

Adoration and Exposition Basics

A PRACTICAL CRASH-COURSE
FOR PARISHES AND SCHOOLS



CENTER FOR LEARNING
A DIVISION OF OCP

ADORO TE DEVOTE

ADORO TE DEVOTE



1. God - head here in hid - ing whom I do a - dore
2. See - ing, touch - ing, tast - ing are in thee de - ceived;
3. On the cross thy god - head made no sign to men;
4. I am not like Thom - as, wounds I can - not see,
5. O thou, our re - mind - er of the Cru - ci - fied,
6. Like what ten - der tales tell of the Pel - i - can,
7. Je - sus whom I look at shroud - ed here be - low,



1. Masked by these bare shad - ows, shape and noth - ing more,
2. How says trust - y hear - ing? that shall be be - lieved;
3. Here thy ver - y man - hood steals from hu - man ken:
4. But I plain - ly call thee Lord and God as he:
5. Liv - ing Bread, the life of us for whom he died,
6. Bathe me, Je - sus Lord, in what thy bos - om ran—
7. I be - seech thee, send me what I thirst for so,



1. See, Lord, at thy ser - vice low lies here a heart
2. What God's Son has told me, take for truth I do;
3. Both are my con - fes - sion, both are my be - lief,
4. This faith each day deep - er be my hold - ing of,
5. Lend this life to me, then; feed and feast my mind,
6. Blood that but one drop of has the pow'r to win
7. Some day to gaze on thee face to face in light



1. Lost, all lost in won - der at the God thou art.
2. Truth him - self speaks tru - ly or there's noth - ing true.
3. And I pray the prayer made by the dy - ing thief.
4. Dai - ly make me hard - er hope and dear - er love.
5. There be thou the sweet - ness man was meant to find.
6. All the world for - give - ness of its world of sin.
7. And be blest for - ev - er with thy glo - ry's sight.

Text: 11 11 11 11; St. Thomas Aquinas, ca. 1224–1274, alt.; tr. by Gerard Manley Hopkins, SJ, 1844–1899, alt.
Music: Chant, Mode V; *Paris Processionale*, 1697.

This resource has been prepared by the Center for Learning, a division of OCP. Copyright © 2023, all rights reserved. Permission is granted for private use only. For more information, visit www.LearnwithOCP.org, or email learning@ocp.org

Important terminology

*The following comparison was prepared by Fr. John Thomas Lane, SSS.
It is included here with permission of the author.*

Prayer in the presence of the Blessed Sacrament (“adoration”)	Exposition of the Blessed Sacrament	Perpetual Exposition of the Blessed Sacrament (“perpetual adoration”)
No rite or ritual for this personal time of prayer	A liturgical act of the Roman Rite of the Catholic Church (12). May be after Mass (94)	Permission is needed to perform from the local Ordinary (Bishop) (86, 87)
Prayer in the presence of the Blessed Sacrament in a church or chapel with a tabernacle (90)	A liturgical act with the Blessed Sacrament exposed in a monstrance or ciborium for public worship by the faithful on an altar with 4 – 6 candles for monstrance & at least 2 for ciborium & incense (85)	A liturgical act with the Blessed Sacrament exposed in a monstrance or ciborium for public worship by the faithful on an altar with 4 – 6 candles for monstrance & at least 2 for ciborium & incense (85)
One or more people; no time limitations	Public worship for a fixed amount of time, at least two people	Public worship, 24 hours a day, 7 days a week, at least two people
Church/chapel where there is access to praying in the presence of the Blessed Sacrament (tabernacle)	Following the ritual, a period of worship containing Sacred Scripture, songs, prayers and sufficient time for silent prayer (89,95)	Following the ritual, a period of worship containing Sacred Scripture, songs, prayers and sufficient time for silent prayer (95)
Pastors should open church where Eucharist reserved for some hours every day (when convenient) (8)	At least 2 people must be present at all times of exposition (90)	At least 2 people must be present each hour (90)
Personal time of prayer, peace, waiting for the Lord to return & remembering the ancient custom of “making a visit.”	After period(s) of exposition in a church/chapel, the Blessed Sacrament must be reposed in the tabernacle where Mass is celebrated	In a separate chapel or oratory so that Mass is able to be celebrated in a different worship space (83)
NB: Other names or styles of prayer include “thanksgiving,” “reparation,” “petition,” “gratitude,” etc.	When scheduled exposition time is interrupted due to few worshipers, the Blessed Sacrament is reposed in the tabernacle. (not more often than twice during the day and/or scheduled times) (86)	NB: The Blessed Sacrament must be reposed in the tabernacle when Mass is celebrated in the body of the church or chapel where “perpetual” exposition occurs. (83) “Perpetual exposition” paused/ends.
Exposition which is held exclusively for the giving of benediction is prohibited. (89)	This rite ends at a specific time with Benediction (especially with Morning/Evening Prayer) In churches where the Eucharist is regularly reserved, exposition at least once a year (86)	If interrupted because of too few worshipers, the Blessed Sacrament is reposed. Perpetual exposition is not allowed when such reposition takes place more than twice a day.

