Guidelines for those participating in
Eucharistic Adoration at
The Corpus Christi Perpetual Adoration
Chapel

Aquinas College
4210 Harding Pike
Nashville TN 37205
Dear Adorer,

These few words have been prepared to provide the information you need as a Guardian of the Eucharist.

For those of you who are new to Aquinas Colleges’ Campus. The Corpus Christi Perpetual Adoration Chapel is located on the east side of the circular drive that fronts the Colleges’ Main Academic Building and directly to the rears of the building referred to as the White House.

Parking along the south side of the Chapel is reserved for Adorer’s assigned or relieving officially scheduled adorers. The Chapel is accessed via ramp or steps through the red door on the columned front veranda.

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Thank you for answering His call to adore His Real Presence in the Eucharist. By saying “yes” to Him who has invited you, you become one of a long line of worshipers throughout the centuries who have answered His Call, extending from the angels, shepherds, and Magi at the stable in Bethlehem to our Adorers here in Nashville. This mystical union of adoring souls has sustained the very heart of the Church.

Perpetual Adoration is the giving of your time to the Lord. For such a commitment, the graces and blessings that will be bestowed upon you and your loved ones will abound in this life and will be beyond measure in the next.

We are grateful that you have chosen to make the Eucharistic Presence of Jesus a priority in your life. This is a sign of the strength of our Faith and the strength of your belief in the power of prayer through silent adoration of our Lord in the Eucharist.

May He who is ever-present bless you and protect you. May our Most Holy Mother, Mary, under her title of our Lady of the Blessed Sacrament, draw you ever closer to her Son in His Real Presence in the Eucharist.
Welcome to *Corpus Christi Perpetual Eucharistic Adoration Chapel* where our Blessed Lord awaits you.

**General Information for Adorers**

Your commitment to adore is a blessing from the Lord. As a Guardian of the Eucharist during your hour, it is your responsibility to insure that the Blessed Sacrament is never left alone. To insure that the Blessed Sacrament is never left alone, please observe these procedures:

Sign in at the beginning of your assigned hour of adoration. This way, the Adorer you are relieving can check the sign-in sheet before leaving the Chapel area to confirm that you are the Adorer who is scheduled for the next hour. This will inform the departing Adorer that you are relieving him or her for the entire next hour and not someone who has arrived for a short visit.

When leaving after your hour of Adoration, be sure to check the sign-in sheet to verify that you are being relieved for the next hour.

**Chapel Decorum**

*Respect for Our Lord in the Blessed Sacrament is displayed in the following ways:*

1. Genuflect upon entering the presence of the Lord. (This can be a full kneeling position with head bowed to the floor or with head bowed. In case of physical limitations, a respectful bowing of the head is acceptable)
2. Be mindful of proper respectful and modest attire.
3. Maintain an austere reverence (no talking) in the presence of Our Lord. Leave the Chapel if there is a need to speak to someone and hold your conversation quietly outside the Chapel area.
4. No spontaneous unscheduled events, distracting behavior, or sermonizing is permitted. Silence and quiet prayer before Our Lord ensures that others are not distracted or that undue attention is drawn to oneself.
5. Never eat or drink in the Chapel. Chewing gum or eating candy in the Chapel is not respectful.
6. Radios, 3 M players, CD players, cellular phones and other such devices are only to be used in the Chapel with appropriate headphones.
7. Nothing is to be placed on the altar of repose. Nor should it be approached.
8. Spiritual reading material provided is never to be removed from the Chapel.

Eucharistic Chapel Emergency Procedures

If you should have any problem during your hour of adoration, such as illness, or if the Adorer who is to follow you in adoration does not arrive, or if you sense something out of the ordinary going on, please use the phone provided in the vestibule of the Chapel. If an emergency of a serious nature arises, call the appropriate emergency numbers that are posted near the phone. The phone is there to be used only for the security of the Adoration Chapel and for Adorers perfuming their duties as Guardians of the Eucharist.

Experts from
Perpetual Adoration of the Holy Eucharist
45th International Eucharistic Congress – June 1993 by His Holiness Pope John Paul II

“Know that I am with you all days until the end of the world (Mt. 12, 20). These are the words of Christ Resurrected before ascending into heaven on the day of His Ascension. Jesus Christ is indeed the Emmanuel, God with us from His Incarnation until the end of time. And He is in an especially intensive and close way in the mystery of His permanent presence in the Eucharist. What power, what consolation, what firm hope does the contemplation of the Eucharistic mystery produce. It is God with us that makes us participants of His life and launches us into the world to evangelize it, to sanctify it.”

