Eucharistic Revival
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Forty Hours Devotion Guidebook
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Introduction Regarding the Forty Hours Devotion in the Archdiocese of Oklahoma City

In conjunction with the National Eucharistic Revival, Archbishop Coakley would like to invite the parishes of the Archdiocese of Oklahoma City to offer the 40 Hours Devotion during the week of March 20-26, 2023. It is sincerely hoped that these 40 hours of Adoration of the Most Blessed Sacrament will help parishes to discern their next steps in the parish phase of the Eucharistic Revival and will also help to reignite love for the Real Presence of Jesus in the Eucharist. It can be an opportunity for the recruitment of more adorers for adoration chapels and may serve to expand adoration in parishes where it is not as frequent.

The Forty Hours Devotion offers an opportunity for all of us to re-center our focus on the Eucharist. In a time when too many Catholics do not believe in or do not understand the teaching about Jesus’ Real Presence in the Eucharist, and at a time when it is challenging to take time to pause to reflect, it seems fitting to strongly encourage the implementation of such a practice that urges us to go deeper - a practice in which we pause to reflect on Jesus, truly present in the Eucharist; a time to make sure he is at the center of all we do in our parishes and in our personal lives; a time to recall the wonder of God who has given himself to us so completely and who is present to us in the Eucharist until the end of the age!

**GENERAL OUTLINE OF DEVOTION with OPTIONS**

- **Opening Mass of Exposition**

- **Scheduled Parish Liturgical Celebrations:**
  - (Use all or any combination, or appropriate others of your choice)
  - Liturgy of the Hours
    - Evening Prayer I (Vespers I)
    - Morning Prayer (Lauds)
    - Evening Prayer II (Vespers II)
  - Liturgy of the Word I
  - Liturgy of the Word II
  - Provided in People’s Booklet

- **Scheduled Parish Communal (Non-liturgical) Celebrations:**
  - (Use all or any combination, or appropriate others of your choice)
  - Rosary – Luminous Mysteries
  - Litany of the Holy Eucharist
  - Litany of the Most Precious Blood
  - Divine Mercy Chaplet
  - Provided in People’s Booklet

- **Options for Private Prayer are included in the Booklet for times outside public worship**
  - They include everything in Non-liturgical Communal Celebrations above, plus:
    - Scriptural Meditation Using Lectio Divina
    - Intercession and Petition Prayer
    - Suggestion for Personal Holy Hour

- **Concluding Mass of Reposition and Eucharistic Procession**

* The People’s Booklet is referenced simply as Booklet throughout the remainder of this Guidebook.
GENERAL CONSIDERATIONS

1. Create a committee for planning / executing purposes.

2. Determine, schedule, and publish any liturgical / communal periods of worship that will occur during the Forty Hours Devotion. Think in terms of times when many people would be able to participate.

3. Decide on a plan to invite as many parishioners as possible, as individuals and as families, to participate in being present for a period of adoration before the Blessed Sacrament, whether public or private. The greatest possible involvement is desired. (This could be an opportunity to reach out to less active parishioners as an invitation to be more involved in the parish.) At a minimum, at least two adorers should be present whenever the Blessed Sacrament is exposed in the monstrance. Remind adorers that the Blessed Sacrament is never to be left alone.

4. If there are long periods of time (e.g. overnight) during which adorers cannot be in attendance, particularly in very small parishes, the Blessed Sacrament should be reposed.

5. Provide worship aids for the people as needed. (Use the provided Booklet as is, or cut and paste as you wish and print the pages of the sections you wish to use according to your plan.

6. At various points throughout the Booklet song selections are suggested. However, a list of songs appropriate for Eucharistic adoration are provided in an appendix to this Guidebook. Substitute songs as you determine best and according to the resources you have available.

7. Music, even unaccompanied, should be a part of these celebrations.

8. During times of quiet reflection in the non-liturgical prayer services offered in the Booklet, music recordings are suggested. Again, feel free to substitute or omit as it seems best.

9. In leading up to the parish’s scheduled Forty Hours Devotion, small bits from the introductory information in the Booklet could be included in the parish bulletin to help prepare the parishioners for this event.

