



Deacon
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ORDER FOR THE
SOLEMN EXPOSITION
OF THE
HOLY EUCHARIST

Minister's Edition

A Liturgical Press Book



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INTRODUCTION

HISTORY

1 For several centuries, the traditional Forty Hours Devotion has been celebrated in parishes as a time of annual renewal and prayer. It originated in the early part of the sixteenth century at the Church of the Holy Sepulchre in Milan, Italy, probably as a commemoration of the forty hours that Christ's body lay in the tomb between his death and resurrection.¹ On November 25, 1592, the devotion was given formal recognition by Pope Clement VIII, who decreed that it should henceforth be observed in the churches of Rome.² The form of the devotion was later codified for all the churches of Rome in instructions issued by Clement XI in 1705 and Clement XII in 1731.³ These Clementine Instructions were also influential in other places as the Forty Hours Devotion spread throughout the Church. The Forty Hours Devotion was first approved for the diocese of Baltimore on December 10, 1857 and was extended to all the dioceses of the United States by a decision of the Second Plenary Council of Baltimore on January 24, 1868.⁴

2 The worship of the holy eucharist outside Mass was reaffirmed in the documents of the liturgical reform issued subsequent to the Second Vatican Ecumenical Council. The Sacred Congregation of Rites, in its *Instruction on Eucharistic Worship* (May 25, 1967), encouraged the practice of solemn annual exposition.⁵ The revised portion of the *Roman Ritual: Holy Communion and Worship of the Eucharist outside Mass*,⁶ published by the Sacred Congregation for Divine Worship in 1973, provides the most recent regulations and texts for solemn annual exposition. The material contained herein is based on this revised ritual for worship of the eucharist, with the addition of texts taken from the *Liturgy of the Hours*,⁷ the *Lectionary for Mass*,⁸ and the *Sacramentary*.⁹ It is offered as a means of assisting parishes in the proper

¹ See 41st International Eucharistic Congress, 1975-1976, *Program of Spiritual Renewal and Preparation: Liturgy, Part I*, Philadelphia: Archdiocese of Philadelphia, 1975, p. L-5.

² Clement VII, Constitution *Graves et diuturnae*, 25 November 1592.

³ Pope Clement XI published an Instruction on the Forty Hours Devotion for the Diocese of Rome on 21 January 1705 and Pope Clement XII republished the instruction on 1 September 1731. The *Instructio Clementina* was gradually extended to other parts of Italy and other nations.

⁴ See *Acts of the Second Plenary Council of Baltimore*, p. 149.

⁵ Sacred Congregation of Rites, Instruction *Eucharisticum mysterium*, on worship of the eucharist, 25 May 1967: AAS 59 (1967) 539-573; DOL, no. 179.

⁶ *Roman Ritual: Holy Communion and Worship of the Eucharist outside Mass* (= HCWEOM), New York: The Catholic Book Publishing Co., 1976.

⁷ *Liturgy of the Hours*, 4 vols., New York: The Catholic Book Publishing Co., 1975-76.

⁸ *Lectionary for Mass*, second edition.

⁹ *Sacramentary*, New York: The Catholic Book Publishing Co., 1985; Collegeville, MN: The Liturgical Press, 1985.

celebration of solemn exposition in harmony with the liturgical principles decreed by the Second Vatican Council.

MYSTERY OF THE EUCHARIST

3 The solemn exposition of the holy eucharist offers the opportunity to the people of God for prayerful reflection on their call to a deeper devotion to the holy eucharist and a more faithful living of the Christian life. It provides them with an opportunity to become more aware of Christ's presence with his people and invites them to a spiritual communion with him.

4 The eucharistic sacrifice is the source and culmination of the whole Christian life. Therefore devotion, both private and public, toward the eucharist even outside Mass that conforms to the norms laid down by lawful authority is strongly encouraged.

In structuring these devotional exercises account should be taken of the liturgical seasons so that they accord with the liturgy, are in some way derived from it, and lead the people back to it.¹⁰

5 When the faithful adore Christ present in the sacrament, they should remember that this presence derives from the sacrifice and has as its purpose both sacramental and spiritual communion.

