



CHAPTER III

VARIOUS FORMS OF WORSHIP OF THE MOST HOLY EUCHARIST

79. Since the Eucharistic Sacrifice is the source and summit of the whole Christian life, devotion, both private and public, to the Most Holy Eucharist, even outside Mass, is strongly recommended, according to the norms established by lawful authority.

When arranging pious and holy exercises of this kind, account should be taken of the liturgical seasons, so that these exercises are in harmony with the Sacred Liturgy from which, in a sense, they derive, and may lead the people back to it.¹

80. When the faithful worship Christ present in the Sacrament, they should remember that this presence derives from the Sacrifice and tends toward sacramental and spiritual communion.

Therefore, the piety that moves the faithful to apply themselves to adore the Holy Eucharist attracts them to participate deeply in the Paschal Mystery and to respond with grateful hearts to the gift of him, who by his humanity continually pours his divine life into the members of his Body. Living with Christ the Lord, they enjoy an intimate familiarity with him and, in his presence, pour out their hearts for themselves and for all their loved ones, and pray for the peace and salvation of the world. Offering their whole lives with Christ to the Father in the Holy Spirit, they draw from this wonderful exchange an increase of faith and hope and love. In this way, therefore, they nourish the right dispositions, by which they are able to celebrate the memorial of the Lord with devotion and to receive frequently that Bread given to us by the Father.

The faithful should therefore strive to worship Christ the Lord in the Sacrament, according to the circumstances of their own life. Pastors, moreover, should lead them in this by their example and encourage them by their words.²

¹Cf. Sacred Congregation of Rites, Instruction *Eucharisticum mysterium*, no. 58: *Acta Apostolicæ Sedis* 59 (1967), p. 569.

²Cf. *ibidem*, no. 50: *loc. cit.*, p. 567.

81. They should remember above all that in prayer of this sort before Christ the Lord, present in the Sacrament, they extend that union with him, which they have reached in Communion, and renew that covenant, which urges them to maintain in their morals and their life what they have received in the celebration of the Eucharist in faith and Sacrament. They should strive, therefore, to lead their whole life gladly in the strength of the heavenly food, as they participate in the Death and Resurrection of the Lord. Everyone, therefore, should be careful to perform good works and to please God, so as to imbue the world with the Christian spirit and to become a witness to Christ in the midst of human affairs.³

I. EXPOSITION OF THE MOST HOLY EUCHARIST

INTRODUCTION

I. THE RELATIONSHIP THAT EXISTS BETWEEN EXPOSITION AND THE MASS

82. Exposition of the Most Holy Eucharist, whether in a ciborium or in a monstrance, encourages the acknowledgement of Christ's wonderful presence in it and invites us to a union of heart with him that reaches its summit in sacramental Communion. Therefore, it fosters very well the worship in spirit and in truth that is due to him.

Care should be taken that, in exposition of this kind, worship of the Most Blessed Sacrament should shed light on the relationship that it has with the Mass. In preparing exposition, everything should be carefully avoided which might in any way obscure the desire of Christ, who especially instituted the Most Holy Eucharist, that he might be close to us as food, medicine, and comfort.⁴

83. During exposition of the Most Blessed Sacrament, the celebration of Mass is prohibited in the same part of the church or oratory.

For, besides the reasons given in no. 6, the celebration of the Eucharistic Mystery includes in a more perfect way the interior communion to which exposition aims to lead the faithful.

If the exposition of the Most Blessed Sacrament is extended for one or more days subsequently, it is to be interrupted during the celebration of Mass, unless perhaps the Mass is celebrated in a chapel separate from the place of exposition and at least some of the faithful remain in adoration.⁵

³Cf. *ibidem*, no. 13: *loc. cit.*, p. 549.

⁴Cf. *ibidem*, no. 60: *loc. cit.*, p. 570.

⁵Cf. *ibidem*, no. 61: *loc. cit.*, pp. 570-571.

