



SACRAMENTAL VEIL

Theology of the Real Presence lays the foundation for our understanding, appreciation for eucharistic devotion

In understanding the Real Presence of Jesus in the Eucharist, Lawrence Feingold poses the question:

“Why would Jesus *want* to be with me, in this kind of way?”

This is how Feingold approaches teaching about the Eucharist at Kenrick-Glennon Seminary, where he is an associate professor of philosophy and theology.

The answer lies in the Incarnation. “I think that helps us to understand what (we) have to believe,” Feingold said. “God wants to bring us to Himself. So what does He do? He comes down to us (on earth).” That’s the logic of the Incarnation — to bring us to share in His life, He first shares in ours through the humanity of Jesus.

So why is He present in the Eucharist?

- Jesus left the world with His Ascension into heaven. He told His apostles that it’s best for them if He leaves this earth as a part of God’s plan of salvation, but they didn’t understand that reasoning.
- Jesus offers His presence in a better way than if He had stayed so that they could see Him, Feingold noted. The way He solves it is to be

present in the Eucharist, which continues the Incarnation until the end of time. “Jesus has a better way to be with us now, and that is to be with us wherever there are Catholics with a tabernacle,” Feingold said.

- The whole of Jesus — body, blood, soul and divinity — is present in the Eucharist. Nothing is missing, but all of it is totally veiled by the appearances of bread and wine, Feingold said. This is the definition of transubstantiation — there has been a change in the substance, meaning bread and wine become Jesus’ body and blood. But the visual appearance and properties of bread and wine are unchanged.
- Although we can’t see Him in human form, His presence in the Eucharist is described as being under a sacramental veil — through the appearance of bread and wine. “It means He’s approachable,” Feingold said. “We can receive Him in our bodies.”
- The ultimate goal of the Eucharist is to build Jesus’ Church, Feingold said. From many grains, one loaf of bread is made, and from many grapes, one wine is made. Similarly, many members of the Church make one body of Christ, united through the Eucharist. •



READING RESOURCES

- “The Eucharist: Mystery of Presence, Sacrifice and Communion,” by Lawrence Feingold
- “The History of Eucharistic Adoration,” By Father John A. Hardon, SJ
- Lawrence Feingold’s series of talks on the Eucharist for the Association of Hebrew Catholics: www.hebrewcatholic.net/studies/mystery-of-israel-church/
- USCCB on the Eucharist: bit.ly/2OI9XtZ
- Read more about Pope John Paul II’s promotion of eucharistic adoration on page 21.

This is the first in a six-part series on eucharistic devotion. We will examine the following topics in 2019:

- **Theology of the Real Presence in the Eucharist**
- **Holy Thursday and the institution of the Eucharist**
- **40 Hours devotion**
- **Visiting the Blessed Sacrament in adoration**
- **Benediction**
- **Tips on what to do during eucharistic adoration**



STAY WITH ME

CHURCH TRADITIONS, BIBLICAL HISTORY SHOW DEEP CONNECTION BETWEEN HOLY THURSDAY AND EUCHARISTIC DEVOTION

After the Last Supper on Holy Thursday, Jesus took three disciples — Peter, James and John — to Gethsemane. He asked them to sit while He prayed in the garden. When He returned and found them asleep, He asked them, “Could you not keep watch for one hour?”

There is a deep connection between eucharistic devotion and the events of Holy Thursday — the Last Supper and Jesus’ agony in the garden at Gethsemane. The devotion to the Eucharist in adoration grew out of this moment in Scripture, in which Jesus challenged His disciples who were sleeping in the garden.

Jesus’ agony in the garden is the bridge between the institution of the Eucharist at the Last Supper and the sacrifice of Calvary that the Eucharist makes present. In our Lord’s agony, He contemplated the full meaning of that sacrifice. When we adore the Lord, we share His sorrow for the sins of the world and our own.

“There is a deep connection between eucharistic devotion and the events of Holy Thursday — the Last Supper and Jesus’ agony in the garden at Gethsemane.

