

CHAPTER 2
THE LITURGY OF THE HOURS
DURING THE PERIOD OF
EXPOSITION

Evening Prayer I
Morning Prayer
Evening Prayer II

EVENING PRAYER I

Et

OUTLINE OF THE RITE

Entrance of the Ministers

[Exposition]

[Incensation and Song]

Introduction

Hymn

Psalmody

Antiphon 1 and Psalm

Antiphon 2 and Psalm

Antiphon 3 and New Testament Canticle

Reading

Homily

Responsory

Canticle of Mary

Intercessions

Lord's Prayer

Prayer

OR

[Benediction]

[Reposition]

Acclamation or Song

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EVENING PRAYER I

37 It is appropriate that Evening Prayer be celebrated in the presence of the blessed sacrament so that the praise and thanksgiving offered to God in the eucharistic celebration might be extended; it directs the prayers of the Church to Christ and through him to the Father in the name of the whole world.

The presiding minister for Evening Prayer is normally a priest or deacon; however, in their absence, a lay minister may preside (see no. 26). In such a case the incensation at the beginning (no. 40) and benediction (no. 50) are omitted.

The following order of Evening Prayer is that which is given for the Solemnity of the Body and Blood of Christ.

In addition to the musical setting provided here, other suitable music may be used.

ENTRANCE OF THE MINISTERS

38 After the people have assembled, the ministers approach the altar in silence or while instrumental music is played.

If the blessed sacrament is already exposed, the ministers reverence it with a genuflection and go to their chairs.

EXPOSITION

39 If the blessed sacrament is not exposed, the deacon (or, in his absence, a priest, even the presiding minister) brings it to the altar and places it in the monstrance.

INCENSATION AND SONG

40 The presiding minister then goes to the altar and, after placing incense in the censer, kneels and incenses the holy eucharist. Meanwhile, a suitable song may be sung by the people, in which case the hymn, at no. 42 below, is omitted. After the incensation, the ministers go to their chairs.

INTRODUCTION

41 The presiding minister faces the people and makes the sign of the cross, singing or saying:

✠ **God, come to my assistance.**

All respond:

Lord, make haste to help me.

**Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.
Alleluia.**

The alleluia is omitted during Lent.

HYMN

42 Then an appropriate hymn is sung. The following hymn or another suitable eucharistic hymn may be used.

Hail our Savior's Glorious Body (Pange Lingua) (no. 26)

PSALMODY

43 The proper antiphon is sung by the cantor, the choir, or the entire assembly before each psalm. The antiphon may be repeated by all at the end of the psalm or after each strophe.

The alleluia at the end of an antiphon is omitted during Lent.

Antiphon 1 **The Lord is compassionate; he gives food to those
who fear him as a remembrance of his great deeds.**

Psalm 111

**I will praise the LORD with all my heart
in the assembled congregation of the upright.
Great are the works of the LORD,
to be treasured for all their delights.**

**Majestic and glorious is your work,
your wise design endures forever.
You won renown for your wondrous deeds;
gracious and merciful is the LORD.**

**You gave food to those who fear you,
mindful of your covenant forever.
You showed powerful deeds to your people,
giving them the lands of the nations.**

**The works of your hands are right and true,
reliable all your decrees,
Established forever and ever,
to be observed with loyalty and care.**

**You sent deliverance to your people,
ratified your covenant forever;
holy and awesome is your name.**

**The fear of the LORD is the beginning of wisdom;
prudent are all who live by it.
Your praise endures forever.**

**Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.**

The antiphon may be repeated.

**Antiphon 2 The Lord brings peace to his Church, and fills us with
the finest wheat.**

Psalm 147:12-20

**Glorify the LORD, Jerusalem;
Zion, offer praise to your God,**

**Who has strengthened the bars of your gates,
blessed your children within you,
Brought peace to your borders,
and filled you with finest wheat.**

**The LORD sends a command to earth;
his word runs swiftly!
Thus snow is spread like wool,
frost is scattered like ash,**

**Hail is dispersed like crumbs;
before such cold the waters freeze.
Again he sends his word and they melt;
the wind is unleashed and the waters flow.**

**The LORD also proclaims his word to Jacob,
decrees and laws to Israel.
God has not done this for other nations;
of such laws they know nothing.**

**Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.**

The antiphon may be repeated.

