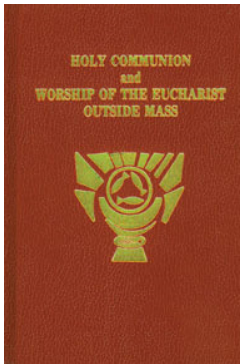


Exposition of the Holy Eucharist

◆ Some Liturgical Catechesis ◆

Prepared by Eliot Kapitan, Office for Worship and the Catechumenate
for the Diocese of Springfield in Illinois
17 February 2015

◆ Ritual Books for Exposition of the Holy Eucharist ◆



Holy Communion and Worship of the Eucharist outside Mass [HCWEOM].

Includes the (1) Rite of Distributing Holy Communion outside Mass; (2) Administration of Communion and Viaticum to the Sick by an Extraordinary Minister; (3) Forms of Worship of the Holy Eucharist – Exposition, Processions, Congresses; (4) Texts; and Appendix.

New York: Catholic Book Publishing Corp., 1976.

ISBN: 0-89942-648-4, hardback, 144 pp, 5 ½ x 8 ¼, 1 ribbon, \$14.95, Catholic Book Product Code: 648/22.



Order for the Solemn Exposition of the Holy Eucharist: President's Edition [OSEHE].

The USCCB collection from approved sources of the rites and texts for use during the lengthy Exposition of the Holy Eucharist: (1) Opening Celebration of the Eucharist; (2) The Liturgy of the Hours during the Period of Exposition; (3) Eucharistic Services of Prayer and Praise; (4) Celebration of the Eucharist during the Period of Exposition; (5) Closing Celebration for the Solemn Exposition of the Holy Eucharist. Appendix (1) Scripture Readings; (2) Litanies and Prayers; (3) Suggested Music.

Collegeville: The Liturgical Press, 1993.

ISBN: 978-0-8146-2039-7, hardback, 240 pp, 7 ¼ x 10 ½, 2 ribbons, \$49.95, Liturgical Press Product Code: 2039.

Order for the Solemn Exposition of the Holy Eucharist: Music Accompaniment.

Collegeville: The Liturgical Press, 1993.

ISBN: 978-0-8146-2199-8, spiral, 112 pp, 7 x 10; \$24.95, Liturgical Press Product Code: 2199.

◆ Outline – Exposition of the Holy Eucharist ◆

For a Brief Period of Exposition of about an hour, the following outline may be helpful. It provides the details for this Liturgy that *Holy Communion and Worship of the Eucharist outside Mass* [HCWEOM] only sketches in nos. 93-100. See also *Order for the Solemn Exposition of the Holy Eucharist* [OSEHE], especially Chapter 3, nos. 91-116 for more detailed rites.

Exposition – Adoration – Benediction – Reposition

Exposition Beginning with Mass	Exposition outside Mass
<ul style="list-style-type: none"> • The side table, prepared in the usual way, includes the monstrance, if it will be used, with an empty luna. <p>INTRODUCTORY RITES</p> <ul style="list-style-type: none"> • These rites are celebrated in the usual way. <p>LITURGY OF THE WORD</p> <ul style="list-style-type: none"> • The readings for the Mass of the day are used when required. • On other days, readings may be chosen from: <ul style="list-style-type: none"> ■ Mass of the Solemnity of the Body and Blood of Christ --- OSEHE, nos. 29 and 151-153 --- LM, nos. 167-169 ■ Votive Mass of the Most Holy Eucharist --- HCWEOM, nos. 113-153 --- OSEHE, nos. 29 and 154-159 and 171 --- LM, nos. 976-981 ■ Votive Mass of Jesus Christ, the Eternal High Priest --- LM, no. 982 ■ Votive Mass of the Most Sacred Heart of Jesus --- HCWEOM, nos. 154-188 --- OSEHE, nos. 172-177 --- LM, nos. 995-1000 ■ Votive Mass of the Most Precious Blood of Our Lord Jesus Christ --- LM, nos. 989-994 • Homily or Brief Exhortations on the Eucharistic Mystery 	<ul style="list-style-type: none"> • The altar is prepared with an opened corporal. • The monstrance, if used, without the luna may be placed off the corporal on the altar facing to the side and not toward the people. • The luna, prepared with a newly consecrated Host at the most recent Mass, is in the tabernacle. • Exposition of the Holy Eucharist begins with a Celebration of the Word of God. <p>INTRODUCTORY RITES</p> <ul style="list-style-type: none"> • Song • Entrance of the Ministers <p style="text-align: center;">EXPOSITION</p> <ul style="list-style-type: none"> • Minister exposes the Holy Eucharist in either the monstrance or a covered ciborium. • Incensing, if the monstrance is used (by an ordinary minister) • Greeting • Opening Prayer <p>LITURGY OF THE WORD</p> <ul style="list-style-type: none"> • Readings --- See the options for Exposition Beginning within Mass in the column at left • Homily or Brief Exhortations on the Eucharistic Mystery (by an ordinary minister) • [OR Reading of a Text, prepared and approved by the Bishop or the pastor] • [Invitation to Religious Silence]