Here are a few suggestions for keeping eucharistic devotion in mind, especially during Holy Thursday (April 18 this year):

- **PRAY** Venerable Archbishop Fulton J. Sheen popularized the notion of a eucharistic Holy Hour. In his autobiography, “A Treasure in the Clay,” he noted that the Lord asked for an hour of prayer of reparation (making atonement for commitment of sins) to combat the evil that we face in our lives.
- **REFLECT** Father John Hardon, SJ, reflected on the idea that the story of the agony in the garden, in which Jesus is confronted with the forces of evil, helps us with trials or problems we’re facing in our lives. His call is to watch and pray, to avoid temptation and occasions of sin. We ask God for strength to meet trials or problems.
- **ACT** Processing the Eucharist to an altar of repose at the conclusion of Holy Thursday Mass is a long-held tradition of the Church. Similarly, parishes may organize a seven churches tour on Holy Thursday evening to visit altars of repose at other churches and pray before the Blessed Sacrament.

ADDITIONAL RESOURCES

- “Holy Thursday: An Intimate Remembrance,” by Francois Mauriac
- “The Hour that Makes My Day,” from the autobiography of Venerable Archbishop Fulton J. Sheen: bit.ly/2Jhkwsf
- “The Liturgical Year: Passiontide & Holy Week,” by Dom Prosper Guéranger, OSB
- Read the accounts of the Last Supper and Agony in the Garden in the Gospels of Matthew (26:26-46), Mark (14:22-42) and Luke (22:14-46) •



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Father Fadi Auro, assistant professor of philosophy and formation advisor at Kenrick-Glennon Seminary, elevated the monstrance during the seminary's Forty Hours devotion Feb. 16.

AN AFFIRMATION of BELIEF IN THE REAL PRESENCE

**FORTY HOURS DEVOTION IS A SPECIAL
PRACTICE OF ADORING CHRIST IN THE
BLESSED SACRAMENT**

by JENNIFER BRINKER [@jenniferbrinker](#)

photo by LISA JOHNSTON [@aeternusphoto](#)

Most of us know that the number 40 is biblically significant. Examples are plentiful: During the time of Noah, it rained for 40 days and nights. The Israelites wandered the desert for 40 years. Christ fasted and prayed for 40 days before the start of his public ministry. And of course, there's the 40-hour period between His burial and the Resurrection.

Forty Hours devotion is — quite literally — 40 hours of continuous prayer before the Blessed Sacrament. A centuries-old practice, it is an affirmation in our belief as Catholics in the Real Presence of the Lord in the Eucharist. “Lumen Gentium,” one of the principal documents of the Second Vatican Council, notes that the Eucharist is “the source and summit of the Christian Life” (“Lumen Gentium,” No. 11).

One of St. John Paul II's legacies was

the promotion of eucharistic adoration. “The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church,” he wrote in the 2003 encyclical “Ecclesia de Eucharistia.”

Forty Hours devotion fell out of practice in the decades following the Second Vatican Council, but some parts of the Church have seen a renewed interest. In the Archdiocese of St. Louis, Kenrick-Glennon Seminary regularly hosts a 40 Hours devotion. Another example is St. Francis of Assisi Parish in Oakville, which offered it for the first time this Lent, in late March.

Father Anthony Yates was introduced to the devotion as a Kenrick-Glennon seminarian. “It was amazing to see the guys going to the chapel at two in the morning,” said the pastor of St. Francis of Assisi. “Our parish is always trying to bring people closer to the Mass and the Eucharist. We saw this as a way to expose more people to (adoration) in a bigger way.”

The devotion generally begins with a solemn Mass and procession with the Eucharist, followed by exposition at the altar. During the next 40 hours, people gather for personal or public prayer in adoration. If a church offers regular daily Mass during the 40-hour period, the

Eucharist is reposed in the tabernacle at that time. At the end of adoration, a Mass of Reposition might be celebrated, followed by another procession, and ending with Benediction and final repossession of the Eucharist.

