

Worship of the Eucharistic Mystery Outside of Mass

Deacon On-going Formation

March 29, 2025

Explanation of the Title

The title that remains, now more fully translated into English, the word “Eucharist” has been changed to “Eucharistic Mystery”, reflecting the expression that had always been there since the Latin typical edition. “Eucharist” can refer to mass or to Holy Communion within Mass. “Eucharistic Mystery” clarifies that this book concerns what takes place outside Mass. It also recalls the Vatican’s 1967 instruction of the same title, which so thoroughly imbued the work that led to this liturgical book.

In line with this crucial concern for truly communal celebration let me add the difficulty of helping people to understand that Eucharist is primarily an action. When I used the word Eucharist with most folks, they seem to default to either the consecrated elements, the Body and Blood of the Lord we receive in Holy communion or to adoration. Too often we forget or as best fail to help people understand what Pope Benedict said about adoration in *Sacramentum Caritatis*. It (adoration) is an extension of the celebration. We need to emphasize the fact that Eucharist as we Catholics know it is a **verb** before it is a **noun**.

John Baldovin, SJ
FDLC McManus Award 2024

General Instruction

- #1 The celebration of the Eucharist is the center of the whole Christian life, both for the universal Church and for the local congregation of the same Church.

- #2 Moreover, “the celebration of the Eucharist in the Sacrifice of the Mass is truly the origin and purpose of the worship that is shown in the Eucharist outside Mass.

General Instruction

#5 The principal and original purpose of reserving the Eucharist outside Mass is the administration of Viaticum;

Secondary purposes are:

- The distribution of Communion
- The adoration of our Lord Jesus Christ, present in the Sacrament.

Holy Communion Outside of Mass

- #13 Sacramental Communion received within Mass is the more perfect participation in the Eucharistic Celebration. The Eucharistic sign is expressed more clearly, when the faithful receive the Body of the Lord after the Communion of the Priest, from the same Sacrifice.

The Time for Administering Holy Communion Outside of Mass

#16 Holy Communion may be given outside Mass on any day and at any time of the day.

Nevertheless

- ✠ Holy Thursday, only during mass unless the person is sick
- ✠ Good Friday , only during the liturgy, unless the person is sick
- ✠ Holy Saturday, Holy Communion may be given only as Viaticum

Ministers of Holy Communion

#17 It is first of all for the Priest and Deacons to administer Holy Communion to the faithful who ask for it. It is in every way proper, therefore, that they should give part of their time to the performance of this ministry.

Moreover, it is for a duly instituted acolyte as an extraordinary minister to give communion whenever there is no Priest or Deacon.

The Local Ordinary may give the faculty of distributing Holy Communion to other extraordinary ministers whenever it is deemed necessary.

The place for Distributing Communion

- # 18 The place in which Holy Communion is normally given outside of Mass is the Church or oratory in which the Eucharist is regularly celebrated.

However, Holy Communion may be given in other places, not excluding private houses, which the sick, prisoners or others involved cannot leave the place without danger or grave difficulty.

Norms Governing the Distribution

- #19 When Holy Communion is administered in a church, a corporal should be placed on the altar with two candles and a paten should be used.
- #20 Priest or Deacon should be vested in an alb or surplice over cassock with a stole.
- #21 Communion is distributed as it is during mass.
- #22 Fragments should be placed in the pyx with water and the water may be drunk or poured in an appropriate place

Remember

A word service with communion may be used when Mass has not taken place or when the distribution of communion is established at certain times. On Sunday, including Saturday evening, a communion service may not be offered in the same church where Mass has taken place. The same restriction does not apply on weekdays.


Turner Eucharistic Reservation page 43-44

Order of Distributing Holy Communion Outside Mass

Chapter 1

- Introductory Rites
- Celebration of the Word
 - Including the Universal prayer (Prayer of the Faithful)
- Distributing Holy Communion
 - Our Father
 - Sign of Peace
 - Distributing Holy communion
- Concluding Rite



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Rite with a Brief Celebration of the Word

- Introductory Rites
- Shorter Reading
- Holy Communion
 - Our Father
- Concluding Rite



Differences between Distributing Holy Communion outside Mass and Sunday Celebration in the Absence of a Priest

There are differences that need to be understood as to the two rituals, both approved by the Church, but are different.

