



A LITURGY
PREPARATION AID

FOR THE
SOLEMNITY OF
THE MOST HOLY
BODY AND BLOOD
OF CHRIST

SUNDAY, JUNE 19, 2022

Federation of Diocesan
Liturgical Commissions

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On June 19, 2022, the Solemnity of the Most Holy Body and Blood of Christ, the United States Conference of Catholic Bishops (USCCB) launches a Eucharistic Revival initiative. Over the next several years, the dioceses of the USA will recommit ourselves to our Eucharistic identity and will reaffirm our faith in the Real Presence of Christ in the Eucharist.

We believe that the best way to increase faith in the eucharist is the full and authentic celebration of the Mass – the source and summit of our faith (*Constitution on the Sacred Liturgy*, 10). Adoration of the Eucharist flows from the Mass and leads us back to it.

This booklet will be the first of many resources, website postings, and formation opportunities which the Federation will prepare for you in the coming years. We also encourage you to examine the many popular FDLC books and bulletin articles on the Mass (in English and Spanish) which are already available. www.fdlc.org/publications

Liturgical Celebrations and Prayer on June 19

The Bishops have asked that dioceses and parishes celebrate this solemnity with great festivity and joy. This will include, of course, the worthy celebration of the Mass with its assigned texts. It may be the perfect day for pastors to commission Extraordinary Ministers of Holy Communion (*Book of Blessings*, Chapter 63).

It might also include a eucharistic procession after the principal Mass, a Holy Hour, an extended period of exposition, or a renewed invitation to spend time with the Lord in adoration. The day may conclude with the celebration of Evening Prayer II and reposition of the Blessed Sacrament. If the day concludes with a Sunday evening Mass, the Blessed Sacrament is reposed in the tabernacle, since it is never exposed during Mass. Resources to assist your preparations for all of these are found on the following pages.

About the Solemnity of the Most Holy Body and Blood of Christ

Originally called *Corpus Christi* [the Body of Christ], the solemnity had its origins in thirteenth-century France. St. Juliana (1192 – 1258) was the abbess at the Augustinian Sisters at Mont Carvillon near Liege in Belgium. After a vision, she persuaded Bishop Robert de Thorte of Liege to institute a feast to the Blessed Sacrament; he established it in 1246. The feast was extended to the universal Church by Pope Urban IV in 1264. Pope Clement V (d. 1314) and Pope John XXII (d. 1334) formalized the celebrations further.

None of those three popes mention a procession with the Blessed Sacrament. It first appears in Cologne around 1279 and the idea was approved by Popes Martin V (d.1431) and Eugene IV (d.1447).

The texts for the Divine Office for this feast were composed by St. Thomas Aquinas (1225-1274).

Since the Second Vatican Council, the feast has been called “The Most Holy Body and Blood of Christ.” The name change is significant. The emphasis is no longer on the Blessed Sacrament reserved in the tabernacle and presented for adoration by the faithful. The emphasis is on the celebration of the Eucharist. Indeed, the preface from Holy Thursday is used. In the Collect (Opening Prayer), we acknowledge that we “revere the sacred mysteries” of the Body and Blood of Christ, and that through this sacrament, we experience redemption.

The Church as the Body of Christ

It will be important to precede this day with liturgical formation and catechesis on the Eucharist. Use the resources within these pages and elsewhere to teach about the theological and liturgical significance of this day. Meet with members of the parish staff, of the school and religious education programs, RCIA teams, music ministry and others to coordinate efforts. Draw on materials for all age groups. Make items available on the parish website that families or the homebound can access at home.

On this day, especially, make a concerted effort to bring Holy Communion to prisoners, nursing homes, hospitals, or to those who are homebound... and to their caregivers.

Certainly, we will focus on the Body and Blood of Christ, the Sacrament of unity. Let us also recall that we are the Body of Christ -- intimately connected to each other and to Him; united as one body with Christ as the head.

The Eucharist and Social Justice

In this Sunday's gospel, Jesus pointedly tells his followers, "Give them some food yourselves" (Luke 9:13). Participating in Mass, listening to Sacred Scripture, partaking of the Body and Blood of Christ, and reflecting on the Paschal Mystery, inevitably involves some sacrifice of self. Christians who gather at the table of the Lord are sent forth to bring the Good News to others, to share our faith with those who hunger for the love of God, and to share our food with those who hunger and thirst. The grace of our baptism equips us for mission and makes us accountable for how we serve the Lord and one another. This process only ends when we enter the kingdom of God and feast at the heavenly banquet. Strengthened by the Eucharist and formed by our weekly participation in the sacrificial meal which is the ultimate model for self-giving love, we must see those in need around us, and "give them some food ourselves."

Art and Environment

The sanctuary and altar of exposition should be adorned as befits this solemnity. Four to six candles should be in place for the celebration of Mass. Extra candles and flowers may be in place, and banners (without words) may be hung.

In the gathering space or vestibule, consider hanging banners with the names of the children who have received their First Holy Communion or the names of those initiated or received at Easter Vigil.

Protocols and Regulations

When planning any of the above, remember that the Church provides resources and rubrics for public displays of the Blessed Sacrament. Check with your diocesan Office of Worship if you are uncertain; your Bishop may have additional diocesan guidelines.

The norms for the universal Church are found in Canon Law and in a universal liturgical text: *Holy Communion and Worship of the Eucharist Outside Mass*. The U.S. Bishops have a helpful collection of resources to be used during a period of exposition: *Order for the Solemn Exposition of the Holy Eucharist*. The papal document *Redemptionis sacramentum* (no. 132) notes that "No one may carry the Most Holy Eucharist to his or her home or to any other place contrary to the norm of law."

Finally, in all circumstances, bear in mind respect for the Eucharist.

MASS PREPARATION

Solemnity of the Most Holy Body and Blood of Christ

INTRODUCTORY RITES

Entrance Hymn _____
Greeting _____
Penitential Act _____
Glory to God Setting: _____
Collect Roman Missal

THE LITURGY OF THE WORD

Lectionary 169

First Reading Genesis 14:18-20
Melchizedek, brought out bread and wine.

Responsorial Psalm Psalm 110: 1, 2, 3, 4
You are a priest forever, in the line of Melchizedek.

Second Reading 1 Corinthians 11:23-26
For as often as you eat and drink, you proclaim the death of the Lord

Sequence [optional] *Lauda Sion* Long form Short Form omit

Gospel Acclamation John 6:51
Alleluia, alleluia
I am the living bread that came down from heaven, says the Lord;
whoever eats this bread will live forever.
Alleluia, alleluia

Gospel Luke 9:11b-17
They ate all and were satisfied.