Spending time in adoration, Father Yates said, helps us to become closer to Jesus and deepens our relationship with Him. Regarding the Real Presence in the Eucharist, “faith will tell us Christ is present when the human senses fail,” Father Yates said. “It’s going to be that faith of our heart that draws us closer to Him as a person. And the only way you can become closer is to spend time with Him.” ●



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— ST. JOHN PAUL II



THE 'INESTIMABLE' VALUE of EUCHARISTIC ADORATION

Spending time in eucharistic adoration helps us to understand the source and summit of our Catholic faith

St. John Paul II said that worship of the Eucharist outside of Mass is of "inestimable value" to the Church.

It's no wonder, with many parishes in the archdiocese offering times for eucharistic adoration, whether perpetually around the clock or at certain times of the day.

We can be closer to Jesus through eucharistic adoration, which acknowledges the source and summit of our Catholic faith, in that He is entirely present in the Blessed Sacrament.

So why should we participate in eucharistic adoration? Dominican Father Robert Goedert wrote about the urgency in which Catholics must understand how we are different from other Christian beliefs.

"That, of course, is our belief in the Real Presence of Christ in the Holy

Eucharist," he wrote. "We believe that Jesus gave us His own body and blood in the special sacrament we call the Holy Eucharist. ... For us Catholics, the Holy Eucharist is not just a symbol. It is not just a memory. It is not just a promise. It is really Jesus Christ. The Holy Eucharist is not some 'thing.' It is some 'one.' It is Jesus, our Lord and our God."

In adoration, we are invited to pray before the Blessed Sacrament. We suggest offering prayers of adoration, thanksgiving, reparation and petition while in adoration. Other suggestions include an examination of conscience or perhaps a reflection on a virtue that appeals to you.

Other ideas include meditative reading, reading about the lives of the saints or praying the Rosary, the Psalms or Liturgy of the Hours,

Alternately, it's acceptable just to sit quietly and be in God's presence. Think



EUCHARISTIC ADORATION RESOURCES

The Real Presence Eucharistic Education and Adoration Association:
www.therealpresence.org

The Archbishop's Committee for Eucharistic Adoration:
archstl.org/adoration

"Manual for Eucharistic Adoration," by the Poor Clares of Perpetual Adoration, St. Joseph, Saint Benedict Press
www.saintbenedictpress.com

Visit Mount Grace Convent and the Holy Spirit Adoration Sisters (Pink Sisters) in St. Louis: **www.mountgraceconvent.org**

Eucharistic devotion from the USCCB:
www.usccb.org/prayer-and-worship/prayers-and-devotions/eucharistic-devotion/index.cfm

of the experience as visiting a friend and just enjoy being in His company. This is a good opportunity to listen to what He might be telling you. •





‘TANTUM ERGO’

Written by St. Thomas Aquinas, “Tantum Ergo” is generally sung at the veneration and benediction of the Blessed Sacrament at the conclusion of eucharistic adoration. The words are a reminder that the Eucharist is a perfect memorial of Jesus’ Passion and why we venerate the Body and Blood of Jesus — to always be mindful of the fruit of our redemption.

Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o’er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.
To the everlasting Father,
And the Son who reigns on high,
With the Holy Spirit proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty. Amen.

V. You have given them bread from
heaven,

R. Having all delight within it.

Let us pray.

O God, who in this wonderful
Sacrament

left us a memorial of your Passion:
grant, we implore you,
that we may so venerate
the sacred mysteries of your Body
and Blood,
as always to be conscious of the
fruit of your Redemption.
You who live and reign forever
and ever. Amen.

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BLESSED IS HE

**Exposition, benediction are rightful ways to reverence
the Real Presence of Jesus in the Eucharist**

by JENNIFER BRINKER [@jenniferbrinker](#) | photo by LISA JOHNSTON [@aeternusphoto](#)

Exposition and benediction of the Blessed Sacrament in eucharistic adoration is an ancient devotion of the Church that highlights the central mystery of the Eucharist — that Jesus is truly present: Body, Blood, Soul and Divinity.

