

The Holy Eucharist

Exposition



ADOREMUS

Society for the Renewal of the Sacred Liturgy

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Eucharistic Exposition Adoration and Benediction

✠ A M D G ✠

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detail of 12th c. mosaic in the Church of San Clemente, Rome

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Eucharistic Exposition

Adoration and Benediction



Adoration of the Holy Eucharist may be celebrated in several ways. Following is a basic guide for solemn Exposition, Adoration, and Benediction, celebrated by a bishop, priest, or deacon, with altar server(s) and congregation, in the main body of a church.

Exposition

The people assemble and kneel in silence. On the altar are four or six lighted candles. As the celebrant and altar server(s) enter, the people stand. The hymn *O salutaris Hostia* begins (in this booklet). The celebrant places the monstrance on the altar, then goes to the tabernacle. (If the tabernacle is in a side chapel, the celebrant wears the humeral veil, and the torch-bearer may accompany him.)

The people kneel as the celebrant brings the Holy Eucharist to the altar. He places the Blessed Sacrament in the monstrance. Then the celebrant and server(s) kneel facing the altar (customarily on the bottom step leading to the sanctuary), and the celebrant incenses the Blessed Sacrament.

If the Exposition of the Holy Eucharist is to continue for an extensive period, the celebrant and server(s) may withdraw. The people may remain kneeling.



Adoration

The celebrant may begin the period of adoration with the Divine Office (Liturgy of the Hours) or by reading the Gospel of the day or another appropriate passage from the Scripture and presenting a homily on the worship of the Lord or on the Holy Eucharist.

A deacon or another person may read a selection from Scripture, or the Office of Readings or Collects for the day or for the feast or season. All may recite the Rosary together during Adoration. Other Eucharistic hymns may be sung (e.g., *Adoro te devote; Alleluia, Sing to Jesus*).

If the adoration period is extensive and people enter or leave at different times, the people genuflect when they enter and then kneel in their places, whenever possible, to give reverence to the Blessed Sacrament. The people may remain kneeling during their adoration. During their silent adoration people may pray with the Holy Scripture or say the Rosary or other prayers.



Benediction

Near the end of the period of Exposition of the Blessed Sacrament, the celebrant goes to the altar, genuflects, and kneels (he may also incense the Blessed Sacrament). Then all sing the hymn *Tantum ergo*.

All remain kneeling as the celebrant leads the people in prayer.

V. Panem de cælo præstitisti eis. (*Tempore Paschali: Alleluia.*)

R. Omne delectamentum in se habentem.

(*Tempore Paschali: Alleluia.*)

(*This traditional versicle and response from a prayer of Saint Thomas Aquinas is now optional.*)

V. You have given them Bread from heaven.

(*In Eastertide: Alleluia.*)

R. Having all sweetness within it.

(*In Eastertide: Alleluia.*)

Celebrans: Orémus. Deus, qui nobis sub Sacraménto mirábili, passiónis tuæ memóriam reliquisti: tríbue, quæsumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptiόνis tuæ fructum in nobis júgiter sentiámus. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, in sæcula sæculórum. ✠

R. Amen.

Celebrant: Let us pray. Lord Jesus Christ, you gave us the Eucharist as the memorial of your suffering and death. May our worship of this sacrament of your Body and Blood help us to experience the salvation you won for us, and the peace of the Kingdom where you live with the Father and the Holy Spirit, one God, for ever and ever. ✠

R. Amen.

After this prayer, the celebrant dons the humeral veil, kneeling, then goes to the altar, takes up the monstrance, and turns toward the congregation. Elevating the monstrance, the priest solemnly blesses the people by slowly making the sign of the cross with the Blessed Sacrament. (This blessing may be given only by a bishop, priest, or deacon.) During the Eucharistic blessing, the thurifer, kneeling beside the celebrant, may incense the Blessed Sacrament.

As they receive the solemn blessing with the Holy Eucharist, the kneeling people bow their heads and make the Sign of the Cross. ✠

After the celebrant blesses the people, he replaces the monstrance on the altar and returns to his place facing the Blessed Sacrament and kneels. He leads the people in praying or singing the Divine Praises. By custom the people repeat each phrase after him. (All are kneeling.)

Divine Praises

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.



Reposition

During the reposition of the Blessed Sacrament in the tabernacle, the hymn *Holy God, we praise thy name* (page 6) may be sung. The people are kneeling.