Homily **The homily might touch upon various aspects of Eucharistic doctrine (e.g., the Real Presence of Jesus Christ in the Eucharist; the Sacrifice of the New Covenant; Christ nourishing his Church in the Eucharist).**

Profession of Faith

Universal Prayer **See suggestions herein on page 7.**

THE LITURGY OF THE EUCHARIST

Presentation of the Offerings

Presentation Hymn _____

Prayer over the Offerings

Eucharistic Prayer

Preface

“The Fruits of the Most Holy Eucharist,”

or

“The Sacrifice and the Sacrament of Christ,”

Acclamations

Setting: _____

Holy, holy, holy

Memorial Acclamation

Great Amen

Communion Rite

Lord’s Prayer

Sign of Peace

Breaking of the Bread Lamb of God (setting): _____

Distribution of Holy Communion

Hymn(s) _____

Prayer after Communion

THE CONCLUDING RITE

Option A

If a eucharistic procession is to follow, the Concluding Rite is omitted. When the Communion of the faithful is over, the large host, consecrated at this Mass, is placed in the monstrance upon the altar. Then the Prayer after Communion is recited. The monstrance is incensed. A humeral veil is brought to the presider and he carries the Blessed Sacrament in the monstrance.

The procession forms. For details on the procession, please see pages 9-11 herein.

Option B

If a Eucharistic Procession will not follow the Mass, the Concluding Rite is celebrated in the usual way.

Greeting

Blessing Solemn (Ordinary Time I-VI) Simple

Dismissal

[Concluding Hymn] _____

Option C

A lengthy period of adoration may follow.

SAMPLE INTERCESSIONS SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST

Please choose from among the following suggestions.

For the Church, fed by the sacrament of unity, that it may be a beacon of unity to the world, we pray.

For all priests, servants in the line of Melchizedek, who generously offer the sacraments and offer themselves for their flock, we pray.

For all those who serve as Ordinary and Extraordinary Ministers of Holy Communion, may their reverent service bear witness to the truth of Christ's abiding love, we pray.

For all Christians, that we may one day be reunited around the Lord's Table, we pray.

That the grace of this Eucharist will motivate us to serve all those who hunger and thirst, we pray.

For all those who doubt the Real Presence of Christ in the Eucharist, that their faith may be strengthened and their hearts may be healed through the grace of the sacrament, we pray.

For all those who seek spiritual nourishment, may we share the Good News with them and invite them to the Lord's bountiful Table, we pray.

For all who serve our liturgical assemblies, that we may worthily celebrate the Eucharist in all its fullness, we pray.

For our neophytes, our First Communicants, and for all those who recently have joined us at the Lord's Table for the first time, may they always rejoice in the nearness of the Lord, we pray.

For those who are absent from our assembly today and for all those who bring Holy Communion to them, we pray.

For all those in religious communities who pray before the Blessed Sacrament on behalf on the whole Church, we pray.

For those who have died and who in this life were nourished by the Eucharist, may they rejoice forever at the heavenly banquet, we pray.

Lord, hear our prayer!

HYMN SUGGESTIONS FOR USE DURING MASS

All Who Hunger	Dunstan/Moore	GIA
Alleluia! Sing to Jesus	Dix/ Prichard	Various
Amen. El Cuerpo de Cristo	Schiavone	OCP
As the Grains of Wheat	Haugen	GIA
At that First Eucharist	Turton/ Monk	Various
Behold the Lamb	John 1/ Willett	OCP
Bread for the World	Farrell	OCP
Bread of Life	Farrell	OCP
Bread of Life from Heaven/Pan de Via Eterna	John 6/ Briehl/ Cortez. Haugen	GIA
Bread of Life, Cup of Blessing	Dufner/ Guimont	GIA
Come and Eat This Living Bread	Glover	GIA
Draw Near	tr. Neal/ Janco	WLP
Draw Us in the Spirit's Tether	Dearmer/Friedell	Oxford Univ Press
Eat This Bread	John 6/Batastini/Taize/Berthier	GIA
Emmaus	Alonso	GIA
Gusten y Veán/Taste and See	Grail/Alonzo	GIA
I Am the Bread of Life/ Yo Soy el pan de Vida	Toolan	GIA
I Received the Living God	Proulx	GIA
I Received the Living God	Geoffrey/Krisman/Jacob	GIA
In Christ There is a Table Set for All	Stamps	Dawn Treader Music
In Remembrance of You	Tate	WLP
In the Breaking of the Bread/Cuando	Hurd/Dean/Oroszco	OCP
Partimos el Pan del Señor		
Let Us Be Bread	Porter	GIA
Let Us Break Bread Together	Hurd/ Amer Folk	GIA
Life-giving Bread, Saving Cup	Chepponis	GIA
Lord, Who at that First Eucharist	Turton/ Monk	Various
Now in this Banquet	Haugen	GIA
O Taste and See	Psalm 34 /Haugen	GIA
Oh buen Jesús	León	Augsburg
One Bread, One Body	Didache/ Foley	New Dawn Music
Pan de Vida	John 13/ Hurd/Moriarity	OCP
Seed, Scattered and Sown	1 Cor 10 / Dan Feiten	Ekklesia Music
Shepherd of Souls	Montgomery/ Dykes/Proulx	GIA
Take and Eat	Quinn / Joncas	GIA / Selah
Take the Bread, Children	Brokering/Schalk	GIA
Taste and See	O'Brien	GIA
This Body	1 Cor 11 / 1 Timothy/Willcock	OCP
This is the Body of Christ	Bell / Iona Community	GIA
Ubi Caritas	Hurd	Various
Unless a Grain of Wheat	Hurd	OCP
We Come to Your Feast	Joncas	GIA
When We Eat this Bread	1 Cor 11/Mt 18/ Rev 21/Joncas	OCP
You Satisfy the Hungry Heart	Westendorf/ Kruetz	GIA

ABOUT A EUCHARISTIC PROCESSION ON THE SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST

The Church has a rich tradition of holding eucharistic processions on the Solemnity of the Most Holy Body and Blood of Christ. The procession is one method for venerating the Blessed Sacrament. It is also an act of public witness – a wonderful opportunity for evangelization with those who may not yet know Jesus or understand our faith.