Other helpful definitions

<p>Adoration Prayer before the Blessed Sacrament, whether reserved in the tabernacle or exposed for veneration. A devotional act.</p>	<p>Luna A circular glass case that contains the Host and is placed in the monstrance for adoration.</p>
<p>Altar cloth A white piece of linen or hemp cloth that covers the altar.</p>	<p>Monstrance The sacred vessel used to expose the Host for adoration or Eucharistic procession.</p>
<p>Benediction The blessing given by a priest or deacon using the Blessed Sacrament contained in a monstrance.</p>	<p>Prie Dieu (kneeler) A kneeling bench designed for use by a person at prayer</p>
<p>Boat The vessel that holds the incense.</p>	<p>Reposition Returning the Blessed Sacrament to the tabernacle after a time of exposition.</p>
<p>Ciborium A covered container used to hold consecrated Hosts. It is similar to a chalice but covered and larger.</p>	<p>Standing pyx A container that holds the Luna; kept in the tabernacle.</p>
<p>Cope A long mantle or cloak, open in the front and fastened at the breast with a clasp.</p>	<p>Tabernacle A locked receptacle that contains the reserved Blessed Sacrament.</p>
<p>Genuflection The act of bending the right knee to the floor and rising up again to reverence the Blessed Sacrament.</p>	<p>Throne An optional, short, shelf-like item, often with four legs, used as a base to raise the monstrance to increase visibility for the faithful.</p>
<p>Exposition The displaying of the Blessed Sacrament outside of the tabernacle in a monstrance or ciborium for the veneration of the faithful. A liturgical rite.</p>	<p>Thurbile (censer) The vessel used to burn incense.</p>
<p>Humeral veil The sacred vestment that covers the shoulders and hands of the minister, with flaps or pockets, so to carry the Blessed Sacrament or give Benediction without actually touching the sacred items.</p>	<p>Thurifer The server who takes care of the thurbile and incense during the liturgy.</p>

The Rites of exposition and benediction

The following text, “Question 50: How does exposition begin?” is an excerpt from *Adoration Basics* by Dr. Glenn CJ Byer (Pastoral Press, 2019).

At the end of Mass

It should come as no surprise that the rites expect that exposition of the Blessed Sacrament should begin with Mass. The *Order for the Solemn Exposition of the Holy Eucharist* describes this mass, and it has several features before we get to the rite of exposition:

- i. The host to be used for exposition of the Blessed Sacrament should be consecrated at this Mass. This makes so much sense, and it helps us link adoration and Mass – one is the extension of the other.
- ii. Gifts for the needy should be part of what is offered at the Preparation of the Altar and the Gifts. This rubric comes from the Mass of the Lord’s Supper on Holy Thursday. It is important here as it reminds us that many of the saints who promoted prayer before the Blessed Sacrament saw it as a way of increasing our concern for the poor.
- iii. Communion under both kinds is recommended at this Mass. Since our goal is to increase our devotion to Christ, and to receive him more deeply into our lives, having both species of Communion can help. The *General Instruction of the Roman Missal* paragraph 281, citing the Vatican instruction *Eucharisticum Mysterium* paragraph 32 says the following:

