**THE IMPORTANCE OF EUCHARISTIC ADORATION**

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**Eucharistic Adoration is the Life and the Future of every Parish and the Church**

It is Most Essential to Promote Continuously Eucharistic Adoration so that the Parish may Flourish

"I AM the Bread of Life which came down from Heaven." John 6:41

The Following is From: <http://catholic-church.org/kuwait/eucharistic_adoration.htm>

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| Jesus waits for us in this Sacrament of Love“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.”  |

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**"Could you not watch one hour with Me?"**

Jesus waits for us in the Blessed Sacrament. He waits for our little Acts of faith, adoration, love, thanksgiving, repentance, reparation and charity that we can offer Him as we contemplate -- His Divine Majesty -- in the Blessed Sacrament.

St. Alphonsus Liguori wrote: “Of all devotions, that of adoring Jesus in the Blessed Sacrament is the greatest after the Sacraments, the one dearest to God and the one most helpful to us”. The Eucharist is a priceless treasure: By not only celebrating the Eucharist, but also by praying before It outside of Mass, we are enabled to make contact with the very wellsprings of Grace ..."

Pope John Paul II in one of his homilies said, “It is pleasant to spend time with Him, to lie close to His breast like the Beloved Disciple (cf. Jn 13:25) and to feel the infinite love present in His heart ... If, in our time Christians must be distinguished by the “art of prayer”, how can we not feel a renewed need to spend time in spiritual conversation, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament?”

**"The Lord is faithful to all His promises and loving toward all He has made." (Ps 145:13)**

Day and night Jesus dwells in the Blessed Sacrament because of His Infinite love for us!

Jesus gives us His body (to eat) so that He can nourish us, strengthen us and give us His own life ..... and lest we be blinded by His glory, He humbles Himself to come to us in the humble species of bread... "Behold I will be with you always even to the end of the world," because "I have loved you with an everlasting love, and constant is My affection for you." (Mt 28:20; Jer 31:3)

How must we respond? ....Through our worship and recognition of Him in the Eucharist! He is calling us to faith, that we many come to Him in humility.

**The Following is From:** [**http://www.therealpresence.org/eucharst/pea/hhour.htm**](http://www.therealpresence.org/eucharst/pea/hhour.htm)

**The Holy Hour**

(Excerpted from: *Father Gerald Fitzgerald Manuscript* by Fr. John A. Hardon, S.J.

Father Gerald had a keen awareness, bordering on mystical experience, of Christ's abiding presence in the Holy Eucharist. When he drafted the Rule of Life for the Paracletes, he directed that they spend, "A personal Holy Hour daily, spent whenever this is possible in a chapel where Our Blessed Lord is present eucharistically. This is your Holy Hour given with Mary to Jesus." (Paraclete Customs, p. 10).

In his conferences to priests, whether his own Paracletes or others, he returned to the same directive: spend an hour a day before the Blessed Sacrament, besides the Mass and Divine Office. His praise of this practice and the promises he assured those who followed it, were lavish, almost extreme:

* A priest is to have an intense personal love of Our Lord. "Nowhere will that come to you, dear Fathers, so swiftly as in your quiet hours of adoration." (D-146).
* A priest wants numerous graces from God. "Give God that hour and, if one places one's soul in the spirit of faith, of profound faith, in the presence of one's God, you will be surprised, pleasantly surprised, happily inundated by the graces your soul most needs." (D-146).
* A priest is looking for support in his spiritual life. "If we ourselves can be faithful to a holy hour of prayer, especially a holy hour in the Eucharistic sunshine beneath the face of Christ in the golden Monstrance, and beneath His hidden sorrowful countenance, hidden beneath the veils of the tabernacle, we shall have a perpetual fervor . . . If you are devoted to the Blessed Sacrament, you will never be long tried by dryness or the typical afflictions of spirit." (D-151).
* A zealous priest must give up many natural pleasures and satisfactions. He therefore looks for supernatural compensation. "In your holy hour you will find the source of this joy. Here are the fountains of the Savior in which we must come to bathe our tired and parched souls and refresh our thirsting hearts." (D-152).

**Recommended Method**

If the holy hour is so important, it is well to know how to make it, at least to have some framework within which to pray before the Blessed Sacrament.

What Father Gerald recommends is only a suggestion. He recognizes that "as a soul advances in the spiritual life, all formal framework becomes less important." Still, it is useful for a priest to have some method available, for himself and for others whom he urges to under take this basic Eucharistic devotion.