Exposition Beginning with Mass – continued	Exposition outside Mass – continued
<p>LITURGY OF THE EUCHARIST PREPARATION OF THE GIFTS EUCHARISTIC PRAYER COMMUNION RITE</p> <ul style="list-style-type: none"> • Holy Communion is celebrated in the usual way. <p>EXPOSITION</p> <ul style="list-style-type: none"> • Priest returns to the altar and exposes the Holy Eucharist in either the monstrance or a covered ciborium. • A brief silence may follow. • All stand for the Prayer after Communion. • The Concluding Rites are omitted. • An invitation to religious silence is presumed. 	
<p>ADORATION</p> <ul style="list-style-type: none"> • Sufficient time is provided for religious silence and silent prayer. 	
<p>BENEDICTION</p> <p>Eucharistic Song</p> <ul style="list-style-type: none"> • [O Saving Victim / O Salutaris Hostia; or another song] • See OSEHE, Appendix III for more suggestions. <p>Incensing the Sacrament</p> <ul style="list-style-type: none"> • (by an ordinary minister) • Only if the monstrance is used; not if the ciborium is used <p>Prayer</p> <p>Sign of the Cross over the People with the Eucharist</p> <ul style="list-style-type: none"> • (by an ordinary minister) 	
<p>REPOSITION</p> <p>Replacing the Blessed Sacrament in the Tabernacle</p> <p>Acclamation or Song</p> <ul style="list-style-type: none"> • [Divine Praises; or another acclamation] • [Holy God, We Praise Thy Name; or another suitable song of praise] • See OSEHE, Appendix III for more suggestions. 	

◆ Some Liturgical Catechesis ◆

This segment for liturgical catechesis on the Exposition of the Holy Eucharist is designed to share all at once or to excerpt individual items for use in parish bulletins etc.

The Eucharistic Sacrifice Is the Center of Christian Life

The Church Believes and Teaches	The Importance for Christian Life
<p>The other sacraments, as well as with every ministry of the Church and every work of the apostolate, are tied together with the Eucharist and are directed toward it. The Most Blessed Eucharist contains the entire spiritual boon of the Church, that is, Christ himself, our Pasch and Living Bread....In this light, the Eucharist shows itself as the source and the apex of the whole work of preaching the Gospel. Those under instruction are introduced by stages to a sharing in the Eucharist, and the faithful, already marked with the seal of Baptism and Confirmation, are through the reception of the Eucharist fully joined to the Body of Christ.</p> <p style="text-align: right;">Vatican Council II, <i>Presbyterorum Ordinis</i>, <i>Ministry and Life of Priests</i>, no. 5.</p>	<p>Baptism is entry into the sacramental life. Confirmation completes it. These two Sacraments are celebrated once. Eucharist completes Christian Initiation. It is repeated, however, week after week, even daily. It is the very heart of the Christian life.</p> <p>In the <i>Constitution on the Sacred Liturgy</i>, the Bishops taught that the Liturgy is both summit and fount (no. 10). In the <i>Dogmatic Constitution on the Church</i>, they decreed that the Eucharist is the source and summit of the Christian life (no. 11).</p> <p>In the Eucharist, we do what the Lord commands. During Mass, we eat and drink the Body and Blood of Christ. In this Communion, we become like him. That is why we participate in Mass and in Holy Communion at least every Sunday.</p>

