



THE MISSIONARIES OF THE MOST HOLY EUCHARIST

The Holy Father, Pope Benedict XVI, in his catechesis on St. Juliana of Cornillon, affirmed his joy that

[T]oday there is a “*Eucharistic springtime*” in the Church: How many people pause in silence before the Tabernacle to engage in a loving conversation with Jesus! It is comforting to know that many groups of young people have rediscovered the beauty of praying in adoration before the Most Blessed Sacrament (...). I pray that this Eucharistic “*springtime*” may spread increasingly in every parish.¹

On the one hand, a growing number of parishes centre their pastoral life upon the Eucharist celebrated, and then continually adored. Adoration thus becomes an inexhaustible source of holiness for the faithful. On the other hand, as Blessed John Paul II once recalled:

[U]nfortunately, alongside these lights, there are also shadows. In some places the practice of Eucharistic adoration has been almost completely abandoned. In various parts of the Church abuses have occurred, leading to confusion with regard to sound faith and Catholic doctrine concerning this wonderful sacrament. At times one encounters an extremely reductive understanding of the Eucharistic mystery. Stripped of its sacrificial meaning, it is celebrated as if it were simply a fraternal banquet.²

However the time has come to at long last rid the Church of these shadows of confusion. [...] [T]hanks to the beautiful teachings and witness of our saintly Pope’s John Paul II and Benedict XVI, the entire Church is coming to a rediscovery of the Most Blessed Eucharist. Parishes everywhere are beginning to understand that the Holy Mass is a true sacrifice, Calvary made mystically present in the world of today, that it is the first and highest act of adoration of the Church. Then flowing out from this renewed sense of reverence for the Eucharistic Mystery, faith in the real presence of Christ in our tabernacles is coming back to flower. And so parishes are feeling called to place a perpetual guard of honour around the presence of the Eucharistic King. All over the world the faithful are responding to Christ’s plea to “watch one hour” with Him. Every week they come and spend one hour gazing upon the Eucharistic Face of Jesus and thanks to their generosity we are witnessing a new explosion of Eucharistic grace. Little sanctuaries of peace and grace, otherwise known as Perpetual Adoration Chapels, can now be found in almost every country where the Holy Catholic Church is present. [Later] we will discuss some of the graces and fruits which are being attributed to the practise of perpetual Eucharistic adoration in parishes.

But before speaking of the fruits flowing from Eucharistic adoration, let us recall what is most essential: the Lord is **worthy** to be adored for **His own sake**, because He is our Creator and our Redeemer. Paul VI wrote:

*It is for us a very sweet duty to honour and adore in the Host that our eyes see, the Word Incarnate which they don’t see, and Who, without leaving heaven, makes Himself present before us.*³

¹ General Audience of Benedict XVI on St. Juliana of Cornillon, 17 November 2011.

² John-Paull II, Encyclical Letter, *Ecclesia de Eucharistica*, no.10, 2003.

³ Paul VI, Apostolic Letter, ‘Profession of the Catholic Faith’, 1968.

To adore the Eucharistic Lord is therefore a “sweet duty.” First of all “a duty,” because it is part of the First Commandment to adore the Lord our God and since the Son of God is really present in the Eucharist He merits our real presence before Him. However, this duty is “sweet,” because the blessings for the soul and for the world are innumerable:

[A]nyone who approaches this august sacrament with special devotion and endeavors to return generous love for Christ's infinite love, experiences and fully understands, not without great spiritual joy and profit, how precious is the life hidden with Christ in God, and how great is the value of converse with Christ, for there is nothing more consoling on earth, nothing more efficacious for advancing along the road to holiness.⁴

Even though adoration always produces extraordinary fruits, at the same time we must remember that even if there were no fruits at all, the Lord Jesus would still be worthy to be adored for His own sake. That which must motivate our walk of adoration should not be the spiritual benefits that we will receive. To adore is the first act of justice where we acknowledge that God is first of all, the Giver of life. He is the Alpha and the Omega. All comes from Him, all subsists in Him, and all must return to Him. But as we know the Lord in His great love always unleashes His powerful grace in the world when we come to Him in adoration.

Before sending His disciples on mission, the Risen Christ “*showed them His hands and His feet*” (Luke 24:40) with His glorious wounds, sources of grace for humanity. Because “*they are our sufferings which He carried, our sorrows which He bore and His wounds, we find healing*” (Is 53:4-5). From the glorious wounds of Christ flow spiritual fruits for the adorer, for the Church and for the world.

Copyright © 2016 Marian Fathers of the Immaculate Conception of the B.V.M. EXCERPT from: “Graces and Fruits of Perpetual Adoration.” Our Lady of Mercy Oratory. <http://divinemercuryadoration.org/whatisadoration/graces-and-fruits-of-perpetual-adoration.php>.

⁴ Paul VI, Encyclical Letter, ‘Mysterium Fidei’, 1965.