



Archdiocese of New Orleans
Office of Eucharistic Adoration

○ Come Let Us Adore Him

Eucharistic Adoration Manual

This manual has been compiled for parish use by the Office of Eucharistic Adoration of the Archdiocese of New Orleans.

The Mission of the Office of Eucharistic Adoration in the Archdiocese of New Orleans is to foster a more profound understanding and reverence for the Eucharist and to promote Eucharistic Adoration within the Archdiocese. This mission will be pursued through the following initiatives:

- ***Teaching.*** The Office of Eucharistic Adoration will be available to assist parishes in the promotion of sound theological teaching about the Holy Eucharist and Eucharistic Adoration.
- ***Procedures.*** The Office of Eucharistic Adoration will be available to assist parishes with the proper procedures for setting up Eucharistic Adoration programs (e.g., Holy Hours, Exposition of the Blessed Sacrament). The Office of Worship remains responsible for ensuring that the liturgical requirements for adoration chapels are met. (e.g., appropriate worship space, adequate numbers of worshipers, adequate security for worshipers.)
- ***Resources.*** The Office of Eucharistic Adoration will maintain informational resources to assist parishes in promoting Eucharistic Adoration (e.g., resources from the Office of Worship and the Office of Religious Education.)
- ***Training.*** The Office of Eucharistic Adoration will be available to recruit and train individuals interested in promoting Eucharistic Adoration in the Archdiocese.
- ***Coordinating.*** The Office of Eucharistic Adoration will work with parish coordinators and other Archdiocesan offices in their efforts to facilitate and promote Eucharistic Adoration.

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Overview of Eucharistic Adoration Chapel Organization

The following steps are recommended to any parish considering starting a Eucharistic Adoration Chapel

I. COMMIT THE PROSPECT TO PRAYER & DISCERNMENT

The practice of Eucharistic Adoration continues to gain popularity in today's chaotic culture as faithful Catholics yearn for a quiet place to seek the Lord's Presence. The Church also continues to encourage Eucharistic Adoration in a more and more fervent voice. Most recently, Pope Benedict XVI wrote in his Apostolic Exhortation, *SACRAMENTUM CARITATIS*,

“I heartily recommend to the Church's pastors and to the People of God the practice of Eucharistic adoration, both individually and in community. Great benefit would ensue from a suitable catechesis explaining the importance of this act of worship, which enables the faithful to experience the liturgical celebration more fully and more fruitfully. Wherever possible, it would be appropriate, especially in densely populated areas, to set aside specific churches or oratories for perpetual adoration. I also recommend that, in their catechetical training, and especially in their preparation for First Holy Communion, children be taught the meaning and the beauty of spending time with Jesus, and helped to cultivate a sense of awe before his presence in the Eucharist.”(67)

Is the Lord calling YOUR parish to establish Eucharistic Adoration? Is He calling YOU to be instrumental in starting it? If you feel that inspiration, the first thing is to prayerfully discern God's will in how to proceed. If after praying about it, one finds a pervasive sense of peace motivated by love for our Lord and the good of the parish that lingers on and does not seem to go away, it is usually an indication that one should pursue this further.

- *If you are the pastor*, the first step may be to select a motivated and talented person to organize the effort.
- *If you are a layperson*, the first step is to research the process of establishing Eucharistic Adoration THOROUGHLY before presenting a detailed plan to your pastor.

II. GET THE INFORMATION NEEDED

This manual is a summary of a proposed methodology of a Eucharistic Adoration program. There are a number of ministries/ organizations that can be contacted for more detailed information. For parishes within the Archdiocese of New Orleans, contact:

Office of Eucharistic Adoration
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A successful methodology for starting Eucharistic Adoration has been developed by *The Missionaries of the Blessed Sacrament*. Most other associations in the United States use their procedures to a varying degree. They have literature available both in English and Spanish and will also provide on-site training. *The Real Presence Association* is a similar organization that offers similar information. Contact information is as follows:

Missionaries of the Blessed Sacrament
P.O. Box 1701
Plattsburgh, NY 12901
Tel: 518-561-8193
Fax: 518-566-7102
E-mail: info@ACFP2000.com
Web: www.acfp2000.com

The Real Presence Association, Inc.
Eucharistic Education and Adoration
7030 West 63rd Street
Chicago, Illinois 60638
Tel: 773-586-2352
Fax: 773-586-7781
Web: www.therealpresence.org

For resources on starting **Eucharistic Adoration for Children**, contact the following organization:

Children of Hope
601 S. Westfield
Wichita, KS 67209-1553
316-721-1758
Web: www.childrenofhope.org

For resources to maintain Eucharistic Adoration schedules electronically and to enable substitutions via email go to **www.adorationservants.org**.