II. POINTS TO BE OBSERVED IN ARRANGING EXPOSITION

84. A single genuflection is made in the presence of the Most Blessed Sacrament, whether reserved in the tabernacle or exposed for public exposition.

85. When exposition of the Most Blessed Sacrament is conducted with a monstrance, four or six candles are lit, as at Mass, and incense is used. In exposition with a ciborium, at least two candles are lit; incense may be used.

EXTENDED EXPOSITION

86. In churches and oratories where the Eucharist is reserved, it is recommended that solemn exposition of the Most Blessed Sacrament for an extended period of time should take place once a year, even if not strictly continuously, so that the local community may meditate on and adore this mystery more profoundly.

This sort of exposition, however, may take place only if a suitable number of the faithful is expected to be present.⁶

87. For some serious and general need, the local Ordinary may order supplication, extended for a longer time, to be made before the Most Blessed Sacrament, in those churches where the faithful more frequently assemble.⁷

88. When, for want of ample numbers of worshipers, uninterrupted exposition is not possible, the Most Blessed Sacrament may be placed back in the tabernacle, at times scheduled and announced beforehand, but not more often than twice a day, for example, about midday and at night.

Reposition, moreover, may take place in a simpler way: the Priest or Deacon, wearing an alb, or a surplice over a cassock, and a stole, after a brief adoration and a prayer said with the faithful, replaces the Most Blessed Sacrament in the tabernacle. In the same way, at the appointed time, exposition may take place once more.⁸

⁶Cf. *ibidem*, no. 63: *loc. cit.*, p. 571.

⁷Cf. *ibidem*, no. 64: *loc. cit.*, p. 572.

⁸Cf. *ibidem*, no. 65: *loc. cit.*, p. 572.

BRIEF EXPOSITIONS

89. Brief expositions of the Most Blessed Sacrament are to be arranged in such a way that, before benediction with the Most Blessed Sacrament, a suitable time is allowed for readings from the word of God, for hymns, prayers and a certain length of time for silent prayer.

Exposition which is held solely to impart benediction is prohibited.⁹

ADORATION IN RELIGIOUS COMMUNITIES

90. For religious communities and pious groups who, according to the customs or norms of their Institute, give their time to perpetual Eucharistic adoration, or adoration extended over a longer time, it is strongly recommended that they arrange this pious custom according to the spirit of the Sacred Liturgy, so that, when adoration of Christ the Lord takes place with the participation of the whole community, it may be carried out with sacred readings, song, and sacred silence, so that it may serve more effectively to nurture the spiritual life of the community. In this way, the spirit of unity and fraternity, which the Eucharist signifies and effects, will be promoted among the members of the religious house, and the worship offered to the Sacrament will be conducted in nobler manner.

Also to be observed, and highly commended, is that form of adoration in which one or two members of the community take turns before the Sacrament. Indeed, in this way, according to the rule of the Institute, approved by the Church, they adore and pray to Christ the Lord in the Sacrament, in the name of the whole community and of the Church.

III. THE MINISTER OF EXPOSITION OF THE MOST HOLY EUCHARIST

91. The ordinary minister of the exposition of the Most Blessed Sacrament is a Priest or Deacon, who at the end of the adoration, before the Sacrament is reposed, blesses the people with the Sacrament itself.

In the absence of a Priest or Deacon, or if they are prevented by some good reason, the Most Holy Eucharist may be publicly exposed for the adoration of the faithful and then reposed by an acolyte or by another extraordinary minister of Holy Communion, or someone deputed by the local Ordinary.

⁹Cf. *ibidem*, no. 66: *loc. cit.*, p. 572.

All these may open the tabernacle and even, if it is appropriate, place the ciborium on the altar or place the host in a monstrance. At the end of the adoration they replace the Sacrament in the tabernacle. But it is not lawful for them to impart a blessing with the Most Blessed Sacrament.

92. The minister, if he is a Priest or Deacon, should wear an alb or a surplice over a cassock, and put on a white stole. In accordance with local custom, he may also wear a white cope.