10. Arrange to fill liturgical / prayer roles as needed, e.g. musicians, lectors, rosary leaders, etc.

11. If Mass is celebrated in the same church / chapel where Solemn Exposition takes place, because Mass may not be celebrated while the Eucharist is exposed, the Blessed Sacrament must be reposed before Mass begins. This is done through a simple reposition (without ceremony). When this is done, it is appropriate that a new host be consecrated at such Masses for the continuation of Exposition afterward. (Reposing the Blessed Sacrament for the purpose of celebrating Mass is not considered an “interruption” of the Forty Hours Devotion.)

12. Homilies during liturgical celebrations should be centered on the Eucharist.
STRUCTURING THE DEVOTION

An example of a possible structure for a Forty Hours Devotion with incorporated liturgical and communal celebrations: (Not exactly 40 Hours)

(You could also include a nocturnal event, like Office of Readings.)

DAY 1
- 7:00 pm – Opening Mass of Exposition
- 8:30 pm – Litany of the Holy Eucharist and Litany of the Most Precious Blood
- 9:00 pm – Rosary - Luminous Mysteries

DAY 2
- 8:00 am – Mass
- 8:30 am – Morning Prayer (Lauds)
- 11:00 am – Litany of the Holy Eucharist and Litany of the Most Precious Blood
- 3:00 pm – Chaplet of Divine Mercy
- 4:30 pm – Rosary - Luminous Mysteries
- 7:00 pm – Evening Prayer I (Vespers I)
- 9:00 pm – Liturgy of the Word I

DAY 3
- 9:00 am – Morning Prayer (Lauds)
- 11:00 am – Rosary (communal) - Luminous Mysteries
- 1:00 pm – Liturgy of the Word II
- 3:00 pm – Chaplet of Divine Mercy
- 4:00 pm – Evening Prayer II (Vespers II)
- 5:30 pm – Concluding Mass of Reposition and Eucharistic Procession

- After Mass – Social celebration for parishioners (possible additional option)

- Outside scheduled events: time for private adoration / prayer

See archokc.org/taste-and-see for other possible structures

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The above is only a sample. You will know best when to schedule, the structure of, and the celebrations to include in, the Forty Hours Devotion for your parish.
PREPARATION FOR EACH WORSHIP SERVICE

- - OPENING MASS OF EXPOSITION - -

[Booklet - page 3]

IN GENERAL

• The Forty Hours Devotion begins with Mass

• The Mass of Corpus Christi, a votive Mass of the Eucharist, or of the Most Precious Blood may be celebrated for pastoral advantage, according to permissibility on:

  At the discretion of the celebrant:
  o Weekdays in Ordinary Time
  o Weekdays of the Easter season
  o Weekdays of the Christmas season after January 2
  o Weekdays of Advent through December 16
  o Obligatory memorials

ONLY with the permission of the Ordinary:
  o Weekdays of Lent
  o Weekdays of the Christmas octave
  o December 17-24
  o Feasts of the Lord, Mary, and the Saints
  o Sundays of the Christmas season and Ordinary Time

NEVER on:
  o Sundays of Advent, Lent, and Easter
  o Solemnities
  o Days of the Easter Octave
  o All Souls
  o Ash Wednesday
  o During Holy Week

When permissible, Preface I or II of the Holy Eucharist may be used, unless a proper preface is required.

Also, the readings may be chosen from the options for Corpus Christi or the votive Masses of the Eucharist.

• The host to be used for solemn exposition should be consecrated at the Mass which immediately precedes the beginning of exposition.

THE BLESSED SACRAMENT IS EXPOSED AT END OF MASS

1) Immediately after the distribution of Communion, the monstrance is placed on the altar and the Host is placed in the monstrance.
2) The celebrant leads the *Prayer after Communion* from the chair. The concluding rites of the Mass are omitted.

3) After the *Prayer after Communion*, the assembly kneels. The celebrant goes before the altar, prepares the censer, kneels and incenses the Blessed Sacrament. Meanwhile, a suitable song is sung (see the Appendix for suggestions).

4) A period of silent prayer is observed before the Eucharistic blessing.

**EUCHEARISTIC BLESSING**

5) After the period of silent prayer, the celebrant rises and sings / says:

   Let us pray. *(Pause for brief silent prayer.)*

   Then one of the following options is said:

   **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, God for ever and ever.

   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. Through Christ our Lord.