III. THE CRITICAL QUESTION

The first question which is usually asked by those interested in establishing Eucharistic Adoration is, “How long of a time-period should we aim for?” The usual inclination is to say, “Let’s try it once a month, perhaps on First Fridays,” or “Once a week, perhaps on a particular evening of the week and see how it goes. If this proves to be successful, we can then extend it for a longer period of time.”

It is the experience of those active in this ministry that it is best to plan to establish Eucharistic Adoration on a PERPETUAL basis – 24 hours a day, 7 days a week – from the very start. There are several reasons for this:

- It will mobilize greater effort in presenting it to the parish community than would otherwise be the case, which in turn will yield greater results.
- If sufficient commitment for perpetual adoration cannot be generated, it will still be possible to have it on a less than perpetual but more frequent basis than if it were to be planned on less than perpetual basis.
- It opens up more hours and provides for greater flexibility of hours, to make adoration more possible for a greater variety of individuals.

If the parish does not wish to initiate perpetual adoration, then it is suggested that the minimum goal should be to establish it on at least a single, weekly 24-hour period (that is, for example, to expose the Blessed Sacrament for adoration after morning mass on a particular day and then repose it prior to morning mass on the next day. Of course, this can be expanded to more than one day). There are several advantages for doing this, as it provides for:

- The development of an organizational structure fully equipped to handle adoration on a perpetual basis at some later point in time.
- Greater variety of hours for adoration in a 24-hour period, even though it is less than perpetual.
- Greater hunger for prayer and therefore greater chance of sustaining the commitment to that prayer than would otherwise be possible if it were on less than a weekly basis.

An average parish of 600-1200 households (units) should have no problems in establishing perpetual adoration if the pastor is enthusiastically in favor of it and willing to support it AND an effective lay organization is established to promote and manage it.

