



A RESOURCE FOR THE DIOCESAN
YEAR OF THE EUCHARIST

DIOCESE OF SPRINGFIELD IN ILLINOIS

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INTRODUCTION

Before the United States Conference of Catholic Bishops announced the three-year-long Eucharistic Revival to be held from 2022-2024 - with an annual focus on Diocesan, Parish, and National initiatives, respectively - Bishop Thomas John Paprocki began formulating plans to commemorate the 100th anniversary of the translation of our Diocesan See from Alton to Springfield.

His desire was to celebrate a Diocesan Year of the Eucharist beginning on the Solemnity of the Immaculate Conception 2022 and concluding on the Solemnity of the Immaculate Conception 2023. In this way, the Diocesan Year of the Eucharist would not only focus on the Eucharistic Lord and seek to deepen the devotion of the faithful to the Blessed Sacrament of Altar, but would also seek the intercession of our heavenly patroness.

The items included in this Resource for the Diocesan Year of the Eucharist in the Diocese of Springfield in Illinois are intended to help you plan events within your parish(es). Should you have questions concerning the contents of this resource, please do not hesitate to contact the Office for Divine Worship and the Catechumenate.

Included in this resource are two items previously published as booklets in 2015 by the then Office for Worship and the Catechumenate: *Eucharistic Processions: Especially on the Most Holy Body and Blood of Christ, Solemnity: Some Guidance and Catechesis* and *Exposition of the Holy Eucharist: Some Liturgical Catechesis*. The information in these items remains thorough and current.

ON POPULAR DEVOTIONS DURING EUCHARISTIC ADORATION

The Church has long encouraged the venerable practice of adoring the Blessed Sacrament. Indeed, “faithful should be encouraged to read the Scriptures during these periods of adoration, since they afford an unrivalled source of prayer. Suitable hymns and canticles based on those of the Liturgy of the Hours and the liturgical seasons could also be encouraged, as well as periods of silent prayer and reflection.”¹ It goes without saying that whatever hymns are sung ought to be eucharistic or praises of the Most Holy Trinity.

Although many parishes at one time used to pray the Stations of the Cross during Eucharistic Adoration, this is not to be done. The *Directory on Popular Piety and the Liturgy* states, “the faithful should be encouraged not to do other devotional exercises during exposition of the Blessed Sacrament.”² While it may not be possible to encourage each individual member of the faithful to refrain from popular devotions during periods of Eucharistic Exposition, popular devotions should certainly not be encouraged during adoration of the Blessed Sacrament.

There is, however, one exception to this norm: the Holy Rosary. “Given the close relationship between Christ and Our Lady, the rosary can always be of assistance in giving prayer a Christological orientation, since it contains meditation of the Incarnation and the Redemption.”³

¹ *Directory on Popular Piety and the Liturgy*, 165.

² *Ibid.*

³ *Ibid.*

FORTY HOURS DEVOTION

The Forty Hours Devotion to the Blessed Sacrament has its origins in the pious belief that the body of the Lord Jesus remained in the Holy Sepulchre for forty hours before his Resurrection from the dead. The custom then arose of adoring the Eucharistic Lord for a continuous period of forty hours.

In recent years, this devotion has largely fallen out of use, but this Year of the Eucharist may be a fitting time to begin to restore it.

The Forty Hours Devotion should begin with a solemn celebration of the Holy Mass and an Eucharistic Procession, after which Solemn Exposition of the Blessed Sacrament begins and continues for forty hours. The Blessed Sacrament is reposed in the tabernacle while daily Mass is offered and exposed again following the Mass. The Forty Hours Devotion concludes with a solemn celebration of the Holy Mass.

It may not be possible to have a continuous period of Eucharistic adoration for forty hours in every parish. Where this is the case, neighboring parishes may join together, or the continuous period of adoration may be interrupted.

It would be pastorally advantageous for confessors to be able available during the Forty Hours Devotion to hear the confessions of the faithful.

SAINTS AND THE EUCHARIST

Because the Eucharist is the Body, Blood, Soul, and Divinity of our Lord Jesus Christ, every saint demonstrated a devotion to the Eucharist in one way or another. However, some saints were animated by a particularly strong Eucharistic devotion, whose witness may be highlighted in the Year of the Eucharist in order to strengthen the devotion of the faithful.

Some of the saints with such a devotion to the Eucharist include:

- Saint Tarcisius
- Saint Francis of Assisi
- Saint Clare of Assisi
- Saint Peter Julian Eymard
- Saint Paschal Baylon
- Saint Thomas Aquinas
- Saint Catherine of Sienna
- Pope Saint John Paul II
- Blessed Carlo Acutis

POPE FRANCIS ON THE EUCHARIST

The Church urgently needs the deep breath of prayer, and to my great joy groups devoted to prayer and intercession, the prayerful reading of God's word and the perpetual adoration of the Eucharist are growing at every level of ecclesial life.

-*Evangelii Gaudium*, 262

It is good to adore in silence before the Most Blessed Sacrament, to be in the consoling presence of Jesus and there to draw the apostolic impetus to be instruments of goodness, tenderness and welcome in the community, the Church and the world.

-Homily, October 22, 2022

Moreover, I want to encourage everyone to visit – if possible, every day – especially amid life's difficulties, the Blessed Sacrament of the infinite love of Christ and His mercy, preserved in our churches, and often abandoned, to speak filially with Him, to listen to Him in silence, and to peacefully entrust yourself to Him.

-Message for the Eucharistic Congress in Genoa, Italy, 2016

And thus, with simplicity, Jesus gives us the greatest sacrament. His is a humble gesture of giving, a gesture of sharing. At the culmination of his life, he does not distribute an abundance of bread to feed the multitudes, but breaks himself apart at the Passover supper with the disciples. In this way Jesus shows us that the aim of life lies in self-giving, that the greatest thing is to serve. And today once more we find the greatness of God in a piece of Bread, in a fragility that overflows with love, that overflows with sharing. *Fragility* is precisely the word I would like to underscore. Jesus becomes fragile like the bread that is broken and crumbled. But his strength lies precisely therein, in his fragility. *In the Eucharist fragility is strength*: the strength of the love that becomes small so it can be welcomed and not feared; the strength of the love that is broken and shared so as to nourish and give life; the strength of the love that is split apart so as to join all of us in unity.

-Homily, June 6, 2021

The Eucharist, although it is the fullness of sacramental life, is not a prize for the perfect but a powerful medicine and nourishment for the weak.

-*Evangelii Gaudium*, 47

Let us live the Eucharist with the spirit of faith, of prayer, of forgiveness, of repentance, of communal joy, of concern for the needy and for the needs of so many brothers and sisters, in the certainty that the Lord will fulfill what He has promised us: eternal life. Amen. So be it!

-General Audience Address, February 12, 2014

OFFICIAL LITURGICAL BOOKS

The current English translation of the liturgical books of the Roman Church pertaining to the Holy Eucharist include:

- *Roman Missal, 3rd typical edition*
- *Excerpts from the Roman Missal*
- *Lectionary for Mass, 2nd typical edition*
- *Lectionary for Mass Supplement*
- *Lectionary for Masses with Children*
- *Sunday Celebrations in the Absence of a Priest*
- *Holy Communion and Worship of the Eucharist Outside of Mass*

A revised English translation of *Holy Communion and Worship of the Eucharist Outside of Mass* will be published soon. At the time of the preparation of this resource, a publication date was not available.

Eucharistic Processions

Especially on the Most Holy Body and Blood of Christ, Solemnity

◆ Some Guidance and Liturgical Catechesis



Prepared by Eliot Kapitan, Office for Worship and the Catechumenate
for the Diocese of Springfield in Illinois
4 May 2015



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Diocese of Springfield in Illinois - Catholic Pastoral Center - 1615 West Washington Street - Springfield IL 62702-4757 - (217) 698-8500 - <http://www.dio.org>

◆ Context ◆

ONE. The **Most Holy Body and Blood of Christ** (Corpus Christi) is a Solemnity that falls on the Sunday after the Most Holy Trinity in the Dioceses of the United States. This annual celebration occurs two weeks after Pentecost toward the beginning of summer in the return to Ordinary Time following the Great Easter 50-Days.

The *Ceremonial of Bishops* offers this guidance for this Solemnity and for the procession that is associated with it. It offers some rich concepts for preaching and for catechesis.

385. The institution of the eucharist has as a special memorial the Mass of the Lord's Supper, when Christ the Lord shared a meal with his disciples and gave them the sacrament of his body and blood to be celebrated in the Church. The solemnity of the Body and Blood of Christ (Corpus Christi) further proposes the cultus of the blessed sacrament to the faithful so that they may celebrate the wonderful works of God, signified by the sacrament and accomplished by the paschal mystery of Christ. This solemnity is also intended to teach the faithful how to share in the eucharistic sacrifice and to have it more profoundly influence their life, to revere the presence of Christ the Lord in this sacrament, and to offer the thanks due for God's gifts.

386. In its devotion the Church has handed down as a distinctive feature of the celebration of this solemnity a procession in which the eucharist is carried solemnly and with singing through the streets, and the Christian people give public witness to their belief in the sacrament of the eucharist and to their devotion....

TWO. The SACRED CONGREGATION FOR RITES **Instruction** *Eucharisticum mysterium*, on the Eucharist, 25 May 1967, provides this guidance and norms concerning processions with the Holy Eucharist during the initial time of reform following the Second Vatican Council. This excerpt addresses the necessary connection between devotional prayer and liturgical prayer, the importance of public witness to faith, and the role of the diocesan Bishop for oversight.

III. EUCHARISTIC DEVOTIONS

58. Devotion, both private and public, toward the sacrament of the altar even outside Mass, that conforms to the norms laid down by lawful authority and in the present Instruction is strongly advocated by the Church, since the eucharistic sacrifice is the source and summit of the whole Christian life [LG, no. 11].

In structuring these devotional exercises, account should be taken of the norms determined by Vatican Council II concerning the relationship to be observed between the liturgy and other, nonliturgical sacred services. Particular attention should be paid to this one: "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” [SC, no. 13].

IV. EUCHARISTIC PROCESSIONS

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

However, it is for the local Ordinary to decide on both the advisability of such processions in today's conditions and on a place and plan for them that will ensure their being carried out with decorum and without any loss of reverence toward this sacrament.

THREE. The CONGREGATION FOR THE SACRAMENTS AND DIVINE WORSHIP **Instruction *Inaestimabile donum***, norms for the worship of the Eucharistic mystery, 4 April, 1980. This excerpt notes the need of attending to the norms of the ritual books:

22. With regard to exposition of the holy eucharist, either prolonged or brief, and with regard to processions of the blessed sacrament, eucharistic congresses and the whole ordering of eucharistic piety, the pastoral indications and directions given in the *Roman Ritual* are to be observed.

FOUR. UNITED STATES CONFERENCE OF CATHOLIC BISHOPS approved ritual book, *Order for the Solemn Exposition of the Holy Eucharist: Presider's Edition* [OSEHE], provides additional clarity with these norms:

20. Processions within the body of a church are no longer permitted [*Notitiae* 11 (1975, 64)]. A procession with the blessed sacrament should go from one church to another. Nevertheless, if local circumstances require, the procession may return to the same church where it began [HCWEOM, no. 107].

21. In the course of the procession there may be stations where the eucharistic blessing is given, if there is such a custom and some pastoral advantage recommends it. Songs and prayers should be planned with the purpose of expressing the faith of the participants and the centering of their attention on the Lord alone [*Notitiae* 4 (1968, 133-134)].

FIVE. Finally, the *Roman Missal, Third Editions* provides this rubric at the end of the texts for the Most Holy Body and Blood of Christ:

It is desirable that a procession take place after the Mass in which the Host to be carried in the procession is consecrated. However, nothing prohibits a procession from taking place even after a public and lengthy period of adoration following the Mass. If a procession takes place after Mass, when the Communion of the faithful is over, the monstrance in which the consecrated host has been placed is set on the altar. When the Prayer after Communion has been said, the Concluding Rites are omitted and the procession forms.

◆ Ritual Books to Consult and Use ◆

Lectionary for Mass [LM]

- **Year A: LM, no. 167A** [in the years 2017, 2020, 2023, 2026, etc.]
Deuteronomy 8:2-3, 14b-16a – He gave you a food unknown to you and your fathers.
Psalm 147:12-13, 14-15, 19-20 – (12) Praise the Lord, Jerusalem.
1 Corinthians 10:16-17 – The bread is one, and we, though many, are one body.
[Sequence: Lauda Sion] *
Alleluia: John 6:51 – I am the living bread that came down from heaven, says the Lord;
/ whoever eats this bread will live forever.
John 6:51-58 – My flesh is true food, and my blood is true drink.
 - **Year B: LM, no. 168B** [in the years 2015, 2018, 2021, 2024, etc.]
Exodus 24:3-8 – This is the blood of the covenant that the Lord has made with you.
Psalm 116:12-13, 15-16, 17-18 – (13) I will take the cup of salvation and call on the name of the Lord.
Hebrews 9:11-15 – The blood of Christ will cleanse our consciences.
[Sequence: Lauda Sion] *
Alleluia: John 6:51 – I am the living bread that came down from heaven, says the Lord;
/ whoever eats this bread will live forever.
Mark 14:12-16, 22-26 – This is my body. This is my blood.
 - **Year C: LM, no. 169C** [in the years 2016, 2019, 2022, 2025, etc.]
Genesis 14:18-230 – Melchizedek brought out bread and wine.
Psalm 110:1, 2, 3, 4 – (4b) You are a priest forever, in the line of Melchizedek.
1 Corinthians 11:23-26 – For as often as you eat and drink, you proclaim the death of the Lord.
[Sequence: Lauda Sion] *
Alleluia: John 6:51 – I am the living bread that came down from heaven, says the Lord;
/ whoever eats this bread will live forever.
Luke 9:11b-17 – They all ate and were satisfied.
- * **Note:** [Sequence: Lauda Sion] – the brackets denote that this is optional.

Roman Missal, Third Edition – Proper prayers for The Most Holy Body and Blood of Christ are found toward the very end of the Proper of Time in the section “The Solemnities of the Lord during Ordinary Time”.

Holy Communion and Worship of the Eucharist outside Mass [HCWEOM], nos. 101-108.

Order for the Solemn Exposition of the Holy Eucharist: Presider's Edition [OSEHE], nos. 17-25.

◆ Bishop Paprocki Pastoral Letter 2014 ◆ Excerpt on Processions

Bishop Thomas John Paprocki wrote *Ars celebrandi et adorandi* A Pastoral Letter on the Art of Celebrating the Eucharistic Liturgy Properly and Adoring the Lord in the Eucharist Devoutly. He issued it on 22 June 2014, the Solemnity of the Body and Blood of Christ. The seventh segment treats Processions with the Blessed Sacrament. He wrote in part:

34. Pope Benedict XVI spoke eloquently about the meaning of the *Corpus Christi* procession for contemporary Catholics in his homilies for the feast. The procession is a profession of faith: the Solemnity of Corpus Christi developed at a time when Catholics were both affirming and defining their faith “in Jesus Christ, alive and truly present in the Most Holy Sacrament of the Eucharist,” and the procession is a public statement of that belief. The sacrament of the Lord’s Body and Blood always “goes above and beyond the walls of our churches.” The procession blurs the separation between what we do inside the church, and what we do outside: we immerse Christ, so to speak, “in the daily routine of our lives, so that he may walk where we walk and live where we live.” Pope Benedict declared, “The procession represents an immense and public blessing for our city.”¹⁹

35. The *Code of Canon Law* encourages liturgical processions outside the church, “When it can be done in the judgment of the diocesan bishop, as a public witness of the veneration toward the Most Holy Eucharist, a procession is to be conducted through the public streets, especially on the solemnity of the Body and the Blood of Christ.”²⁰ The leading of processions outside the church is among the specific liturgical functions especially entrusted to the pastor.²¹

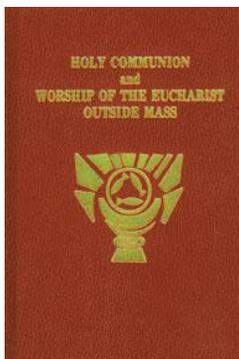
36. I highly encourage and give permission for pastors to conduct processions with the Blessed Sacrament through the public streets, especially on the solemnity of the Body and the Blood of Christ, as a witness to our faith in the Real Presence of Our Lord in the Eucharist and as an expression of our belief that God is in our midst even in our everyday lives. Suitable arrangements are to be made with public authorities and local law enforcement officials for the safety of the participants.