One method is based on the four word aspiration and prayer, *Adoro Te Rex Gloriae*, I adore Thee, King of Glory. The idea is to divide one's holy hour into four quarters: "You spend the first in adoration; you spend the second in thanks; you spend the third quarter in reparation; and finally you spend the last quarter in giving something to God." (D-152).

***Adoration.*** Every prayerful posture of the soul before God should begin with adoration. In fact every prayer, no matter what other form it may take, is basically a form of adoration.

The soul abases itself before the Divine Majesty and repeats quietly either verbally or in its own depths that offering: ‘*Adoro Te* – I like the repetition: *Adoro Te – adoro Te -- devote*. I adore You – I adore You – I adore You – with devotion. My God.’ Now if a man has any depths of intellectual concept he does not need to get beyond that word *God*. My God! Thou Who hast brought me out of nothingness. (D-152-153).

All around us, in the world of nature, are countless reasons for adoration. Or better, all around us the universe of space and time is adoring its Maker.

We see the majesty of the mountains round about us: we have our ear gradually attuned to the harmonies and symphonies that are going around – even down into the insect world. There is the whole voice of nature and it is a harmonious voice: little robins breaking their hearts with joy in the morning and saying thanks to God in the evening when they sing their vespers and compline. The majestic beauty of the moon as it moves – a symbol of the Mother of God, taking its light as Mary takes all from God, taking all its light from the sun – Mary takes her glory from the Son of God – and casting it into the dark; the beauty of the stars set as so many candles upon the altars of the universe. (D-153).

So it is. "All except God's rational creatures, do adore, according to their nature, even the stars singing in their orbits as they obey with exactitude the law of their Creator." Sublime thought, but also terrifying, that "All but men and angels, all but fallen men and fallen angels obey the rule of their Creator, the *raison d'etre* of their being."

This brings us back to the first purpose of the holy hour, to adore the Divine Majesty. Why should adoration before the Blessed Sacrament be specially commended and, for Father Gerald, be commanded to God's priests? The reason is not far to seek. It is hidden in the mystery of the Incarnation.

Father tells the priest that, by the power of his ordination, he brings down on earth today the same fullness of the Godhead corporally that came down to Palestine at the dawn of Christianity. This Godhead is therefore present near him, as near as was the Savior to His earthly contemporaries when they heard Him say, "I and the Father are one," or as was Thomas when he bowed down in adoration before the Risen Savior and acknowledged Him as "My Lord and my God."

We realize that this great infinite majesty of God has been gathered up and placed in the womb of a Virgin maiden and then by the beautiful, mystical extension of her virginity in fruitfulness of the virgin priest of the Catholic Church and wombed in the golden tabernacle with the very same purpose that God the Creator without whom was made nothing that was made, from the bosom of His Father to the bosom of Mary and now to the bosom of the Church where we by our submission to the discipline of the Church have been privileged to bring forth in the fruitfulness that makes us even more than Joseph fruitful to God the Father in the bringing of His Son into the world: *Et Verbum caro factum est et habitavit in nobis* – and the Word was made flesh and dwelt among us. (D-154).

Recognizing who is present on the altar, the priest responds accordingly, and prays, "I adore Thee."

***Petition.*** If adoration is the first attitude of a believing soul in the presence of the Word Incarnate, petition is the logical second. As a person realizes whom he is addressing, that it is the Lord of the Universe, here in human form; and he pauses to reflect on his own great misery, almost without reflection he will ask the Savior to give him what he needs. Where to begin? Begin by asking Jesus, Who is God, for His love.

What is the most precious thing that a man can have? To love Jesus. Without any doubt, without any qualification. To love God is God's greatest gift. As a matter of fact, the man who truly loves God with the proper motive, loves God for Himself, already possesses God and is already sure of heaven. For to love God is heaven – it is to possess heaven by anticipation. And not to love God is the commencement of hell. That is why there is so much unhappiness in the world.

So ask above all for the grace to love God and that will please Our Lord very much. It surprises Him for so many people to come to Him and ask Him so many things. Like the father in a family or a mother – the little ones come in during the day: Mother can I have a cookie – Mother, can I do this, Mother, can I do that? But suppose one little precocious child, very sweet and very thoughtful, didn't ask anything and the mother or dad said: All the others have asked for something, what do you want? And the little one said: Daddy, I just want to love you – I don't want anything except your love. Where is the father that would not catch up the little one and hold it tight to his heart? Where is the mother who would not be touched to the depth of her being by her little son or daughter who wanted nothing but to be loved?

