of Eucharistic Adoration in the Church. *"As we recall Saint Juliana of Cornillon, let us renew our faith in Christ's true presence in the Eucharist and pray that the 'springtime of the Eucharist' which we are witnessing in the Church today may bear fruit in an ever greater devotion to the Sacrament of Christ's Body and Blood."*(Papal Audience, Nov 17, 2010)

"How beneficial is the rediscovery by so many Christians of Eucharistic Adoration... Humanity has great need to rediscover this Sacrament, the source of all hope! Let us thank the Lord for all of the parishes which along with the Mass also educate the faithful in this adoration... I strongly recommend to the pastors of the Church and to the People of God the practice of Eucharistic Adoration, whether it be personal or communal..." (Benedict XVI, invitation to the Eucharistic Congress, Québec)

"Wherever possible, it would be appropriate, especially in densely populated areas, to set aside specific churches or oratories for perpetual adoration." (Benedict XVI, Sac. Caritatis, 67)

WHY ADORE?

Adoration and Evangelization: "To better evangelize the adorer must first be evangelized." (St Peter Julian Eymard) He must let the merciful love of Christ heal him, liberate him, enlighten him, raise him. To the question: "What does Jesus do in the Blessed Sacrament?" the Cure of Ars replied: "He waits for us". There, Jesus veils His majesty so that we might dare to go speak with Him, as one friend to another. He tempers the ardor of his Heart for us to experience its sweet tenderness. On the Cross, Jesus turns hate into love and death into life. Similarly, in the Eucharist, Jesus performs the same wonder in us: He changes evil into good, darkness into light, fear into confidence.

A sweet duty: "And it is our very sweet duty to honor and adore in the blessed Host which our eyes see, the Incarnate Word whom they cannot see, and who, without leaving heaven, is made present before us." (Profession of Faith, Paul VI, 1968). It is also a response to the First Commandment: "You must worship the Lord your God." (Mt 4, 10)

Experience the tenderness of God: "The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church... It is pleasant to spend time with him, to lie close to his breast like the Beloved Disciple (cf. Jn 13:25) and to feel the infinite love present in his heart." (Ecclesia de Eucharistia', John-Paul II, 2003)

Become an evangelist: "To evangelize the world there is need of apostles who will be experts in the celebration, adoration and contemplation of the Eucharist." (Mission et Eucharistie', John-Paul II, 2004)

An eminent service for humanity: "Closeness to the Eucharistic Christ in silence and contemplation does not distance us from our contemporaries but, on the contrary, makes us open to human joy and distress, broadening our hearts on a global scale. Through adoration the Christian mysteriously contributes to the radical transformation of the world and to the sowing of the gospel. Anyone who prays to the Eucharistic Savior draws the whole world with him and raises it to God." (Pope John Paul in his letter to the Bishop of Liege, Reported in *L'Osserv. Romano*, 1996)

Repair the great faults of the world: "The Church and the world have great need of Eucharistic adoration. Jesus waits for us in this sacrament of love. Let us be generous with our time in going to meet Him in adoration and contemplation full of faith. And let us be ready to make reparation for the great faults and crimes of the world. May our adoration never cease." (*Dominicae Cena: Letter to Priests, Holy Thursday, 1980*)

Prolong the Mass: "The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. Indeed, only in adoration can a profound and genuine reception mature. And it is precisely this personal encounter with the Lord that then strengthens the social mission contained in the Eucharist, which seeks to break down not only the walls that separate the Lord and ourselves, but also and especially the walls that separate us from one another." (Benedict XVI, *Sacramentum Caritatis*, 66, 2007).

The best remedy against idolatry: Adoration "is the most valid and radical remedy against the idolatries of yesterday and today. Kneeling before the Eucharist is a profession of freedom: One who bows to Jesus cannot and must not prostrate himself before any earthly power, no matter how strong." (Benedict XVI, homily for Corpus Christi 2008)

OTHER REASONS TO ADORE THE MOST BLESSED SACRAMENT

Solemn exposition is a profound experience of the presence of Christ in the midst of His people. Our adoration lets us:

- Express our love for Jesus in the most concrete way,
- Give Him thanks for the gift of Himself,
- Meet and worship Christ in a bodily way so as to share in the privilege of those who were close to Him 2000 years ago...
- Encounter Jesus and grow in intimate friendship with Him. Every moment spent with Him deepens our communion with the Trinity. It is also a way for people who are unable to receive Holy Communion to encounter the Lord.
- In adoration Jesus renews us spiritually and fills us with graces of love, light, strength and consolation. In adoration we learn to place all of our trust in the Sacred Eucharistic Heart of Jesus and this trust drives away our fears, our doubts and our sadness.

WHY PERPETUAL EUCHARISTIC ADORATION?

Jesus wants it!

Since Christ loves us infinitely His joy is without limit when we spend an hour in His company.

Jesus pronounced these moving words to Saint Margaret Mary Alacoque: "*I thirst to be loved in the Blessed Sacrament.*" Since Christ's gift of Himself in the Eucharist is total, the response and the gratitude of the Church must be total, thus perpetual.

The Holy Father has asked for it!

As cited above, in the document *Dominicae Cena*, Pope John Paul II prayed that the adoration of the Church would "*never cease*". In effect this was a plea for perpetual adoration of the Holy Eucharist in order to make reparation for the sins of the world.

In his Apostolic Exhortation *Sacramentum Caritatis*, Pope Benedict XVI concretized the perennial teaching of the Magisterium on the central character of Eucharistic Adoration in the life of the Church, with a direct appeal for perpetual adoration addressed to all the members of the Church: "*With the Synod Assembly, therefore, I heartily recommend to the Church's pastors and to the People of God the practice of Eucharistic adoration, both individually and in community. Great benefit would ensue from a suitable catechesis explaining the importance of this act of worship, which enables the faithful to experience the liturgical celebration more fully and more fruitfully. Wherever possible, it would be appropriate, especially in densely populated areas, to set aside specific churches or oratories for perpetual adoration. I also recommend that, in their catechetical training, and especially in their preparation for First Holy Communion, children be taught the meaning and the beauty of spending time with Jesus, and helped to cultivate a sense of awe before his presence in the Eucharist.*" (Pope Benedict XVI, *Sacr. Caritatis*, 67, 2007)

Everyone can participate!