**Antiphon 3 Truly I say to you: Moses did not give you the bread
from heaven; my Father gives you the true bread from
heaven, (alleluia.)**

Canticle

Revelation 11:17-18; 12:10b-12a

**We praise you, the Lord God Almighty,
who is and who was.
You have assumed your great power,
you have begun your reign.**

**The nations have raged in anger,
but then came your day of wrath
and the moment to judge the dead:
The time to reward your servants the prophets
and the holy ones who revere you,
the great and the small alike.**

**Now have salvation and power come,
the reign of our God and the authority
of his Anointed One.
For the accuser of our brothers and sisters is cast out,
who night and day accused them before God.**

**They defeated him by the blood of the Lamb
and by the word of their testimony;
love for life did not deter them from death.
So rejoice, you heavens,
and you that dwell therein!**

READ

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**Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.**

The antiphon may be repeated.

READING

44 The psalms and canticle are followed by the short reading below or by a longer Scripture reading chosen from the Office of Readings for the Solemnity of the Body and Blood of Christ, or from the non-gospel readings in the Lectionary for Mass for either the Solemnity of the Body and Blood of Christ (see Appendix I, nos. 151-153) or the votive Mass of the Eucharist (see Appendix I, nos. 154-155 and 157).

1 Corinthians 10:16-17

The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

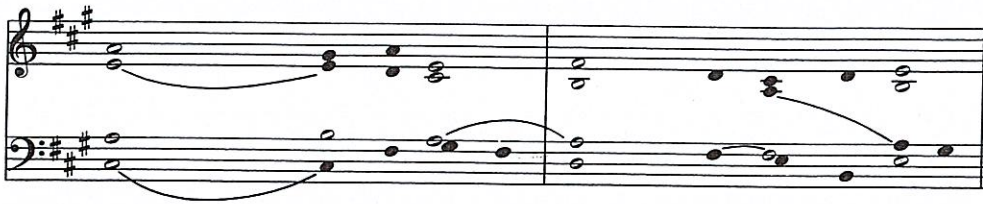
HOMILY

45 A priest or deacon may give a brief homily following the reading to explain its meaning in relation to the mystery of the holy eucharist.

After the reading or homily a period of silence may be observed.

RESPONSORY

46 As a response to the Word of God a responsorial chant or short responsory, as given below, may be sung; however, the responsory may be omitted. Other chants with the same purpose and character may be substituted.



A Outside Lent the following responsory is used:

Leader:

**He gave them bread from
heaven,**

al-le-lu-ia, al-le-luia.

ALL:

**He gave them bread from
heaven,**

al-le-lu-ia, al-le-luia.

Leader:

**We have eaten the bread of
angels,**

ALL:

al-le-lu-ia, al-le-luia.

Leader:

**Glory to the Father, and to the
Son,**

and to the Ho-ly Spirit.

ALL:

**He gave them bread from
heaven,**

al-le-lu-ia, al-le-luia.

B During Lent the following responsory is used:

Leader:

**We though many are one bread,
one body:**

**for we all share the one bread
and the one cup.**

ALL:

**We though many are one bread,
one body:**

**for we all share the one bread
and one cup.**

Leader:

**You have made us live in peace
in your house, O Lord;**

ALL:

**for we all share the one bread
and one cup.**

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Leader:

**Glory to the Father, and to the
Son, and to the Ho-ly Spirit.**

ALL:

**We though many are one bread,
one body: for we all share the one bread
and one cup.**

CANTICLE OF MARY

(Sung version, no. 61)

47 All then stand and sing the following gospel canticle along with its antiphon. The antiphon is sung before the canticle, first by the cantor or the choir, and then by the people. It may be repeated after each strophe or at the end of the canticle.

Antiphon **How kind and gentle are you, O Lord. You showed your goodness to your children by giving them bread from heaven. You filled the hungry with good things, and the rich you sent away empty.**

Luke 1:46-55

✠ **My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior,
for you, Lord, have looked with favor on your lowly servant.**

**From this day all generations will call me blessed:
you, the Almighty, have done great things for me
and holy is your name.**

**You have mercy on those who fear you,
from generation to generation.**

**You have shown strength with your arm
and scattered the proud in their conceit,**

**casting down the mighty from their thrones
and lifting up the lowly.**

**You have filled the hungry with good things
and sent the rich away empty.**

**You have come to the aid of your servant Israel,
to remember the promise of mercy,**

**the promise made to our forebears,
to Abraham and his children for ever.**

**Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.
Alleluia.**

The antiphon may be repeated.

INTERCESSIONS

48 The intercessions follow the canticle. The presiding minister first invites the assembly to pray, then the deacon or another minister sings or recites the intentions. Other intentions may be added.

Presiding Minister:

**Christ invites all to the supper in which he gives his body and
blood for the life of the world. Let us ask him:**

R/. Christ, the bread of heaven, grant us everlasting life.

