

EUCCHARISTIC ADORATION AND EXPOSITION

Guidelines for Eucharistic Adoration and Exposition
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“Popular devotions of the Christian people are to be highly endorsed, provided they accord with the laws and norms of the Church... these devotions should be so fashioned that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them.”

Vatican II, Constitution on the Sacred Liturgy, #13

Introduction

Over the past ten years there has been a renewed interest and fervor for prayer before the Blessed Sacrament. In keeping with the liturgical orientation of the Second Vatican Council, the universal Church has provided guidelines to help promote such devotion. The Liturgical Commission of the Diocese of London offers the enclosed pages for your reflection.

We hope that this work will assist pastoral teams in planning Holy Hours, and extended periods of prayer before the reserved Sacrament, leading the community to rejoice in the great gift of the Paschal Mystery that we celebrate at the table of the Eucharist.

For those who seek appropriate prayer texts, we provide the *Rite of Eucharistic Exposition and Benediction found in Holy Communion and Worship of the Eucharist Outside Mass* and reprinted in the *National Bulletin on Liturgy*, No. 69. Also included is the Church's own response to the question of Marian prayer during periods of exposition.

Complete orders of service for Holy Hours and extended times of Exposition may be found in The Liturgical Press publication, *Order for the Solemn Exposition of the Holy Eucharist*. This publication is available in full format for the presider, and booklet format for the people. Hymns and settings of litanies are included.

Finally, we append a list of appropriate music found in *The Catholic Book of Worship II and III*.

A complete list of sources used in preparing these Guidelines is provided: at the back of this booklet.

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Guidelines for Eucharistic Adoration and Exposition

1. Historical and Theological Context

We have grown in our appreciation of the breadth of the Eucharistic mystery as a whole, and therefore in our awareness that “the celebration of the eucharist in the sacrifice of the Mass is truly the origin and the purpose of the worship that is shown to the eucharist outside Mass.” “Before the Second Vatican Council and the liturgical renewal it gave to the church, we focused our understanding of the eucharist mostly upon the bread and wine becoming the body and blood of the Lord. Eucharist seemed to equal the Blessed Sacrament present on the altar or reserved in the tabernacle. Private and silent adoration of the Lord truly present on the altar or in the tabernacle appeared to be our primary understanding of eucharistic worship. External and internal participation in the eucharistic sacrifice, especially by reception of Holy Communion, was key to the liturgical renewal which Pope Paul VI and the council instituted. With the renewal now in place, we realize that our worship is not limited to adoration of the Blessed Sacrament. Rather, and pre-eminently, our eucharistic worship is the act of participation in the Mass. We understand that through this participation we are joined to the Lord offering himself to the Father. The bread and wine become the body and blood of the Lord first of all so that we may share in the Lord's passion, death and resurrection, and be nourished with this bread from heaven. Eucharistic worship, then, consists in our active participation in the Mass, culminating in Holy Communion and also in our public and private adoration of the Lord in the Blessed Sacrament. They are distinct forms of worship. The latter is dependent on and leads us to the saving action of the eucharistic sacrifice.”

Further, our appreciation of the concept of “presence” has been broadened by our renewed sense of participation in the Mass. We are gradually coming to the awareness that “in the celebration of Mass the chief ways in which Christ is present in his Church emerge clearly one after the other. First he is present in the very assembly of the faithful, gathered together in his name; next he is present in his word, with the reading and explanation of Scripture in the church; also in the person of the minister; finally, and above all, in the eucharistic elements. In a way that is completely unique, the whole and entire Christ, God and man, is substantially and permanently present in the sacrament. This presence of Christ under the presence of bread and wine is called real, not to exclude the other kinds of presence, as though they were not real, but because it is real par excellence.” We also have grown in our appreciation of the presence of the Risen Lord in all of creation and in our brothers and sisters, and especially those who are suffering. (Cf. Mt 25:40) The increased appreciation of one mode of Christ's presence does not detract from, but should increase the appreciation for the others.