“Holy Communion, considered as a sign, has a more complete form when it is received under both kinds. For under this form the sign of the Eucharistic banquet appears more perfectly. Moreover, it shows more clearly how the new and eternal Covenant is ratified in the Blood of the Lord, as it also expresses the relation of the Eucharistic banquet to the eschatological banquet in the Kingdom of the Father (cf. Matthew 26:27-29).”

The rite for exposition flows naturally from Communion and is done with real attention to the principle of noble simplicity:

1. The consecrated host for exposition is left on the altar during Communion.
2. At the end of the distribution of Communion, the monstrance (and throne) are brought to the altar.
3. The deacon is the preferred minister who places the consecrated host in the monstrance, but in his absence a priest can be assigned to do this. The consecrated host is placed in the monstrance.
4. The monstrance is placed for the adoration of the faithful either directly on the altar or on a throne.
5. After a period of silence, the priest goes to the altar and kneels before the Blessed Sacrament.
6. The priest offers incense (see Question 30).
7. While this is happening the faithful can sing a song in honor of the Blessed Sacrament.
8. After this the priest recites a prayer.
9. The priest blesses the people with the Blessed Sacrament (see Question 72b).

10. The priest and other ministers leave.

OSEHE also provides the option of having a procession with the Blessed Sacrament (see Question 71) as part of the start of adoration.

Outside of Mass

Outside of Mass (and the expectation here is that no priest is available to celebrate the Eucharist to begin exposition of the Blessed Sacrament), a deacon or, with the correct approval and training (see Question 40) a lay person, can take the Blessed Sacrament from the tabernacle and place it in the monstrance. A lay person may also take the ciborium out of the tabernacle and place it (with the lid on) for adoration. This form is rarely celebrated any more, but it is still in the books. This same form is used if exposition of the Blessed Sacrament is to begin with any part of the Liturgy of the Hours or a Liturgy of the Word.

Again, the rite is not complicated.

1. The monstrance (and throne) are placed on the altar.
2. Candles are lighted.
3. If the Blessed Sacrament is coming from a separate chapel of reservation to the altar for exposition, then a priest or deacon would wear a humeral veil. A lay person would not.
4. Once the Blessed Sacrament is at the altar, it is placed in the monstrance.
5. The monstrance is placed for the adoration of the faithful, either directly on the altar or on a throne.
6. If the minister is a priest or a deacon, he offers incense before the Blessed Sacrament.
7. The period of adoration then begins.
8. The ministers may stay in prayer or leave, especially if it is to be a lengthy period of adoration.

For further reading: OSEHHE 28-116; HCWEOM 82-100.

Basic outline

To prepare beforehand:

1. Candles
2. Incense
3. Monstrance
4. Luna (with host consecrated at Mass beforehand)
5. Music books
6. Ritual book
7. Person to preside, read, serve

Opening Rite

- Entrance of the ministers
- Exposition (procession with the luna from the tabernacle to the monstrance)
- Opening song and incensation
- Greeting
- Opening prayer (see ritual book)

Liturgy of the Word

- Reading
- Silence
- Psalm
- Silence
- Alternate reading(s) or Gospel
homily or reflection on God's word (optional)
- Silence
- Intercessions

Benediction

- Lord's Prayer
- Song and incensation
- Prayer
- Blessing with the monstrance (if an ordained presider)
- Reposition
- Acclamation or song
- Ministers depart

See *Order for the Solemn Exposition of the Holy Eucharist* for a detailed outline and other holy hours with Morning or Evening Prayer as well as Eucharistic Services.

Prepared by Fr. John Thomas Lane, SSS, and used with permission.

