

How to Serve Exposition and Benediction **of the Most Blessed Sacrament** **at Our Lady Queen of Peace in Branchville, N.J.**



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Preparation

1. The Monstrance should be taken out and placed to the center left of the adoration corporal¹ with its gate open.
2. Prie dieu or kneeling pads should be set out for the priest and server(s) upon the lowest step to the Sanctuary. When there is only one server, the thurifer will sit to the right side of the priest, facing the Sanctuary. Hence, the incense should always be set on the right (Epistle) side of the sanctuary. Also, all liturgical books or cards should be placed out, as are needed.
3. The incense should be lit in the sacristy and prepared. The incense stand should be placed out, so as to provide the server ease of access, while not obscuring the view of the Most Blessed Sacrament and liturgical movement. When the celebrant wishes to uphold the custom of ringing bells, the bells should also be put in front of the kneeler for the server on the left (Gospel) side of the sanctuary.
4. The humeral veil should be placed out and properly folded over the first pew on the right (Epistle) side of the church.

Procession

1. When the celebrant is vested, the procession forms in the following order: The thurifer precedes, carrying and gently swinging the thurible in his hand, having his thumb in the ring of the cap, and the chain ring on his middle finger, and holding the incense boat in his other hand against his breast. When adoration is celebrated solemnly, then follows the servers with candles/torches in their outside hands, then any other the servers, and lastly the celebrant with sacred ministers (priests or deacons).
2. Kneeling or bowing before the Tabernacle, all then kneel, except the priest or deacon who upon rising makes his way to the tabernacle, genuflects, opens the tabernacle, genuflects in the now unveiled presence of the Eucharist, and then taking the Sacrament from the tabernacle precedes to the Altar to place the lunette into the monstrance. He then lifts the monstrance to place it in the center of the adoration corporal.

¹An adoration corporal is distinguished from a Mass corporal in that the cross is in the center of the corporal, signifying the place to put the monstrance, whereas a Mass corporal is in the lower central quadrant, since that is where the consecrated host is placed at Mass.

Exposition

*O salutáris Hóstia,
Quae caeli pandis óstium:
Bella premunt hostília,
Da robur, fer auxílium.*

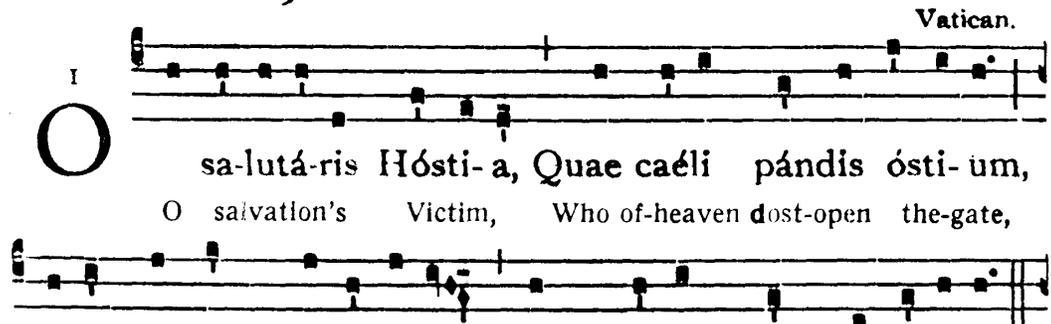
*Uni trinóque Dómino
Sit sempitérna glória,
Qui vitam sine término
Nobis donet in pátria. Amen.*

O Saving Victim, op'ning wide
The gate of heav'n to all below,
Our foes press on from ev'ry side;
Thine aid supply, thy strength bestow.

All praise and thanks to thee ascend
Forevermore, blest One in Three;
O grant us life that shall not end
In our true native land with thee. Amen.

3 2. O salutaris Hostia. II

Vatican.



O sa-lutá-ris Hósti-a, Quae caéli pándis ósti-um,
O salvation's Victim, Who of-heaven dost-open the-gate,
BÉlla prémunt hostí-li-a, Da róbur, fer auxí-li-um.
Wars oppress (us), hostile (wars), Give (us) strength, bring (us) help.

