

General Information

Eucharistic Day of Prayer

Suggested Resources and Rituals for Prayer
For Parishes and Institutions in the Diocese of Green Bay

Inspiration and Invitation

Eucharistic Day is meant to express, deepen and celebrate our faith in the Real Presence of Our Lord in the Blessed Sacrament. It is a time of praise and thanksgiving for the gift of the presence of the risen Christ among us. All Catholics are invited to a day of prayer, reflection, and meditation on the mysteries of Christ.

This day is also an opportunity for us to speak about the meaning of what happens at Mass. Perhaps we could use the homily on the preceding Sunday to help our people appreciate why the Mass is the very center of our Church life.

May the faithful observance of Eucharistic Day help many of our people to experience the spiritual healing and peace that come from prayer in the presence of our Eucharistic Lord.

“The Eucharist and mission are two inseparable realities, since Eucharist is the way Catholics experience Christ’s saving sacrifice. This mystery asks each of us to give thanks with Christ to the Father, not so much with words as with our very lives united with his. There is, therefore, no authentic celebration or adoration of the Eucharist that does not lead to mission.”

Pope John Paul II



This Booklet provides information, resources and optional prayers for the celebration of Mass and Eucharistic Adoration.

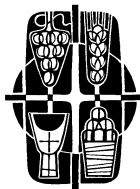
The Evangelization and Worship Department

EUCCHARISTIC DAY OF PRAYER

Suggested Resources and Rituals for Prayer

Table of Contents

Mass.....	p. 1
Resource Book: <i>Order of Solemn Exposition of the Holy Eucharist</i> (OSEHE)	p. 1
What is Eucharistic Adoration?	p. 2
Sample Bulletin Note.....	p. 2
Liturgical Notes for a Holy Hour.....	p. 3
Outline of Prayer for a Holy Hour	pp. 4-5-6
Options for Scripture during a Holy Hour	p. 7
Options for Music during a Holy Hour.....	p. 7
Suggested Videos, Scripture, and Books for Children	p. 8
Litany of the Holy Eucharist.....	pp. 9-10
Prayer and Ritual Options.....	p. 11
Directives for Solemn Exposition.....	pp. 12-13
Liturgical Vesture and Vessels for Benediction	p. 14



EUCCHARISTIC DAY OF PRAYER

Mass of the Day

Mass of Saturday celebrated before 4 PM: Saturday Weekday

Check current year Ordo

Mass of Sunday in Ordinary time celebrated after 4 PM:

Check current year Ordo

Helpful Resource Ritual Book

The Order for Solemn Exposition for the Holy Eucharist

Published by authority of the Bishop's Committee on the Liturgy, 1993

This significant ritual book with prayers and resources is a collection to assist parishes in the proper celebration of solemn exposition in harmony with the liturgical principles decreed by the Second Vatican Council.

The ritual includes Liturgy of Hours, Eucharistic Services of Prayer and Praise, suggested scripture readings, optional litanies, and music resources.

The Order for Solemn Exposition for the Holy Eucharist (OSEHE)

The Liturgical Press, Collegeville, Minnesota, ©1993

The Minister's Edition, The People's Edition, and Organ Accompaniment

<http://www.litpress.org/Store.aspx>



Use the excellent Introductory Notes in THE ORDER FOR SOLEMN EXPOSITION OF THE HOLY EUCHARIST, PAGES 3-9, for catechetical instruction and formation.

These notes include an historical overview of Catholic traditions, a theological summary, and the important directives for practical procedures. The introduction precedes the order of prayer and the resources of rituals and litanies. It would be helpful to include all liturgical ministers and parish leaders in a catechesis for Eucharistic Day.

What is Eucharistic Adoration?

Eucharistic Adoration is the active prayer, praise, devotion, and reflection on the presence of Christ in the Blessed Sacrament. On Eucharistic Day the whole community is invited to participate in this devotion. According to the document, *Holy Communion and Worship of the Eucharist Outside Mass*, No. 81, adoration is:

“Prayer before Christ the Lord, who is sacramentally present, extends the union with Christ that the faithful have reached in communion. All should be eager to do good works and please God, so that they may seek to imbue the world with the Christian spirit and in all things, even in the midst of human affairs, to become a witness of Christ.”

Therefore, our participation in weekend worship of Eucharist is the source of our adoration that leads us to Christian action in the world.