However, not every circumstance is favorable for a public procession, and the diocesan Bishop is given the authority to decide “on both the advisability of such processions in today’s conditions and on the time, place, and plan for them that will ensure their being carried out with decorum and without loss of reverence toward the Blessed Sacrament” (*Ceremonial of Bishops*, 386).

As with Exposition and Adoration, there are official rubrics for Eucharistic processions, and they are contained in the same ritual book: *Holy Communion and Worship of the Eucharist Outside Mass*, specifically in paragraphs 101-108. (Elaborations may be found in the *Ceremonial of Bishops*, paragraphs 386-394).

This solemnity is a golden opportunity to familiarize the faithful with the way these devotional practices are envisioned and regulated by Church documents. In the last decades, and particularly during the pandemic, many parishes developed practices which, while they may have been pursued in good faith, carried the possibility of distorting the Church’s teaching on the Eucharist and the Real Presence. At times, when enthusiasm might have overwhelmed solemnity, practices might have minimized the import of the Blessed Sacrament and its profound effect on the life of the faithful. Good intentions and motives are always improved by careful attention to the Church’s instructions regarding eucharistic rituals.

Q. When is a eucharistic procession conducted?

A. It is preferred that the procession immediately follow a Mass at which the host is consecrated; in this way, the action can be seen as flowing from our Eucharistic celebration, emphasizing the Mass as the source and summit of our faith. However, it is permitted to begin this procession after a period of exposition.

Q. Where do we walk in procession?

A. Since processions bear public witness to our faith in the Real Presence, they are conducted in public places. They are not held within the church itself. They may be held on church grounds or they might move from one Catholic church to another (especially if a merged parish has multiple worship sites). Ideally, scout a few places along the route where you can set up “stations” and pause for prayer.

Prior planning and clear organization will be essential. Identify a clear route well in advance. Receive any necessary permits or permissions from civil authorities. You may need assistance from police to provide security, limit traffic access, etc.

How will you ensure a safe and reverent event? Will the elderly or persons with disabilities encounter steps or steep hills? Will the route be too long? Will the weather be too hot for a long procession? Will the surrounding neighborhood have potential for profanation?

Q. What requisites should we prepare?

A. Before Mass, the sacristan and ministers should prepare:

- a large host (one that is the proper size for your monstrance) This is in addition to the one that the presider will consume during Mass. Place the larger hosts in the ciboria of hosts which will be presented and consecrated at Mass.
- a monstrance (and a stand for the monstrance, if available)
- a humeral veil
- two thuribles, charcoal, the incense boat, and matches
- candles or torchieres for servers (with glass followers or chimneys to protect the flame)
- candles for those in the procession who are not carrying something already

Q. Will we need a canopy?

A. Ideally, the parish should have a canopy, but it is not necessary. If it is used, the canopy and poles should be prepared outside the sanctuary. Canopy Bearers should rehearse how they will move together in unison and turn corners. Torches, too, if used, may be readied outside the sanctuary.

Q. Should we also prepare images of Mary or our patron saint?

A. While these may be carried in other festivals during the year, they are not appropriate in a eucharistic procession. "Never to be carried in this procession are images of Our Lady or the saints" (*Ceremonies of the Modern Roman Rite*, 697).

Q. What happens after the Communion Rite?

A. The following order should be followed:

- During the distribution of Communion to the faithful, a monstrance is set on the altar, to the left of the corporal.
- When the Communion procession is completed, and smaller hosts are reserved in the tabernacle and the deacon or priest celebrant places the larger host in the lunette and places it in the monstrance. He sets it on the corporal, facing the people, and genuflects.
- The presider says the Prayer after Communion. The Concluding Rites are omitted.
- The presider may remove his chasuble and don a white cope.
- All (except the cross bearer and the candle bearers) genuflect, then kneel. A hymn of adoration is sung.
- The Blessed Sacrament in the monstrance is incensed.
- The humeral veil is brought to the presider.
- Wearing the humeral veil and with his hands covered, he takes the monstrance.
- He moves to his place in the procession, holding the monstrance slightly above eye level.
- All stand.

THE ORDER OF PROCESSION

Crossbearer

Server w/Candle Server w/Candle

Clergy in choir dress (those who did not concelebrate)

Concelebrants of the Mass (in chasubles)

MC

Server Thurifer 1 Thurifer 2 Server

<p>Celebrant, wearing chasuble or cope, carrying monstrance</p> <p>Deacon Deacon</p>

Choir and Music Ministers

The Faithful

NOTES:

- Singing and chanting may accompany the procession, with printed worship aids to assist the people, and members of the choir in the procession to support the singing.
- The celebrant may offer prayers or bless the people with the monstrance at various stations along the way. This will look different in each community and depends upon what stops may be convenient or appropriate.
- Some processions may go from church to church or include shrines, etc., along their route.
- The procession ends with Solemn Benediction, either at the church where it began or at another church “or other suitable place” at the end of the route.
- All the faithful arrive at the terminus of the route, kneel, and sing a hymn of adoration.
- Benediction occurs as usual.
- More silent adoration may occur, or the Blessed Sacrament may be reposed at this point.
- If the Divine Praises are used, they are recited after the reposition.



Presider Text: Morning Prayer with Exposition

Presider Text: Evening Prayer with Exposition

Scripture Suggestions for a Period of Exposition

Music Suggestions for a Period of Exposition

Vocabulary

Relevant Liturgical Books and Church Documents

MORNING PRAYER WITH EXPOSITION THE MOST HOLY BODY AND BLOOD OF CHRIST

These texts may be used in the celebration of Morning Prayer on the Solemnity of the Most Holy Body and Blood of Christ or on other days (as the liturgical day allows) to begin a period of exposition.

EXPOSITION AND ADORATION

Entrance of the Ministers

The ministers enter in silence.

Exposition

The assembly kneels. The presider goes to the tabernacle, removes the Blessed Sacrament which has been reserved there within the lunette, and places it in the monstrance which has been prepared on the altar.

A thurible (with hot coals) and the incense boat is brought to the presider. He prepares the thurible and, kneeling, incenses the Blessed Sacrament in the monstrance. Meanwhile, a song is sung:

Incensation and Song

*Come Adore/Tantum Ergo
or other suitable song of adoration*

Come adore this wondrous presence, bow to Christ the source of grace.
Here is kept the ancient promise of God's earthly dwelling place.
Sight is blind before God's glory. Faith alone may see his face.

Glory be to God the Father, praise to his co-equal Son,
Adoration to the Spirit, bond of love in Godhead one.
Blest be God by all creation joyously while ages run.