Therefore, “for a fuller understanding of this matter it is necessary to take into consideration that adoration is not to be isolated from the sacrament in its entirety, that is, from the mystery of salvation ‘which is Christ...the hope of glory.’ (Col 1:27) This is to say that the eucharist must be viewed not only in regard to what relates to the real presence, but ‘in all its fullness, both in the celebration of Mass and in the worship of the sacred elements reserved after Mass in order to extend the grace of the sacrifice.’ The reason, therefore, that adorers continue worship of the eucharist outside Mass is that they may more fully share in the effects of the sacrifice and be empowered to take part in it more effectively.”

At the same time, many Catholics today are experiencing a renewed desire for devotional prayer, and the worship of Christ present in the reserved Blessed Sacrament has been tied strongly to the devotional life of the Church for centuries. After Vatican Council II, the practice of many of the established popular devotions, both as practiced privately and corporately, declined significantly in many places. Several reasons have been suggested for this. Within the Church, the reformed Mass and other sacramental celebrations enabled greater participation and understanding (previously, popular devotions had supplied for some of this need for participation), and other prayer forms and activities arose such as prayer groups, faith sharing groups, charismatic spirituality, weekend retreat movements, services of light, Bible study groups, “healing Masses”, etc. Further, shifts in the relationship between clergy and laity, a new emphasis on the role of the baptized, and new approaches to pastoral ministry may also have been factors in this trend. New studies in biblical history and church history have given biblical figures and the saints a more “human” face. Finally, while Vatican II made a passing comment on the desirability of popular devotions, most of the Church's energy in the years which followed went to the implementation of the Council in other areas, such as the Liturgy and elsewhere.

Beyond the confines of the Church community as such, sweeping sociological changes have also influenced the shift in the place of established popular devotions. Time pressures have increased, resulting from increased demands in the workplace, the school, and the family. The explosions in communications technologies, from television to the Internet, have commanded great attention. The search for a healthy and peaceful life has expanded to include the findings of modern medicine, psychology and sociology. Shifts in the understanding of the human person, human freedom, the roles of women in society and the relationship of the sexes has moved significantly. These are but examples of how our changing awareness and mentality have necessarily had an impact upon expressions of spirituality.

All of this being said, the Church never intended that popular devotions disappear from the life of the Church — only that they be guided by principles set out by the Church. It is apparent that many Catholics experienced a deep sense of loss at the decline or seeming disappearance of some of these popular devotions, especially in their corporate expressions. Indeed, many have continued these devotions in their personal prayer lives. It is also apparent that the reformed sacramental liturgies cannot take care of all of the devotional and affective needs in the spirituality of many Catholics. So the question of popular devotions needs to be addressed with some urgency.

Since popular devotions are seldom to be found in the parishes, some Catholics are finding sources for devotions outside of the parish. Some of these sources promote the best among the solid and enduring popular devotions of the Church. However, some of these sources and devotions, set loose from the guidance of the Church's pastors, are of dubious origin and of dubious theological and pastoral quality.

Because of the massive shifts in the life of Church and society, we can never duplicate devotional life as it was before Vatican II, since devotional life must develop in a way such that it is in keeping with the current theological outlook of the Church, and such that it is able to

grasp the best of the Church's traditions while speaking to the real experience and cultural context of people today.

Taking these considerations into account, parishes need to have a greater concern for the devotional needs of Catholics, and bring a new period of theological and pastoral catechesis to these efforts.

Over the centuries, eucharistic devotion has been one of the most significant expressions of popular devotion. With prudent preparation and application, the worship of Christ present in the Blessed Sacrament, whether reserved or exposed, could be one avenue by which the devotional concerns of many Catholics might be readdressed and "brought back to the parish".

2. The Reservation of the Eucharist and Adoration

“The primary and original reason for reservation of the eucharist outside Mass is the administration of viaticum. The secondary ends are the giving of communion outside Mass and the adoration of our Lord Jesus. Christ present in the sacrament. The reservation of the sacrament for the sick led to the praiseworthy practice of adoring this heavenly food that is reserved in churches.”

“Since the Eucharistic mystery was instituted out of love, and makes Christ sacramentally present, it is worthy of thanksgiving and worship. And this worship must be prominent in all our encounters with the Blessed Sacrament, both when we visit our churches and when the sacred species are taken to the sick and administered to them. Adoration of Christ in this sacrament of love must also find expression in various forms of eucharistic devotion.”

“Adoration” is a general term that refers to the highest expression of reverence and worship, reserved for God alone. We can offer adoration to Christ present in the Blessed Sacrament whether reserved in the tabernacle or exposed.