Deacon or other minister:

**Christ, Son of the living God, you commanded that this thanks-
giving meal be done in memory of you, enrich your Church
through the faithful celebration of these mysteries. R/.**

**Christ, eternal priest of the Most High, you have commanded
your priests to offer your sacraments, may they help them to ex-
emplify in their lives the meaning of the sacred mysteries which
they celebrate. R/.**

**Christ, bread from heaven, you form one body out of all who
partake of the one bread, refresh all who believe in you with
harmony and peace. R/.**

**Christ, through bread you offer the remedy for immortality and
the pledge of future resurrection, restore health to the sick and
living hope to sinners. R/.**

**Christ, our king who is to come, you commanded that the mys-
teries which proclaim your death be celebrated until you return,
grant that all who die in you may share in your resurrection. R/.**

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LORD'S PRAYER

(Sung version, no. 65)

49 The presiding minister then invites all to pray the Lord's Prayer in these or similar words:

Remember us, Lord, when you come to your kingdom, and teach us to pray:

All:

Our Father . . .

If benediction does not follow, or when a lay minister presides, the service continues at no. 53.

BENEDICTION

50 If benediction is to follow, the presiding minister goes to the altar, genuflects, and then kneels. A suitable eucharistic song is then sung. Meanwhile, the presiding minister incenses the blessed sacrament. He then rises and sings or says the following prayer, or one of the alternative prayers in nos. 180-185.

The presiding minister first sings or says:

Let us pray.

After a brief period of silence, the presiding 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:

Amen.

After the prayer the presiding minister puts on the humeral veil, genuflects, and takes the monstrance. He then makes the sign of the cross with it over the people in silence.

The presiding minister replaces the monstrance on the altar after the blessing.

[REPOSITION]

51 If exposition is to be interrupted, the deacon (or in his absence, a priest, even the presiding minister) immediately removes the blessed sacrament from the monstrance and places it in the tabernacle.

ACCLAMATION OR SONG

52 Meanwhile, the people may sing an acclamation or another song, or instrumental music may be played. The ministers then depart.

PRAYER

53 If benediction does not follow, the presiding minister immediately adds:

**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:

Amen.

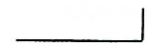
ACCLAMATION OR SONG

54 The dismissal is omitted. After a brief period of silent prayer before the blessed sacrament, the ministers genuflect and leave. Meanwhile, the people may sing an acclamation or another song, or instrumental music may be played.

If exposition is to be interrupted, the deacon (or, in his absence, a priest, even the presiding minister) removes the blessed sacrament from the monstrance and places it in the tabernacle immediately after the prayer. The ministers then depart.

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MORNING PRAYER

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EXP

OUTLINE OF THE RITE

Entrance of the Ministers
 [Exposition]
 [Incensation and Song]
 Introduction
 Hymn
 Psalmody
 Antiphon 1 and Psalm
 Antiphon 2 and Old Testament Cantic
 Antiphon 3 and Psalm
 Reading
 Homily
 Responsory
 Cantic of Zechariah
 Intercessions
 Lord's Prayer
 Prayer OR [Benediction]
 [Reposition]

Acclamation or Song

INTR

MORNING PRAYER

55 The following order of Morning Prayer is that which is given for the Solemnity of the Body and Blood of Christ.

In addition to the musical setting provided here, other suitable music may be used.

The presiding minister for Morning Prayer is normally a priest or deacon; however, in their absence, a lay minister may preside (see no. 26). In such a case the incensation at the beginning (no. 58) and benediction (no. 68) are omitted.

ENTRANCE OF THE MINISTERS

56 After the people have assembled, the ministers approach the altar in silence or while instrumental music is played.

If the blessed sacrament is already exposed, the ministers reverence it with a genuflection and go to their chairs.

EXPOSITION

57 If the blessed sacrament is not exposed, the deacon (or, in his absence, a priest, even the presiding minister) brings it to the altar and places it in the monstrance.

INCENSATION AND SONG

58 The presiding minister then goes to the altar and, after placing incense in the censer, kneels and incenses the holy eucharist. Meanwhile, a suitable song may be sung by the people, in which case the hymn, at no. 60 below, is omitted. After the incensation, the ministers go to their chairs.

INTRODUCTION

59 The presiding minister faces the people and makes the sign of the cross, singing or saying:

✠ **God, come to my assistance.**

All respond:

**Lord, make haste to help me.
Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.
Alleluia.**

The alleluia is omitted during Lent.

HYMN

60 Then an appropriate hymn is sung. One of the following hymns or another suitable eucharistic hymn may be used.

Alleluia! Sing to Jesus (no. 54)

OR

At That First Eucharist (no. 55)

PSALMODY

61 The proper antiphon is sung by the cantor, the choir, or the entire assembly before each psalm. The antiphon may be repeated by all at the end of the psalm or after each strophe.

The alleluia at the end of an antiphon is omitted during Lent.