Text: Thomas Aquinas; tr. by James Quinn, S.J. © 1969 Selah Publishing Co., Inc. Tune: ST. THOMAS.

A Period of Silent Prayer

INTRODUCTORY RITES

Introductory Verse

Presider: O God, ✠ come to my assistance.

All: Lord, make haste to help me.

Doxology

Presider: Glory to the Father, and to the Son and to the Holy Spirit

All: As it was in the beginning, is now, and will be for ever. Amen. Alleluia.

Hymn

Praise to the Lord
or other suitable song

Praise to the Lord, the Almighty the King of creation!
Oh my soul praise him for he is your health and salvation!
All you who hear, now to his altar draw near,
Praise him in glad adoration!

Praise to the Lord, who o'er all things is wondrously reigning
And, as on wings of an eagle, uplifting, sustaining.
Have you not seen, all you have needed has been
Met by his gracious ordaining?

Text: Joachim Neander, 1650-1680; tr. Catherine Winkworth, 1827-1878, alt.
Tune: LOBE DEN HERREN. Straisund Gesaangbuch, 1665.

PSALMODY

Antiphon I

Please be seated

Presider: You fed your people with the food of angels;
you gave them bread from heaven. Alleluia.

Psalm 63:2-9

Left: O God, you are my God; for you I long;
for you my soul is thirsting.
My body pines for you
like a dry, weary land without water.
So I gaze on you in the sanctuary
to see your strength and your glory.

Right: For your love is better than life,
my lips will speak your praise.
So I will bless you all my life,
in your name I will lift up my hands.
My soul shall be filled as with a banquet;
my mouth shall praise you with joy.

Left: On my bed, I remember you.
On you I muse through the night
for you have been my help;
in the shadow of your wings I rejoice.
My soul clings to you;
your right hand me fast.

All: Glory to the Father, and to the Son, and to the Holy Spirit,
as it was in the beginning, is now, and will be for ever. Amen.

Psalm Prayer

Please stand

Presider: Father, creator of unfailing light,
give that same light to those who call to you.
May our lips praise you;
our lives proclaim your goodness;
our work give you honor,
and our voices celebrate you for ever.

All: Amen.

Antiphon I

Please be seated.

All: You fed your people with the food of angels;
you gave them bread from heaven. Alleluia.

Antiphon II

Presider: Holy priests will offer incense and bread to God, alleluia.

Canticle

Daniel 3:57-88, 56

Left: Bless the Lord, all you works of the Lord.
Praise and exalt him above all forever.
Angels of the Lord, bless the Lord.
You heavens, bless the Lord.
All you waters above the heavens, bless the Lord.
All you hosts of the Lord, bless the Lord.
Sun and moon, bless the Lord.
Stars of heaven, bless the Lord.

Right: Every shower and dew, bless the Lord.
All you winds, bless the Lord.
Fire and heat, bless the Lord.
Cold and chill, bless the Lord.
Dew and rain, bless the Lord.
Frost and chill, bless the Lord.
Ice and snow, bless the Lord.
Nights and days, bless the Lord.
Light and darkness, bless the Lord.
Lightnings and clouds, bless the Lord.

Left: Let the earth bless the Lord.
Praise and exalt him above all forever.
Mountains and hills, bless the Lord.
Everything growing from the earth, bless the Lord.
You springs, bless the Lord.
Seas and rivers, bless the Lord.
You dolphins and water creatures, bless the Lord.
All you birds of heaven, bless the Lord.
All beasts, wild and tame, bless the Lord.
You sons of men, bless the Lord.

Right: O Israel, bless the Lord.
Praise and exalt him above all forever.
Priests of the Lord, bless the Lord.
Servants of the Lord, bless the Lord.

Spirits and souls of the just, bless the Lord.
Holy men of humble heart, bless the Lord.
Hananiah, Azariah, Mishael, bless the Lord.
Praise and exalt him above all forever.

All: Let us bless the Father, and the Son, with the Holy Spirit.
Let us praise and exalt him above all forever.
Blessed are you, Lord, in the firmament of heaven.
Praiseworthy and glorious and above all forever.

Antiphon II

All: Holy priests will offer incense and bread to God, alleluia.

Antiphon III

Presider: I will give to the one who is victorious
the hidden bread and a new name, alleluia.

Psalm 149

Left: Sing a new song to the Lord,
his praise in the assembly of the faithful.
Let Israel rejoice in its maker,
let Zion's sons exalt in their king.
Let them praise his name with dancing
and make music with timbrel and harp.

Right: For the Lord takes delight in his people.
he crowns the poor with salvation.
Let the faithful rejoice in their glory,
shout for joy and take their rest.
Let the praise of God be on their lips
and a two-edged sword in their hand,

Left: to deal out vengeance to the nations
and punishment on all the peoples;
to bind up their kings in chains
and their nobles in fetters of iron;
to carry out the sentence pre-ordained;
this honor is for all his faithful.

All: Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now and will be for ever. Amen.

Psalm Prayer

Please stand.

Presider: Let Israel rejoice in you, Lord,
and acknowledge you as creator and redeemer.
We put our trust in your faithfulness
and proclaim the wonderful truths of salvation.
May your loving kindness embrace us now and for ever.
All: Amen.

Antiphon III

Please be seated

All: I will give to the one who is victorious
the hidden bread and a new name, alleluia.

THE WORD OF GOD

Reading

Malachi 1:11

Reader: From the rising of the sun, even to its setting,
my name is great among the nations;
And everywhere they bring sacrifice to my name,
and a pure offering;
For great is my name among the nations,
says the Lord of hosts.

Silence

Responsory

Presider: You bring forth bread from the earth, alleluia, alleluia.
All: You bring forth bread from the earth, alleluia, alleluia.

Presider: And wine which gives warmth to men's hearts,
All: Alleluia, alleluia.

Presider: Glory to the Father, and to the Son, and to the Holy Spirit.
All: You bring forth bread from the earth, alleluia, alleluia.

GOSPEL CANTICLE

Antiphon

Please stand

Presider: I am the living bread come down from heaven;
anyone who eats this bread will live forever, alleluia.

Canticle of Zechariah

Luke 1:68-79

All: ✠ Blessed be the Lord God of Israel;
he has come to his people and set them free.

He has raised up for us a mighty savior,
born of the House of his servant David.

Through his holy prophets he promised of old
That he would save us from our enemies,
From the hands of all who hate us.