The Roots of Eucharistic Adoration

The starting point, the deep foundational roots for prayer before the Blessed Sacrament, is the Mass. The Eucharistic action of taking, blessing, breaking, and sharing the Bread of Life and the Cup of Salvation is the great act of thanksgiving. From participation in this transformation, we move forth in prayer, reflection, and action to live the mystery of the Body of Christ.

The Fruits of Eucharistic Adoration

The purpose, the very fruits of prayer before the Blessed Sacrament, is to draw us to a more meaningful celebration of the Mass. With prayers of praise and thanksgiving, we unite ourselves with the universal church at the table of God’s Word and at the Table of the Eucharist. Blessed with the presence of the Risen Christ, we take strength for the liturgy of life: “Go forth in love to serve the world.”

Sample Bulletin Notice

Eucharistic Day of Prayer

Our Parish Eucharistic Day is _____
We invite all to participate in prayer and reflection
on the presence of Christ in the Blessed Sacrament.
The schedule of Eucharistic Day is as follows:
*(Please list the time and events that will take
place in your parish.)*

Holy Hour for Eucharistic Adoration

(Ideas from John T. Lane, SSS, in EMMANUEL, "Liturgical Notes for Holy Hours," July/August 2002)

Liturgical Notes:

Planning for Communal Prayer before the Blessed Sacrament

Ministers

1. Presider (priest, deacon, or lay leader) to lead the prayer and the ritual.
Only the ordained ministers may give the blessing with the Eucharist.
2. Servers for lighting the candles and incense and for assisting the presider with liturgical books.
3. Readers for proclaiming the scripture and the intercessions.
4. Music ministers for leading the hymns.

Art and Environment:

In the spirit of devotion, the lighting may be dimmed. Candles (4 to 6) should be lit and placed near the Blessed Sacrament. If the altar is used, place the candles near the altar rather than placing them on the altar. Flowers, except during the Lenten season, may also be placed near the Blessed Sacrament. Incense may be placed nearby.

Preparation and Gathering Rite:

The server lights the candles, prepares the charcoal, and places the monstrance on the side credence table. The presider readies the humeral veil and alb (and cope if used).

Order of Prayer/Hymnal:

To assist the assembly with full participation in prayer and music during a Holy Hour, an order of prayer and/or a hymnal are helpful. The order of prayer ordinarily contains the format and schedule along with the responses of the assembly and the music.

Ministers of Hospitality:

Ministers of Hospitality are encouraged to welcome the people and invite them to join in prayer and song. They may distribute the orders of prayer/hymnals and answer any questions or concerns the people may express.



Order of Prayer for a Holy Hour In the Presence of the Blessed Sacrament

After the worship space is prepared and the people have assembled, the music minister invites the assembly to stand and sing the opening hymn. The presider and ministers may process from the sacristy or the gathering space in this order: servers, readers and presider. No cross nor candles are carried in the procession.

During the opening song, the server brings the monstrance to the altar and the minister takes the luna from the tabernacle and places it in the monstrance. The presider or server adds incense to the charcoal. After the song is finished the presider greets the people and leads the opening prayer.

Gathering Song *(See page 7 for suggested hymns or pp. 117-223 in OSEHE)*

Greeting

Opening Prayer

Presider:

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.

All: Amen

(Please be seated)

Liturgy of the Word

Presider and assembly are seated to hear the Word of God. The Word is proclaimed from the ambo. There should be an adequate period of silence and reflection to allow for personal prayer, meditation and adoration.

(See page 8 for children's suggested readings or pp. 99-106 in OSEHE)

Homily

Silent Reflection

Litany of the Holy Eucharist (*please kneel*) see pp. 9-10 or
Spontaneous Intercessions (*please stand*)

Presider: (*Standing at the chair, the presiding minister invites the people to pray:*)
Our hope is in God, who gives us help. Let us call on the Lord and say:
R. Strengthen us Lord.

Reader:

Lord our God, you made an eternal covenant with your people; keep us mindful of your mighty deeds. **R.**

Let your ordained ministers grow toward perfect love, and preserve your faithful people in unity by the bond of peace. **R.**

Send workers into your vineyard, and glorify your name among the nations.
R.

Through your grace may we become more responsive to the universal call to holiness in the Church. **R.**

Strengthen the faith of those who are weak, and enlighten those who do not yet believe. **R.**

Other intercessions may be added.

Lord's Prayer

Presider: Now let us offer together the prayer our Lord Jesus Christ taught us:
All: Our Father . . .