Music suggestions

While the Blessed Sacrament is exposed, and the ciborium or monstrance is placed upon the altar, it is fitting that a song be sung by those gathered. For the period of adoration, “there should be prayers, songs, and readings to direct the attention of the faithful to the worship of Christ the Lord.” A homily or brief exhortation is also appropriate, as are extended periods of silence. If benediction follows a period of exposition, the priest or deacon goes to the altar, genuflects, and kneels. Then a hymn or other Eucharistic song is sung, especially songs particularly appropriate for the adoration of the Blessed Sacrament, rather than those more suited to accompany the procession to receive Holy Communion at Mass. While more traditional songs like O Salutaris Hostia or Tantum Ergo are appropriate, other songs of adoration should not be excluded. “Meanwhile the minister, while kneeling, incenses the Sacrament if the exposition has taken place with the monstrance.” After the prayer and Eucharistic blessing, the Blessed Sacrament is placed in the tabernacle. The minister genuflects and leaves. “Meanwhile, the people may sing or say an acclamation.”

(USCCB, Sing to the Lord: Music in Divine Worship, #243)

Music during exposition

The exposition of the Blessed Sacrament is an extension of the Eucharist; it is a continuation of what happens at Mass. Therefore, it makes sense that singing is an important component of exposition, just like it is an important component of Mass. The ritual calls for music at specific instances, and certainly hymns and other songs can add much to the period of adoration.

Hymnody, chant, contemporary songs, even praise and worship music could be used during exposition. The music that is chosen to be sung should be evaluated based upon the appropriateness of the text and the style to support this kind of prayer before the Blessed Sacrament. Once again, as mentioned above, exposition of the Blessed Sacrament is a continuation of what happens at Mass. So, if the piece you are considering wouldn't work for Mass, best to not use it for exposition.

Also, exposition and adoration can take place within the context of morning prayer, evening prayer, prayer in the style of Taize, and other forms and traditions. Each of these options provides moments where singing and music are possible.

Who should be involved

Consult your parish music director or liturgist as early as possible. They can help you with suggestions, find copies of music, ensure proper reporting and licensing, and connect your plans to the Sunday experience.

Consult your community members, both those who will be involved in leading the music and those who will be praying as members of the assembly. Find out what they find meaningful. They will tell you!

Finally, music ministry for periods of adoration affords easy-entry opportunities for new and/or younger musicians. Playing or singing for an entire Mass can be daunting. Playing to support a few hymns or psalms for adoration provides an opportunity to accompany the ritual and support a singing assembly. Think about how you might use these opportunities to grow your music ministry.

Considerations

Take care to select music that is appropriate for prayer, well-matched to the context/theme of that prayer, and is accessible both to those who are gathered to pray and those who will be leading the music.

- Musical considerations: Is this song stylistically appropriate? Can the entire assembly sing this (i.e., not too high, not too low, etc.)? Can our musicians successfully lead this song?
- Liturgical considerations: Will this song help support this prayer experience? Does the text of the song enhance the focus of our prayer? Are the songs and texts appropriate for prayer before the Blessed Sacrament?
- Pastoral considerations: Will the text of this song connect or resonate with the community? Are the themes appropriate for the focus of our prayer? Are the languages and cultures present in our community adequately presented in the songs we have chosen? Are we asking too much (or too little) of our community in selecting this song?

Be aware of the repertoire your community already knows. Also, be aware of the repertoire your community doesn't know but should. Work to use what is familiar while carefully introducing new music. It is best to reinforce repertoire by using hymns and songs more than once, where possible. Use a seasonal gathering song or use psalm settings more than once. If you sing the Universal Prayer, Lord's Prayer, or Blessing, use the same setting each time – don't keep changing them! Do what you can to ensure your community feels comfortable with the music you have chosen.

Finally, as in all prayer but especially for moments of adoration, do not neglect silence. Provide plenty of opportunities for extended periods of silent prayer throughout the liturgy you are planning.