Antiphon 1 **You fed your people with the food of angels; you gave them bread from heaven, (alleluia.)**

Psalm 63:2-9

**O God, you are my God—
for you I long!
For you my body yearns;
for you my soul thirsts,
Like a land parched, lifeless,
and without water.
So I look to you in the sanctuary
to see your power and glory.**

**For your love is better than life;
my lips offer you worship!
I will bless you as long as I live;
I will lift up my hands, calling on your name.
My soul shall savor the rich banquet of praise,
with joyous lips my mouth shall honor you!**

**When I think of you upon my bed,
through the night watches I will recall
That you indeed are my help,
and in the shadow of your wings I shout for joy.
My soul clings fast to you;
your right hand upholds me.**

**Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.**

The antiphon may be repeated.

**Antiphon 2 Holy priests will offer incense and bread to God,
(alleluia.)**

Canticle

Daniel 3:57-88, 56

**Bless the Lord, all you works of the Lord.
Praise and exalt God above all forever.**

**Angels of the Lord, bless the Lord.
You heavens, bless the Lord.**

**All you waters above the heavens, bless the Lord.
All you hosts of the Lord, bless the Lord.**

**Sun and moon, bless the Lord.
Stars of heaven, bless the Lord.**

**Every shower and dew, bless the Lord.
All you winds, bless the Lord.**

**Fire and heat, bless the Lord.
Cold and chill, bless the Lord.**

**Dew and rain, bless the Lord.
Frost and chill, bless the Lord.
Ice and snow, bless the Lord.**

**Nights and days, bless the Lord.
Light and darkness, bless the Lord.
Lightnings and clouds, bless the Lord.**

**Let the earth bless the Lord.
Praise and exalt God above all forever.**

**Mountains and hills, bless the Lord.
Everything growing from the earth, bless the Lord.**

**You springs, bless the Lord.
Seas and rivers, bless the Lord.**

**You dolphins and all water creatures, bless the Lord.
All you birds of the air, bless the Lord.**

**All you beasts, wild and tame, bless the Lord.
You mortals, bless the Lord.**

**O Israel, bless the Lord.
Praise and exalt God above all forever.**

**Priests of the Lord, bless the Lord.
Servants of the Lord, bless the Lord.**

**Spirits and souls of the just, bless the Lord.
Holy people of humble heart, bless the Lord.**

**Hananiah, Azariah, Mishael, bless the Lord.
Praise and exalt God above all forever.**

**Let us bless the Father, and the Son, with the Holy Spirit.
Let us praise and exalt God above all forever.**

**Blessed are you, Lord, in the firmament of heaven.
Praiseworthy and glorious and exalted above all forever.**

The antiphon may be repeated.

**Antiphon 3 I will give to the one who is victorious the hidden
bread and a new name, (alleluia.)**

Psalm 149

**Sing to the LORD a new song,
a hymn in the assembly of the faithful.
Let Israel be glad in their maker,
the people of Zion rejoice in their king.**

Let them praise his name in festive dance,
make music with tambourine and lyre.
For the LORD takes delight in his people,
honors the poor with victory.

Let the faithful rejoice in their glory,
cry out for joy at their banquet,
With the praise of God in their mouths,
and a two-edged sword in their hands,

To bring retribution on the nations,
punishment on the peoples,
To bind their kings with chains,
shackle their nobles with irons,
To execute the judgments decreed for them—
such is the glory of all God's faithful.

Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.

READING

62 The psalms and canticle are followed by the short reading below or by a longer Scripture reading chosen from the Office of Readings for the Solemnity of the Body and Blood of Christ, or from the non-gospel readings in the *Lectionary for Mass* for either the Solemnity of the Body and Blood of Christ (see Appendix I, nos. 151-153) or the votive Mass of the Eucharist (see Appendix I, nos. 154-155 and 157).

Malachi 1:1

From the rising of the sun, even to its setting,
my name is great among the nations;
And everywhere they bring sacrifice to my name,
and a pure offering;
For great is my name among the nations,
says the Lord of hosts.

HOMILY

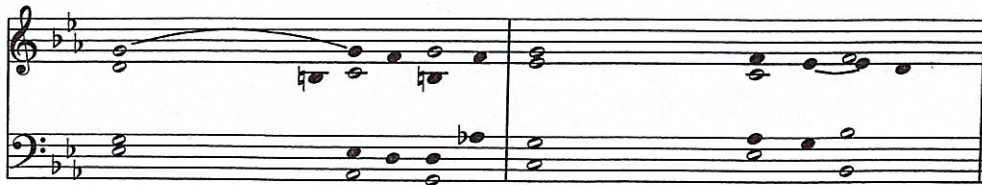
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63 A priest or deacon may give a brief homily following the reading to explain its meaning in relation to the mystery of the holy eucharist.

