What is Eucharistic Adoration?

"Exposition of the holy Eucharist... is intended to acknowledge Christ's marvelous presence in the sacrament. Exposition invites us to the spiritual union with him that culminates in sacramental communion. Thus it fosters very well the worship which is due to Christ in spirit and in truth."

(Holy Communion and Worship of the Eucharist Outside Mass, no. 82)

Eucharistic Adoration is a form of prayer whereby we are invited to sit at the feet of Jesus, who makes himself completely and eternally present to us in the gift of the Eucharist. A consecrated host is removed from the tabernacle and placed in a glass case called a luna, which is then inserted into the center of a monstrance, and displayed for a certain period of time. As a king waits on his throne, he waits for us to come forward for a personal audience with him. As the physician of our souls and bodies, he desires to heal our physical and spiritual ailments. As a bridegroom waits for his bride, he longs to draw us closer to himself and reveal his plan for our lives.

Tabernacle
Latin: "Hut" or
"Dwelling place"

Luna
Latin: "Moon"

Monstrance
Latin: "To show"

**"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 fullof faith."**

- St. John Paul II

The rite of Eucharistic Adoration consists of four movements:

1. Exposition

A consecrated host is removed from the place of reservation (usually a tabernacle), placed in a ciborium or monstrance, and enthroned on the altar, surrounded by candles. The congregation may simultaneously sing or recite an opening song.

2. Adoration

Prayers, songs, and readings may be proclaimed to direct the attention of the faithful to Christ present in their midst. A scripture reading and reflection might be offered by the presider. Periods of silent prayer may also be observed.

3. Benediction

The presider may incense the sacrament, before offering a prayer on behalf of all gathered. He will then put on the humeral veil, genuflect, and take up the monstrance to bless the congregation in silence. He uses the veil so as to separate himself from the act of blessing, emphasizing that it is Christ himself who blesses.

4. Reposition

After the blessing, the Eucharist is returned to the tabernacle as the congregation sings or recites a final closing hymn.

What is Eucharistic Adoration?

Other Vessels and Vestments

Thurible
Latin: "Incense"

A metal censer containing incense, which symbolizes our prayers rising to heaven.

Altar
Latin: altus - "high"

The place of sacrifice. In biblical times, various offerings were prescribed in atonement for sin, or in thanksgiving for God's blessings. We bow towards an altar out of respect for Jesus, the Lamb of God, whose sacrifice is memorialized there at every Mass.

Candles
Latin: candere - "to be white or glisten"

Candles draw our attention to the altar and more specifically focus our eyes on the monstrance during Adoration. They remind us of the presence of Christ, the Light of the World. Throughout the liturgical year, a varying number of candles may be used depending on the feast and who is presiding at the liturgy.

Humeral Veil
Latin: humerus - "upper arm" or "shoulder"

A rectangular cloth with pockets at each end. The presider will place this over his shoulders and arms before picking up the monstrance.

Common Hymns and Prayers:

***O Salutaris Hostia* (O Saving Victim)**

The final two verses of the hymn Verbum supernum prodiens, one of five Eucharistic Hymns written by St.Thomas Aquinas, when Pope Urban IV first instituted the Feast of Corpus Christi in 1264.

***Tantum Ergo Sacramentum* (Down in Adoration Falling)**

The final two verses of the hymn Pange lingua gloriosa, also attributed to St. Thomas Aquinas for thefeast of Corpus Christi.

***The Divine Praises* (Blessed be God)**

Written in Italian by Luigi Felici, S. J., in 1797, and expanded by Pope Pius VII in 1801. They were originally intended to be spoken as a prayer of reparation after hearing profanity or blasphemy, and were eventuallyincorporated into the prayers of benediction.

Holy God We Praise Thy Name

Originally written in German by Fr. Ignaz Franz in 1771, as a paraphrase of the 4th-century hymn Te Deum.Following the 19th-century German emigration to the United States, it was Translated into English in 1858and has since grown in popularity.

What is Eucharistic Adoration?

The saints testify to the transformative power of this time spent with Him:

"Gaze upon him, consider him, contemplate him, as you desire to imitate him."

~ St. Clare of Assisi

"Oh, how sweet a joy it is, to remain with faith and tender devotion before an altar, and converse familiarly with Jesus Christ, who is there for the express purpose of listening to and graciously hearing those who pray to Him; to ask His pardon for the displeasures which we have caused Him ; to represent our wants to Him, as a friend does to a friend in whom he places all his confidence; to ask Him for His graces, for His love, and for His kingdom...

~ St. Alphonsus Liguori

"When the Sisters are exhausted, up to their eyes in work; when all seems to go awry, they spend an hour in prayer before the Blessed Sacrament. This practice has never failed to bear fruit: they experience peaceand strength."

~ St. Teresa of Calcutta

"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."

~ St. John Paul II

"When you approach...remember that he has been waiting for you for twenty centuries..."

~ St. Josemaria Escriva