Fair use and copyright

All printed and recorded music, even church music, is covered by legal copyright protection. This means that you need to follow certain guidelines and licensing requirements in order to use songs and recordings at Mass and prayer. If your community uses a physical hymnal or music resource (i.e., everyone has a book in the pews), your usage is likely covered. If you are creating and printing a worship aid, making slides for projection that include music or prayer/Scripture text, or recording or livestreaming your Masses or prayer services that use copyrighted music, then you need to have the appropriate music license and complete

reporting processes. Speak with your music director or liturgist for more information and for guidance. Your parish or campus ministry may already have such a license.

SUGGESTIONS

There is a basic structure to the Exposition of the Blessed Sacrament. In this structure, there is great flexibility, and great opportunity to bring in specific themes based upon need or the liturgical season.

Incorporating music and sung prayer into the practice of Adoration adds to the power and depth of the devotion. The following hymns and songs are suitable, and many of them are a part of the core repertoire that all Catholics should know. These are offered as a small selection of the hundreds, if not thousands, of hymns and songs that could be appropriately used.

[Adoro Te Devote/Godhead Here in Hiding \(chant\)](#)

[Ave Verum Corpus \(chant\)](#)

[Exposition/O Saving Victim \(Angrisano\)](#)

[Jesus, My Lord, My God, My All \(SWEET SACRAMENT\)](#)

[Lord, to Whom Shall We Go \(Soper\)](#)

[O Lord, I Am Not Worthy \(NON DIGNUS\)](#)

[O Sacrament Most Holy \(FULDA\)](#)

[O Saving Victim/O Salutaris Hostia](#)

[Pange Lingua, Gloriosi/Sing, Mu Tongue the Savior's Glory](#)

[Panis Angelicus/Holy and Living Bread \(Lambillotte\)](#)

[See Us, Lord, About Your Altar \(DRAKES BROUGHTON\)](#)

[Soul of My Savior \(ANIMA CHRISTI\)](#)

Responsorial Psalms

The selection of psalm texts will depend greatly on the nature and context of the adoration experience you have planned. Psalms 34, 78, 116, 145, and 147 are connected to the Eucharistic celebration. Additionally, common psalms appointed for the current liturgical season are good choices, as are psalms appointed for morning or evening prayer of that day.

The Responsorial Psalm used at Mass should be a setting of the approved Lectionary Psalm text. While Exposition is not a Mass, we recommend using approved Lectionary texts if at all possible. This supports consistency in your liturgical practice and serves to help make connections between adoration and daily or Sunday Mass. The hymnal or missal your school or parish uses should have at least one setting for each Common Psalm, if not more. If you are looking for additional Psalm settings, [visit this catalog of Lectionary Psalms](#) (i.e. settings approved for use at Mass) in a variety of musical styles and set in English and Spanish.

How to pray in the presence of the Blessed Sacrament

By Fr. John Thomas Lane, SSS

In the Western rite of the Roman Catholic Church reservation of the eucharist and prayer in the presence of the Blessed Sacrament has been a long-standing custom. In the early church, members who were not able to attend Eucharist were brought blessed bread as a remembrance of the celebration. Eucharist was reserved in vessels, usually homemade containers, and brought to the sick and infirmed. Also, people would take some of the blessed bread and reserve or share the bread in their homes for later in the week as a reminder of the Sunday eucharist. Cupboards were the place of reservation in the home.

As the church practices became more formal after it's legalization by Constantine in 313, "basilica" structures and the development of specific buildings as a "church" became the central place for worship. After a few centuries, within these churches a place of reservation was set aside for the purpose of giving communion to those not present on Sunday, and later, for prayer in the presence of the Blessed Sacrament. Also, vessels were formally blessed or consecrated to reserve the Blessed Sacrament

In our day, many are beginning to discover prayer in the presence of the Blessed Sacrament. Some times the church is open for prayer with the tabernacle closed; other times, the liturgical rite of prayer with the exposed Blessed Sacrament is recited.