In the Diocese of Santa Fe, Sunday Celebration in the Absence of a Priest is to be used on Sundays and not the Order of Distributing Holy Communion outside Mass from the HCWEMOM.

The deacon is the ordinary minister of Sunday Celebrations in the Absence of a Priest, however, lay presiders who are appointed may also preside. #23 SCAP

Neither deacon or lay presider sit in the Presider's chair. It is a visible sign that this is not a Eucharistic Celebration. #24SCAP

Sunday Celebration in the Absence of a Priest

- No procession or recessional
- No lit candles on or at the altar
- Sit in usual deacon chair
- Use the SCAP book, not the Roman Missal
- Possibly use side aisle to get to the sanctuary and to the back to greet the people

Sunday Celebration in the Absence of a Priest

- Introduction
- Opening Dialogue (greeting)
- Opening prayer (from the SCAP ritual)
- Liturgy of the Word
- Book of the Gospels can be used
- Homily can be given
- Profession of Faith
- Prayer of Faithful

Sunday Celebration in the Absence of a Priest

- Ciborium brought to the altar
- Lord's Prayer From the Chair not Altar
- Invitation to Communion
- Act of Thanksgiving
- Prayer for vocations to the priesthood
- Announcements and Collection
- Blessing
- Sign of Peace (optional)

Differences

Communion Outside Mass

- Introductory Rites
- Celebration of the Word
 - Including the Universal prayer (Prayer of the Faithful)
- Distributing Holy Communion
 - Our Father
 - Sign of Peace
 - Distributing Holy communion
- Concluding Rite
 - Blessing

Sunday Celebration

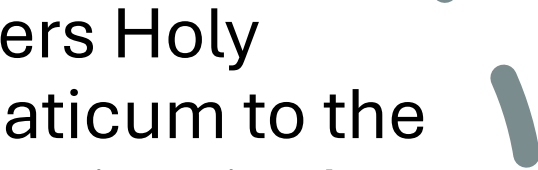
- Introduction
- Opening Dialogue (greeting)
- Opening prayer (from the SCAP ritual)
- Liturgy of the Word
 - Profession of Faith
 - Prayer of Faithful
- Lord's Prayer
- Invitation to Communion
- Concluding Rite
 - Act of Thanksgiving
 - Prayer for vocations to the priesthood
 - Announcements and Collection
 - Blessing
 - Sign of Peace (optional)

A large teal circle is centered on a white background. Inside the circle, the word "Questions" is written in white, sans-serif font. Below the word is a thin, white, slightly wavy horizontal line.

Questions

Administration of Communion to the Sick

Chapter 2

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- # 54 A Deacon administers Holy Communion and Viaticum to the sick according to the rites in the **Order of Anointing of the Sick and of their Pastoral Care.**
- #55 It is permitted to administer the Eucharist under the species of wine alone to those unable to receive under the species of the bread.

Remember

Surprising to many Catholics the declaration that the principal and original purpose of reserving the Eucharist is for Viaticum or communion to the dying. Not only do many Catholic presume that the principal purpose of reservation are the secondary ones, but many do not realize that they are **expect** to receive Viaticum while they are still conscious enough to speak and swallow and when death is near.

Various Forms of Worship of the Most Holy Eucharist

- #79 Since the Eucharistic Sacrifice is the source and summit of the whole Christian Life, devotion, both private and public, to the Most Holy Eucharist, even outside Mass is strongly recommended, according to the norms establish by lawful authority.
- Liturgical Seasons should be taken into account
 - Harmony with the Sacred liturgy from which they are derived
- #80 Therefore, the piety that moves the faithful to apply themselves to adore the Holy Eucharist attracts them to participate deeply in the Paschal Mystery and to respond with grateful heart to the gifts of him.

Various Forms of Worship of the Most Holy Eucharist

Eucharistic devotion rose at a time when Eucharistic participation has fallen. The people's role at the Mass had diminished, and very few who attended Mass received communion. Adoring the Eucharistic presence of Christ substituted for receiving the Eucharist. The Second Vatican Council reanimated the people's full, conscious, active participation in the liturgy, along with its most meaningful manifestation: receiving communion.