   Amen.

   **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 your glory, who lives and reigns for ever and ever.

   Amen.

   **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. Through Christ our Lord.

   Amen.

   **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.

   Amen.

   **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. Through Christ our Lord.

   Amen.

   **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. Through Christ our Lord.

   Amen.
6) The celebrant, wearing the humeral veil, then gives the Eucharistic blessing to the assembly. He first genuflects, then takes the monstrance and makes the sign of the cross with it over the people in silence, during which the people sign themselves with the cross.

7) The celebrant replaces the monstrance on the altar. The ministers reverence the Blessed Sacrament with a genuflection and depart in silence while a number of the faithful remain in adoration.

8) After the ministers depart, the assembly may offer the following prayer together (found in the people’s Booklet):

   May the Heart of Jesus, in the Most Blessed Sacrament,  
   be praised, adored and loved, with grateful affection,  
   at every moment, in all the tabernacles of the world,  
   even to the end of time. Amen.

**Items Needed**

In addition to the usual preparations for Mass, also to be prepared are:

- A new host for exposition in the monstrance
- Monstrance (and throne, if used)
- Corporal on which the monstrance rests
- 4-6 candles for the period of exposition
- Censer, charcoal, censer stand, and boat of incense with spoon
- Humeral veil
- Text for the prayer before Benediction (as in this Guidebook, or another resource)
- Song to be posted / announced for the exposition of the Blessed Sacrament
- Worship aids for the priest, ministers, and assembly
1. As a Votive Office, the Hours included in the Booklet are taken from The Body of Christ (Corpus Christi).

2. If the liturgical day does not allow for the use of the Offices of Corpus Christi as votive Offices, you might check if you can download / create worship aids from the internet. Check out sites such as: http://www.liturgyhours.org or http://www.ibreviary.com/m2/breviario.php.

3. A short homily on the Eucharist may be given after the Reading and before the Responsory.

4. If a priest / deacon is not in attendance, the celebration of the Liturgy of the Hours may be led by a layperson. A layperson does not, however, take the place of the priest in the sanctuary.

5. Roles that need to be filled:
   - Presider
   - Antiphonarian
   - Reader
   - Musician(s)
   - Other ministers, as needed

6. The scripture reading is done from the ambo, the place for the proclamation of the Word of God during a liturgical celebration.

7. Before the Hour begins, divide the assembly into two sides (Side 1, Side 2) for praying the psalms and canticles in an antiphonal manner.

8. A suggested hymn is given. Another song from the Appendix or other resource may be used. (The entire hymn should be sung since the hymn is an independent and proper element of the Liturgy of the Hours.)

9. The proper postures / gestures for the assembly are marked in the Booklet.

10. Psalm prayers, as they are given in the breviary, are included in the Booklet. They are optional and may be omitted. However, they can be useful for members of the assembly that are not used to praying the Liturgy of the Hours, or that may not have the background to easily view the psalm / canticle through a Christological lens.

   If you choose to use the psalm prayer, they are treated as any other presidential prayer:
   - The ministers and the entire assembly stand
   - The presider invites the assembly to pray silently with the words, “Let us pray”
   - There is a brief pause to allow time for this interior prayer by the assembly
   - The presider then gathers all these prayers through offering aloud the psalm prayer
   - To which all respond, ”Amen”
   - After which, all are seated

11. A short instrumental piece may accompany the entrance and the recessional of the priest and ministers before and after the Hour.
12. On approaching the sanctuary, the priest and ministers reverence the Blessed Sacrament and then take their places in the sanctuary; they again reverence the Blessed Sacrament when departing from the sanctuary.

13. There should be no incensation of the altar during the Benedictus / Magnificat Gospel Canticles because of the presence of the Blessed Sacrament on the altar. Incense is offered to the Blessed Sacrament during the rites of Exposition and Benediction.

**Items Needed**

- Alb, stole and white cope or cassock, surplice and stole for the priest
- Vesture for assisting ministers
- Lectionary or Booklet placed on the ambo for the scripture reading
- Worship aids for priest and ministers and the assembly
- Posted (or announced) hymn numbers (if using a song other than the one suggested).
1. There are two Liturgies of the Word given in the Booklet.