The more we limit the hours the Blessed Sacrament is exposed, the more we limit the number of people who can come and adore. If the Blessed Sacrament is exposed day and night everybody can find an hour when they are free to come and be with Jesus. Any hour will bring joy to the Lord but He is especially consoled by those who make the sacrifice of coming to be with Him in the night. This generosity also permits the parish to have perpetual adoration.

Perpetual Adoration builds up the community!

Perpetual Adoration brings unity to the parish because the Eucharist is the Sacrament of Unity. In uniting ourselves to Christ, Christ then unites us to our brothers and sisters with the power of His Divine Love.

It brings peace!

The Eucharist brings peace to individual human hearts so that they can then go on and contribute to the establishment of peace in the world. *"Humanity will not find peace until it turns with confidence to my Mercy."* (Jesus to Saint Faustina, Diary #300). *"The throne of Mercy is the Tabernacle."* (Diary #1484). Thus there will be no peace in hearts, families or the world until we turn to the Holy Eucharist.

Sanctify the priests of the world!

The Congregation for Clergy published a letter in December 2007 in which it called for perpetual adoration for the sanctification of priests. *"In order to continually maintain a greater awareness of the ontological link between the Eucharist and the Priesthood, and in order to recognize the special maternity of the Blessed Virgin Mary for each Priest, it is our intention to bring about a connection between perpetual Eucharistic adoration for the sanctification of priests and the initiation of a commitment on the part of consecrated feminine souls —following the typology of the Blessed Virgin Mary, Mother of the Eternal High Priest, and Helper in his work of Redemption—who might wish to spiritually adopt priests in order to help them with their self-offering, prayer, and penance."* (Letter for the Sanctification of the Clergy, Dec 2007).

Let us then be the ones who keep watch and thus bring about the renewal of the priesthood and the Church.

"What sustains the world is not the governments, nor the people of great genius, nor the people of action: it is the adorers. What does God ask of them? Nothing extraordinary, just that they believe in Him. The entire world, says Saint John, is in the power of the evil one. It is a fortress of ice which refuses to love but God is putting it under siege. What weapons does He use? The adorers." (Fr. Marie-Dominique Molinié).

Enter into the Son's unceasing adoration of the Father.

All of the life of Jesus was an act of adoration and offering to the Father. Jesus bequeaths to the Church a share in His perfect adoration in His Eucharistic Presence in the Tabernacle. In the Host Christ continues to adore His Father unceasingly and He *"lives to make intercession for us."* (Heb 7:25). In the Mystical Body, Jesus is the Head and we the members. The members must act in the same way as the Head, that is to say, in adoring perpetually because: *"the Father seeks those who will adore Him in spirit and in truth."* (Jn 4:23). Thus, in doing here on earth what is being done perpetually in Heaven, the Kingdom of Heaven is established upon the earth in human hearts, according to the promise of Jesus: *"Behold I make all things new."* (Rev 21, 5).

HOW TO ADORE?

TEN SUGGESTIONS TO HELP YOU LIVE ADORATION

1. You have entered into this chapel where you meet Jesus in His Eucharistic Presence ...
Enter now into your heart, into the most intimate part of your being ...
2. Make yourself silent. Make silent all your inner voices, do not run after useless thoughts. Your problems, your concerns, your fears, do not keep them for yourself, but offer them to Jesus. During this time of adoration, occupy yourself with Him and He will take care of you, much better than you could do yourself.
Ask for a grace of abandonment and trust.
3. Fix your gaze on the Eucharistic Lord... Begin to speak with your heart, that is to say, begin to love Him who first loved us.
4. Avoid pronouncing prayers with the lips only, without reflecting on the words that you say. Choose a verse from a psalm, a phrase from the Gospel, a simple little prayer, and repeat it with the heart, gently and continuously until it becomes your prayer, your cry, your supplication.
5. Do not pass all this time only moaning or asking ... Enter into thanksgiving, into gratitude. Instead of considering what you lack, give thanks for what you are, for what you have. Give thanks for whatever will be given to you tomorrow ...
6. Maybe you are overcome by fatigue or distractions ... Take heart, as soon as you realize it, start again to pray with your heart, gently. Ask the help of the Holy Spirit that He sustains you in your weakness and that He becomes ever more your inner master.
7. Jesus wants to be at the center of your existence. In gazing upon Him, learn, little by little, to move from "I" to "You", from the desire to achieve your projects to the desire and to the accepting of His Will for you.
8. He is solemnly exposed ... Receive the light that emanates from His Presence. As the sun warms and melts the snow, in the same way if you expose yourself to Him, He will continue to illuminate the shades of darkness that envelop your heart to the point of dissipating them completely.
9. He hides Himself under the simple and poor appearance of bread ... He comes to you. Poor, so that you can learn to accept the truth of your poverties and those of your brothers.
10. You are dwelling in silence, remain in silence ...
Mary, Morning Star and Gate of Heaven, is with you on your way, she indicates to you the path and leads you into the King's bedroom. It is She who will make you understand, in silence, that by gazing at Jesus, you will discover the Presence of the Holy Trinity in you.
And you can experience in your life the Words of Psalm 33: *"Look towards him and be radiant; let your faces not be abashed."*