The celebrant rises, goes to the altar, genuflects, removes the Blessed Sacrament from the monstrance, and places it in the pyx. He places the empty monstrance to the side (he may also veil the monstrance). Then he goes to the tabernacle to repose the Blessed Sacrament within it.

(If the tabernacle is not in the sanctuary, the server places the humeral veil over the celebrant's shoulders before he removes the Blessed Sacrament from the monstrance. A torch-bearer may precede the celebrant to the chapel of reservation.)

As soon as the Blessed Sacrament is reposed within the tabernacle, all stand. Facing the altar the celebrant and server(s) genuflect (or bow, if the Blessed Sacrament is not reserved in the sanctuary) and withdraw to the sacristy.



O salutaris Hostia/O saving Victim

519

1 O sa - lu - tá - ris Hó - sti - a,
 2 U - ni - tré - no - que Dó - mi - no
 1 O sav - ing Vic - o - pening wide
 2 To thy great name be end - less praise,

Quae cae - li pan - dis ó - sti - um,
 Sit sem - pi - tér - na gló - ri - a:
 The gate of heav'n to be - low!
 Im - mor - tal God - head, in Three:

Bel - la - pre - munt ho - sti - li - a,
 Qui vi - tam si - ne tré - mi - no
 Our foes press on from ev - 'ry side:
 Oh, grant us end - less length of days

Da ro - bur fer au - xi - li - um.
 No - bis do - net in pá - tri - a. A - men.
 Thine aid sup - ply, Thy strength be - stow.
 When our true na - tive land we see. A - men.

TEXT: St. Thomas Aquinas, 1225-1274, translated by Edward Caswall, 1814-1878, alt.
 MELODY: Attributed to Abbe Dieudonne Duguet, 1794-1849
 HARMONIZATION: Traditional

DUGUET
888

393 Tantum ergo/Down in adoration falling

1 Tan - tum er - go Sac - ra - mén - tum Ve - ne - ré - mur
 2 Ge - ni - to - ri, Ge - ni - to - que Laus et ju - bi -
 1 Down in ad - or - a - tion fall - ing, Lo! the sac - red
 2 To the ev - er - last - ing Fa - ther, And the Son who

cér - nu - i: Et an - ti - quum do - cu - mén - tum
 lá - ti - o, Sa - lus, ho - nor, vir - tus quo - tum
 Host we hail; Lo! o'er an - cient forms de - part - ing,
 reigns on high, With the Spir - it Blest pro - ceed - ing

No - vo ce - dat ri - tu - i: Prae - stet fi - des
 Sit et be - ne - dí - ctí - o: Pro - ce - den - ti
 New - er rites of grace pre -vail; Faith for all de -
 forth from each e - ter - nal - ly, Be sal - va - tion,

sup - ple - mén - tum Sén - su - um de - fé - ctu - i. A - men.
 ab u - tró - que Com - par sit lau - dá - ti - o.
 fects sup - ply - ing where the fee - ble sen - ses fail.
 hon - or, bless - ing, might and end - less maj - es - ty. A - men.

TEXT: St. Thomas Aquinas, 1225-1274, translated by Edward Caswall, 1814-1878
 MELODY: from *Cantus Diversi*, by John Francis Wade, 1711-1786
 HARMONIZATION: attributed to Vincent Francis Novello, 1781-1861

ST. THOMAS
878787

Holy God, we praise thy name!

1 Ho - ly the God, we praise thy name!
 2 Hark! the loud Bless - ed - tial hymn
 3 Lo! the ly Bless - ed - tial pro - claim
 4 Ho - ly ly ther, Ho - ly Son,

Lord of all, we bow be - fore thee.
 An - gel choirs a - bow are rais - ing,
 To the Fa - ther hymns of glo - ry;
 Ho - ly Spir - it, Three we name thee;

All on earth thy scep - tre claim;
 Cher - u - bim and ser - a - phim
 Proph - ets sing in loud ac - claim;
 While in sence on ly One,

All in heav'n a - bove a - dore thee.
 In un - ceas - ing cho - rus prais - ing,
 Mar - tyrs tell the won - drous sto - ry;
 Un - di - vid - ed God we claim thee;

In - fi - nite thy vast do - main,
 Fill the heav'n's with sweet ac - cord:
 And from morn - ing to set of sun,
 And a - dor - ing bend the knee,

