

Catholic Church
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III

FORMS OF WORSHIP
OF THE EUCHARIST:
EXPOSITION, BENEDICTION,
PROCESSIONS, CONGRESSES

Hardie Supper

III

FORMS OF WORSHIP OF THE EUCHARIST: EXPOSITION, BENEDICTION, PROCESSIONS, CONGRESSES

To facilitate pastoral use, the section of the Roman Ritual entitled "Holy Communion and Worship of the Eucharist Outside of Mass" has been divided into three distinct booklets. The paragraph enumeration in each booklet remains unchanged so as to correspond perfectly with the one volume.

This booklet comprises Chapter III, an excerpt from "Holy Communion and Worship of the Eucharist Outside of Mass." The three booklets prepared by the U.S.C.C. Publications Office are:

- I. Holy Communion Outside of Mass*
- II. Administration of Communion and Viaticum to the Sick by an Extraordinary Minister*
- III. Forms of Worship of the Eucharist: Exposition, Benediction, Processions, Congresses*

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SACRED CONGREGATION FOR DIVINE WORSHIP

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DECREE

The sacrament of the eucharist was entrusted by Christ to his bride, the Church, as spiritual nourishment and as a pledge of eternal life. The Church continues to receive this gift with faith and love.

The celebration of the eucharist in the sacrifice of the Mass is the true origin and purpose of the worship shown to the eucharist outside Mass. The principal reason for reserving the sacrament after Mass is to unite, through sacramental communion, the faithful unable to participate in the Mass, especially the sick and the aged, with Christ and the offering of his sacrifice.

In turn eucharistic reservation, which became customary in order to permit the reception of communion, led to the practice of adoring this sacrament and offering to it the worship which is due to God. This cult of adoration is based upon valid and solid principles. Moreover, some of the public and communal forms of this worship were instituted by the Church itself.

The rite of Mass has been revised and, in the instruction *Eucharisticum mysterium* of May 25, 1967, regulations have been published "on the practical arrangements for the cult of this sacrament even after Mass and its relationship to the proper ordering of the sacrifice of the Mass in the light of the regulations of the Second Vatican Council, and of other documents of the Apostolic See on this matter."¹ Now the Congregation for Divine Worship has revised the rites, "Holy Communion and the Worship of the Eucharist Outside Mass."

These rites, approved by Pope Paul VI, are now published in this edition, which is declared to be the *editio typica*. They are to replace the rites which appear in the Roman Ritual at the present time. They may be used at once in Latin; they may be used in the vernacular from the day set by the episcopal conferences for their territory, after the

¹ See Congregation of Rites, instruction *Eucharisticum mysterium*, no. 3g: AAS 59 (1967) 543.

conferences have prepared a vernacular version and have obtained the confirmation of the Apostolic See.

Anything to the contrary notwithstanding.

From the office of the Congregation for Divine Worship, June 21, 1973, the feast of Corpus Christi.

Arturo Cardinal Tabera
Prefect

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Titular Archbishop of Diocletiana
Secretary

HOLY COMMUNION AND WORSHIP OF THE EUCHARIST OUTSIDE OF MASS

GENERAL INTRODUCTION

I. The Relationship Between Eucharistic Worship Outside Mass and the Eucharistic Celebration

1. The celebration of the eucharist is the center of the entire Christian life, both for the Church universal and for the local congregations of the Church. "The other sacraments, all the ministries of the Church, and the works of the apostolate are united with the eucharist and are directed toward it. For the holy eucharist contains the entire spiritual treasure of the Church, that is, Christ himself, our passover and living bread. Through his flesh, made living and life-giving by the Holy Spirit, he offers life to men, who are thus invited and led to offer themselves, their work, and all creation together with him." ¹

2. "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." ² Christ the Lord "is offered in the sacrifice of the Mass when he becomes present sacramentally as the spiritual food of the faithful under the appearance of bread and wine." And, "once the sacrifice is offered and while the eucharist is reserved in churches and oratories, he is truly Emmanuel, 'God with us.' He is in our midst day and night; full of grace and truth, he dwells among us." ³