Such adoration and devotion, bound as it is to the communal celebration of the Eucharist, is not only for the devotional enrichment of the individual. It also will enhance our awareness and concern for the whole Church and for all peoples.

“Prayer before Christ the Lord sacramentally present 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 heavenly 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.” “Accordingly, this adoration is not primarily a fulfillment of the devout aspirations of individuals, but rather stirs the spirit ‘to cultivate a “social” love by which we place the common good before the good of the individual, make our own the interests of the community, of the parish, of the entire Church, and extend our charity to the whole world, because we know that the members of Christ are everywhere.’” In sum, “the authentic sense of the Eucharist becomes of itself the school of active love for neighbour.”

3. Adoration before the Blessed Sacrament Reserved in the Tabernacle

The Church encourages personal prayer and adoration before the Blessed Sacrament. “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 those 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.” A moving summation of exposition (and by implication prayer before the reserved Sacrament as well) was once put thus: “Eucharistic exposition and adoration are nothing else than the action of the Mass held in contemplation.” As such, it deepens the fruits of the eucharistic celebration within us, calling us to worship, conversion and transformation according to the mind and image of Christ.

“Pastors should see that churches and public oratories, where, in conformity with the law, the Holy Eucharist is reserved, are open every day for at least several hours, at a convenient time, so that the faithful may easily pray in the presence of the Blessed Sacrament.” Of course, this directive will need to be interpreted and applied in the light of legitimate safety and security concerns.

Also, groups of the faithful will sometimes gather for various forms of devotional prayer before the Blessed Sacrament reserved in the tabernacle. This too is fitting, assuming such a group is doing so with the knowledge and approval of the pastor, and the devotion itself is approved by lawful authority and conforms to the principles of good devotional prayer.

4. Adoration of the Blessed Sacrament “Exposed” in a Ciborium or Monstrance

From one point of view, adoration of the Risen Christ present in the Blessed Sacrament- reserved in the tabernacle and exposed in the ciborium or monstrance-are essentially identical acts, in so far as it is the same Christ, sacramentally present, who is adored. Thus the “geographic location” of the Sacrament (within or outside of the tabernacle) is of no inherent consequence in the order of grace. Yet, there are certain distinctions between the two expressions of adoration which need to be noted.

From a devotional point of view, exposition of the Blessed Sacrament holds a special appeal to many Catholics — an appeal which is different from adoration before the Blessed Sacrament reserved in the tabernacle. Informed with a balanced theology of the Real Presence, a comprehensive understanding of the meaning and purpose of exposition, and an appreciation of the many ways in which Christ is present to us, this appeal needs to be taken into account and the reasons for it reflected upon.

Perhaps one reason for this appeal can be found in the medieval origins of the practice. One finds at this time a strong devotional emphasis on the humanity of Christ, a factor not very evident in the medieval Mass itself. Many could relate easily to the more “tangible” reality of the humanity of Christ and the human experiences of joy and suffering which he shared with us. Related to this, one finds an emphasis on “seeing” or “looking” as the layperson’s means of participating in the Mass, and especially of looking at the “tangible” sacramental Body of Christ at the consecration.

Such a focus would have been fuelled by certain emphases around a theology of the Real Presence. Some of these elements are our inheritance to the present day. Further, since we seek a personal encounter with Christ in our prayer before the Blessed Sacrament, perhaps there is an element of “seeing the Beloved”, somewhat as one relates to another by being in their presence

through the sense of sight. Finally, the increased engagement of the senses in itself (the sight of the monstrance, the smell of the incense, etc.) might also help to explain the appeal of exposition.

From a liturgical point of view, “exposition” has a somewhat different character, since it is generally held only on set occasions to avoid the danger of a sense of “routine”, and it is regulated by more detailed legislation.

Any introduction of the practice of exposition should be accompanied by a thorough catechesis as to its nature and purpose.

First, as stated before, exposition must be seen in its greater context. “Exposition of the holy eucharist, either in a ciborium or in a monstrance, leads us to acknowledge Christ’s marvelous presence in the sacrament or invites us to the spiritual union with him that culminates in a 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.”