The hour is coming and now is here. When true worshippers will worship the Father in the spirit and truth. (Jn 4, 23) Jesus had said this to the Samaritan
woman at the well of Sicar. The adoration of the Eucharist “is the contemplation and recognition of the real presence of ‘Christ, in the sacred species, outside of the celebration of the Mass… It is a real dialogical encounter by means of which…we open ourselves to the experience of God…It is equally a gesture of solidarity with the needs and with the needy of the entire world.” (document base of the Congress, n, 25) And this Eucharistic adoration, by its own spiritual dynamic, must lead to the service of love and justice for the faithful.

Worship of the Eucharistic Mystery

3. This worship is directed towards God the Father through Jesus Christ in the Holy Spirit. In the first place towards the Father, who, as St. John's Gospel says, "loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life."

It is also directed, in the Holy Spirit, to the incarnate Son, in the economy of salvation, especially at that moment of supreme dedication and total abandonment of Himself to which the words uttered in the Upper Room refer: "This is my body given up for you.... This is the cup of my blood shed for you...." The liturgical acclamation: "We proclaim your death, Lord Jesus" takes us back precisely to that moment; and with the proclamation of His resurrection we embrace in the same act of veneration Christ risen and glorified "at the right hand of the Father," as also the expectation of His "coming in glory." Yet it is the voluntary emptying of Himself, accepted by the Father and glorified with the resurrection, which, sacramentally celebrated together with the resurrection brings us to adore the Redeemer who "became obedient unto death, even death on a cross."

And this adoration of ours contains yet another special characteristic. It is compenetrated by the greatness of that human death, in which the world, that is to say each one of us, has been loved "to the end." Thus it is also a response that tries to repay that love immolated even to the death on the cross: it is our "Eucharist," that is to say our giving Him thanks, our praise of Him for having redeemed us by His death and made us sharers in immortal life through His resurrection.
This worship, given therefore to the Trinity of the Father and of the Son and of the Holy Spirit, above all accompanies and permeates the celebration of the Eucharistic Liturgy. But it must fill our churches also outside the timetable of Masses. Indeed, 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, both when we visit our churches and when the sacred species are taken to the sick and administered to them.

Adoration of 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. A particular mention should be made at this point of the Solemnity of the Body and Blood of Christ as an act of public worship rendered to Christ present in the Eucharist, a feast instituted by my predecessor Urban IV in memory of the institution of this great Mystery. All this therefore corresponds to the general principles and particular norms already long in existence but newly formulated during or after the Second Vatican Council.

The encouragement and the deepening of eucharistic worship are proofs of that authentic renewal which the council set itself as an aim and of which they are the central point. And the venerable and dear brothers, deserves separate reflection. The Church and the world have a great need of eucharistic worship. Jesus waits for us in this sacrament of love. Let us be generous with our time in going to meet Him in adoration and in contemplation that is full of faith and ready to make reparation for the great faults and crimes of the world by our adoration never cease.

**Eucharist and Church**

4. Thanks to the Council we have realized with renewed force the following truth: Just as the Church "makes the Eucharist" so "the Eucharist builds up" the Church; and this truth is closely bound up with the mystery of Holy Thursday. The Church was founded, as the new community of the People of God, in the apostolic community of those Twelve who, at the Last Supper, became partakers
of the body and blood of the Lord under the species of bread and wine. Christ had said to them: "Take and eat... Take and drink." And carrying out this command of His, they entered for the first time into sacramental communion with the Son of God, a communion that is a pledge of eternal life. From that moment until the end of time, the Church is being built up through that same communion with the Son of God, a communion which is a pledge of the eternal Passover.

Dear and venerable brothers in the episcopate, as teachers and custodians of the salvific truth of the Eucharist, we must always and everywhere preserve this meaning and this dimension of the sacramental encounter and intimacy with Christ. It is precisely these elements which constitute the very substance of eucharistic worship. The meaning of the truth expounded above in no way diminishes-in fact, it facilitates-the eucharistic character of spiritual drawing together and union between the people who share in the sacrifice, which then in Communion becomes for them the banquet. This drawing together and this union, the prototype of which is the union of the Apostles about Christ at the Last Supper, express the Church and bring her into being.