3. No one therefore may doubt "that all the faithful show this holy sacrament the veneration and adoration which is due to God himself, as has always been customary in the Catholic Church. Nor is the sacrament to be less the object of adoration because it was instituted by Christ the Lord to be received as food." ⁴

4. 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 which is reserved after Mass to extend the grace of the sacrifice.⁵

II. The Purpose of Eucharistic Reservation

5. The primary and original reason for reservation of the eucharist outside Mass is the administration of viaticum. The secondary reasons are the giving of communion and the adoration of our Lord Jesus Christ who is present in the sacrament. The reservation of the sacrament for the sick led to the praiseworthy practice of adoring this

heavenly food in the churches. This cult of adoration rests upon an authentic and solid basis, especially because faith in the real presence of the Lord leads naturally to external, public expression of that faith.⁶

6. In the celebration of Mass the chief ways in which Christ is present in his Church gradually become clear. First he is present in the very assembly of the faithful, gathered together in his name; next he is present in his word, when the Scriptures are read in the Church and explained; then in the person of the minister; finally and above all, in the eucharistic sacrament. In a way that is completely unique, the whole and entire Christ, God and man, is substantially and permanently present in the sacrament. This presence of Christ under the appearance of bread and wine "is called real, not to exclude other kinds of presence as if they were not real, but because it is real *par excellence*."⁷

Therefore, to express the sign of the eucharist, it is more in harmony with the nature of the celebration that, at the altar where Mass is celebrated, there should if possible be no reservation of the sacrament in the tabernacle from the beginning of Mass. The eucharistic presence of Christ is the fruit of the consecration and should appear to be such.⁸

7. The consecrated hosts are to be frequently renewed and reserved in a ciborium or other vessel, in a number sufficient for the communion of the sick and others outside Mass.⁹

8. Pastors should see that churches and public oratories where, according to law, the holy eucharist is reserved, are open every day at least for some hours, at a convenient time, so that the faithful may easily pray in the presence of the blessed sacrament.¹⁰

III. The Place of Eucharistic Reservation

9. The place for the reservation of the eucharist should be truly preeminent. It is highly recommended that the place be suitable also for private adoration and prayer so that the faithful may easily, fruitfully, and constantly honor the Lord, present in the sacrament, through personal worship.

This will be achieved more easily if the chapel is separate from the body of the church, especially in churches where marriages and funerals are celebrated frequently and churches which are much visited by pilgrims or because of their artistic and historical treasures.

10. The holy eucharist is to be reserved in a solid tabernacle. It must be opaque and unbreakable. Ordinarily there should be only one tabernacle in a church; this may be placed on an altar or, at the discretion of the local Ordinary, in some other noble and properly ornamented part of the church other than an altar.¹¹

The key to the tabernacle where the eucharist is reserved must be kept most carefully by the priest in charge of the church or oratory or by a special minister who has received the faculty to give communion.

11. The presence of the eucharist in the tabernacle is to be shown by a veil or in another suitable way determined by the competent authority.

According to traditional usage, an oil lamp or lamp with a wax candle is to burn constantly near the tabernacle as a sign of the honor which is shown to the Lord.¹²

IV. The Competence of Episcopal Conferences

12. It is for episcopal conferences, in the preparation of particular rituals in accord with the Constitution on the Liturgy (no. 63b), to accommodate this title of the Roman Ritual to the needs of individual regions so that, their actions having been confirmed by the Apostolic See, the ritual may be followed in the respective regions.

In this matter it will be for the conferences:

a) to consider carefully and prudently what elements, if any, of popular traditions may be retained or introduced, provided they can be harmonized with the spirit of the liturgy, and then to propose to the Apostolic See the adaptations they judge necessary or useful; these may be introduced with the consent of the Apostolic See;

b) to prepare translations of texts which are truly accommodated to the character of various languages and the mentality of various cultures; they may add texts, especially for singing, with appropriate melodies.

