

## Chapter 1 : Benediction of the Blessed Sacrament

*PRAYERS FOR BENEDICTION* After he incenses the Blessed Sacrament, the presider rises and sings or says one of the following or other prayers given in *Holy Communion and Worship of the Eucharist Outside Mass*.

The Blessed Sacrament exposed on the main altar of Sta. Catholics believe that the soul of the person receiving the Eucharist must be in a "state of grace" i. The Blessed Sacrament can also be exposed displayed on an altar in a monstrance. Rites involving the exposure of the Blessed Sacrament include Benediction and eucharistic adoration. According to Catholic theology , the host, after the Rite of Consecration, is no longer bread, but Body, Blood, Soul, and Divinity of Christ, who is transubstantiated in it. Unless the flesh of that Passover sacrificial lamb was consumed, the members of the household would not be saved from death. Anglican eucharistic theology Reception of the Blessed Sacrament in the Anglican Communion and other Anglican jurisdictions varies by province. Formerly, Confirmation was generally required as a precondition to reception, but many provinces now allow all the baptised to partake as long as they are in good standing with the Church and have previously received First Communion. Devotions to the Blessed Sacrament vary. Individuals will genuflect or bow in the presence of the Blessed Sacrament, which may be reserved in a tabernacle or aumbry on, behind, or near the altar. Its presence is usually indicated by a lamp suspended over or placed near the tabernacle or aumbry. Except among Anglo-Catholics , the use of a monstrance is rare. This is in keeping with the Article XXV of the Thirty-Nine Articles that "the Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use Them. In some parishes, when the Blessed Sacrament is moved from the tabernacle from a high altar to a chapel altar, for instance , sanctus bells are rung and all who are present kneel. Eucharist in Lutheranism In most Lutheran churches, a person must have had catechetical training prior to a First Communion or have received Confirmation in the Lutheran Church to receive the Eucharist. Recently, more liberal churches allow all who are baptized to receive it. Similar to the Anglican teaching, Lutherans are also taught to genuflect or bow in the presence of the Blessed Sacrament, which is normally located on an altar. In the Lutheran churches that still celebrate the Feast of Corpus Christi , like the Catholic Church, a monstrance is used to display the Blessed Sacrament during the Benediction. Methodism[ edit ] A Methodist minister elevates the Chalice The Doctrines and Discipline of the Methodist Church specifies, on days during which Holy Communion is celebrated, that "Upon entering the church let the communicants bow in prayer and in the spirit of prayer and meditation approach the Blessed Sacrament. To every faithful soul appear, And show Thy real presence here!

**Chapter 2 : What is exposition and benediction of the Blessed Sacrament? - Catholic Straight Answers**

*Exposition and Benediction After the blessing the priest replaces the Blessed Sacrament in the tabernacle and genuflects. The following acclamation may be.*

William Saunders Director of the Notre Dame Institute Unfortunately, the lack of familiarity with exposition and benediction of the Blessed Sacrament is not uncommon these days. I remember when I was "growing up" in the 60s that on special occasions my home parish had exposition and benediction. Then, for whatever reason, this beautiful ritual disappeared. I never remember encountering the practice until I went to the seminary in , where we had exposition and benediction for Sunday Vespers, Wednesday Holy Hours and 40 Hours Devotion. Nevertheless, when I was assigned as a college chaplain, I met several college students who had never witnessed exposition or benediction, or even understood what the terms meant. A sad commentary indeed. Exposition and benediction of the Blessed Sacrament is not only a very old devotion in our Church, but one that highlights the fundamental mystery of the Holy Eucharist that our Lord is truly present, body and blood, soul and divinity, in the Blessed Sacrament. In his holy Thursday letter to priests, "Dominicae cenae" , Pope John Paul II wrote, "Since the Eucharistic mystery was instituted out of love, and makes Christ sacramentally present, it is worthy of thanksgiving and worship. And this worship must be prominent in all our encounters with the Blessed Sacrament" No. While emphasizing the importance of the Mass, the Holy Father recommends various forms of Eucharistic devotion: All of these devotions, which focus on the Blessed Sacrament, aid in our spiritual union with our Lord. No one who comes to Me shall ever be hungry, no one who believes in Me shall ever thirst" Jn 6: The ritual for exposition and benediction as presented most recently by the Sacred Congregation for Divine Worship basically follows this ritual: The priest places the Blessed Sacrament in a monstrance or ostensorium on the altar for adoration. A ciborium containing the Blessed Sacrament may also be used, but the monstrance allows one to view the Holy Eucharist. At this time, a hymn of praise such as "O Salutaris Hostia" is sung as the priest incenses the Blessed Sacrament. During the period of adoration, the faithful may pray in quiet and foster a deeper spiritual communion with the Lord. However, the adoration period should also include prayers, such as a novena or Liturgy of the Hours, and readings from Sacred Scripture accompanied by a homily or exhortation to increase the understanding of the Eucharistic mystery. At the end of the period of adoration, the priest again incenses the Blessed Sacrament as a hymn of praise is sung such as "Tantum Ergo" , and then blesses the congregation with the Blessed Sacrament, making the sign of the cross. After the blessing, the priest reposes the Blessed Sacrament in the tabernacle. On this feast day, the Holy Eucharist was carried in procession in vessels similar to our present day monstrances, which allowed the faithful to view the Blessed Sacrament, Eventually a custom arose, especially in Germany, of keeping the Blessed Sacrament continually exposed to view in all of the churches. At the same time, members of guilds began to gather to sing canticles in the evening after work in honor of the Blessed Mother. In particular, the singing of the "Salve Regina," composed in the 11th century, became popular in these devotions. These evening services were called "Salat" in France. Over the next two or three centuries, these two services seem to merge. The faithful would gather, usually in the evening, for chanted prayers, particularly in honor of our Blessed Mother. The Blessed Sacrament would be exposed, more prayers would be chanted or recited, and the service would end with benediction. Interestingly, benediction is still known in France as La Salat. Taken from the August 4, issue of the Arlington Catholic Herald c The newspaper of the Diocese of Arlington,