ADORATION ACCORDING TO ST. PETER-JULIAN EYMARD

HOW TO ADORE THE BLESSED SACRAMENT Spiritual Advice of Saint Peter Julian Eymard

1. Eucharistic Adoration has for its object the Divine Person of our Lord Jesus Christ present in the Most Blessed Sacrament. In this Sacrament He lives, He wishes us to speak to Him and He will speak to us. This familiar converse between the soul and our Lord is true Eucharistic meditation; it is adoration. *Happy the soul who knows how to find Jesus in the Eucharist and in the Eucharist all things else...*
2. Look upon the hour of adoration assigned to you as an hour in paradise. Go to your adoration as one would to heaven, to the divine banquet. You will then long for that hour and hail it with joy. Take delight in fostering a longing for it in your heart. Tell yourself, "*In four hours, in two hours, in one hour, our Lord will give me an audience of grace and love. He has invited me; he is waiting for me; he is longing for me.*"
3. Until we have a passionate love for our Lord in the Most Blessed Sacrament we shall accomplish nothing." Some say: "But all this is exaggeration!" Love is nothing but exaggeration; to exaggerate is to go beyond the strict requirements of the law. Love must exaggerate.
4. Begin all your hours of adoration with an act of love: this will open your soul to His divine action. It is because you begin by self that you pause on the way or if you commence by any other virtue other than love, you wander from the true path. Does not the child embrace the mother before obeying her? Love is the only portal to the heart.
5. First adore our Lord in His divine Sacrament by the exterior homage of the body. As soon as you perceive His adorable presence in the sacred Host, genuflect profoundly and with extreme reverence as an evidence of your faith and love. Adore Him in union with the Wise Men when prostrating themselves to the earth, they adored the Infant God, cradled in a humble manger and wrapped in swaddling-clothes.
6. If you read the Gospel, bring it to the Eucharist and, from the Eucharist, into yourself. You then have a much greater power. The Gospel becomes clear, and you have before your eyes and in reality the continuation of what you are reading.
7. Go to our Lord just as you are. Make a simple meditation. Exhaust your own fund of piety and love before you make use of books. Love the inexhaustible book of humility and charity.
8. To be unwilling to go to our Lord with one's misery and one's humiliating poverty, is often the fruit of subtle self-love, of restlessness or tepidity, and yet that misery and poverty are what our Lord prefers to every other gift. He loves it. He blesses it.
9. There are few who think about the virtues, the life, and the state of our Lord in the Blessed Sacrament. We treat Him like a statue; we think He is there only to forgive us and receive our prayers. That is not true. Our Lord lives and acts: look upon Him, study Him, imitate Him.
10. You are in dryness, glorify the grace of God, without which you can do nothing; open your soul to heaven, then, as the flower opens its calyx at the rising of the sun to receive the life-giving dew. But you are in a state of temptation and sorrow; everything in you revolts; everything prompts you to stop adoring. Do not listen to this temptation, this is adoration in battle, adoration faithful to Jesus against yourself. No, no, you are not displeasing Him; you are giving joy to your Master at whom you are looking. He expects from us the homage of perseverance until the last minute of time that we are to devote to him.
11. Let confidence, simplicity and love lead you to adoration.
12. Since your adoration is of itself so weak and imperfect, unite it to the adoration of the Blessed Virgin Mary.

PRAY IN FOUR PERIODS:

Adoration, thanksgiving, reparation, supplication (Saint Peter Julian Eymard)

The Holy Sacrifice of the Mass is the most sublime of prayers. In it, Jesus Christ offers Himself to His Father, adores Him, thanks Him, asks His forgiveness, and implores Him for the good of His Church, for sinful men. Jesus continues this majestic prayer through His state of victimhood in the Eucharist. St Peter Julian Eymard suggests dividing the hour of adoration into four periods, corresponding to the four ends of the sacrifice of the Mass, namely: Adoration, thanksgiving, reparation and supplication. Here are a few of the saint's words:

1. Adoration: If you begin with love, you will end with love. Offer Christ your person, your actions, your life. Adore the Father through the Eucharistic Heart of Jesus. He is God and man, your Saviour and your brother at once. Adore the heavenly Father through His Son, the object of all His kindness, and your adoration will be Jesus' adoration: it will be His adoration.

2. Thanksgiving: Thanksgiving is the act of love that is sweetest to the soul and most pleasing to God; It is the perfect homage to His infinite goodness. The Eucharist itself is the perfect act of gratitude. Eucharist means thanksgiving: In it Jesus gives thanks to His Father for us. In it He is our own thanksgiving. Thank the Father, the Son, the Holy Spirit for giving us the gift of the Eucharist.

3. Reparation: for all the sins against His Eucharistic presence. What sadness for Jesus to remain ignored, abandoned, despised in so many tabernacles! How few Christians believe in His Real Presence, how many forget Him, all this because He has made Himself so very small, so very humble in order to show us His love! Ask forgiveness, make the mercy of God descend upon the world for all crimes.

4. Intercession, supplication: Pray that His kingdom come, that men believe in His Eucharistic presence. Pray for the world's intentions, for your own intentions. And end your adoration with acts of love and adoration.

ADORATION: MAGISTERIUM AND SAINTS

All saints are saints of the Blessed Sacrament but some were especially characterized by their love for the Eucharistic Lord. Perhaps one of the greatest of all such saints was St. Peter Julian Eymard, the Apostle of the Most Holy Eucharist, in 19th century.

In his teachings we learn that we should always read the Gospels in the light of the Eucharist since the same Jesus who acts in the Gospel is truly present in the world today, in the flesh, in the Most Blessed Sacrament. In the Holy Tabernacle Christ continues to live the virtues and perfections we behold in the Gospels and He continues to adore His Father and intercede for sinners.

By meditating on the lives of those people who were close to Jesus during His mortal life 2000 years ago we learn how we should relate to Him in His Living Eucharistic Presence today. We also learn something about how the Eucharistic Christ wants to relate to us by studying the words He addressed to His friends when first He walked the earth.