NOTES

¹ Second Vatican Council, decree *Presbyterorum ordinis*, no. 5.

² Congregation of Rites, instruction *Eucharisticum mysterium*, no. 3e: AAS 59 (1967) 542.

³ *Ibid.*, no. 36: *loc. cit.* 541; Paul VI, encyclical *Mysterium fidei*, near the end: AAS 57 (1965) 771.

⁴ Congregation of Rites, instruction *Eucharisticum mysterium*, no. 3f: AAS 59 (1967) 543.

⁵ See *ibid.*, no. 3g: *loc. cit.* 543.

⁶ See *ibid.*, no. 49: *loc. cit.* 566-567.

⁷ Paul VI, encyclical *Mysterium fidei*: AAS 57 (1965) 764; see Congregation of Rites, instruction *Eucharisticum mysterium*, no. 55: AAS 59 (1967) 568-569.

⁸ See Congregation of Rites, instruction *Eucharisticum mysterium*, no. 55: AAS 59 (1967) 568-569.

⁹ See Roman Missal, General Instruction, nos. 285 and 292.

¹⁰ See Congregation of Rites, instruction *Eucharisticum mysterium*, no. 51: AAS 59 (1967) 567.

¹¹ See *ibid.*, nos. 52-53: *loc. cit.*, 567-568.

¹² See *ibid.*, no. 57: *loc. cit.*, 569.

FORMS OF WORSHIP OF THE HOLY EUCHARIST

79. The eucharistic sacrifice is the source and culmination of the whole Christian life. Both private and public devotion toward the eucharist, therefore, including devotion outside Mass, are strongly encouraged when celebrated according to the regulations of lawful authority.

In the arrangement of devotional services of this kind, the liturgical seasons should be taken into account. Devotions should be in harmony with the sacred liturgy in some sense, take their origin from the liturgy, and lead the people back to the liturgy.¹

80. When the faithful honor Christ present in the sacrament, they should remember that this presence is derived from the sacrifice and is directed toward sacramental and spiritual communion.

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. Thus they nourish the proper disposition to celebrate the memorial of the Lord as devoutly as possible and to receive frequently the bread given to us by the Father.

The faithful should make every effort to worship Christ the Lord in the sacrament, depending upon the circumstances of their own life. Pastors should encourage them in this by example and word.²

81. Prayer before Christ the Lord sacramentally present extends the union with Christ which the faithful have reached in communion. It renews the covenant which in turn moves them to maintain in their lives what they have received by faith and by sacraments. They should try to lead their whole lives with the strength derived from the heavenly food, as they share in the death and resurrection of the Lord. Everyone should be concerned with good deeds and with pleasing God so that he or she may imbue the world with the Christian spirit and be a witness of Christ in the midst of human society.³

1. EXPOSITION OF THE HOLY EUCHARIST

INTRODUCTION

I. RELATIONSHIP BETWEEN EXPOSITION AND MASS

82. Exposition of the holy eucharist, either in the ciborium or in the monstrance, is intended to acknowledge Christ's marvelous presence in the sacrament. Exposition invites us to the spiritual union with him that culminates in sacramental communion. Thus it fosters very well the worship which is due to Christ in spirit and in truth.

This kind of exposition must clearly express the cult of the blessed sacrament in its relationship to the Mass. The plan of the exposition should carefully avoid anything which might somehow obscure the principal desire of Christ in instituting the eucharist, namely, to be with us as food, medicine, and comfort.⁴

83. During the exposition of the blessed sacrament, the celebration of Mass is prohibited in the body of the Church. In addition to the reasons given in no. 6, the celebration of the eucharistic mystery includes in a more perfect way the internal communion to which exposition seeks to lead the faithful.

If exposition of the blessed sacrament is extended for an entire day or over several days, it is to be interrupted during the celebration of Mass. Mass may be celebrated in a chapel distinct from the area of exposition if at least some members of the faithful remain in adoration.⁵

II. REGULATIONS FOR EXPOSITION

84. A single genuflection is made in the presence of the blessed sacrament, whether reserved in the tabernacle or exposed for public adoration.