Turner Eucharistic Reservation page 94-95



Exposition of the Most Holy Eucharist

Chapter 3

Introduction

- #82 Care should be taken that, in exposition of this kind, worship of the Most Blessed Sacrament should shed light on the relationship that it has with the Mass.
- #83 During the exposition of the Blessed Sacrament, the celebration of the Mass is prohibited in the same part of the church or oratory.
- The celebration of the Eucharistic Mystery include in a more perfect way the interior communion to which exposition aims to lead the faithful

“Remember, Worship of the Blessed Sacrament is important, but it does not substitute for or rank higher than participation in communion at Mass.”

Points to Be Observed

#84 A single genuflection is made in the presence of the Most Blessed Sacrament whether reserved in the tabernacle or exposed for public exposition.

#85 Exposition with a Monstrance 4 to 6 candles are used as at mass and incense is used.

Exposition with a ciborium, at least 2 candles and incense may be used.

“The Blessed Sacrament deserves adoration and does not increase in holiness when it is exposed.”

Extended Exposition

- #86 Churches where the Blessed Sacrament is reserved it is recommended to have exposition once a year
- #87 The local ordinary may allow longer periods of exposition in places where the faithful are more frequently assembled. (such as places of pilgrimage where there are larger numbers and a general need.)

Extended Exposition

#88 The Blessed Sacrament may be placed back into the tabernacle for a brief period and then brought back out at an announced time. **Not more than twice.**

This is done in a simple way and in the same simple way brought back out.

“There is no provision for them to cover an exposed monstrance with a cloth and leave it unattended or to press a button for its automatic retraction. A properly designated minister of communion is to repose the Sacrament and close the tabernacle.”

Brief Exposition

#89 Brief exposition, before benediction there is time for readings from the Word of God, hymns, prayers and a length of time for silent prayer.

EXPOSITION WHICH IS HELD SOLELY TO IMPART BENEDICTION IS PROHIBITED.

“All such extremely brief expositions are prohibited—not just at the end of Mass. This implies that the first purpose of exposition is adoration of Christ, and that Benediction is a supplementary benefit for the people.”

The Minister of Exposition

91 The ordinary minister of Exposition is the Priest or Deacon. Who than at the end adoration blesses the people with the Sacrament itself.

In the absence of a Priest or Deacon, the Most Holy Eucharist may be exposed publicly and reposed by an acolyte or extraordinary minister. They do not bless the people with the sacrament.

#92 A priest or deacon should wear an alb and stole or a surplice and cassock. In accordance with local custom, they may also wear a cope.

If the priest or Deacon is imparting the blessing with the monstrance the cope and humeral veil are used, if the ciborium the humeral veil is used.

The Order of Eucharistic Exposition and Benediction

The ceremony transpires in four parts:

Exposition

Adoration

Benediction

Reposition

The Order of Eucharistic Exposition and Benediction

Exposition

#93 When the people are gathered, and if appropriate a liturgical song is being sung, the minister approaches the altar. If the Sacrament is not reserved at the altar where the exposition is to occur, the minister, after putting on the humeral veil, brings the Sacrament from the place of reservation, accompanied by servers or by the faithful with lighted candles.

The ciborium or monstrance is placed on the altar.

If the monstrance is used, then incense is used, if a ciborium is used, incense is optional.

In accordance with local custom a hymn or Eucharistic song may be sung.

The Order of Eucharistic Exposition and Benediction

Adoration

- #94 If the exposition is more solemn and extended the host to be used for adoration should be consecrated in the Mass that immediately precedes the exposition and after Communion should be placed in the monstrance upon the altar. The Mass should end with the Prayer after Communion and the Concluding Rite is omitted. Before the Priest leaves, he may incense before leaving.

The Order of Eucharistic Exposition and Benediction

#95 During the exposition, prayer, liturgical songs and readings should be arranged that the faithful attentive in prayer may devoted themselves to Christ the Lord.