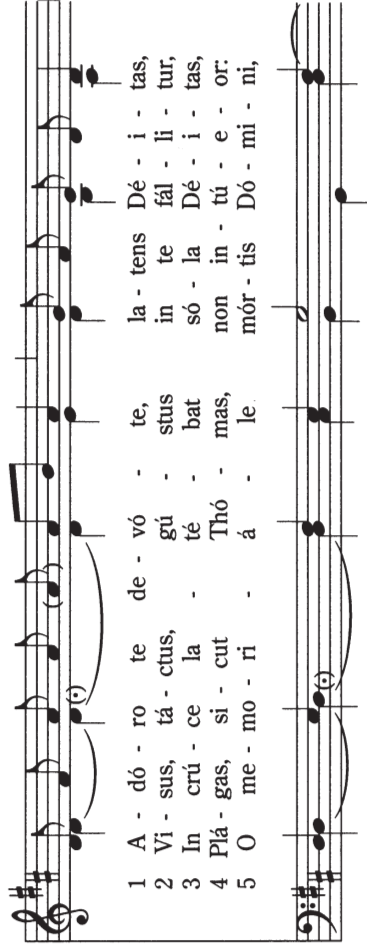
Ev - er - last - ing is thy reign.
 Ho - ly the Church ly as thy Lord.
 Through we own the mys - ter - y.

In - fi - nite thy vast do - main, Ev - er -
 Fill the heav'n's with sweet ac - cord: Ho - ly,
 And from morn - ing to set of sun, Through the
 And a - dor - ing bend the knee, While we

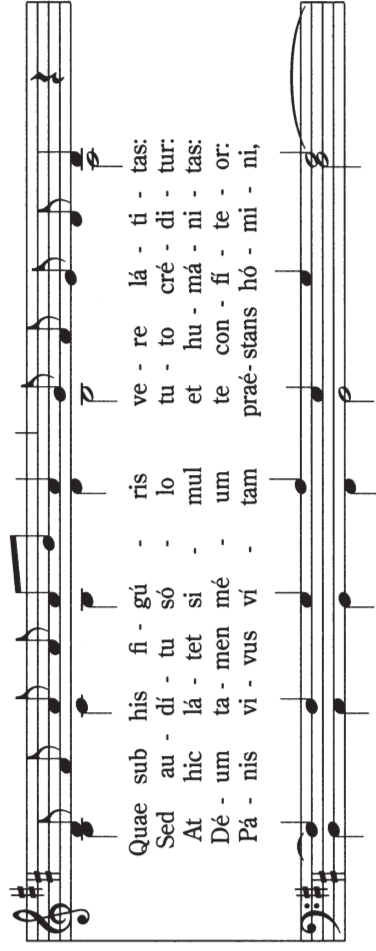
last - ing is thy reign.
 Ho - ly the Church ly as thy Lord.
 own we own the mys - ter - y. A - men.

Adoro te devote

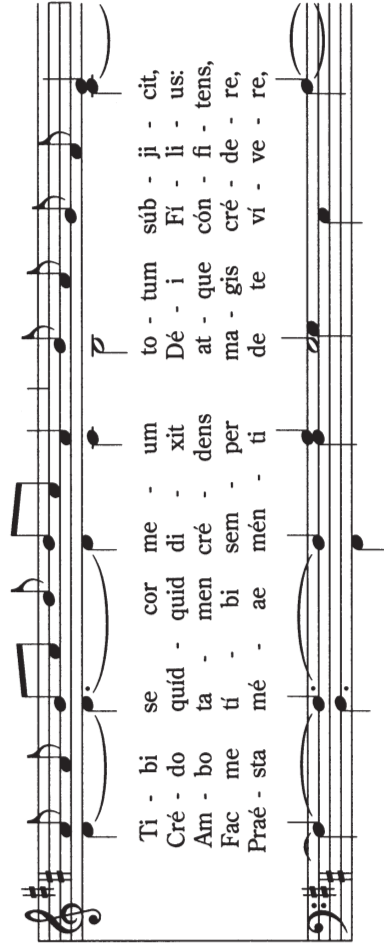
510



1 A - dó - ro te de - vó - te, la - tens Dé - i - tas,
 2 Vĩ - sus, tá - ctus, grú - stus in te fá - li - tur,
 3 In crú - ce la - té - bat só - la Dé - i - tas,
 4 Plá - gas, si - cut Thó - mas, non in - tú - e - or:
 5 O me - mo - ri - á - le, mór - tis Dó - mi - ni,