IV. CREATE A CHAPEL BOARD:

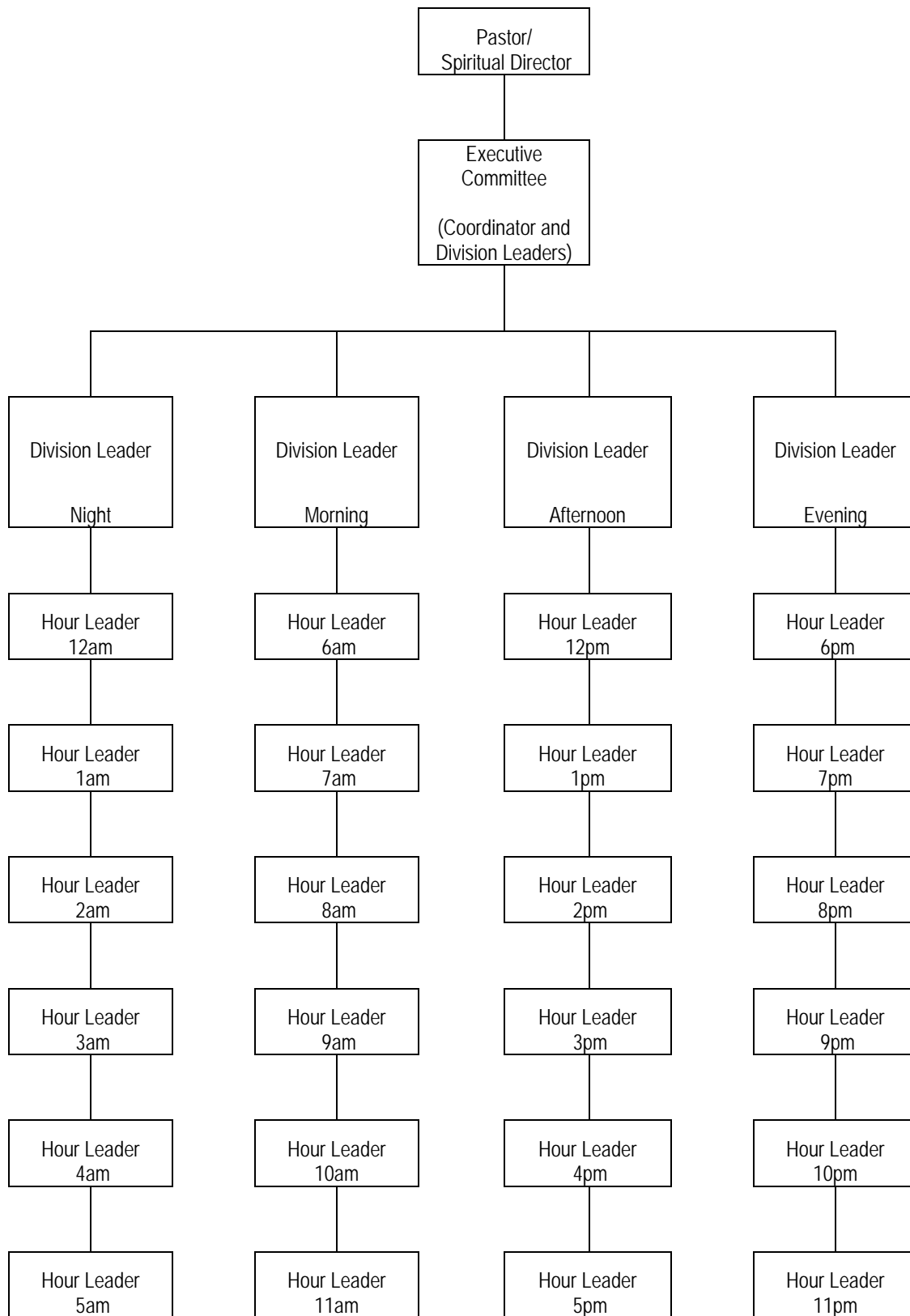
Like the board of a major corporation, the Eucharistic Adoration Chapel Board is responsible for overseeing the organization and continued operation of the apostolate. Minimally, these are the pastor or his delegate (associate pastor, deacon, religious brother or sister) and an Executive Committee.

Being familiar with the structure of a “perpetual” adoration program as presented in the chart below will help to understand the role and responsibility of the Board. The ***Pastor/Spiritual Director*** or his designate, who like the CEO of a corporation always has the final oversight over the entire program, need not and should not be burdened with the day-to-day affairs of the apostolate. He is, however, in communication with the ***Coordinator*** of the ***Executive Committee*** who appraises him of all aspects of the adoration program. The ***Executive Committee***, is led by a ***Coordinator*** who has supervisory oversight over each member of the ***Executive Committee*** and over the practical operations of the program as a whole.

V. CREATE A CHAPEL EXECUTIVE COMMITTEE:

The ***Executive Committee*** is composed of the ***Coordinator***, and four ***Division Leaders*** – ***Morning Division, Afternoon Division, Evening Division and Night Division***. It is the responsibility of ***this*** Staff to initially establish the adoration program on a sure foundation and provide for its continued growth. Since the success of the program will depend entirely upon the cohesion and commitment of this body, the building of such a Staff is the most crucial goal, particularly in the organizational stages of the adoration program.

After the initial organizational effort is underway, it is important to recruit more parishioners to the Eucharistic Adoration Chapel Committee. It is most efficient to have Division Leaders seek out ***Hour Leaders*** to oversee a particular hour of the day for the entire week (*i.e. The 7a.m. Hour Leader would be responsible for all 7a.m. – 8a.m. hours of the week Sunday - Saturday*) Therefore, it is necessary to recruit twenty-four additional people to fill each position. Division Leaders should also communicate regularly with the ***Hour Leaders*** under his/her charge as the need arises. (See the chart below)



SUMMARY OF RESPONSIBILITIES OF EXECUTIVE COMMITTEE

Coordinator

This position oversees all duties of the Executive Committee and maintains communication with the pastor and parish staff.

Scheduling *

This position would maintain the electronic schedule and the substitution list, and work closely with Coordinator/Publicity to ensure all slots were filled. He/she would also field phone calls regarding scheduling.

