**Eucharistic Adoration**

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 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.

It is pleasant to spend time with him, to lie close to his breast like the Beloved Disciple (cf.John13:25) 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 converse, 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!

-Saint John Paul II, *Ecclesia de Eucharistia* (“The Church of the Eucharist”), 25.

Eucharistic Adoration involves the worship of Jesus Christ, really, truly, and substantial present in the most Blessed Sacrament. We engage in Eucharistic Adoration any time that we pray before the tabernacle. A particularly powerful form of Eucharistic Adoration is the Rite of Exposition and Benediction (this is what most of us think of when we hear the phrase “Eucharistic Adoration”). The Rite of Exposition and Benediction has four major parts: Exposition, a period of Adoration, Benediction, and Reposition.

1. **Exposition**: literally “to place (posit) out of (ex),” involves the placing of the Consecrated Host in the monstrance or ciborium. The priest or deacon, accompanied by an altar server(s), places the Blessed Sacrament in the monstrance or ciborium and leads those present in a hymn. The priest/deacon then incenses the monstrance. This is followed by readings from Scripture, a reflection, and prayers led by the priest/deacon.
2. **Adoration:** following exposition, there is a period of Adoration, offering the faithful time for silent prayer in the presence of Our Lord. During this time, in addition to silent prayer, those present can pray the Liturgy of the Hours, the Rosary, or engage in other communal devotional practices.
3. **Benediction**: at the conclusion of the period of Adoration, the priest/deacon kneels at the foot of the altar and leads the people in a hymn while incensing the monstrance. The priest/deacon then ascends the altar, raises the monstrance, and makes the sign of the cross over the people (benediction comes from the Latin word for “blessing”).
4. **Reposition**: the priest/deacon places the monstrance back on the altar and returns to the foot of the altar. Here, he leads the people in the Divine Praises. Following the Divine Praises, the priest again ascends the altar and places the Blessed Sacrament back into the tabernacle (reposition = “to place again”).