Presence of Christ in the Eucharist

The Church Believes and Teaches	The Importance for Christian Life
<p>The celebration of the Eucharist is the center of the entire Christian life, both for the Church universal and for local congregations of the Church....</p> <p>“The celebration of the Eucharist in the sacrifice of the Mass,” moreover, “is truly the origin and the goal of the worship which is shown to the Eucharist outside Mass.”...</p> <p>In order to direct and to encourage devotion to the Sacrament of the Eucharist correctly, the Eucharistic mystery must be considered in all its fullness, both in the celebration of Mass and in the worship of the Sacrament which is reserved after Mass to extend the grace of the sacrifice.</p> <p style="text-align: right;"><i>Holy Communion and Worship of the Eucharist outside Mass</i>, nos. 1, 2, and 4.</p>	<p>The <i>Constitution on the Sacred Liturgy</i> (no. 7) counts the ways that we are assured of Christ’s marvelous and manifold presence in Liturgy and in the Church:</p> <ul style="list-style-type: none"> • at Mass in the person of his minister, • especially under the Eucharistic elements, • in the Sacraments, • in his Word when read aloud, and • in the Church when praying and singing. <p>The phrase “especially under the Eucharistic elements” is a way to express quality and not quantity. For we do not “get more Christ” at Mass or Communion. Christ is always whole and complete.</p> <p>The phrase “especially present” is words of endearment, words of love. We love this presence the best because we do what Jesus the Christ commanded: “Do this in memory of me.”</p>

Mass Is First, Mass Is Primary

The Church Believes and Teaches	The Importance for Christian Life
<p>When the faithful honor Christ present in the Sacrament [of the Eucharist], they should remember that this presence is derived from the sacrifice and is directed toward sacramental and spiritual communion.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, no. 80.</i></p>	<p>Holy Mass, Holy Eucharist is central to our faith. This holy action of Christ and of his Church makes him present here and now.</p> <p>When we come before the Holy Eucharist, whether reserved in the tabernacle or exposed on the altar, we must always remember that we have this Blessed Sacrament because of Mass – Mass that is both holy sacrifice and holy meal.</p> <p>Exposition helps us fall more in love with the Liturgy of the Word and Eucharist (Mass) and Holy Communion. Mass and Communion are our best response to what the Lord has done and continually does for our salvation.</p>

Adoration Deepens Participation in the Paschal Mystery

The Church Believes and Teaches	The Importance for Christian Life
<p>The same piety which moves the faithful to Eucharistic adoration attracts them to a deeper participation in the Paschal Mystery. It makes them respond gratefully to the gifts of Christ who by his humanity continues to pour divine life upon the members of his body. Living with Christ the Lord, they achieve a close familiarity with him and in his presence pour out their hearts for themselves and for those dear to them; they pray for peace and for the salvation of the world. Offering their entire lives with Christ to the Father in the Holy Spirit, they draw from this wondrous exchange an increase of faith, hope and love.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, no. 80.</i></p>	<p>Every Liturgy draws us into the Godhead, the Blessed Trinity, by drawing us more deeply into the Paschal Mystery. Simply put, Paschal Mystery is the life-suffering-death-resurrection-ascending of the Lord Jesus Christ. This mystery is our own mystery: what happened to Jesus happens to us. Simple words but very big reality. Living within the Paschal Mystery means that the Christian is in the constant presence of Christ.</p> <p>Every Liturgy connects us to the Paschal Mystery in which the Church participates in the whole act of redemption by and in Christ Jesus the Lord.</p> <p>By reveling in the Paschal Mystery, by deepening our grasp of it, we know with greater clarity who we are and to whom we belong.</p>