Benediction (*invite all to kneel*)

At the conclusion of the Lord's Prayer the presiding minister goes to the altar, genuflects, and then kneels.

Song of Praise and Adoration

(See page 7 for suggested hymns or pp. 117-223 in OSEHE)

Meanwhile, the presiding priest or deacon incenses the Blessed Sacrament.

He then rises and sings or says the following prayer, or one of the alternative prayers in OSEHE nos. 180-185.

A presiding minister who is a lay person omits the incensation and immediately says the following or one of the alternative prayers.

Prayer (see pages 113-114 OSEHE for additional prayers)

Presider: Let us pray. *After a brief period of silence, the presider continues:*

Presider: Lord our God,
teach us to cherish in our hearts
the paschal mystery of your Son
by which you redeemed the world.
Continue your gifts of grace
given to us so freely.
We ask this through Christ our Lord.

All: Amen.

After the prayer the presiding priest or deacon, 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. A presiding minister who is a lay person does not give the blessing.

The presiding priest or deacon replaces the monstrance on the altar after the blessing.

Reposition

For reposition, the priest, deacon or lay person immediately removes the Blessed Sacrament from the monstrance and places it in the tabernacle.

Acclamation or Song (See page 7 for suggested hymns or pp. 117-223 in OSEHE)

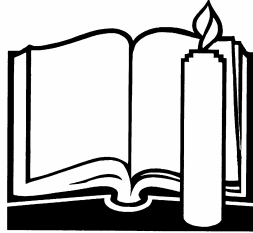
Meanwhile, the people may sing an acclamation or another song, or instrumental music may be played. The ministers then depart.



you
have
given us
bread
from heaven,
O Lord,

PRAYER IN THE PRESENCE OF THE BLESSED SACRAMENT

OPTIONS FOR SCRIPTURE READINGS



Scripture References for Reflection. Also see OSEHE pp. 99-106

Mt 15: 29 - 39	Jesus Feeds the Four Thousand
Mt 17: 1 - 9	Transfiguration
Mt 26: 17 - 20, 26 - 30	Last Supper
Mk 14: 12 - 16, 22 - 25	Last Supper
Lk 22: 7 - 20	Last Supper
Lk 24: 13 - 35	Journey to Emmaus
Jn 6: 1 - 14	Jesus Feeds the Five Thousand
Jn 6: 35-40, 48-58	Bread of Life Discourse
Jn 21: 11 - 14	Post-Resurrection: Jesus makes breakfast
Acts 2: 42 - 47	Disciples break bread together

OPTIONS FOR MUSIC

Song may accompany all prayer forms and rituals. Songs with words pertaining to the Communion Rite, that is, concerning the reception of the Body and Blood of Christ, are not appropriate during the prayer of solemn exposition of the Holy Eucharist.

Songs appropriate for Eucharistic Day Services. Also see OSEHE pp. 117-223

Adoro Te Devote	
Humbly We Adore Thee	Pange Lingua
Be Thou My Vision	Tantum Ergo
Where Charity and Love Prevail	Panis Angelicus
Gift of Finest Wheat	O Salutaris / O Saving Victim
Holy God	Ubi Caritas
Here I am, Lord	We Walk by Faith
O Jesus We Adore Thee	Whatsoever You Do
I am the Bread of Life	At That First Eucharist
Lord of All Hopefulness	God of Day and God of Darkness

Litany of the Holy Eucharist

*(The Bishop or a reader leads the invocations. The assembly responds "have mercy on us".)
Invite the assembly to kneel during the Litany..*

Jesus, the Most High	have mercy on us
Jesus, the holy one	have mercy on us
Jesus, Word of God	have mercy on us
Jesus, only Son of the Father	have mercy on us
Jesus, Son of Mary	have mercy on us
Jesus, crucified for us	have mercy on us

Jesus, risen from the dead	have mercy on us
Jesus, reigning in glory	have mercy on us
Jesus, coming in glory	have mercy on us
Jesus, our Lord	have mercy on us
Jesus, our hope	have mercy on us
Jesus, our peace	have mercy on us

Jesus, our Savior	have mercy on us
Jesus, our salvation	have mercy on us
Jesus, our resurrection	have mercy on us
Jesus, Judge of all	have mercy on us
Jesus, Lord of the Church	have mercy on us
Jesus, Lord of creation	have mercy on us