This is the better gift, this is the gift that harmonizes with the philosophy and spiritual program of St. Theresa: she was avid and she was asking for the better grace, and the supreme grace is *caritas* – to love God. "In the bosom of the Church my Mother," she said, "I will be love." That is what she aspired to. (D-155, 156).

Passing beyond the petition to love God, who is in the Eucharist as man out of love, priests are encouraged to pray for other priests, especially for those who are spiritually sick.

Father Gerald was always making references to the priest-guests at *Via Coeli*. He knew how desperately they needed the Eucharistic prayer of their brothers in the priesthood.

It just happens today that we had perhaps a record – the telephone rang more than five times – we have five priests about to come to *Via Coeli* – and what a sadness, for out of five priests, four of them are coming other than the first time. They are returning defeated, wounded, and we must set to work again. So we need the grace not to be discouraged; we need the grace to go on and on and on; we need the grace to whisper to Our Lord: "Lord, You never were discouraged even though You knew that even up to the Last Supper, Your chosen disciples whom You trained Yourself would still be disputing who was going to be first in the Kingdom." They would be so slow to understand even in the Resurrection. Does not the dullness of the hearts of His Apostles call forth a cry from the Heart of Jesus? Does He not say: Slow of heart – ought not Christ to have suffered and so enter into His glory?

Or as He upbraided them when He came through the barred doors in His glorified Body, on Easter Sunday and He rebuked them for their tardiness to believe. So we must never be discouraged by human nature. And the only way not to be discouraged by human nature is to look with a very fixed look towards the Divine Master. Remember all the times that He has forgiven us – that He has pardoned us individually and out of the greatness of His patience with us, learn to be patient with these men of God who failed God over and over and over again.

Is it not true that only by great patience that Jesus has conquered in our individual lives? And if we then – if Christ has triumphed in our souls by patience, shall we find a better way to let Christ triumph for us in the souls of others? Then by patience upon patience upon patience – even when it is necessary for us to dismiss someone, let it not be because of our impatience, but because it has become evident that patience towards an individual must be sacrificed for the common advantage of the Community as a whole. Ask for priests who are dying obdurate and are refusing the sacraments, so that they may at the last moment capitulate to God's grace and be saved. (D-156, 157).

But the prayer should be not only for priests. "Ask for your brothers and sisters in the world, ask for non-Catholics the grace of conversion, ask for dying sinners the grace that they make a little act of faith, perfect charity in their hearts." Then on a personal note, "Pray for the next one of your dear ones to die. Then when the telegram comes saying that someone has died suddenly, what a consolation. You don't know who, but you leave it in the hands of God."

***Reparation.*** The next stage in the holy hour, which may actually pervade the whole sixty minutes, is the practice of reparation.

Preoccupied as he was with the moral failures of priests, Father Gerald specially urged priests (and all the faithful) to offer their prayers and trials for priests.

What reparation (is needed) for the sins of priests. O how precious to Christ is a priest who comes to Him and offers with his bare soul to wipe the terrible spittle and filth that unworthy priests cast each day upon Our Lord. It is true that the physical sufferings of Our Lord are at an end: but the source of those physical and mental anguishes that He bore in the Passion are today and tomorrow and all the tomorrows till the end of time. And it is effectively true that if I make reparation today, Jesus will see that reparation together with Veronica's reparation as He went the Way of the Cross. I went with the angel of consolation to Gethsemane – I went with Simon of Cyrene and lifted the cross from His aching shoulder – I was in the consolation that His Mother spoke to Him as He passed by – I was in the eyes of John when John lifted his lily face as a chalice to meet the eyes of Divine Love.

Learn the art of reparation and then the very little things that bother you, the little trivia of human limitations around us, the little contradictions and disappointments, can all be gathered up and offered in reparation – they become the myrrh of life. (D-158)

This art of reparation is mainly the practice of resignation. We resign ourselves to the trials and difficulties God sends us, and thereby expiate for the offenses committed against Him. Prayer before the Blessed Sacrament serves the purpose of motivating our wills and prayerfully uniting ourselves with Christ in the Eucharist, whose very presence on earth is a form of reparation.

***Love.*** The final disposition of heart with which to keep the holy hour is affective charity.

In Father Gerald's vocabulary, gratitude and love are almost the same. We love God because He has so loved us. We thank Him for His goodness to us by our "goodness" to Him, that is by giving Him our hearts.

Speaking to priests bound to a life of celibacy, the exhortations to the love of Christ in the Holy Eucharist take on a special significance. "When you give your love to God you give Him that for which He created your heart: the reason He refused to give that heart up to the daughters of men." As a priest prays before the tabernacle, he is exercising his liberty in a way that no irrational creature can.