He promised to show mercy to our fathers
and to remember his holy covenant.

This was the oath he swore to our father Abraham:
to set us free from the hands of our enemies,
free to worship him without fear,
holy and righteous in his sight
all the days of our life.

You, my child, shall be called the prophet of the Most High;
for you will go before the Lord to prepare his way,
to give his people knowledge of salvation
by the forgiveness of their sins.

In the tender compassion of our God,
the dawn from on high shall break upon us,
to shine on those who dwell in darkness and in the shadow of death,
and to guide our feet into the way of peace.

Glory to the Father, and to the Son, and to the Holy Spirit
as it was in the beginning, is now and will be for ever. Amen.

Antiphon

All: I am the living bread come down from heaven;
anyone who eats this bread will live forever, alleluia.

INTERCESSORY PRAYER

Invitation to Prayer

Presider: Brethren [Brothers and Sisters],
let us pray to Jesus Christ, the bread of life,
as we joyfully say:
All: Happy are those who are called to your heavenly banquet.

Petitions

Presider: Priest of the new and eternal covenant,
you offered perfect sacrifice to the Father on the altar of the cross,
All: teach us to offer ourselves with you.

Presider: King of justice and peace,
you consecrated bread and wine as a sign of your offering,
All: unite us as victims with you.

Presider: True worshiper of the Father, your perfect offering
is celebrated by the Church from the rising to the setting of the sun,
All: unite in your body those who partake of the one bread.

Presider: Manna from heaven, you nourish the Church with your body and blood,
All: grant that we may walk strengthened by this food.

Presider: Unseen host of our banquet, you stand at the door and knock,
All: come to us, stay and share the evening meal with us.

Lord's Prayer

Presider: Gathering our prayer and praises into one,
let us offer the prayer that Christ himself taught us:

All: Our Father, ...

BENEDICTION

Hymn

O Saving Victim/ *O Salutaris*
or other suitable song

O saving Victim, op'ning wide the gate of heav'n to us below!
Our foes press on from ev'ry side; your aid supply your strength bestow.

To your great name be endless praise, immortal Godhead, One in Three;
O grant us endless length of days, when our true native land we see.

Text: Thomas Aquinas, 1227-1275; tr. by Edward Caswell, 1814-1878, alt.
Tune: DUGUET, LM Dieu donne Duguet, d. 1767.

Prayer

Presider: Lord Jesus Christ, we worship you living among us
in the sacrament of your body and blood.
May we offer to our Father in heaven
a solemn pledge of undivided love.
May we offer to our brothers and sisters
a life poured out in loving service of that kingdom
where you live with the Father and the Holy Spirit,
God, for ever and ever.

All: Amen.

Blessing

A humeral veil is brought to the presider. He takes the monstrance and facing the people, blesses them in the pattern of the Cross.

Reposition

The monstrance is returned to the altar. The Blessed Sacrament is removed from the monstrance and placed into the tabernacle.

Presider Text prepared by the Federation of Diocesan Liturgical Commissions, 2022.

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EVENING PRAYER II WITH EXPOSITION AND ADORATION
SOLEMNITY OF THE MOST HOLY BODY AND BLOOD OF CHRIST

Evening Prayer II may be prayed on Sunday evening, June 19. (These texts may also be used on another day when the liturgical day allows).

This may also be used to close an extended period of exposition. If the Blessed Sacrament is already exposed, one may omit the reference to exposition in the Introductory Rites below.

INTRODUCTORY RITES

Entrance of the Ministers

in silence

Exposition

Hymn

Pange Lingua
or other suitable hymn

I shall praise the Savior's glory,
of His flesh the mystery sing,
and the blood, all price excelling,
shed by our immortal King;
God made man for our salvation,
Who from virgin pure did spring.

Born for us, and for us given,
born a man like us below,
Christ as man with man residing,
lived the seed of truth to sow,
suffered bitter death unflinching,
and immortal love did show.

On the night before He suffered,
seated with His chosen band,
Jesus, when they all had feasted,
faithful to the law's command,
far more precious food provided;
gave Himself with His own hand.

Word made flesh, true bread of heaven
by His word made flesh to be;
from the wine His blood is taken,
though our senses cannot see;
faith alone which is unshaken
shows pure hearts the mystery.

Pange lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit Gentium.
Nobis datus, nobis natus
Ex inacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.
In suprema nocte coenae
Recumbus cum fratribus
Observata lege plene
Cibus in legalibus,
Cibum turbae duodenae
Se dat suis manibus.
Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum,
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.
Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum

Therefore we, before Him falling,
this great sacrament revere;
ancient forms are now departed,
for new acts of grace are here;
faith our feeble senses aiding,
makes the Savior's presence clear.

To the everlasting Father,
and to His Son Who reigns on high,
with the Holy Ghost proceeding
forth from each eternally,
be all honor, glory, blessing,
power and endless majesty. Amen.

Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.

Original Text: St. Thomas Aquinas; tr. Edward Caswall; Music: Pange Lingua 87.87.87 Mode III plainsong

PSALMODY

Antiphon I

Presider: Christ the Lord is a priest for ever in the line of Melchizedek;
he offered up bread and wine.

Psalm 110:1-5, 7

Left: The Lord's revelation to my Master:
"Sit on my right:
your foes I will put beneath your feet."

Right: The LORD will yield from Zion
your scepter of power:
rule in the midst of all your foes.

Left: A prince from the day of your birth
on the holy mountains;
from the womb before the dawn I begot you.

Right: The Lord has sworn an oath he will not change.
"You are a priest for ever,
a priest like Melchizedek of old."

Left: The Master standing at your right hand
will shatter kings in the day of his great wrath.

Right: He shall drink from the stream by the wayside
and therefore he shall lift up his head.

All: Glory to the Father, and to the Son, and to the Holy Spirit,
as it was in the beginning, is now, and will be forever. Amen.

Antiphon I

All: Christ the Lord is a priest for ever in the line of Melchizedek;
he offered up bread and wine.

Antiphon II

Presider: I will take up the cup of salvation,
and I will offer a sacrifice of praise.

Psalm 116:10-19

Left: I trusted, even when I said:
"I am sorely afflicted,"
and when I said in my alarm:
"No man can be trusted."

Right: How can I repay the Lord
for all his goodness to me?
The cup of salvation I will raise;
I will call on the Lord's name.

Left: My vows to the Lord I will fulfill
before all his people.
How precious in the eyes of the LORD
is the death of his faithful.