Jesus, Lover of all	have mercy on us
Jesus, life of the world	have mercy on us
Jesus, freedom for the imprisoned	have mercy on us
Jesus, joy of the sorrowing	have mercy on us
Jesus, giver of the Spirit	have mercy on us
Jesus, giver of good gifts	have mercy on us

Jesus, source of new life	have mercy on us
Jesus, Lord of life	have mercy on us
Jesus, eternal high priest	have mercy on us
Jesus, priest and victim	have mercy on us
Jesus, true Shepherd	have mercy on us
Jesus, true Light	have mercy on us

Jesus, bread of heaven	have mercy on us
Jesus, bread of life	have mercy on us
Jesus, bread of thanksgiving	have mercy on us
Jesus, life-giving bread	have mercy on us
Jesus, holy manna	have mercy on us
Jesus, new covenant	have mercy on us

Jesus, food for everlasting life
Jesus, food for our journey
Jesus, holy banquet
Jesus, true sacrifice
Jesus, perfect sacrifice
Jesus, eternal sacrifice

have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us

Jesus, divine Victim
Jesus, Mediator of the new covenant
Jesus, mystery of the altar
Jesus, mystery of faith
Jesus, medicine of immortality
Jesus, pledge of eternal glory

have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us

Jesus, Lamb of God, you take
away the sins of the world:
Jesus, Bearer of sins, you
take away the sins of the world:
Jesus, Redeemer of the world,
you take away the sins of the world:

have mercy on us
have mercy on us
have mercy on us

Christ, hear us
Christ, graciously hear us
Lord Jesus, hear our prayer

Christ hear us
Christ, graciously hear us
Lord Jesus, hear our prayer

Let us take time for silent prayer and reflection.

Presider:

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.

All: Amen



SUGGESTED PRAYER AND SONG FOR USE IN CELEBRATION WITH THE HISPANIC COMMUNITY AND THE UNIVERSAL CHURCH

Bendito, Bendito

Blessed Be God

1. Bendito, bendito, bendito sea Dios, los ángeles cantan y alaban a Dios, los ángeles cantan y alaban a Dios.
2. Jesús de mi alma, te doy mi corazón; y a cambio te pido me des tu bendición, y a cambio te pido me des tu bendición.
3. Adoro en la hostia el cuerpo de Jesús, su sangre preciosa que dio por mí en la cruz, su sangre preciosa que dio por mí en la cruz.
4. A tus plantas llego confuso de dolor, de todas mis culpas imploro tu perdón, de todas mis culpas imploro tu perdón.
5. Yo creo, Dios mío, que estás en el altar, oculto en la Hostia te vengo a adorar, oculto en la Hostia te vengo a adorar.
6. Oh cielo y tierra, decid a una voz, bendito por siempre, bendito sea dios, bendito por siempre, bendito sea dios.

Source *Flory Canto* page 424 Traditional

RESOURCES FOR CHILDREN

SUGGESTED BIBLE READINGS FOR USE DURING PRAYER BEFORE THE BLESSED SACRAMENT

Wedding Feast of Cana	John 2: 1-11
Jesus With the Children	Matthew 19: 13-15
	Mark 10: 13-16
	Luke 18: 15-17
Jesus Washes the Disciples' Feet	John 13: 3-9
The Bread From Heaven	John 6: 22-59
Lord's Supper	Matthew 26: 26-29
	Mark 14: 22-25
	Luke 22: 14-20
Feeding of the Four Thousand	Matthew 15: 32-39
	Mark 8: 1-9
	John 6: 1-14
Feeding of the Five Thousand	Mark 6: 34-44

BOOKS FOR PRIMARY CHILDREN

- *A Peek into My Church* by Wendy Goody (Whippersnapper Books)
- *Jesus for Children: Read-Aloud Gospel Stories* by William Griffin and Elizabeth Swisher (Twenty Third Publications)
- *The Caterpillar That Came To Church: A Story of Eucharist* by Irene H. Hooker, et al. (Our Sunday Visitor)
- *The Runaway Bunny* by Margaret Wise (Harper & Row)
- *The Apple Tree* by John O'Grady (St. Anthony Messenger Press)
- *Uncle Willy and The Soup Kitchen* by DyAnne DiSalvo-Ryan (Morrow)
- *Prayer Themes and Guided Meditations for Children* by Barbara Ann Bretherton (Silver Burdett and Ginn)
Dennis the Menace, Prayers and Graces by Hank Ketcham (Westminster John Knox Press)