The practice of the church is that exposition begins with Eucharist or Mass. A host is consecrated at the morning Eucharist and after the "Prayer After Communion" is placed in a luna or monstrance for exposition. Usually exposition is done at the altar of the church to make the connection between the Mass and prayer in the presence of the Blessed Sacrament; this is because prayer extends the Mass or Eucharistic celebration. As the Constitution on the Sacred Liturgy states in paragraph 13, devotions lead from the celebration of the liturgy and draw us back to the sacred liturgy. They are opportunities for contemplation and prolongation of the sacred mysteries. At the end of the day or exposition, the host is removed, broken and placed in a ciborium so that it may be consumed by the next Eucharistic assembly or someone not able to attend Mass. Sharing communion, especially with those not present for Mass, is a sign of our physical and spiritual communion and bond that we the Body of Christ, with Christ our head, share together in faith.

There is a specific ritual book or liturgical rite for the United States of America. In formal or extended prayer in the presence of the Blessed Sacrament, as in a holy hour or Eucharistic service, either with the Liturgy of the Hours (Morning or Evening Prayer) or the Order for Solemn Exposition of the Holy Eucharist, promulgated in 1992 is used in the United States (and published by Liturgical Press of Collegeville, MN). This Order is based on the 1973 document Holy Communion and Worship of the Eucharist Outside of Mass. Listed below is a step-by-step instruction on the practice of coming to pray before the Blessed Sacrament exposed.

Preparation begins at home, dressing and readying one's self to come to church and the Blessed Sacrament Chapel:

- Dress appropriately for church: if you tend to be cold, bring a sweater; if you tend to be warm, bring a hand-fan.
- Pray for a safe trip to the church.
- Arrive 5 minutes before your scheduled time.

When you are at church:

1. Wait for your prayer partner in the vestibule of the church.
2. Check the lighting and adjust accordingly. (Some parishes allow you to adjust, others have it preset and are not to be adjusted.)
3. When at church, check the bulletin board in the vestibule for announcements or notices that may affect you.
4. Peruse the pamphlet rack for reading material if needed.
5. When your prayer partner has arrived, walk together to the Blessed Sacrament Chapel, making sure that you bow before the altar in the church. This shows reverence to Christ present in the altar.
6. Some people like to stop and say a prayer at the "Place of Honor" for the current saint displayed at the table. Visit there and say a prayer.
7. Sign your name in the record book located on the small table in the chapel.
8. Greet the one(s) who has/have been praying and decide together on a prayer, song or scripture passage that you would like to say together at the hour/shift change.
9. Gather together to pray.
10. In 1974, the "Doxology" or "Glory to the Father" was retranslated into English:
*Glory to the Father and to the Son and to the Holy Spirit
As it was in the beginning, is now, and will be forever. Amen.*
11. Share the "Sign of Peace" or some other "farewell."

During your prayer time:

- Saint Peter Julian Eymard (1811-1856), the Apostle of the Eucharist, recommended a time of prayer before the Blessed Sacrament whereby each 15 minutes would be devoted to a particular style of prayer:

Adoration – praise and worship of God

Reparation – asking pardon for sin and remembering God's mercy

Thanksgiving – remembering the blessings in our life and that which the Eucharist (Mass) offer the ultimate act of God's love

Entreaty – petition and ask God for help; remember those who need our prayers. (Because of the Eymardian prayer style, we do not use the exclusive term "adorer(s).") As you can see from

above, there are many different styles of prayer before the Blessed Sacrament; adoration is just one form of prayer.)

- Spend time enjoying the silence. This is your opportunity to listen to God or just “be” with God in the enjoyable partnership and relationship that you have. Thomas Keating has said that the “language of God is silence. Anything else is a poor translation.” When we are silent with God, praying before the Blessed Sacrament, we open our mind and heart, our whole being to God the ultimate mystery. Notice your breathing and relax in the presence of your intimate relationship with God who is very close to you.
- Use the scripture texts or prayer cards provided to meditate on the mysteries of the Eucharist. Look back or ahead to the readings of the day or Sunday, the Lord’s Day.
- If someone approaches you asking for help or monetary assistance, please direct him or her to the Eymard Center Parish Offices. If they have already been there, let them know that this is all you can do. Please do not offer additional money.
- When your hour of prayer has been completed, repeat the process of praying with the next group of pray-ers.