2. Uni trinóque Dómino Sit sempi-térna gló-ri-a : Qui
To-the-One and-Trine Lord Be everlasting glory Who

ví-tam sine término Nóbis donet in pátri-a. Amen.
life without end To-us shall-give in (our) father-land. Amen.

1. All begin to sing the *O Salutaris* as the priest or deacon makes their way back to the *prie dieu*.
2. Standing at the *prie dieu*, the priest or deacon receives the incense boat from the server, imposes it in the thurible, and blesses it. “Ab illo † benedicaris, in cuius honore cremaberis. Amen.” The thurifer then passes the thurible to the priest and takes the incense boat back from the priest or deacon.
3. Kneeling the priest incenses the Blessed Sacrament. The thurifer, placing the incense boat on the step in front of him, then, when preferred by the priest, take the priest’s cope with his left and right hands and holds it back, so as to allow great ease of swinging the thurible. This is done by the server kneeling on the left as well, when present. Then the priest passes the thurible back to the thurifer, while still kneeling.
4. All kneel in adoration and the thurifer, when appropriate and discreetly, places the thurible back on the incense stand.
5. When the period of Adoration is to come to an end, the priest and servers will begin chanting the *Tantum ergo*. At this time the thurifer returns the thurible to the priest who, standing, again imposes incense and blesses it. Kneeling before the Blessed Sacrament the priest again incenses it, following the same steps as above in number 3.

Benediction

*Tantum ergo sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui;
Praestet fides supplementum
Sensuum defectui.*

*Genitori, Genitrique
Laus et iubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.*

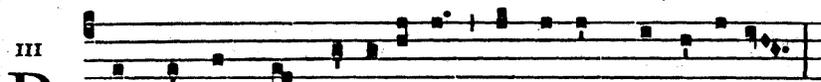
Humbly let us voice our homage
For so great a sacrament;
Let all former rites surrender
To the Lord’s New Testament;
What the senses fail to fathom,
Let us grasp through faith’s consent!

Glory, honor, adoration
Let us sing with one accord!
Praised be God, almighty Father;
Praised be Christ, his Son, our Lord;
Praised be God the Holy Spirit;
Triune Godhead, be adored! Amen.

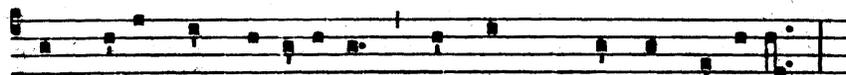
Pange Lingua

Verses 5 & 6 are the "O Salutaris" and "Tantum Ergo". The full chant is to be used for processions of the Most Blessed Sacrament.

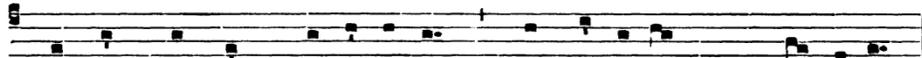
34. Pange lingua



P Ange língua glo-ri-ó-si Córpo-ris mysté-ri-um,
Sing (my) tongue (the) glorious Body's mystery,



Sanguínis-que pre-ti-ó-si, Quem in mún-di pré-ti-um
And-of-the-Blood (most) precious, Which for (the) world's ransom



Frúctus, véntris gene-ró-si Rex effúdit génti-um.
(The) fruit of-a-womb (most) generous (the) King has-shed, (the King) of-nations

2.

Nóbis dárus, nóbis nátus
To-us given, for-us born
Ex in-tá-cta Vírgine,
Of a spotless Virgin,
Et in mún-do conversátus,
And in the-world dwelling,
Spár-so vér-bi sémine,
Scattering the-word's seed,
Súi móras in-co-lá-tus
His course of-life-on-earth
Mí-ro cláu-sit ór-di-ne.
Wondrously He-closed in-its-order.

3.

In suprémae nó-cte coé-nae
On the night of His Last Supper
Recúmbens cum frá-tri-bus,
Reclining with (His) brethren,
Observáta lé-ge plene
Observing (the) Law fully
Cí-bis in le-gá-li-bus,
With-food in law-prescribed,
Cí-bum túr-bae du-o-dé-nae
(As) food to-the-company of-twelve
Se dat sú-is má-ni-bus.
Himself He-gives by-His-own-hands.

4.