85. For exposition of the blessed sacrament in the monstrance, four to six candles are lighted, as at Mass, and incense is used. For exposition of the blessed sacrament in the ciborium, at least two candles should be lighted, and incense may be used.

LENGTHY EXPOSITION

86. 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.

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.⁶

87. For a grave and general necessity the local Ordinary may direct that a more extended period of supplication before the blessed sacrament exposed take place in churches where the faithful assemble in large numbers.⁷

88. If a period of uninterrupted exposition is not possible, because of too few worshipers, the blessed sacrament may be replaced in the tabernacle during periods which have been scheduled and announced beforehand. This reposition may not take place more often than twice during the day, for example, about noon and at night.

The following form of simple reposition may be observed: the priest or deacon, vested in an alb, or a surplice over a cassock, and a stole, replaces the blessed sacrament in the tabernacle after a brief period of adoration and a prayer said with those present. The exposition of the blessed sacrament may take place in the same manner (at the scheduled time.)⁸

BRIEF PERIOD OF EXPOSITION

89. 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.⁹

Exposition which is held exclusively for the giving of benediction is prohibited.

ADORATION IN RELIGIOUS COMMUNITIES

90. According to the constitutions and regulations of their institute, some religious communities and other groups have the practice of perpetual eucharistic adoration or adoration over extended periods of time. It is strongly recommended that they pattern this holy practice in harmony with the spirit of the liturgy. Thus, when the whole community takes part in adoration before Christ the Lord,

readings, songs, and religious silence may foster effectively the spiritual life of the community. This will promote among the members of the religious house the spirit of unity and brotherhood which the eucharist signifies and effects, and the cult of the sacrament may express a noble form of worship.

The form of adoration in which one or two members of the community take turns before the blessed sacrament is also to be maintained and is highly commended. In accordance with the life of the institute, as approved by the Church, the worshipers adore Christ the Lord in the sacrament and pray to him in the name of the whole community and of the Church.

III. THE MINISTER OF EXPOSITION

91. The ordinary minister for exposition of the eucharist is a priest or deacon. At the end of the period of adoration, before the reposition, he blesses the people with the sacrament.

In the absence of a priest or deacon or if they are lawfully impeded, the following persons may publicly expose and later repose the holy eucharist for the adoration of the faithful:

- a) an acolyte or special minister of communion;
- b) a member of a religious community or of a lay association of men or women which is devoted to eucharistic adoration, upon appointment by the local Ordinary.

Such ministers may open the tabernacle and also, if suitable, place the ciborium on the altar or place the host in the monstrance. At the end of the period of adoration, they replace the blessed sacrament in the tabernacle. It is not lawful, however, for them to give the blessing with the sacrament.

92. The minister, if he is a priest or deacon, should vest in an alb, or a surplice over a cassock and a stole.

Other ministers should wear either the liturgical vestments which are used in the region or the vesture which is suitable for this ministry and which has been approved by the Ordinary.

The priest or deacon should wear a white cope and humeral veil to give the blessing at the end of adoration, when the exposition takes place with the monstrance; in the case of exposition in the ciborium, the humeral veil should be worn.

RITE OF EUCHARISTIC EXPOSITION AND BENEDICTION

EXPOSITION

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

The ciborium or monstrance should be placed upon the table of the altar which is covered with a cloth. If exposition with the monstrance is to extend over a long period, a throne in an elevated position may be used, but this should not be too lofty or distant.¹⁰ After exposition, if the monstrance is used, the minister incenses the sacrament. If the adoration is to be lengthy, he may then withdraw.

94. In the case of more solemn and lengthy exposition, the host should be consecrated in the Mass which immediately precedes the exposition and after communion should be placed in the monstrance upon the altar. The Mass ends with the prayer after communion, and the concluding rites are omitted. Before the priest leaves, he may place the blessed sacrament on the throne and incense it.

