
EUCCHARISTIC ADORATION

"The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during 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."¹

"The tabernacle was first intended for the reservation of the Eucharist in a worthy place so that it could be brought to the sick and those absent, outside of Mass. As faith in the real presence of Christ in his Eucharist deepened, the Church became conscious of the meaning of silent adoration of the Lord present under the Eucharistic species.

"It is for this reason that the tabernacle should be located in an especially worthy place in the church and should be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament. It is highly fitting that Christ should have wanted to remain present to his Church in this unique way.... He wanted to give us his sacramental presence;... he wanted us to have the memorial of the love with which *he loved us 'to the end'....*"²

"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 to 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."³

1. St. Paul VI, *Mysterium Fidei*, 56.

2. Cf. CCC, 1379–1380.

3. St. John Paul II, *Dominicæ Cenæ*, 3.

RITE OF EXPOSITION AND BENEDICTION

Toward the beginning of the thirteenth century, great emphasis was being placed on the truth of the Real Presence of Christ in the Blessed Sacrament. Although Catholics had always believed that Jesus is actually present in the Eucharist, the fact was now being stressed to counteract some false ideas that were prevalent at the time. To correct mistaken notions and even superstition in regard to the doctrine, the Church fostered a renewal in the faith and devotion toward the Real Presence. In 1246, the feast of Corpus Christ, honoring the Body of Our Lord was established. Also in this period, St. Thomas Aquinas, the Angelic Doctor, composed his beautiful hymns praising the Holy Eucharist. (Anthony Teolis, "Mary at Benediction," *Homiletic and Pastoral Review*, vol. XCVII, no.2, p.54).

EXPOSITION

After the people have assembled, a song may be sung while the minister comes to the altar. If the holy Eucharist is not reserved at the altar where the exposition is to take place, the minister puts on a humeral veil and brings the sacrament from the place of reservation; he is accompanied by servers or by the faithful with lighted candles.

The ciborium or monstrance should be placed upon the table of the altar, which is covered with a cloth. After exposition, if the monstrance is used, the minister incenses the sacrament. If the adoration is to be lengthy, he may then withdraw.

ADORATION

During the exposition there should be prayers, songs, and readings to direct the attention of the faithful to the worship of Christ the Lord.

To encourage a prayerful spirit, there should be readings from Scripture with a homily or brief exhortation to develop a better understanding of the eucharistic mystery. It is desirable also for the people to respond to the word of God by singing and to spend some periods of time in religious silence.

Part of the Liturgy of the Hours, especially the principal hours, may be celebrated before the Blessed Sacrament when there is a lengthy period of exposition. This liturgy extends the praise and thanksgiving offered to God in the eucharistic celebration to the several hours of the day; it directs the prayers of the Church to Christ and through him to the Father in the name of the whole world. One of the following hymns may be sung.

O Saving Victim opening wide
The gates of heav'n to man below!
Our foes press on from every side;
Thine aid supply, Thy strength bestow.
To Thy great name be endless praise
Immortal Godhead, One in Three;
Oh, grant us endless length of days,
In our true native land with Thee. Amen.

O salutáris Hóstia
Quæ cæli pandis óstium.
Bella premunt hostília;
Da robur fer auxílium.
Uni trinóque Dómino
Sit sempitérna glória:
Qui vitam sine término,
Nobis donet in pátria. Amen.

or: *Adoro Te Devote* (p.286; in English, p.287)

BENEDICTION

Eucharistic hymn and incensation

Toward the end, the priest or deacon goes to the altar, genuflects, and kneels. As a hymn or other eucharistic song is sung, the minister, while kneeling, incenses the sacrament, if the exposition has taken place with the monstrance. A hymn such as the following may be sung.

Pange, lingua, gloriósi
córporis mystérium,
sanguinisque pretióri,
quem in mundi prétium
fructus ventris generóri
Rex effúdit géntium.

Nobis datus, nobis natus
ex intácta Vírgine,
et in mundo conversátus,
sparso verbi sémine,
sui moras incolátus
miro clausit órđine.