Vér-bum cá-ro, pá-nem vérum
(The) Word made-flesh, bread truly
Vér-bo cár-nem éf-fi-cit :
By-his-word to-His-flesh He-changes :
Fít-que sán-guis Christi mérum,
And-turned to-blood of-Christ (is) wine,

Et si sén-sus dé-fi-cit,
And if (our) sense fails (us)

Ad firmándum cor sincérum
To confirm (the) heart sincere,
Sóla fides súfficit.
Alone, faith suffices.

5.

Tántum er-go Sa-cra-mén-tum
So-great, therefore, (this) Sacrament,
Venerémur cér-nu-i :
Let-us-adore (it) bending-low :
Et an-tí-quum documéntum
And (the) ancient covenant
Nó-vo cé-dat rí-tu-i :
To-the-New shall-yeild, to-this-rite :
Praé-stet fi-des suppleméntum
Provide-may faith (a) supplement
Sén-su-um deféctui.
For-our-senses' deficiency.

6.

Ge-ni-tó-ri, Ge-ni-tó-que
To (the) Father and to (the) Son
Laus et jubilátio,
Praise and jubilation,
Sá-lus, hónor, vírtus quoque
Salvation, honor, virtue also
Sit et benedíctio :
Be, and benediction :
Pro-ce-dén-ti ab utróque
To-Him-proceeding from both
Cómpar sit lau-dá-ti-o. Amen.
Equal be (our) praising. Amen.

6. When the *Tantum ergo* finishes the priest intones the following versicle and prayer.

V. Panem de caelo praestitisti eis. (Allelúia, Tempus Paschalis)

R. Omne delectaméntum in se habéntem. (Allelúia)

Oremus.

Deus, qui nobis sub Sacraménto mirábili passiónis tuæ memóriam reliquisti: tribue, quæsumus, ita nos Corporis et Sánguinis tui sacra mystéria venerári; ut redemptionis tuæ fructum in nobis iúgiter sentiámus. Qui vivis et regnas in sæcula sæculórum. R. Amen.

V. You have given them bread from heaven. (Allelúia, during the Easter Season)

R. Containing in itself all delight. (Allelúia)

Let us Pray.

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. **R.** Amen.

7. At the termination of the prayer, the server takes the humeral veil and places it over the shoulders of the priest. The priest then rises and genuflects. Then enters the Sanctuary to offer the blessing, benediction, with the Most Blessed Sacrament.
8. During this transition of the priest, the thurifer moves to the priest's position with the thurible, so as to incense the Blessed Sacrament as the priest moves the Blessed Sacrament in the monstrance. ↑↓←→
9. After repositoning the monstrance on the adoration corporal, the priest returns to his prie dieu, the thurifer returns the incense to the incense stand and awaits the priest to kneel so as to remove the humeral veil from his shoulders. The server then neatly places it back over the pew.
10. The priest then begins the Divine Praises.

The Divine Praises

Blessed be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the name of Jesus.

Blessed be His most Sacred Heart.

Blessed be His most Precious Blood.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Consoler.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in His Angels and in His Saints.

11. At the termination of the Divine Praises, the priest again enters the sanctuary to remove the lunette from the monstrance and return the Blessed Sacrament to the tabernacle. Upon genuflecting and closing the tabernacle gate, all join in singing a hymn of praise and thanksgiving. Priest and servers return to the sacristy.

Hymn of Praise and Thanksgiving

Ps. 117

Laudate Dominum, omnes Gentes: laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia eius: et veritas Domini manet in æternam.
Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio et nunc, et in sæcula sæculorum. Amen.

Holy God, We Praise Thy Name

Holy God, we praise thy mane; Lord of all, we bow before thee! All on earth thy rule acclaim, All in heav'n above adore thee; **Infinite thy vast domain, Everlasting is thy reign.**

Hark! The loud celestial hymn Angel choirs above are raising, Cherubim and seraphim, In unceasing chorus praising; **Fill the heav'ns with sweet accord: "Holy, holy, holy Lord."**

Lo! The apostolic train Join, the sacred name to hallow; Prophets swell the loud refrain, And the white-robed martyrs follow; **And from morn to set of sun, Through the Church the song goes on.**

Holy Father, Holy Son, Holy Spirit, Three we name thee; While in essence only One, Undivided God we 'claim thee; **And adoring bend the knee, While we own the mystery.**