**Chapter 3 : Benediction of the Blessed Sacrament - St. Matthew Catholic Church - Monroe, LA**

*Benediction of the Blessed Sacrament Kneel: Once the individual, private adoration/devotion is completed for the hour, the presider and altar server will return to the front of the altar.*

Exposition and benediction of the Blessed Sacrament is not only a very old devotion in our Church, but one that highlights the fundamental mystery of the Holy Eucharist—that our Lord is truly present, body and blood, soul and divinity in the Blessed Sacrament. While emphasizing the importance of the Mass, the Holy Father then recommends various forms of Eucharistic devotion: All of these devotions which focus on the Blessed Sacrament aid in our spiritual union with our Lord. The ritual for exposition and benediction as presented in by the Sacred Congregation for Divine Worship basically follows this ritual: The priest places the Blessed Sacrament in a monstrance or ostensorium on the altar for adoration. A ciborium containing the Blessed Sacrament may also be used, but the monstrance allows one to view the Holy Eucharist. At this time, a hymn of praise such as O Salutaris Hostia is sung as the priest incenses the Blessed Sacrament. During the period of adoration, the faithful may pray in quiet and foster a deeper spiritual communion with the Lord. However, the adoration period should also include prayers, such as a novena or Liturgy of the Hours, and readings from Sacred Scripture accompanied perhaps by a homily or exhortation to increase the understanding of the Eucharistic mystery. At the end of the period of adoration, the priest again incenses the Blessed Sacrament as a hymn of praise is sung such as Tantum Ergo, and then blesses the congregation with the Blessed Sacrament, making the sign of the cross. After the blessing, the priest reposes the Blessed Sacrament in the tabernacle. On this feast day, the Holy Eucharist was carried in procession in vessels similar to our present day monstrances which allowed the faithful to view the Blessed Sacrament. Eventually a custom arose, especially in Germany, of keeping the Blessed Sacrament continually exposed to view in all of the Churches. At the same time, members of guilds began to gather to sing canticles in the evening after work in honor of the Blessed Mother. In particular, the singing of the Salve Regina, composed in the 11th century, became popular in these devotions. These evening services were called Salut in France. Over the next two or three centuries, these two services seem to have merged. The faithful would gather, usually in the evening for chanted prayers, particularly in honor of our Blessed Mother. The Blessed Sacrament would be exposed, more prayers would be chanted or recited, and the service would end with benediction. Why do some groups attack the usage of religious statues and pictures? Why do Catholics have statues and icons? You shall not have other gods besides me. Actually, some Protestant denominations list the italicized clause as the second commandment and then combine our Ninth and Tenth Commandments. In understanding the context of the First Commandment, we must remember that at the time the 10 Commandments were given, no one had ever looked upon the face of God. So no one could ever possibly capture God in a statue or a picture; to do so would be simply a conjuring of the imagination. However, Christ—true God and true man—entered this world and took on our own human flesh. The Word of God became flesh and dwelt among us. In the gospel prologue, St. Precisely because of the incarnation of the Lord, St. But now that He has made Himself visible in the flesh and has lived with men, I can make an image of what I have seen of God and contemplate the glory of the Lord, His face unveiled. However, in no way does a statue or picture depicting a religious subject—such as Christ, the Blessed Mother, or saint—become an object of worship. Simply stated, Christ is not a statue. To think of a statue or picture as the actual person or to worship that statue or object would be idolatry. The purpose of these sacred images is clearly to help us human beings in our contemplation of our Lord, of His deeds, and of the saints, so that we may draw closer to Him and be more fully joined to the Communion of Saints. For example, all of us have pictures of our own loved ones, living and deceased. I remember being shown pictures of my great grandparents and even three of my grandparents whom I never personally knew or saw because they had died before I was born. These loved ones whom I know through their pictures and stories are living realities for me. My family ties are strengthened with these people. I am able to be mindful of the history that is a part of my life. How much more true this is when I look at the picture of my dear maternal Grandmother that I did know but who has now gone home to our Lord. Granted the actual

