

APOSTLES OF THE REAL PRESENCE
Devoted to Restoring the Faith and Understanding in the Real Presence of
Jesus Christ in the Eucharist

WHAT DOES POPE JOHN PAUL II SAY ABOUT THE REAL PRESENCE
OF JESUS AND EUCHARISTIC ADORATION

*Our Lady of the Most Blessed Sacrament help us to spread the Glory of Your Son through
Exposition of the Most Holy Eucharist*

"The Eucharist is the center and summit of the whole of sacramental life, through which each Christian receives the saving power of the Redemption, beginning with the Mystery of Baptism, in which we are buried into the death of Christ, in order to become sharers in His Resurrection, as the Apostle teaches (cf. Rom. 6:3-5). In the light of this teaching, we see more clearly the reason why the entire sacramental life of the church and of each Christian reaches its summit and fullness in the Eucharist" (Redemptor Hominis).

Jesus Christ, who is in heaven, is also still on earth in our midst in the Holy Eucharist. The whole of Jesus Christ, the same Christ that walked on the earth, is truly present Body, Blood, Soul and Divinity in the Blessed Sacrament and Holy Eucharist, and offers Himself to the Father during each and every Mass. In his encyclical, *Redeemer of Man*, Pope John Paul II states that our essential commitment in life is to preserve and advance constantly in Eucharistic life and piety, and to grow spiritually in the climate of the Eucharist. The Pope called upon the whole People of God to make Jesus loved in the Blessed Sacrament and to make the Eucharist the very center of each parish through adoration. The Holy Father himself began perpetual adoration in the Blessed Sacrament Chapel of St. Peter's Basilica in Rome on December 2, 1981, after receiving petitions for this from around the world.

The Holy Father, Pope John Paul II, has a dream. He envisions Catholics praying around the clock, adoring the Blessed Sacrament and feeling the great power of Perpetual Adoration on every continent. "Every member of the Church must be vigilant in seeing that this sacrament of love shall be at the center of the life of the people of God so that through all of the manifestations of worship due to it, Christ shall be given back "love for love," and truly become the life of our souls. The best, the surest and most effective way of establishing PEACE on the face of the earth is through the great power of **Perpetual Adoration of the Blessed Sacrament.**" *The restoring of Christ's Eucharistic reign in all its power will have the capacity to change hearts, souls, individuals, families, society and the very structure of the world.* Every man, woman and child experiences a new effect of God's love and mercy for every holy hour made. Our Holy Father also says, "Your faith will help you to realize that it is Jesus Himself present in the Blessed Sacrament, waiting for you and calling you to spend one special specific hour with Him each week." Your sacrifice of spending one hour each week with Jesus will help make reparation for the evils of the world and open up the floodgates of God's merciful love upon all mankind. God will bless you, your family and the world for this sacrifice BECAUSE GOD CANNOT BE OUTDONE IN GENEROSITY.

In Father Benedict J. Groeschel, C.F.R. and James Monti's book "In the Presence of the Lord", (with permission to use from Our Sunday Visitor, 200 Noll Plaza, Huntington, IN), it is stated "Among those present in Philadelphia for the 1976 International Eucharistic Congress was the Archbishop of Cracow, Poland: Cardinal Karol Wojtyla. When on the morning of September 29, 1978, he was informed of the death of Pope John Paul I, he immediately sought refuge and strength before the tabernacle in his private chapel; little more than two weeks later he became Pope John Paul II."

"Less than a year and a half into his pontificate, Pope John Paul II issued an apostolic letter (February 24, 1980) on the subject of the Eucharist, *Dominicae Cena*e ("Of the Supper of the Lord"). He states in it 'Adoration in Christ in this Sacrament of love must also find expression in various forms of Eucharistic devotion; personal prayer before the Blessed Sacrament, hours of adoration, periods of exposition—short, prolonged and annual (Forty Hours)—Eucharistic benediction, Eucharistic processions, Eucharistic Congresses... '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.” “At the Eucharistic Congress in Seville during June of 1993, Pope John Paul II stated in his homily at Seville’s Cathedral on June 12: ‘...the continual adoration—which took place in many churches throughout the city, and in some even at night—was an enriching feature that distinguished this Congress. If only this form of adoration, which ends tonight in a solemn Eucharistic vigil, would continue in the future too, so that in all the parishes and Christian communities the custom of some form of adoration of the Eucharist might take root.’”

“Implicit in the Holy Father’s wish that ‘our adoration never cease’ is the hope that Catholics will always remain acutely conscious of the Real Presence whenever they find themselves near the Eucharistic Species—a consciousness that is expressed in exterior actions as well as within the recesses of the heart. Only a few months before the issuance of *Dominicae Cenae*, on a pastoral visit to Ireland in September of 1979, Pope John Paul II went out of his way to stress the intrinsic value of even the smallest or most routine acts of reverence toward the Blessed Sacrament as professions of faith and love: ‘dear brothers and sisters, every act of reverence, every genuflection that you make before the Blessed Sacrament, is important because it is an act of faith in Christ, an act of love for Christ. And every Sign of the Cross and gesture of respect made each time you pass a church is also an act of faith.’”

“When under Pope John Paul II the new Code of Canon Law was promulgated in 1983, it specifically authorized the continued observation of *Corpus Christi* processions (with the permission of the local bishop), and required that throughout the year churches be open at least part of the day to facilitate the Eucharistic adoration of the faithful: ‘Canon 937: Unless there is a grave reason to the contrary, a church in which the Blessed Eucharist is reserved is to be open to the faithful for at least some hours every day, so that they can pray before the Blessed Sacrament.’

“Pope John Paul II sees Eucharistic adoration as an indispensable wellspring of spiritual renewal that ought to be found in every parish and religious community, a practice that fosters and sustains every state of life in the church: ‘I would also like to repeat my invitation to you to make adoration of the Blessed Sacrament a habitual practice in all Christian communities, in accordance with the Church’s spirit and liturgy norms.... The values that must reign in homes will receive new strength to make the family a meeting place with God, a center that radiates faith, a school of Christian life. In the Bread which came down from heaven, the family will be able to find the support that will keep it united in the face of today’s threats and will preserve it as a bastion of life, steadfast against the culture of death.’

“The Holy Faith is not slow to remind priests that in virtue of their sacerdotal vocation, which is primarily ordered to the celebration of the Eucharist, they have a particular obligation to deepen their commitment to Christ at the feet of their Master in the tabernacle: ‘To priests the Council [Vatican II] also recommends, in addition to the daily celebration of the Mass, ‘personal devotion’ to the Holy Eucharist, and particularly that ‘daily task with Christ the Lord in their visit to the Blessed Sacrament’ [Presbyterorum ordinis, n. 18]. Faith in and love for the Eucharist cannot allow Christ’s presence in the tabernacle to remain alone [Catechism of the Catholic Church, n. 1418]’ ‘But the hour is coming, and is now here, when true worshippers will worship the Father in Spirit and truth’. (Jn 4:23).”

“Pope John Paul II goes on to say: “Adoration of the Eucharist ‘is the contemplation and recognition of the true Presence of Christ under the sacred species outside the celebration of the Mass.... It is a true encounter of dialogue....through which we become open to the experience of God.... It is also a gesture of solidarity with the needs and the needy of the whole world.’ And through its own spiritual dynamic, this Eucharistic adoration should lead to the service of love and justice for and with our brothers and sisters.”

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