¹⁹ See Homily of His Holiness Benedict XVI, Thursday, 7 June 2007, http://www.vatican.va/holy_father/benedict_xvi/homilies/2007/documents/hf_benxvi_hom_20070607_corpus-christi_en.html, and Homily of His Holiness Benedict XVI, Thursday, May 26, 2005, http://www.vatican.va/holy_father/benedict_xvi/homilies/2005/documents/hf_benxvi_hom_20050526_corpusdomini_en.html.

²⁰ *Code of Canon Law*, Canon 944.

²¹ *Code of Canon Law*, Canon 530.

◆ Study Guide on the Ritual Book for Eucharistic Processions ◆



Holy Communion and Worship of the Eucharist outside Mass [HCWEOM].

Includes the General Introduction; (1) Rite of Distributing Holy Communion outside Mass; (2) Administration of Communion and Viaticum to the Sick by an Extraordinary Minister; (3) Forms of Worship of the Holy Eucharist – Exposition, **Processions**, Congresses; (4) Texts; and Appendix.

New York: Catholic Book Publishing Corp., 1976.

ISBN: 0-89942-648-4, hardback, 144 pp, 5 ½ x 8 ¼, 1 ribbon, \$14.95, Catholic Book Product Code: 648/22.

<p>ROMAN RITUAL. <i>Holy Communion and Worship of the Eucharist outside Mass [HCWEOM],</i> 1976.</p>	<h3>Guidance for Ritual Celebration</h3>
<p>2. EUCCHARISTIC PROCESSIONS</p> <p>101. When the eucharist is carried through the streets in a solemn procession with singing, the Christian people give public witness of faith and devotion toward the sacrament.</p>	<ol style="list-style-type: none"> 1. This procession is Liturgy in the formal sense, a liturgical act of walking with the Lord. 2. Since a solemn procession gives public witness, great care is taken in planning and preparation. 3. Singing is a necessary part of the procession. Hymns and through-composed songs are difficult to maintain in a long procession. <ul style="list-style-type: none"> • The choir can more easily maintain tempo and pitch when they stand and walk together. But they are hard to hear by those farther back in the procession. Spreading musicians two-by-two throughout the procession creates its own difficulties making it more difficult for musicians to hear other musicians. • Singing an un-memorized text off a song sheet while walking is also difficult.

It is for the local Ordinary, however, to judge whether this is opportune in today's circumstances, and to determine the time, place, and order of such processions, so that they may be conducted with dignity and without loss of reverence to the sacrament.¹²

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

In the principal districts of large cities there may be additional eucharistic processions for pastoral reasons at the discretion of the local Ordinary. If the procession cannot be held on the feast of

Familiar refrains, antiphons, and acclamations are easier to maintain in procession.

- "Walkable" instruments are a blessing: the sounds of hand bells and drums carry well and will help maintain both pitch and tempo. Consider other instruments that are typically part of marching bands.
- Some silence is also fitting.

4. Other ways of suitable praying may also take place as long as it is focused on the Lord alone [HCWEOM, no. 107 and OSEHE, no. 21].

5. Bishop Paprocki encourages and gives permission to pastors to conduct processions especially on the Most Holy Body and Blood of Christ.

6. He also requires that suitable arrangements are made with public authorities and local law enforcement officials.

7. See Pastoral Letter *Ars celebrandi et adorandi*, no. 36.

8. In towns and cities with more than one parish, pastors my wish to collaborate on a single joint procession. This may easily accommodate the Church's desire for "the procession to go from one church to another" whenever possible [HCWEOM, no. 107 and OSEHE, no. 20].

Corpus Christi, it is fitting to hold some kind of public celebration for the entire city or its principal districts in the cathedral church or other appropriate places.

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

104. Eucharistic processions should be arranged in accordance with local customs concerning the decoration of the streets and the order followed by the participants. In the course of the procession there may be stations where the eucharistic blessing is given, if this custom is in effect and is of pastoral advantage. Songs and prayers should be directed that all proclaim their faith in Christ and direct their attention to the Lord alone.

9. It is ideal that Mass of the day immediately precede the procession. At the end of Holy Communion, the monstrance is prepared and placed on the altar. All may sit for the usual brief silence. A Song of Praise may then be sung. The Prayer after Communion is prayed in the usual way. The Sacrament is incensed and the procession begins.

10. Alternately, at the end of Communion, a period of lengthy Adoration of the Holy Eucharist may begin after the Prayer after Communion with the procession following it at a later published time. This may be helpful to accommodate the needs of a neighboring parish or for public safety.

11. See the rubrics and outline below for details.

12. The custom of stopping at stations for the giving of a Eucharistic blessing is not required but may take place as per the norms in HCWEOM, no. 104.

13. An advantage for stopping at stations is that a worship aid with songs and other prayers may more easily be used while the assembly is standing. Prepare in advance that all may hear by how the assembly is gathered at the station and by use of a sound system if that is possible.

14. The songs and prayers must focus on Jesus Christ the Lord alone.

15. There may a reading with some brief preaching on an aspect of the Eucharistic presence and mystery.

16. The Eucharistic blessing may be given. It is not required at the station(s) especially if all in the procession continue into the church for Benediction at the end.

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

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

107. It is fitting that the procession should go from one church to another. Nevertheless, if local circumstances require, the procession may return to the same church where it began.

17. A procession is not permitted to remain inside the church building [OSEHE, no. 20].

18. A canopy (baldachin) is not required. Its use depends on local custom.

19. Although the ritual books do not give an order of the procession (it, too, is left to local custom) the *Ceremonial of Bishops* does. This order may help parish planning:

- Crossbearer, accompanied by candlebearers
- Clergy wearing copes or vestments for Mass
- Deacon of the Mass
- Censerbearer with burning incense
- Priest carrying the Blessed Sacrament [walking under a canopy if it is used] and accompanied by torchbearers
- The people [carrying lighted candles]

20. Additionally:

- Suitable banners
- Musical instruments

108. At the end of the procession benediction with the blessed sacrament should be given in the church where the procession ends or at another appropriate place. Then the blessed sacrament is reposed.

12. See Congregation for Rites, instruction *Eucharisticum mysterium*, no. 59: AAS 59 (1967) 570.

Note 1. See the companion document, “**Exposition of the Holy Eucharist: Some Liturgical Catechesis**” prepared by Eliot Kapitan, Office for Worship and the Catechumenate for the Diocese of Springfield in Illinois, 17 February 2015. It provides guidance on Exposition and Benediction:

- Ritual Books for Exposition of the Holy Eucharist
- Outline - Exposition of the Holy Eucharist
- Some Liturgical Catechesis (bulletin shorts)

It is accessible on the diocesan website, worship pages, Rites to Use, at this direct link: http://www.dio.org/uploads/files/Worship/Rites_to_Use/Exposition--LitCatechesis_Feb2015_final.pdf.

Note 2. After all the preparation, the procession may be called off or delayed because of weather. Since a procession is no longer permitted inside the church building [OSEHE, no. 20], a suitable time for Adoration follows the Exposition on the altar that includes song, prayer, and silence. Conclude this liturgical praying with Benediction in the usual way.

◆ Torches and Canopy (Baldachin) ◆

Torches or lanterns are designed for carrying candles in procession outdoors. The candle may be housed within red or clear glass. When the Holy Eucharist is exposed, four to six candles are used [HCWEOM, no. 85].

A **canopy** (also called a baldachin) is not required. It does, however, provide these advantages: it creates a sacred space for the Eucharist, it protects the monstrance from falling objects and falling light rain, it keeps the Eucharist “visible” to everyone in procession, and it can frame the space at the outside station.

When the poles of the canopy are long enough – eight to nine feet – then they may rest on the ground over the designed station for song and prayer. A small pedestal of suitable height, large enough to hold the monstrance, permits the Priest to set it down (and rest his arms) during the praying.

The size for this canopy is typically from 4.5 x 4.5 feet to 5 x 7 feet. The edges that drop down may be from 8 to 12 inches deep. Poles for each corner should be 8 to 9 feet. Two horizontal poles running front to back under the top of the fabric can help stabilize the canopy. Purchase of a canopy from a church supply house or artist can easily range from \$1000.00 to \$4000.00 or \$5000.00. Parishioners may be willing to design and make a suitable canopy. Give them enough time to accomplish this task.

These images will help this design and fabrication task.



**Saints James and Patrick Parish, Decatur IL.
Diocese of Springfield in Illinois**

This shows the beginning of the procession of several parishes and hospital leaving the parish campus. Note the four torches at the sides. Note the Jubilee 2003 banners.



**Cathedral of the Immaculate Conception, Springfield IL
Diocese of Springfield in Illinois
2014**







◆ Lauda Sion ◆

Sequence for the Body and Blood of Christ

The optional sequence for the Solemnity of the Most Holy Body and Blood of Christ is *Laud, O Zion (Lauda Sion)*. It has a long and a shorter form. It may be used in various ways during the procession, especially if it is not sung during the Liturgy of the Word before the Alleluia. For example:

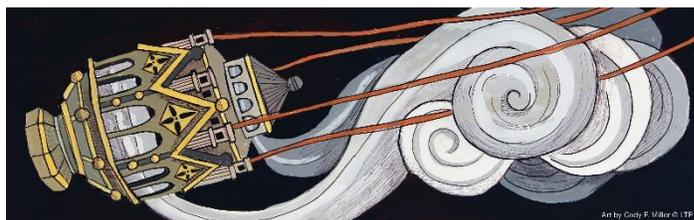
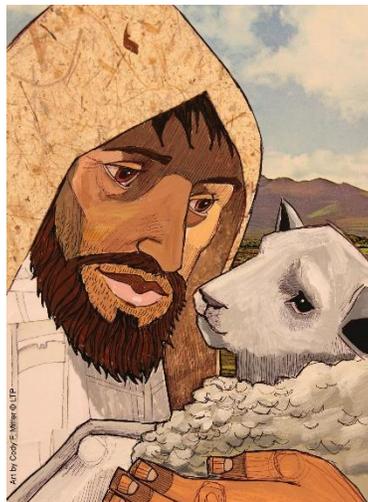
- Some beginning verses may be sung in the church as the procession is organized and begins.
- Some verses may be sung while standing for prayer at a station.
- The final verses (shorter form) may be sung after the procession enters the church and people take their places for Benediction.
- Musicians may choose a common or familiar psalm tone for this singing.

Laud, O Zion, your salvation,
Laud with hymns of exultation,
Christ, your king and shepherd true:

Bring him all the praise you know,
He is more than you bestow.
Never can you reach his due.

Special theme for glad thanksgiving
Is the quick'ning and the living
Bread today before you set:

From his hands of old partaken,
As we know, by faith unshaken,
Where the Twelve at supper met.

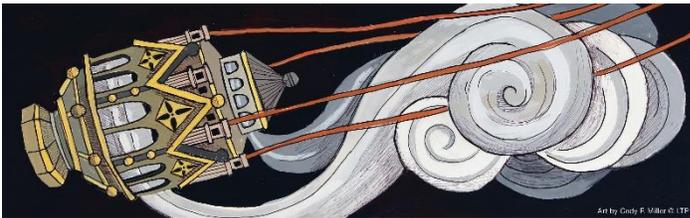


Full and clear ring out your chanting,
Joy nor sweetest grace be wanting,
From your heart let praises burst:

For today the feast is holden,
 When the institution olden
 Of that supper was rehearsed.

Here the new law's new oblation,
 By the new king's revelation,
 Ends the form of ancient rite:

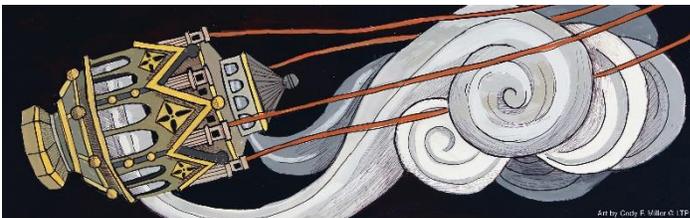
Now the new the old effaces,
 Truth away the shadow chases,
 Light dispels the gloom of night.



What he did at supper seated,
 Christ ordained to be repeated,
 His memorial ne'er to cease:

And his rule for guidance taking,
 Bread and wine we hallow, making
 Thus our sacrifice of peace.

This the truth each Christian learns,
 Bread into his flesh he turns,
 To his precious blood the wine:



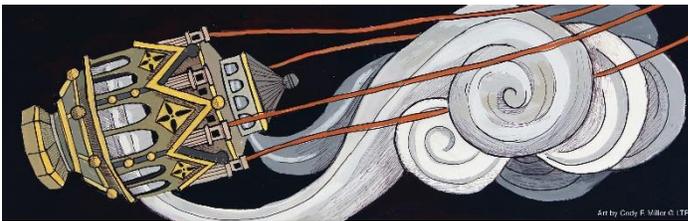
Sight has fail'd, nor thought conceives,
 But a dauntless faith believes,
 Resting on a pow'r divine.

Here beneath these signs are hidden
 Priceless things to sense forbidden;
 Signs, not things are all we see:

Blood is poured and flesh is broken,
 Yet in either wondrous token
 Christ entire we know to be.

Whoso of this food partakes,
 Does not rend the Lord nor breaks;
 Christ is whole to all that taste:

Thousands are, as one, receivers,
 One, as thousands of believers,
 Eats of him who cannot waste.



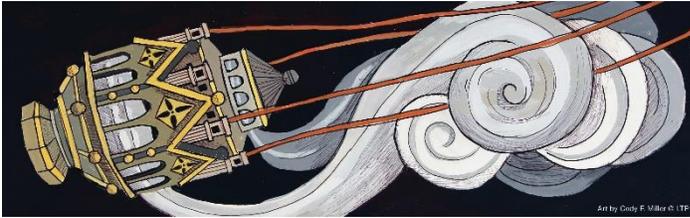
Bad and good the feast are sharing,
 Of what divers dooms preparing,
 Endless death, or endless life.

Life to these, to those damnation,
 See how like participation
 Is with unlike issues rife.

When the sacrament is broken,
 Doubt not, but believe 'tis spoken,
 That each sever'd outward token

doth the very whole contain.

Nought the precious gift divides,
 Breaking but the sign betides
 Jesus still the same abides,
 still unbroken does remain.