Publicity *

This position would be responsible for advertising all open hours through the bulletin and postings at the chapel. Open hours would be communicated by the Scheduling Coordinator. He/she would be in charge of “sign-up” week-ends at St. Dominic. Maintain library in chapel and provide adorers with any necessary information.

Special Events *

This position would organize an annual adorer function and any other suggested events targeted toward Eucharistic Adoration adorers (socials, catechesis, etc . . .)

Sacristan*

This position would organize a committee to keep the chapel clean.

Electronic Data Manager *

If the Eucharistic Adoration Chapel Committee decides to maintain data electronically, then it may be necessary to enlist a volunteer for data input, to communicate with adorers via email, and to manage the schedule electronically.

Spiritual Director/Assistant

1. Is usually the pastor or his delegate – priest, deacon, religious or layperson with sufficient knowledge of Catholic Doctrine and Spirituality and who is well grounded in Eucharistic piety.
2. His/her essential role is spiritual in nature – to ground the program in solid Catholic faith and is the ultimate authority for resolving disputes or other difficulties not able to be resolved by the Board.
3. The Spiritual Director, however, need not be involved in the ordinary affairs of the program and should not be expected to be present at every Staff meeting unless he/she desires to be.

* **These duties can be combined and assigned to Division Leaders, Hour Leaders or other volunteers as their sole duty.**

Division Leaders

1. Responsible for managing each of four 6-hour Divisions and the responsibilities of the Hour Leaders assigned to those hours.
2. They perform all processes involved in assigning new adorers and updating of information on existing adorers.
3. They communicate regularly with their Hour Leaders to report additions and changes and ensure for the coverage of the hours within their division.

Hour Leaders

1. Responsible for administering 1 given hour of the 24 hour-period, seven days a week. (e.g. 6:00 PM- 7:00 PM Mon - Sun).
2. Maintain communication with Adorers under them to ensure that their hours are covered and report any difficulties and suggestions for improvement to their respective Division Leaders.
3. Assist committed adorers with substitution needs when necessary.

PERSONAL CRITERIA FOR STAFF MEMBERSHIP

Because of the central Staff's importance to the viability and success of the entire program, it is advisable that members of the Committee staff should be *personally appointed* by the Spiritual Director and/or Coordinator. The following are some of the personal criteria potential candidates should exhibit:

1. OBEDIENCE TO THE CHURCH and its designated leaders.
2. BASIC KNOWLEDGE AND PRACTICE OF THE CATHOLIC FAITH – Must have received Sacraments of Initiation, be a registered parishioner, faithful to regular reception of the Sacraments (at least Sunday Eucharist and monthly Confession, etc.), involved in acts of service, etc.
3. POSSESS A PRAYERFUL SPIRIT - is a committed adorer in parish or adoration chapel, is open to conversion and pursuit of genuine holiness of life, etc.
4. Has as basic call and MOTIVE FOR JOINING TO GIVE OF ONESELF to the spread of Eucharistic Adoration over and above the desire to get something in return.
5. IS REASONABLY MATURE emotionally, intellectually and socially: Living a chaste life if single; has a good marriage and dedicated to primary care of family if married; able to work with others in a group setting; able to both receive instructions, on the one hand, and show personal initiative and responsibility in fulfilling tasks, on the other.

6. **HAS THE TIME TO MAKE THE COMMITMENT TO THE MINISTRY.** Once selected, Staff members should do what they can to update their knowledge of the Catholic faith regarding the Eucharist and Eucharistic devotion by reading applicable Church documents such as the Catechism of the Catholic Church and related Papal documents.

VI. DECIDE ON LOCATION OF ADORATION CHAPEL

Often the question arises, “Should adoration take place in the main body of the Church or a separate chapel?” It depends upon the length of the adoration period and possibility of reserving the space for prayer without undue noise or interruption. Because the main body of the church is generally filled with activity – choir practices, liturgical rehearsals, routine & non-routine maintenance, etc. – it is advisable to have extended adoration take place in a separate chapel erected for that purpose. The chapel must have the following attributes:

- Be easily seen from the outside or found with relative ease through clear directional signs and be well-lighted at night;
- Have inside space equipped with seats/kneelers and outside space for parking large enough to accommodate at least 10 - 15 individuals at a time;
- Have easy access to bathroom facilities;
- Have a direct outside entrance with a small but separate foyer area equipped with (1) adoration prayer aids, (2) telephone with list of all adorers and phone numbers segregated into particular divisions and hours; (3) security system for overnight hours – i.e. combination lock, surveillance camera (depends upon resources available) and be well lighted at night.