In suprémae nocte cenae
recúmbens cum frátribus,
observáta lege plene
cibis in legálibus,
cibum turbae duodénae
se dat suis mánibus.

Verbum caro panem verum
verbo carnem éfficit
fitque sanguis Christi merum,
et, si sensus déficit,
ad firmándum cor sincérum
sola fides súfficit.

Tantum ergo sacraméntum
venerémur cernui,
et antíquum documéntum
novo cedat rítui;
praestet fides suppleméntum
sensuum deféctui.

Genitóri Genitóque
laus et iubilátio,
salus, honor, virtus quoque
sit et benedictio;
procedénti ab utróque
compar sit laudátio. Amen.

Sing, my tongue, the Savior's glory,
Of his flesh the mystery sing,
Of the blood, all price exceeding,
Shed by our immortal King;
Destined for the world's redemption,
From a noble womb to spring.
Of a pure and spotless Virgin
Born for us on earth below,
He, as man with man conversing,
Stayed, the seeds of truth to sow;
Then he closed in solemn order
Wondrously his life of woe.
On the night of that last supper,
Seated with his chosen band,
He, the paschal victim eating,
First fulfills the law's command;
Then as food to all his brethren,
Gives himself with his own hand.
Word made flesh, the bread of nature
By his word to flesh he turns;
Wine into his blood he changes:
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.
Down in adoration falling,
Lo, the sacred Host we hail;
Lo, o'er ancient forms departing
Newer rites of grace prevail;
Faith for all defects supplying
Where the feeble senses fail.
To the everlasting Father,
And the Son who reigns on high,
With the Holy Spirit proceeding
Forth from each eternally
Be salvation, honor, blessing,
Might, and endless majesty. Amen.

Y. Panem de cælo
præstitisti eis
(T. P. Allelúia).

R. Omne delectaméntum
in se habéntem
(T. P. Allelúia).

Y. You have given them
bread from heaven
(Easter Time Alleluia).

R. Having all sweetness
within it
(Easter Time Alleluia).

Orémus.

Deus, qui nobis sub
sacraménto mirábi-
li, passiónis tuæ
memóriam reliquisti:
tríbe, quæsumus, ita
nos córporis et Sán-
guinis tui sacra mys-
téria venerári, ut re-
demptiόνis tuæ fruc-
tum in nobis iúgiter
sentiámus: Qui vivis
et regnas in sæcula
sæculórum.

R. Amen.

Let us pray.

Lord Jesus Christ, | you
gave us the Eucharist | as
the memorial of your suf-
fering and death. | May
our worship of this sacra-
ment of your body and
blood | help us to expe-
rience the salvation you
won for us | and the peace
of the kingdom | where
you live with the Father
and the Holy Spirit, | God,
for ever and ever.

R. Amen.

Then the priest or deacon makes the Sign of the Cross over
the people with the monstrance or ciborium, in silence. The
Divine Praises may be said:

Blessed be God.

Blessed be his holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be his most Sacred Heart.

Blessed be his most Precious Blood.

**Blessed be Jesus in the most holy Sacrament
of the Altar.**

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most holy.

**Blessed be her holy and Immaculate Conception.
 Blessed be her glorious Assumption.
 Blessed be the name of Mary, virgin and mother.
 Blessed be Saint Joseph, her most chaste spouse.
 Blessed be God in his angels and in his saints. Amen.**

At this moment, the pious custom of reciting the Prayer of Reparation to the Eucharistic Heart of Jesus may be observed.

May the Heart of Jesus in the most Blessed Sacrament be praised, adored, and loved with grateful affection at every moment in all the tabernacles of the world, now and until the end of time. Amen.

After that, the priest or deacon who gave the blessing, or another priest or deacon, replaces the Blessed Sacrament in the tabernacle and genuflects. Meanwhile, the people may sing:

O Sacrament most holy,
 O Sacrament divine,
 All praise and all thanksgiving
 Be every moment Thine,

or:

Holy God, we praise thy name!
 Lord of all, we bow before thee;
 All on earth thy scepter claim,
 All in heav'n above adore thee;
 Infinite thy vast domain,
 Everlasting is thy reign.

or:

Laudáte Dóminum omnes gentes;
 Laudáte eum omnes pópuli.
 Quóniam confirmáta est super nos misericórdia eius;
 Et véritas Dómini manet in ætérnum. Glória Patri...

