

## Pro Dei Beneficiis

Laudo, glorifico, benedico te,  
Deus meus,  
propter immensa indigno mihi  
præstita beneficia.

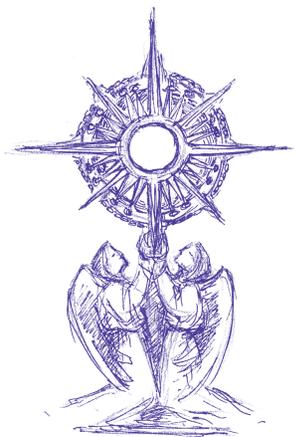
Laudo clementiam tuam  
me diu expectantem,  
dulcedinem tuam  
ulcisci simulantem,  
pietatem tuam vocantem,  
benignitatem succipientem,  
misericordiam peccata remittentem,  
bonitatem supra  
merita impendentem,  
patientiam injuriæ  
non recordantem,  
humilitatem consolantem,  
patientiam protegentem,  
æternitatem conservantem,  
veritatem remunerantem.

## For God's Blessing

I praise, glorify, and bless thee,  
my God  
for the immeasurable blessings  
shown to me who am unworthy of  
them.

I praise Thy compassion  
extended to me for so long a time,  
Thy gentleness appearing in the  
guise of correction,  
Thy tenderness calling out to me,  
Thy kindness welcoming me,  
Thy mercy forgiving my sins,  
Thy goodness to me beyond  
what I deserve,  
Thy forbearance that does not  
remember grievances,  
Thy humility that consoles me,  
Thy patience that shelters me,  
Thine eternity that preserves me,  
and Thy truth that rewards me.

— Saint Thomas Aquinas



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# The Holy Eucharist

EXPOSITION



# 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 toward 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

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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 well-spring 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)

[All papal documents quoted or cited above are accessible at [www.adoremus.org](http://www.adoremus.org)]