Right: Your servant, Lord, your servant am I;
you have loosened my bonds.
A thanksgiving sacrifice I will make:
I will call on the Lord's name.

Left: My vows to the Lord I will fulfill
before all his people,
in the courts of the house of the Lord,
in your midst, O Jerusalem.

All: Glory to the Father, and to the Son, and to the Holy Spirit,
As it was in the beginning, is now and will be forever. Amen.

Antiphon II

All: I will take up the cup of salvation,
and I will offer a sacrifice of praise.

Antiphon III

Presider: You are the way, the truth and the life of the world, O Lord.

Canticle

cf. Revelation 19:1-2, 5-7

Left: Alleluia. Salvation, glory, and power to our God:
(R. Alleluia!)
his judgments are honest and true.
R. Alleluia (alleluia).

Right: Alleluia! Sing praise to our God, all you his servants,
(R. Alleluia!)
all who worship him reverently, great and small.
R. Alleluia (alleluia).

Left: Alleluia! The Lord, our all-powerful God is King;
(R. Alleluia!)
let us rejoice, sing praise, and give him glory.
R. Alleluia (alleluia).

Right: Alleluia! The wedding feast of the Lamb has begun.
(R. Alleluia!)
and his bride is prepared to welcome him.
R. Alleluia (alleluia).

All: Glory to the Father, and to the Son, and to the Holy Spirit,
as it was in the beginning, is now and will be forever. Amen.

Antiphon III

All: You are the way, the truth and the life of the world, O Lord.

THE WORD OF GOD

Reading

1 Corinthians 11:23-25

Reader: I received from the Lord what I handed on to you,
namely, that the Lord Jesus on the night in which he was betrayed
took bread, and after he had given thanks,
broke it and said, "This is my body, which is for you.
Do this in remembrance of me."
In the same way, after the supper, he took the cup, saying,
"This cup is the new covenant in my blood.
Do this, whenever you drink it, in remembrance of me."

Responsory

Reader: He gave them bread from heaven, alleluia, alleluia.

All: He gave them bread from heaven, alleluia, alleluia.

Reader: Man has eaten the bread of angels,

All: alleluia, alleluia.

Reader: Glory to the Father and to the Son and to the Holy Spirit.

All: He gave them bread from heaven, alleluia, alleluia.

GOSPEL CANTICLE

Antiphon

Presider: How holy this feast in which Christ is our food;
his passion is recalled; grace fills our hearts;
and we receive a pledge of the glory to come, alleluia.

Canticle of Mary

Luke 1:46-55

All: ✠ My soul proclaims the greatness of the Lord
my spirit rejoices in God my Savior
for he has looked with favor on his lowly servant

From this day all generations shall call me blessed:
the Almighty has done great things for me,
and holy is his Name.

His has mercy on those who fear him
in every generation.

He has shown the strength of his arm,
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,
and has lifted up the lowly.

He has filled the hungry with good things,
and the rich he has sent away empty.

He has come to the help of his servant Israel
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children for ever.

Antiphon

Presider: How holy this feast in which Christ is our food;
his passion is recalled; grace fills our hearts;
and we receive a pledge of the glory to come, alleluia.

INTERCESSORY PRAYER

Invitation to Prayer

Presider: Christ invites all to the supper in which he gives his body and blood for the world. Let us ask him:
All: Christ, the bread of heaven, grant us everlasting life.

Petitions

Presider: Christ, Son of the living God,
you commanded that this thanksgiving meal be done in memory of you,
All: enrich your Church through the faithful celebration of these mysteries.

Presider: Christ, eternal priest of the Most High,
you have commanded your priests offer your sacraments,
All: may they help them to exemplify in their lives
the meaning of the sacred mysteries which they celebrate.

Presider: Christ, bread from heaven,
you form one body out of all who partake of the one bread,
All: refresh all who believe in you with harmony and peace.

Presider: Christ, through your bread you offer the remedy for immortality
and the pledge of future resurrection,
All: restore health to the sick and living hope to sinners.

Presider: Christ, our king who is to come, you commanded that the mysteries which
proclaim your death be celebrated until you return,
All: grant that all who die in you may share in your resurrection.

Lord's Prayer

Presider: Gathering our prayers and praises into one,
let us pray in the words our Savior gave us.
All: Our Father...

Collect

Presider: Lord, Jesus Christ,
you gave us the eucharist
as the memorial of your suffering and death.
May our worship of this sacrament of your Body and Blood
help us to experience the salvation you won for us
in the peace of your kingdom
where you live with the Father and the Holy Spirit,
God for ever and ever.

All: Amen.

CONCLUDING RITE

Greeting

Presider: The Lord be with you.
All: and with your spirit.

Blessing

Presider: May Almighty God bless you,
the Father, the Son, ✠ and the Holy Spirit.

OR

Lay Presider: May the Lord bless us, ✠
protect us from all evil
and bring us to everlasting life. Amen.

Dismissal

Presider: Go in peace.
All: Thanks be to God.

Presider Text prepared by the Federation of Diocesan Liturgical Commissions, 2022.

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READINGS ON THE EUCHARIST

The following Scripture passages may be proclaimed during an extended period of adoration or exposition. The reading(s) should be accompanied by preaching and periods of silence. You might also use these passages to prepare prayer services for the classroom or a parish meeting.

The full pericopes can be found in *The Lectionary for Mass for the Dioceses of the United States*. Please see:

- Solemnity of the Most Holy Body and Blood of Christ -- nos. 167 (Year A), 168 (Year B), 169 (Year C)
- Votive Mass: The Most Holy Eucharist -- nos. 976-981
- Votive Mass: The Most Precious Blood of Our Lord Jesus Christ -- nos. 989-994

OLD TESTAMENT

Genesis 14:18-20	Melchizedek brought forth bread and wine.
Exodus 12:21-27	Seeing the Blood on the lintel and the two door posts, the Lord will pass over that house.
Exodus 24: 3-8	This is the Blood of the covenant that the Lord has made with you. (no. 989)
Exodus 16:2-4, 12-15	I will now rain down bread from heaven for you.
Exodus 24:3-8	This is the blood of the covenant that the Lord has made with you.
Deuteronomy 8:2-3, 14b-16a	He fed you with manna, a food unknown to you and your fathers.
1 Kings 19:4-8	Strengthened by that food, he walked to the mountain of God.
Proverbs 9:1-6	Come, eat of my food and drink of the wine I have mixed.