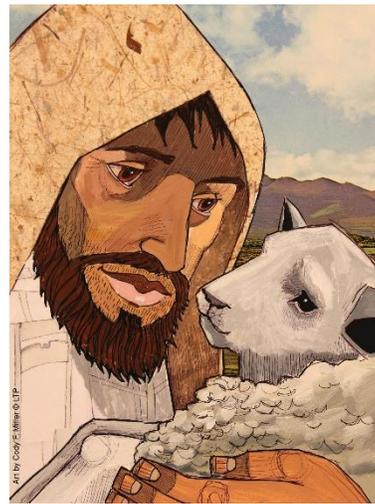
The shorter form of the sequence begins here.

Lo! the angel's food is given
 To the pilgrim who has striven;
 see the children's bread from heaven,
 which on dogs may not be spent.

Truth the ancient types fulfilling,
 Isaac bound, a victim willing,
 Paschal lamb, its lifeblood spilling,
 manna to the fathers sent.

Very bread, good shepherd, tend us,
 Jesu, of your love befriend us,
 You refresh us, you defend us,
 Your eternal goodness send us
 In the land of life to see.

You who all things can and know,
 Who on earth such food bestow,
 Grant us with your saints, though lowest,
 Where the heav'nly feast you show,
 Fellow heirs and guests to be.
 Amen. Alleluia.



Excerpt from the *Lectionary for Mass*.

The Solemnity of the Most Holy Body and Blood of Christ.

This poetic English translation of the sequence of the Roman Missal is taken from the Roman Missal approved by the National Conference of Catholic Bishops of the United States © 1964 by the National Catholic Welfare Conference, Inc. All rights reserved.

◆ Roman Missal Texts ◆

[In the Dioceses of the United States]
 Sunday after the Most Holy Trinity
The Most Holy Body and Blood of Christ
 (CORPUS CHRISTI)
 Solemnity

Entrance Antiphon

He fed them with the finest wheat
 and satisfied them with honey from the rock.

Cf. Ps 81 (80): 17

Collect

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 with God the Father
 in the unity of the Holy Spirit,
 one God, for ever and ever.

Prayer over the Offerings

Grant your Church, O Lord, we pray,
 the gifts of unity and peace,
 whose signs are to be seen in mystery
 in the offerings we here present.
 Through Christ our Lord.

Preface II of the Most Holy Eucharist

The Fruits of the Most Holy Eucharist

It is truly right and just, our duty and our salvation,
 always and everywhere to give you thanks,
 Lord, holy Father, almighty and eternal God,
 through Christ our Lord.

For at the Last Supper with his Apostles,
 establishing for the ages to come the saving memorial of the Cross,
 he offered himself to you as the unblemished Lamb,
 the acceptable gift of perfect praise.

Nourishing your faithful by this sacred mystery,
 you make them holy, so that the human race,
 bounded by one world,
 may be enlightened by one faith

and united by one bond of charity.

**And so, we approach the table of this wondrous Sacrament,
so that, bathed in the sweetness of your grace,
we may pass over to the heavenly realities here foreshadowed.**

**Therefore, all creatures of heaven and earth
sing a new song in adoration,
and we, with all the host of Angels,
cry out, and without end we acclaim:**

Holy, Holy, Holy Lord God of hosts . . .

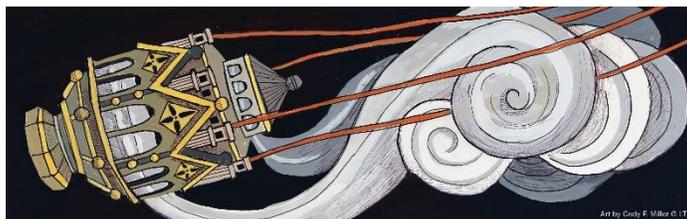
Communion Antiphon

Jn 6: 57

Whoever eats my flesh and drinks my blood
remains in me and I in him, says the Lord.

Prayer after Communion

**Grant, O Lord, we pray,
that we may delight for all eternity
in that share in your divine life,
which is foreshadowed in the present age
by our reception of your precious Body and Blood.
Who live and reign for ever and ever.**



ACKNOWLEDGEMENTS

Excerpts from the English translation of the *Eucharisticum mysterium* from *Documents on the Liturgy: 1963-1979* © 1982, International Commission on English in the Liturgy Corporation (ICEL); *Holy Communion and Worship of the Eucharist outside Mass*, © 1974, ICEL; *Inaestimabile donum* © 1980, ICEL; the *Ceremonial of Bishops*, © 1989, ICEL; the *Lectionary for Mass*, second typical edition © 1997, 1981, 1968, ICEL; and the *Roman Missal* © 2010, ICEL. All rights reserved. Reprinted with permission.

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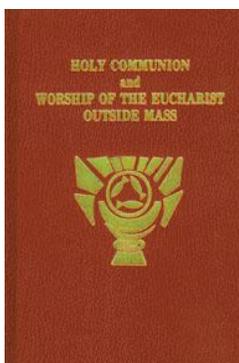
Art work by Cody F. Miller in *Keeping the Seasons: Lent-Triduum-Easter 2015* © 2015, Archdiocese of Chicago. All rights reserved. Reprinted with permission.

Exposition of the Holy Eucharist

◆ Some Liturgical Catechesis ◆

Prepared by Eliot Kapitan, Office for Worship and the Catechumenate
for the Diocese of Springfield in Illinois
17 February 2015

◆ Ritual Books for Exposition of the Holy Eucharist ◆



Holy Communion and Worship of the Eucharist outside Mass [HCWEOM].

Includes the (1) Rite of Distributing Holy Communion outside Mass; (2) Administration of Communion and Viaticum to the Sick by an Extraordinary Minister; (3) Forms of Worship of the Holy Eucharist - Exposition, Processions, Congresses; (4) Texts; and Appendix.

New York: Catholic Book Publishing Corp., 1976.

ISBN: 0-89942-648-4, hardback, 144 pp, 5 ½ x 8 ¼, 1 ribbon, \$14.95, Catholic Book Product Code: 648/22.



Order for the Solemn Exposition of the Holy Eucharist: Presider's Edition [OSEHE].

The USCCB collection from approved sources of the rites and texts for use during the lengthy Exposition of the Holy Eucharist: (1) Opening Celebration of the Eucharist; (2) The Liturgy of the Hours during the Period of Exposition; (3) Eucharistic Services of Prayer and Praise; (4) Celebration of the Eucharist during the Period of Exposition; (5) Closing Celebration for the Solemn Exposition of the Holy Eucharist. Appendix (1) Scripture Readings; (2) Litanies and Prayers; (3) Suggested Music.

Collegeville: The Liturgical Press, 1993.

ISBN: 978-0-8146-2039-7, hardback, 240 pp, 7 ¼ x 10 ½, 2 ribbons, \$49.95, Liturgical Press Product Code: 2039.

Order for the Solemn Exposition of the Holy Eucharist: Music Accompaniment.

Collegeville: The Liturgical Press, 1993.
ISBN: 978-0-8146-2199-8, spiral, 112 pp, 7 x 10; \$24.95,
Liturgical Press Product Code: 2199.

◆ Outline – Exposition of the Holy Eucharist ◆

For a Brief Period of Exposition of about an hour, the following outline may be helpful. It provides the details for this Liturgy that *Holy Communion and Worship of the Eucharist outside Mass* [HCWEOM] only sketches in nos. 93-100. See also *Order for the Solemn Exposition of the Holy Eucharist* [OSEHE], especially Chapter 3, nos. 91-116 for more detailed rites.

Exposition – Adoration – Benediction – Reposition

Exposition Beginning with Mass	Exposition outside Mass
<ul style="list-style-type: none"> • The side table, prepared in the usual way, includes the monstrance, if it will be used, with an empty luna. <p>INTRODUCTORY RITES</p> <ul style="list-style-type: none"> • These rites are celebrated in the usual way. <p>LITURGY OF THE WORD</p> <ul style="list-style-type: none"> • The readings for the Mass of the day are used when required. • On other days, readings may be chosen from: <ul style="list-style-type: none"> ■ Mass of the Solemnity of the Body and Blood of Christ --- OSEHE, nos. 29 and 151-153 --- LM, nos. 167-169 ■ Votive Mass of the Most Holy Eucharist --- HCWEOM, nos. 113-153 --- OSEHE, nos. 29 and 154-159 and 171 --- LM, nos. 976-981 ■ Votive Mass of Jesus Christ, the Eternal High Priest --- LM, no. 982 ■ Votive Mass of the Most Sacred Heart of Jesus --- HCWEOM, nos. 154-188 --- OSEHE, nos. 172-177 --- LM, nos. 995-1000 	<ul style="list-style-type: none"> • The altar is prepared with an opened corporal. • The monstrance, if used, without the luna may be placed off the corporal on the altar facing to the side and not toward the people. • The luna, prepared with a newly consecrated Host at the most recent Mass, is in the tabernacle. • Exposition of the Holy Eucharist begins with a Celebration of the Word of God. <p>INTRODUCTORY RITES</p> <ul style="list-style-type: none"> • Song • Entrance of the Ministers <p style="text-align: center;">EXPOSITION</p> <ul style="list-style-type: none"> • Minister exposes the Holy Eucharist in either the monstrance or a covered ciborium. • Incensing, if the monstrance is used (by an ordinary minister) • Greeting • Opening Prayer <p>LITURGY OF THE WORD</p> <ul style="list-style-type: none"> • Readings --- See the options for Exposition Beginning within Mass in the column at left • Homily or Brief Exhortations on the Eucharistic Mystery (by an ordinary minister)

<ul style="list-style-type: none"> ■ Votive Mass of the Most Precious Blood of Our Lord Jesus Christ --- LM, nos. 989-994 • Homily or Brief Exhortations on the Eucharistic Mystery 	<ul style="list-style-type: none"> • [OR Reading of a Text, prepared and approved by the Bishop or the pastor] • [Invitation to Religious Silence]
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Exposition Beginning with Mass - continued	Exposition outside Mass - continued
<p>LITURGY OF THE EUCHARIST PREPARATION OF THE GIFTS EUCHARISTIC PRAYER COMMUNION RITE</p> <ul style="list-style-type: none"> • Holy Communion is celebrated in the usual way. <p>EXPOSITION</p> <ul style="list-style-type: none"> • Priest returns to the altar and exposes the Holy Eucharist in either the monstrance or a covered ciborium. • A brief silence may follow. • All stand for the Prayer after Communion. • The Concluding Rites are omitted. • An invitation to religious silence is presumed. 	
<p>ADORATION</p> <ul style="list-style-type: none"> • Sufficient time is provided for religious silence and silent prayer. 	
<p style="text-align: center;">BENEDICTION</p> <p style="text-align: center;">Eucharistic Song</p> <ul style="list-style-type: none"> • [O Saving Victim / O Salutaris Hostia; or another song] • See OSEHE, Appendix III for more suggestions. <p style="text-align: center;">Incensing the Sacrament</p> <ul style="list-style-type: none"> • (by an ordinary minister) • Only if the monstrance is used; not if the ciborium is used <p style="text-align: center;">Prayer Sign of the Cross over the People with the Eucharist</p>	

- (by an ordinary minister)

REPOSITION

Replacing the Blessed Sacrament in the Tabernacle

Acclamation or Song

- [Divine Praises; or another acclamation]
- [Holy God, We Praise Thy Name; or another suitable song of praise]
- See OSEHE, Appendix III for more suggestions.

◆ Some Liturgical Catechesis ◆

This segment for liturgical catechesis on the Exposition of the Holy Eucharist is designed to share all at once or to excerpt individual items for use in parish bulletins etc.

The Eucharistic Sacrifice Is the Center of Christian Life

The Church Believes and Teaches	The Importance for Christian Life
<p>The other sacraments, as well as with every ministry of the Church and every work of the apostolate, are tied together with the Eucharist and are directed toward it. The Most Blessed Eucharist contains the entire spiritual boon of the Church, that is, Christ himself, our Pasch and Living Bread....In this light, the Eucharist shows itself as the source and the apex of the whole work of preaching the Gospel. Those under instruction are introduced by stages to a sharing in the Eucharist, and the faithful, already marked with the seal of Baptism and Confirmation, are through the reception of the Eucharist fully joined to the Body of Christ.</p> <p style="text-align: center;">Vatican Council II, Presbyterorum Ordinis, <i>Ministry and Life of Priests</i>, no. 5.</p>	<p>Baptism is entry into the sacramental life. Confirmation completes it. These two Sacraments are celebrated once. Eucharist completes Christian Initiation. It is repeated, however, week after week, even daily. It is the very heart of the Christian life.</p> <p>In the <i>Constitution on the Sacred Liturgy</i>, the Bishops taught that the Liturgy is both summit and fount (no. 10). In the <i>Dogmatic Constitution on the Church</i>, they decreed that the Eucharist is the source and summit of the Christian life (no. 11).</p> <p>In the Eucharist, we do what the Lord commands. During Mass, we eat and drink the Body and Blood of Christ. In this Communion, we become like him. That is why we participate in Mass and in Holy Communion at least every Sunday.</p>

Presence of Christ in the Eucharist

The Church Believes and Teaches	The Importance for Christian Life
<p>The celebration of the Eucharist is the center of the entire Christian life, both for the Church universal and for local congregations of the Church....</p> <p>“The celebration of the Eucharist in the sacrifice of the Mass,” moreover, “is truly the origin and the goal of the worship which is shown to the Eucharist outside Mass.”...</p> <p>In order to direct and to encourage devotion to the Sacrament of the Eucharist correctly, the Eucharistic mystery must be considered in all its fullness, both in the celebration of Mass and in the worship of the Sacrament</p>	<p>The <i>Constitution on the Sacred Liturgy</i> (no. 7) counts the ways that we are assured of Christ’s marvelous and manifold presence in Liturgy and in the Church:</p> <ul style="list-style-type: none"> • at Mass in the person of his minister, • especially under the Eucharistic elements, • in the Sacraments, • in his Word when read aloud, and • in the Church when praying and singing. <p>The phrase “especially under the Eucharistic elements” is a way to express quality and not quantity. For we do not “get more Christ” at Mass or Communion. Christ is always whole and complete.</p>

which is reserved after Mass to extend the grace of the sacrifice.

*Holy Communion and Worship of the Eucharist
outside Mass, nos. 1, 2, and 4.*

The phrase “especially present” is words of endearment, words of love. We love this presence the best because we do what Jesus the Christ commanded: “Do this in memory of me.”