Therefore, the devotion prompting the faithful to visit the blessed sacrament draws them into an ever deeper share in the paschal mystery and leads them to respond gratefully to the gift of him who through his humanity constantly pours divine life into the members of his Body. Abiding with Christ the Lord, they enjoy his intimate friendship and pour out their hearts before him for themselves and for those dear to them and they pray for the peace and salvation of the world. Offering their entire lives with Christ to the Father in the Holy Spirit, they derive from this sublime colloquy an increase of faith, hope and charity. Thus they foster these right dispositions that enable them with due devotion to celebrate the memorial of the Lord and receive frequently the bread given us by the Father.

Therefore, the faithful should strive to worship Christ the Lord in the blessed sacrament in a manner fitting in with their own way of life. Pastors should show the way by example and by word encourage their people.¹¹

6 Prayer before Christ the Lord sacramentally present [in the eucharist] extends the union with Christ that the faithful have reached in communion. It renews the covenant that in turn moves them to maintain by the way they live what they have received through faith and the sacrament. They should strive to lead their whole lives in the strength of this heav-

¹⁰ *HCWEOM*, no. 79.

¹¹ *Ibid.*, no. 80.

only food, as sharers in the death and resurrection of the Lord. All should be eager to do good works and to please God, so that they may seek to imbue the world with the Christian spirit and, in all things, even in the midst of human affairs, to become witnesses of Christ.¹²

RELATIONSHIP BETWEEN EXPOSITION AND MASS

7 Exposition of the holy eucharist, either in the ciborium or in a monstrance, leads us to acknowledge Christ's marvelous presence in the sacrament and invites us to the spiritual union with him that culminates in sacramental communion. Therefore it is a strong encouragement toward the worship owed to Christ in spirit and in truth.

In such exposition care must be taken that everything clearly brings out the meaning of eucharistic worship in its correlation with the Mass. There must be nothing about the appointments used for exposition that could in any way obscure Christ's intention of instituting the eucharist above all to be near us to feed, to heal, and to comfort us.¹³

8 During the exposition of the blessed sacrament, celebration of Mass in the body of the church or oratory is prohibited.

If exposition of the blessed sacrament goes on for a day or for several successive days, it should be interrupted during the celebration of Mass, unless it is celebrated in a chapel separate from the area of exposition and at least some of the faithful remain in adoration.¹⁴

SIGNS OF REVERENCE TO THE BLESSED SACRAMENT

9 Genuflection in the presence of the blessed sacrament, whether reserved in the tabernacle or exposed for public adoration, is on one knee.¹⁵

10 For exposition of the blessed sacrament in the monstrance, four to six candles are lighted, as at Mass, and incense is used. For exposition of the blessed sacrament in the ciborium, at least two candles should be lighted and incense may be used.¹⁶

SOLEMN EXPOSITION

11 In churches and oratories where the eucharist is reserved, it is recommended that solemn exposition of the blessed sacrament for an extended

¹² *Ibid.*, no. 81.

¹³ *Ibid.*, no. 82.

¹⁴ *Ibid.*, no. 83.

¹⁵ *Ibid.*, no. 84.

¹⁶ *Ibid.*, no. 85.

period of time should take place once a year, even though this period is not strictly continuous. In this way the local community may meditate on this mystery more deeply and adore.

This kind of exposition, however, may take place only if there is assurance of the participation of a reasonable number of the faithful.¹⁷

12 Where there cannot be uninterrupted exposition because there is not a sufficient number of worshipers, it is permissible to replace the blessed sacrament in the tabernacle at fixed hours that are announced ahead of time. But this may not be done more than twice during a day, for example, at midday and at night.

The following form of simple reposition may be observed: the priest or deacon, vested in an alb, or a surplice over a cassock, and a stole, replaces the blessed sacrament in the tabernacle after a brief period of adoration and prayer said with those present. The exposition of the blessed sacrament may take place again, in the same manner and at a scheduled time.¹⁸

13 If exposition with the monstrance is to extend over a longer period, a throne in an elevated position may be used, but this should not be too lofty or distant.¹⁹

14 For solemn exposition, the host should be consecrated in the Mass which immediately precedes the exposition and after communion should be placed in the monstrance on the altar. The Mass ends with the prayer after communion, and the concluding rites are omitted. Before the priest leaves, he may place the blessed sacrament on the throne and incense it.²⁰

ADORATION

15 During the exposition there should be prayers, songs, and readings to direct the attention of the faithful to the worship of Christ the Lord.