2. The ministers reverence the Blessed Sacrament when approaching the sanctuary, and upon departing.

3. At the Opening Prayer, the presider invites the assembly to pray silently with the words, “Let us pray”; there is a brief pause to allow time for this interior prayer by the assembly; the presider then gathers all these prayers through offering aloud the Opening Prayer.

4. Moments of silence are interspersed throughout the Liturgy of the Word. This service should be done at the reflective, prayerful pace to allow moments of silence for the Holy Spirit to speak interiorly and allow the faithful to offer silent prayer from the heart.

5. The scripture readings are done from the ambo, the place for the proclamation of the Word of God during a liturgical celebration.

6. The preference is that the responsorial psalm be sung, but it may be recited if necessary.

7. After the Lord’s Prayer, Benediction is offered. The presider goes to the altar, genuflects, and kneels while a suitable Eucharistic song is sung, selected from the Appendix or another resource. The presider incenses the Blessed Sacrament. He then rises and sings or says the prayer as given in the Booklet [pages 22 and 26].

8. After the prayer, the presider puts on the humeral veil, genuflects, takes the monstrance and makes the sign of the cross over the people in silence. The presider replaces the monstrance on the altar while a suitable song is sung. Then the ministers depart.

9. After the ministers depart, the assembly may offer the following prayer together:

   May the Heart of Jesus, in the Most Blessed Sacrament,
   be praised, adored and loved, with grateful affection,
   at every moment, in all the tabernacles of the world,
   even to the end of time. Amen.

**Roles to be Filled**

- Presider
- Assisting ministers
- Reader
- Musician(s)

**Items Needed**

- Alb, stole and white cope or cassock, surplice and stole for the priest
- Vesture for assisting ministers
- Worship aids for the priest and ministers and for the assembly
- Posted (or announced) hymn numbers
- Lectionary with readings marked [The lectionary numbers are indicated in the Booklet]
- Censer, charcoal, censer stand, and boat of incense with spoon
- Humeral veil
COMMUNAL NON-LITURGICAL CELEBRATIONS

DIVINE MERCY CHAPLET [Booklet – pages 32-33]

There are many ways of ordering these communal non-liturgical celebrations. For example, each could begin and end with an appropriate Eucharistic song (see Appendix).

Recorded music may be used in the context of non-liturgical prayer. Recorded music as moments of reflective listening could be included at appropriate times, at the planners’ discretion. There are a few suggestions for recorded music given in Appendix 2. Other selections may be chosen. Check online, e.g. iTunes, Amazon Music, YouTube, etc. for recordings; someone on the planning committee or in the parish may have CDs, as well.

Roles to be Filled

• Leader(s) for various parts
• Musician(s)
• Someone responsible for recorded music, if used.

Items Needed

• Worship aids for prayer leader(s) and assembly
• Musicians, as needed
• Recorded music, as needed

OPTIONS FOR PRIVATE PRAYER INCLUDED IN THE BOOKLET

Scriptural Meditation Using Lectio Divina [Booklet – pages 34-36]
Litanies of Intercession and Petition [Booklet – pages 36-37]
One Suggestion for Making a Holy Hour [Booklet – pages 38]
CONCLUDING MASS OF REPOSITION
WITH OPTIONAL EUCHARISTIC PROCESSION

[Booklet – pages 39-47]

IN GENERAL

- The Forty Hours Devotion concludes with Mass and an optional Eucharistic Procession. Schedule a time when it would be possible for many parishioners to attend.

- If weather doesn’t permit, the Eucharistic Procession it is to be omitted, as Eucharistic processions within the church are prohibited.

REGARDING THE MASS

- The Mass of Corpus Christi or the votive Mass of the Eucharist or of the Most Precious Blood may be celebrated for pastoral advantage, according to permissibility on:

  At the discretion of the celebrant:
  - Weekdays in Ordinary Time
  - Weekdays of the Easter season
  - Weekdays of the Christmas season after January 2
  - Weekdays of Advent through December 16
  - Obligatory memorials

Only with the permission of the Ordinary:
  - Weekdays of Lent
  - Weekdays of the Christmas octave
  - December 17-24
  - Feasts of the Lord, Mary, and the Saints
  - Sundays of the Christmas season and Ordinary Time

Never on:
  - Sundays of Advent, Lent, and Easter
  - Solemnities
  - Days of the Easter Octave
  - All Souls
  - Ash Wednesday
  - During Holy Week

When permissible, Preface I or II of the Holy Eucharist may be used, unless a proper preface is required. Also, the readings may be chosen from the options for Corpus Christi or the votive Masses of the Eucharist.

