

What Pope John Paul II says about Eucharistic Adoration:

“I hope that ... perpetual adoration, with permanent exposition of the Blessed Sacrament, will continue into the future. Specifically, I hope that the fruit of this Congress results in the establishment of perpetual Eucharistic Adoration in all parishes and Christian communities throughout the world.”

Pope John Paul II

45th International Eucharistic Congress

Seville, Spain: June 1993

The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church . . . 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 spiritual converse, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament? How often, dear brothers and sisters, have I experienced this, and drawn from it strength, consolation and support! . . . The presence of Christ under the species reserved after Mass – a presence which lasts as long as the species of bread and 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. . .

This is an aspect of the Eucharist which merits greater attention: in celebrating the sacrifice of the Lamb, we are united to the heavenly “liturgy” and become part of that great multitude which cries out: “Salvation to the Lamb!” (Rev 7:10). The Eucharist is truly a glimpse of heaven appearing on earth. It is a glorious ray of the heavenly Jerusalem which pierces the clouds of our history and lights up our journey . . . and plants a seed of living hope in our daily commitment to the work before us. . .

Let us take our place, dear brothers and sisters, at the school of the saints, who are the great interpreters of true Eucharistic piety. In them the theology of the Eucharist takes on all the splendor of a lived reality: it becomes “contagious” and, in a manner of speaking, it “warms our hearts”. Above all, let us listen to Mary Most Holy, in whom the mystery of the Eucharist appears, more than in anyone else, as a mystery of light. Gazing upon Mary, we come to know the transforming power present in the Eucharist. In her we see the world renewed in love.

Ecclesia de Eucharista

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