To encourage a prayerful spirit, there should be readings from Scripture with a homily or brief exhortations to develop a better understanding of the eucharistic mystery. It is also desirable for the people to respond to the word of God by singing and to spend some periods of time in religious silence.²¹

¹⁷ *Ibid.*, no. 86.

¹⁸ *Ibid.*, no. 88.

¹⁹ *Ibid.*, no. 93.

²⁰ *Ibid.*, no. 94.

²¹ *Ibid.*, no. 95.

LITURGY OF THE HOURS AND EXPOSITION

16 Part of the liturgy of the hours, especially the principal hours, may be celebrated before the blessed sacrament when there is a lengthy period of exposition. This liturgy extends the praise and thanksgiving offered to God in the eucharistic celebration to the several hours of the day; it directs the prayers of the Church to Christ and through him to the Father in the name of the whole world.²²

EUCCHARISTIC PROCESSIONS

17 In processions in which the eucharist is carried through the streets solemnly with singing, the Christian people give public witness of faith and to their devotion toward this sacrament.

But it is for the diocesan bishop to decide on both the advisability of processions in today's conditions and on the time, place, and plan of them that will ensure their being carried out with decorum and without any loss of reverence toward this sacrament.²³

18 The annual procession on the solemnity of the Body and Blood of Christ, or on a convenient day near this feast, has a special importance and meaning for the pastoral life of the parish or city. It is therefore desirable to continue this procession, in accordance with the law, when today's circumstances permit and when it can truly be a sign of common faith and adoration.

In the principal districts of large cities there may be additional eucharistic processions for pastoral reasons at the discretion of the diocesan bishop. If the procession cannot be held on the solemnity of the Body and Blood of Christ, it is fitting to hold some kind of public celebration for the entire city or its principal districts in the cathedral church or other convenient places.²⁴

19 It is fitting that a eucharistic procession begin after the Mass and the host to be carried in the procession is consecrated at this Mass. A procession may also take place, however, at the end of a lengthy period of public adoration that has been held after Mass.²⁵

20 Processions within the body of a church are no longer permitted.²⁶ A procession with the blessed sacrament should go from one church to an-

²² *Ibid.*, no. 96.

²³ *Ibid.*, no. 101.

²⁴ *Ibid.*, no. 102.

²⁵ *Ibid.*, no. 103.

²⁶ *Notitiae* 11 (1975) 64.

other. Nevertheless, if local circumstances require, the procession may return to the same church where it began.²⁷

21 In the course of the procession there may be stations where the eucharistic blessing is given, if there is such a custom and some pastoral advantage recommends it. Songs and prayers should be planned with the purpose of expressing the faith of the participants and the centering of their attention on the Lord alone.²⁸

22 Eucharistic processions should be arranged in accordance with local customs in regard to the decoration of the streets and the order followed by the participants.²⁹

23 The priest who carries the blessed sacrament may wear the vestments used for the celebration of Mass if the procession takes place immediately afterward, or he may vest in a white cope.³⁰

24 Lights, incense, and the canopy under which the priest carrying the blessed sacrament walks should be used in accordance with local customs.³¹

25 At the end of the procession benediction with the blessed sacrament should be given in the church where the procession ends or at another appropriate place. Then the blessed sacrament is reposed, if exposition and adoration are not to continue.³²

MINISTER OF EXPOSITION

26 The ordinary minister for exposition of the eucharist is a priest or deacon. At the end of the period of adoration, before reposition, he blesses the people with the sacrament.

In the absence of a priest or deacon or, if they are lawfully impeded, an acolyte, another extraordinary minister of communion, or another person appointed by the local Ordinary may publicly expose and later repose the holy eucharist for the adoration of the faithful.

Such ministers may open the tabernacle and also, as required, place the ciborium on the altar or place the host in the monstrance. At the end of the period of adoration, they replace the blessed sacrament in the tabernacle. It is not lawful, however, for them to give the blessing with the sacrament,³³ nor do they incense it.

²⁷ HCWEOM, no. 107.

²⁸ Ibid., no. 104.

²⁹ Ibid., no. 104.

³⁰ Ibid., no. 105.

³¹ Ibid., no. 106.

³² Ibid., no. 108.

³³ Ibid., no. 91.