picture is not the person. The picture, though, reminds me of that person, and the life I still share with the person retains its focus. The same is exactly true with a religious statue or image. The motive for the action was due to an exaggerated emphasis on the divinity of Christ and unfortunately an abuse of genuine devotion to these images. The destruction of these icons or any other sacred image became known as iconoclasm and was condemned by the Holy Father in Rome. Basil]; and he who venerates an image, venerates in it the person represented by it. The Amish today even consider photographs of loved ones graven images. Thus through these images which we kiss and before which we kneel and uncover our heads, we are adoring Christ and venerating the saints whose likeness these images bear. These sacred images help create a sense of the transcendent. Therefore, whether in our Churches or in our homes, sacred images are a visible reminder of our Lord, the Blessed Mother, and the Saints. Conscious of their living yet invisible presence in our lives, we join our prayers with our Blessed Mother and the Saints to our Lord, looking forward to the time when we will see Him face to face.

**Chapter 4 : Blessed Sacrament - Devotions and Prayers - New York, NY**

*Benediction of the Blessed Sacrament, also called Benediction with the Blessed Sacrament or the Rite of Eucharistic Exposition and Benediction, is a devotional ceremony, celebrated especially in the Roman Catholic Church, but also in some other Christian traditions such as Anglo-Catholicism, whereby a bishop, priest, or a deacon blesses the.*

Benediction of the Blessed Sacrament By Fr. Having grown up in New Jersey, I am not familiar with this practice at all. Only since moving here have I heard of it. Can you explain this practice? A reader in Potomac Falls Unfortunately, the lack of familiarity with exposition and benediction of the Blessed Sacrament is not uncommon these days. Bernadette Church in Springfield, had exposition and benediction. Then, for whatever reason, this beautiful ritual disappeared. I never remember encountering the practice again until I went to the seminary in , where we had exposition and benediction for Sunday Vespers, Wednesday Holy Hours, and 40 Hours Devotion. Nevertheless, when I was assigned as a college chaplain, I met several college students who had never witnessed exposition or benediction, or even understood what the terms meant. In my present parish assignment, we have had benediction in conjunction with our May procession; at our first May procession in , many of the parents and most of the children had never witnessed benediction. A sad commentary indeed. Exposition and benediction of the Blessed Sacrament is not only a very old devotion in our Church, but one that highlights the fundamental mystery of the holy Eucharist? In his Holy Thursday letter to priests, "Dominicae cenae" , Pope John Paul II wrote, "Since the Eucharistic mystery was instituted out of love, and makes Christ sacramentally present, it is worthy of thanksgiving and worship. And this worship must be prominent in all our encounters with the Blessed Sacrament While emphasizing the importance of the Mass, the Holy Father then recommends various forms of eucharistic devotion: All of these devotions which focus on the Blessed Sacrament aid in our spiritual union with our Lord. As Jesus said, "I myself am the Bread of Life. No one who comes to me shall ever be hungry, no one who believes in me shall ever thirst" Jn 6: The ritual for exposition and benediction as presented most recently by the Sacred Congregation for Divine Worship basically follows this ritual: The priest places the Blessed Sacrament in a monstrance or ostensorium on the altar for adoration. A ciborium containing the Blessed Sacrament may also be used, but the monstrance allows one to view the holy Eucharist. At this time, a hymn of praise such as O Salutaris Hostia is sung as the priest incenses the Blessed Sacrament. During the period of adoration, the faithful may pray in quiet and foster a deeper spiritual communion with the Lord. However, the adoration period should also include prayers, such as a novena or Liturgy of the Hours, and readings from sacred Scripture accompanied perhaps by a homily or exhortation to increase the understanding of the eucharistic mystery. At the end of the period of adoration, the priest again incenses the Blessed Sacrament as a hymn of praise is sung such as Tantum Ergo , and then blesses the congregation with the Blessed Sacrament, making the sign of the cross. After the blessing, the priest reposes the Blessed Sacrament in the tabernacle. On this feast day, the holy Eucharist was carried in procession in vessels similar to our present day monstrances, which allowed the faithful to view the Blessed Sacrament. Eventually a custom arose, especially in Germany, of keeping the Blessed Sacrament continually exposed to view in all of the Churches. At the same time, guild members began to gather to sing canticles in the evening after work in honor of the Blessed Mother. In particular, the singing of the Salve Regina, composed in the 11th century, became popular in these devotions. These evening services were called Salut in France. Over the next two or three centuries, these two services seem to have merged. The faithful would gather, usually in the evening for chanted prayers, particularly in honor of our Blessed Mother. The Blessed Sacrament would be exposed, more prayers would be chanted or recited, and the service would end with benediction. During the time of the Protestant upheaval, Luther, Calvin and Zwingli rejected the belief in the sacrifice of the Mass, the sacrificial priesthood, transubstantiation and the real presence. Consequently, they also rejected devotions like adoration and benediction. In response, the Council of Trent in its "Decree on the Most Holy Eucharist" taught, "There remains, therefore, no room for doubting that all of the faithful of Christ, in accordance with the perpetual custom of the Catholic Church, must venerate this most holy sacrament with the worship of latria which is due to the true God. Nor is it to be less adored because it was instituted by Christ