ADORATION

95. During the exposition there should be prayers, songs, and readings to direct the attention of the faithful to the worship of Christ the Lord.

To encourage a prayerful spirit, there should be readings from scripture with a homily or brief exhortations to develop a better understanding of the eucharistic mystery. It is also desirable for the people to respond to the word of God by singing and to spend some periods of time in religious silence.

96. 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. This liturgy extends the praise and thanksgiving offered to God in the eucharistic celebration to the several hours of the day; it directs the prayers of the Church to Christ and through him to the Father in the name of the whole world.

BENEDICTION

97. Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels. Then a hymn or other eucharistic song is sung.¹¹ Meanwhile the minister, while kneeling, incenses the sacrament if the exposition has taken place with the monstrance.

98. Afterward the minister rises and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

**Lord Jesus Christ,
you gave us the eucharist
as the memorial of your suffering and death.
May our worship of this sacrament of your body
and blood
help us to experience the salvation you won for us
and the peace of the kingdom
where you live with the Father and the Holy Spirit,
one God, for ever and ever.**

All respond:

Amen.

Other prayers may be chosen:

[224]

**Lord our God,
in this great sacrament
we come into the presence of Jesus Christ, your
Son
born of the Virgin Mary
and crucified for our salvation.
May we who declare our faith in this fountain of
love and mercy
drink from it the water of everlasting life.
We ask this through Christ our Lord.**

Or:

[225]

**Lord our God,
may we always give due honor
to the sacramental presence of the Lamb who was
slain for us.
May our faith be rewarded
by the vision of his glory,
who lives and reigns for ever and ever.**

Or:

[226]

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

Or:

[227]

**Lord,
give to our hearts
the light of faith and the fire of love,
that we may worship in spirit and in truth
our God and Lord, present in this sacrament,
who lives and reigns for ever and ever.**

Or:

[228]

**Lord,
may this sacrament of new life
warm our hearts with your love
and make us eager
for the eternal joy of your kingdom.
We ask this through Christ our Lord.**

Or:

[229]

**Lord our God,
teach us to cherish in our hearts
the paschal mystery of your Son
by which you redeemed the world.
Watch over the gifts of grace
your love has given us
and bring them to fulfillment
in the glory of heaven.**

We ask this through Christ our Lord.

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

REPOSITION

100. After the blessing the priest or deacon who gave the blessing, or another priest or deacon, replaces the blessed sacrament in the tabernacle and genuflects. Meanwhile the people may sing or say an acclamation, and the minister then leaves.

2. EUCHARISTIC PROCESSIONS

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.

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 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 the 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 so directed that all proclaim their faith in Christ and direct their attention to the Lord alone.

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.

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.

3. EUCHARISTIC CONGRESSES

109. Eucharistic congresses have been introduced into the life of the Church in recent years as a special manifestation of eucharistic worship. They should be considered as a kind of station to which a particular community invites an entire local church or to which an individual local church invites other churches of a single region or nation or even of the entire world. The purpose is that together the members of the church join in the deepest profession of some aspect of the eucharistic mystery and express their worship publicly in the bond of charity and unity.

Such congresses should be a genuine sign of faith and charity by reason of the total participation of the local church and the association with it of the other churches.

110. Both the local church and other churches should undertake studies beforehand concerning the place, theme, and program of the congress. These studies will lead to the consideration of genuine needs and will foster the progress of theological studies and the good of the local church. Specialists in theological, biblical, liturgical, pastoral, and humane studies should help in this research.

111. In preparation for a eucharistic congress, primary consideration should be given to the following:

a) a thorough catechesis concerning the eucharist, especially as the mystery of Christ living and working in the Church, accommodated to the capacity of different groups;

b) more active participation in the liturgy in order to encourage a religious hearing of the word of God and the spirit of brotherhood and community;¹³

c) research and promotion of social undertakings for human development and the proper distribution of property, including temporal property, following the example of the primitive Christian community.¹⁴ Thus the ferment of the Gospel, as a force in the growth of contemporary society and as the pledge of the future kingdom,¹⁵ may be diffused in some measure at the eucharistic table.