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VESTURE

27 The minister, if he is a priest or deacon, should vest in an alb, or a surplice over a cassock, and a stole. Other ministers should wear either the liturgical vestments which are used in the region or the vesture that is befitting this ministry and is approved by the Ordinary.

The priest or deacon should wear a white cope and humeral veil to give the blessing at the end of adoration, when the exposition takes place with the monstrance; in the case of exposition in the ciborium, the humeral veil should be worn.³⁴

³⁴ Ibid., no. 92.

CHAPTER 1
OPENING CELEBRATION OF
THE EUCHARIST

OUTLINE OF THE RITE

Exposition
Prayer after Communion
Incensation and Song
Prayer
[Procession]
Eucharistic Blessing

OPENING CELEBRATION OF THE EUCHARIST

PREPARATIONS

28 In addition to the usual preparations being made for Mass, the following are prepared:

an additional host to be consecrated for exposition; chalice(s) (and flagon) for communion under both kinds; [gifts for the poor;] monstrance;
[cope, if used for the procession;]
humeral veil;
[canopy, if used for the procession.]

MASS TEXTS

29 The Mass of the Solemnity of the Body and Blood of Christ or the votive Mass of the Eucharist (Votive Mass, no. 3) may be celebrated, except on the Sundays of the seasons of Advent, Lent, and Easter, on solemnities, on days within the octave of Easter, on All Souls, on Ash Wednesday, and during Holy Week.

Preface I or II of the Holy Eucharist (nos. 47 and 48) may be used, unless a proper preface is required.

The readings may be chosen from among those given in the *Lectio-nary for Mass* for the Solemnity of the Body and Blood of Christ (see Appendix I, nos. 151-153) or the votive Mass of the Eucharist (see Appendix I, nos. 154-159), except when prohibited (see above, no. 29, par. 1). The sequence for the Solemnity of the Body and Blood of Christ may be omitted.

MASS

30 The Mass is celebrated in the usual manner up to the preparation of the altar and the gifts. It is most appropriate that, in addition to the usual gifts, gifts for the poor be presented. Along with the hosts necessary for communion, the host that will be used for exposition should be consecrated at this Mass.

Holy communion should be administered under both kinds. Only one chalice should be placed on the altar; additional wine may be consecrated in a flagon, in accordance with the directives contained in *This Holy and Living Sacrifice*, no. 40.

EXPOSITION

31 Immediately after the distribution of communion, the monstrance is placed on the altar. The deacon (or, in his absence, a priest, even the celebrant himself) places the host in the monstrance. If desired, the monstrance may be placed on a throne.

PRAYER AFTER COMMUNION

32 The celebrant returns to the chair and, after a brief period of silent prayer, stands and says the prayer after communion. The concluding rites of the Mass are omitted.

INCENSATION AND SONG

33 The celebrant then goes to the altar and, after placing incense in the censer, kneels and incenses the holy eucharist. Meanwhile, a suitable song may be sung by the people. A period of silent prayer may also be observed.

PRAYER

34 Afterwards the celebrant rises and sings or says:

Let us pray.

After a brief period of silence, he says one of the following prayers:

**A 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
and the peace of the kingdom
where you live with the Father and the Holy Spirit,
one God, for ever and ever.**

All respond:

Amen.

B Lord our God,
in this great sacrament
we come into the presence of Jesus Christ, your Son,
born of the Virgin Mary
and crucified for our salvation.

May we who declare our faith
in this fountain of love and mercy
drink from it the water of everlasting life.
We ask this through Christ our Lord.

C Lord our God,
may we always give due honor
to the sacramental presence of the Lamb
who was slain for us.
May our faith be rewarded
by the vision of his glory,
who lives and reigns for ever and ever.

D Lord our God,
you have given us the true bread from heaven.
In the strength of this food
may we live always by your life
and rise in glory on the last day.
We ask this through Christ our Lord.

E Lord,
give to our hearts
the light of faith and the fire of love,
that we may worship in spirit and in truth
our God and Lord, present in this sacrament,
who lives and reigns for ever and ever.

F Lord,
may this sacrament of new life
warm our hearts with your love
and make us eager
for the eternal joy of your kingdom.
We ask this through Christ our Lord.

