



*What's all this talk about 'Adoration' and the 'Blessed Sacrament Chapel'
I'm hearing about?*

Part 1: "...the thingness of bread and wine are in fact changed into the substance of the Sacred Body and Precious Blood of Jesus Christ."

Before answering that question, let us establish two truths. First, do we agree that Jesus, being Lord and God (*Jn* 20:28) and that everything He says is true (*Jn* 1:17, 14:6)? Can we agree with St Thomas Aquinas who wrote in one of his hymns, «...[C]redo quidquid dixit Dei Filius: nil hoc verbo Veritatis verius», "What God's own Son has said, take for Truth I do, Truth Himself speaks truly, or there's nothing true"? As Catholic Christians, our answer can *only* be "Yes."

Second, if Jesus Christ, our Lord and God, is Truth Himself, can we agree that what He says about the Sacrament of His Body and Blood is true, too? That when He says, "This is My Body...this is My Blood," that it really is His Sacred Body and Precious Blood? That when Jesus said, "I am the Living Bread which came down from heaven; if any one eats this Bread, [they] will live for ever; and the Bread which I shall give for the life of the world is My Flesh" (*Jn* 6:51), we can accept His words at face value? That when St Paul wrote, "The cup of blessing which we bless, is it not a participation in the Blood of Christ? The Bread which we break, is it not a participation in the Body of Christ? (1 *Cor* 10:16), he means that we are truly in communion with the very Body and Blood of Jesus Himself? Again, as Catholic Christians, our answer can only be "Yes!"

The Council of Trent—in continuity with the Church's constant doctrine—taught that in the Sacrament of the Lord's Body and Blood, our Lord Jesus Christ is "really, truly, and substantially present," that is to say, that the *thingness* of bread and wine are *in fact* changed into the *substance* of the Sacred Body and Precious Blood of Jesus Christ. And because it is Jesus Christ, the *totality* of Himself is present—Body, Blood, soul, and Divinity.

It is for this reason that the Eucharist is rightly called the 'crowning Sacrament' and that we treat it with a particular reverence. After the Communion at Mass, whatever remains is placed in a vessel and locked in the tabernacle (an ornamented safe near the altar) and kept watch by a perpetual lamp indicating the Lord's Presence in the Church. Thus do we genuflect on the right knee upon crossing the tabernacle, maintain silence in the church, and take care that not even the slightest particle be lost during the celebration of Mass.

Now, if some of us who are hockey fans lose our heads in excitement simply by being in the presence of Wayne Gretzky or Mark Messier, shouldn't we Christians, by the very same logic, at least desire to be in the Presence of Jesus? Or, consider how many Canadians schedule their lives around a hockey game—which will some day come to an end and hockey legends will, too, find a home six feet under—versus Christians who are passive about the reality that God makes himself present to us Sacramentally, and this very Sacrament bestows upon us a quality of life that is both abundant and eternal.

Eucharistic Adoration proceeds from both the Spirit's gift of piety and the theological virtue of charity, whereby we spend time in the Lord's Presence in the Eucharist, indeed gazing upon Him, in order to grow closer to Him in friendship.

...to be continued.