112. The celebration of the congress should follow these criteria:¹⁶

a) the celebration of the eucharist should be the true center and high point of the congress to which all the efforts and the various devotional services should be directed;

b) celebrations of the word of God, catechetical meetings, and public conferences should be planned to investigate thoroughly the theme of the congress and to propose clearly the practical aspects to be carried out;

c) there should be an opportunity for common prayers and extended adoration in the presence of the blessed sacrament exposed at designated churches which are especially suited to this form of piety;

d) the regulations concerning eucharistic processions¹⁷ should be observed for the procession in which the blessed sacrament is carried through the streets of the city with common hymns and prayers, taking into account local, social, and religious conditions.

NOTES

¹ See Congregation of Rites, instruction *Eucharisticum mysterium*, no. 58: AAS 59 (1967) 569.

² See *ibid.*, no. 50: *loc. cit.*, 567.

³ See *ibid.*, no. 13: *loc. cit.*, 549.

⁴ See *ibid.*, no. 60: *loc. cit.*, 570.

⁵ See *ibid.*, no. 61: *loc. cit.*, 570-571.

⁶ See *ibid.*, no. 63: *loc. cit.*, 571

⁷ See *ibid.*, no. 64: *loc. cit.*, 572.

⁸ See *ibid.*, no. 65: *loc. cit.*, 572.

⁹ See *ibid.*, no. 66: *loc. cit.* 572.

¹⁰ See *ibid.*, no. 62: *loc. cit.*, 571.

¹¹ See below, nos. 192-99.

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

¹³ Second Vatican Council, constitution *Sacrosanctum Concilium*, nos. 41-52; constitution *Lumen gentium*, no. 26.

¹⁴ See Acts 4:32.

¹⁵ Second Vatican Council, constitution *Sacrosanctum Concilium*, no. 47; decree *Unitatis redintegratio*, no. 15.

¹⁶ See Congregation of Rites, instruction *Eucharisticum mysterium*, no. 67: AAS 59 (1967) 572-573.

¹⁷ See above, nos. 101-108.

APPENDIX

BIBLICAL READINGS FOR USE IN THE RITE OF DISTRIBUTING HOLY COMMUNION OUTSIDE MASS AND IN THE WORSHIP AND PROCESSION OF THE BLESSED SACRAMENT

[Lectionary reference numbers given in brackets]

READINGS FROM THE OLD TESTAMENT

- | | | | |
|------|-------------------------------|--|-------|
| 113. | Genesis
14:18-20 | Melchisedech brought
bread and wine. | [170] |
| 114. | Exodus
12:21-27 | When the Lord sees the
blood on the door, he will
pass over your home. | [916] |
| 115. | Exodus
16:2-4, 12-15 | I will rain bread from
heaven upon you. | [904] |
| 116. | Exodus 24:3-8 | This is the blood of the
covenant that the Lord
God has made with you. | [904] |
| 117. | Deuteronomy
8:2-3, 15b-16a | He gave you food which
you and your fathers did
not know. | [904] |
| 118. | 1 Kings 19:4-8 | Strengthened by the food,
he walked to the mountain
of the Lord. | [904] |
| 119. | Proverbs 9:1-6 | Come and eat my bread,
drink the wine I have
prepared. | [904] |