Mass Is First, Mass Is Primary

The Church Believes and Teaches	The Importance for Christian Life
<p>When the faithful honor Christ present in the Sacrament [of the Eucharist], they should remember that this presence is derived from the sacrifice and is directed toward sacramental and spiritual communion.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, no. 80.</i></p>	<p>Holy Mass, Holy Eucharist is central to our faith. This holy action of Christ and of his Church makes him present here and now.</p> <p>When we come before the Holy Eucharist, whether reserved in the tabernacle or exposed on the altar, we must always remember that we have this Blessed Sacrament because of Mass – Mass that is both holy sacrifice and holy meal.</p> <p>Exposition helps us fall more in love with the Liturgy of the Word and Eucharist (Mass) and Holy Communion. Mass and Communion are our best response to what the Lord has done and continually does for our salvation.</p>

Adoration Deepens Participation in the Paschal Mystery

The Church Believes and Teaches	The Importance for Christian Life
<p>The same piety which moves the faithful to Eucharistic adoration attracts them to a deeper participation in the Paschal Mystery. It makes them respond gratefully to the gifts of Christ who by his humanity continues to pour divine life upon the members of his body. Living with Christ the Lord, they achieve a close familiarity with him and in his presence pour out their hearts for themselves and for those dear to them; they pray for peace and for the salvation of the world. Offering their entire lives with Christ to the Father in the Holy Spirit, they draw from this wondrous exchange an increase of faith, hope and love.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, no. 80.</i></p>	<p>Every Liturgy draws us into the Godhead, the Blessed Trinity, by drawing us more deeply into the Paschal Mystery. Simply put, Paschal Mystery is the life-suffering-death-resurrection-ascending of the Lord Jesus Christ. This mystery is our own mystery: what happened to Jesus happens to us. Simple words but very big reality. Living within the Paschal Mystery means that the Christian is in the constant presence of Christ.</p> <p>Every Liturgy connects us to the Paschal Mystery in which the Church participates in the whole act of redemption by and in Christ Jesus the Lord.</p> <p>By reveling in the Paschal Mystery, by deepening our grasp of it, we know with greater clarity who we are and to whom we belong.</p>

Exposition Ideally Begins with Mass

The Church Believes and Teaches	The Importance for Christian Life
<p>Prayer before Christ the Lord sacramentally present extends the union with Christ which the faithful have reached in Communion.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass</i>, no. 81.</p>	<p>Adoration of the Holy Eucharist only makes sense when we cherish Holy Communion. Eating and drinking the Body and Blood of Christ is the fullest and best way to receive Holy Communion. Christians yearn for ways to extend that union. Prayer and Adoration before the Holy Eucharist is one way cherished by the Church, cherished by believers.</p> <p>In its best form, Exposition takes place within the celebration of Mass. After Communion of the faithful, the Priest returns to the altar, places a Host consecrated at that Mass in the monstrance, and places the monstrance (or covered ciborium) on the altar. After some silence, all stand for the Prayer after Communion. The usual Concluding Rites are omitted. A significant period of Adoration follows.</p>

Exposition is Liturgical Prayer, Not Private Prayer

The Church Believes and Teaches	The Importance for Christian Life
<p>Liturgical services are not private functions, but are celebrations belonging to the Church, which is the 'sacrament of unity'Therefore liturgical services involve the whole Body of the Church; they manifest it and have effects upon it...."</p> <p style="text-align: center;">Vatican Council II, Sacrosanctum concilium, <i>Constitution the Sacred Liturgy</i>, no. 26.</p> <hr style="width: 20%; margin: 10px auto;"/> <p>Exposition of the Holy Eucharist is governed by norms and rites found in these liturgical books:</p> <ul style="list-style-type: none"> • <i>Holy Communion and Worship of the Eucharist outside Mass</i> – a universal book from the Apostolic See; and • <i>Order for the Solemn Exposition of the Holy Eucharist</i> – a national book from 	<p>In individual or private prayer, almost anything goes. Whatever helps the "conversation with God", helps the "lifting of mind and heart to God" – for example, silence, words, songs, contemplation – is good and profitable and holy. Individuals can "make it up as they go along."</p> <p>Liturgical prayer, however, is always public, always communal, always what the Church wants and desires. Anything does not go. We do not just make it up. We are assured of Christ's manifold presence with the Church, the <i>Constitution on the Sacred Liturgy</i>, no. 7 reminds us, "where two or three are gathered in [his] name" doing what the Church proscribes from its long history and tradition of public liturgical prayer.</p> <p>Simply put, when the Holy Eucharist is reserved, individual prayer may be almost</p>

<p>the United States Conference of Catholic Bishops confirmed by the Apostolic See.</p>	<p>anything. When the same Holy Eucharist is exposed, then the Church is celebrating Liturgy, then there must be more than one person present (many is preferred), and then the Church's plans for public prayer must be used.</p>
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Reverence to the Eucharist Is a Single Genuflection

The Church Believes and Teaches	The Importance for Christian Life
<p>A single genuflection is made in the presence of the Blessed Sacrament, whether reserved in the tabernacle or exposed for public adoration.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, no. 84.</i></p>	<p>A genuflection (from the Latin, <i>genu</i>, the knee, and <i>flectare</i>, to bend) is to adore Christ. It is reserved for the Blessed Sacrament throughout the whole year and for the Holy Cross during the Paschal Triduum. It is made from a standing position with only the right knee bending to the ground.</p> <p>Some may recall a genuflection on both knees and a bow of the head (double genuflection) to the Exposed Eucharist prior to Vatican Council II. Why the change in 1974? It is in no way to dishonor the exposed Sacrament. It does proclaim, by doing the same single genuflection that, whether exposed or reserved, it is the same Christ the Lord.</p> <p>The genuflections to Christ and to things of Christ are ways to acknowledge his marvelous presence among us.</p>

Lengthy Period of Exposition - "Solemn Exposition"

The Church Believes and Teaches	The Importance for Christian Life
<p>In churches where the Eucharist is regularly reserved it is recommended that solemn Exposition of the Blessed Sacrament for an extended period of time should take place once a year, even though this period is not strictly continuous. In this way the local community may reflect more profoundly upon this mystery and adore Christ in the Sacrament.</p> <p>This kind of Exposition, however, may take place, with the consent of the local Ordinary, only if suitable numbers of the faithful are expected to be present.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, no. 86.</i></p>	<p>What the Church now calls Solemn Exposition or Exposition for a "lengthy time", is what was called "Forty Hours" in times past.</p> <p>This annual Liturgy of Solemn Exposition begins with Mass. After Communion of the faithful, the Eucharist is exposed on the altar using the Body of Christ consecrated during the Mass. This exposition may take place either by use of a monstrance or a covered ciborium.</p> <p>During this lengthy Exposition, members of the faithful are always present. This silent praying is enhanced from time to time with other suitable liturgical prayer to focus on the Eucharistic Mystery: Celebrations of the Word of God and Morning Prayer and Evening Prayer from the Liturgy of the Hours.</p>

	<p>When Mass is celebrated during this time of lengthy Exposition, the Eucharist is reserved in a simple way before Mass begins, and is then Exposed again with newly consecrated elements at the end of Communion.</p>
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Brief Period of Exposition - "Holy Hour"

The Church Believes and Teaches	The Importance for Christian Life
<p>Shorter expositions of the Eucharist are to be arranged in such a way that the blessing with the Eucharist is preceded by a suitable period for readings of the Word of God, songs, prayers, and sufficient time for silent prayer.</p> <p>Exposition which is held exclusively for the giving of Benediction is prohibited.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, no. 89.</i></p>	<p>What the Church now calls Exposition for a "brief time", is what was commonly called a "holy hour" in times past. This latter name gives us a sense of the minimum amount of time that the Holy Eucharist is exposed when Benediction is part of the Liturgy.</p>

Rite of Eucharistic Exposition and Benediction

The Church Believes and Teaches	The Importance for Christian Life
<p>The ritual book names these main parts for the Rite of Eucharistic Exposition and Benediction:</p> <ul style="list-style-type: none"> • EXPOSITION • ADORATION - to include readings, homily, prayers, and songs followed by times of religious silence • BENEDICTION • REPOSITION <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, nos. 93-100.</i></p>	<p>Because Exposition of the Holy Eucharist is part of the liturgical life of the Church, some things must always take place. There are always readings from the Bible, preaching, prayers, and songs. What we do at Mass gives us this cherished pattern. This liturgical praying also includes significant religious silence.</p> <p>While a year's worth of Sundays draw us into the whole mystery of Christ, in Exposition, however, all of these required ritual elements draw us specifically into the Eucharistic Mystery.</p>

Other Public Prayer during Exposition

The Church Believes and Teaches	The Importance for Christian Life
<p>During the Exposition there should be prayers, songs, and readings [from Scripture] to direct the attention of the faithful to the worship of Christ the Lord....</p> <p>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.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, nos. 95-96.</i></p>	<p>During longer periods of Exposition – for example, a day, part of a day, or several days – after an opening Mass or a Celebration of the Word of God has taken place, other forms of liturgical prayer may occur.</p> <p>Chief among these other Liturgies are Morning Prayer and Evening Prayer from the Liturgy of the Hours.</p> <p>Pope John Paul II granted permission for the Rosary to be prayed aloud during Exposition. Other forms of devotional prayer and non-liturgical prayer, however, are not permitted to be prayed in common when the Holy Eucharist is exposed, but may be prayed silently by individuals.</p>

Why the Eucharist is Reserved

The Church Believes and Teaches	The Importance for Christian Life
<p><i>Worship of the Eucharist.</i> In the liturgy of Mass we express our faith in the real presence of Christ under the species of bread and wine....“The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession....</p> <p>The tabernacle was first intended for the reservation of the Eucharist as a worthy place so that it could be brought to the sick and those absent, outside Mass....</p> <p>It is highly fitting that Christ should have wanted to remain present to his Church in this unique way....In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us,</p>	<p>When members of the faithful cannot come to the Sunday gathering, the Church goes to them. This pastoral care, since ancient times, includes bringing the Holy Eucharist as <i>viaticum</i> (food for the journey) to the dying. It is grace, indeed, to receive the Body of Christ in the final days or hours before passage to new life.</p> <p>This also includes bringing Holy Communion to the sick, to the home bound, to those otherwise prevented from taking an active part in the Sunday celebration. Whenever possible, ministers bring the Eucharist directly from Sunday Mass – just as the Church is directed to do following the Evening Mass of the Lord’s Supper on Holy Thursday – to those absent sisters and brothers.</p> <p>The tabernacle, the place to reserve the Eucharist for the sick and the dying and the absent, is also a source for great prayer, worship, and adoration.</p>

and he remains under signs that express and communicate the love....	
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Catechism of the Catholic Church, nos. 1378-1380.

Honoring the Lord Present in the Bread and Wine

The Church Believes and Teaches	The Importance for Christian Life
<p>What is the right way to honor the Lord present in the bread and wine?</p> <p>Because God is truly present in the consecrated species of bread and wine, we must preserve the sacred gifts with the greatest reverence and worship our Lord and Redeemer in the Most Blessed Sacrament. [see CCC, nos. 1378-1381, 1418]</p> <p>If there are consecrated hosts left over after the celebration of the Holy Eucharist, they are kept in sacred vessels in the tabernacle. Since the Most Blessed Sacrament is present in them, the tabernacle is one of the most venerable places in every church. We genuflect before any tabernacle. Certainly, anyone who is really following Christ will recognize him in the poorest of the poor and serve him in them. But he will also find time to spend in adoration before the tabernacle and offer his love to our Eucharistic Lord.</p> <p style="text-align: right;">YOUCAT – <i>Youth Catechism of the Catholic Church</i>, no. 218.</p>	<p>Eucharist always draws us to live in the world and care for the poor and those in need.</p> <p>It is the Eucharist that strengthens us to be the Lord’s disciples, ones who “yearn for nothing more ardently than to serve the people of this age successfully with increasing generosity” [Vatican Council II, Gaudium et Spes, <i>Pastoral Constitution on the Church in the Modern World</i>, no. 93].</p> <p>At the end of Mass, we are dismissed with the words: “Go and announce the Gospel of the Lord” or “Go in peace, glorifying the Lord by your life.”</p> <p>This real presence of Christ in Mass and in us when we eat and drink his Body and Blood in Holy Communion impels us to be people of justice and peace, to be intentional disciples.</p>

The Divine Praises

A Prayer from the Church's Treasury	The Importance for Christian Life
<p>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 St. Joseph, her most chaste spouse. Blessed be God in his Angels and in his Saints.</p> <p style="text-align: center;">This prayer is not part of these official ritual books,</p> <ul style="list-style-type: none"> • <i>Holy Communion and Worship of the Eucharist outside Mass</i> or • <i>Order for the Solemn Exposition of the Holy Eucharist.</i> <p style="text-align: center;">It is also not part of the <i>Manual of Indulgence, fourth edition</i> from the Apostolic Penitentiary.</p>	<p style="text-align: center;">The Divine Praises (Blessed be God) – a prayer from the Church's treasury – was composed in a slightly shorter form by Luigi Felici, a Jesuit priest, in 1797, as a prayer to make reparation for blasphemy and profane language. It was not intended to be used as a prayer attached to celebrations of the Eucharist. This text is one that is broad in scope, praising the Triune God, Mary, Angels, and Saints.</p> <p style="text-align: center;">Neither the text of the Divine Praises nor any reference to it is found in the ritual texts or appendices of the two approved ritual books for Exposition of the Holy Eucharist.</p> <p style="text-align: center;">Although it is not uncommon for ministers to incense the Sacrament, give the blessing with it, pray the post-Benediction prayer, pray the Divine Praise, and then repose the Sacrament – this is not the order proscribed by the Church's ritual.</p> <p style="text-align: center;">Reposition of the Holy Eucharist immediately follows the blessing and post-Benediction prayer. After the Holy Eucharist is placed in the tabernacle, an acclamation or song follows. This is the appropriate place for the Divine Praises, if it is used. Its use, however, is not required.</p>

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MONTHLY HOLY HOURS

The following texts for Holy Hours with Exposition and Benediction of the Blessed Sacrament are offered to you for your use throughout the Diocesan Year of the Eucharist and beyond. You do not have to use these texts or use them only in the suggested months.

The included texts are compiled or adapted from *Holy Communion and Worship of the Eucharist Outside Mass*, the *Roman Missal*, the *Order for Celebrating Matrimony*, the *Book of Blessings*, and the *Lectionary*.

DECEMBER

A HOLY HOUR IN HONOR OF THE INCARNATION

INTRODUCTION

As the minister and acolytes come to the altar, a eucharistic song may be sung. The sacrament is brought to the altar and placed in the monstrance upon the table of the altar. The minister incenses the sacrament while a hymn is sung.

COLLECT

After a brief period of silent prayer before the sacrament the minister goes to the chair and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

O God, who wonderfully created the dignity of human nature
and still more wonderfully restored it,
grant, we pray,
that we may share in the divinity of Christ,
who humbled himself to share in our humanity.
Through our Lord Jesus Christ your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

All respond with "Amen."

ADORATION

After a period of silent adoration, all are seated as the reader goes to the lectern for the first reading.

LITURGY OF THE WORD**First Reading**

Isaiah 62:11-12

Behold, your Savior comes!

A reading from the Book of the Prophet Isaiah.

See, the LORD proclaims
to the ends of the earth:
say to daughter Zion,
your savior comes!
Here is his reward with him,
his recompense before him.

They shall be called the holy people,
the redeemed of the LORD,
and you shall be called, "Frequented,"
a city that is not forsaken.

The Word of the Lord.

Responsorial Psalm

Psalm 89:4-5, 16-17, 27, 29

R/. For ever I will sing the goodness of the Lord.

I have made a covenant with my chosen one,
I have sworn to David my servant;
forever will I confirm your posterity
and establish your throne for all generations.

R/. For ever I will sing the goodness of the Lord.

Blessed the people who know the joyful shout;
in the light of your countenance, O LORD, they walk.
At your name they rejoice all the day,
and through your justice they are exalted.

R/. For ever I will sing the goodness of the Lord.

He shall say of me, "You are my father,
my God, the rock, my savior."
Forever I will maintain my kindness toward him,
and my covenant with him stands firm.

R/. For ever I will sing the goodness of the Lord.

GOSPEL

Luke 2:15-20

The shepherds found Mary and Joseph and the infant.

A read from the holy Gospel according to Luke.

When the angels went away from them to heaven,
the shepherds said to one another,
“Let us go, then, to Bethlehem
to see this thing that has taken place,
which the Lord has made known to us.”

So they went in haste and found Mary and Joseph,
and the infant lying in the manger.