Other notes:

- If you are unable to come to your hour of prayer, please find a substitute in advance.
- Trade phone numbers with those schedule before or after you so that they will know if you will be delayed or are making other arrangements, especially if there is a substitute.
- Reading the bulletin, either while waiting or at another time. There is always important information in the bulletin.
- If there is no one to replace you after your hour of prayer, please use the “secret key” to close and lock the tabernacle. Place the key on the “secret hook.”
- Please let the pastor or maintenance supervisor know if there is anything that you need for the chapel to be adjusted (such as the air or lighting). If you are uncomfortable in adjusting the lights, let them know.
- Some parishes encourage that for every hour of prayer before the Blessed Sacrament, there is one hour of service to help the parish or those in need. This demonstrates that our Eucharistic prayer leads to action – contemplation to service of God’s holy people, the Body of Christ.

Thank you for your ministry and service to this prayer of the church. We are grateful for your opportunity and witness of prayer to “build the Body of Christ.”

Preparing youth for prayer in the presence of the Blessed Sacrament

*An outline of comments, concerns, and questions to consider
Prepared by Fr. John Thomas Lane, SSS*

How do we have youth involved in our parishes and liturgies?

- Liturgical Ministers: Extraordinary Ministers of Holy Communion, lectors, ushers, altar servers, cantors, musicians, etc.
- Outreach programs and service

Eucharist and the Worship of the Eucharist outside of Mass

- The importance of the Eucharistic Prayer
- The importance of the Communion Rite
- Ritual books guide and regulate the practice of Eucharist Outside of Mass
- Chapels set up with bishop's approval
- Where tabernacles are to be kept

Reminder of the Risen Christ's presence

- Words and terms matter, and "why"
- "Where is 'Jesus'?"
- The altar as a symbol of Christ
- Preparation for youth and prayer

Styles to offer:

- Liturgy of the Hours
- Teaching meditation
- "Praise and Worship" – make sure songs are Trinitarian
- Silence
- *Lectio Divina*
- Taize
- The "4 ends" (Saint Peter Julian Eymard)
 - o ARTE (Ad Regnum Tuum Eucharisticum)
 - Adoration
 - Reparation/asking forgiveness
 - Thanksgiving
 - Entreaty/petition

Chapel environment:

- Candles – lots of candles
- Incense (where appropriate)

-
- Chairs in different arrangement
 - Floor/pillows or other appropriate items

Not appropriate during the exposition of the Blessed Sacrament

- Chastity promises
- Way of the Cross
- Confessions during Mass
- Bringing your own reserved Blessed Sacrament to a playground, outdoors
- Office setup
- Not having a connection to a Eucharistic liturgy (Mass)

Reminders

- For every hour of prayer, an hour of service
- Liturgy of the Hours
- Purchase resource books!

CENTER FOR LEARNING PROGRAMS



Personalized ministry coaching

One-on-one support for liturgical and pastoral ministers to improve organization, communication, stress management and more



Ministry consulting

Providing liturgical, administrative and leadership solutions at the organizational level for dioceses, parishes, schools and more



Professional learning communities

Communities of ministry professionals who can support and learn from one another



Institutos

Spanish-language liturgical formation and training events for Hispanic pastoral musicians focused on the role of musicians in the liturgy



Workshop Series

Four-part Spanish-language workshops for pastoral musicians on various subjects relating to music, liturgy, ministry and spirituality



And much more!

Other resources and educational opportunities to make your ministry more effective including webinars, planning tools and more!



CENTER FOR LEARNING
A DIVISION OF OCP

LEARN MORE
ocp.org/learning