The following can serve as possible adoration sites:

- A side chapel integrally connected to the main body of the church, either in the back or to the side of the main altar, but sufficiently separated to screen out interruptions coming from the main body.
- An existing space not integrally connected to the main body of the church that is appropriately remodeled for prayer and adoration. Examples: old convent chapel, unused rectory space, section of school removed from normal student traffic.
- An entirely new chapel built specifically for that purpose.

VII. SET THE NECESSARY DATE FOR SIGN-UP SUNDAY

This is the most crucial date to be placed in the parish calendar – the Sunday, when at all Masses, parishioners will be asked to make a commitment of spending an hour a week in prayer before the Blessed Sacrament at each Mass. This is usually done in the following manner and order of preference:

- A homily offered by an outside missionary priest; (This approach usually generates the best response.)
- A homily offered by the pastor or his associate;
- A witness offered by a lay person or persons after communion.

The homily or witness should be followed by a challenge extended to the parishioners to make the Holy Hour commitment. They are instructed to do this by passing down and completing a specially-designed commitment card (see Appendix 6) with pens/pencils placed at the end of each pew. Three to four minutes are then given to complete the forms, during which time soft instrumental music is played/sung at the conclusion of this time the ushers are asked to collect the commitment forms.

It is preferable that the date should coincide with a significant liturgical or parish event which scripturally or liturgically easily lends itself to the theme of the Eucharist. The following are examples of such possible dates and reason for them:

- Corpus Christi Sunday - possesses a strong Eucharistic theme.
- First Sunday of Advent or Lent - asks for a re-intensification of the prayer life of the baptized which is what a commitment to spending a holy hour before the Eucharist does.
- Anniversary of consecration of parish - calls for a spiritual/faith renewal of the parish community whose center is the Eucharist celebrated and adored in the particular church.

It is advisable that this date is designated to be celebrated with particular solemnity each year at which time the above procedure is utilized to obtain additional commitments.

VIII. SET THE DATES FOR PARISH CATECHESIS

The three to four weeks prior to Sign-up Sunday will be designated as the period for engaging in the catechesis of the entire parish community regarding the Catholic belief in the Real Presence and the value of making a commitment to spending at least an hour a week before that Presence in addition to regular Sunday (and even weekend) Mass attendance. This will primarily be done through:

- Bulletin inserts on selected Eucharistic topics (see Appendix 2 for examples)
- Weekly pulpit explanations / announcements / encouragements offered especially by the pastor and his associates to build greater awareness and anticipation.
- Any other means decided upon by the Eucharistic Adoration Committee

The necessity of taking the above steps becomes clear when we reflect upon the fact that according to the Gallup Poll conducted in 1992, only 30% of Catholics accept the Church's teaching regarding Christ's real and continued presence in the consecrated bread and wine. Many people have had little or no exposure since Vatican II to the devotion which has traditionally been given to the Eucharist outside Mass. Consequently, some catechesis is necessary to restore that faith and devotional practice rooting in it and stemming from faith. Yet experience has shown that when the faith is presented to people in such a simple yet enthusiastic and convicting manner, they will find themselves amazingly attracted to it even without fully understanding it.

IX. SET THE DATE FOR INSTALLATION OF PERPETUAL ADORATION

This will usually be two weeks after Sign-up Sunday. During these two weeks the commitments will be organized by the chapel committee. All potential adorers will be contacted and some restructuring of committed hours may be necessary.

A special thanks to **Fr. John P. Grigus, OFM Conv** - excerpts from his article "**ADORATION CHAPEL STARTUP PROCEDURES,**" are included in this manual.

Appendix 1

Suggestions for Chapel Guidelines

EXAMPLE OF SUBSTITUTIONS INSTRUCTIONS TO BE GIVEN TO ADORERS:

Please take responsibility for finding a reliable substitute if you are unable to attend your scheduled Holy Hour.