When they saw this,
they made known the message
that had been told them about this child.

All who heard it were amazed
by what had been told them by the shepherds.

And Mary kept all these things,
reflecting on them in her heart.

Then the shepherds returned,
glorifying and praising God
for all they had heard and seen,
just as it had been told to them.

The Gospel of the Lord.

HOMILY

The priest or deacon draws his homily from the contents of the scripture passages proclaimed.

In place of the homily, a reading from one of the Church fathers may be selected.

PERIOD OF SILENT REFLECTION

INTERCESSIONS

The minister leads the community in a series of intercessions.

In this time
when the goodness and kindness of God our Savior have
appeared,
let us, dear brothers and sisters,
humbly pour forth to him our prayers,
trusting not in our own good works, but in his mercy.

For the Church of God,
that in integrity of faith she may await
and may welcome with joy
him whom the immaculate Virgin conceived by a word
and wondrously brought to birth,
let us pray to the Lord.

R/. Lord, have mercy.

For the progress and peace of the whole world,
that what is given in time may become a reward in eternity,
let us pray to the Lord.

R/. Lord, have mercy.

For those oppressed by hunger, sickness, or loneliness,
that through the mystery of the Nativity of Christ
they may find relief in both mind and body,

let us pray to the Lord.

R/. Lord, have mercy.

For families of our congregation,
that, receiving Christ,
they may learn also to welcome him in the poor,
let us pray to the Lord.

R/. Lord, have mercy.

BENEDICTION

Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels.

A hymn or eucharistic song is sung as the minister incenses the sacrament.

After the song the minister stands and sings or says the concluding prayer:

Let us pray.

After a brief period of silence, the minister continues:

Lord our God,
who 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.

All respond with "Amen."

BLESSING

The priest or deacon kneels again and receives the humeral veil.

The priest or deacon then blesses the people with the sacrament. He kneels again and the humeral veil is removed.

DIVINE PRAISES

The Divine Praises are said, with the minister and people saying them together, or with the people repeating them after the minister. The Divine Praises are:

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 by the great Mother of God, Mary most Holy.
 Blessed be her Holy and Immaculate Conception.
 Blessed be her Glorious Assumption.
 Blessed be the name of Mary, Virgin and Mother.
 Blessed be St. Joseph, her most chaste spouse.
 Blessed be God in his angels and in his saints.

REPOSITION

The priest or deacon replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation as the minister then leaves.

JANUARY

A HOLY HOUR FOR CATHOLIC EDUCATION

INTRODUCTION

As the minister and acolytes come to the altar, a eucharistic song may be sung. The sacrament is brought to the altar and placed in the monstrance upon the table of the altar. The minister incenses the sacrament while a hymn is sung.

COLLECT

After a brief period of silent prayer before the sacrament the minister goes to the chair and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

Lord God,
whose Spirit of wisdom fills the earth
and teaches us your ways,
look, we pray, upon students
that they may take delight in new discoveries
and upon teachers
that they endeavor always to bring truth to eager minds.
Through our Lord Jesus Christ your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

All respond with "Amen."

ADORATION

After a period of silent adoration, all are seated as the reader goes to the lectern for the first reading.

LITURGY OF THE WORD**First Reading**

Sirach 6:32-37

If you are willing to listen you will learn.

A reading from the Book of Sirach.

If you wish, you can be taught;
if you apply yourself, you will be shrewd.
If you are willing to listen, you will learn;
if you give heed, you will be wise.
Frequent the company of the elders;
whoever is wise, stay close to him.
Be eager to hear every godly discourse;
let no wise saying escape you.
If you see a man of prudence, seek him out;
let your feet wear away at his doorstep!
Reflect on the precepts of the LORD,
let his commandments be your constant meditation;
Then he will enlighten your mind,
and the wisdom you desire he will grant.

The Word of the Lord.

Responsorial Psalm

Psalm 111

R/. Great are the works of the Lord.

I will give thanks to the LORD with all my heart
in the company and assembly of the just.

R/. Great are the works of the Lord.

Great are the works of the LORD,
exquisite in all their delights.
Majesty and glory are his work,
and his justice endures forever.

R/. Great are the works of the Lord.

He has won renown for his wondrous deeds;
gracious and merciful is the LORD.
He has given good to those who fear him;
he will forever be mindful of his covenant.

R/. Great are the works of the Lord.

He has made known to his people the power of his works,
giving them the inheritance of the nations.

R/. Great are the works of the Lord.

The works of his hands are faithful and just;
sure are all his precepts,
reliable forever and ever,
wrought in truth and equity.

R/. Great are the works of the Lord.

He has sent deliverance to his people;
he has ratified his covenant forever;
holy and awesome is his name.

R/. Great are the works of the Lord.

The fear of the Lord is the beginning of wisdom;
prudent are all who live by it.
His praise endures forever.

R/. Great are the works of the Lord.

GOSPEL

Matthew 11:25-30

I am meek and humble of heart.

A read from the holy Gospel according to Matthew.

At that time Jesus exclaimed:

“I give praise to, Father, Lord of heaven and earth,
for although you have hidden these things
from the wise and the learned
you have revealed them to little ones.
Yes, Father, such has been your gracious will.

“All things have been handed over to me by my Father.
No one knows the Son except the Father,
and no one knows the Father except the Son
and anyone to whom the Son wishes to reveal him.

“Come to me, all you who labor and are burdened,
and I will give you rest.
Take my yoke upon you and learn from me,
for I am meek and humble of heart;
and you will find rest for yourselves.
For my yoke is easy, and my burden light.”

The Gospel of the Lord.

HOMILY

The priest or deacon draws his homily from the contents of the scripture passages proclaimed.

In place of the homily, a reading from one of the Church fathers may be selected.

PERIOD OF SILENT REFLECTION

INTERCESSIONS

The minister leads the community in a series of intercessions.

Let us ask God, the source of all wisdom and knowledge, to bless teachers and those who seek to learn.

For students, that the Spirit of God may grant them the gifts of wisdom and understanding, we pray to the Lord.

R/. Fill us with your wisdom, Lord.

For teachers, that they may share their knowledge with gentleness, patience, and concern for their students, we pray to the Lord.

R/. Fill us with your wisdom, Lord.

For those who seek knowledge of the things of this world, that they may always pursue God's wisdom, we pray to the Lord.

R/. Fill us with your wisdom, Lord.

For parents, the first teachers of their children, that their faith and love may be an example to us always, we pray to the Lord.

R/. Fill us with your wisdom, Lord.

BENEDICTION

Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels.

A hymn or eucharistic song is sung as the minister incenses the sacrament.

After the song the minister stands and sings or says the concluding prayer:

Let us pray.

After a brief period of silence, the minister continues:

Lord our God,
 who 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.

All respond with "Amen."

BLESSING

The priest or deacon kneels again and receives the humeral veil.

The priest or deacon then blesses the people with the sacrament. He kneels again and the humeral veil is removed.

DIVINE PRAISES

The Divine Praises are said, with the minister and people saying them together, or with the people repeating them after the minister. The Divine Praises are:

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 by the great Mother of God, Mary most Holy.
Blessed be her Holy and Immaculate Conception.
Blessed be her Glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in his angels and in his saints.

REPOSITION

The priest or deacon replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation as the minister then leaves.

FEBRUARY

A HOLY HOUR FOR ENGAGED AND MARRIED COUPLES

INTRODUCTION

As the minister and acolytes come to the altar, a eucharistic song may be sung. The sacrament is brought to the altar and placed in the monstrance upon the table of the altar. The minister incenses the sacrament while a hymn is sung.

COLLECT

After a brief period of silent prayer before the sacrament the minister goes to the chair and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

Be attentive to our prayers, O Lord,
and in your kindness uphold
what you have established for the increase
of the human race,
so that the union you have created
may be kept safe by your assistance.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity
of the Holy Spirit,
God for ever and ever.

All respond with "Amen."

ADORATION

After a period of silent adoration, all are seated as the reader goes to the lectern for the first reading.

LITURGY OF THE WORD**First Reading****Jeremiah 31:3-32a, 33-34a***I will make a new covenant with the house of Israel and the house of Judah.*

A reading from the Book of the Prophet Jeremiah.

The days are coming, says the LORD,
when I will make a new covenant with the house of Israel
and the house of Judah.
It will not be like the covenant I made with their fathers:
the day I took them by the hand
to lead them forth from the land of Egypt.
But this is the covenant which I will make
with the house of Israel after those days,
says the LORD.
I will place my law within them, and write it
upon their hearts;
I will be their God, and they shall be my people.
No longer will they have need to teach their friends and relatives
how to know the LORD.
All, from least to greatest, shall know me, says the LORD.

The word of the Lord.

Responsorial Psalm

Psalm 145:8-9, 10 and 15, 17-18

R/. How good is the Lord to all.

The Lord is kind and full of compassion,
slow to anger, abounding in mercy.
How good is the Lord to all,
compassionate to all his creatures.

R/. How good is the Lord to all.

All your works shall thank you, O Lord,
and all your faithful ones bless you.
The eyes of all look to you,
and you give them their food in due season.

R/. How good is the Lord to all.

The LORD is righteous in all his ways,
and holy in all his deeds.
The LORD is close to all who call him,
who call on him in truth.

R/. How good is the Lord to all.

Gospel

Matthew 7:21, 24-25

A wise man built his house on rock.

A reading from the holy Gospel according to Matthew.

Jesus said to his disciples:

“Not everyone who says to me, ‘Lord, Lord,’
will enter the kingdom of heaven,
but only the one who does the will of my Father in heaven.

“Everyone who listens to these words of mind
and acts on them
will be like a wise man who built his house on rock.
The rain fell, the floods came,
and the winds blew and buffeted the house.
But it did not collapse;
it had been set solidly on rock.

The Gospel of the Lord.

HOMILY

The priest or deacon draws his homily from the contents of the scripture passages proclaimed.

In place of the homily, a reading from one of the Church fathers may be selected.

PERIOD OF SILENT REFLECTION

INTERCESSIONS

The minister says:

With confidence, let us call on God the Father,
 who so loved all people
 that he made them his children in Christ
 and revealed them to the world as witnesses of his love.

An assisting minister proclaims the intercessions:

For young people preparing to enter Marriage,
 and for all whom the Lord is calling to another state in life,
 let us pray to the Lord.

R/. Lord, we ask you, hear our prayer.

For husbands and wives
 who strive to find happiness
 in accepting the gentle demands of love,
 let us pray to the Lord.

R/. Lord, we ask you, hear our prayer.

For all families throughout the world
 and for lasting peace among all people,
 let us pray to the Lord.

R/. Lord, we ask you, hear our prayer.

For all members of our families
 who have passed from this world,
 and for all the departed,
 let us pray to the Lord.

R/. Lord, we ask you, hear our prayer.

BENEDICTION

Toward the end of exposition the priest or deacon goes to the altar, genuflects, and kneels.

A hymn or eucharistic song is sung as the minister incenses the sacrament.

After the song the minister stands and sings or says the concluding prayer:

Let us pray.

After a brief period of silence, the minister continues:

Having been made partakers at your table,
we pray, O Lord,
that those who are united by the Sacrament of Marriage
may always hold fast to you
and proclaim your name to the world.
Through Christ our Lord.

All respond with "Amen."

BLESSING

The priest or deacon kneels again and receives the humeral veil.

The priest or deacon then blesses the people with the sacrament. He kneels again and the humeral veil is removed.

DIVINE PRAISES

The Divine Praises are said, with the minister and people saying them together, or with the people repeating them after the minister. The Divine Praises are:

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 by the great Mother of God, Mary most Holy.
Blessed be her Holy and Immaculate Conception.
Blessed be her Glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in his angels and in his saints.

REPOSITION

The priest or deacon replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation as the minister then leaves.

MARCH

A HOLY HOUR FOR EXPECTING PARENTS

INTRODUCTION

As the minister and acolytes come to the altar, a eucharistic song may be sung. The sacrament is brought to the altar and placed in the monstrance upon the table of the altar. The minister incenses the sacrament while a hymn is sung.

COLLECT

After a brief period of silent prayer before the sacrament the minister goes to the chair and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

O God,
who willed that your Son become like us
in the womb of the Blessed Virgin Mary,
grant that children now growing in the wombs of their mothers
be kept safe from harm
and be safely brought to birth.
Through our Lord Jesus Christ your Son,
who lives and reigns with you in the Holy Spirit,
God for ever and ever.

All respond with "Amen."

ADORATION

After a period of silent adoration, all are seated as the reader goes to the lectern for the first reading.

LITURGY OF THE WORD**First Reading**

I Samuel 1:19-20, 24-2:1

The birth of Samuel.

A reading from the first Book of the prophet Samuel.

Early the next morning Elkanah and Hannah worshipped before the
LORD,

and then returned to their home in Ramah.

When Elkanah had relations with his wife Hannah,
the Lord remembered her.

She conceived, and at the end of her term bore a son
whom she called Samuel, since she had asked
the LORD for him.

Once he was weaned,
she brought him up with her,
along with a three-year-old bull,
an ephah of flour,
and a skin of wine,
and presented him at the temple of the LORD in Shiloh.

After the boy's father had sacrificed the young bull,
Hannah, his mother, approached Eli and said:

"Pardon, my lord!

As you live, my lord, I am the woman who stood near you here,
praying to the Lord.

I prayed for this child,
and the Lord granted my request.

Now I, in turn, give him to the LORD;
as long as he lives,
he shall be dedicated to the LORD."

She left him there;

and as she worshipped the LORD, she said:

"My heart exults in the Lord,
my horn is exalted in my God.

I have swallowed up my enemies;
I rejoice in my victory."

The word of the Lord.

Responsorial Psalm

Psalm 33

R/. The earth is full of the goodness of the Lord.

Happy the nation whose God is the LORD,
the people he has chosen for his own inheritance.

R/. The earth is full of the goodness of the Lord.

Our soul waits for the LORD,
who is our help and our shield.
For in him our hearts rejoice,
in his holy name we trust.

R/. The earth is full of the goodness of the Lord.

May your kindness, O LORD, be upon us,
who have put our hope in you.

R/. The earth is full of the goodness of the Lord.

Gospel

Luke 1:39-45

A wise man built his house on rock.

A reading from the holy Gospel according to Luke.

Mary set out
and travelled to the hill country in haste
to a town of Judah,
where she entered the house of Zechariah
and greeted Elizabeth.

When Elizabeth heard Mary's greeting,
the infant leaped in her womb,
and Elizabeth, filled with the Holy Spirit,
cried out in a loud voice and said,
"Blessed are you among women,
And blessed is the fruit of your womb.
And how does this happen to me,
that the mother of my Lord should come to me?
For at the moment the sound of your greeting
reached my ears,
the infant in my womb leaped for joy."

The Gospel of the Lord.

HOMILY

The priest or deacon draws his homily from the contents of the scripture passages proclaimed.

In place of the homily, a reading from one of the Church fathers may be selected.

PERIOD OF SILENT REFLECTION

LITANY

The minister says:

Christ the Lord, the blessed fruit of Mary's womb,
by the grace of his incarnation willed the world
with his grace and goodness.

Let us therefore raise our voices to praise him, saying:
Blessed are you, O Lord, for your loving kindness.

An assisting minister proclaims the intercessions:

Christ our Lord, bless the love of husbands and wives
through the sacrament of Marriage,
let us bless the Lord.

R/. Blessed are you, O Lord, for your loving kindness.