It is true the stars give their light and glory, but they cannot do otherwise. The birds sing their songs, but they cannot do otherwise; the flowers cannot help but be beautiful; the orchards cannot but be fruitful according to a fixed law. But you and I, dear Fathers, we can voluntarily, willingly give something to God. And what can a man give to God that He does not already possess? We can give Him our love. (?-???).

This is consistent with the Church's traditional understanding of the four ends of the Mass: adoration, petition, reparation and grateful love. Worship of the Holy Eucharist reserved on the altar should take on the same four ends. As a priest gets into the habit of making his daily holy hour, his daily Mass will take on a deeper meaning. It will also gain for him, other priests, and the faithful the graces that the Redeemer intends to confer through the sacrifice-sacrament of the Mass.

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The Following is From: <http://stfrancisadoration.org/home.html>

**St. Pope John Paul II (1978 to 2005)
Quotes On The Importance Of Eucharistic Adoration**

[**http://stfrancisadoration.org/pope%20john%20paul%20ii.htm**](http://stfrancisadoration.org/pope%20john%20paul%20ii.htm)

St. Pope John Paul II started Perpetual Eucharistic Adoration of the Most Blessed Sacrament in the Vatican in 1981, a couple of years after he became Pope.  He always had an hour or 2 of adoration each day even with his busy schedule throughout his life.  In fact he would spend long periods in the Presence of our beloved Lord, often prostrate before the Eucharist, particularly before any missionary trip he would undertake.  It is said he made all his major decisions on his knees before the Blessed Sacrament and, both as Bishop and as Pope, he would write much of his work while in Eucharistic adoration.  Here are some of his quotes on the importance of Eucharistic Adoration in our lives:

**Mar. 4, 1979 - "Redemptor Hominis (Redeemer Of Man)" Encyclical**

 "Jesus wants you to do more than to go to Mass on Sunday.  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."

 "Every member of the Church must be vigilant in seeing that the sacrament of Love shall be at the center of the life of the people of God so that through all the manifestations of worship due Him shall be given back 'love for love' and truly become the life of our souls."

 Our essential commitment in life is to preserve and advance constantly in Eucharistic life and Eucharistic piety and to grow spiritually in the climate of the Holy Eucharist."

**Jun. 19, 1979 - Angelus Address At The Vatican**

 "In this silence of the white Host, carried in the Monstrance, are all His words; there is His whole life given in offering to the Father for each of us; there is also the glory of the glorified body, which started with the Resurrection, and still continues in Heavenly union."

**Feb. 24, 1980 - "Dominicae Cenae (On The Mystery And Worship Of The Eucharist)" Encyclical**

 "The Church and the world have a great need of eucharistic worship.  Jesus waits for us in this sacrament of love.  Let us be generous with our time in going to meet Him in adoration and in contemplation that is full of faith and ready to make reparation for the great faults and crimes of the world by our adoration never cease."

 "Eucharistic worship is ... the merciful and redeeming transformation of the world in the human heart."

**Dec. 8, 1982 - Sermon Upon The Opening Of Perpetual Eucharistic Adoration At The Vatican**

 "Your faith will help you realize that it is Jesus Himself Who is present in the Blessed Sacrament, waiting for you and calling you to spend one special specific hour with Him each week."

**May 28, 1986 - Letter To The Bishop Of Liege On Feast Of Corpus Christi**

 "Contemplation (of the Eucharist) prolongs Communion and enables one to meet Christ, true God and true man, in a lasting way, to let oneself be seen by him and to experience his presence."

 "When we contemplate him present in the Blessed Sacrament of the altar, Christ draws near to us and becomes more intimate to us than we are to ourselves. He grants us a share in his divine life in a transforming union and, in the Spirit, he gives us access to the Father, as he himself said to Philip: 'He who has seen me has seen the Father' (Jn. 14:9). Contemplation, which is also a Communion of desire, intimately associates us with Christ, and in a very special way associates those who are prevented from receiving it."

 "Remaining in silence before the Blessed Sacrament, it is Christ totally and really present whom we discover, whom we adore and with whom we are in contact."

 "Closeness to Christ in silence and contemplation does not distance us from our contemporaries but, on the contrary, makes us attentive and open to human joy and distress and broadens our heart on a global scale. It unites us with our brothers and sisters in humanity and particularly with children, who are the Lord's dearly beloved."

 "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 Savior 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."