OUR LADY OF THE MOST BLESSED SACRAMENT

St. Peter Julian would say that **the first and two most perfect adorers of Jesus Christ were Our Lady and St. Joseph** and if we are to become faithful adorers we must ask them to grant us the necessary graces. The Incarnate Eternal Word was their book and they studied this book very well indeed. We should go to Jesus Eucharistic, united to Mary and Joseph and thus enter into that sacred intimacy that was the hidden life of Nazareth, and which we are called to reproduce in our local adoration chapel.

The adoration of Mary, Woman of the Eucharist, gave more glory to God than the entire celestial court. Never was there a creature so utterly beautiful or so filled with love as Mary Immaculate. This model of pure love knew nothing of the ancient serpent's influence, her mind was unsullied by the darkness introduced into human thought by the weakness of Eve. Her holy will never turned from its deep interior union with the Holy Will of God.

Her immaculate womb became the first perpetual adoration chapel, the first true tabernacle and for nine months the New Adam was adored and loved in that little paradise with a love beyond all telling. What all of humanity had failed to offer to God, namely obedience and love, the New Eve offered up in our name and thus she was indeed human nature's solitary boast. Then when the fullness of time had come, that Pure Tabernacle of the Divine Presence became for the Magi the First Monstrance as she held in her arms He who is the Desire of All Nations. Upon seeing her loving adoration these three wise men dropped to their knees in awe-filled worship and there in that "House of Bread" the mystery of Eucharistic Adoration was begun. Who better to teach us how to please and adore the Eucharistic King than Mary the Great Mother of God.

SAINT JOSEPH

Although the mode of Christ's presence is different, it is exactly the same Divine Person who worked silently in the workshop of St. Joseph 2000 years ago, that we now encounter truly present and alive in the Eucharist. Adorers should strive to reproduce that beautiful and simple communion and intimacy with the Eucharistic Jesus, which Joseph enjoyed when first the Lord took flesh and dwelled in the Holy House.

St. Joseph leaves us only the legacy of his silence, but in this silence he teaches us the attitude we should have before the Eucharistic Mystery. The silence of St. Joseph is not a silence of emptiness but a silence of contemplation, a silence of awe. Pope John Paul II once told the entire Church that we should have "Eucharistic Amazement" before the Incarnate God of the Blessed Sacrament. Well, St. Joseph lived in this constant state of amazement before the God of Infinite Glory who had become His adopted Son. Every hour of his life with Jesus in Nazareth was a Holy Hour! The humble house of Nazareth was like an outstretched corporal and every word Joseph addressed to the Christ Child was like a word of consecration, for the Eternal Word was obedient to his every command.

SAINT MARY MAGDALENE

Saint Mary Magdalene was the privileged friend of Jesus. She served Him with her wealth and accompanied Him everywhere. She honored His humanity magnificently with her gifts. She loved to pray at His feet in the silence of contemplation. For all these reasons, she is the patroness and model of a life spent in the adoration and service of Jesus in the Sacrament of His love.

ST. JOHN THE BAPTIST

"He must increase, but I must decrease." (John 3. 30.)

We should honor Saint John as a perfect model of adorers. The following beautiful words are the motto of Eucharistic devotedness and service: *"May the Most Blessed Sacrament increase; may it be known and loved; and may we become as nothing at the feet of our Eucharistic Lord!"* His life seems to have been but one uninterrupted adoration, in which we find the characteristics of the best method of adoration: adoration according to the four ends of the Sacrifice of the Mass.

ST MARGUERITE-MARIE ALACOQUE (1647-1690):

As Margaret Mary knelt before the Blessed Sacrament, Jesus exposed His Sacred Heart again. With burning love He spoke these words to her: ***"Behold this Heart which has loved everyone so much that it has spared nothing, even to exhausting and consuming itself, in order to testify its love."*** Christ then asked for the first Friday after the Octave of the Body and Blood of Christ to be set apart as a feast day in honor of **His Sacred Heart**. He also asked for a "solemn act of reparation" for all the offenses and indignities He had received in His sacrament of love, the Holy Eucharist. St. Margaret Mary said that Jesus revealed to her that this was a "final effort of

His Love to favor human beings in the last centuries of the world, and to withdraw them from the empire of Satan, which He intends to destroy and to replace with the reign of His Love.” **Our Lord told her that Satan greatly fears this devotion and would do everything to hinder it, “knowing how many souls would, because of it, be converted and sanctified.”**

ST JEAN-MARIE VIANNEY, CURÉ D'ARS (1789-1859)

"Every Consecrated Host is made to burn Itself up with love in a human heart,"

"When we go before the Blessed Sacrament, let us open our heart; our good God will open His. We shall go to Him; He will come to us; the one to ask, the other to receive. It will be like a breath from one to the other,"

"If we could comprehend all the good things contained in Holy Communion, nothing more would be wanting to content the heart of man. The miser would run no more after his treasures, or the ambitious after glory; each would shake off the dust of the earth, leave the world, and fly away towards heaven,"

ST PETER JULIAN EYMARD, THE APOSTLE OF EUCHARIST (1881-1868)

Biography :

St Peter Julian Eymard lived in France in the 19th century.

One day, young Peter Julian Eymard, just five years of age, wandered off from the family home. His sister and half-sister searched frantically for the boy and finally located him in the parish church, standing on a stool close to the tabernacle of the high altar. In response to their anxious questioning, he answered simply, “I am here listening to Jesus.”

Peter Julian’s road to the priesthood, as well as his life as a priest, was shadowed by the cross. An intransigent anti-clericalism marked French society, and his father, having seen several sons die, did not want his only surviving son to become a priest. His first attempt to pursue the priesthood ended in serious illness. Following his father’s death, he tried once again, and on July 20, 1834, at age 23, was ordained a priest of the Diocese of Grenoble.