Exposition Ideally Begins with Mass

The Church Believes and Teaches	The Importance for Christian Life
<p>Prayer before Christ the Lord sacramentally present extends the union with Christ which the faithful have reached in Communion.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass</i>, no. 81.</p>	<p>Adoration of the Holy Eucharist only makes sense when we cherish Holy Communion. Eating and drinking the Body and Blood of Christ is the fullest and best way to receive Holy Communion. Christians yearn for ways to extend that union. Prayer and Adoration before the Holy Eucharist is one way cherished by the Church, cherished by believers.</p> <p>In its best form, Exposition takes place within the celebration of Mass. After Communion of the faithful, the Priest returns to the altar, places a Host consecrated at that Mass in the monstrance, and places the monstrance (or covered ciborium) on the altar. After some silence, all stand for the Prayer after Communion. The usual Concluding Rites are omitted. A significant period of Adoration follows.</p>

Exposition is Liturgical Prayer, Not Private Prayer

The Church Believes and Teaches	The Importance for Christian Life
<p>Liturgical services are not private functions, but are celebrations belonging to the Church, which is the ‘sacrament of unity’....Therefore liturgical services involve the whole Body of the Church; they manifest it and have effects upon it....”</p> <p style="text-align: center;">Vatican Council II, Sacrosanctum concilium, <i>Constitution the Sacred Liturgy</i>, no. 26.</p> <hr style="width: 20%; margin: 10px auto;"/> <p>Exposition of the Holy Eucharist is governed by norms and rites found in these liturgical books:</p> <ul style="list-style-type: none"> • <i>Holy Communion and Worship of the Eucharist outside Mass</i> – a universal book from the Apostolic See; and • <i>Order for the Solemn Exposition of the Holy Eucharist</i> – a national book from the United States Conference of Catholic Bishops confirmed by the Apostolic See. 	<p>In individual or private prayer, almost anything goes. Whatever helps the “conversation with God”, helps the “lifting of mind and heart to God” – for example, silence, words, songs, contemplation – is good and profitable and holy. Individuals can “make it up as they go along.”</p> <p>Liturgical prayer, however, is always public, always communal, always what the Church wants and desires. Anything does not go. We do not just make it up. We are assured of Christ’s manifold presence with the Church, the <i>Constitution on the Sacred Liturgy</i>, no. 7 reminds us, “where two or three are gathered in [his] name” doing what the Church proscribes from its long history and tradition of public liturgical prayer.</p> <p>Simply put, when the Holy Eucharist is reserved, individual prayer may be almost anything. When the same Holy Eucharist is exposed, then the Church is celebrating Liturgy, then there must be more than one person present (many is preferred), and then the Church’s plans for public prayer must be used.</p>

Reverence to the Eucharist Is a Single Genuflection

The Church Believes and Teaches	The Importance for Christian Life
<p>A single genuflection is made in the presence of the Blessed Sacrament, whether reserved in the tabernacle or exposed for public adoration.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, no. 84.</i></p>	<p>A genuflection (from the Latin, <i>genu</i>, the knee, and <i>flectare</i>, to bend) is to adore Christ. It is reserved for the Blessed Sacrament throughout the whole year and for the Holy Cross during the Paschal Triduum. It is made from a standing position with only the right knee bending to the ground.</p> <p>Some may recall a genuflection on both knees and a bow of the head (double genuflection) to the Exposed Eucharist prior to Vatican Council II. Why the change in 1974? It is in no way to dishonor the exposed Sacrament. It does proclaim, by doing the same single genuflection that, whether exposed or reserved, it is the same Christ the Lord.</p> <p>The genuflections to Christ and to things of Christ are ways to acknowledge his marvelous presence among us.</p>

Lengthy Period of Exposition – “Solemn Exposition”

The Church Believes and Teaches	The Importance for Christian Life
<p>In churches where the Eucharist is regularly reserved it is recommended that solemn Exposition of the Blessed Sacrament for an extended period of time should take place once a year, even though this period is not strictly continuous. In this way the local community may reflect more profoundly upon this mystery and adore Christ in the Sacrament.</p> <p>This kind of Exposition, however, may take place, with the consent of the local Ordinary, only if suitable numbers of the faithful are expected to be present.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, no. 86.</i></p>	<p>What the Church now calls Solemn Exposition or Exposition for a “lengthy time”, is what was called “Forty Hours” in times past.</p> <p>This annual Liturgy of Solemn Exposition begins with Mass. After Communion of the faithful, the Eucharist is exposed on the altar using the Body of Christ consecrated during the Mass. This exposition may take place either by use of a monstrance or a covered ciborium.</p> <p>During this lengthy Exposition, members of the faithful are always present. This silent praying is enhanced from time to time with other suitable liturgical prayer to focus on the Eucharistic Mystery: Celebrations of the Word of God and Morning Prayer and Evening Prayer from the Liturgy of the Hours.</p> <p>When Mass is celebrated during this time of lengthy Exposition, the Eucharist is reserved in a simple way before Mass begins, and is then Exposed again with newly consecrated elements at the end of Communion.</p>