 "I...encourage Christians regularly to visit Christ present in the Blessed Sacrament of the altar, for we are all called to abide in the presence of God, thanks to him who is with us until the end of time. In contemplation, Christians will perceive ever more profoundly that the paschal mystery is at the heart of all Christian life. This practice leads them to join more intensely in the paschal mystery..."

 "I urge priests, religious and lay people to continue and redouble their efforts to teach the younger generations the meaning and value of Eucharistic adoration and devotion. How will young people be able to know the Lord if they are not introduced to the mystery of his presence?"

**Oct. 7, 1989 - Homily At Nonyong- Dong South Korea Parish**

 "If we are to experience the Eucharist as the “source and summit of all Christian life” ([*Lumen Gentium*](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html), 11), then we must celebrate it with faith, receive it with reverence, and allow it to *transform our minds and hearts through the prayer of adoration*. Only by deepening our Eucharistic communion with the Lord through personal prayer can we discover what he asks of us in daily life."

 "It is all the more important that you be *men of prayer before the Blessed Sacrament*, that you “ask God for a true spirit of adoration” ... in order to be filled with love of Christ. Only in this way can you hope to grow in the pastoral charity that makes your life and ministry fruitful."

**Jun. 12, 1993 - "We Adore God's Presence Among Us" Sevil, Spain Homily**

 "United with the angels and saints of the heavenly Church, let us adore the most Holy Sacrament of the Eucharist. Prostrate, we adore this great mystery that contains God’s new and definitive covenant with humankind in Christ."

**May 24, 1998 - Address During Pastoral Visit To Turin Italy**

 "Our age needs to rediscover the fruitfulness of silence, in order to overcome the dissipation of sounds, images and chatter that too often prevent the voice of God from being heard."

**Jun. 27, 1999 - Homily At The Papal Mass At The Trans World Dome St. Lous, Missouri**

 "In the Mass and in Eucharistic Adoration we meet the merciful love of God that passes through the Heart of Jesus Christ."

**April 20, 2000 (Holy Thusday) - "Letter To Priests" Signed In The Upper Rm**

 "May we dwell long and often in adoration before Christ in the Eucharist. May we sit at the 'school' of the Eucharist."

**Jan. 6, 2001 - Apostolic Letter "Novo Millennio Ineunte (At The Beginning Of The New Millennium)"**

 "Yes, dear brothers and sisters, our Christian communities must become genuine “schools” of prayer, where the meeting with Christ is expressed not just in imploring help but also in thanksgiving, praise, adoration, contemplation, listening and ardent devotion, until the heart truly “falls in love”. Intense prayer, yes, but it does not distract us from our commitment to history: by opening our heart to the love of God it also opens it to the love of our brothers and sisters, and makes us capable of shaping history according to God’s plan."

**July 27, 2002 - World Youth Day In Toronto Canada**

 "Visit the Lord in that 'heart to heart' contact that is Eucharistic Adoration. Day after day, you will receive new energy to help you to bring comfort to the suffering and peace to the world. Many people are wounded by life: they are excluded from economic progress, and are without a home, a family, a job; there are people who are lost in a world of false illusions, or have abandoned all hope. By contemplating the light radiant on the face of the Risen Christ, you will learn to live as 'children of the light and children of the day' (1 Th 5:5), and in this way you will show that 'the fruit of light is found in all that is good and right and true' (Eph 5:9)."

**April 17, 2003 - "Ecclesia De Eucharistia (Church Of The Eucharist" Encyclical**

 "It is the responsibility of Pastors to encourage, also by their personal witness, the practice of Eucharistic adoration."

 "Adoration of the Blessed Sacrament is … an important daily practice and becomes an inexhaustible source of holiness … It is pleasant to spend time with (Christ), to lie close to His breast like the Beloved Disciple and to feel the infinite love present in His Heart."

 "If in our time Christians must be distinguished above all by the ‘art of prayer’, how can we not feel a renewed need to spend time in spiritual converse, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament?"

 "The Eucharist is a priceless treasure: by not only celebrating it but also by praying before it outside of Mass we are enabled to make contact with the very wellspring of grace."