Exposition of the Blessed Sacrament should occur in conjunction with some form of liturgical worship (such as a liturgy of the Word or one of the “hours” of the liturgy of the hours), along with a silence of some duration. Thus, “exposition merely for the purpose of giving benediction is prohibited. In this directive, the term benediction refers solely to the final blessing of the people with the Sacrament in the monstrance or ciborium, along with the proper ritual elements.

“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.” “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. The 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.

The order and selections for such liturgical worship in the presence of the exposed Blessed Sacrament should take account of the liturgical season, any solemnity or feast which might fall on that day, etc. In sum, it should point us towards the celebration of the Eucharist.

On the other hand, one should never leave the impression that a liturgy of the Word or one of the hours of the Liturgy of the Hours cannot stand on its own without exposition and benediction. The unique character of a period of exposition will be brought out by its length, extensive periods of silence, prudent judgments concerning its frequency, etc. Such public and official liturgical worship as the Liturgy of the Hours should also be promoted in its own right.

Popular Devotions, even one as highly esteemed as the Rosary (or novenas, etc.), are not acts of the Church's public liturgical worship as such, and so the legislation clearly discourages the use of devotional prayer to the blessed Virgin Mary or the rest of the saints as the verbal common prayer at an exposition. The reason for this is that prayer at an exposition is focused upon Christ, rather than on the Blessed Virgin Mary or the saints. Further, liturgical prayer as such has a clearly Trinitarian focus, and so the focus upon Christ is quite explicit.

This being said, the types of prayer which people will use individually during the period(s) of silence at an exposition will be of their own choice, and might include various kinds of devotional prayer. If an individual chooses to pray the Rosary during the silence, the "scriptural" rosary, and its meditation upon the mysteries of Christ, might be a fitting possibility.

A few communities may be using the Rosary or other popular devotions as the main form of verbal common prayer during periods of exposition. Pastoral prudence is in order, and it may take some time to move towards the use of some form of liturgical worship, such as the Liturgy of the Word or a liturgy from the Liturgy of the Hours.

A period of exposition assumes an "assembly" of some degree, and therefore it has a "communal" character. "There must absolutely never be periods when the Blessed Sacrament is exposed and there is no one present for adoration. It is thus most desirable that a good number of the faithful are present for an exposition, or at least a few. Consequently, in more lengthy periods of exposition, if there are not a sufficient number of worshippers, the Blessed Sacrament should be replaced in the tabernacle at fixed hours that are announced ahead of time, but no more than twice a day, such as, for example, at midday and at night.

The duration of a time of exposition may vary, depending on many factors, such as: pastoral benefit, the availability of worshippers, attentiveness in the parish to other forms of worship and devotions, the frequency of the expositions, etc.

1. One example of the brief form of exposition is the "Holy Hour", that is, a period in the approximate vicinity of an hour. Such a limited time should make it easier for a larger number of people to attend at the same time, thus highlighting the communal and liturgical nature of the action. Consequently, the "Holy Hour" might well be the most viable form of exposition for a parish to attempt. Such "shorter expositions of the eucharist are to be arranged in such a way that the blessing with the eucharist is preceded by a reasonable time for readings of the word of God, songs, prayers, and a silent prayer."
2. It has become the practice in some parishes to have a more lengthy period of exposition, continuing for several hours on the same day, and often carried out on a regular basis. In order to underline the communal nature of the action, an exposition of such duration would fittingly include periodic times of corporate liturgical prayer (e.g. hours of the Liturgy of the Hours, a simple Liturgy of the Word, etc.), or at least one at the end if the exposition is to conclude with benediction. If it cannot be assured that a reasonable number of worshippers can be present over the course of the exposition, or if there is any chance that the exposed Blessed Sacrament might even be left unattended at any point, then the time and duration of the exposition should be reconsidered. "The better course

seems to be to plan the times for community adoration as far as possible at fixed hours at which to bring together a great number of adorers, rather than to spread out the numbers with small groups over the different hours of the day.”