Other ministers should put on either the liturgical vesture used in their region, or wear vesture that is not inappropriate for this ministry and has been approved by the Ordinary.

Furthermore, when imparting the blessing at the end of adoration, when the exposition takes place with a monstrance, both Priest and Deacon wear a white cope and humeral veil; if a ciborium is used, still they wear a humeral veil.

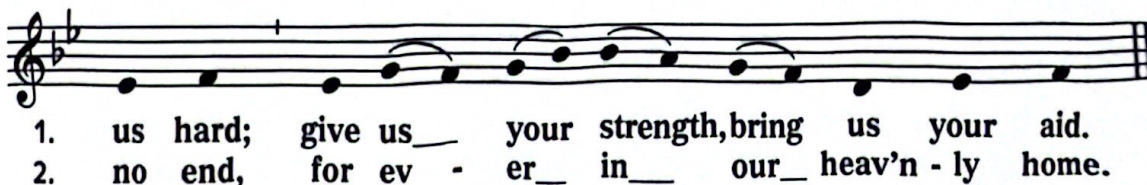
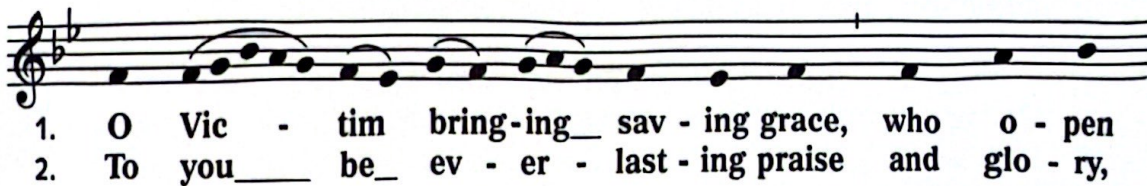


THE ORDER OF EUCHARISTIC EXPOSITION AND BENEDICTION

EXPOSITION

93. When the people are gathered and, if appropriate, a liturgical song is being sung, the minister approaches the altar. If the Sacrament is not reserved at the altar where the exposition is to occur, the minister, after putting on a humeral veil, brings the Sacrament from the place of reservation, accompanied by servers or by the faithful with lighted candles.

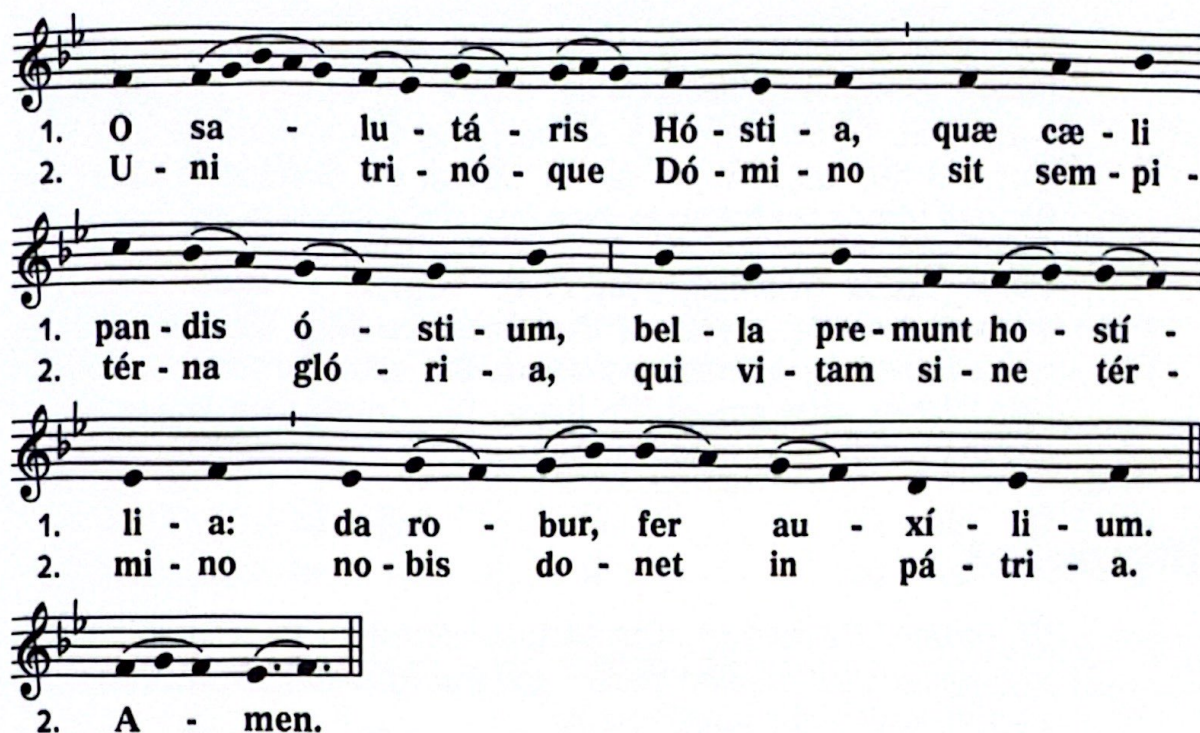
The ciborium or monstrance should be placed upon the table of the altar covered with a cloth. If, however, exposition is extended over a longer period of time and takes place with a monstrance, a throne may be used, placed in a more prominent location; but care should be taken that it not be too elevated or distant.¹⁰ When the exposition is completed, if the monstrance is used, the minister incenses the Sacrament. Meanwhile, in accordance with local custom, the following or another hymn or other Eucharistic song is sung:^{10A}