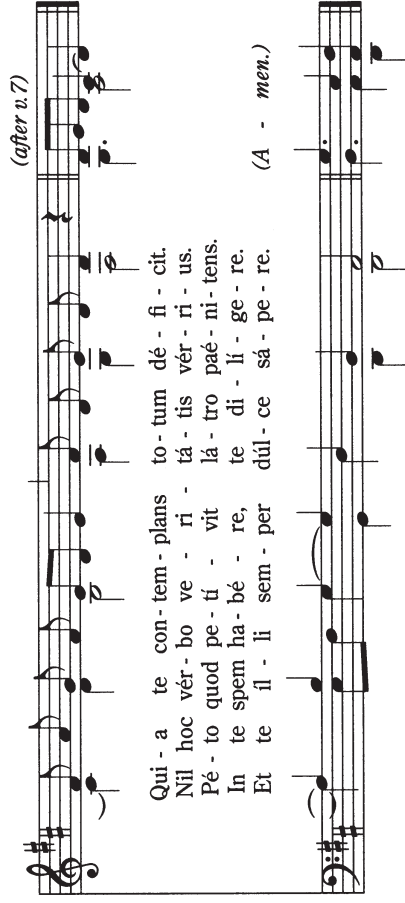


Quae sub his fi - gú - ris ve - re lá - ti - tas:
 Sed au - dí - tu só - lo tu - to cré - di - tur:
 At híc lá - tet si - mul et hu - má - ni - tas:
 Dé - um ta - men mé - um te con - fi - te - or:
 Pá - nis vi - vus ví - tam praé - stans hó - mi - ni,



Ti - bi se cor me - um to - tum súb - ji - cit,
 Cré - do quid di - xit Dé - i Fi - li - us:
 Am - bo ta - men cré - dens at - que cón - fi - tens,
 Fac me tí - bi sem - per ma - gis cré - de - re,
 Praé - sta mé - ae mén - ti de ví - ve - re,

(after v. 7)



Qui - a te con - tem - plans to - tum dé - fi - cit.
 Níl hoc vér - ve - ri - tá - tis vér - ri - us.
 Pé - to quod pe - tí - vīt lá - tro paé - ni - tens.
 In te spem ha - bé - re, te dí - li - ge - re.
 Et te il - li sem - per dūl - ce sá - pe - re.

(A - men.)

6 Pe pelicáne Jésu Dómine,
 Me immúndum múncta túo sáanguine,
 Cújus única stilla salvum fácere,
 Tótum mún dum quit ab ómni scélere.

7 Jésu, quem velátum nunc aspíció,
 Oro fiat illud quod tam sítio:
 Ut te reveláta cérnens fácie,
 Visu sim beátus túae glóriæ. Amen.

TEXT: St. Thomas Aquinas, 1225-1274
 MELODY: Plainchant, Mode V
 HARMONIZATION: Theodore Marier, copyright © 1963 by Sunny-Birchard Music division of Birch Tree Group, Ltd.

ADORO TE DEVOTE
 1 1 1 1 1 1 1 1 1 1

Godhead here in hiding / Whom I do adore
 Masked by these bare shadows, /
 shape and nothing more.
 See, Lord, at Thy service / low lies here a heart
 Lost, all lost in wonder / at the God Thou art.

Seeing, touching, tasting / are in Thee deceived;
 How says trusty hearing? / That shall be believed;
 What God's Son has told me / take for truth I do;
 Truth Himself speaks truly / or there's nothing true.

On the Cross Thy Godhead / made no sign to men.
 Here Thy very manhood / steals from human ken;
 Both are my confession, / both are my belief,
 And I pray the prayer / of the dying thief.

I am not like Thomas, / wounds I cannot see,
 But I plainly call Thee / Lord and God as he;
 This faith each day deeper / be my holding of,
 Daily make me harder / hope and dearer love.

O Thou, our reminder / of the Crucified,
 Living bread, the life of / us for whom He died,
 Lend this life to me, then; / feed and feast my mind,
 There be Thou the sweetness /
 man was meant to find.

Like what tender tales tell / of the Pelican,
 Bathe, Jesus Lord, in / what Thy bosom ran,
 Blood that but one drop of / has the pow'r to win
 All the world forgiveness / of its world of sin.

