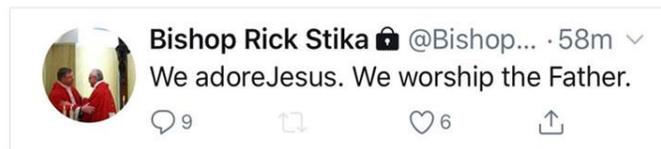


## [Bishop Stika's Tweets from 11/24/2019](#)



## [Catechism of the Catholic Church](#)

**1325** "The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and of the **worship men offer to Christ** and through him to the Father in the Holy Spirit."<sup>138</sup>

**1346** The liturgy of the Word and liturgy of the Eucharist together form "**one single act of worship**";<sup>172</sup> the Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord.<sup>173</sup>

**1378** *Worship of the Eucharist*. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. "The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession."<sup>208</sup>

**1380** The Church and the world have a great need for **Eucharistic worship. Jesus awaits us in this sacrament of love**. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease.<sup>211</sup>

**1408** The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. **These elements constitute one single act of worship.**

## [Encyclical Mediator Dei by Pope Pius XII](#)

**20.** This result is, in fact, achieved when Christ lives and thrives, as it were, in the hearts of men, and when men's hearts in turn are fashioned and expanded as though by Christ. This makes it possible for the sacred temple, where the Divine Majesty receives the acceptable worship which His law prescribes, to increase and prosper day by day in this land of exile of earth. Along with the Church, therefore, her Divine Founder is present at every liturgical function: Christ is present at the august sacrifice of the altar both in the person of His minister and above all under the eucharistic species. He is present in the sacraments, infusing into them the power which makes them ready instruments of sanctification. He is present, finally, in prayer of praise and petition we direct to God, as it is written: "Where there are two or three gathered together in My Name, there am I in the midst of them."<sup>[22]</sup> **The sacred liturgy is, consequently, the public worship which our Redeemer as Head of the Church renders to the Father, as well as the worship which the community of the faithful renders to its Founder, and through Him to the heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members.**

## [Nicene Creed](#)

And in the Holy Spirit, the Lord and Life-giver, who proceeds from the Father, **who with the Father and Son is worshipped and glorified.**