

Rite of Eucharistic Exposition and Benediction

Exposition

Kneel as Father Michael or one of the deacons places the luna with the consecrated Host into the monstrance on the altar.

O Salutaris Hostia
quae caeli pandis ostium;
bella premunt hostilia,
da robur, fer auxilium.

Uni trinoque Domino
sit sempiterna gloria,
qui vitam sine termino
nobis donet in patria. Amen



Hoc est enim Corpus Meum

Benediction

Tantum ergo sacramentum
veneremur cernui:
et antiquum documentum
novo cedat ritui
praestat fides supplementum
sensuum defectui.

Genitori, Genitoque
laus et jubilatio
salus, honor, virtus quoque
sit et benedictio:
procedenti ab utroque
compar sit laudatio. Amen

Father Michael or one of the deacons will say or chant: You have given them bread from heaven.

We respond: Having within it all sweetness.

Father Michael or one of the deacons will stand and say or chant, “Let us pray”:

Lord Jesus Christ, you gave us the Eucharist as the memorial of your suffering and death. May our worship of this sacrament of your body and blood help us to experience the salvation you won for us and the peace of the kingdom where you live with the Father and the Holy Spirit, God, forever and ever. (Amen.)

Father Michael or one of the deacons will then go to the altar and bless all present with the Blessed Sacrament. All should make the cross slowly as we are blessed. After doing so he will return to the step and lead the Divine Praises.

The Divine Praises

Blessed be God
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
Blessed be Saint Joseph, her most chaste spouse
Blessed be God in his angels and in his Saints

After Jesus has been placed back in the tabernacle, all stand and sing *Holy God We Praise Thy Name*.

Holy God, we praise thy name. all in heaven above adore thee.
Lord of all, we bow before thee. Infinite thy vast domain,
All on earth your scepter claim; everlasting is thy reign.

The Practice of Genuflecting

When Jesus is in the tabernacle, we genuflect with one knee in honor of the God who is in the room with us within the tabernacle. Technically speaking, the right knee should be the one that touches the ground. This is based on the old feudal practice in which a vassal would bend his right knee in the presence of his lord.

When Jesus is on the altar, we genuflect with both knees as a sign of deep reverence for the God who is present before us — Body, Blood, Soul and Divinity. Whether entering or exiting the pew, this is the practice when Jesus is on the altar.

The Words of St. Thomas Aquinas as literally translated into English

The words to *O Salutaris Hostia*

O Salutaris Hostia

O Saving Sacrifice (or victim)
quae caeli pandis ostium;
that opens the gates to heaven;
bella premunt hostilia,
hostile enemies press,
da robur, fer auxilium.
give strength, carry (bring) help.

The words to *Tantum Ergo*

Tantum ergo sacramentum

Hence only the sacrament
veneremur cernui:
we venerate (reverence) with bowed heads:
et antiquum documentum
and the old practice (teaching)
novo cedat ritui
yields to the new
praestat fides supplementum
faith provides a supplement
sensuum defectui.
for the failure of the senses.

Uni trinoque Domino

To the one and triune Lord
sit sempiterna gloria,
may be everlasting glory,
qui vitam sine termino
who, life without end
nobis donet in patria.
gives us a homeland

Genitori, Genitoque

To the begetter and begotten
laus et jubilatio
be praise and jubilation (triumph)
salus, honor, virtus quoque
hail, praise, virtue also
sit et benedictio:
and blessing as well (too):
procedenti ab utroque
to the one proceeding from both
compar sit laudatio.
let there be comparable (equal) praise. Amen

Words to know:

Genuflect: Literally translates as “to bend the knee” (“genu”=knee & “flectere”=to bend). We bend the knee as a sign of reverence for the presence of God.

Monstrance: Literally translates as “to show” or “to prove”. Used to hold the luna and expose Jesus in the Blessed Sacrament for adoration.

Luna: Literally translates as “moon” or “little moon” because of the round shape of both the host and the moon. The luna holds Jesus, present in the Blessed Sacrament, and is placed within the monstrance for adoration.

Adoration: Literally translates as “to worship” or “to pray to”. This is an act reserved for God alone. We can praise Saints and angels but to God alone belongs worship.

Altar: Literally translates as “high”. It is a place for offering sacrifices. In the Mass we offer the sacrifice of Jesus, His Body and Blood, to the Father.

Exposition: Literally translates as “to expose”. We take Jesus from the tabernacle and expose Him to be worshipped.

Benediction: Literally translates as “to wish well” or “to bless”. This term is used to describe the blessing of the people with the host lifted in the monstrance.

Tabernacle: Literally translates as “tent”. In the Old Testament God was said to dwell above the Ark of the Covenant which was kept in a tent before the Temple was built. The word tabernacle became synonymous with the place of God’s presence.

Paraclete: Literally translates as “to call alongside”. This term used for the Holy Spirit is based on a Greek legal term for the one who defends someone. The “paraclete” is called alongside the one accused to give a defense. In Christianity, we view the Holy Spirit as one that comes to our defense against Satan (literally meaning “the accuser”).

Amen: Literally translates as “truth”. It is used as an end to prayers as a way of saying “it is true” or “so be it”.