- The host to be used for the Eucharistic Procession should be consecrated at this Mass.

- The Blessed Sacrament is exposed at the end of Mass.

REGARDING THE PROCESSION

- Plan the Procession route ahead of time.
• If the processional route is long, the celebrant may stop at 2-3 “stations” (altars, prepared and decorated ahead of time) set up at convenient places along the route and at which Benediction is given. If having stations along the route, decide where they will be. Assign people to be responsible to set up and take down each station. (Texts that may be used at these stations are found in Appendix 1 [page 16] of this Guidebook; they are also included in the Booklet, pages 43-45).

• Working with the musicians and prayer leaders, determine the songs, prayers, litanies that will be used during the procession, if different from those provided in the Booklet, or if other additions are needed. The litanies included elsewhere in the Booklet may also be used during the procession.

• If stations are used, the Litany of the Saints is resumed at the point at which it was suspended due to arriving at a station.
  If other elements contained within the Booklet are used during the Procession, the page number where the text is located could be announced.

• Order of the Procession:

  Cross Bearer
  Two Candle Bearers
  First Communicants in Communion dress [optional]
  Lay Religious Associations – e.g. Knights of Columbus, Daughters of Isabella, etc.
  Men / women religious
  Clergy in choir dress
  Concelebrants
  Incense Bearer
  Ministers [e.g. torch bearers] to either side of the canopy / celebrant
  canopy [optional] & Celebrant with Blessed Sacrament
  Assembly members

• Consider reserving pews for each “group” that will precede the celebrant carrying the monstrance to allow for a smooth forming of the procession at the conclusion of Mass.

• Arrange to have a sufficient number of ushers / marshals to assist and direct the groups and the faithful during the procession.

**Items Needed**

In addition to the usual preparations for Mass, also to be prepared are:

• A new host to be used during the Eucharistic Procession
• Monstrance (and throne, if used)
• 4-6 candles for exposition
• Corporal on which the monstrance rests
• Censer, charcoal, censer stand, and boat of incense with spoon
• Humeral veil
• White cope, if desired
• Canopy, if used
• Text for the prayer of exposition (as in this Guidebook, pages 14-15, or another resource)
• Songs to be posted / announced for the exposition and benediction of the Blessed Sacrament
• Worship aids for priest, ministers and assembly
If including Stations during the Procession

- Small tables to serve as altars
- White cloth to cover each altar
- Corporal on each altar
- 4 Candles (perhaps sanctuary candle inserts that offer protection from wind)
- Kneeler (something for priest to kneel on) at each station
- Flowers, if desired (Ensure that they don’t block the priest’s access to the altar)
- Clips, tape, etc. to secure the cloths in case of wind.
- Worship aids for everyone

**EUCHARISTIC PROCESSION**

1) Shortly before Mass begins, or at another appropriate point, announce that everyone will need to bring along their worship aid for the Eucharistic Procession that follows Mass.

2) Immediately after the distribution of Communion, the monstrance is placed on the altar and the Host is placed in the monstrance.

3) The celebrant leads the *Prayer after Communion*. The concluding rites of the Mass are omitted. After the *Prayer after Communion*, the assembly kneels.

4) At the chair, the celebrant may exchange the chasuble for a white cope, if desired. The cross bearer and candle bearers take position in the main aisle to lead the procession, allowing room for groups to begin forming behind them at the appropriate time.

5) The celebrant goes before the altar, prepares the censer, kneels and incenses the Blessed Sacrament. Meanwhile, a suitable song is sung. *O Salutaris Hostia / O Saving Victim* is given in place in the *Booklet* [page 39]. See Appendix 2 [page 18] in this *Guidebook* for other suggestions.

6) The priest then puts on the humeral veil, goes up to the altar, genuflects, and takes up the monstrance. All stand.

7) The priest walks forward to a pre-determined point (to meet the canopy, if used). And the Thurifer takes up position in front of the canopy / priest with the monstrance.