Brief Period of Exposition – “Holy Hour”

The Church Believes and Teaches	The Importance for Christian Life
<p>Shorter expositions of the Eucharist are to be arranged in such a way that the blessing with the Eucharist is preceded by a suitable period for readings of the Word of God, songs, prayers, and sufficient time for silent prayer.</p> <p>Exposition which is held exclusively for the giving of Benediction is prohibited.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, no. 89.</i></p>	<p>What the Church now calls Exposition for a “brief time”, is what was commonly called a “holy hour” in times past. This latter name gives us a sense of the minimum amount of time that the Holy Eucharist is exposed when Benediction is part of the Liturgy.</p>

Rite of Eucharistic Exposition and Benediction

The Church Believes and Teaches	The Importance for Christian Life
<p>The ritual book names these main parts for the Rite of Eucharistic Exposition and Benediction:</p> <ul style="list-style-type: none"> • EXPOSITION • ADORATION – to include readings, homily, prayers, and songs followed by times of religious silence • BENEDICTION • REPOSITION <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, nos. 93-100.</i></p>	<p>Because Exposition of the Holy Eucharist is part of the liturgical life of the Church, some things must always take place. There are always readings from the Bible, preaching, prayers, and songs. What we do at Mass gives us this cherished pattern. This liturgical praying also includes significant religious silence.</p> <p>While a year’s worth of Sundays draw us into the whole mystery of Christ, in Exposition, however, all of these required ritual elements draw us specifically into the Eucharistic Mystery.</p>

Other Public Prayer during Exposition

The Church Believes and Teaches	The Importance for Christian Life
<p>During the Exposition there should be prayers, songs, and readings [from Scripture] to direct the attention of the faithful to the worship of Christ the Lord....</p> <p>Part of the Liturgy of the Hours, especially the principal hours may be celebrated before the Blessed Sacrament when there is a lengthy period of Exposition.</p> <p style="text-align: center;"><i>Holy Communion and Worship of the Eucharist outside Mass, nos. 95-96.</i></p>	<p>During longer periods of Exposition – for example, a day, part of a day, or several days – after an opening Mass or a Celebration of the Word of God has taken place, other forms of liturgical prayer may occur.</p> <p>Chief among these other Liturgies are Morning Prayer and Evening Prayer from the Liturgy of the Hours.</p> <p>Pope John Paul II granted permission for the Rosary to be prayed aloud during Exposition. Other forms of devotional prayer and non-liturgical prayer, however, are not permitted to be prayed in common when the Holy Eucharist is exposed, but may be prayed silently by individuals.</p>

Why the Eucharist is Reserved

The Church Believes and Teaches	The Importance for Christian Life
<p><i>Worship of the Eucharist.</i> In the liturgy of Mass we express our faith in the real presence of Christ under the species of bread and wine....“The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession....</p> <p>The tabernacle was first intended for the reservation of the Eucharist as a worthy place so that it could be brought to the sick and those absent, outside Mass....</p> <p>It is highly fitting that Christ should have wanted to remain present to his Church in this unique way....In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us, and he remains under signs that express and communicate the love....</p> <p style="text-align: center;"><i>Catechism of the Catholic Church, nos. 1378-1380.</i></p>	<p>When members of the faithful cannot come to the Sunday gathering, the Church goes to them.</p> <p>This pastoral care, since ancient times, includes bringing the Holy Eucharist as <i>viaticum</i> (food for the journey) to the dying. It is grace, indeed, to receive the Body of Christ in the final days or hours before passage to new life.</p> <p>This also includes bringing Holy Communion to the sick, to the home bound, to those otherwise prevented from taking an active part in the Sunday celebration. Whenever possible, ministers bring the Eucharist directly from Sunday Mass – just as the Church is directed to do following the Evening Mass of the Lord’s Supper on Holy Thursday – to those absent sisters and brothers.</p> <p>The tabernacle, the place to reserve the Eucharist for the sick and the dying and the absent, is also a source for great prayer, worship, and adoration.</p>