To nourish personal prayer, there may be readings from Sacred Scripture with a homily or brief exhortation, which lead to a **better appreciation of the Eucharist Mystery**

#96 Some part of the Liturgy of the Hours, especially the principal hours may also be celebrated. There are special ways of ending depending on if benediction is to be celebrated immediately or continued exposition.

The Order of Eucharistic Exposition and Benediction

Benediction

- #97 Toward the end of adoration, the Priest or Deacon approaches the altar genuflects, then kneels and a hymn is sung. Either Tantum ergo (English or Latin) or another Eucharistic hymn. While kneeling the Priest or Deacon incenses the Blessed Sacrament.

- #98 After the minister rises, there is a brief period of silence before one of the options for prayer is recited.

The Order of Eucharistic Exposition and Benediction

Reposition

- #99 After the prayer the minister puts on the humeral veil, genuflects and then takes the monstrance and makes the sign of the cross over the people without saying anything (only a priest or deacon makes the sign of the cross with the monstrance.)

Depending on local custom, the Divine Praises may be said or sung in unison after the blessing and before reposition.

- #100 After the blessing the Priest or Deacon places the Blessed Sacrament back into the tabernacle, genuflects, while the people sing a hymn, if appropriate. At the end he leaves.

The Order of Eucharistic Exposition and Benediction

The Bishops of the United States received approval that at the conclusion of the liturgy, for the people to have the option of either an acclamation or to sing a hymn. This honors the widespread custom of concluding Benediction with the popular Te Deum, or Holy God we Praise Thy Name. Which otherwise would be missing from the official liturgy of Benediction

Unlike the conclusion of Mass or the principal offices of the Liturgy of the Hours, there is no formula of dismissal. The faithful simply leave at their discretion.... Perhaps this demonstrates the devotional nature of this service. Unlike Mass, its focus is more introspective than evangelical.

Eucharistic Procession

#101 In procession in which the Eucharist is carried through the streets in a solemn rite with singing, the Christian people bear public witness of faith and devotion to the Blessed Sacrament.

It is for the Diocesan Bishop, however, to judge concerning its (having a Eucharistic Procession) appropriates in the circumstances of today and then concerning the time and place and arrangement of the procession of this kind so that they may be conducted with dignity and without harm to the reverence due to this Most Blessed Sacrament.

Eucharistic Procession

- #102 Among Eucharistic procession, the one that customarily takes place every year on the Solemnity of the Most Holy Body and Blood of Christ.
- #103 It is most desirable that the procession with the Most Blessed Sacrament be held after the Mass in which the host has been consecrated.
- #104 The procession should be ordered in keeping with the customs of the place.
There may be stations where the Eucharistic Blessing is given.
Songs and prayers should be offered

Eucharistic Processions

- #105 The Priest carries the blessed sacrament. He can wear either the chasuble if the procession happens directly after Mass or he wears a white cope.
- #106 Lights, incense and the canopy should be used in accordance with local custom.
- #107 Procession goes from one church to another or may return to the same church.
- #108 Benediction is given at the end of the procession and the Blessed Sacrament is reposed.

Questions

Eucharistic Congresses

- #109 Eucharistic Congresses, should be considered as a “station” to which a particular community invites the entire local church or the local church invites other churches of a particular region or nation.
- #110 Suitable studies should be made of the place, theme and program. In these inquiries the assistance of experts in theological, biblical, liturgical and pastoral matters, as well as human sciences should be employed.
- #111 In preparing for a Eucharist Congress the following should be done above all.
 - a) more thorough catechesis on the Eucharist
 - b) more active participation in the Sacred Liturgy fostering at the same time prayerful hearing of the Word and a sense of community.

Eucharistic Congresses

- #112 Celebration of the congress should follow these criteria:
- a) the celebration of the Eucharist should truly be the center and summit to which all undertaking and various forms of piety should be directed.
 - b) celebration of the word of God, catechetical session and public conference should explore more deeply the theme and the practical steps set out more clearly.
 - c) opportunity should be given for either common prayer or for extended adoration before the Most Blessed Sacrament, in suitable designated churches.
 - d) norms for Eucharistic procession should be observed