the Lord to be received. For in it we believe that the same God is present whom the eternal Father brought into the world, saying,? Such worship is closely linked to the celebration of the Eucharistic Sacrifice. It is the responsibility of Pastors to encourage, also by their personal witness, the practice of Eucharistic adoration, and exposition of the Blessed Sacrament in particular, as well as prayer of adoration before Christ present under the Eucharistic species" Ecclesia de Eucharistia, No. In proclaiming the Year of the Eucharist October ? October , the Holy Father again exhorted the faithful: Let us take the time to kneel before Jesus present in the Eucharist, in order to make reparation by our faith and love for the acts of carelessness and neglect, and even the insults that our Savior must endure in many parts of the world. Let us deepen through adoration our personal and communal contemplation, drawing upon aids to prayer inspired by the word of God and the experience of so many mystics, old and new. The rosary itself, when it is profoundly understood in the biblical and christocentric form, which I recommended in the apostolic letter? In a very personal way, our Holy Father also reflected, "It is pleasant to spend time with Him, to lie close to His breast like the Beloved Disciple, and to feel the infinite love present in His heart. If in our time, Christians must be distinguished above all by the? How often dear brothers and sisters, have I experienced this, and drawn from it strength, consolation, and support! Several parishes in our diocese have exposition and benediction of the Blessed Sacrament weekly in conjunction with novena prayers or as part of their perpetual adoration program. Others have added this devotion during the Year of the Eucharist. Please inquire whether your parish has this beautiful devotion to our Lord in the Blessed Sacrament. Take time this Lent for prayer before the Blessed Sacrament. As our Lord said to the apostles in the Garden of Gethsemani: Paul, the Catholic Shop, the Paschal Lamb and other religious book stores. All proceeds benefit the building fund of Our Lady of Hope Church.

**Chapter 5 : Benediction of the Blessed Sacrament - Wikipedia**

*Benediction of the Blessed Sacrament. Benediction is a beautiful word. It means a blessing, a greeting, an expression of kindness and love. Benediction is also a beautiful church service in which the congregation is blessed with the Blessed Sacrament.*

In my parish there is "Benediction of the Blessed Sacrament every week. I have never seen this before. Could you please explain this ritual? Unfortunately, the lack of familiarity with exposition and benediction of the Blessed Sacrament is not uncommon these days. I remember when I was "growing up" in the 60s that on special occasions my home parish had exposition and benediction. Then, for whatever reason, this beautiful ritual disappeared. I never remember encountering the practice until I went to the seminary in , where we had exposition and benediction for Sunday Vespers, Wednesday Holy Hours and 40 Hours Devotion. Nevertheless, when I was assigned as a college chaplain, I met several college students who had never witnessed exposition or benediction, or even understood what the terms meant. A sad commentary indeed. In his holy Thursday letter to priests, "Dominicae cenae" , Pope John Paul II wrote, "Since the Eucharistic mystery was instituted out of love, and makes Christ sacramentally present, it is worthy of thanksgiving and worship. And this worship must be prominent in all our encounters with the Blessed Sacrament" No. While emphasizing the importance of the Mass, the Holy Father recommends various forms of Eucharistic devotion: All of these devotions, which focus on the Blessed Sacrament, aid in our spiritual union with our Lord. No one who comes to Me shall ever be hungry, no one who believes in Me shall ever thirst" Jn 6: The ritual for exposition and benediction as presented most recently by the Sacred Congregation for Divine Worship basically follows this ritual: The priest places the Blessed Sacrament in a monstrance or ostensorium on the altar for adoration. A ciborium containing the Blessed Sacrament may also be used, but the monstrance allows one to view the Holy Eucharist. At this time, a hymn of praise such as "O Salutaris Hostia" is sung as the priest incenses the Blessed Sacrament. During the period of adoration, the faithful may pray in quiet and foster a deeper spiritual communion with the Lord. However, the adoration period should also include prayers, such as a novena or Liturgy of the Hours, and readings from Sacred Scripture accompanied by a homily or exhortation to increase the understanding of the Eucharistic mystery. At the end of the period of adoration, the priest again incenses the Blessed Sacrament as a hymn of praise is sung such as "Tantum Ergo" , and then blesses the congregation with the Blessed Sacrament, making the sign of the cross. After the blessing, the priest reposes the Blessed Sacrament in the tabernacle. On this feast day, the Holy Eucharist was carried in procession in vessels similar to our present day monstrances, which allowed the faithful to view the Blessed Sacrament, Eventually a custom arose, especially in Germany, of keeping the Blessed Sacrament continually exposed to view in all of the churches. At the same time, members of guilds began to gather to sing canticles in the evening after work in honor of the Blessed Mother. In particular, the singing of the "Salve Regina," composed in the 11th century, became popular in these devotions. These evening services were called "Salat" in France. Over the next two or three centuries, these two services seem to merge. The faithful would gather, usually in the evening, for chanted prayers, particularly in honor of our Blessed Mother. The Blessed Sacrament would be exposed, more prayers would be chanted or recited, and the service would end with benediction. Interestingly, benediction is still known in France as La Salat. Several parishes in our diocese have exposition and benediction of the Blessed Sacrament weekly in conjunction with novena prayers: Queen of Apostles, St. Louis in Alexandria; St. Michael in Annandale, which also has perpetual adoration; St. John in McLean; St. This article is reprinted with permission from Arlington Catholic Herald.