**Oct. 7, 2004 - "Mane Nobiscum Domine (Stay With Us Lord)" Apostolic Letter**

 "There is a particular need to cultivate *a lively awareness of Christ's real presence*, both in the celebration of Mass and in the worship of the Eucharist outside Mass. Care should be taken to show that awareness through tone of voice, gestures, posture and bearing. In this regard, liturgical law recalls - and I myself have recently reaffirmed - the importance of moments of silence both in the celebration of Mass and in Eucharistic adoration. The way that the ministers and the faithful treat the Eucharist should be marked by profound respect. The presence of Jesus in the tabernacle must be a kind of *magnetic pole* attracting an ever greater number of souls enamoured of him, ready to wait patiently to hear his voice and, as it were, to sense the beating of his heart. “O taste and see that the Lord is good!” (*Ps* 34:8)."

 "Let us take the time to kneel before Jesus present in the Eucharist, in order to make reparation by our faith and love for the acts of carelessness and neglect, and even the insults which our Saviour must endure in many parts of the world. Let us deepen through adoration our personal and communal contemplation, drawing upon aids to prayer inspired by the word of God and the experience of so many mystics, old and new."

**Oct. 24, 2004 - Message For World Mission "Eucharist And Mission"**

 "To live the Eucharist, it is necessary, as well, to spend much time in adoration in front of the Blessed Sacrament."

 "In order to evangelize the world, we need experts in celebration, adoration and contemplation of the Holy Eucharist."

**Feb. 19, 2005 - Lenten Message**

 "With ever-living ardor, contemplate Christ in the mystery of the Eucharist. Following His example, be ready in all circumstances to make yourselves instruments of mercy and communion."

 "As you well know, in order to be eloquent signs of His love and instigators of His peace in all environments, everyone is first of all asked to cultivate an intimate and constant familiarity with Him. From intense participation in the Eucharist springs the spiritual energy needed to bring all projects of goodness to fruition."

**Other Pope John Paul II Eucharistic Adoration Quotes**

 "The spiritual lives of our families are strengthened through our Holy Hour."

 "Jesus is not an idea or a feeling or a memory. Jesus is a living ‘person’ always present among us. Love Jesus present in the Eucharist."

 "The love of God and neighbor, the greatest commandment, is expressed in, and the fruit of, Eucharistic worship."

 "Places cannot but be praised and held up for imitation that promote the practice of Perpetual (Eucharistic) Adoration."

 "We must understand that in order 'to do', we must first learn 'to be', that is to say, in the sweet company of Jesus in adoration."

 "(Hours spent in Eucharistic Adoration) are not hours spent in idleness, when we isolate ourselves from our work, but these are moments, hours, when we undertake something that constitutes the deepest meaning of all of our work.  For no matter how numerous our activities, our ministries, however numerous our concerns, our exertions - if there is no love, everything becomes meaningless.  When we devote our time to ponder the mystery of love, to allow it to radiate in our hearts, we are preparing ourselves in the best possible way for any kind of service, for any activity, for any charitable work."

**Pope Emeritus Benedict XVI (Pope 2005 - 2013)
Quotes On The Importance Of Eucharistic Adoration**

**The Following is from:** [**http://stfrancisadoration.org/pope%20benedict%20xvi.htm**](http://stfrancisadoration.org/pope%20benedict%20xvi.htm)

As the prefect of the Congregation for the Doctrine of the Faith, when he was a Cardinal, this Pope supported all efforts in the establishment of Eucharistic adoration. As Pope he has established Perpetual Eucharistic Adoration for the laity in each of the five Dioceses of Rome. Here are some of his quotes on the importance of Eucharistic Adoration in our lives:

**2000 - "The Spirit Of The Liturgy" (Ignatius Press)**

 "(Eucharistic) Adoration is not opposed to Communion, nor is it merely added to it.  Communion only reaches its true depths when it is supported and surrounded by Adoration."

**Sept. 2003 - "God Is Near Us: The Eucharist, The Heart Of Life" (Ignatius Press)**

 "Let us take time, in the course of the week, in passing, to go in and spend a moment with the Lord who is so near."

 "This is what is lovely about Catholic churches, that within them there is, as it were, always worship, because the Eucharistic presence of the Lord dwells always within them."

 "Let us beseech the Lord to reawaken in us the joy at his presence and that we may once more adore him.  Without adoration, there is no transformation of the world."

 "The adoration of the Lord in the sacrament is also an education in sensitizing our conscience.  ‘Christ comes into the hearts of our brothers and sisters and visits their consciences.’  When the conscience becomes dulled, this lets in the violence that lays waste the world."

 "Only within the breathing space of adoration can the Eucharistic celebration indeed be alive…Communion and adoration do not stand side by side, or even in opposition, but are indivisibly one."

**April 20, 2005 - Homily At Vatican**

 "I ask everyone to intensify in coming months love and devotion to the Eucharistic Jesus and to express in a courageous and clear way the real presence of the Lord."