3. Finally, the Church does recommend a period of exposition that spans one, two, or three days. This should occur no more than once a year. Since the Sacrament need not be exposed continuously over this period, we no longer have the structure of “forty hours.” The Church now uses the term “solemn annual exposition”. Such an annual celebration is recommended, but not mandatory. “This kind of exposition, however, may take place, with the consent of the local Ordinary, only if there is assurance of the participation of a reasonable number of the faithful.” Further, “when choosing a suitable time for the annual exposition, it would seem wise to choose ‘low times’ of the year, rather than periods of the liturgical year which are already fully occupied with a particular aspect of our continuing renewal in the paschal mystery. Ordinary time ... is best. An opportune time ... would be the Solemnity of the Body and Blood of Christ and the next two days, or sometime that week.... There is no need to worry about the exact computation of hours and minutes, since there is no longer anything special about a period of forty hours.”

The frequency of exposition itself will also require judicious pastoral judgment, based on such factors as the liturgical season or feast, pastoral benefit, the availability of worshippers, balancing the practice with other forms of worship and devotions, etc.

“During the exposition of the Blessed Sacrament, celebration of Mass in the body of the Church 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.” Even then, the interruption of exposition would be advisable, in order that the whole community can gather in visible unity and participate in the celebration of the Eucharist. For such an interruption, a simple reposition is carried out, with a prayer, but without incense or benediction.

If a period of exposition is to follow immediately after Mass, then the Mass itself can help to provide liturgical character to the exposition.

The host used should be consecrated at that Mass, thus highlighting the continuity of the celebration of the Eucharist and eucharistic adoration. In this case, the Mass ends with the Prayer after Communion (the blessing, dismissal, etc. being omitted). The host being left on the altar, the monstrance is brought to the altar and the host placed in it. (Or the ciborium is left in place on the altar.) The priest may incense the sacrament before leaving for the period of silent adoration.

5. "Perpetual" Adoration before the Blessed Sacrament Reserved in the Tabernacle

“Perpetual” adoration was originally envisaged as the practice of certain religious communities and other pious associations, rather than of parishes. Therefore, the legislation as such does not actively encourage such a practice in parishes. However, certain parishes have felt a desire to do so and have thus sought to institute this practice. If this means “perpetual” adoration of the Blessed Sacrament reserved in the tabernacle, then no special permission is required from the

Ordinary (although obviously it is to be interrupted for any liturgical celebrations in the same worship-space). However, a number of serious practical issues must be considered in looking at this question on a case by case basis. These concerns, discussed in more detail in the next section, would include the safety of the worshippers and the physical and moral burden it might place on the parishioners.

6. "Perpetual" Exposition of the Blessed Sacrament

Perpetual exposition of the Blessed Sacrament in a ciborium or monstrance is normally intended for certain religious communities and pious associations. Perpetual exposition in a parish will be rare and highly exceptional. "Because perpetual exposition is a devotional practice of a religious community or a pious association, it should normally take place in a chapel of that religious community or association. If for some good reason perpetual exposition must take place in a parish church, it should be in a chapel distinct from the body of the church so as not to interfere with the normal activities of the parish or its daily liturgical celebrations."

Even "perpetual" exposition (including that in a separate chapel) must be interrupted for certain reasons. Exposition is forbidden both during the Easter Triduum, and at any time that there is no one present for adoration.

A number of serious practical concerns need to be resolved before such a practice could seriously be considered.

1. "There are some practical matters of safety of the adorers and the danger of profanation, theft and robbery, especially in the night hours. Some measures to ensure safety are necessary if perpetual adoration is observed in a parish facility." These might include a controlled entrance, proper lighting inside and outside, access to a telephone, sufficient numbers of worshippers of sufficient age, etc.
2. "Many of our parishes because of the small number of members, would suffer a physical and moral burden should they attempt alone to carry out perpetual adoration. While most people can afford one hour a week for prayer before the blessed sacrament, to be present for a set hour every week of the year is impossible for most people. The result is the maintenance of an organization for scheduling hours of adoration that can weigh heavily on a small congregation and could impinge on one's duties of state. Parents and working people are misguided if they omit their duties to their families and employers in order to keep their commitment to pray before the Blessed Sacrament. A parish family should not be tempted to feel less generous or guilty if they are unable to maintain perpetual adoration. Much better that they limit adoration... and adore with a larger complement of the parish members in attendance. To think God's generous blessings are due to our maintenance of 24 hours of prayer a day is offensive to God's goodness and his gratuitous grace. People are obligated to pray, but we can only encourage and not obligate people to participate in a devotion of perpetual adoration."
3. "A separate chapel should be used to avoid interference with the daily liturgical celebrations of the parish. Without such a facility, a parish wishing to initiate perpetual

adoration should set briefer periods of time and perhaps fewer days of scheduled adoration.”