**Chapter 6 : Benediction of the Blessed Sacrament | Catholic Answers**

*Benediction of the Blessed Sacrament. Calendar. Add to Calendar Add to Timely Calendar Add to Google Add to Outlook Add to Apple Calendar Add to other calendar.*

Benediction of the Blessed Sacrament Fr. William Saunders For the Year of the Eucharist, my parish and others in the area are having all day adoration and benediction of the Blessed Sacrament. Having grown up in New Jersey, I am not familiar with this practice at all. Only since moving here have I heard of it. Can you explain this practice? Unfortunately, the lack of familiarity with exposition and benediction of the Blessed Sacrament is not uncommon these days. Bernadette Church in Springfield, had exposition and benediction. Then, for whatever reason, this beautiful ritual disappeared. I never remember encountering the practice again until I went to the seminary in , where we had exposition and benediction for Sunday Vespers, Wednesday Holy Hours, and 40 Hours Devotion. Nevertheless, when I was assigned as a college chaplain, I met several college students who had never witnessed exposition or benediction, or even understood what the terms meant. In my present parish assignment, we have had benediction in conjunction with our May procession; at our first May procession in , many of the parents and most of the children had never witnessed benediction. A sad commentary indeed. Exposition and benediction of the Blessed Sacrament is not only a very old devotion in our Church, but one that highlights the fundamental mystery of the holy Eucharist – that our Lord is truly present, body and blood, soul and divinity in the Blessed Sacrament. In his Holy Thursday letter to priests, "Dominicae cenae" , Pope John Paul II wrote, "Since the Eucharistic mystery was instituted out of love, and makes Christ sacramentally present, it is worthy of thanksgiving and worship. And this worship must be prominent in all our encounters with the Blessed Sacrament While emphasizing the importance of the Mass, the Holy Father then recommends various forms of eucharistic devotion: All of these devotions which focus on the Blessed Sacrament aid in our spiritual union with our Lord. As Jesus said, "I myself am the Bread of Life. No one who comes to me shall ever be hungry, no one who believes in me shall ever thirst" Jn 6: The ritual for exposition and benediction as presented most recently by the Sacred Congregation for Divine Worship basically follows this ritual: The priest places the Blessed Sacrament in a monstrance or ostensorium on the altar for adoration. A ciborium containing the Blessed Sacrament may also be used, but the monstrance allows one to view the holy Eucharist. During the period of adoration, the faithful may pray in quiet and foster a deeper spiritual communion with the Lord. However, the adoration period should also include prayers, such as a novena or Liturgy of the Hours, and readings from sacred Scripture accompanied perhaps by a homily or exhortation to increase the understanding of the eucharistic mystery. After the blessing, the priest reposes the Blessed Sacrament in the tabernacle. On this feast day, the holy Eucharist was carried in procession in vessels similar to our present day monstrances, which allowed the faithful to view the Blessed Sacrament. Eventually a custom arose, especially in Germany, of keeping the Blessed Sacrament continually exposed to view in all of the Churches. At the same time, guild members began to gather to sing canticles in the evening after work in honor of the Blessed Mother. Over the next two or three centuries, these two services seem to have merged. The faithful would gather, usually in the evening for chanted prayers, particularly in honor of our Blessed Mother. The Blessed Sacrament would be exposed, more prayers would be chanted or recited, and the service would end with benediction. During the time of the Protestant upheaval, Luther, Calvin and Zwingli rejected the belief in the sacrifice of the Mass, the sacrificial priesthood, transubstantiation and the real presence. Consequently, they also rejected devotions like adoration and benediction. In response, the Council of Trent in its "Decree on the Most Holy Eucharist" taught, "There remains, therefore, no room for doubting that all of the faithful of Christ, in accordance with the perpetual custom of the Catholic Church, must venerate this most holy sacrament with the worship of latria which is due to the true God. Nor is it to be less adored because it was instituted by Christ the Lord to be received. Such worship is closely linked to the celebration of the Eucharistic Sacrifice. Let us take the time to kneel before Jesus present in the Eucharist, in order to make reparation by our faith and love for the acts of carelessness and neglect, and even the insults that our Savior must endure in many parts of the world. Let us deepen through adoration our personal and communal