8) After these ministers are in place, the first song begins and predetermined “groups” begin to move in proper order (see previous page) into the aisle to form the procession. The cross and candle bearers begin the procession as the groups begin to assemble. Ushers / marshals assist as needed. The members of the assembly join the procession by following AFTER the celebrant carrying the Blessed Sacrament.

9) The procession should move at a slow and reverent pace. Practice with the cross and candle bearers, as they will set the pace of the procession.

**AT EACH ALTAR STATION** (if used)

10) The cross and candle bearers take up a place somewhat near the station altar. The leading groups make way for the priest to access that altar. The priest places the monstrance on the altar, and all gather around.
11) A gospel excerpt is read by the priest or deacon.

12) After the reading from the gospel, the priest kneels and incenses the Blessed Sacrament. Meanwhile all sing *Down in Adoration / Tantum Ergo* (given in place in the *Booklet, page 44 and 45*).

13) The priest then stands and offers the prayer.

14) The priest takes up the monstrance and gives the Eucharistic blessing. Then the procession continues in the same order.

15) If a prayer, litany or song is interrupted by a station, pick up again, at the point where the interruption occurred.

**RETURNING TO THE CHURCH**

16) Returning to the church, the cross and candle bearers move up to the head of the aisle and wait as groups return to their pews.

17) The canopy bearers stop at a convenient place and move off to the side. The thurifer precedes the priest carrying the monstrance, who goes up to the altar. Other ministers take their places, and the assembly members return to their pews as they enter the church.

18) The priest places the monstrance on the corporal, genuflects, and takes his place in front of the altar.

19) The priest should wait until all the people have taken their places in the pews and are kneeling. At a signal, the Benediction hymn is sung and the priest incenses the Blessed Sacrament. (*Tantum Ergo / Down in Adoration* is given in the *Booklet* [page 46]; see the Appendix 2 [page 18] of this *Guidebook* for other suggestions).

**EUCHARISTIC BLESSING**

20) After a brief period of silent prayer, the celebrant rises and sings / says:

Let us pray. *(Pause for brief silent prayer.)*

Then one of the following options is said:

*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, God for ever and ever.

*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. Through Christ our Lord.

*Amen.*
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 your glory, who lives and reigns for ever and ever. Amen.

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. Through Christ our Lord. Amen.

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. Amen.

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. Through Christ our Lord. Amen.

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. Through Christ our Lord. Amen.

21) The celebrant, wearing the humeral veil, then gives the Eucharistic blessing to the assembly. He first genuflects, then takes the monstrance and makes the sign of the cross with it over the people in silence, during which the people sign themselves with the cross. The celebrant replaces the monstrance on the altar.

REPOSITION

22) The celebrant removes the Blessed Sacrament from the monstrance and places it in the tabernacle.

23) After the Blessed Sacrament is reposed, the Divine Praises, which are optional, may be said. At the conclusion, the people stand and sing a suitable song, after which the ministers then depart.

24) After the ministers depart, the assembly may offer the following prayer together (found in the people’s Booklet):

May the Heart of Jesus, in the Most Blessed Sacrament, be praised, adored and loved, with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.
APPENDIX 1
Sample Texts that May be Used during the Eucharistic Procession

Station One

*The priest places the monstrance on the altar; all gather around for a reading from the Gospel.*

The Lord be with you.

R: And with your spirit.

A reading from the Holy Gospel according to Matthew.

R: Glory to you, O Lord.

On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said: “Where do you want us to prepare for you to eat the Passover?” He said, “Go into the city to a certain man and tell him, the Teacher says, ‘My appointed time draws near; in your house I shall celebrate the Passover with my disciples.’”

The disciples then did as Jesus ordered, and prepared the Passover.

While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, “Take and eat, this is my body.” Then he took a cup, gave thanks, and gave it to them, saying, “Drink from it, all of you, for this my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it new with you in the kingdom of my Father.”

The Gospel of the Lord.

R: Praise to you, Lord Jesus Christ.

All sing as the priest kneels and incenses the Blessed Sacrament: (Tantum ergo / Down in Adoration)

The priest stands for the prayer.

Let us pray. (pause briefly for silent prayer)

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 in the unity of the Holy Spirit, One God for ever and ever.

All: Amen.