Jesus, Whom I look at / shrouded here below,
 I beseech Thee, send me / what I thirst for so,
 Some day to gaze on Thee / face to face in light
 And be blest forever / with Thy glory's sight.
 Amen.

English translation by Gerard Manley Hopkins, SJ
 (See the Adoremus Hymnal, page 511)

Meditation on Scripture and Prayer

During the period of silent adoration, people meditate and pray privately. Psalms, other Scripture readings, the Rosary, and other traditional prayers are sources of fruitful meditation.

Psalm 23

The Lord is my Shepherd, I shall not want;
He makes me lie down in green pastures,
He leads me beside the still waters;
He restores my soul.
He leads me in paths of righteousness for His name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for Thou art with me;
Thy rod and Thy staff they comfort me;
Thou preparest a table before me in the presence of my enemies;
Thou anointest my head with oil, my cup overflows.
Surely goodness and mercy shall follow me all the days of my life;
And I shall dwell in the house of the Lord for ever.

[Also suggested: Psalms 1, 8, 24, 27, 50, 94, 121, 137, 148.]

The Prophet Isaiah

Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon Him; and

by His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all. — *Isaiah 53:4-6*

Epistles of Paul

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. — *Ephesians 1:3, 4*

Continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. — *II Timothy 3:14-17*

The Spirit helps us in our weakness; for we do not know how to pray as we ought; but the Spirit Himself intercedes for us with sighs too deep for words.

— *Romans 8:26*

Prayers

The Sign of the Cross

We begin and end our prayer with the Sign of the Cross:

In nomine Patris, et Filii, et Spiritus Sancti. Amen. ✠

In the name of the Father, and of the Son, and of the Holy Spirit. Amen. +

The Lord's Prayer

The Lord Jesus commanded us to pray:

Pater noster, qui es in cælis; sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in cælo et in terra.

Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo. Amen.

Our Father, who art in heaven; hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

The Doxology

Our praise of the Trinity and affirmation of faith in the mystery of God in Three Persons.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio et nunc et semper et in sæcula sæculorum. Amen.

Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.

The Hail Mary

This prayer is based on the greeting of the Angel Gabriel to Mary when he announced to her that she was to become the Mother of God.

Ave, Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Prayers

The Apostles Creed

This most ancient creed is a faithful summary of the Apostles' teaching.

Credo in Deum, Patrem omnipotentem, Creatorem cæli et terræ, Et in Iesum Christum, Filium eius unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus; descendit ad infernos;

tertia die resurrexit a mortuis; ascendit ad cælos;

sedet ad dexteram Dei Patris omnipotentis;

inde venturus est iudicare vivos et mortuos.

Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

I believe in God, the Father Almighty, Creator of heaven and earth,

And in Jesus Christ, His only begotten Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell;

On the third day He rose again from the dead; He ascended into heaven;

and sits at the right hand of God the Father Almighty;

He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy Catholic Church, the Communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Agnus Dei

Agnus Dei, qui tollis peccata mundi, miserere nobis. [x 2]

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takes away the sins of the world, have mercy on us. [x 2]

Lamb of God, who takes away the sins of the world, grant us peace.

Act of Contrition

With this prayer we express sorrow for our sins with repentant and contrite hearts.

O my God, I am heartily sorry for having offended Thee, and I detest all my sins because of Thy just punishment, but most of all because they offend Thee, my God, who art all-good and deserving of all my love.

I firmly resolve, with the help of Thy grace, to sin no more and to avoid the near occasion of sin.

✠ In the name of the Father and of the Son and of the Holy Spirit. Amen.

Anima Christi

Anima Christi, sanctifica me.

Corpus Christi, salva me.

Sanguis Christi, inebria me.

Aqua lateris Christi, lava me.

Passio Christi, conforta me.

O bone Iesu, exaudi me.

Intra tua vulnera absconde me.

Soul of Christ, sanctify me.

Body of Christ, heal me.

Blood of Christ, drench me.

Water from the side of Christ, wash me.

Passion of Christ, strengthen me.

Good Jesus, hear me.

In your wounds shelter me.

Visit to the Blessed Sacrament

Many people visit a church to pray before the Blessed Sacrament contained within the tabernacle. The following prayers may be offered during such visits.

Recite three times:

Adoremus in æternum Sanctissimum Sacramentum.

Let us forever adore the most Holy Sacrament.