contemplation, drawing upon aids to prayer inspired by the word of God and the experience of so many mystics, old and new. In a very personal way, our Holy Father also reflected, "It is pleasant to spend time with Him, to lie close to His breast like the Beloved Disciple, and to feel the infinite love present in His heart. How often dear brothers and sisters, have I experienced this, and drawn from it strength, consolation, and support! Several parishes in our diocese have exposition and benediction of the Blessed Sacrament weekly in conjunction with novena prayers or as part of their perpetual adoration program. Others have added this devotion during the Year of the Eucharist. Please inquire whether your parish has this beautiful devotion to our Lord in the Blessed Sacrament. Take time this Lent for prayer before the Blessed Sacrament. As our Lord said to the apostles in the Garden of Gethsemani:

**Chapter 7 : Blessed Sacrament - Wikipedia**

*Exposition and benediction of the Blessed Sacrament is not only a very old devotion in our Church, but one that highlights the fundamental mystery of the Holy Eucharist that our Lord is truly present, body and blood, soul and divinity, in the Blessed Sacrament.*

Tenebrae The Evening Service for Wednesday of Holy Week Tenebrae is a Latin word meaning "darkness," and is the popular name for the special forms of the offices of Mattins and Lauds appointed for the last three days in Holy Week. Because it is now a nearly universal practice to hold the liturgies for Maundy Thursday and Good Friday in the evening, it has become customary, in some places, to offer Tenebrae in the evening on Holy Wednesday, at times drawing elements from Tenebrae of Good Friday and Holy Saturday. Perhaps the most striking feature of the service is the gradual extinguishing of the candles until only one is left, which is then concealed for a time until a loud noise is made signifying the earthquake at the time of the Resurrection, whereupon the hidden candle is restored to its place in anticipation of the Resurrection. The congregation then departs in silence. After the precession to the choir, all kneel and pray silently. The Cantor then intones the first antiphon, which is continued by the Choir. All sit when the Cantor begins intoning the first Psalm. Zebudomus The zeal of thine house hath even eaten me: Psalm 69 Salvum me fac. Avenantur retrorsum Let them be turned backward and put to confusion, that wish me evil. Psalm 70 Deus, in adjutorium, page Repeat Antiphon. Deus meus Deliver me, O my God, out of the hand of the ungodly. Psalm 71 In te, Domine, speravi, page Repeat Antiphon. Then all stand and say Our Father silently. All sit when the Reader goes to the lectern and says Here beginneth the Lamentation of Jeremiah the Prophet. Jerusalem, Jerusalem, return unto the Lord thy God. On the mount of Olives he prayed to the Father: Father, if it be possible, let this cup pass from me: Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me: Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Ye shall flee, and I go to be offered up for you. Lo, we have seen him without form or comeliness; his look is gone from him: Surely he hath borne our griefs, and carried our sorrows. With his stripes we are healed. He shall deliver the poor when he crieth: Psalm 72 Deus, judicium. They corrupt other, and speak of wicked blasphemy: Psalm 73 Quam bonus Israel. Psalm 74 Ut quid, Deus, page Repeat Antiphon. Deliver me, O my God, out of the hand of the ungodly. Out of the hand of the unrighteous and cruel man. Take heed unto me, and hear me. He prays under much suffering, desiring to be released from evil. Let us now see under what evil he lies: I mourn, saith he, in my prayer, and am vexed. When does he mourn? When is he vexed? He speaks of the evil men whom he suffers: Think not that the evil are in the world to no avail, or that God makes no use of them. Every wicked man lives either that he may be corrected himself: Mine own familiar friend hath betrayed me with a kiss: Whomsoever I shall kiss, that same is he; hold him fast. This wicked sign he gave: It had been good for that man if he had not been born. Unhappy man, he threw down the price of blood: Would that they who now try us were converted and tried with us: And mostly, when thou thinkest thyself to be hating thine enemy, thou hatest thy brother, and knowest it not. The devil and his angels are shown to us in Scripture as doomed to eternal fire. Their amendment alone is hopeless against whom we wage a secret strife: Lest that by saying, the world, ye should think perhaps he says: Of the darkness of this world. He says, of the world, that is, the lovers of the world: Of the world, that is, the impious and wicked: Of the world, that is, of which the Gospel saith; And the world knew him not. Judas, that most wicked traitor, betrayed the Lord with a kiss: It had been better for that man if he had not been born. For a few pence he hath delivered Christ to the Jews. For I have spied unrighteousness and strife in the city. See the glory of the Cross itself. Now on the brow of kings is placed that Cross, which enemies did deride. Effect hath proved strength: The wood of the Cross seemed a worthy object of scorn to his enemies; and standing before that wood they wagged their heads, saying: If thou be the Son of God, come down from the Cross. He stretched forth his hands to an unbelieving and gainsaying people. If he is just who lives by faith he is unrighteous who has not faith. Therefore when he saith unrighteousness, understand that it is unbelief. The Lord then saw unrighteousness and strife in the city, and stretched out his hand to an unbelieving and