EASTER SEASON

Acts 2:42-47	They devoted themselves to meeting together in the temple area and to breaking bread in their homes
Acts 10 14a:, 37-43	We ate and drank with him after he rose from the dead.
Revelation 1:5-8	To him who loves us and freed us from our sins by his Blood.
Revelation 7:9-14	They have washed their robes and made them white in the Blood of the Lamb

RESPONSORIAL PSALM

Psalm 23:1-3, 4, 5, 6	The Lord is my shepherd; there is nothing I shall want.
Psalm 34: 2-3, 4-5, 6-7, 8-9, 10-11	Taste and see the goodness of the Lord OR Alleluia
Psalm 40:2 and 4ab, 7-8a, 8b-9, 10	Here I am, Lord, I come to do your will.
Psalm 78: 3 and 4a and 7ab, 23-24, 25 and 54	The Lord gave them bread from heaven.
Psalm 110:1, 2, 3, 4	Christ the Lord, a priest for ever in the line of Melchizedek OR You are a priest forever in the line of Melchizedek
Psalm 116:12-13, 15-16bc, 17-18	Our blessing cup is a communion with the Blood of Christ (1 Cor 10:16)
Palm 145: 10-11, 15-16, 17-18	You open your hand to feed us, Lord, you answer all our needs.
Psalm 147: 12-13, 14-15, 19-20	Whoever eats this bread will live forever.

NEW TESTAMENT

1 Cor 10:16-17	We, though many are one bread, one body.
1 Cor 11:23-26	For as often as you eat the bread and drink the cup, you proclaim the death of the Lord
Hebrews 9:11-15	The blood of Christ will cleanse our consciences OR He entered once for all into the sanctuary with his own blood (no. 992)
Hebrews 12:18-19,22-24	You have approached the sprinkled Blood that speaks more eloquently than that of Abel.
1 Peter 1:17-21	You were ransomed with the precious Blood of Christ...
1 John 5:4-8	So there are three that testify, the Spirit, the water, and the Blood.

GOSPEL

Mark 14:12-16, 22-26	This is my Body. This is my Blood.
Mark 15:16-20	They clothed him in purple and weaving a crown of thorns, they placed it on him.
Luke 9:11b-17	They all ate and were satisfied
Luke 22:39-44	His sweat became like drops of blood, falling on the ground.
Luke 24:13-35 OR 24:13-16, 28-35	They recognized him in the breaking of the bread.
John 6:1-15	He distributed to those who were reclining as much as they wanted.
John 6:24-35	Whoever comes to me will never hunger, and whoever believes in me will never thirst.
John 6:41-51	I am the living bread that came down from heaven.
John 6:51-58	My flesh is true food and my Blood is true drink.
John 19:31-37	One soldier thrust his lance into his side and immediately Blood and water flowed out.
John 21:1-14	Jesus came over and took the bread and gave it to them.

MUSIC SUGGESTIONS FOR ADORATION & EXPOSITION

Adoro te devote – Latin Mode V, text: Thomas Aquinas, +1274

“Adoro te devote” – Various translations in English

e.g., Godhead, Here in Hiding, tr. G. M. Hopkins (Public Domain)

Humbly I Adore Thee, Hidden Deity, tr. John Mason Neale (Public Domain)

Español: Con devoto Anheló

Alleluia! Sing to Jesus!

Text: Revelation 5:9, William Dix (1837-1898)

Tune: HYFRYDOL 8787D; Rowland H. Prichard (1811-1887)

Ave Verum Corpus, Mode VI

Ascribed to Innocent VI, d. 1362

Blessed be God (Divine Praises)

Text: Luigi Felici (1736-1818)

Chant: Theodore Norbert Marier (1912-2001)

Alt. Tune: Matt Maher

Ecce Panis Angelorum, Mode VII

Verses from *Lauda Sion*, Aquinas

Jesus, My Lord, My God, My All

Text: Frederick W. Faber (1814-1863)

Tune: SWEET SACRAMENT

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O Panis dulcissime, Mode I Sequence

In Honor of the Blessed Sacrament (O most sweet Bread, O faithful and soul-nourishing food.)

O Salutaris / O Saving Victim / ¡Oh Víctima de Salvación!

Tune(s): WERNER, DUGUET, *Creator alme siderum*, Mode IV

Panis Angelicus, Mode IV chant

Also TUNE: LAMBILLOTTE

Pange Lingua / Tantum Ergo, Mode III, Aquinas

Pange Lingua, tune: ST. THOMAS

Pange Lingua, Ricky Manalo

Various English translations:

Sing, My Tongue, the Savior's Glory

Down in Adoration Falling, tr. Edward Caswell

Canta Lengua Jubilosa (Español) / Al Augusto Sacramento © OCP

ESPAÑOL

- ¡Oh Víctima de Salvación! / O Salutaris Hostia
- Con devoto Anhelos/ Adoro te devote, Mode V
- Canta Lengua Jubilosa/Pange Lingua, Mode III
- Alabado Sea el Santísimo, tradicional, siglo XVI
- Cantemos al Amor, Letra: , Restituto del Valle, OSA
Musica: Juan Ignacio Busca Sagastizába, siglo XX
- Bendito, Bendito, Tradicional
- Que la Lengua Humana Cante, Francisco Palazón
- ¡Oh Buen Jesús!, Letra: Anónimo
Música: SACRUM CONVIVIUM
- Altísimo Señor, Tradicional
- Al Augusto Sacramento / Tantum Ergo, Mode, ST. THOMAS

AFRICAN AMERICAN SACRED MUSIC

“We’ve Come to Worship You.” Text and Tune: Stephen Key
<https://youtu.be/vg82je1nSyU>

“Day and Night Praise.” Text and tune by Margaret Pleasant Douroux.
<https://youtu.be/gm2jtpNcXfc>

“O King, O Lord, O Love.” Text and tune by Timothy Watson.
<https://youtu.be/Ni9s-nPAqwI>

Hallelujah, Amen! Text and Tune: Nolan Williams, Jr.
<https://youtu.be/QRzvJqRA0SI>

“And He Blessed My Soul.” Text and Tune: Anita Watkins-Stevens
<https://youtu.be/5QccZsgaKu4>
<https://www.giamusic.com/store/resource/and-he-blessed-my-soul-print-g7987>

“O Come, Let Us Adore Him.” Text: John Francis Wade; Translator: Frederick Oakeley.
Tune: ADESTE FIDELES. Lead Me, Guide Me (2nd ed.)
https://youtu.be/7Xg_T4zkjbw

TAIWANESE

“Ban-bin ah (lin toil old)” or “Let All Nations (Praise the Lord).”
Text and Music: Xiangqi Zhang (or Hsiang-chi Chang) and I-to Log. Tune: O-LO.
O-lo means “praise” in Taiwanese.