Christ our Lord, you assumed our nature
in order that we may be reborn
as children of God,
let us bless the Lord.

R/. Blessed are you, O Lord, for your loving kindness.

Christ our Lord, you give the example of Mary and Joseph
to married couples
that they may be loving parents,
let us bless the Lord.

R/. Blessed are you, O Lord, for your loving kindness.

Christ our Lord, through the ministry of parents
you fill the Church with joy
by enriching it with new children,
let us bless the Lord.

R/. Blessed are you, O Lord, for your loving kindness.

BENEDICTION

Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels.

A hymn or eucharistic song is sung as the minister incenses the sacrament.

After the song the minister stands and sings or says the concluding prayer:

Let us pray.

After a brief period of silence, the minister continues:

Gracious Father,
whose Word, spoken in love, created the human family
and, in the fullness of time,
restored it to your friendship,
hear the prayers of those who await the birth of a child;
calm their fears when they are anxious,
watch over and support these parents,
and bring their child into this world
safely and in good health,
so that as members of your family
they may praise and glorify you
through your Son, our Lord Jesus Christ,
now and for ever.

All respond with "Amen."

BLESSING

The priest or deacon kneels again and receives the humeral veil.

The priest or deacon then blesses the people with the sacrament. He kneels again and the humeral veil is removed.

DIVINE PRAISES

The Divine Praises are said, with the minister and people saying them together, or with the people repeating them after the minister. The Divine Praises are:

**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 by the great Mother of God, Mary most Holy.
Blessed be her Holy and Immaculate Conception.
Blessed be her Glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in his angels and in his saints.**

REPOSITION

The priest or deacon replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation as the minister then leaves.

APRIL

A Holy Hour for Fields and Flocks

INTRODUCTION

As the minister and acolytes come to the altar, a eucharistic song may be sung. The sacrament is brought to the altar and placed in the monstrance upon the table of the altar. The minister incenses the sacrament while a hymn is sung.

OPENING PRAYER

After a brief period of silent prayer before the sacrament the minister goes to the chair and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

Pour out your gracious blessing on your people, Lord God,
so that through your generosity
our land may yield its fruits
for us to enjoy with ever-grateful hearts,
to the honor of your holy name.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

All respond with "Amen."

ADORATION

After a period of silent adoration, all are seated as the reader goes to the lectern for the first reading.

LITURGY OF THE WORD**First Reading****Genesis 1:1, 11-12, 29-31a***God looked at everything he had made, and he found it very good.*

A reading from the first Book of Genesis.

In the beginning, when God created the heavens and the earth, God said:

“Let the earth bring forth vegetation:
every kind of plant that bears seed
and every kind of fruit tree on earth
that bears fruit with its seed in it.”

And so it happened:

the earth brought forth every kind of plant
that bears seed
and every kind of fruit tree on earth
that bears fruit with its seed in it.

God saw how good it was.

God also said:

“See, I give you every seed-bearing plant
all over the earth
and every tree that has seed-bearing fruit on it
to be your food;
and to all the animals of the land,
all the birds of the air,
and all the living creatures that crawl on the ground,
I give all green plants for food.”

And so it happened.

God looked at everything he had made,
and he found it very good.

The word of the Lord.

Responsorial Psalm

Psalm 65

R/. You answer us, O God our Savior.

You have visited the land and watered it;
greatly have you enriched it.
God's watercourses are filled;
you have prepared the grain.

R/. You answer us, O God our Savior.

Thus have you prepared the land: drenching its furrows,
breaking up its clods,
softening it with showers,
blessing its yield.
You have crowned the year with your bounty,
and your paths overflow for a rich harvest.

R/. You answer us, O God our Savior.

The untilled meadows overflow with it,
and rejoicing clothes the hills.
The fields are garmented with flocks
and the valleys are blanketed with grain.

R/. You answer us, O God our Savior.

Gospel

Mark 4:26-29

A man scatters seed and while he sleeps it grows even though he does not know how.

A reading from the holy Gospel according to Mark.

Jesus said to the crowd:

“This is how it is with the Kingdom of God;
it is as if a man were to scatter seed on the land
and would sleep and rise night and day
and the seed would sprout and grow,
he knows not how.

Of its own accord the land yields fruit,
first the blade, then the ear, then the full grain
in the ear.

And when the grain is ripe, he wields the sickle at once,
for the harvest has come.

The Gospel of the Lord.

HOMILY

The priest or deacon draws his homily from the contents of the scripture passages proclaimed.

In place of the homily, a reading from one of the Church fathers may be selected.

PERIOD OF SILENT REFLECTION

INTERCESSIONS

The minister leads the community in a series of intercessions.

The Lord and Father of us all, looking with benign providence on his children,
gives them nourishment and growth
by blessing the earth with the fruitfulness that sustains us.
As children of this Father, let us pray to him.

You have called us, as Saint Paul says, a field under your cultivation;
grant that by doing your will in all things
we may remain close to you.
For this we pray:

R/. Lord, hear our prayer.

You have told us that Christ is the vine and we are branches;
grant that by living in your Son
we may produce good fruit.
For this we pray:

R/. Lord, hear our prayer.

You bless the earth and abundance flows in its pastures;
grant that by your blessing
our fields may yield the food we need.
For this we pray:

R/. Lord, hear our prayer.

You make the wheat grow that provides our daily bread
and the gift of the eucharist;
give us a crop made rich by abundant rain and fertile soil.
For this we pray:

R/. Lord, hear our prayer.

You feed the birds of the air and clothe the lilies of the field;
 teach us not to worry about what we are to eat or drink or wear,
 but to seek first your kingship over us
 and your way of holiness.
 For this we pray:

R/. Lord, hear our prayer.

BENEDICTION

Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels.

A hymn or eucharistic song is sung as the minister incenses the sacrament.

After the song the minister stands and sings or says the concluding prayer:

Let us pray.

After a brief period of silence, the minister continues:

O God,
 who from the very beginning of time
 commanded the earth to bring forth vegetation
 and fruit of every kind
 and provide the sower with seed and give bread to eat,
 grant, we pray, that this land,
 enriched by your bounty and cultivated by human hands,
 may be fertile with abundant crops
 and that your people, enriched by the gifts of your goodness,
 will praise you unceasingly now and for ages unending.
 Through Christ our Lord.

All respond with "Amen."

BLESSING

The priest or deacon kneels again and receives the humeral veil.

The priest or deacon then blesses the people with the sacrament. He kneels again and the humeral veil is removed.

DIVINE PRAISES

The Divine Praises are said, with the minister and people saying them together, or with the people repeating them after the minister. The Divine Praises are:

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 by the great Mother of God, Mary most Holy.
 Blessed be her Holy and Immaculate Conception.
 Blessed be her Glorious Assumption.
 Blessed be the name of Mary, Virgin and Mother.
 Blessed be St. Joseph, her most chaste spouse.
 Blessed be God in his angels and in his saints.

REPOSITION

The priest or deacon replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation as the minister then leaves.

MAY

A Holy Hour for Vocations

INTRODUCTION

As the minister and acolytes come to the altar, a eucharistic song may be sung. The sacrament is brought to the altar and placed in the monstrance upon the table of the altar. The minister incenses the sacrament while a hymn is sung.

OPENING PRAYER

After a brief period of silent prayer before the sacrament the minister goes to the chair and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

Look with favor on your family, O Lord,
and increase it always with new offspring,
so that it may lead its sons and daughters
towards their goal of perfect charity
and work effectively for the salvation of all.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

All respond with "Amen."

ADORATION

After a period of silent adoration, all are seated as the reader goes to the lectern for the first reading.

LITURGY OF THE WORD**First Reading**

Isaiah 6:1, 6-8

Whom shall I send you? Who will go for us?

A reading from the book of the prophet Isaiah.

In the year King Uzziah died,
I saw the LORD seated on a high and lofty throne,
with the train of his garment filling the temple.

One of the seraphim flew to me,
holding an ember which he had taken
with tongs from the altar.

He touched my mouth with it and said,
“See, now that this has touched your lips,
your wickedness is removed, your sin purged.”

Then I heard the voice of the LORD saying,
“Whom shall I send? Who will go for us?”
“Here I am,” I said; “send me!”

The word of the Lord.

Responsorial Psalm

Psalm 16:1-2a and 5, 7-8, 11

R/. You are my inheritance, O Lord.

Keep me, O God, for in you I take refuge;
I say to the LORD, "My Lord are you."
O LORD, my allotted portion and my cup,
you it is who hold fast my lot.

R/. You are my inheritance, O Lord.

I bless the Lord who counsels me;
even in the night my heart exhorts me.
I set the LORD ever before me;
with him at my right hand I shall not be disturbed.

R/. You are my inheritance, O Lord.

You will show me that path to life,
fullness of joys in your presence,
the delights at your right hand forever.

R/. You are my inheritance, O Lord.

Gospel

Matthew 9:35-38

The harvest is abundant but the laborers are few.

A reading from the holy Gospel according to Matthew.

Jesus went around to all the towns and villages,
teaching in their synagogues,
proclaiming the Gospel of the Kingdom,
and curing every disease and illness.
At the sight of the crowds, his heart was moved
with pity for them
because they were troubled and abandoned,
like sheep without a shepherd.
Then he said to his disciples,
“The harvest is abundant but the laborers are few;
so ask the master of the harvest
to send out laborers for his harvest.”

The Gospel of the Lord.

HOMILY

The priest or deacon draws his homily from the contents of the scripture passages proclaimed.

In place of the homily, a reading from one of the Church fathers may be selected.

PERIOD OF SILENT REFLECTION

INTERCESSIONS

The minister leads the community in a series of intercessions.

Let us pray to God, our merciful Father,
 who anointed his own Son with the Holy Spirit
 to preach Good News to the poor,
 to heal the brokenhearted,
 and to comfort the sorrowful.

R/. Lord, may all your people praise you.

God of everlasting mercy,
 your will is that all people should be saved
 and come to the knowledge of the truth;
 we give you thanks for sending your only Son into the world
 as our Teacher and Redeemer.

R/. Lord, may all your people praise you.

You sent Jesus Christ to preach the Good News to the poor,
 to proclaim the release of captives,
 and to announce the age of grace;
 grant that the embrace of your Church
 may extend to people of every tongue and every nation.

R/. Lord, may all your people praise you.

You call all peoples out of darkness into your marvelous light,
 so that at the name of Jesus
 every knee must bend in heaven, on earth, and under the earth;
 enable us to bear true witness to the Gospel of salvation.

R/. Lord, may all your people praise you.

Give us hearts that are upright and simple,
 so that we will be open to your word;

make our lives and all the world rich in works of holiness.

R/. Lord, may all your people praise you.

Stir up within the hearts of young men and women
a desire to follow after your Son unreservedly
and call them to the vocations of the priesthood and consecrated
life.

R/. Lord, may all your people praise you.

BENEDICTION

Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels.

A hymn or eucharistic song is sung as the minister incenses the sacrament.

After the song the minister stands and sings or says the concluding prayer:

Let us pray.

After a brief period of silence, the minister continues:

By the power of this Sacrament
give us, Lord, we pray,
perseverance in obeying your will,
that we may bear witness to your love before the world
and seek with courage those good things
which alone will last for ever.
Through Christ our Lord.

All respond with "Amen."

BLESSING

The priest or deacon kneels again and receives the humeral veil.

The priest or deacon then blesses the people with the sacrament. He kneels again and the humeral veil is removed.

DIVINE PRAISES

The Divine Praises are said, with the minister and people saying them together, or with the people repeating them after the minister. The Divine Praises are:

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 by the great Mother of God, Mary most Holy.
Blessed be her Holy and Immaculate Conception.
Blessed be her Glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in his angels and in his saints.

REPOSITION

The priest or deacon replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation as the minister then leaves.

JUNE

A Holy Hour in Honor of the Sacred Heart

INTRODUCTION

As the minister and acolytes come to the altar, a eucharistic song may be sung. The sacrament is brought to the altar and placed in the monstrance upon the table of the altar. The minister incenses the sacrament while a hymn is sung.

OPENING PRAYER

After a brief period of silent prayer before the sacrament the minister goes to the chair and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

Clothe us, Lord God,
with the virtues of your Son
and set us aflame with his love,
that, conformed to his image,
we may merit a share in eternal redemption.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

All respond with "Amen."

ADORATION

After a period of silent adoration, all are seated as the reader goes to the lectern for the first reading.

LITURGY OF THE WORD**First Reading**

Hosea 11:1, 3-4, 8c-9

My heart is overwhelmed.

A reading from the book of the prophet Hosea.

Thus says the LORD:
When Israel was a child I loved him,
out of Egypt I called my son.
Yet it was I who taught Ephraim to walk,
who took them in my arms;
I drew them with human cords,
with bands of love;
I fostered them like one
who raises an infant to his cheeks;
Yet, though I stooped to feed my child,
they did not know that I was their healer.

My heart is overwhelmed,
my pity is stirred.
I will not give vent to my blazing anger,
I will not destroy Ephraim again;
For I am God and not a man,
the Holy One present among you;
I will not let the flames consume you.

The word of the Lord.

Responsorial Psalm

Psalm 12:2-3. 4, 5-6

R/. You will draw water joyfully from the springs of salvation.

God indeed is my savior;
I am confident and unafraid.
My strength and my courage is the LORD,
and he has been my savior.
With joy you will draw water
at the fountain of salvation.

R/. You will draw water joyfully from the springs of salvation.

Give thanks to the LORD, acclaim his name;
among the nations make known his deeds,
proclaim how exalted is his name.

R/. You will draw water joyfully from the springs of salvation.

Sing praise to the Lord for his glorious achievement;
let this be known throughout all the earth,
Shout with exultation, O city of Zion,
for great in your midst
is the Holy One of Israel.

R/. You will draw water joyfully from the springs of salvation.

Gospel

John 19:31-37

One soldier thrust his lance into his side, and immediately blood and water flowed out.

A reading from the holy Gospel according to John.

Since it was preparation day,
 in order that the bodies might not remain
 on the cross for the sabbath,
 for the sabbath day of that week was a solemn one,
 the Jews asked Pilate that their legs be broken
 and they be taken down.
 So the soldiers came and broke the legs of the first
 and then of the other one who was crucified with Jesus.
 But when they came to Jesus and saw
 that he was already dead,
 they did not break his legs,
 but one soldier thrust his lance into his side,
 and immediately blood and water flowed out.

An eyewitness has testified, and his testimony is true,
 he knows that he is speaking the truth,
 so that you also may come to believe.

For this happened so that the Scripture passage
 might be fulfilled:

Not a bone of it will be broken.

And again another passage says:

They will look upon him whom they have pierced.

The Gospel of the Lord.

HOMILY

The priest or deacon draws his homily from the contents of the scripture passages proclaimed.

In place of the homily, a reading from one of the Church fathers may be selected.

PERIOD OF SILENT REFLECTION

INTERCESSIONS

The minister leads the community in a series of intercessions.

The Lord Jesus proved his love for us
in allowing his heart to be pierced;
let us ask the Lord to open our hearts to his love.

That the ministers of the Church
may have hearts after that of the Good Shepherd,
we pray to the Lord.

R/. Lord, hear our prayer.

That every member of the Church
may creep deep down into the heart of Jesus,
we pray to the Lord.

R/. Lord, hear our prayer.

That those who feel abandoned
will find comfort and companionship in the heart of Jesus,
we pray to the Lord.

R/. Lord, hear our prayer.

That those who find it difficult to love
may have their hearts warmed by the love of God,
we pray to the Lord.