G Lord our God,
teach us to cherish in our hearts
the paschal mystery of your Son
by which you redeemed the world.
Watch over the gifts of grace
your love has given us
and bring them to fulfillment
in the glory of heaven.
We ask this through Christ our Lord.

PROCESSION

35 If there is to be a procession, the directions in nos. 17-25 are followed.

The celebrant, wearing either the Mass vestments or a white cope, puts on the humeral veil and, assisted by the deacon, takes the monstrance.

During the procession psalms, songs, or litanies (see nos. 178-179) may be sung.

At the end of the procession, after the monstrance is placed on the altar, a suitable song is sung.

EUCCHARISTIC BLESSING

36 The celebrant, wearing the humeral veil, may then give the eucharistic blessing. He first genuflects, then takes the monstrance and makes the sign of the cross with it over the people in silence.

The deacon (or, in his absence, a priest, even the celebrant himself) replaces the monstrance on the altar. The ministers reverence the eucharist with a genuflection and depart in silence.

CLOSING CELEBRATION
OUTSIDE MASS

OUTLINE OF THE RITE

Entrance of the Ministers
[Exposition]
 [Incensation and Song]
Greeting
Opening Prayer
Liturgy of the Word
 First Reading
 Responsorial Psalm
 Second Reading
 Gospel Acclamation
 Gospel
 Homily
Praise and Intercession
 Incensation and Song
 Silent Prayer
 Intercessions or Litany
[Procession]
Prayer
Eucharistic Blessing
Reposition
 Acclamation or Song

CLOSING CELEBRATION OUTSIDE MASS

132 The presiding minister for the closing celebration of solemn exposition is normally a priest or deacon; however, in their absence, a lay minister may preside (see no. 26). In such a case the incensation at the beginning (no. 135) and benediction (no. 148) are omitted.

ENTRANCE OF THE MINISTERS

133 After the people have assembled, the ministers approach the altar in silence or while instrumental music is played.

If the blessed sacrament is already exposed, the ministers reverence it with a genuflection and kneel while the presiding minister incenses the holy eucharist. A lay minister omits the incensation. During the incensation an appropriate eucharistic song is sung. After the incensation the ministers rise and go to their chairs.

EXPOSITION

134 If the blessed sacrament is not exposed, the deacon (or, in his absence, a priest, even the presiding minister) brings it to the altar and places it in the monstrance.

INCENSATION AND SONG

135 The presiding minister then goes to the altar and, after placing incense in the censer, kneels and incenses the holy eucharist. A lay minister omits the incensation. Meanwhile, a suitable song may be sung by the people. After the incensation, the ministers go to their chairs.

GREETING

136 A presiding minister, who is a priest or deacon, greets the people using the following or other suitable words from Scripture:

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.

All respond:
And also with you.

A lay minister greets those present in the following words:
Praised be God: Father, Son, and Holy Spirit. Blessed be God for ever.
R/. Blessed be God for ever.

The presiding minister or another minister may briefly introduce the celebration.

OPENING PRAYER

137 The presiding minister invites the people to pray using these or similar words:

Let us pray [to the Lord who gives himself in the eucharist, that this sacrament may bring us salvation and peace.]

After a brief pause for silent prayer, the presiding minister continues:

**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
and the peace of the kingdom
where you live with the Father and the Holy Spirit,
one God, for ever and ever.**

All:
Amen.

LITURGY OF THE WORD

138 The Scripture readings then follow. After each reading there should be a suitable pause for silent reflection.

FIRST READING

139 One of the following, or another suitable Scripture reading, is proclaimed by a reader (see *Lectionary for Mass*, no. 976).

Deuteronomy 8:2-3, 14b-16a—*The Lord gave you food that you and your ancestors did not know.*

Exodus 24:3-8—*This is the blood of the covenant that the Lord has made with you.*

Genesis 14:18-20—*Melchizedek offered bread and wine to God.*

RESPONSORIAL PSALM

140 One of the following psalms (see *Lectionary for Mass*, no. 978), or another psalm, or appropriate song may follow the reading.

Psalm 110:1, 2, 3, 4

R. Christ the Lord, a priest for ever in the line of Melchizedek, offered bread and wine.

Or: R. (4b) You are a priest for ever in the line of Melchizedek.

Psalm 147:12-13, 14-15, 19-20

R. (John 6:58c) Whoever eats this bread will live for ever.

Or: Alleluia.

