

Eucharistic Adoration

*The quotes below are taken from the following books:
The Eucharist –Spiritual Thoughts Series by Pope Benedict XVI.
In the Presence: The Spirituality Eucharistic Adoration, by Sr. Joan Ridley
These and others can be found in our parish library with the new books.*

What is adoration?

- *In* most ways, adoration is no different than any other type of prayer. It is simply me or you relating with God, with Christ Jesus who is really and totally present in the Eucharist. To think about that is both awesome and comforting. . . This awesome God desires nothing more than that we be in relationship with him. - Sr. Joan Ridley.

- Adoration is recognizing that Jesus is my Lord, that Jesus shows me the way to take, and that I will live well only if I know the road that Jesus points out and follow the path he shows me. Therefore, adoration means saying: “Jesus, I am yours. I will follow you in my life, I never want to lose this friendship, this communion with you.” I could also say that adoration is essentially an embrace with Jesus (Pope Ben XVI 2005)

- Adoration is a basic posture in life. . . . Adoration must surely give rise to service of neighbor, but that service will founder if it loses a sense of wonder before the one who loves us first. – Pope Benedict XVI.

- What I cry out for, like every being, with my whole life and all my earthly passion. . . is a God to adore. To adore. . . to offer oneself to the fire and the transparency. . . and to give of one’s deepest self to that whose depth has no end. - Pierre Teilhard de Chardin.

- Adoring the body of Christ means believing, that there, in that piece of Bread, Christ is really there, and gives true sense to life, to the immense universe as to the smallest creature, to the whole of human history as to the most brief existence. - Benedict XVI 2008.

Eucharistic adoration today

- *H*istory and context influence spirituality. . . . Regarding adoration in general, some dimensions have fallen by the wayside. We no longer speak of Jesus as the “lonely prisoner of the tabernacle” who needs our visit. Nor do we continue practices begun in monarchical France that resembled a kingly honor guard, where the only posture was kneeling and the monstrance was a high throne. The recommended way to expose the Blessed Sacrament now is in a simple monstrance placed directly on the altar. This preserves the connection with the celebration of the Eucharist. – Sr. Joan Ridley

- *God* is present everywhere, yet specific holy places are important places where God's extended or universal presence in all creation becomes perceptible to us. The tabernacle is a point of permanent contact with the Sacred. Like Jacob's ladder, it joins heaven and earth. Heaven is not so much a place as it is God's transcendent realm penetrating our world – most intensely where the risen Christ is present in the praying and celebrating community – in the sacraments, the Eucharist, and acts of selfless love. - Sr. Joan Ridley.
- *In* life today, often noisy and dispersive, it is more important than ever to recover the capacity for inner silence and recollection. Eucharistic adoration permits this not only centered on the "I" but more so in the company of that "You" full of love who is Jesus Christ, "the God who is near to us." - Pope Benedict XVI, 2007.
- *There* is a new movement in the Church regarding Eucharistic adoration, with its origin in the changing circumstances of the believing community. This is quite different from what some people fear as going backwards. . . It is restoration. . . a recovery of lost values within a new totality. Our new totality is the post-modern world with its array of gifts and challenges never before experienced. - Sr. Joan Ridley.
- *There* is a deep hunger for the presence of Christ in the Blessed Sacrament – the need for silence, the need for focus and simplicity in a world bombarded by a multiplicity of images. - a Benedictine nun from Stanbrook Abbey.

Beginning to Adore

- *The* goal of prayer is to transform believers into persons who live what they pray continuously. . . Adoration before the Blessed Sacrament is meant to lead us to a life of continuous adoration. . . It isn't so much that God needs our prayer, but that we need to pray if we are to become the persons God calls us to be. - Sr. Joan Ridley.
- *When* we sit in silence in the presence of the Blessed Sacrament, we are being gazed on by the Lord. Actually, this is true every moment of our lives, but in church or chapel, we have intentionality in gazing at the Lord. That is why we are there. It is an experience of adoration. – Sr. Joan Marie Ridley.
- *Spending* time in adoration, our prayer may include so many things:
 - Praise and thanksgiving.
 - Praying for forgiveness or reconciliation of broken relationships.
 - Praying for our loved ones who have gone before us.
 - Holding in prayer those who have died or are sick in mind, body, or spirit.
 - Praying the rosary.
 - Reading passages from Scripture, and stopping to dialogue with the Lord about them.
- *A* practical difficulty is how to maintain the attention of prayer in a silent setting. . . . Some persons use a prayer mantra – a few words from Scripture such as "The Lord is kind and merciful" or "Christ have mercy," or a few words of one's own such as "I love you; help me to love you in all things. - Sr. Joan Ridley.

- Someone once described prayer this way: I look at God, and God looks at me. So getting caught up in “doing it right” is not necessary, even counter to the experience of adoration.
- *Gazing* is a contemplative activity. As we sit or kneel before the Eucharist, we are engaged in a particularly Catholic form of contemplative prayer. We learn to gaze lovingly and be gazed upon. God looks on us with mercy and gentle kindness. - Sr. Joan Ridley.
- Silence is one suggested form of prayer before the Blessed Sacrament. Too seldom do we stop and listen to the silence of Christ in the sacrament of the Altar preserved in the tabernacle. . . . The sacramental silence of the broken bread kept in the tabernacle of God’s presence to us is an invitation to go beyond words. . . - Sr. Joan Ridley.

The connection with the liturgy

- *Eucharistic adoration* is a liturgical act, even as it includes silence, even as it sometimes involves only one or two persons at a particular time. It is not just a backdrop for personal prayer. . . We are engaged in the prayer of the Church. The end result for us is to, like Christ, become ‘bread broken’ for a hungry world. - Sr. Joan Ridley.
- *Adoration* is prayer that prolongs the celebration and Eucharistic communion and in which the soul continues to be nourished: it is nourished with love, truth, peace; it is nourished with hope, because the One before whom we prostrate ourselves does not judge us, does not crush us but liberates and transforms us. - Benedict XVI, 2008.
- When we visit the Blessed Sacrament, the enduring fruit of the liturgical action, we make contact not only with the Lord but also with the assembly, God’s people. . . There is always a social dynamic present that leads the believer back to the Lord’s Table. – Sr. Joan Ridley.
- Our liturgy and Eucharistic adoration are both part of something much larger than what happens in a building among a group of worshippers. ‘The conversion of bread and wine into [Christ’s] body and blood introduces within creation the principle of a radical change, a sort of ‘nuclear fission’ which penetrates to the heart of all being, a change meant to set off a process which transforms reality, a process leading ultimately to the transfiguration of the entire world, to the point where God will be all in all’ (Benedict XVI).” - Sr. Joan Ridley.
- We want to adore Christ in the Blessed Sacrament on the altar and also see, recognize, and honor his presence in other persons. . . . Prayer and liturgy are meant to change us so that we become more living, more like Christ, who cares about and loves every person and all things. - Sr. Joan Ridley.

Be still and know that I am God.