After the reading or homily a period of silence may be observed.

RESPONSORY

64 As a response to the Word of God a responsorial chant or short responsory, as given below, may be sung; however, the responsory may be omitted. Other chants with the same purpose and character may be substituted.



A Outside Lent the following responsory is used:

Leader:

**You bring forth bread from the
earth, alleluia, al-le-luia.**

ALL:

**You bring forth bread from the
earth, alleluia, al-le-luia.**

Leader:

**And wine which gives warmth
to our hearts, alleluia, al-le-luia.**

ALL:

Leader:

**Glory to the Father, and to the
Son, and to the Ho-ly Spirit.**

ALL:

**You bring forth bread from the
earth, alleluia, al-le-luia.**

CAN

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B During Lent the following responsory is used:

Leader:

**A man prepared a banquet /
and sent his servants to tell
the guests:**

Come, all is ready.

ALL:

**A man prepared a banquet /
and sent his servants to tell
the guests:**

Come, all is ready.

Leader:

**Eat my bread and drink my
wine.**

ALL:

Come, all is ready.

Leader:

**Glory to the Father, and to the
Son,**

and the Ho-ly Spirit.

ALL:

**A man prepared a banquet /
and sent his servants to tell
the guests:**

Come, all is ready.

CANTICLE OF ZECHARIAH

(Sung version, no. 60)

65 All then stand and sing the following gospel canticle along with its antiphon. The antiphon is sung before the canticle, first by the cantor or the choir, and then by the people. It may be repeated after each strophe or at the end of the canticle.

Antiphon **I am the living bread come down from heaven; anyone who eats this bread will live for ever, (alleluia.)**

Luke 1:68-79

✠ **Blessed are you, Lord, the God of Israel,
you have come to your people and set them free.**

**You have raised up for us a mighty Savior,
born of the house of your servant David.**

**Through your holy prophets, you promised of old
to save us from our enemies,
from the hands of all who hate us,**

**To show mercy to our forebears,
and to remember your holy covenant.**

**This was the oath you swore to our father Abraham:
to set us free from the hands of our enemies,**

**Free to worship you without fear,
holy and righteous before you,
all the days of our life.**

**And you, child, shall be called the prophet of the Most High,
for you will go before the Lord to prepare the way,**

**To give God's people knowledge of salvation
by the forgiveness of their sins.**

**In the tender compassion of our God
the dawn from on high shall break upon us,**

**To shine on those who dwell in darkness and the shadow of
death,
and to guide our feet into the way of peace.**

**Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.**

The antiphon may be repeated.

Antiphon **I am the living bread come down from heaven; any-
one who eats this bread will live for ever, (alleluia.)**

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INTERCESSIONS

66 The intercessions follow the canticle. The presiding minister first invites the assembly to pray, then the deacon or another minister sings or recites the intentions. Other intentions may be added.

Presiding Minister:

Brothers and sisters, let us pray to Jesus Christ, the bread of life, as we joyfully say:

R7. Happy are those who are called to your heavenly banquet.

Deacon or other minister:

Priest of the new and eternal covenant, you offered perfect sacrifice to the Father on the altar of the cross, teach us to offer ourselves with you. R7.

King of justice and peace, you consecrated bread and wine as the sign of your offering, unite us as victims with you. R7.

True worshiper of the Father, your perfect offering is celebrated by the Church from the rising to the setting of the sun, unite in your body those who partake of the one bread. R7.

Manna from heaven, you nourish the Church with your body and blood, grant that we may walk strengthened by this food. R7.

Unseen host of our banquet, you stand at the door and knock, come to us, stay and share the evening meal with us. R7.

LORD'S PRAYER

(Sung version, no. 65)

67 The presiding minister then invites all to pray the Lord's Prayer in these or similar words:

Remember us, Lord, when you come to your kingdom, and teach us to pray:

All:

Our Father . . .

If benediction does not follow, or when a lay minister presides, the service continues at no. 71.

BENEDICTION

68 If benediction is to follow, the presiding minister goes to the altar, genuflects, and then kneels. A suitable eucharistic song is then sung. Meanwhile, the presiding minister incenses the blessed sacrament. He then rises and sings or says the following prayer, or one of the alternative prayers in nos. 180-185.

The presiding minister first sings or says:
Let us pray.

After a brief period of silence, the presiding minister continues:
**Lord Jesus Christ,
we worship you living among us
in the sacrament of your body and blood.
May we offer to our Father in heaven
a solemn pledge of undivided love.
May we offer to our brothers and sisters
a life poured out in loving service of that kingdom
where you live with the Father and the Holy Spirit,
one God, for ever and ever.**

All:
Amen.