gainsaying people; and yet, waiting for them, he saith; Father, forgive them, for they know not what they do. One of my disciples shall this day betray me: Woe unto that man by whom I shall be betrayed: He that dippeth his hand with me in the dish, the same is he that shall betray me into the hands of sinners. One of my disciples I said unto the fools: Psalm 75 Confitebimur tibi, page Repeat Antiphon. The earth trembled and was still, when God arose to judgment. Psalm 76 Notus in Judaea, page Repeat Antiphon. In the time of my trouble: I sought the Lord. Psalm 77 Voce mea ad Dominum, page Repeat Antiphon. I was like a lamb that is innocent; I was brought to the slaughter, and I knew it not; mine enemies have taken counsel against me, saying: All mine enemies have thought evil things against me: Come, let us put wood into his bread: Could ye not watch with me one hour, who were ready to die for me? Arise and pray, that ye enter not into temptation. Or see ye not Judas, how he sleepeth not, but hasteneth to deliver me up to the Jews? Mayest thou be justified in thy saying, and clear when thou art judged. Psalm 51 Miserere mei. He was led as a sheep to the slaughter, and he opened not his mouth. Psalm 90 Domine, refugium, page Repeat Antiphon. My heart within me is broken: Psalm 36 Dixit injustus, page Repeat Antiphon. Thou hast encouraged us in thy power, O Lord, and in thy holy refectation. Cantemus Domino page 57 Repeat Antiphon. He was made an offering because he himself desired it: Psalm Laudate Dominum, page Repeat Antiphon. Mine own familiar friend whom I trusted. Who did also eat of my bread, hath laid great wait for me. During the singing of the following Canticle, all the candles upon the triangular stand having been put out except the one placed at the top, the six candles upon the Altar are likewise extinguished one by one, so that at the last verse the last candle is put out.

**Chapter 8 : THE SACRED HEART READER: MOMENTS DIVINE**

*Benediction of the Blessed Sacrament. There is an Exposition of the Blessed Sacrament on the first Friday of every month at PM (after the PM Mass) followed by Adoration of the Blessed Sacrament and Benediction at PM.*

You have given them Bread from heaven P. Having all sweetness within it P. 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 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. The celebrant will then bless all present with the Eucharist. The following acclamation may be said at this time. This acclamation is called the Divine Praises. Blessed be his holy name. Blessed be Jesus Christ, true God and true man. Blessed be the name of Jesus. Blessed be his most Sacred Heart. Blessed be his most Precious Blood. Blessed be Jesus in the most holy sacrament of the altar. Blessed be the Holy Spirit, the Paraclete. Blessed be the great Mother of God, Mary most holy. Blessed be her holy and Immaculate Conception. Blessed be her glorious Assumption. Blessed be the name of Mary, virgin and Mother. Joseph, her most chaste spouse. Blessed be God in his angels and in his saints. As the celebrant is leaving the following or another suitable hymn may be sung. Holy God, we praise thy name; Lord of all, we bow before thee; All on earth they scepter claim; All in heaven above adore thee. Infinite they vast domain, Hark, the loud celestial hymn; Angel choirs above are raising; Cherubim and Seraphim, Fill the heavens with sweet accord:

**Chapter 9 : RomanRite - Benediction**

*Benediction of the Blessed Sacrament. This brief service of adoration of our Lord's presence in the Blessed Sacrament provides the faithful with an opportunity to worship Him as He extends His risen and glorified life in heaven to be present sacramentally with His people on earth.*