4. “Regular catechesis should be offered by the pastor to enable the faithful to have a wholeness and balance in their understanding of Eucharistic theology and in their prayers of adoration.”
5. “There is a danger of routine the pastor must attend to. After the initial fervour brought by novelty, people can inadvertently minimize the significance of the real presence and reduce it to a par with other signs of the church ...”
6. “One of the challenges of Christian spirituality in our society today is to avoid the (error) of activism on the one hand and escapism on the other. The practice of perpetual adoration should lead the faithful to a sense of gratitude for God's tremendous love and a response of reaching out in the spirit of love to their neighbours and the community, especially to the poor.” A community which practices perpetual adoration would do well to reflect on where these fruits are being realized.

The permission of the local Ordinary is needed for perpetual exposition. "He alone determines the pastoral appropriateness of perpetual exposition in his diocese and accordingly may permit it or not and may limit the number of places where it takes place." The Ordinary would examine the concerns involved in any requests for permission. He would also carry out regular evaluations in places where permission had been given previously.

7. The Minister of Exposition

“The ordinary minister for exposition of the eucharist is a priest or deacon. At the end of the period of adoration, before the 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, nor do they incense it.”

Local custom is that a priest or deacon vests in an alb and white stole. Other ministers could wear either proper regular attire or an alb. (Recall that an alb is not a vestment of the clergy as such. Rather it is the equivalent of the white garment of the baptized. It can thus be worn by any minister, where it is deemed to be pastorally appropriate. On the other hand, the stole-as well as the cope and humeral veil-is the proper vestment of the clergy.)

“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.”

Furthermore, ministries such as reader, server, etc., should be exercised where appropriate.

8. Signs of Reverence

“Genuflection in the presence of the blessed sacrament, whether reserved in the tabernacle or exposed for public adoration, is on one knee.” The so-called "double genuflection", often done before the monstrance in times past, is no longer to be used. One reason for this is that the celebration of Mass, and especially the eucharistic prayer, is the origin of the Sacrament reserved and exposed for adoration. In turn, such exposition is meant to lead us back to the Mass. Therefore our gesture of reverence for the Sacrament outside of Mass should not be greater than the one we use at the pre-eminent time, namely, during Mass—that is, the single genuflections of the priest during the eucharistic prayer and before the Communion.

“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.” The primary principle in this directive is to be found in the words: “as at Mass”. Other directives—such as numbers of candles, ritual distinctions between exposition with a monstrance and a ciborium, etc. — must be subordinated to this principle. Therefore, the surroundings at the altar during exposition will be no more festive and elaborate (with candles, flowers, etc.) than one would find customary in that particular church for Mass. This is because "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 to us to feed to heal, and to comfort us.”

Appendix A

Rite of Eucharistic Exposition and Benediction

(From Holy Communion and Worship of the Eucharist outside Mass)

Exposition

“After the people have assembled, a song may be sung while the minister comes to the altar. If the holy eucharist is not reserved at the altar where the exposition is to take place, the minister puts on a humeral veil and brings the sacrament from the place of reservation; he is accompanied by servers or by the faithful with the lighted candles.

The ciborium or monstrance should be placed upon the table of the altar which is covered with a cloth ... After exposition, if the monstrance is used, the minister incenses the sacrament. If the adoration is to be lengthy, he may then withdraw.

In the case of more solemn and lengthy exposition, the host should be consecrated in the Mass which immediately precedes the exposition and after communion should be placed in the monstrance upon 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... and incense it.”

Adoration

“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.

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. The 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.”

Benediction

Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels. Then a hymn or other eucharistic song is sung. Meanwhile the minister, while kneeling, incenses the sacrament if the exposition has taken place with the monstrance.

Afterward the minister rises and sings or says:

Let us pray.

After a brief period of silence, the 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 respond: **Amen.**

Other prayers may be chosen. (For example):

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.

Or:

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.

Or:

Lord our God,
may we always give due honour
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.

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

Or:
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.

After the prayer the priest or deacon puts on the humeral veil, genuflects, and takes the monstrance or ciborium. He makes the sign of the cross over the people with the monstrance or ciborium, in silence.