**Aug. 28, 2005 - Address After Angelus**

 "(Eucharistic) Adoration is not a luxury but a priority...".

**Oct. 15, 2005 - Catechitical Meeting With Children**

 "...(Eucharistic) Adoration is recognizing that Jesus is my Lord, that Jesus shows me the way to take, and that I will live well only if I know the road that Jesus points out and follow the path he shows me.   Therefore, adoration means saying: "Jesus, I am yours. I will follow you in my life, I never want to lose this friendship, this communion with you". I could also say that adoration is essentially an embrace with Jesus in which I say to him: "I am yours, and I ask you, please stay with me always"."

**Oct. 25, 2005 - Message To Dutch Youth**

 "Go to the encounter with Him in the Blessed Eucharist, go to adore Him in the churches, kneeling before the Tabernacle: Jesus will fill you with His love and will reveal to you the thoughts of His Heart. If you listen to Him, you will feel ever more deeply the joy of belonging to His Mystical Body, the Church, which is the family of his disciples held close by the bond of unity and love."

**Dec. 22, 2005 - Address To Roman Curia**

 "The development of Eucharistic Adoration in the Middle Ages was the most coherent consequence of the Eucharistic mystery."

**March 2, 2006 - Comments In A Meeting With Priests Of The Rome Diocese About Their Efforts In Establishing Perpetual Adoration**

 "Perpetual (Eucharistic) Adoration is a neurological point of the life of faith…"

 "I only wish to thank God...(that Perpetual Eucharistic) Adoration has been reborn everywhere in the Church."

 "Adoration is to enter into profound heartfelt communion with the Lord, who makes Himself bodily present in the Eucharist.  In the monstrance, He always entrusts Himself to us and asks us to be united with His Presence, with his risen Body."

**May 25, 2006 - Address To Priests In Poland**

 "There is a need for silent adoration of Jesus concealed in the Host.  Be assiduous in the prayer of adoration and teach it to the faithful.  It is a source of comfort and light, particularly to those who are suffering."

**June 15, 2006 - Homily On The Solemnity Of Corpus Christi**

 "When, in adoration, we look at the consecrated Host, the sign of creation speaks to us. And so, we encounter the greatness of his gift; but we also encounter the Passion, the Cross of Jesus and his Resurrection. Through this gaze of adoration, he draws us toward Himself, within His mystery, through which He wants to transform us as He transformed the Host."

**Sept. 11, 2006 - Homily in Alloting, Germany**

 "Only by adoring this presence do we learn how to receive Him properly. ... 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 laborers into Your harvest! Help me to be a good worker in Your vineyard!'."

**Oct. 16, 2006 - Speech**

 "(Eucharistic) adoration must precede our every activity and programme, that it may render us truly free and that we may be given the criteria for our action."

**Nov. 2006 - Benedictus: Day By Day With Pope Benedict XVI (Ignatius Press)**

 "Today we run the risk of having our churches turned into museums and ending like museums: If they are not closed, they are pillaged. They have no life. The measure of the Church's vitality, the measure of its interior openness, will be reflected in the fact that its doors remain open, precisely because it is a church where there is constant prayer. The Eucharist, and the community that celebrates it, will be full in the measure in which we prepare ourselves in silent prayer before the presence of the Lord and become persons who want to communicate with truth."

 "The Eucharist means God has answered: The Eucharist is God as an answer, as an answering presence. Now the initiative no longer lies with us, in the God-man relationship, but with Him, and it now becomes really serious. That is why, in the sphere of Eucharistic adoration, prayer attains a new level; now it is two-way, and so now it really is a serious business."

**Feb. 22, 2007 - Sacrementum Caritatis (The Sacrement Of Charity) Post-Synodal Exhortation**

 "I heartily recommend to the Church's pastors and to the People of God the practice of Eucharistic adoration, both individually and in community."

 "(Adoration) enables the faithful to experience the liturgical celebration more fully and more fruitfully."

 "The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself."

 "Only in adoration can profound and genuine reception (of the Eucharist) mature."

 "This personal encounter with the Lord...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."

**Oct. 6, 2007 - Address After Angelus**

 "In life today, often noisy and dispersive, it is more important than ever to recover the capacity for inner silence and recollection. Eucharistic adoration permits this, not only centred on the "I" but more so in the company of that "You" full of love who is Jesus Christ, "the God who is near to us".."

**May 22, 2008 - Homily On The Solemnity Of Corpus Christi**

 "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."