BENEDICTION

Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels.

A hymn or eucharistic song is sung as the minister incenses the sacrament.

After the song the minister stands and sings or says the concluding prayer:

Let us pray.

After a brief period of silence, the minister continues:

Lord Jesus Christ,
conform our hearts to your own
so that your love may pour forth from our hearts
to fill the hearts of others.
For you live and reign for ever and ever.

All respond with "Amen."

BLESSING

The priest or deacon kneels again and receives the humeral veil.

The priest or deacon then blesses the people with the sacrament. He kneels again and the humeral veil is removed.

DIVINE PRAISES

The Divine Praises are said, with the minister and people saying them together, or with the people repeating them after the minister. The Divine Praises are:

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 by the great Mother of God, Mary most Holy.
Blessed be her Holy and Immaculate Conception.
Blessed be her Glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in his angels and in his saints.

REPOSITION

The priest or deacon replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation as the minister then leaves.

JULY

A Holy Hour for the Nation

INTRODUCTION

As the minister and acolytes come to the altar, a eucharistic song may be sung. The sacrament is brought to the altar and placed in the monstrance upon the table of the altar. The minister incenses the sacrament while a hymn is sung.

OPENING PRAYER

After a brief period of silent prayer before the sacrament the minister goes to the chair and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

O God, who arrange all things according to a wonderful design,
graciously receive the prayers
we pour out to you for our country,
that, through the wisdom of its leaders and the integrity of its citizens,
harmony and justice may be assured
and lasting prosperity come with peace.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

All respond with "Amen."

ADORATION

After a period of silent adoration, all are seated as the reader goes to the lectern for the first reading.

LITURGY OF THE WORD**First Reading**

Isaiah 58:6-11

Share your bread with the hungry

A reading from the book of the prophet Isaiah.

Thus says the LORD:
This is the fasting that I wish:
 releasing those bound unjustly,
 untying the thongs of the yoke;
Setting free the oppressed,
 breaking every yoke;
Sharing your bread with the hungry,
 sheltering the oppressed and the homeless;
Clothing the naked when you see them,
 and not turning your back on your own.
Then your light shall break forth like the dawn,
 and your wound shall quickly be healed;
Your vindication shall go before you,
 and the glory of the LORD shall be your rear guard.
Then you shall call, and the LORD will answer,
 you shall cry for help, and he will say: Here I am!
If you remove from your midst oppression,
 false accusation and malicious speech;
If you bestow your bread on the hungry
 and satisfy the afflicted;
Then light shall arise for you in the darkness,
 and the gloom shall become for you like midday;
Then the LORD will guide you always
 and give you plenty even on the parched land.
He will renew your strength,
 and you shall be like a watered garden
 like a spring whose water never fails.

The word of the Lord.

Responsorial Psalm

Psalm 123:1-2ab, 2cdef

R/. Our eyes are fixed on the Lord, pleading for his mercy.

To you I lift up my eyes
who are enthroned in heaven.
Behold, as the eyes of servants
re on the hands of their masters.

R/. Our eyes are fixed on the Lord, pleading for his mercy.

Because of my relatives and friends
I will say, "Peace be upon you!"
Because of the house of the LORD, our God,
I will pray for your good.

R/. Our eyes are fixed on the Lord, pleading for his mercy.

Gospel

John 15:9-12

This is my commandment: Love one another as I love you.

A reading from the holy Gospel according to John.

Jesus said to his disciples:

“As the Father loves me, so I also love you.

Remain in my love.

If you keep my commandments, you will remain
in my love,

just as I have kept my Father’s commandments
and remain in his love.

“I have told you this so that my joy might be in you
and your joy might be complete.

This is my commandment: love one another
as I love you.”

The Gospel of the Lord.

HOMILY

The priest or deacon draws his homily from the contents of the scripture passages proclaimed.

In place of the homily, a reading from one of the Church fathers may be selected.

PERIOD OF SILENT REFLECTION

INTERCESSIONS

The minister leads the community in a series of intercessions.

With confidence in his providence
let us raise our prayers to the Father.

For the Church,
that we may be a witness to Christ's love
by practicing charity and promoting justice and peace
throughout the world,
we pray to the Lord:

R/. Lord, hear our prayer.

For the people of the United States,
that we may be united in building a society
in which everyone can have the opportunity
to live with dignity and hope, we pray to the Lord:

R/. Lord, hear our prayer.

For Catholics throughout our nation,
that the values of our faith
may guide us to be active participants
in civic life,
we pray to the Lord:

R/. Lord, hear our prayer.

For those who are suffering from poverty and injustice,
that the decisions of our civic leaders
and our own acts of charity and care
may help them live in dignity, we pray to the Lord:

R/. Lord, hear our prayer.

BENEDICTION

Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels.

A hymn or eucharistic song is sung as the minister incenses the sacrament.

After the song the minister stands and sings or says the concluding prayer:

Let us pray.

After a brief period of silence, the minister continues:

Bless our nation with every heavenly blessing, we pray, O Lord,
and teach us with the words of truth
that we may be holy and pure in your sight.
Through Christ our Lord.

All respond with "Amen."

BLESSING

The priest or deacon kneels again and receives the humeral veil.

The priest or deacon then blesses the people with the sacrament. He kneels again and the humeral veil is removed.

DIVINE PRAISES

The Divine Praises are said, with the minister and people saying them together, or with the people repeating them after the minister. The Divine Praises are:

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 by the great Mother of God, Mary most Holy.
Blessed be her Holy and Immaculate Conception.
Blessed be her Glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in his angels and in his saints.

REPOSITION

The priest or deacon replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation as the minister then leaves.

AUGUST

A Holy Hour for the Pope, the Diocesan Bishop, Priests, and Deacons

INTRODUCTION

As the minister and acolytes come to the altar, a eucharistic song may be sung. The sacrament is brought to the altar and placed in the monstrance upon the table of the altar. The minister incenses the sacrament while a hymn is sung.

OPENING PRAYER

After a brief period of silent prayer before the sacrament the minister goes to the chair and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

Lord our God, who in governing your people
make use of the ministry of Bishops, Priests, and Deacons,
grant to these men
a persevering obedience to your will,
so that by their ministry and life
they may attain glory for you in Christ.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

All respond with "Amen."

ADORATION

After a period of silent adoration, all are seated as the reader goes to the lectern for the first reading.

LITURGY OF THE WORD

First Reading

I Thessalonians 2:2b-8

We were determined to share with you not only the gospel of God, but our very selves as well.

A reading from the first letter of Saint Paul to the Thessalonians.

Brothers and sisters:
 We drew courage through our God
 to speak to you the Gospel of God with much struggle.
 Our exhortation was not from delusion
 or impure motives,
 nor did it work through deception.
 But as we were judged worthy by God to be entrusted
 with the Gospel,
 that is how we speak,
 not as trying to please men,
 but rather God, who judges hearts.
 Nor, indeed, did we ever appear with flattering speech,
 as you know,
 or with a pretext for greed –
 God is witness –
 nor did we seek praise from men,
 either from you or from others,
 although we were able to impose our weight
 as Apostles of Christ.

The word of the Lord.

Responsorial Psalm

Psalm 19:2-3, 4-5ab, 5c-7

R/. Their message goes out through all the earth.

The heavens declare the glory of God
and the firmament proclaims his handiwork.
Day pours out the word to day,
and night to night imparts knowledge.

R/. Their message goes out through all the earth.

Not a word nor a discourse
whose voice is not heard;
Through all the earth their voice resounds,
and to the ends of the world, their message.

R/. Their message goes out through all the earth.

He has pitched a tent there for the sun,
which comes forth like the groom from his bridal chamber,
and, like a giant, joyfully runs its course.
At one end of the heavens it comes forth,
and its course is to their other end;
nothing escapes its heat.

R/. Their message goes out through all the earth.

Gospel

Matthew 28:16-20

Go and make disciples of all nations.

A reading from the holy Gospel according to Matthew.

The Eleven disciples went to Galilee,
to the mountain to which Jesus had ordered them.
When they saw him, they worshipped, but they doubted.
Then Jesus approached and said to them,
“All power in heaven and on earth
has been given to me.
Go, therefore, and make disciples of all nations,
baptizing them in the name of the Father,
and of the Son, and of the Holy Spirit,
teaching them to observe all that I have
commanded you.
And behold, I am with you always, until the end
of the age.”

The Gospel of the Lord.

HOMILY

The priest or deacon draws his homily from the contents of the scripture passages proclaimed.

In place of the homily, a reading from one of the Church fathers may be selected.

PERIOD OF SILENT REFLECTION

INTERCESSIONS

The minister leads the community in a series of intercessions.

Let us call upon the Lord
and ask him, in his mercy,
to sustain those entrusted with a share in his mission.

That our Bishop will teach us with wisdom,
govern us with prudence,
and strengthen us in holiness,
we pray to the Lord.

R/. Lord, hear our prayer.

That our priests will carry out their pastoral care
with unflinching courage
and zealous hearts,
we pray to the Lord.

R/. Lord, hear our prayer.

That our deacons will care for the poor
and proclaim the Gospel
through the witness of their lives,
we pray to the Lord.

R/. Lord, hear our prayer.

That the faithful of this Diocese
will entrust themselves
to the pastoral ministry
of their Bishop, Priests, and Deacons,
we pray to the Lord.

R/. Lord, hear our prayer.

BENEDICTION

Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels.

A hymn or eucharistic song is sung as the minister incenses the sacrament.

After the song the minister stands and sings or says the concluding prayer:

Let us pray.

After a brief period of silence, the minister continues:

May our worship of this Sacrament, O Lord,
 give new life to our Bishop, Priests, and Deacons,
 and to all your servants,
 that, united to you in unfailing love,
 they may receive the grace
 of giving worthy service to your majesty.
 Through Christ our Lord.

All respond with "Amen."

BLESSING

The priest or deacon kneels again and receives the humeral veil.

The priest or deacon then blesses the people with the sacrament. He kneels again and the humeral veil is removed.

DIVINE PRAISES

The Divine Praises are said, with the minister and people saying them together, or with the people repeating them after the minister. The Divine Praises are:

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 by the great Mother of God, Mary most Holy.
Blessed be her Holy and Immaculate Conception.
Blessed be her Glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in his angels and in his saints.

REPOSITION

The priest or deacon replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation as the minister then leaves.

SEPTEMBER

A Holy Hour for the Sanctification of Human Labor

INTRODUCTION

As the minister and acolytes come to the altar, a eucharistic song may be sung. The sacrament is brought to the altar and placed in the monstrance upon the table of the altar. The minister incenses the sacrament while a hymn is sung.

COLLECT

After a brief period of silent prayer before the sacrament the minister goes to the chair and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

O God, who through human labor
never cease to perfect and govern the vast work of creation,
listen to the supplications of your people
and grant that all men and women
may find work that befits their dignity,
and enables them to serve their neighbor.
Through our Lord Jesus Christ your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

All respond with "Amen."

ADORATION

After a period of silent adoration, all are seated as the reader goes to the lectern for the first reading.

LITURGY OF THE WORD**First Reading**

Genesis 2:4b-9, 15

God took the man and settled him in the garden of Eden to cultivate and care for it.

A reading from the Book of Genesis.

At the time when the LORD God made the earth
and the heavens -
while as yet there was no field shrub on earth
and no grass of the field had sprouted,
for the Lord God had sent no rain upon the earth
and there was no man to till the soil,
but a stream was welling up out of the earth
and was watering all the surface of the ground -
the Lord God formed man out of the clay
of the ground
and blew into his nostrils the breath of life,
and so man became a living being.

Then the LORD God planted a garden in Eden,
in the east,
and placed there the man whom he had formed.
Out of the ground the Lord God made various trees grow
that were delightful to look at and good for food,
with the tree of life in the middle of the garden
and the tree of the knowledge of good and evil.

The LORD God took the man
and settled him in the garden of Eden,
to cultivate and care for it.

The Word of the Lord.

Responsorial Psalm

Psalm 127:1, 2

R/. The Lord will build a house for us and guard our city.

Unless the LORD build the house,
they labor in vain who build.
Unless the LORD guard the city,
in vain does the guard keep vigil.

R/. The Lord will build a house for us and guard our city.

It is vain for you to rise early
or put off your rest,
you that eat hard-earned bread,
for he gives to his beloved in sleep.

R/. The Lord will build a house for us and guard our city.

GOSPEL

Matthew 6:31-34

Do not worry about tomorrow.

A read from the holy Gospel according to Matthew.

Jesus said to his disciples:

“Do not worry and say, ‘What are we to eat?’

or ‘What are to drink?’ or ‘What are we to wear?’

All these things the pagans seek.

Your heavenly Father knows that you need them all.

But seek first the Kingdom of God and his righteousness,

and all these things will be given to you besides.

Do not worry about tomorrow; tomorrow will take
care of itself.

Sufficient for a day is its own evil.”

The Gospel of the Lord.

HOMILY

The priest or deacon draws his homily from the contents of the scripture passages proclaimed.

In place of the homily, a reading from one of the Church fathers may be selected.

PERIOD OF SILENT REFLECTION

INTERCESSIONS

The minister leads the community in a series of intercessions.

Our God created the world and filled it with marvelous signs of his power. He also blessed human toil from the very beginning, so that in modest imitation of the Creator's own goodness we might diligently devote ourselves to bringing creation to its perfection. Let us, then, offer our prayers to God, saying.

R/. Lord, graciously guide the work of our hands.

Blessed are you, O Lord, who gave us the command to work, so that by relying on our minds and our hands we might devote ourselves to perfecting creation.

R/. Lord, graciously guide the work of our hands.

Blessed are you, O Lord, who willed that your Son made flesh for us should practice the carpenter's trade.

R/. Lord, graciously guide the work of our hands.

Blessed are you, O Lord, who in Christ made the yoke of toil sweet and its burden light.

R/. Lord, graciously guide the work of our hands.

Blessed are you, O Lord, who in your providence move us always to strive to do our best.

R/. Lord, graciously guide the work of our hands.

Blessed are you, O Lord, who receive with favor the offering of our labor, so that it becomes an offering of penance, brings joy to our brothers and sisters, and helps the poor.

R/. Lord, graciously guide the work of our hands.

BENEDICTION

Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels.

A hymn or eucharistic song is sung as the minister incenses the sacrament.

After the song the minister stands and sings or says the concluding prayer:

Let us pray.

After a brief period of silence, the minister continues:

God, our all-provident Father,
 you have placed the earth and its fruits under our care,
 so that by our labor we will endeavor
 to ensure that all share in the benefits of your creation.
 Bless all those who labor
 so that by respecting justice and charity
 they will see themselves as working for the common good
 and find joy in contributing to the progress of the earthly city.
 Through Christ our Lord.

All respond with "Amen."

BLESSING

The priest or deacon kneels again and receives the humeral veil.

The priest or deacon then blesses the people with the sacrament. He kneels again and the humeral veil is removed.

DIVINE PRAISES

The Divine Praises are said, with the minister and people saying them together, or with the people repeating them after the minister. The Divine Praises are:

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 by the great Mother of God, Mary most Holy.
Blessed be her Holy and Immaculate Conception.
Blessed be her Glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in his angels and in his saints.

REPOSITION

The priest or deacon replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation as the minister then leaves.

OCTOBER

A Holy Hour in Thanksgiving to God for the Gift of Human Life

INTRODUCTION

As the minister and acolytes come to the altar, a eucharistic song may be sung. The sacrament is brought to the altar and placed in the monstrance upon the table of the altar. The minister incenses the sacrament while a hymn is sung.