Throughout his life, Peter Julian had an intense devotion to Mary, the Mother of God. It was Father Eymard’s apostolic work for the Society of Mary that would put him in contact with the various currents of eucharistic piety that were flowing through the French church and elsewhere in Europe.

Despite persistent health issues, Peter Julian was an amazingly energetic and hardworking priest and religious. Naturally drawn to contemplation, the demands of his ministry, especially his preaching schedule and the various administrative duties assigned to him, made it impossible for him to live a purely contemplative life. He was an outstanding organizer of lay societies, a zealous educator, a well-prepared preacher, and something of a prophetic figure in his Marist community and even to his superiors.

Father Eymard was especially effective at preaching Eucharistic devotions, very popular at the time. It was on one such occasion, on Corpus Christi, May 25, 1845, that he had a powerful experience that would change the course of his life. While carrying the Blessed Sacrament in procession at Saint Paul's Church in Lyons, he felt an intense attraction to Christ in the Eucharist and resolved to "bring all the world to the knowledge and love of our Lord; to preach nothing but Jesus Christ, and Jesus Christ Eucharistic."

This grace would gradually consume his life and his energies over the next several years.

As early as 1845—and perhaps owing to the grace of his experience at Saint Paul's in Lyons on Corpus Christi—St Eymard began to move away from a spirituality of reparation to a spirituality which emphasized the love of Christ. In 1865, just three years prior to his death, he made a long retreat in Rome. During this retreat, he was struck by the overwhelming realization of Christ's love for him, a love which he felt was taking over his entire life. In response, he wished to make the "gift of self:" of his will, his personality, and his affections, to God and to Christ in the Eucharist.

Anticipating the renewal brought about by the Second Vatican Council, Saint Peter Julian Eymard had a vision of Eucharistic communities of priests, deacons, brothers, sisters, and lay people living lives of total dedication to the spiritual values that are inspired by the celebration of the Eucharist and deepened through prayer before the Blessed Sacrament.

His life was a true journey to Christ in the Eucharist, a journey begun intuitively on that day when a small boy wandered away from his family home to go to church—to listen to Jesus in the tabernacle.

St Peter Julian Eymard Spirituality

St Eymard understood that this presence is the source of a dynamism, that it is related to a mission: *"The grace of the apostolate: faith in Jesus. Jesus is there, therefore to him, through him, in him."* This faith in the Eucharist is nourished by meditation on the word of God. Adoration, which he proposed as the particular type of prayer for his religious and, in a general way, for the faithful, is a means for allowing ourselves to become penetrated by the love of Christ.

"... a renewal of Christian life. It is [...] a question [...] above all of regenerating the Christian life which becomes lost in the middle of a thousand practices and devotions that forgets the essentials."

"In order that the devout soul become stronger and grow in the life of Jesus Christ, it is necessary first of all to nourish it with his divine truth and the goodness of his love, so that it may proceed from light to love, and from love to virtue."

The ideal that he confided to his spiritual children was *"to set the four corners of the world on fire with eucharistic love."*

In the same way, **he conceived the fraternity as a group of lay people who unite adoration and apostolic commitment.**

“The great evil of our time is that people do not go to our Lord Jesus Christ as to their very Savior and God. They abandon the only foundation, the only law, the only grace of salvation. . . . What is to be done then? We must return to the fountain of life, and not just to the historical Jesus nor to Jesus glorified in heaven, but rather to Jesus in the Eucharist. It is necessary to bring him out from the shadows so that he can once again take his place at the head of Christian society. . . . May the reign of the Eucharist increase. . . . Adveniat regnum tuum.”

Here is a text from Saint Peter Julian Eymard that the Liturgy of the Hours, the office of Readings (Matins), offers us: *“The Eucharist is the life of the people. The Eucharist gives them a center of life. All can come together without the barriers of race or language in order to celebrate the feast days of the church. It gives them a law of life, that of charity, of which it is the source; thus it forges between them a common bond, a Christian kinship. All eat the same bread, all are table companions of Jesus Christ, who supernaturally creates among them a feeling of togetherness. Read the Acts of the Apostles. It states that the whole community of the first Christians—converted Jews and baptized pagans—belonging to different regions, ‘had but one heart and one soul’ (Acts 4:32). Why? Because they were attentive to the teaching of the apostles and faithful in sharing in the breaking of the bread (Acts 2:42).”*

“Yes, the Eucharist is the life of souls and of societies, just as the sun is the life of the body and of the earth. Without the sun, the earth would be sterile; it is the sun which makes it fertile, renders it beautiful and rich; it is the sun which provides agility, strength, and beauty to the body. In the face of these amazing effects, it is not astonishing that the pagans should have adored it as the god of the world. In actual fact, the sun obeys a supreme Sun, the divine Word, Jesus Christ, who illumines everyone coming into this world and who, through the Eucharist, sacrament of life, acts in person in the very depths of souls in order to form Christian families and peoples. Oh how happy, a thousand times happy, is the faithful soul who has found this treasure, who goes to drink at this fountain of living water, who eats often this bread of eternal life!”

“Christian society is also a family. The link between its members is Jesus Christ. He is the head of the household who has prepared the family table. He is the head, Jesus Christ, who celebrated Christian togetherness at the supper; he called his apostles filioli, my little children, and he commanded them to love one another as he had loved them.”

“At the holy table, we are all children who receive the same nourishment, and Saint Paul draws out the consequence of this, that is, that we form but one family, one same body, because we all share in the same bread, which is Jesus Christ (1 Cor 10:16-17). Lastly, the Eucharist gives Christian society the strength to observe the law of honor, and to practice charity towards one’s neighbor. Jesus Christ wants everyone to honor and love his brothers and sisters. For this reason, he identifies himself with them: ‘What you do to the least of mine, you do to me’ (Mt 25:40), and he gives himself to each one of them in Communion.”

