

**“O Come Let Us Adore Him”:  
Ten Reasons Why Eucharistic Adoration is Important**

**1. (The Real) Presence**

I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh. The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” So Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is real food and my blood is real drink. (John 6:51-56)

The mode of Christ’s presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as “the perfection of the spiritual life and the end to which all the sacraments tend.” In the most blessed sacrament of the Eucharist “the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially* contained.” This presence is called “real”... because it is presence in the fullest sense: that is to say, it is a *substantial* presence by which Christ, God and man, makes himself wholly and entirely present.” (CCC 1374)

“The Catholic Church has always offered and still offers the sacrament of the Eucharist *the cult of adoration*, not only during the Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession” (Pope Paul VI; CCC 1378)

From “the very first advance notice concerning the Eucharist people murmured and revolted against it. Since that time, the murmurs have run down through the centuries, and in particular the Church of our own generation has been deeply hurt by them. *We do not want God* as near as that; *we do not want him* so small, humbling himself. We want him to be great and far away. Thus, questions arise, which are intended to show that his coming so near is impossible.” (Benedict XVI, *God is Near Us*, 75)

**2. Personal**

“He who eats my flesh and drink my blood, abides in me, and I in him.” (John 6:56)

“It is pleasant to spend time with him, 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 silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament?” (Pope John Paul II, *Ecclesia de Eucharistia* 25)

“What is given us here is not a piece of a body, not a thing, but him, the Resurrected one himself – the person who shares himself with us in his love, which runs right through the Cross. This means that receiving Communion is always a personal act.” (Benedict XVI, *God is Near Us*, 81)

### 3. Peaceful

The 20<sup>th</sup> Century: “The Age of Noise” (Aldous Huxley)

“Be Still And Know that I am God” (Psalm 46:10)

“Silence is sacred; it cannot be made secular.” (Dale Allison, *The Luminous Dusk*)

“Among the angels, there is no place for outward, but only for inward speech” (St. Thomas Aquinas)

### 4. Privilege

The Bread of the Presence in the Tabernacle (Leviticus 24:1-9)

- a. 12 Cakes of Bread
- b. Set out each Sabbath by Priests on behalf of Israel
- c. “A *Perpetual Due*”: to be “continually” “before the LORD”  
“as a covenant forever”
- d. Lampstand Candles must be “kept burning continually” with the Bread
- e. Veiled when carried out of Tabernacle (Num 4:1-15)
- f. “Bread of Presence”: Literally “Bread of the Face” (Heb *lehem ha pannim*)
- g. Only Priests could eat or approach the Bread of the Presence (cf. 1 Samuel 21)

At that time Jesus went through the grainfields on the Sabbath; his disciples were hungry, and they began to pluck ears of grain and to eat. But when the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.” He said to them, “*Have you not read what David did, when he was hungry, and those who were with him: how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? Or have you not read in the Torah how on the Sabbath the priests in the Temple profane the Sabbath and are guiltless? I tell you, something greater than the Temple is here.*” (Matthew 12:1-8)

“O Christian, recognize your dignity!” (Pope St. Leo the Great; CCC 1691)

### 5. Perpetual

“The Eucharistic presence of Christ begins at moment of consecration and endures as long as the Eucharistic species subsist.” (CCC 1377)

“It is highly fitting that Christ should have wanted to remain present in his Church in this unique way. Since Christ was about to take his departure from his own in his visible form, he wanted to give us his sacramental presence... In the Eucharist he remains mysteriously in our midst as the one who loved us and gave himself up for us...” (CCC 1380)

“I am with you always, even to the End of the Age” (Matthew 28:20)

## 6. Paschal

“It [the Passover] was a night of watching... this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations.” (Exodus 12:42)

“Could you not *watch* with me one hour? *Keep awake* and pray...” (Matthew 26:40)

## 7. Paraliturgical

“Outside the eucharistic celebration, the Church is careful to venerate the Blessed Sacrament, which must be reserved... as the spiritual center of the religious and parish community. *Contemplation prolongs Communion* and enables one to meet Christ, true God and true man, in a lasting way..... Prayer of adoration in the presence of the Blessed Sacrament unites the faithful with the paschal mystery; it enables them to share in Christ’s sacrifice, of which the Eucharist is the permanent sacrament.” (Pope John Paul II, Letter on 750<sup>th</sup> Anniv. of Corpus Christi 3)

## 8. Powerful

A World in Crisis (Fr. John Hardon, *With Us Today* 168)

- a. Murder of the Unborn (“Abortion”)
- b. Murder of the Aged/Sick (“Euthanasia”)
- c. Murder of Self (Legalization of Suicide)
- d. Breakdown of the Family, Divorce and Remarriage
- c. Contraception and anti-Child worldview
- d. Global Conflict between Nations (20<sup>th</sup> century; century of Blood)
- e. Epidemic of Pornography Addiction

Eucharistic Adoration is “an important daily practice” and “an *inexhaustible source of holiness.*” (Pope John Paul II, *Ecclesia de Eucharistia* 10, 25)

“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.” (St. Alphonsus Liguori)

## 9. Preparation

“Then I saw a new heaven and a new earth... and I heard a great voice from the throne saying, ‘Behold, *the tabernacle of God is with men. He will tabernacle with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.*’” (Revelation 21:1-4)

“The Eucharist is an anticipation of the heavenly glory” (CCC 1402)

“There is no surer pledge or clearer sign of this great hope in the new heavens and the new earth... than the Eucharist” (CCC 1405)

“To him who conquers I will give some of the *hidden manna...*” (Revelation 2:17)

### **10. Promoted by the Popes**

“If anyone says that Christ, the only-begotten Son of God, is not to be adored in the Holy Sacrament of the Eucharist with the worship of *latria*, which means worship only to God... [If anyone says] that therefore the Sacrament is not to be honored with extraordinary festive celebrations, nor carried from place to place in processions... [If anyone says] that the Sacrament is not to be publicly exposed for peoples’ veneration and that those who adore are idolators, let him be anathema.” (Council of Trent, Pope St. Pius V; Session 13, can. 4)

“In the course of the day the faithful should not omit making visits to the Most Holy Sacrament, as a proof of gratitude, an expression of love, and a debt of the adoration due to Christ the Lord who is present in it.” (Pope Paul VI, *Mysterium Fidei*, p. 26)

“Both public and private devotion to the Most Holy Eucharist even outside Mass should be *vigorously promoted*, for by means of it the faithful give adoration to Christ, truly and really present...”

It also encourages all bishops to “diligently foster Eucharistic adoration, whether brief or prolonged or almost continuous” (135), and declares it to be the “responsibility of sacred pastors, even by the witness of their life, to support the practice of Eucharistic worship and especially exposition of the Most Holy Sacrament...” (134)

Where the bishop has ministers available to aid him in this, “the faithful have a *right* to visit the Most Holy Sacrament of the Eucharist *frequently* for adoration...” (139)

(Sacred Congregation for Divine Worship and the Sacraments; *Redemptionis Sacramentum*, 134-141)

“The Church and the world have a great need for Eucharistic worship. *Jesus awaits us in this sacrament of love*. Let us not refuse the time to go meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. *Let our adoration never cease*.” (Pope John Paul II, *Dominicae cenae* 3; CCC 1380)