¹⁰Cf. Sacred Congregation of Rites, *Instruction Eucharisticum mysterium*, no. 62: *Acta Apostolicæ Sedis* 59 (1967), p. 571.

^{10A}Cf. below, nos. 192-199.

Or:



1. O sa - lu - tá - ris Hó - sti - a, quæ cæ - li
2. U - ni tri - nó - que Dó - mi - no sit sem - pi -

1. pan - dis ó - sti - um, bel - la pre - munt ho - stí -
2. tér - na gló - ri - a, qui vi - tam si - ne tér -

1. li - a: da ro - bur, fer au - xí - li - um.
2. mi - no no - bis do - net in pá - tri - a.

2. A - men.

[Other melodies may be used.]

After this, if the adoration is extended over a longer period of time, he may withdraw.

94. If the exposition is more solemn and extended, the host to be used for adoration should be consecrated in the Mass that immediately precedes the exposition, and after Communion should be placed in the monstrance upon the altar. The Mass then should end with the Prayer after Communion, with the Concluding Rites omitted. Before the Priest leaves, however, he may place the Sacrament on the throne, if appropriate, and incense it, while, in accordance with local custom, *O salutaris Hostia* (*O Victim bringing saving grace*) (no. 93), or another hymn or other Eucharistic song is sung.

ADORATION

95. During the exposition, prayers, liturgical songs, and readings should be so arranged that the faithful, attentive in prayer, may devote themselves to Christ the Lord.