Inviting new adorers such as a family member, friend, or neighbor is a great way to evangelize. There is also a list of substitutes included in your Adorer Packet. [If the chapel committee is using email: If you are unable to find a substitute through either of these means, please EMAIL the Hour Leader or Division Leader so that an email message can be sent out to all committed adorers and substitutes. The adorer seeking a substitute has the responsibility to **personally confirm** any email substitution offers.] [If chapel committee is NOT using email: If you are unable to obtain a substitute personally please contact your Hour **Leader** for assistance or post your name and the date of substitution needed on the *Substitution Register* –(Appendix 5)] If an adorer is going to be unavailable for more than one Holy Hour, such as an extended vacation, then the adorer should inform the Hour Leader.

Thank you for your commitment to Eucharistic Adoration. Observance of these guidelines ensures the continuation of our Chapel's success.

EXAMPLE OF SAFETY INSTRUCTIONS TO BE GIVEN TO ADORERS:

The front door to the chapel should be locked at 10:00pm and reopened at 6:00am. Anyone wishing to enter during those hours should ring the doorbell. The door is opened based on the discretion of the current adorer.

If additional security is warranted, the lock on the inside door of the Chapel may be locked at any time.

The nearest phone is inside the Chapel, please call 911 if you feel threatened in any way.

Appendix 2

Bulletin Announcements for Chapel Start-up

WEEK ONE

The current pace of life in the 21st century is sometimes too much for many of us to handle. As we rush from one task to the next we often lose sight of what is really important in our lives. Many of us don't take the time to pray and may even feel like we don't know how to pray.

We can let Jesus teach us how to pray by spending a quiet hour in His Eucharistic presence. One young mother who recently began spending time with Jesus in the Eucharistic Adoration chapel shared the following thoughts: "I have never experienced anything like Eucharistic Adoration in my lifetime. I truly feel the presence of God while I am in the chapel. It has taught me how to pray and given me a place to go be with God when I can't cope with life. The times I have gone I was truly overwhelmed by God's love. It has changed my relationship with God forever."

St. Dominic Parish is in the process of organizing a chapel of Perpetual Eucharistic Adoration that will be open 24 hours a day, 7 days a week. We are asking our parishioners to commit to one hour a week to this ministry. In order to commit, we ask that you choose one hour of the week that you will be able to be present in the chapel for a Holy Hour of prayer. If ever you can't make your commitment substitutes are always available. Sign-up for Holy Hours will begin at all Masses the weekend of - *date*-.

Please accept Jesus' invitation, "Come to me all you who are weary and find life burdensome and I will refresh you." (Mt 11:28) If you interested or would like more information, please contact - *coordinators name and phone number*-.

WEEK TWO

Our Catholic faith teaches us that Jesus is truly present to us in the Blessed Sacrament. This is His divine gift to us. We believe that the bread and wine we offer at Mass become His Body, Blood, Soul and Divinity. Just as we cannot understand the majesty of the sun, we cannot understand the mystery of the Eucharist. We can, however, go outdoors and feel the warmth of the sun on our skin and see how the sun has brought life to all of nature. The Eucharist has an even more profound effect on our everyday lives – if we only allow ourselves to be exposed to it. Spending time in Eucharistic Adoration gives Jesus the chance to "shine" in our lives.

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Please accept Jesus' invitation, "Come to me all you who are weary and find life burdensome and I will refresh you." (Mt 11:28) If you interested or would like more information, please contact - *coordinators name and phone number*-.

WEEK THREE

Jesus calls us to a life of prayer and service. One of the best examples of this call has been Mother Theresa. Her sisters spend an hour of prayer and adoration to Jesus in the Blessed Sacrament every day. She tells us: "We cannot separate our lives from the Eucharist: the moment we do, something breaks. People ask, 'Where do the sisters get the joy and energy to do what they are doing?' The Eucharist involves more than just receiving; it also involves satisfying the hunger of Christ. The fruit of SILENCE is PRAYER; The fruit of PRAYER is FAITH; The fruit of FAITH is LOVE; The fruit of LOVE is SERVICE; The fruit of SERVICE is PEACE." Blessed Mother Teresa's words hold true in our own lives. We all have that hunger we are trying to fill. Spending time with Jesus in the Eucharist gives us strength to live a life of prayer and service as our Christian call demands.

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Please accept Jesus' invitation, "Come to me all you who are weary and find life burdensome and I will refresh you." (Mt 11:28) If you interested or would like more information, please contact - *coordinators name and phone number-*.