The above is excerpted from an article which originally appeared in *L’Osservatore Romano* on October 9, 1996, and was reprinted in the July/August 1997 issue of *Emmanuel*.

ST FAUSTINA (1905-1938):

Jesus said to St Faustina: "Humankind won't find the Peace until it will turn with confidence towards my mercy"

SAINT MOTHER TERESA OF CALCUTTA (1910-1997)

"When you look at the crucifix, you understand how much Jesus loved you then. When you look at the Sacred Host, you understand how much Jesus loves you now." Saint Mother Teresa of Calcutta

Mother Teresa of Calcutta says: *"It was not until 1973 when we began the daily holy hour, that our community began to grow and flourish."* Blessed Teresa distinguishes three graces received from Eucharistic adoration. First, she learns to love her sisters with the love that flows from the Eucharist. Then, the recognition of Jesus under the appearances of bread helps her to better recognize Christ in the poorest of the poor. Finally adoration allows her to give the people she serves, not just herself or what she possesses, but rather, Jesus who lives in her. In a letter she wrote: *"Every day we expose the Blessed Sacrament, and we have perceived a change in our lives. We felt a deeper love for Christ disguised in the poor. We were able to know ourselves better and to better know the poor as the concrete witness of God. Since we started this adoration of the Blessed Sacrament, we have not reduced our work, we spend as much time as before, but with more understanding. People accept us better. They are hungry for God. They no longer need us, but Jesus."*

"The Holy Hour before the Eucharist must direct us to the holy hour with the poor." (Tu m'apportes l'amour, Écrits spirituels, Le Centurion, 1975)

POPE BLESSED PAUL VI (1897-1978)

"It is for us a very sweet duty to honour and adore in the Host that our eyes see, the Word Incarnate which they don't see, and Who, without leaving heaven, makes Himself present before us ». Paul VI, Apostolic Letter, 'Profession of the Catholic Faith', 1968

To adore the Eucharistic Lord is therefore a « sweet duty ». First of all « a duty », because it is part of the First Commandment to adore the Lord our God and since the Son of God is really present in the Eucharist He merits our real presence before Him. However, this duty is « sweet », because the blessings for the soul and for the world are innumerable : *« anyone who approaches this august sacrament with special devotion and endeavors to return generous love for Christ's infinite love, experiences and fully understands, not without great spiritual joy and profit, 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 to holiness ».* Paul VI, Encyclical Letter, 'Mysterium Fidei', 1965.

POPE SAINT JOHN PAUL II (1920-2005)

"Adoration is of inestimable value in the life of the Church..." (John-Paul II, Ecclesia de Eucharistia, 25)

« *Through adoration, the Christian mysteriously contributes to the radical transformation of the world and to the sowing of the Gospel. Anyone who prays to the Saviour draws the whole world with him and raises it to God. Those who stand before the Lord are therefore fulfilling an eminent service. They are presenting to Christ all those who do not know him or are far from him; they keep watch in his presence on their behalf.[...] Proximity to Christ, in the silence of contemplation, does not separate us from our contemporaries but, rather, makes us attentive and open to the joys and sorrows of men, and it enlarges the heart to the dimensions of the world. It gives us solidarity with our brothers in humanity, particularly the littlest, who are the beloved of the Lord.* "Pope Saint John Paul II, Letter to Mgr Houssiau for the 750th anniversary of *Corpus Christi*, 28th of June 1996

« *The Church and the world have a great need of Eucharistic worship. Jesus awaits us in His Sacrament of Love... May our adoration never cease.* » Pope Saint John Paul II, Apostolic Letter « *Dominicae Cenaе* », 24th February 1980

"*It is good to spend time with Him, leaning on his breast like the Beloved Disciple, to be touched by the infinite love of His heart. If, in our epoch, Christianity is to be distinguished above all by the "art of prayer", how can we fail to feel a renewed need to spend time in spiritual converse, in silent adoration, in heartfelt love before Christ present in the Blessed Sacrament? Many times I have experienced this, and I received strength, consolation and support!* ". Encyclical letter, 'Ecclesia de Eucharistia', n. 25, 2003

"*To evangelize the world, we need experts in the celebration of, in the adoration of and in the contemplation of the Eucharist....* ", World Mission day, 2004

POPE BENEDICT XVI

"*Adoration is not a luxury but a priority...*" Benedict XVI, Angelus, 28 August 2005)

Prayer, as a means of drawing ever new strength from Christ, is concretely and urgently needed. People who pray are not wasting their time, even though the situation appears desperate and seems to call for action alone. Piety does not undermine the struggle against the poverty of our neighbours, however extreme. In the example of Blessed Teresa of Calcutta we have a clear illustration of the fact that time devoted to God in prayer not only does not detract from effective and loving service to our neighbour but is in fact the inexhaustible source of that service. In her letter for Lent 1996, Blessed Teresa wrote to her lay co-workers: "We need this deep connection with God in our daily life. How can we obtain it? By prayer". Deus Caritas Est §36, December 25th 2005

"*Eucharistic adoration is an essential way of being with the Lord.[...]. In one of his parables the Lord speaks of a treasure hidden in the field; whoever finds it sells all he has in order to buy that field, because the hidden treasure is more valuable than anything else. The hidden treasure, the good greater than any other good, is the Kingdom of God – it is Jesus himself, the Kingdom in person. In the sacred Host, he is present, the true treasure, always waiting for us. **Only by adoring this presence do we learn how to receive him properly – we learn the reality of communion, we learn the Eucharistic celebration from the inside.** Here I would like to quote some fine words of Saint Edith Stein, Co-Patroness of Europe, who wrote in one of her letters: "The Lord is present in the tabernacle in his divinity and his humanity. He is not there for himself,*

but for us: for it is his joy to be with us. He knows that we, being as we are, need to have him personally near. As a result, anyone with normal thoughts and feelings will naturally be drawn to spend time with him, whenever possible and as much as possible” (Gesammelte Werke VII, 136ff.). Let us love being with the Lord! There we can speak with him about everything. We can offer him our petitions, our concerns, our troubles. Our joys. Our gratitude, our disappointments, our needs and our aspirations. There we can also constantly ask him: « Lord send labourers into your harvest! Help me to be a good worker in your vineyard! » (Marian Vespers with the Religious and Seminarians of Bavaria, Altötting, 11th September 2006)