DIRECTIVES FOR SOLEMN EXPOSITION
Order of Solemn Exposition of the Holy Eucharist
OSEHE (Introduction p. 3-9)

- Purpose:*** The solemn exposition of the Holy Eucharist offers the opportunity to the people of God for prayerful reflection on their call to a deeper devotion to the Holy Eucharist and a more faithful living of the Christian life. No. 3
- Mystery:*** The Eucharistic sacrifice is the source and culmination of the whole Christian life. No. 4
- Relationship:*** In such exposition care must be taken that everything clearly brings out the meaning of Eucharistic worship in its correlation with the Mass. No. 7
- Setting:*** There must be nothing about the appointments used for exposition that could in any way obscure Christ's intention of instituting the Eucharist above all to be near us to feed, to heal, and to comfort us. No. 7
- Mass:*** During the exposition of the Blessed Sacrament, celebration of Mass in the body of the church or oratory is prohibited. No. 8
- Reverence:*** Genuflection in the presence of the Blessed Sacrament, whether reserved in the tabernacle or exposed for public adoration, is on one knee. No. 9
- Candles:*** 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. No. 10
- Incense:*** An ordained minister, priest or deacon, may incense the Blessed Sacrament. A lay leader of prayer omits the incensation. Burning incense in a standing bowl may be set near the Blessed Sacrament but not used in blessings when a lay person presides. No. 26
- Time:*** In churches and oratories where the Eucharist is 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. No. 11
- Condition:*** This kind of exposition, however, may take place only if there is assurance of the participation of a reasonable number of the faithful. No. 12



Exposition: For solemn exposition, the host should be consecrated in the Mass which immediately precedes the exposition and after communion should be placed in the monstrance on 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. No. 14

Prayer: During the exposition there should be prayers, songs, and readings to direct the attention of the faithful to the worship of Christ the Lord. No. 15

Liturgy of Hours: 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. No. 16

Procession: Processions within the body of a church are no longer permitted. No. 20

Minister: The ordinary minister for exposition of the Eucharist is a priest or deacon. In the absence of a priest or deacon or, if they are lawfully impeded, an acolyte, another extraordinary minister of communion, or another person appointed by the local Ordinary may publicly expose and later repose the holy Eucharist for the adoration of the faithful. No. 26

Role: Such ministers may open the tabernacle and also, as required, 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 on the tabernacle. It is not lawful, however, for them to give the blessing with the sacrament, nor do they incense it. No. 26

Vesture: 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 that is befitting this ministry and is approved by the Ordinary. No 27

The priest or deacon should wear a white cape 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. No 27

Application: The faithful should strive to worship Christ the Lord in the Blessed Sacrament in a manner fitting in with their own way of life. No. 5



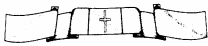
Liturgical Vesture and Vessels for Benediction



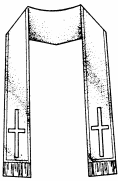
Alb – the sacred vestment common to all ministers of every rank. It is full length and of white or off-white color representing the rank of the baptized.



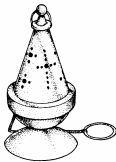
Cope – A mantle-like vestment worn by a priest or deacon which reaches from the shoulders to the ankles. It is open in front and clasped at the neck, having a flat hood that covers the shoulders. It is used in processions and various rites.



Humeral Veil – An oblong cloth worn over the shoulders by a priest or deacon. It is so arranged that it covers the hands and is used to carry sacred objects in procession and for Benediction of the Blessed Sacrament; its color is in accordance with the liturgical season or feast.



Stole – A symbol of the liturgical leadership of the bishop, priests and deacons, is a long band, worn about the neck by bishops and priests and over the left shoulder by deacons. Its color is in accordance with the liturgical season or feast.



Censer (Thurible) – The censer is a vessel in which incense is burned on charcoal at liturgical celebrations. It has a perforated or open cover for releasing aromatic smoke.

Incense are grains of a mixture of solidified resin and other sweet-smelling articles which are burned over charcoal and give off an aromatic smoke.



Boat is a small vessel which holds the incense to be used in the censer.



Monstrance – A tall vessel used to expose the Blessed Sacrament. The top is usually circular with simulated sun rays coming from the center where the lunette/luna is inserted. It is used for exposition of the Blessed Sacrament and a Benediction.

Lunette/Luna – A container for large host used in the monstrance. Usually the luna is placed within the center of the monstrance.

*Evangelization and Worship
Diocese of Green Bay*