Then offer these prayers:

Pater Noster (Our Father) - *Ave Maria* (Hail Mary) - *Gloria Patri* ✠ (Glory be to the Father... ✠)

Spiritual Communion

When it is not possible to receive Communion, one may pray:

Lord, I wish 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. Amen. ✠

A Prayer for the Increase of Priestly and Religious Vocations

Lord Jesus Christ, Son of the Eternal Father, Son of the Virgin Mary, we thank You for offering Your life in sacrifice on the Cross, and for renewing this sacrifice in every Mass celebrated throughout the world.

In the power of the Holy Spirit we adore You and proclaim Your living presence in the Eucharist. We desire to imitate the love You show us in Your death and resurrection, by loving and serving one another.

We ask You to call many young people to religious life, and to provide the holy and generous priests that are so needed in your Church today. Lord Jesus, hear our prayer. Amen. ✠

+Justin Cardinal Rigali - St. Louis, 2000

Papal Teaching on Eucharistic Worship

Pope Benedict XVI

The Eucharist makes the Risen Christ constantly present, Christ Who continues to give Himself to us, calling us to participate in the banquet of His Body and His Blood. From this full communion with Him comes every other element of the life of the Church, in the first place the communion among the faithful, the commitment to proclaim and give witness to the Gospel, the ardor of charity toward all, especially toward the poor and the smallest. ✠

—*First Message to the College of Cardinals, April 20, 2005*

Pope John Paul II

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. May our adoration never cease. ✠ —*Dominicæ Cenæ* (1988)

During this year Eucharistic adoration outside Mass should become a particular commitment for individual parish and religious communities. 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 Savior 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. The Rosary itself, when it is profoundly understood in the biblical and christocentric form which I recommended in the Apostolic Letter *Rosarium Virginis Mariae*, will prove a particularly fitting introduction to Eucharistic contemplation, a contemplation carried out with Mary as our companion and guide. ✠

— *Mane Nobiscum Domine* (Year of the Eucharist, October 2004)

The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church. This worship is strictly linked to the celebration of the Eucharistic Sacrifice. The presence of Christ under the sacred species reserved after Mass — a presence which lasts as long as the species of bread and of wine remain — derives from the celebration of the sacrifice and is directed towards communion, both sacramental and spiritual. It is the responsibility of Pastors to encourage, also by their personal witness, the practice of Eucharistic adoration, and exposition of the Blessed Sacrament in particular, as well as prayer of adoration before Christ present under the Eucharistic species.

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 above all 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? How often, dear brother and sisters, have I experienced this, and drawn from it strength, consolation and support!

This practice ... is supported by the example of many saints. Particularly outstanding in this regard was Saint Alphonsus Liguori, who 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 it but also by praying before it outside of Mass we are enabled to make contact with the very wellspring of grace....

The Catholic Church has held firm to this belief in the presence of Christ’s Body and Blood in the Eucharist, not only in her teaching but in her life as well, since she has at all times paid this great Sacrament the worship known as *latria*, which may be given to God alone. As Saint Augustine says: “It was in His flesh that Christ walked among us and it is His flesh that He has given us to eat for our salvation; but no one eats of this flesh without having first adored it ... and not only do we not sin in thus adoring it, but we would be sinning if we did not do so.” ✠ — *Ecclesia de Eucharistia* (2003)

Pope Paul VI

The Catholic Church has always displayed and still displays this *latria* that ought to be paid to the Sacrament of the Eucharist, both during Mass and outside of it, by taking the greatest possible care of consecrated Hosts, by exposing them to the solemn veneration of the faithful, and by carrying them about in processions to the joy of great numbers of the people.

In the course of the day the faithful should not omit visiting the Blessed Sacrament, which in accordance with liturgical law must be reserved in churches with great reverence in a prominent place. Such visits are a sign of gratitude, an expression of love and an acknowledgment of the Lord’s presence.

✠ — *Mysterium Fidei* (1965)

Pope Pius XII

This practice of adoration is based on strong and solid reasons. For the Eucharist is at once a sacrifice and a sacrament; but it differs from the other sacraments in that it not only produces grace, but contains in a permanent manner the Author of Grace Himself. When, therefore, the Church bids us to adore Christ hidden behind the Eucharistic veils and to pray to Him for spiritual and temporal favors, of which we ever stand in need, she manifests living faith in her divine Spouse who is present beneath these veils, she professes her gratitude to Him, and she enjoys the intimacy of His friendship. ✠

— *Mediator Dei* (1947)