The year 2007 was a time of great grace for those who love the Eucharist. During this year the Congregation for the Clergy wrote to all bishops asking them to establish sanctuaries of perpetual Eucharistic adoration in every diocese in the world, and also to consecrate priests for the ministry of promoting adoration.[...]. We are still waiting to see this happen in many places, but such a holy desire expressed so urgently by the Church will undoubtedly come to fruition before long. In the same year Pope Benedict published his magnificent exhortation on the Eucharist called *Sacramentum Caritatis*. In this document the Pope gave us a beautiful spiritual theology of the Mass and Eucharistic Adoration and asked that chapels of perpetual adoration be established all over the world, especially in densely populated areas. (*Sacramentum Caritatis* no. 67) This momentous request from the Vicar of Christ was another clear sign of the only remedy that the Holy Spirit is giving us in order to overcome the crisis in the Church. The all-powerful Risen Lord is alive in the tabernacle and only by turning to Him will the Church be clothed with power from on high once again.

“Adoration outside Holy Mass prolongs and intensifies what has taken place in the liturgical celebration and makes a true and profound reception of Christ possible. I . . . warmly recommend, to Pastors and to all the faithful, the practice of Eucharistic adoration.” Pope Benedict XVI, June 10, 2007

“Adoring the God of Jesus Christ, who out of love made himself bread broken, is the most effective and radical remedy against the idolatry of the past and of the present. Kneeling before the Eucharist is a profession of freedom: those who bow to Jesus cannot and must not prostrate themselves before any earthly authority, however powerful. We Christians kneel only before God or before the Most Blessed Sacrament because we know and believe that the one true God is present in it, the God who created the world and so loved it that he gave his Only Begotten Son (cf. Jn 3: 16). (...) Adoration is prayer that prolongs the celebration and Eucharistic communion and in which the soul continues to be nourished: it is nourished with love, truth, peace; it is nourished with hope, because the One before whom we prostrate ourselves does not judge us, does not crush us but liberates and transforms us”. (Homily Corpus Christi 2008)

“This imbalance has also had repercussions on the spiritual life of the faithful. In fact, by concentrating the entire relationship with the Eucharistic Jesus in the sole moment of Holy Mass one risks emptying the rest of existential time and space of his presence. This makes ever less perceptible the meaning of Jesus’ constant presence in our midst and with us, a presence that is tangible, close, in our homes, as the “beating Heart” of the city, of the country, and of the area, with its various expressions and activities. The sacrament of Christ’s Charity must permeate the whole of daily life. Actually it is wrong to set celebration and adoration against each other, as if they were competing. Exactly the opposite is true: worship of the Blessed Sacrament is, as it

were, the spiritual “context” in which the community can celebrate the Eucharist well and in truth. Only if it is preceded, accompanied and followed by this inner attitude of faith and adoration can the liturgical action express its full meaning and value.” (Homily for Corpus Christi June 2012)

The encounter with Jesus in Holy Mass is truly and fully brought about when the community can recognize that in the Sacrament he dwells in his house, waits for us, invites us to his table, then, after the assembly is dismissed, stays with us, with his discreet and silent presence, and accompanies us with his intercession, continuing to gather our spiritual sacrifices and offer them to the Father. (Homily for Corpus Christi June 2012)

POPE FRANCIS

“In order to understand the breadth and length and height and depth of Jesus Christ we need to enter into the habit, firstly of praying, as Paul did on his knees: “Father send me the Holy Spirit to know Jesus”.[...] We cannot know the Lord without this habit of worship, to worship in silence, adoration. If I am not mistaken, I believe that this prayer of adoration is the least known by us, it’s the one that we do least. Allow me to say this, waste time in front of the Lord, in front of the mystery of Jesus Christ. Worship him. There in silence, the silence of adoration. He is the Saviour and I worship Him.” (Homily Santa Martha October 20th 2016)

“Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and difficulties, and our fervour dies out. The Church urgently needs the deep breath of prayer, and to my great joy groups devoted to prayer and intercession, the prayerful reading of God’s word and the perpetual adoration of the Eucharist are growing at every level of ecclesial life.” Evangelii Gaudium §262, November 24th 2013

I would like all of us to ask ourselves this question: You, I, do we worship the Lord? Do we turn to God only to ask him for things, to thank him, or do we also turn to him to worship him? What does it mean, then, to worship God? It means learning to be with him, it means that we stop trying to dialogue with him, and it means sensing that his presence is the most true, the most good, the most important thing of all. All of us, in our own lives, consciously and perhaps sometimes unconsciously, have a very clear order of priority concerning the things we consider important. Worshipping the Lord means giving him the place that he must have; worshipping the Lord means stating, believing – not only by our words – that he alone truly guides our lives; worshipping the Lord means that we are convinced before him that he is the only God, the God of our lives, the God of our history. Homily St Paul outside-the-walls April 14th 2013

MISCELLANEOUS

15 MINUTES IN THE COMPANY OF JESUS IN THE BLESSED SACRAMENT

(Adoration has no fixed rules. It is a dialogue of love with the One who loves you more than you can begin to imagine. Ask the Holy Spirit and the Blessed Virgin to guide you in this encounter of love with Jesus. Perhaps the following text which is written in the first person, as though Christ were speaking to the soul, would also be useful, especially for those beginning Eucharistic adoration. A prolonged meditation of it might be done for the first holy hour.)