After the prayer the presiding minister puts on the humeral veil, genuflects, and takes the monstrance. He then makes the sign of the cross with it over the people in silence.

The presiding minister replaces the monstrance on the altar after the blessing.

[REPOSITION]

69 If exposition is to be interrupted, the deacon (or, in his absence, a priest, even the presiding minister) immediately removes the blessed sacrament from the monstrance and places it in the tabernacle.

ACCLAMATION OR SONG

70 Meanwhile, the people may sing an acclamation or another song, or instrumental music may be played. The ministers then depart.

PRAYER

71 If benediction does not follow, the presiding minister immediately adds:

**Lord Jesus Christ,
we worship you living among us
in the sacrament of your body and blood.
May we offer to our Father in heaven
a solemn pledge of undivided love.
May we offer to our brothers and sisters
a life poured out in loving service of that kingdom
where you live with the Father and the Holy Spirit,
one God, for ever and ever.**

All:

Amen.

ACCLAMATION OR SONG

72 The dismissal is omitted. After a brief period of silent prayer before the blessed sacrament, the ministers genuflect and leave. Meanwhile, the people may sing an acclamation or another song, or instrumental music may be played.

If exposition is to be interrupted, the deacon (or, in his absence, a priest, even the presiding minister) removes the blessed sacrament from the monstrance and places it in the tabernacle immediately after the prayer. The ministers then depart.

EVENING PRAYER II

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OUTLINE OF THE RITE

- Entrance of the Ministers
- [Exposition]
- [Incensation and Song]
- Introduction
- Hymn
- Psalmody
 - Antiphon 1 and Psalm
 - Antiphon 2 and Psalm
 - Antiphon 3 and New Testament Canticle
- Reading
- Homily
- Responsory
- Canticle of Mary
- Intercessions
- Lord's Prayer
- Prayer OR [Benediction]
- [Reposition]
- Acclamation or Song

EVENING PRAYER II

73 The following order of Evening Prayer is that which is given for the Solemnity of the Body and Blood of Christ.

In addition to the musical setting provided here, other suitable music may be used.

The presiding minister for Evening Prayer is normally a priest or deacon; however, in their absence, a lay minister may preside (see no. 26). In such a case the incensation at the beginning (no. 76) and benediction (no. 86) are omitted.

ENTRANCE OF THE MINISTERS

74 After the people have assembled, the ministers approach the altar in silence or while instrumental music is played.

If the blessed sacrament is already exposed, the ministers reverence it with a genuflection and go to their chairs.

EXPOSITION

75 If the blessed sacrament is not exposed, the deacon (or, in his absence, a priest, even the presiding minister brings it to the altar and places it in the monstrance.

INCENSATION AND SONG

76 The presiding minister then goes to the altar and, after placing incense in the censer, kneels and incenses the holy eucharist. Meanwhile, a suitable song may be sung by the people, in which case the hymn, at no. 78 below, is omitted. After the incensation, the ministers go to their chairs.

INTRODUCTION

77 The presiding minister faces the people and makes the sign of the cross, singing or saying:

✠ **God, come to my assistance.**

All respond:

Lord, make haste to help me.

**Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.
Alleluia.**

The alleluia is omitted during Lent.

HYMN

78 Then an appropriate hymn is sung. One of the following hymns or another suitable eucharistic hymn may be used.

I Am the Bread of Life (no. 15)

OR

Father, We Thank Thee (no. 6)

PSALMODY

79 The proper antiphon is sung by the cantor, the choir, or the entire assembly before each psalm. The antiphon may be repeated by all at the end of the psalm or after each strophe.

The alleluia at the end of an antiphon is omitted during Lent.

**Antiphon 1 Christ the Lord is a priest for ever in the line of
Melchizedek; he offered up bread and wine.**

Psalm 110:1-5, 7

**The LORD says to you, my lord:
"Take your throne at my right hand,
while I make your enemies your footstool."**

**The scepter of your sovereign might
the LORD will extend from Zion.
The LORD says: "Rule over your enemies!**

**Yours is princely power from the day of your birth.
In holy splendor before the daystar,
like the dew I begot you."**

**The LORD has sworn and will not waver:
"Like Melchizedek you are a priest forever."**

**At your right hand is the Lord,
who crushes kings on the day of wrath,**

**Who drinks from the brook by the wayside
and thus holds high the head.**

**Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.**

The antiphon may be repeated.

