

# Order for the Solemn Exposition of the Holy Eucharist

## 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

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.

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

**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.)**

## 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:**

**R<sup>7</sup>. 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. R<sup>7</sup>.**

**King of justice and peace, you consecrated bread and wine as the sign of your offering, unite us as victims with you. R<sup>7</sup>.**

**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. R<sup>7</sup>.**

**Manna from heaven, you nourish the Church with your body and blood, grant that we may walk strengthened by this food. R<sup>7</sup>.**

**Unseen host of our banquet, you stand at the door and knock, come to us, stay and share the evening meal with us. R<sup>7</sup>.**

## 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.

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## 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.