THE FAITHFUL SOUL : *My dearest Lord Jesus, I firmly believe that you are alive and present in this Little White Host. With my eyes I cannot see you, but with my faith I gaze upon your Holy Face and I adore you with all the strength of my soul. I love you Jesus, I love you more than anything and all that I ask is that I may grow in love of you all the days of my life. Teach me Lord how to pray and how to spend this time with you, in a way that pleases your Sacred Heart. I thank you for giving me the privilege of being in your presence. Already I can feel your peace, your joy, your light beginning to penetrate my spirit. Most Holy Mother Mary, be with me during this holy hour and let me experience the joy of loving Christ as you loved Him.*

JESUS : It is not necessary, My child, to know much in order to please Me; all that is needed is that you love Me with great fervor. Speak with Me, like you would with your most intimate friends, like you would with your mother or brothers, etc.

Do you need to ask a favor on someone's behalf?

Tell Me his name. Could it be your parents, your brothers, or your friends? Tell Me what you would want Me to do at the present time for them. Ask for much, very much; do not hesitate to ask; I like generous hearts that forget themselves in order to alleviate the needs of others. Speak to Me then, with simplicity, of all the poor whom you would like to console; of the sick whom you see suffer; of those who have gone astray whom you wish to see on the right path again; of your friends who are far away and whom you would like to see at your side. Talk to Me, but like a friend, trusting with all your heart.

Remember, I have promised to hear every request that comes from the heart; and should not the plea and requesting favor for those whom your heart most especially loves come from your own heart?

And for you, do you need any graces?

Make Me a list, if you wish, of all your needs and come read it in My presence. Tell Me frankly that you are proud, love sensuality and luxuries. Perhaps you are selfish, inconstant, and negligent.

Then ask Me to help you as you struggle to be free of such miseries.

Do not be embarrassed. Oh! My poor soul! There are many saints and pious souls who hold the highest rank in heaven and that had the same faults! But they prayed with humility and, little by little, they were freed of their faults.

Do not hesitate to ask for spiritual and corporal goods; good health of body and soul; success in your works, business or studies. I will give you all that is good for you, providing it will not hinder but help your sanctification. Day by day. What can I do for you today? What do you need? If you only knew how much I desire to grant you these favors! Just ask!

Do you have a project on hand right now?

Tell Me every detail. What worries you? What are you thinking of? What do you desire? What do you want Me to do for your parents, your sons or daughters, your brothers or sisters, your friends or superiors? What do you wish for them?

If you have parents, pray for them. The prayers of a child cannot be refused by the One who gave the example of faithful love on this earth. If you have a spouse, ask Me to make your relationship a temple of love and comfort. Ask me to lay My hands over your spouse and your children, if you have them. Ask for talents and the help necessary in order to be happy now and forever.

And for Me? Do you not feel a desire for My glory?

Do you not wish you could do something good for your neighbors, your friends, those whom you love very much that have perhaps forgotten Me?

Tell Me, what particular thing holds your attention today? What do you long for and with what means do you wish to attain it? Tell Me what went wrong with your projects, and I will tell you the cause of your failure. Do you not want to trust Me with something in your favor? My child, I am the owner of all hearts and I gently take them where it pleases Me without prejudice or liberties.

Are you feeling sad or in bad humor?

Confide, confide in Me disconsolate soul, with all your unhappiness and with all its details. Who hurt you? Who hurt your pride? Who has taken you for granted? Come to My heart, which is ready to hear all your hurts and heal them. Tell Me everything. In the end, you will find, that because of Me, you can forgive and forget everything, and in return, I will bless and console you.

Do you dread something painful? Is there in your soul a vague fear, which seems unreasonable, and yet torments you? Cast yourself in the arms of My loving providence. I am with you here—at your side. I see everything. Not for one moment will I abandon you.

Do you feel ignored by persons whom you loved, and have now forgotten you and gone from your side without the least motive?

Pray for them and I will return them to your side, only if they are not an obstacle to your sanctification.

Do you not perhaps have some good news you wish to share with Me?

Tell Me, what consoled you or brought joy to your heart since the last visit we had yesterday? Perhaps you had a nice surprise; maybe an old grudge has disappeared or perhaps you received happy news, a letter, or a sign of love. Have you overcome a difficulty or a sudden predicament?

It has all been My work and I have made it possible. Manifest your gratitude for everything and simply tell Me like a child would tell its father "Thank you, my Father, thank you." Gratitude brings blessings because He who gives likes to be reciprocated.

Do you have a promise to offer Me?

You know, I can read what is deep in your heart. Man can be fooled very easily, but not God. Speak to me with all sincerity. Have you firmly resolved not to expose yourself to that occasion that causes you to sin, and deprive yourself of that object which has harmed you? To not continue reading that book which has excited your imagination? Or to discontinue the relationship with that person who has robbed your soul of peace?

Will you be kind, amiable and considerate again towards that person whom you have seen as your enemy and has failed you until now?

Now then, My child, return to your habitual occupation, to your workshops, to your family, to your studies, but do not forget the fifteen minutes of pleasing conversation we have had here in the solitude of the sanctuary. Observe silence, modesty, concentration of thought, resignation, and charity towards your neighbor. Love and honor My Mother, who is also your Mother. Return tomorrow with a more loving and surrendering heart. Each day you will find in My heart new love, new blessings and new consolations. I will wait for you here.

THE FAITHFUL SOUL: *Thank you Sweet Jesus, thank you for filling my heart with hope and with peace. I will come back into your Eucharistic presence once again, just as soon as I can. Until then I ask you to fill my soul with your graces, be with me at every moment and send your holy angels ahead of me, to protect and guide my every step. I want this time of prayer to end as it began, by telling you that I love you with all my heart and I ask you also to give me the grace to lead many other souls to experience your Eucharistic Love. Amen.*