Following an ancient tradition, the Salve service (pp.450–451), particularly on Saturdays, may be added here.

ADORO TE DEVOTE

Adóro te devóte, latens Déitas,
Quæ sub his figúris vere látitas:
Tibi se cor meum totum súbiicit,
Quia te contémplans totum déficit.

Visus, tactus, gustus in te fállitur,
Sed audítu solo tuto créditur.
Credo, quidquid dixit Dei Fílius:
Nil hoc verbo Veritátis vérius.

In cruce latébat sola Déitas,
At hic latet simul et humánitas;
Ambo tamen credens atque cónfitemens,
Peto quod petívit latro pænitemens.

Plagas, sicut Thomas, non intúeor;
Deum tamen meum te confíteor.
Fac me tibi semper magis crédere,
In te spem habére, te dilígere.

O memoriále mortis Dómini!
Panis vivus, vitam præstans hómini!
Præsta meæ menti de te vívere.
Et te illi semper dulce sápere.

Pie pellicáne, Iesu Dómine,
Me immúndum munda tuo ságuine.
Cuius una stilla salvum fácere
Totum mundum quit ab omni scélere.

Iesu, quem velátum nunc aspício,
Oro fiat illud quod tam sítio;
Ut te reveláta cernens fácie,
Visu sim beátus tuæ glóriæ. Amen.

I DEVOUTLY ADORE YOU

That the Body and Blood of Christ are truly present in the Blessed Sacrament is something that cannot be apprehended by the senses, but can be known by faith only; faith that relies on divine authority.

I devoutly adore you, O hidden God,
truly hidden beneath these appearances.

My whole heart submits to you
and in contemplating you
it surrenders itself completely.

Sight, touch, taste are all deceived
in their judgment of you,
but hearing suffices firmly to believe.
I believe all that the Son of God has spoken:
there is nothing truer than this word of Truth.

On the Cross only the Divinity was hidden,
but here the Humanity is also hidden.
I believe and confess both
and I ask for what the repentant thief asked.

I do not see the wounds as Thomas did,
but I confess that you are my God.
Make me believe more and more in you,
hope in you, and love you.

O Memorial of our Lord's death!
Living bread that gives life to man,
grant my soul to live on you
and always to savor your sweetness.

Lord Jesus, good Pelican,
wash me clean with your blood,
one drop of which can free
the entire world of all its sins.

Jesus, whom now I see hidden,
I ask you to fulfill what I so desire:
that on seeing you face to face,
I may be happy in seeing your glory. Amen.

VISIT TO THE BLESSED SACRAMENT

Some Christians have the custom of entering a church, sometime during the day, in order to make a visit to Christ present in the Blessed Sacrament. They spend a few moments of intimacy with the Lord, as they recite prayers and express personal petitions. A short time before the Blessed Sacrament will help us to recall the presence of God in our daily routine.

"Jesus has remained in the Sacred Host for us so as to stay by our side, to sustain us, to guide us. And love can be repaid with love only.

"How could we not turn to the Blessed Sacrament each day, even if it is only for a few minutes, to bring him our greetings and our love as children and as brothers?"⁴

Recite three times:

V. Adorémus in æternum Sanctíssimum Sacramentum.

R. Adorémus in æternum Sanctíssimum Sacramentum.

Pater Noster...

Ave Maria...

Gloria Patri...

V. Let us for ever adore the most Holy Sacrament.

R. Let us for ever adore the most Holy Sacrament.

Our Father.

Hail Mary.

Glory Be.

Spiritual Communion

I wish, my Lord, to receive you with the purity, humility, and devotion with which your most holy Mother received you, with the spirit and fervor of the saints.

4. FW, 686.