**Antiphon 2 I will take up the cup of salvation, and I will offer
a sacrifice of praise.**

Psalm 116:10-19

**I kept faith, even when I said,
"I am greatly afflicted!"
I said in my alarm,
"No one can be trusted!"**

**How can I repay the LORD
for all the good done for me?
I will raise the cup of salvation.
and call on the name of the LORD.**

**I will pay my vows to the LORD
in the presence of all his people.
Too costly in the eyes of the LORD
is the death of his faithful.**

**LORD, I am your servant,
your servant, the child of your maidservant;
you have loosed my bonds.
I will offer a sacrifice of thanksgiving
and call on the name of the LORD.**

**I will pay my vows to the LORD
in the presence of all his people,
In the courts of the house of the LORD,
in your midst, O Jerusalem.**

**Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.**

The antiphon may be repeated.

Antiphon 3 **You are the way, the truth and the life of the world,
O Lord.**

The alleluia at the beginning and end of each verse is omitted during Lent.

Canticle

Revelation 19:1-7

(Alleluia.)

**Salvation, glory, and power to our God:
his judgments are honest and true.**

(Alleluia.)

(Alleluia.)

**Sing praise to our God, all you his servants.
all who worship him reverently, great and small.**

(Alleluia.)

(Alleluia.)

**The Lord our all-powerful God is King;
let us rejoice, sing praise, and give him glory.**

(Alleluia.)

(Alleluia.)

**The wedding feast of the Lamb has begun,
and his bride is prepared to welcome him.**

(Alleluia.)

**Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.**

The antiphon may be repeated.

READING

80 The psalms and canticle are followed by the short reading below or by a longer Scripture reading chosen from the Office of Readings for the Solemnity of the Body and Blood of Christ, or from the non-gospel readings in the Lectionary for Mass for either the Solemnity of the Body and Blood of Christ (see Appendix I, nos. 151-153) or the votive Mass of the Eucharist (see Appendix I, nos. 154-155 and 157).

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Psalm

1 Corinthians 11:23-25

For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body, that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

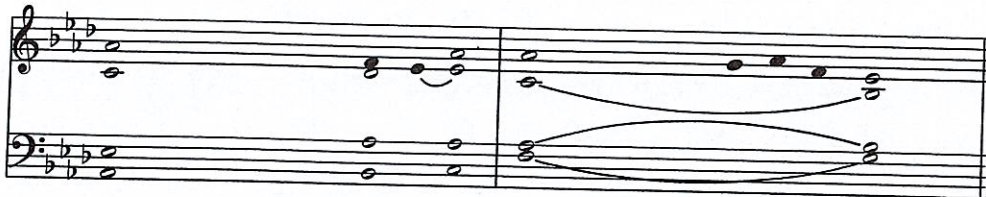
HOMILY

81 A priest or deacon may give a brief homily following the reading to explain its meaning in relation to the mystery of the holy eucharist.

After the reading or homily a period of silence may be observed.

RESPONSORY

82 As a response to the Word of God a responsorial chant or short responsory, as given below, may be sung; however, the responsory may be omitted. Other chants with the same purpose and character may be substituted.



A Outside Lent the following responsory is used:

Leader:

He gave them bread from
heaven,

alleluia, al-le-lu-ia.

ALL:

He gave them bread from
heaven,

alleluia, al-le-lu-ia.

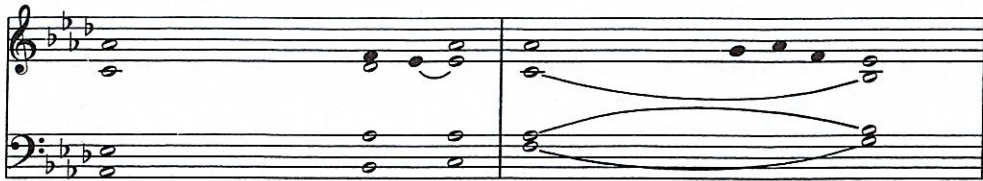
Leader:

We have eaten the bread of
angels,

ALL:

alleluia, al-le-lu-ia.

Psalm tone by Jerome Coller, o.s.b. Copyright © 1993, The Order of St. Benedict, Inc., Collegeville, Minnesota 56321.



Leader:

Glory to the Father, and to the Son, and to the Ho-ly Spirit.

ALL:

He gave them bread from heaven, alleluia, al-le-lu-ia.

CAN

B During Lent the following responsory is used:

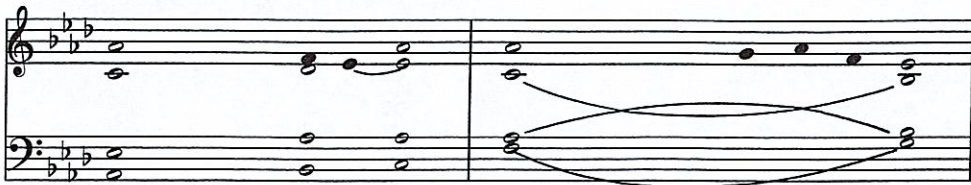


Leader:

The living Father has sent me + and I have life from the Father. Whoever eats my flesh has life from me.