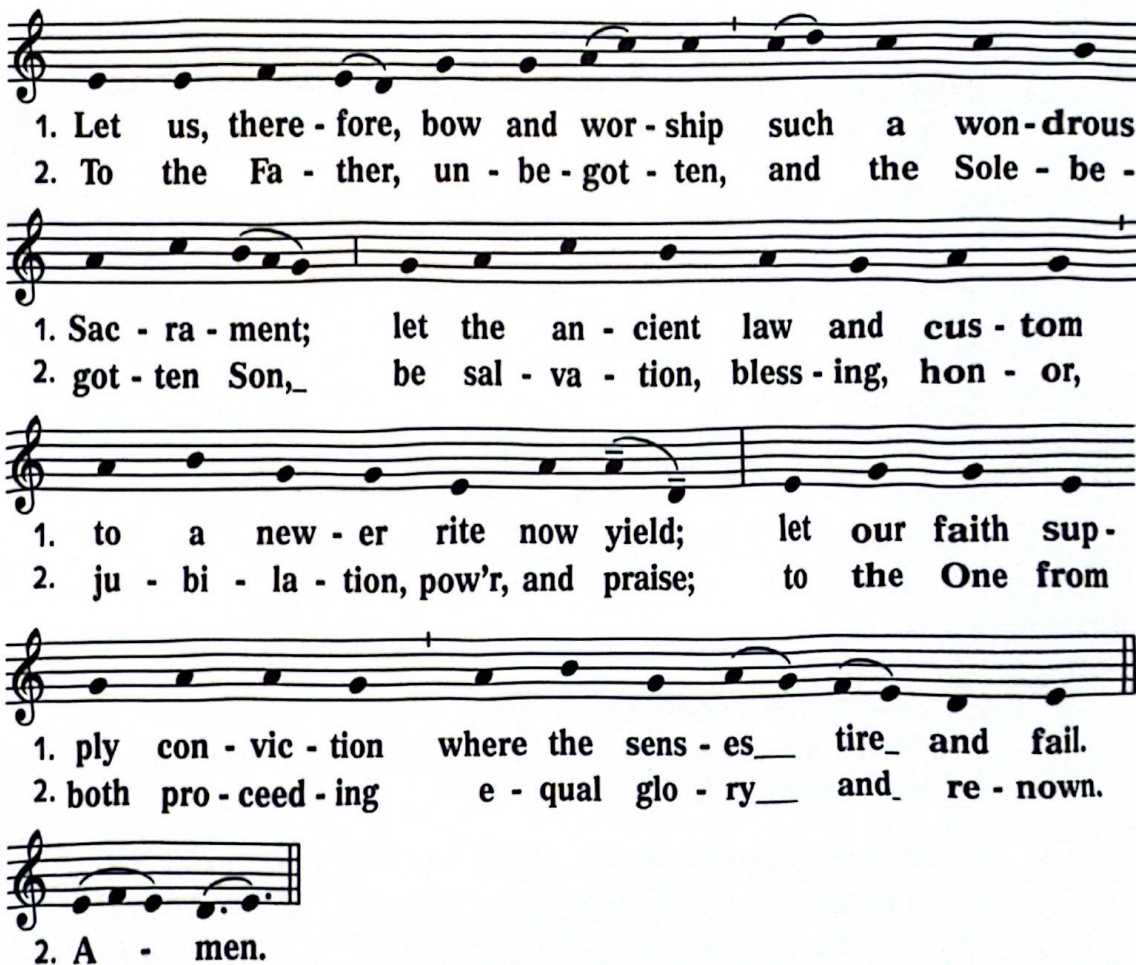
To nourish personal prayer, there may be readings from Sacred Scripture with a homily or brief exhortation, which lead to a better appreciation of the Eucharistic Mystery. It is also fitting for the people to respond to the word of God by singing. It is desirable that a sacred silence occur at suitable times.

96. Some part of the Liturgy of the Hours, especially the principal hours, may also be celebrated in the presence of the Most Blessed Sacrament when it is exposed for a longer period. For through this liturgy, praise and thanksgiving, which are offered to God in the Eucharistic Celebration, are extended to the various hours of the day, and the supplications of the Church are directed to Christ and through him to the Father in the name of the whole world.

When Lauds (Morning Prayer) or Vespers (Evening Prayer) is celebrated during adoration, the conclusion *May the Lord bless us* is used, even by a Priest or Deacon. But when benediction follows immediately after any of the hours, the Concluding Prayer is said and the conclusion of the hour is omitted.