St. John Paul II wrote, that “Since the Eucharistic mystery was instituted out of love, and makes Christ sacramentally present, it is worthy of thanksgiving and worship. And this worship must be prominent in all our encounters with the Blessed Sacrament.” Exposition and benediction are examples of eucharistic devotion, and a way for Catholics to deepen their spiritual relationship with the Lord.

The ritual for exposition and bene-

diction of the Eucharist grew out of the institution of the feast of Corpus Christi by Pope Urban IV in 1264. The Sacred Congregation for Divine Worship prescribes the ritual, beginning with the priest placing the Blessed Sacrament in a monstrance, which is set at the altar for viewing and prayer.

Generally speaking, a hymn of praise is sung as the priest incenses the Blessed Sacrament at the altar. Those who attend adoration may pray quietly. The time also could include recited prayers or readings from Scripture, followed by a homily from the priest that highlights the Eucharist.

No matter how time is spent in adoration, seeing our Lord truly present in the Eucharist is a beautiful way to deepen our relationship with Him, and a reminder that He remains with us until the end of time. (John 14:18). ●



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We adore you

EUCCHARISTIC ADORATION WITH OUR LORD IS LIKE SPENDING TIME WITH A GOOD FRIEND

by JENNIFER BRINKER [@jenniferbrinker](#) photo by LISA JOHNSTON [@aeternusphoto](#)

"I am not in an audience with our Holy Father, nor am I in the presence of a saint from heaven, nor with some distinguished personality. Before me, dear Jesus, You are present under the frail appearance of the host. With the eyes of faith I believe that You are present as my God, my Lord, my Redeemer, the Creator of heaven and earth, my all. I believe, dear Jesus, that You are truly present, body and blood, soul and divinity, in the most Blessed Sacrament."

— REFLECTIONS AND PRAYERS FOR VISITS WITH OUR EUCCHARISTIC LORD, JOHN J. CARDINAL CARBERRY

Eucharistic adoration is a special time in the presence of Jesus. It's a bit like spending time with a friend. Like with any friendship, perhaps those first visits to adoration might include quiet vocal or mental prayers, but eventually, we become comfortable sitting in the silence, the same as we would being with a good friend.

There's no one way to participate in eucharistic adoration. Here are some ideas for making the most of your time adoring our Lord:

+ Further reading

"Jesus Speaking: Heart to Heart with the King," by Gabrielle Bossis, edited by Sister Maria Grace Dateno, FSP

"Reflections and Prayers for Visits With our Eucharistic Lord," by Cardinal Carberry

"Visits to the Most Blessed Sacrament and the Blessed Virgin Mary," by St. Alphonsus Liguori

"Prayers and Devotions for Eucharistic Holy Hour," compiled by Brother Daniel Korn, CSSR

"Eucharistic Adoration Prayer Book," from the Daughters of St. Paul, explains how to participate in eucharistic adoration and includes prayers, thanksgiving, reparation, litanies and other suggested readings and resources.

"How to Make a Holy Hour," by Our Sunday Visitor

These items are available for purchase at Pauline Books and Media, 9804 Watson Road in Crestwood.

► Don't make it complicated.

Just be silent. Enjoy being in the presence of Jesus. To help prepare your mind for the overwhelmingness of silence, read "The Power of Silence: Against the Dictatorship of Noise," by Cardinal Robert Sarah.

► Do some homework.

Before approaching adoration, spend some time learning more about Jesus, His life, His works here on earth, His institution of the Eucharist and His passion and death upon the cross.

► Pray the prayers

of the Mass, the Psalms, the Jesus Prayer (Lord Jesus, have mercy on me as a sinner).

► Stay focused.

Keep your eyes on the Eucharist as you talk to Jesus and listen to Him. If it becomes difficult to focus, perhaps bring a journal and write to Jesus. Fixing your eyes on the pattern of the host in the monstrance can help with focus, too.

► Remember the types of prayer.

Adoration, contrition, supplication, thanksgiving. But, as the name implies, eucharistic adoration should primarily be adoration (love and proper worship of God solely because of who He is).

► Bring something along.

Some go-to suggestions include the Rosary or Divine Mercy Chaplet, a journal, Scripture readings for a Bible study group, etc. ●