COLLECT

After a brief period of silent prayer before the sacrament the minister goes to the chair and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

O God, who adorn creation with splendor and beauty
and fashion human lives in your image and likeness,
awaken in every heart
reverence for the work of your hands,
and renew among people
a readiness to nurture and sustain
your precious gift of human life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

All respond with "Amen."

ADORATION

After a period of silent adoration, all are seated as the reader goes to the lectern for the first reading.

LITURGY OF THE WORD

First Reading

Isaiah 49:1-6

I will make you a light to the nations, that my salvation may reach to the ends of the earth.

A reading from the Book of the prophet Isaiah.

Hear me, O islands,
 listen, O distant peoples.
 The LORD called me from birth,
 from my mother's womb he gave me my name.
 He made of me a sharp-edged sword
 and concealed me in the shadow of his arm.
 He made me a polished arrow,
 in his quiver he hid me.
 You are my servant, he said to me,
 Israel, through whom I show my glory.

Though I thought I had toiled in vain,
 and for nothing, uselessly, spent my strength,
 Yet my reward is with the LORD,
 my recompense is with my God.
 For now the LORD has spoken
 who formed me as his servant from the womb,
 That Jacob may be brought back to him
 and Israel gathered to him;
 And I am made glorious in the sight of the LORD,
 and my God is now my strength!
 It is too little, he says, for you to be my servant,
 to raise up the tribes of Jacob,
 and restore the survivors of Israel;
 I will make you a light to the nations,
 that my salvation may reach to the ends of the earth.

The Word of the Lord.

Responsorial Psalm

Psalm 139:1b-3, 13-14ab, 14c-15

R/. I will praise you, for I am wonderfully made.

O Lord, you have probed me and you know me;
you know when I sit and when I stand;
you understand my thoughts from afar.
My journeys and my rest you scrutinize,
with all my ways you are familiar.

R/. I will praise you, for I am wonderfully made.

Truly you have formed my inmost being;
you knit me in my mother's womb.
I give you thanks that I am fearfully, wonderfully made;
wonderful are your works.

R/. I will praise you, for I am wonderfully made.

My soul also you knew full well;
nor was my frame unknown to you
When I was made in secret,
when I was fashioned in the depths of the earth.

R/. I will praise you, for I am wonderfully made.

GOSPEL

Luke 23:35-43

Lord, remember me when you come into your kingdom.

A read from the holy Gospel according to Luke.

The rulers sneered at Jesus and said,

“He saved others, let him save himself
if he is the chosen one, the Christ of God.”

Even the soldiers jeered at him.

As they approached to offer him wine they called out,

“If you are King of the Jews, save yourself.”

Above him there was an inscription that read,

“This is the King of the Jews.”

Now one of the criminals hanging there reviled Jesus,
saying,

“Are you not the Christ?
Save yourself and us.”

The other, however, rebuking him, said in reply,

“Have you no fear of God,
for you are subject to the same condemnation?

And indeed, we have been condemned justly,
for the sentence we received corresponds to our crimes,
but this man has done nothing criminal.”

Then he said,

“Jesus, remember me when you come into
your kingdom.”

He replied to him,

“Amen, I say to you,
today you will be with me in Paradise.”

The Gospel of the Lord.

HOMILY

The priest or deacon draws his homily from the contents of the scripture passages proclaimed.

In place of the homily, a reading from one of the Church fathers may be selected.

PERIOD OF SILENT REFLECTION**INTERCESSIONS**

The minister leads the community in a series of intercessions.

Christ the Lord, the blessed fruit of Mary's womb, by the mystery of his incarnation filled the world with his grace and goodness. Let us therefore raise our voices to praise him.

R/. Blessed are you, O Lord, for your loving kindness.

You were born of a woman, so that we might become God's adopted children.

R/. Blessed are you, O Lord, for your loving kindness.

You took life from Mary and willed that the womb that bore you and the breasts that nursed you would be called blessed.

R/. Blessed are you, O Lord, for your loving kindness.

For the gladness that has delighted hearts at the birth of a child.

R/. Blessed are you, O Lord, for your loving kindness.

For all who have suffered the loss of a child, that you may be their support.

R/. Blessed are you, O Lord, for your loving kindness.

BENEDICTION

Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels.

A hymn or eucharistic song is sung as the minister incenses the sacrament.

After the song the minister stands and sings or says the concluding prayer:

Let us pray.

After a brief period of silence, the minister continues:

Confirm our resolve, O God,
by the life-giving Body and Blood of our Son,
that we may live always for others
and cherish your sacred gift of human life.
Through Christ our Lord.

All respond with "Amen."

BLESSING

The priest or deacon kneels again and receives the humeral veil.

The priest or deacon then blesses the people with the sacrament. He kneels again and the humeral veil is removed.

DIVINE PRAISES

The Divine Praises are said, with the minister and people saying them together, or with the people repeating them after the minister. The Divine Praises are:

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 by the great Mother of God, Mary most Holy.
Blessed be her Holy and Immaculate Conception.
Blessed be her Glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in his angels and in his saints.

REPOSITION

The priest or deacon replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation as the minister then leaves.

NOVEMBER

A Holy Hour in Thanksgiving for God's Goodness

INTRODUCTION

As the minister and acolytes come to the altar, a eucharistic song may be sung. The sacrament is brought to the altar and placed in the monstrance upon the table of the altar. The minister incenses the sacrament while a hymn is sung.

COLLECT

After a brief period of silent prayer before the sacrament the minister goes to the chair and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

O God, the Father of every gift,
we confess that all we have and are comes down from you;
teach us to recognize the effects of your boundless care
and to love you with a sincere heart and with all our strength.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

All respond with "Amen."

ADORATION

After a period of silent adoration, all are seated as the reader goes to the lectern for the first reading.

LITURGY OF THE WORD**First Reading**

Isaiah 63:7-9

The favors of the Lord I will recall, for he is good to the house of Israel.

A reading from the Book of the prophet Isaiah.

The favors of the LORD I will recall,
the glorious deeds of the LORD,
Because of all he has done for us;
for he is good to the house of Israel,
He has favored us according to his mercy
and his great kindness.

The LORD said: They are indeed my people,
children who are not disloyal;
So he became their savior
in their every affliction.
It was not a messenger or an angel,
but he himself who saved them.
Because of his love and pity,
he himself redeemed them,
Lifting them and carrying them
all the days of old.

The Word of the Lord.

Responsorial Psalm

Psalm 138:1-2a, 2bc-3, 4-5

R/. Lord, I thank you for your faithfulness and love.

I will give thanks to you, O LORD, with all of my heart,
for you have heard the words of my mouth;
in the presence of the angels I will sing your praise;
I will worship at your holy temple.

R/. Lord, I thank you for your faithfulness and love.

I will give thanks to your name,
because of your kindness and your truth.
When I called, you answered me;
you built up strength within me.

R Lord, I thank you for your faithfulness and love.

All the kings of the earth shall give thanks to you, O LORD,
when they hear the words of your mouth;
And they shall sing of the ways of the LORD:
“Great is the glory of the LORD.”

R/. Lord, I thank you for your faithfulness and love.

GOSPEL

Mark 5:18-20

Announce all that the Lord has done for you.

A read from the holy Gospel according to Mark.

As Jesus was getting into the boat,
 the man who had been possessed pleaded
 to remain with him.
 But he would not permit him and told him instead,
 "Go home to your family and announce to them
 all that the Lord in his pity has done for you."
 Then the man went off and began to proclaim
 in the Decapolis
 what Jesus had done for him;
 and all were amazed.

The Gospel of the Lord.

HOMILY

The priest or deacon draws his homily from the contents of the scripture passages proclaimed.

In place of the homily, a reading from one of the Church fathers may be selected.

PERIOD OF SILENT REFLECTION

INTERCESSIONS

The minister leads the community in a series of intercessions.

The heavens declare the glory of God, our almighty Father, and every he has made extols his goodness. Mindful of our indebtedness, let us together with praise and thanksgiving call upon him saying:

R/. Glory to you, O Lord, for all your gifts to us.

Father most generous, in Christ Jesus, your Son, you have given us all things; grant that we may never fail to sing your praises.

R/. Glory to you, O Lord, for all your gifts to us.

Your loving response far exceeds the merits and expectations of those who pray to you; grant that with our lips and our hearts we may sing the wonders of your works.

R/. Glory to you, O Lord, for all your gifts to us.

You prepare and bestow upon us countless signs of your love; grant that, as we receive your gifts, we may always see you as their giver.

R/. Glory to you, O Lord, for all your gifts to us.

You have told your disciples to share what they have with others; grant that our neighbors may share in your gifts to us, so that they may also share in our joy.

R/. Glory to you, O Lord, for all your gifts to us.

BENEDICTION

Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels.

A hymn or eucharistic song is sung as the minister incenses the sacrament.

After the song the minister stands and sings or says the concluding prayer:

Let us pray.

After a brief period of silence, the minister continues:

Almighty God, who through this Bread of Life
are pleased to free your servants from the bond of sin
and in your compassion to restore their strength,
grant us to advance without hindrance towards the hope of
glory.
Through Christ our Lord.

All respond with "Amen."

BLESSING

The priest or deacon kneels again and receives the humeral veil.

The priest or deacon then blesses the people with the sacrament. He kneels again and the humeral veil is removed.

DIVINE PRAISES

The Divine Praises are said, with the minister and people saying them together, or with the people repeating them after the minister. The Divine Praises are:

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 by the great Mother of God, Mary most Holy.
Blessed be her Holy and Immaculate Conception.
Blessed be her Glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in his angels and in his saints.

REPOSITION

The priest or deacon replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation as the minister then leaves.

DECEMBER

A HOLY HOUR IN HONOR OF THE INCARNATION

INTRODUCTION

As the minister and acolytes come to the altar, a eucharistic song may be sung. The sacrament is brought to the altar and placed in the monstrance upon the table of the altar. The minister incenses the sacrament while a hymn is sung.

COLLECT

After a brief period of silent prayer before the sacrament the minister goes to the chair and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

O God, who wonderfully created the dignity of human nature
and still more wonderfully restored it,
grant, we pray,
that we may share in the divinity of Christ,
who humbled himself to share in our humanity.
Through our Lord Jesus Christ your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

All respond with "Amen."

ADORATION

After a period of silent adoration, all are seated as the reader goes to the lectern for the first reading.

LITURGY OF THE WORD**First Reading**

Isaiah 62:11-12

Behold, your Savior comes!

A reading from the Book of the Prophet Isaiah.

See, the LORD proclaims
to the ends of the earth:
say to daughter Zion,
your savior comes!
Here is his reward with him,
his recompense before him.

They shall be called the holy people,
the redeemed of the LORD,
and you shall be called, "Frequented,"
a city that is not forsaken.

The Word of the Lord.

Responsorial Psalm

Psalm 89:4-5, 16-17, 27, 29

R/. For ever I will sing the goodness of the Lord.

I have made a covenant with my chosen one,
 I have sworn to David my servant;
 forever will I confirm your posterity
 and establish your throne for all generations.

R/. For ever I will sing the goodness of the Lord.

Blessed the people who know the joyful shout;
 in the light of your countenance, O LORD, they walk.
 At your name they rejoice all the day,
 and through your justice they are exalted.

R/. For ever I will sing the goodness of the Lord.

He shall say of me, "You are my father,
 my God, the rock, my savior."
 Forever I will maintain my kindness toward him,
 and my covenant with him stands firm.

R/. For ever I will sing the goodness of the Lord.

GOSPEL

Luke 2:15-20

The shepherds found Mary and Joseph and the infant.

A read from the holy Gospel according to Luke.

When the angels went away from them to heaven,
the shepherds said to one another,
“Let us go, then, to Bethlehem
to see this thing that has taken place,
which the Lord has made known to us.”

So they went in haste and found Mary and Joseph,
and the infant lying in the manger.

When they saw this,
they made known the message
that had been told them about this child.

All who heard it were amazed
by what had been told them by the shepherds.

And Mary kept all these things,
reflecting on them in her heart.

Then the shepherds returned,
glorifying and praising God
for all they had heard and seen,
just as it had been told to them.

The Gospel of the Lord.

HOMILY

The priest or deacon draws his homily from the contents of the scripture passages proclaimed.

In place of the homily, a reading from one of the Church fathers may be selected.

PERIOD OF SILENT REFLECTION

INTERCESSIONS

The minister leads the community in a series of intercessions.

In this time
when the goodness and kindness of God our Savior have
appeared,
let us, dear brothers and sisters,
humbly pour forth to him our prayers,
trusting not in our own good works, but in his mercy.

For the Church of God,
that in integrity of faith she may await
and may welcome with joy
him whom the immaculate Virgin conceived by a word
and wondrously brought to birth,
let us pray to the Lord.

R/. Lord, have mercy.

For the progress and peace of the whole world,
that what is given in time may become a reward in eternity,
let us pray to the Lord.

R/. Lord, have mercy.

For those oppressed by hunger, sickness, or loneliness,
that through the mystery of the Nativity of Christ
they may find relief in both mind and body,

let us pray to the Lord.

R/. Lord, have mercy.

For families of our congregation,
that, receiving Christ,
they may learn also to welcome him in the poor,
let us pray to the Lord.

R/. Lord, have mercy.

BENEDICTION

Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels.

A hymn or eucharistic song is sung as the minister incenses the sacrament.

After the song the minister stands and sings or says the concluding prayer:

Let us pray.

After a brief period of silence, the minister continues:

Lord our God,
who 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.

All respond with "Amen."

BLESSING

The priest or deacon kneels again and receives the humeral veil.

The priest or deacon then blesses the people with the sacrament. He kneels again and the humeral veil is removed.

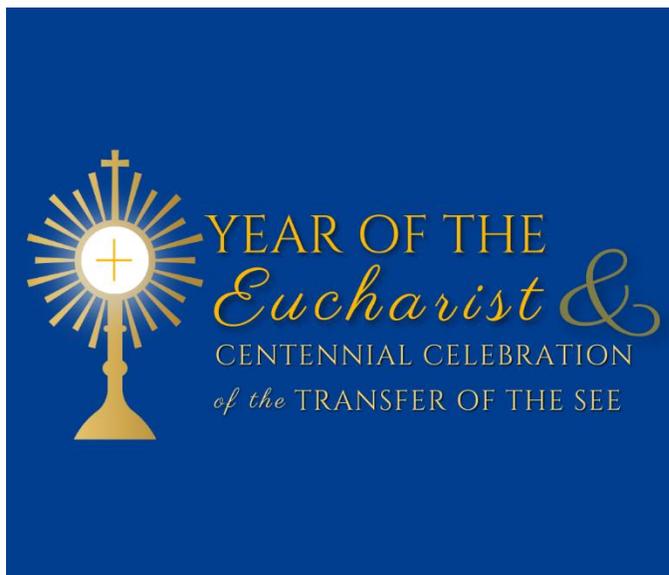
DIVINE PRAISES

The Divine Praises are said, with the minister and people saying them together, or with the people repeating them after the minister. The Divine Praises are:

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 by the great Mother of God, Mary most Holy.
 Blessed be her Holy and Immaculate Conception.
 Blessed be her Glorious Assumption.
 Blessed be the name of Mary, Virgin and Mother.
 Blessed be St. Joseph, her most chaste spouse.
 Blessed be God in his angels and in his saints.

REPOSITION

The priest or deacon replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation as the minister then leaves.



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