But the Church is not brought into being only through the union of people, through the experience of brotherhood to which the Eucharistic Banquet gives rise. The Church is brought into being when, in that fraternal union and communion, we celebrate the sacrifice of the cross of Christ, when we proclaim "the Lord's death until he comes,"(17) and later, when, being deeply co penetrated with the mystery of our salvation, we approach as a community the table of the Lord, in order to be nourished there, in a sacramental manner, by the fruits of the holy Sacrifice of propitiation. Therefore in eucharistic Communion we receive Christ, Christ Himself; and our union with Him, which is a gift and grace for each individual, brings it about that in Him we are also associated in the unity of His body which is the Church.

Only in this way, through that faith and that disposition of mind, is there brought about that building up of the Church, which in the Eucharist truly finds its "source and summit," according to the well known expression of the Second Vatican Council.(18) This truth, which as a result of the same Council has received a new and vigorous emphasis,(19) must be a frequent theme of our reflection and teaching. Let all pastoral activity be nourished by it, and may it also be food for ourselves and for all the priests who collaborate with us, and likewise for the whole of the communities entrusted to us. In this practice there should thus be
revealed, almost at every step, that close relationship between the Church's spiritual and apostolic vitality and the Eucharist, understood in its profound significance and from all points of view.(20)

_Eucharist and Charity_

5. Before proceeding to more detailed observations on the subject of the celebration of the holy Sacrifice, I wish briefly to reaffirm the fact that eucharistic worship constitutes the soul of all Christian life. In fact, Christian life is expressed in the fulfilling of the greatest commandment, that is to say, in the love of God and neighbor, and this love finds its source in the blessed Sacrament, which is commonly called the sacrament of love.

The Eucharist signifies this charity, and therefore recalls it, makes it present and at the same time brings it about. Every time that we consciously share in it, there opens in our souls a real dimension of that unfathomable love that includes everything that God has done and continues to do for us human beings, as Christ says: "My Father goes on working, and so do I."(21) Together with this unfathomable and free gift, which is charity revealed in its fullest degree in the saving sacrifice of the Son of God, the sacrifice of which the Eucharist is the indelible sign, there also springs up within us a lively response of love. We not only know love; we ourselves begin to love. We enter, so to speak, upon the path of love and along this path make progress. Thanks to the Eucharist, the love that springs up within us from the Eucharist develops in us, becomes deeper and grows stronger.

Eucharistic worship is therefore precisely the expression of that love which is the authentic and deepest characteristic of the Christian vocation. This worship springs from the love and serves the love to which we are all called in Jesus Christ.(22) A living fruit of this worship is the perfecting of the image of God that we bear within us, an image that corresponds to the one that Christ has revealed in us. As we thus become adorers of the Father "in spirit and truth,"(23) we mature in an ever fuller union with Christ, we are ever more united to Him, and-if one may use the expression-we are ever more in harmony with Him.

The doctrine of the Eucharist, sign of unity and bond of charity, taught by St. Paul, (24) has been in subsequent times deepened by the writings of very many saints who are living examples for us of Eucharistic worship. We must always have this
reality before our eyes, and at the same time, we must continually try to bring it about that our own generation too may add new examples to those marvelous examples of the past, new examples no less living and eloquent, that will reflect the age to which we belong.

**Eucharist and Neighbor**

6. The authentic sense of the Eucharist becomes of itself the school of active love for neighbor. We know that this is the true and full order of love that the Lord has taught us: "By this love you have for one another, everyone will know that you are my disciples."(25) The Eucharist educates us to this love in a deeper way; it shows us, in fact, what value each person, our brother or sister has in God's eyes, if Christ offers Himself equally to each one, under the species of bread and wine.

If our Eucharistic worship is authentic, it must make us grow in awareness of the dignity of each person. The awareness of that dignity becomes the deepest motive of our relationship with our neighbor.