Honoring the Lord Present in the Bread and Wine

The Church Believes and Teaches	The Importance for Christian Life
<p>What is the right way to honor the Lord present in the bread and wine?</p> <p>Because God is truly present in the consecrated species of bread and wine, we must preserve the sacred gifts with the greatest reverence and worship our Lord and Redeemer in the Most Blessed Sacrament. [see CCC, nos. 1378-1381, 1418]</p> <p>If there are consecrated hosts left over after the celebration of the Holy Eucharist, they are kept in sacred vessels in the tabernacle. Since the Most Blessed Sacrament is present in them, the tabernacle is one of the most venerable places in every church. We genuflect before any tabernacle. Certainly, anyone who is really following Christ will recognize him in the poorest of the poor and serve him in them. But he will also find time to spend in adoration before the tabernacle and offer his love to our Eucharistic Lord.</p> <p style="text-align: right;"><i>YOUCAT</i> – <i>Youth Catechism of the Catholic Church</i>, no. 218.</p>	<p>Eucharist always draws us to live in the world and care for the poor and those in need.</p> <p>It is the Eucharist that strengthens us to be the Lord’s disciples, ones who “yearn for nothing more ardently than to serve the people of this age successfully with increasing generosity” [Vatican Council II, <i>Gaudium et Spes</i>, <i>Pastoral Constitution on the Church in the Modern World</i>, no. 93].</p> <p>At the end of Mass, we are dismissed with the words: “Go and announce the Gospel of the Lord” or “Go in peace, glorifying the Lord by your life.”</p> <p>This real presence of Christ in Mass and in us when we eat and drink his Body and Blood in Holy Communion impels us to be people of justice and peace, to be intentional disciples.</p>

The Divine Praises

A Prayer from the Church's Treasury	The Importance for Christian Life
<p>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 St. Joseph, her most chaste spouse. Blessed be God in his Angels and in his Saints.</p> <p style="text-align: center;">This prayer is not part of these official ritual books,</p> <ul style="list-style-type: none"> • <i>Holy Communion and Worship of the Eucharist outside Mass</i> or • <i>Order for the Solemn Exposition of the Holy Eucharist</i>. <p style="text-align: center;">It is also not part of the <i>Manual of Indulgence, fourth edition</i> from the Apostolic Penitentiary.</p>	<p style="text-align: center;">The Divine Praises (Blessed be God) – a prayer from the Church's treasury – was composed in a slightly shorter form by Luigi Felici, a Jesuit priest, in 1797, as a prayer to make reparation for blasphemy and profane language. It was not intended to be used as a prayer attached to celebrations of the Eucharist. This text is one that is broad in scope, praising the Triune God, Mary, Angels, and Saints.</p> <p style="text-align: center;">Neither the text of the Divine Praises nor any reference to it is found in the ritual texts or appendices of the two approved ritual books for Exposition of the Holy Eucharist.</p> <p style="text-align: center;">Although it is not uncommon for ministers to incense the Sacrament, give the blessing with it, pray the post-Benediction prayer, pray the Divine Praise, and then repose the Sacrament – this is not the order proscribed by the Church's ritual.</p> <p style="text-align: center;">Reposition of the Holy Eucharist immediately follows the blessing and post-Benediction prayer. After the Holy Eucharist is placed in the tabernacle, an acclamation or song follows. This is the appropriate place for the Divine Praises, if it is used. Its use, however, is not required.</p>

Excerpts from the English translation of the *Constitution on the Sacred Liturgy* from *Documents on the Liturgy: 1963-1979* © 1982, International Commission on English in the Liturgy Corporation (ICEL); *Holy Communion and Worship of the Eucharist outside Mass*, © 1974, ICEL; and *The Roman Missal, Third Edition*, © 2010, ICEL. All rights reserved.

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