The priest gives the Eucharistic blessing; all make the sign of the Cross. Then the procession continues.

Station Two

*The priest places the monstrance on the altar; all gather around for a reading from the Gospel.*

The Lord be with you.

R: And with your spirit.


R: Glory to You, O Lord.
Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.

As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, “Stay with us, for it is nearly evening and the day is almost over.” So he went in to stay with them at table.

He took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, “Were not our hearts burning within us while he spoke to us on the way and opened the scriptures to us?” So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

The Gospel of the Lord.
R: Praise to you, Lord Jesus Christ.

All sing as the priest kneels and incenses the Blessed Sacrament: (Tantum ergo / Down in Adoration)

The priest stands for the prayer.

Let us pray. (pause briefly for silent prayer)

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. Through Christ our Lord.
R: Amen.

The priest gives the Eucharistic blessing; all make the sign of the Cross. Then the procession continues.
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<tr>
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<td>Adore Te Devote</td>
<td>Chant</td>
<td>ADORE TE DEVOTE</td>
<td>11 11 11 11</td>
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<tr>
<td>Alleluia! Sing to Jesus</td>
<td>Rowland Prichard</td>
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<tr>
<td>Anima Christi</td>
<td>Ken Beale</td>
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<tr>
<td>Ave Verum Corpus</td>
<td>Chant</td>
<td>AVE VERUM</td>
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<td>Be Thou My Vision</td>
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<td>Beautiful Savior</td>
<td>Silesian Melody</td>
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<td>55 7 55 8</td>
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<tr>
<td>Behold the Lamb of God</td>
<td>Martin Willett</td>
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<td>Behold the Lamb of God</td>
<td>Bob Dufford</td>
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<td>Blessed by Your Sacrifice</td>
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<td>Bread of the Word, in Mercy Broken</td>
<td>John Hodges</td>
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<tr>
<td>Christ Be Beside Me</td>
<td>Laura Wasson</td>
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<td>Christ Is Alive, With Joy We Sing</td>
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<tr>
<td>Come Adore This Wondrous Presence</td>
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<td>Come, My Way, My Truth, My Life</td>
<td>Ralph Vaughan Williams</td>
<td>THE CALL</td>
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<td>Creator of the Stars of Night</td>
<td>Chant</td>
<td>CONDITOR ALME SIDERUM</td>
<td>(LM (8 8 8 8)</td>
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<td>Day Is Done, But Love Unfailing</td>
<td>Welsh</td>
<td>AR HYD NOS</td>
<td>8 4 8 4 888 4</td>
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<td>Down in Adoration</td>
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<td>Father, We Thank Thee Who Has Planted</td>
<td>Louis Bourgeois</td>
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<td>Festival Canticle</td>
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<td>From all that Dwell Below the Skies</td>
<td>John Hatton</td>
<td>DUKE STREET</td>
<td>LM (8 8 8 8)</td>
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<td>Gift of Finest Wheat/You Satisfy the Hungry Heart</td>
<td>Robert Kreutz</td>
<td>BICENTENNIAL</td>
<td>CM (8 6 8 6)</td>
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<td>God Is Love</td>
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<td>God with Hidden Majesty</td>
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<td>Godhead Here in Hiding</td>
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<td>Godhead Here in Hiding</td>
<td>15th Cen French Carol</td>
<td>NOEL NOUVELET</td>
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<td>Hail All Savior’s Glorious Body</td>
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<td>Hail, True Victim, Life, and Light</td>
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<td>Holy and Living Bread</td>
<td>Louis Lambillotte</td>
<td>SACRIS SOLEMNIS</td>
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<td>Holy God, We Praise Thy Name</td>
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<td>How Lovely Is Your Dwelling Place</td>
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<td>Humbly Let Us Voice Our Homage</td>
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<td>Humbly We Adore Thee</td>
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<td>ADORO TE DEVOTE</td>
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<td>I Am the Bread of Life</td>
<td>Suzanne Toolan</td>
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<td>I Come with Joy to Meet My Lord</td>
<td>American</td>
<td>LAND OF REST</td>
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<tr>
<td>I Heard the Voice of Jesus Say</td>
<td>English</td>
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<td>CDM (86 86 86 86)</td>
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<td>I Sought the Lord</td>
<td>Harold Moyer</td>
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<td>I Want to Walk as a Child of the Light</td>
<td>Kathleen Thompson</td>
<td>HOUSTON</td>
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<td>Immortal, Invisible, God Only Wise</td>
<td>Roberts</td>
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<td>Jesus, My Lord, My God, My All</td>
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<td>SWEET SACRAMENT</td>
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<td>Jesus, Priest and Victim</td>
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<td>Keep In Mind</td>
<td>Lucien Deiss</td>
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<td>Let All Mortal Flesh Keep Silence</td>
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<td>Lord Enthroned In Heavenly Splendor</td>
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<td>Now Thank We All Our God</td>
<td>Johann Cruger</td>
<td>NUN DANKET</td>
<td>67 67 66 66</td>
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<td>O Food of Exiles Lowly</td>
<td>Heinrich Isaak</td>
<td>INNSBRUCK</td>
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<td>O Jesus Christ, Remember</td>
<td>Samuel Wesley</td>
<td>AURELIA</td>
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<td>O Jesus, Joy of Loving Hearts</td>
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<td>Be Still in the Presence of the Lord</td>
<td>David Evans</td>
<td>Derri Daugherty</td>
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<td>Behold the Lamb of God</td>
<td>Bob Dufford</td>
<td>Chris Brunelle</td>
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<td>Holy Holy Lord</td>
<td>Jim Cowan</td>
<td>The Orchard Enterprises</td>
<td>4:50</td>
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<td>Here in Your Presence</td>
<td>Jim Cowan</td>
<td>The Orchard Enterprises</td>
<td>3:21</td>
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<td>For Your Name Is Holy</td>
<td>Jim Cowan</td>
<td>Paul Wilbur</td>
<td>4:23</td>
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<td>This is Jesus</td>
<td>Jim Cowan</td>
<td>International Liturgy Publications</td>
<td>6:05</td>
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<td>How Beautiful</td>
<td>Twila Paris</td>
<td>Twila Paris</td>
<td>4:40</td>
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<td>Soul of Christ</td>
<td>Beverly McDevitt</td>
<td>International Liturgy Publications</td>
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<tr>
<td>God Is Love</td>
<td>Michael Joncas</td>
<td>The Orchard Enterprise</td>
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**O Jesus, We Adore Thee**