VIETNAMESE

My God and My All. Rufino Zaragoza, OFM.
<https://youtu.be/Zqm8WnjMQxM>

VOCABULARY: IMPORTANT DISTINCTIONS

ADORATION OF THE BLESSED SACRAMENT

- ❖ A devotional act; no official rite or ritual involved
- ❖ Private or communal prayer before the Blessed Sacrament housed within the tabernacle
- ❖ One or more people
- ❖ Available anytime that the church or chapel is open

PERPETUAL ADORATION

- ❖ The Blessed Sacrament remains in the tabernacle (except during the Triduum).
- ❖ The church or chapel is always open for adoration.

EXPOSITION OF THE BLESSED SACRAMENT

- ❖ The Blessed Sacrament is exposed in a monstrance (or uncovered ciborium) for public veneration
- ❖ A liturgical act; rites are composed and regulated by the Catholic Church
- ❖ A public celebration that enables the faithful to perceive more clearly the relationship between the reserved sacrament and the celebration of Mass
- ❖ In the presence of the Blessed Sacrament, a period of prayer, readings from the word of God, songs, and times of silent prayer
- ❖ At least two people must be present when the Blessed sacrament is exposed
- ❖ During lengthy periods of exposition, the Blessed Sacrament is reposed in the tabernacle when Mass is celebrated in the same space where exposition occurs
- ❖ If interrupted because of too few worshippers, the Blessed Sacrament is reposed in the tabernacle at times announced beforehand, however this reposition may not take place more than twice per day and at pre-determined times.
- ❖ The period of exposition concludes with Benediction.

PERPETUAL EXPOSITION OF THE BLESSED SACRAMENT

- ❖ This requires the permission of the Local Ordinary (Bishop).
- ❖ The Blessed Sacrament is exposed in a monstrance (or uncovered ciborium) for public veneration twenty-four hours a day, seven days a week (but never during the Triduum).
- ❖ Follows liturgical rites composed and regulated by the Church.
- ❖ In the presence of the Blessed Sacrament, silent prayer is interspersed with periods of communal prayer, readings from the word of God, exhortations (homilies), and songs.
- ❖ At least two people must be present when the Blessed Sacrament is exposed
- ❖ The Blessed Sacrament is exposed in a monstrance in a separate chapel, since it cannot be exposed in a monstrance in the same space where Mass is being celebrated.
- ❖ This is a public celebration that enables the faithful to perceive more clearly the relationship between the reserved sacrament and the celebration of Mass.
- ❖ If ever interrupted because of too few worshippers, the Blessed Sacrament is reposed in the tabernacle. However, this reposition may not take place more than twice per day and at pre-determined times. Permission for perpetual exposition would be re-evaluated in these cases.

THE LITURGICAL BOOKS AND DOCUMENTS

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- CB *Ceremonial of Bishops*, ICEL (Revised 1989).
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- CCC *Catechism of the Catholic Church*. Washington, D.C.
United States Catholic Conference, 1994.
- CCL *The Code of Canon Law: A Text and Commentary*.
Coriden, James A., Thomas J. Green, and Donald E.
Heintschel, eds. New York: Paulist Press, 1985.
- EM *Eucharisticum Mysterium (Instruction Concerning
Worship of the Eucharistic Mystery)* Sacred
Congregation of Rites, 1967. Available through St.
Paul Books and Media, 1994.
- GIRM *General Instruction of the Roman Missal*
- HCWEOM *Roman Ritual: Holy Communion and Worship of the Eucharist
Outside of Mass*. Sacred Congregation for Divine Worship, 1973
and subsequent revisions. New York: The Catholic Book Publishing
Company, 1976.
- ID *Inestimabile Donum*, Congregation for Sacraments and
Divine Worship, April 3, 1980.
- NHC-USA *Norms for the Distribution and Reception of Holy Communion
Under Both Kinds for the Dioceses of the United States of America*,
USCCB, April 2002.
- OSEHE *Order for the Solemn Exposition of the Holy Eucharist*. USCCB, 1992.
Ministers' Edition available from Collegeville: Liturgical Press, 1993.
- SC *Sacrosanctum Consilium, Constitution on the Sacred
Liturgy*, Second Vatican Council, December 4, 1963

FREQUENTLY-ASKED QUESTIONS REGARDING RESERVATION AND EXPOSITION

This information is drawn from the USCCB Resource
“Thirty-one Questions on Adoration of the Blessed Sacrament”
<https://store.usccb.org/products/thirty-one-questions-on-adoration-of-the-blessed-sacrament>

See also *BCDW Newsletter* Volume XLII, September 2006, pages 33-34.

Is the Holy Eucharist ever exposed for the purpose of private devotion?

No. The liturgical rites for exposition of the Blessed Sacrament are found in the ritual book *Holy Communion and Worship of the Eucharist outside Mass*. These presume the presence of a number of people during the period of exposition (see Canon 942).

What types of prayers should we use during a period of exposition?

These rites require that during the period of exposition “there should be prayers, songs, and readings to direct the faithful to the worship of Christ the Lord.” The Liturgy of the Hours may also be celebrated during the period of exposition. While popular devotions prayer should not be offered during this period of exposition, the recitation of the Rosary, based on its Christological dimensions, is permitted.

Can the Eucharist be exposed permanently by building tabernacles of glass or tabernacles with small windows?

No. *Holy Communion and Worship of the Eucharist outside Mass* states: “The holy eucharist is to be reserved in a solid tabernacle. It must be opaque and unbreakable” (HCWEOM 10). See also Canon 938 §3.

Can a door or a drape be erected so that the exposed Blessed Sacrament can be temporarily closed off from public view?

No. The use of drapes or doors to shield the monstrance, even for a short period of time, is not the required reposition of the Blessed Sacrament. If the period of exposition is ever interrupted because of too few worshippers, the Blessed Sacrament is reposed in the tabernacle at times announced beforehand. This should not take place more than twice per day, for example at noon and at night.

In order to enhance security, may the Blessed Sacrament be exposed behind a glass window?

No. The Blessed Sacrament may only be exposed in a monstrance or a ciborium. It is usually placed on the altar for adoration.