ALL:

The living Father has sent me + and I have life from the Father. Whoever eats my flesh has life from me.



Leader:

The Lord has fed us on the bread of life and un-der-standing

ALL:

Whoever eats my flesh has life from me.

Psalm tones by Jerome Coller, o.s.b. Copyright © 1993, The Order of St. Benedict, Inc., Collegeville, Minnesota 56321.

Leader:

**Glory be to the Father, and to
the Son,
and to the Ho-ly Spir-it.**

ALL Repeat:

The living Father . . .

CANTICLE OF MARY

(Sung version, no. 61)

83 All then stand and sing the following gospel canticle along with its antiphon. The antiphon is sung before the canticle, first by the cantor or the choir, and then by the people. It may be repeated after each strophe or at the end of the canticle.

Antiphon **How holy this feast in which Christ is our food; his passion is recalled; grace fills our hearts; and we receive a pledge of the glory to come, (alleluia.)**

Luke 1:46-55

✠ **My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior,
for you, Lord, have looked with favor on your lowly servant.**

**From this day all generations will call me blessed:
you, the Almighty, have done great things for me
and holy is your name.**

**You have mercy on those who fear you,
from generation to generation.**

**You have shown strength with your arm
and scattered the proud in their conceit,
casting down the mighty from their thrones
and lifting up the lowly.**

**You have filled the hungry with good things
and sent the rich away empty.**

**You have come to the aid of your servant Israel,
to remember the promise of mercy,**

**the promise made to our forebears,
to Abraham and his children for ever.**

**Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning,
is now, and will be for ever. Amen.**

The antiphon may be repeated.

INTERCESSIONS

84 The intercessions follow the canticle. The presiding minister first invites the assembly to pray, then the deacon or another minister sings or recites the intentions. Other intentions may be added.

Presiding Minister:

Christ invites all to the supper in which he gives his body and blood for the life of the world. Let us ask him:

R̄. Christ, the bread of heaven, grant us everlasting life.

Deacon or other minister:

Christ, Son of the living God, you commanded that this thanksgiving meal be done in memory of you, enrich your Church through the faithful celebration of these mysteries. R̄.

Christ, eternal priest of the Most High, you have commanded your priests to offer your sacraments, may they help them to exemplify in their lives the meaning of the sacred mysteries which they celebrate. R̄.

Christ, bread from heaven, you form one body out of all who partake of the one bread, refresh all who believe in you with harmony and peace. R̄.

Christ, through bread you offer the remedy for immortality and the pledge of future resurrection, restore health to the sick and living hope to sinners. R̄.

Christ, our king who is to come, you commanded that the mysteries which proclaim your death be celebrated until you return, grant that all who die in you may share in your resurrection. R̄.

LORD'S PRAYER

(Sung version, no. 65)

85 The presiding minister then invites all to pray the Lord's Prayer in these or similar words:

Remember us, Lord, when you come to your kingdom, and teach us to pray:

All:

Our Father . . .

If benediction does not follow, or when a lay minister presides, the service continues at no. 89.

BENEDICTION

86 If benediction is to follow, the presiding minister goes to the altar, genuflects, and then kneels. A suitable eucharistic song is then sung. Meanwhile, the presiding minister incenses the blessed sacrament. He then rises and sings or says the following prayer, or one of the alternative prayers in nos. 180-185.

The presiding minister first sings or says:

Let us pray.

After a brief period of silence, the presiding 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:

Amen.

After the prayer the presiding minister puts on the humeral veil, genuflects, and takes the monstrance. He then makes the sign of the cross with it over the people in silence.

The presiding minister replaces the monstrance on the altar after the blessing.

[REPOSITION]

87 If exposition is to be interrupted, the deacon (or, in his absence, a priest, even the presiding minister) immediately removes the blessed sacrament from the monstrance and places it in the tabernacle.

ACCLAMATION OR SONG

88 Meanwhile, the people may sing an acclamation or another song, or instrumental music may be played. The ministers then depart.

PRAYER

89 If benediction does not follow, the presiding minister immediately adds:

**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:

Amen.

ACCLAMATION OR SONG

90 The dismissal is omitted. After a brief period of silent prayer before the blessed sacrament, the ministers genuflect and leave. Meanwhile, the people may sing an acclamation or another song, or instrumental music may be played.

If exposition is to be interrupted, the deacon (or, in his absence, a priest, even the presiding minister) removes the blessed sacrament from the monstrance and places it in the tabernacle immediately after the prayer. The ministers then depart.