 "Adoring the Body of Christ, means believing that there, in that piece of Bread, Christ is really there, and gives true sense to life, to the immense universe as to the smallest creature, to the whole of human history as to the most brief existence.  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."

**April 19, 2008 - Meeting With Young People & Seminarians At St. Joseph Seminary in Yonkers New York**

 "There is another aspect of prayer which we need to remember: silent contemplation.  Saint John, for example, tells us that to embrace God’s revelation we must first listen, then respond by proclaiming what we have heard and seen (cf. 1 Jn 1:2-3; Dei Verbum Pope Paul VI 1965).  Have we perhaps lost something of the art of listening?  Do you leave space to hear God’s whisper, calling you forth into goodness?  Friends, do not be afraid of silence or stillness, listen to God, adore him in the Eucharist. Let his word shape your journey as an unfolding of holiness."

**Nov. 17, 2010 - Speech At General Audience At Vatican**

 "Faithfully encountering the Eucharistic Christ at Sunday Mass is essential for our journey of faith, but let us also seek to visit the Lord frequently, before His presence in the Tabernacle. ...By gazing at Him in adoration the Lord draws us to Him, to His mystery, in order to transform us as He transforms the bread and wine."

**Dec. 22, 2011 - Speech At General Audience At Vatican**

 "(Eucharistic) Adoration is primarily an act of faith – the act of faith as such. God is not just some possible or impossible hypothesis concerning the origin of all things. He is present. And if he is present, then I bow down before him. Then my intellect and will and heart open up towards him and from him. In the risen Christ, the incarnate God is present, who suffered for us because he loves us. We enter this certainty of God’s tangible love for us with love in our own hearts. This is adoration, and this then determines my life. Only thus can I celebrate the Eucharist correctly and receive the body of the Lord rightly."

**June 7, 2012 - Homily On The Solemnity Of Corpus Christi**

 "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.  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."

 "Communion and contemplation cannot be separated, they go hand in hand.  If I am truly to communicate with another person I must know him, I must be able to be in silence close to him, to listen to him and look at him lovingly.  True love and true friendship are always nourished by the reciprocity of looks, of intense, eloquent silences full of respect and veneration, so that the encounter may be lived profoundly and personally rather than superficially.  And, unfortunately, if this dimension is lacking, sacramental communion itself may become a superficial gesture on our part."

**Oct. 12, 2012 - Message To Young People**

 "I also encourage you to practise Eucharistic adoration.  Time spent in listening and talking with Jesus present in the Blessed Sacrament becomes a source of new missionary enthusiasm.."

**Other Pope Benedict XVI Eucharistic Adoration Quotes**

 "We cannot live, we cannot look at the truth about ourselves without letting ourselves be looked at and generated by Christ in daily Eucharistic Adoration."

 "From (Eucharistic) Adoration compassion is born for all men, and from this compassion the thirst is born to evangelize."

 "There is another aspect of prayer which we need to remember: silent contemplation. Saint John, for example, tells us that to embrace God’s revelation we must first listen, then respond by proclaiming what we have heard and seen. Have we perhaps lost something of the art of listening? Do you leave space to hear God’s whisper, calling you forth into goodness? Friends, do not be afraid of silence or stillness, listen to God, adore Him in the Eucharist. Let His word shape your journey as an unfolding of holiness."

**The Following is From:** [**http://www.cuf.org/2004/04/come-worship-the-lord-promoting-adoration-of-the-most-holy-eucharist/**](http://www.cuf.org/2004/04/come-worship-the-lord-promoting-adoration-of-the-most-holy-eucharist/)

**Pope Benedict Speaks**

In a March 2006 question and answer session with members of the clergy of Rome, Pope Benedict addressed the subject of Eucharistic adoration with exposition. A priest asked Pope Benedict if it would be possible to establish perpetual adoration in all five sectors of the Diocese of Rome. The pope responded favorably, and added:

Thanks be to God that after the [Second Vatican] Council, after a period in which the sense of Eucharistic adoration was somewhat lacking, the joy of this adoration was reborn everywhere in the Church, as we saw and heard at the Synod on the Eucharist. Of course, the conciliar constitution on the liturgy enabled us to discover to the full the riches of the Eucharist in which the Lord’s testament is accomplished: He gives Himself to us and we respond by giving ourselves to Him. . . .Adoration means entering the depths of our hearts in communion with the Lord, who makes Himself bodily present in the Eucharist. In the monstrance, He always entrusts Himself to us and asks us to be united with His Presence, with His risen Body.