Benediction This is a liturgical service of exposition and adoration of the Blessed Sacrament, concluding with a blessing Latin: The ceremony consists of: Blessed Sacrament is brought to the altar Adoration: Blessed Sacrament replaced in the Tabernacle The blessing may only be done by a cleric i. In the absence of a priest or deacon, or if they are lawfully impeded, authorised lay people may do the ceremony. The ceremony may be done with the Blessed Eucharist in a monstrance or ciborium. If the monstrance is used there also needs to be four or six lighted candles and incense used. If the ciborium is used "at least two candles should be lighted and incense may be used" Holy Communion and the Worship of the Eucharist Outside Mass, n. Vestments If the minister is a priest or deacon he is to wear: For the blessing using the monstrance the priest or deacon also wears a cope and humeral veil. However the Ceremonial of Bishops , n. It seems reasonable that this be followed by a deacon and priest, as well as a bishop. Other ministers should wear either the liturgical vestments which are usual in the region or the vesture which is suitable for this ministry and which has been approved by the Ordinary. During the exposition of the blessed sacrament, the celebration of Mass is prohibited in the body of the Church. Mass may be celebrated in a chapel distinct from the area of exposition if at least some members of the faithful remain in adoration. A single genuflection is made in the presence of the blessed sacrament, whether reserved in the tabernacle or exposed for public adoration. *Coram sanctissimi Sacramento, sive in tabernaculo asservato sive publicae adorationi exposito, unico genu flectitur.* 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. Meanwhile the minister, while kneeling, incenses the sacrament if the exposition has taken place with the monstrance. Afterward the minister rises and sings or says: 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. 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. Differences in unofficial books The liturgical books make no mention of the Divine Praises. Despite this unofficial books include them: They are usually recited in the vernacular with the assembly repeating the phrases of the presider. The liturgical books specifically instruct to genuflect on one kneel, yet: Eucharistic Worship outside Mass, no. While clergy may be aware of this and some insist on reminding people not to make the double genuflection, many of the faithful often continue to make this extra act of reverence No one should ever be discouraged from making this extra act of reverence to Our Lord. That would be as pastorally insensitive as forbidding people to make small gestures that are ethnic religious customs. I disagree and believe the liturgical books should be faithfully followed, in accordance with Canon During the Eucharistic Blessing, he incenses the Eucharist, kneeling, with three double swings, bowing before and after the incensation. He may remain at his place for these incensations. According to local custom, the M. After the celebrant has placed the monstrance on the altar, the thurifier stands and returns to his place, to the right of the celebrant or deacon. According to custom or national or diocesan directive, the Divine Praises may be said or sung while the celebrant remains kneeling. This is not what the liturgical books say. People are receiving a blessing to conclude the ceremony. They should not be distracted by the thurifier moving, incense, bells or the priest returning to lead the Divine Praises before the reposition. Ceremonial of Bishops " Genuflection in the presence of the blessed sacrament exposed for public adoration is on one knee. *Coram Sacramento publicae adorationi exposito, unico genu flectitur.* The bishop rises, the censerbearer goes to him, and, as the deacon holds the incense boat before him, the bishop puts incense into the censer and blesses it. Kneeling, the bishop takes the censer from the deacon, bows together with the ministers assisting him, then incenses the blessed sacrament. After again bowing to the blessed sacrament, he returns the censer to the deacon. After the blessing, the deacon takes the monstrance

from the hands of the bishop and places it on the altar. The bishop and the deacon genuflect. While the bishop removes the humeral veil and remains kneeling before the altar, the deacon reverently transfers the blessed sacrament to the place of reservation, where he returns it to the tabernacle, genuflects, and closes the tabernacle. Meanwhile, the people may sing or recite an acclamation. Adoration of the Blessed Sacrament is a form of Eucharistic cult which is particularly widespread in the Church and earnestly recommended to her Pastors and faithful. Its initial form derives from Holy Thursday and the altar of repose, following the celebration of the Coena Domini Mass. The reservation of the Sacred Species, so as to be able to administer Viaticum to the sick at any time, encouraged the practice among the faithful of recollection before the tabernacle and to worship Christ present in the Sacrament [Footnote Therefore, the devotion prompting the faithful to visit the blessed sacrament draws them into an ever deeper share in the paschal mystery and leads them to respond gratefully to the gift of him who through his humanity constantly pours divine life into the members of his Body. Abiding with Christ the Lord, they enjoy his intimate friendship and pour out their hearts before him for themselves and for those dear to them and they pray for the peace and salvation of the world. Offering their entire lives with Christ to the Father in the Holy Spirit, they derive from this sublime colloquy an increase of faith, hope, and charity. Thus they foster those right dispositions that enable them with due devotion to celebrate the memorial of the Lord and receive frequently the bread given us by the Father. In adoration of the Blessed Sacrament, which can take different forms, several elements deriving from the Liturgy and from popular piety come together and it is not always easy to determine their limits [Footnote On the matter of indulgences attached to Eucharistic adoration and processions, cf. EI, Aliae concessiones, 7, pp. The faithful should be encouraged to read the Scriptures during these periods of adoration, since they afford an unrivalled source of prayer. Suitable hymns and canticles based on those of the Liturgy of the Hours and the liturgical seasons could also be encouraged, as well as periods of silent prayer and reflection. Gradually, the faithful should be encouraged not to do other devotional exercises during exposition of the Blessed Sacrament [Footnote Reply ad dubium on n. Instruction Redemptionis Sacramentum This Instruction of 25 March makes it clear that the Blessed Sacrament in the monstrance is never to be unattended: Still, the Most Holy Sacrament, when exposed, must never be left unattended even for the briefest space of time. Lilburne, 30 July Updated 3 November , 7 November , 28 April , 17 November