We must also become particularly sensitive to all human suffering and misery, to all injustice and wrong, and seek the way to redress them effectively. Let us learn to discover with respect the truth about the inner self that becomes the dwelling place of God present in the Eucharist. Christ comes into the hearts of our brothers and sisters and visits their consciences. How the image of each and every one changes, when we become aware of this reality, when we make it the subject of our reflections! The sense of the Eucharistic Mystery leads us to a love for our neighbor, to a love for every human being. (26)

**Eucharist and Life**

7. Since therefore the Eucharist is the source of charity, it has always been at the center of the life of Christ's disciples. It has the appearance of bread and wine, that is to say of food and drink; it is therefore as familiar to people, as closely linked to their life, as food and drink. The veneration of God, who is love, springs, in eucharistic worship, from that kind of intimacy in which He Himself, by analogy with food and drink, fills our spiritual being, ensuring its life, as food and drink do.

This "eucharistic" veneration of God therefore strictly corresponds to His saving plan. He Himself, the Father, wants the "true worshipers"(27) to worship Him precisely in this way, and it is Christ who expresses this desire, both with His
words and likewise with this sacrament in which He makes possible worship of
the Father in the way most in conformity with the Father's will.

From this concept of eucharistic worship there then stems the whole sacramental
style of the Christian's life. In fact, leading a life based on the sacraments and
animated by the common priesthood means in the first place that Christians
desire God to act in them in order to enable them to attain, in the Spirit, "the
fullness of Christ himself."(28) God, on His part, does not touch them only
through events and by this inner grace; He also acts in them with greater certainty
and power through the sacraments. The sacraments give the lives of Christians
sacramental style.

Now, of all the sacraments it is the Holy Eucharist that brings to fullness their
initiation as Christians and confers upon the exercise of the common priesthood
that sacramental and ecclesial form that links it-as we mentioned before(29)-to
the exercise of the ministerial priesthood. In this way, eucharistic worship is the
center and goal of all sacramental life. (30) In the depths of eucharistic worship
we find a continual echo of the sacraments a Christian initiation: baptism and
confirmation. Where better is there expressed the truth that we are not only
"called God's children" but "that is what we are"(31) by virtue of the sacrament of
Baptism, if not precisely in the fact that in the Eucharist we become partakers of
the body and blood of God's only Son? And what predisposes us more to be "true
witnesses of Christ"(32) before the world-as we are enabled to be by the
sacrament of Confirmation-than Eucharistic Communion, in which Christ bears
witness to us, and we to Him?

It is impossible to analyze here in greater detail the links between the Eucharist
and the other sacraments, in particular with the sacrament of family life and the
sacrament of the sick. In the encyclical Redemptor hominis(33) I have already
drawn attention to the close link between the sacrament of Penance and the
sacrament of the Eucharist. It is not only that Penance leads to the Eucharist, but
that the Eucharist also leads to Penance. For when we realize whom it is that we
receive in Eucharistic Communion, there springs up in us almost spontaneously a
sense of unworthiness, together with sorrow for our sins and an interior need for
purification.

But we must always take care that this great meeting with Christ in the Eucharist
does not become a mere habit, and that we do not receive Him unworthily, that is
to say, in a state of mortal sin. The practice of the virtue of penance and the sacrament of Penance are essential for sustaining in us and continually deepening that spirit of veneration which man owes to God Himself and to His love so marvelously revealed. The purpose of these words is to put forward some general reflections on worship of the Eucharistic Mystery, and they could be developed at greater length and more fully. In particular, it would be possible to link what has been said about the effects of the Eucharist on love for others with what we have just noted about commitments undertaken towards humanity and the Church in Eucharistic Communion, and then outline the picture of that "new earth"(34) that springs from the Eucharist through every "new self."(35) In this sacrament of bread and wine, of food and drink, everything that is human really undergoes a singular transformation and elevation. Eucharistic worship is not so much worship of the inaccessible transcendence as worship of the divine condescension, and it is also the merciful and redeeming transformation of the world in the human heart.

Recalling all this only very briefly, I wish, notwithstanding this brevity, to create a wider context for the questions that I shall subsequently have to deal with: These questions are closely linked with the celebration of the holy Sacrifice. In fact, in that celebration there is expressed in a more direct way the worship of the Eucharist. This worship comes from the heart, as a most precious homage inspired by the faith, hope and charity, which were infused into us at baptism...
Panis Angelicus

“Panis Angelicus fit Panis Hominu
Dat pains Coelicus figures terminum:
O res mirabilis!
Manducat Dominum,
Pauper, servus et homilis.”

“The angelic bread becomes the bread of men,
The heavenly bread ends all prefigurations
What wonder!
a poor and humble servant
consumes the Lord.”

Saint Thomas Aquinas  (1225 -1274)