BENEDICTION

97. Toward the end of adoration, the Priest or Deacon approaches the altar, genuflects and kneels, and the following or another hymn or other Eucharistic song is sung:¹¹



1. Let us, there - fore, bow and wor - ship such a won - drous
 2. To the Fa - ther, un - be - got - ten, and the Sole - be -

1. Sac - ra - ment; let the an - cient law and cus - tom
 2. got - ten Son, be sal - va - tion, bless - ing, hon - or,

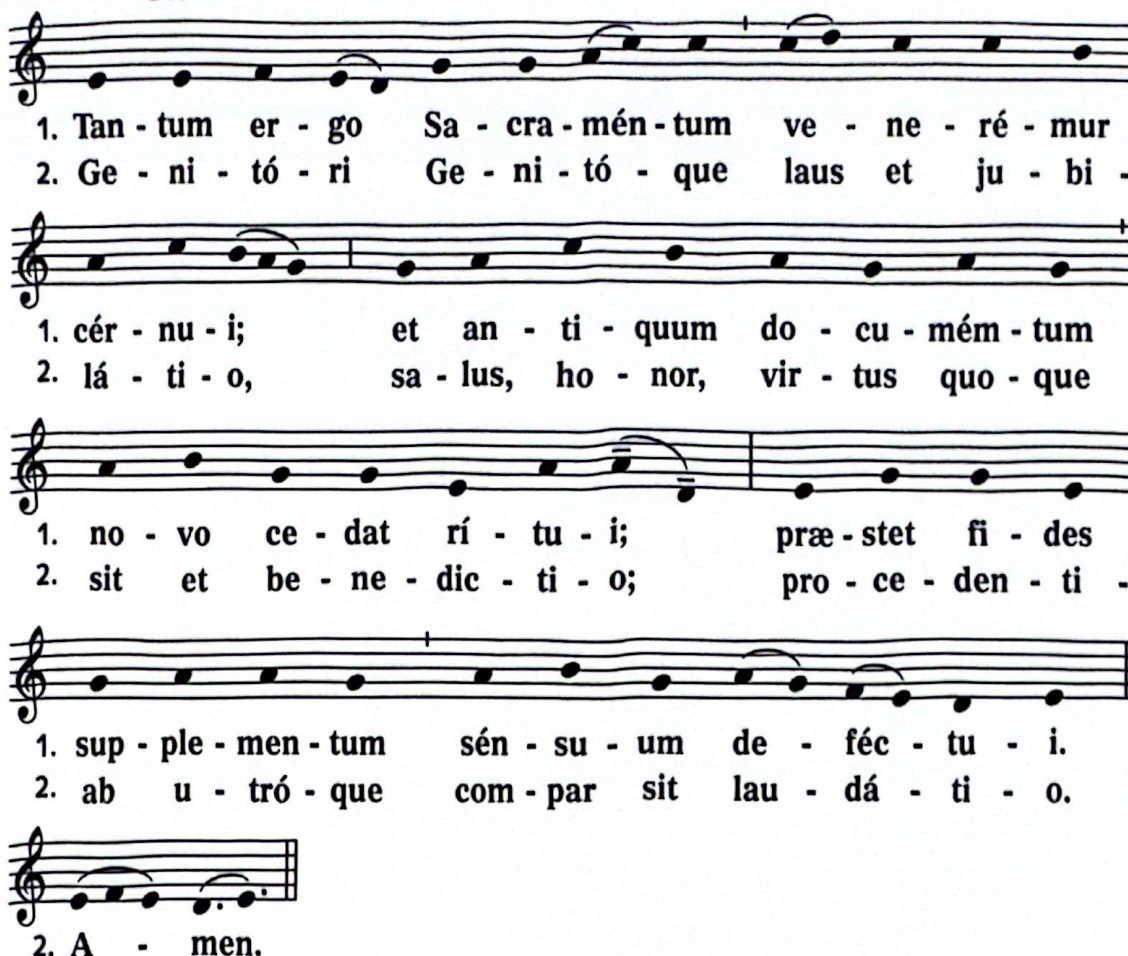
1. to a new - er rite now yield; let our faith sup -
 2. ju - bi - la - tion, pow'r, and praise; to the One from

1. ply con - vic - tion where the sens - es tire and fail.
 2. both pro - ceed - ing e - qual glo - ry and re - nown.