READINGS FROM THE NEW TESTAMENT

- | | | | |
|------|----------------------------|---|-------|
| 120. | Acts 2:42-47 | They continued in fellowship with the apostles and in breaking of the bread. | [44] |
| 121. | Acts 10:34a,
37-43 | After he was raised from the dead, we ate and drank with him. | [43] |
| 122. | 1 Corinthians
10:16-17 | Though we are many, we are one bread and one body. | [168] |
| 123. | 1 Corinthians
11:23-26 | Each time you eat this bread and drink this cup, you are proclaiming the death of the Lord Jesus. | [40] |
| 124. | Hebrews
9:11-15 | The blood of Christ purifies our hearts from sin. | [169] |
| 125. | Hebrews
12:18-19, 22-24 | Jesus brings you to the Father by shedding his blood for you. | [127] |
| 126. | 1 Peter 1:17-21 | You have been redeemed by the precious blood of Jesus Christ. | [47] |
| 127. | 1 John 5:4-7a,
8b | The Spirit, the water, and the blood give witness. | [919] |
| 128. | Revelation
1:5-8 | Because he loves us, he has saved us from sin with his blood. | [917] |
| 129. | Revelation
7:9-14 | They have washed their robes in the blood of the Lamb. | [52] |

RESPONSORIAL PSALM

130. Psalm 22:1-3, 4, 5, 6 [906]
R̥. (1): The Lord is my shepherd; there is nothing I shall want.
131. Psalm 33:2-3, 4-5, 6-7, 8-9 [906]
R̥. (9a): Taste and see the goodness of the Lord.
132. Psalm 39:2 and 4ab, 7-8a, 8b-9,10
R̥. (8a and 9a): Here I am, Lord; I come to do your will.
133. Psalm 77:3-4a and 7ab, 23-24, 25, 54 [906]
R̥. (24b): The Lord gave them bread from heaven.
134. Psalm 109:1, 2, 3, 4 [906]
R̥. (4bc): You are a priest for ever, in the line of Melchisedech.
135. Psalm 115:12-13, 15 and 16bc, 17-18 [906]
R̥. (13): I will take the cup of salvation, and call on the name of the Lord.
or (1 Corinthians 10:16): Our blessing-cup is a communion with the blood of Christ.
136. Psalm 144:10-11, 15-16, 17-18 [906]
R̥. (see 16): The hand of the Lord feeds us; he answers all our needs.
137. Psalm 147:12-13, 14-15, 19-20 [906]
R̥. (12a): Praise the Lord, Jerusalem.
or (John 6:58c): Whoever eats this bread will live for ever.

ALLELUIA VERSE AND VERSE BEFORE THE GOSPEL

138. John 6:51 [908]

I am the living bread from heaven, says the Lord; if anyone eats this bread he will live for ever.

139. John 6:56 [908]

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

140. John 6:57 [908]

As the living Father sent me, and I live because of the Father, so he who eats me will live because of me.

141. See Revelation 1:5ab

Jesus Christ, you are the faithful witness, firstborn from the dead.

142. Revelation 5:9

You are worthy, O Lord, to receive the book and open its seals.

GOSPEL

- | | | | |
|------|--|---|-------|
| 143. | Mark 14:12-16,
22-26 | This is my body. This is
my blood. | [909] |
| 144. | Mark 15:16-20 | They dressed Jesus up in
purple and put a crown of
thorns on him. | [903] |
| 145. | Luke 9:11b-17 | All the people ate and
were satisfied. | [909] |
| 146. | Luke 22:39-44 | His sweat became like
drops of blood falling to
the ground. | [857] |
| 147. | Luke 24:13-35
(longer) or
13-16, 28-35 | They recognized him at
the breaking of the
bread. | [909] |
| 148. | John 6:1-15 | They gave the people all
the food they wanted. | [909] |
| 149. | John 6:24-35 | If you come to me, you
will never be hungry.
He who believes in me
will never know thirst. | [909] |
| 150. | John 6:41-51 | I am the living bread
from heaven. | [909] |
| 151. | John 6:51-58 | My flesh and blood are
true food and drink. | [909] |
| 152. | John 19:31-37 | When they pierced his
side with a spear, blood
and water flowed out. | [915] |
| 153. | John 21:1-14 | Jesus took the bread
and gave it to them. | [909] |