Psalm 145:10-11, 15-16, 17-18

R. (see 16) You open your hand to feed us, Lord; you answer all our needs.

SECOND READING

141 If there are to be three readings, one of the following, or another suitable Scripture reading, is proclaimed by a reader (see *Lectionary for Mass*, no. 977).

1 Corinthians 10:16-17—*Though we are many, we are one bread and one body.*

Hebrews 9:11-15—*The blood of Christ purifies our hearts from sin.*

1 Corinthians 11:23-26—*Until the Lord comes, every time you eat this bread and drink this cup, you proclaim his death.*

GOSPEL ACCLAMATION

142 The Alleluia and its verse are then sung; if they are not sung, they are omitted.

During Lent the alleluia is replaced with one of the lenten acclamations given in the *Lectionary for Mass*, e.g., **Glory and praise to you, Lord Jesus Christ.**

Alleluia.

**I am the living bread from heaven, says the Lord:
whoever eats this bread will live for ever.**

Alleluia.

GOSPEL

143 The deacon (or, in his absence, a priest, even the presiding minister) proclaims the gospel. One of the following texts is proclaimed (see *Lectionary for Mass*, no. 981).

John 6:51-58—*My flesh is real food and my blood is real drink.*

Mark 14:12-16, 22-26—*This is my body. This is my blood.*

Luke 9:11b-17—*They all ate and were filled.*

HOMILY

144 After the gospel a priest or deacon may give a homily on the Scripture readings and the mystery of the holy eucharist.

The homily may be followed by a period of silence.

PRAISE AND INTERCESSION

145 The presiding minister, who is a priest or deacon, then goes to the altar and, after placing incense in the censer, kneels and incenses the holy eucharist. Meanwhile, a suitable song may be sung by the people. A lay minister omits the incensation.

A period of silent prayer may be observed, intercessions may be offered, a litany may be sung (see nos. 178-179), or there may be a procession (see no. 146). The service then continues at no. 147.

PROCESSION

146 If there is to be a procession, the directions in nos. 17-25 are followed.

The presiding minister, wearing a white cope, puts on the humeral veil and, assisted by the deacon, takes the monstrance.

During the procession psalms, songs, or litanies (see nos. 178-179) may be sung.

At the end of the procession, after the monstrance is placed on the altar, a suitable song is sung.

PRAYER

147 Standing, the presiding minister sings or says:

Let us pray.

After a brief pause for silent prayer, he says one of the following prayers:

**A Lord our God,
teach us to cherish in our hearts
the paschal mystery of your Son
by which you redeemed the world.
Watch over the gifts of grace
your love has given us
and bring them to fulfillment
in the glory of heaven.
We ask this through Christ our Lord.**

All:

Amen.

**B Lord our God,
in this great sacrament
we come into the presence of Jesus Christ, your Son
born of the Virgin Mary
and crucified for our salvation.
May we who declare our faith in this fountain of love
and mercy drink from it the water of everlasting life.
We ask this through Christ our Lord.**

- A
- C** Lord our God,
may we always give due honor
to the sacramental presence of the Lamb who was slain for us.
May our faith be rewarded
by the vision of his glory,
who lives and reigns for ever and ever.
- D** Lord our God,
you have given us the true bread from heaven.
In the strength of this food
may we live always by your life
and rise in glory on the last day.
We ask this through Christ our Lord.
- E** Lord,
give to our hearts
the light of faith and the fire of love,
that we may worship in spirit and in truth
our God and Lord, present in this sacrament,
who lives and reigns for ever and ever.
- F** Lord,
may this sacrament of new life
warm our hearts with your love
and make us eager
for the eternal joy of your kingdom.
We ask this through Christ our Lord.

EUCCHARISTIC BLESSING

148 The presiding minister, who is a priest or deacon, wearing the humeral veil, may then give the eucharistic blessing. He first genuflects, then takes the monstrance and makes the sign of the cross with it over the people in silence. A lay minister does not give the eucharistic blessing.

REPOSITION

149 The deacon (or, in his absence, a priest, even the presiding minister) removes the blessed sacrament from the monstrance and places it in the tabernacle.

ACCLAMATION OR SONG

is.

150 Meanwhile, the people may sing an acclamation or another song, or instrumental music may be played. The ministers then depart.