Reposition

“After the blessing the priest or deacon who gave the blessing, or another priest or deacon, replaces the Blessed Sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation, or sing another song of praise to God, and the minister then leaves.”

Appendix B:
Suggested Structures for a Holy Hour
With a Liturgy of the Word

Procession of the ministers in silence
Exposition of the Blessed Sacrament and incensation
Hymn
Greeting
Opening Prayer
First reading
Responsorial Psalm
Gospel
(Homily)
Extended period of silent prayer and adoration
Prayers of the faithful
Lord's Prayer
Benediction (Hymn with incensation, Prayer, and Blessing with the
Sacrament)
Reposition
Closing Hymn

Appendix C
Music for Holy Hours and
Liturgical Prayer
Before the Blessed Sacrament

Catholic Book of Worship III

- 688 Come, adore
- 432 Jesus, the Lord Name
- 596 Let All Mortal Flesh Keep Silence
- 689 O salutaris hostia
- 689 O Saving Victim
 - 68 Pange lingua, gloriosi
 - 68 Tantum ergo
- 688 Tantumergo
- 613 A Living Hope West
- 425 All You Who Seek A Comfort
- 426 Alleluia! Sing To Jesus
- 427 At The Name of Jesus
- 525 Christ, From Whom All Blessings Flow
- 431 Christ, You Are The Fullness
- 476 Come And Journey With A Saviour
- 482 Eye Has Not Seen You Know Me
- 362 Father, We Thank You
- 413 Filled With The Spirit's Power
- 514 Forth in the Peace of Christ We Go
- 603 Gift of Finest Wheat
- 501 God, Whose Love In Jesus Found Us
- 363 Healer of Our Every Ill side Us
- 520 Here I Am, Lord 393 Something
- 555 Holy God, We Praise Your
- 615 How Great The Sign of God's Love
- 424 I Come With Joy to Meet My
- 472 Immortal, Invisible, God Only
- 529 In Christ, There Is No East
- 365 Jesus, Lord
- 380 Jesus, Remember Me
- 490 Like a Shepherd
- 517 Lord Jesus, We Must Know
- 497 Lord of All Hopefulness
- 507 Lord, Whose Love In Humble
- 474 Lord, You Search Me And You Know Me
- 625 Love Divine, All Love's Excelling
- 582 Praise the One Who Breaks the Darkness
- 442 Praise To You, O Christ, Our Saviour

405 Sing of One Who Walks Beside Us
393 Something Which is Known

Catholic Book of Worship II

- 582 Sing, My Tongue, The Saviour's Glory
- 583 Sing, My Tongue, The Saviour's Glory
- 583 Down In Adoration Falling
- 584 Pange, lingua
- 584 Tantum Ergo
- 585 O Saving Victim
- 586 O Salutaris
- 587 Adora Te Devote
- 553 Alleluia! I Have Come
- 536 Alleluia! Sing to Jesus
- 538 At The Name of Jesus
- 519 Breathe On Me, Breath Of God
- 540 Canticle of The Gift
- 541 Christ, Be With Me Is
- 543 Christ Is The World's Light
- 552 Fairest Lord Jesus
- 676 Father, We Thank Thee Who Has Planted
- 522 Filled With the Spirit's Power
- 550 Forth In The Peace of Christ We Go
- 570 Gift of Finest Wheat
- 573 God Is Love
- 574 God Is Love
- 631 Holy God, We Praise Thy Name
- 578 I Come With Joy
- 644 I will Celebrate Your Love
- 556 In Christ there is no East or West
- 571 Let all Mortal Flesh Keep Silence
- 544 Let us Rejoice in Jesus Christ
- 554 Lord, Jesus, of You I Will Sing
- 711 Lord of All Power
- 605 Lord, Who at Your First Eucharist
- 705 Now the Silence
- 720 Song of all Seed
- 604 The Church's One Foundation
- 690 The Living God my Shepherd Is
- 562 The Lord Jesus
- 689 The Lord's My Shepherd
- 580 The is My Body
- 575 Ubi Caritas
- 680 The Hearts Renewed
- 706 You Are Near

For settings of Psalms, hymns for Morning and Evening Prayer, and seasonal hymns see the index of

the Catholic Book of Worship II

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