Fulda

FULDA MELODY

76 76 with Refrain

**O Living Bread From Heaven**

Samuel Wesley

AURELIA

76 76 D

**O Lord Jesus, I Adore Thee**

John Francis Wade

ST THOMAS

87 87 87

**O Radiant Light**

W 12

**O Sacrament Most Holy**

Fulda

FULDA

76 76 with Refrain

**O Salutaris Hostia**

Duguet

DUGUET

88 88

**O Salutaris Hostia**

Anthony Werner

WERNER

88 88

**O Saving Victim**

Duguet

DUGUET

88 88

**O Saving Victim**

Anthony Werner

WERNER

88 88

**O Sons and Daughters**

W 447

**Pange Lingua Gloriosi**

W 813

**Panis Angelicus**

Louis Lambillotte

SACRIS SOLEMIIS

12 12 12 8

**Praise We Christ’s Immortal Body**

Chant, Mode III

PANGE LINGUA

87 87 87

**Shepherd of Souls**

John Dykes

ST AGNES

CM

**Sing My Tongue, the Savior’s Glory**

Chant

PANGE LINGUA

87 87 87

**Soul of My Savior**

Lorenzo Dobici

ST GREGORY ANIMA

10 10 10 10

**Soul of My Savior**

William Maher

ANIMA CHRISTI

10 10 10 10

**Sweet Sacrament Divine**

**Tantum Ergo**

John Wade

ST THOMAS

87 87 87 87

**The King of Love My Shepherd Is**

W 609

**There is a Longing**

Anne Quigley

**There’s a Wideness in God’s Mercy**

W 595

**This Is My Body**

**Ubi Caritas et Amor**

W 598

**We Long for You, O Lord**

W 572

**We Walk By Faith**

W 600

**What Wondrous Love**

**Where Love Is Found**

Daniel Schutte

**Where Charity and Love Prevail**

Paul Benoit

CHRISTIAN LOVE

CM

**Where True Love and Charity Are Found**

W 598