**READINGS FROM THE VOTIVE MASS
OF THE SACRED HEART**

READINGS FROM THE OLD TESTAMENT

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|------|---|--|-------|
| 154. | Exodus 34:4b-7a, 8-9 | Our God is merciful and compassionate. | [910] |
| 155. | Deuteronomy 7:6-11 | God has chosen you because he loves you. | [910] |
| 156. | Deuteronomy 10:12-22 | God loves his chosen ones and their children. | [910] |
| 157. | Isaiah 49:13-15 | Even if a mother forgets her child, I will never forget you. | [910] |
| 158. | Jeremiah 31:1-4 | I have loved you with a love that will never end. | [910] |
| 159. | Ezekiel 34:11-16 | I will take care of my flock. | [910] |
| 160. | Hosea 11:1b, 3-4, 8c-9
(Hebrew 1, 3-4, 8c-9) | My heart is saddened at the thought of parting. | [910] |

READINGS FROM THE NEW TESTAMENT

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|------|-------------------------|--|-------|
| 161. | Romans 5:5-11 | God has poured out his love into our hearts. | [913] |
| 162. | Ephesians 1:3-10 | He has lavished his rich graces upon us. | [913] |
| 163. | Ephesians 3:8-12 | God has given me the privilege of proclaiming the riches of Christ to all the nations. | [913] |
| 164. | Ephesians 3:14-19 | I pray that you will grasp the unbounded love of Christ. | [913] |
| 165. | Philippians 1:8-11 | May your life be filled with the perfection which comes through Jesus Christ. | [913] |
| 166. | 1 John 4:7-16 | We love God because he has loved us first. | [913] |
| 167. | Revelation 3:14b, 20-22 | I will come to eat with you. | [911] |
| 168. | Revelation 5:6-12 | You brought us back to God by shedding your blood for us. | [911] |

RESPONSORIAL PSALM

169. Isaiah 12:2-3, 4bcd, 5-6 [912]

R. (3): You will draw water joyfully from the springs of salvation.

170. Psalm 22:1-3, 4, 5, 6 [912]

R. (1): The Lord is my shepherd; there is nothing I shall want.

171. Psalm 24:4bc-5ab, 6-7bc, 8-9, 10, 14 [912]

R. (6a): Remember your mercies, O Lord.

172. Psalm 32:1-2, 4-5, 11-12, 18-19, 20-21 [912]

R. (5b): The earth is full of the goodness of the Lord.

173. Psalm 33:2-3, 4-5, 6-7. [912]

R. (9a): Taste and see the goodness of the Lord.

174. Psalm 102:1-2, 3-4, 6-7, 8, 10 [912]

R. (17): The Lord's kindness is everlasting to those who fear him.

ALLELUIA VERSE AND VERSE BEFORE THE GOSPEL

175. See Matthew 11:25 [914]
**Blessed are you, Father, Lord of heaven and earth;
you have revealed to little ones the mysteries of the kingdom.**
176. Matthew 11:28 [914]
**Come to me, all you that labor and are burdened,
and I will give you rest, says the Lord.**
177. Matthew 11:29ab [914]
**Take my yoke upon you;
learn from me, for I am gentle and lowly in heart.**
178. John 10:14 [914]
**I am the good shepherd, says the Lord;
I know my sheep, and mine know me.**
179. John 15:9 [914]
**As the Father has loved me, so have I loved you;
remain in my love.**
180. 1 John 4:10b [914]
**God first loved us
and sent his Son to take away our sins.**

GOSPEL

181. Matthew 11:25-30 I am gentle and humble of heart. [915]
182. Luke 15:1-10 Heaven is filled with joy when one sinner turns back to God. [915]
183. Luke 15:1-3, 11-32 We are celebrating because your brother has come back from death. [915]
184. John 10:11-18 A good shepherd is ready to die for his flock. [915]
185. John 15:1-8 Live in me as I live in you. [915]
186. John 15:9-17 Love one another as much as I love you. [915]
187. John 17:20-26 Father, you loved them as you loved me. [915]
188. John 19:31-37 When they pierced his side with a spear, blood and water flowed out. [915]