2. A - men.

¹¹Cf. below, nos. 192-199.

Or:



1. Tan - tum er - go Sa - cra - mén - tum ve - ne - ré - mur
 2. Ge - ni - tó - ri Ge - ni - tó - que laus et ju - bi -

1. cér - nu - i; et an - ti - quum do - cu - mém - tum
 2. lá - ti - o, sa - lus, ho - nor, vir - tus quo - que

1. no - vo ce - dat rí - tu - i; præ - stet fi - des
 2. sit et be - ne - dic - ti - o; pro - ce - den - ti -

1. sup - ple - men - tum sén - su - um de - féc - tu - i.
 2. ab u - tró - que com - par sit lau - dá - ti - o.

2. A - men.

[Other melodies may be used.]

Meanwhile the minister, while kneeling, incenses the Most Blessed Sacrament if exposition has taken place with a monstrance.

98. After this the minister rises and says:

Let us pray.

A brief pause for silence follows. Then the minister continues:

**O God, who in this wonderful Sacrament
 have left us a memorial of your Passion,
 grant us, we pray,
 so to revere the sacred mysteries of your Body and Blood
 that we may always experience in ourselves
 the fruits of your redemption.
 Who live and reign for ever and ever.**

All reply:

Amen.

Other optional prayers, nos. 224-229.

99. Once the prayer has been said, the Priest or Deacon puts on a humeral veil, genuflects, and then takes the monstrance or ciborium and, with it, makes the Sign of the Cross over the people, without saying anything. A minister may incense the Most Blessed Sacrament, if appropriate, as the Priest or Deacon makes the Sign of the Cross with it over the people.

In accordance with local custom, the following acclamations may be sung or said in unison after the blessing with the Most Blessed Sacrament and before placing the Sacrament back in the tabernacle:

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 Paraclete.

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 Saint Joseph, her most chaste Spouse.

Blessed be God in his Angels and in his Saints.

REPOSITION

100. After the blessing, the Priest or Deacon who gave the blessing, or another Priest or Deacon, places the Sacrament back in the tabernacle and genuflects, while the people say an acclamation or sing a hymn, if appropriate. At the end, he leaves.

223. Another prayer after Viaticum:

O Lord, eternal health and salvation
of those who believe in you,
grant, we pray, that your servant **N.**,
renewed by heavenly food and drink,
may safely reach your Kingdom of light and life.
Through Christ our Lord.

VIII. PRAYERS AT BENEDICTION OF THE MOST BLESSED SACRAMENT

224. Lord God, we believe and confess
that Jesus Christ, who was born for us of the
Virgin Mary
and suffered on the Cross,
is present in the Sacrament;
grant that we may draw from this divine wellspring
the gift of eternal salvation.
Through Christ our Lord.

225. Grant us, we pray, Lord God,
to celebrate with worthy praises
the Lamb who was slain for us
and is hidden in this Sacrament,
so that we may be worthy to contemplate him
when he is revealed in glory.
Who lives and reigns for ever and ever.

226. O God,
who have given us the true Bread from heaven,
grant, we pray,
that by the power of this spiritual food,
we may always live in you
and rise in glory on the Last Day.
Through Christ our Lord.



227. **Enlighten our hearts, O Lord,
with the light of faith
and kindle in them the fire of love,
that we may confidently adore in spirit and in truth
him whom we acknowledge in this Sacrament
to be our Lord and God.
Who lives and reigns for ever and ever.**
228. **May the Sacraments
by which you have been pleased to restore us, Lord,
fill our hearts with the sweetness of your love
and make us long for the unfathomable riches of
your Kingdom.
Through Christ our Lord.**
229. **O God, who by the Paschal Mystery of Christ
have redeemed the whole world,
preserve in us the work of your mercy,
so that, ever honoring the mystery of our salvation,
we may merit to obtain its fruits.
Through Christ our Lord.**