Appendix 4

**Eucharistic Adoration Chapel
Petitions Requested And Favors Granted**

The Lord is my shepherd, I shall not want

Petitions Requested

Date:

Date:

Date:

Date:

Favors Granted by Jesus

Date:

Date:

Date:

Appendix 6



Perpetual Eucharistic Adoration Chapel

"Yes! I will spend one hour each week with Jesus in the Blessed Sacrament."

Name: _____

Phone Number(s): _____

I prefer: Sun Mon Tues Wed Thurs Fri Sat

I prefer:	_____ Morning (6am – noon)	_____ Evening (6pm – midnight)
	_____ Afternoon (noon – 6pm)	_____ Night (midnight – 6am)

___ I will help make phone calls

___ I will also substitute



Perpetual Eucharistic Adoration Chapel

"Yes! I will spend one hour each week with Jesus in the Blessed Sacrament."

Name: _____

Phone Number(s): _____

I prefer: Sun Mon Tues Wed Thurs Fri Sat

I prefer:	_____ Morning (6am – noon)	_____ Evening (6pm – midnight)
	_____ Afternoon (noon – 6pm)	_____ Night (midnight – 6am)

___ I will help make phone calls

___ I will also substitute

Appendix 8

Guidelines for Exposition of the Blessed Sacrament Archdiocese of New Orleans

In the tradition our Church, the Eucharist is reserved for two reasons: the administration of the Eucharist to the sick and dying, and for private adoration.

The Eucharist is customarily exposed for short or lengthy periods for the public celebration of adoration of the Blessed Sacrament.

Procedures for the celebration of the Rite of Exposition of the Blessed Sacrament may be found in the book, Holy Communion and Worship of the Eucharist Outside the Mass (National Conference of Catholic Bishops, 1976).

The guidelines offered here apply to parishes which have requested and received from the Archbishop permission for extended periods of exposition. Where these guidelines repeat or refer to this rite, the paragraph number follows the remark in parentheses.

1. Any parish wishing to have exposition of the Blessed Sacrament on a regular basis for a period of longer than five (5) hours must receive permission in writing from the Archbishop.
2. Adequate security must be provided. Worshipers must have immediate access at all times to a member of the parish staff who is present in the same building as adoration, or to a phone provided in the place of adoration. In addition, if exposition occurs after dark, adequate lighting is to be provided inside and outside of the place of adoration.
3. Pastors are reminded that adoration of the Blessed Sacrament is never to replace the active celebration of the Mass and reception of the Eucharist: “. . . exposition must clearly express the cult of the Blessed Sacrament in its relation to the Mass. The plan of exposition should carefully avoid anything which might somehow obscure the principal desire of Christ in instituting the Eucharist, namely, to be with us as food, medicine and comfort.” (82) Pastors should regularly provide catechesis needed to effect this understanding by their parishioners.
4. When exposition immediately follows the celebration of the Mass, the Host used for exposition should have been consecrated at that Mass, and the Eucharist is placed in the monstrance at the altar. The Mass ends with the prayer after Communion, and the concluding rites are omitted. (94)
5. The ordinary minister of exposition and reposition is a priest or deacon. In their absence, a special minister of the Eucharist may expose and repose the Sacrament, but is not to celebrate the Benediction. (91) Such lay ministers are to be adequately trained in this liturgical ministry.
6. During exposition of the Blessed Sacrament, the celebration of the Mass is never to take place in the same space (church or chapel) (83)
7. Exposition is allowed only when faithful are present. The exposed Sacrament is never to be unattended. (88)

8. Four or six candles only are used for exposition. (85) To show the relationship between the Sacrament reserved and the Sacrament celebrated, it is advisable to use the same number of candles at the place of reservation as are used in the body of the church at the altar for the Sunday Eucharist.
9. Public prayer is always to accompany exposition of the Sacrament. (85) For set periods of exposition (a set number of hours), the prayers of the Rite are to be used for the exposition, Benediction, and reposition. (93-100)
10. When exposition is on a perpetual basis, the consecrated Host used for exposition is to be renewed frequently.
11. Exposition of the Blessed Sacrament is not permitted at any time during the Easter Triduum. Chapels of Exposition are to be closed prior to the start of the evening Mass of the Lord's Supper on Holy Thursday or may be re-opened after the conclusion of the Easter Vigil Mass on Holy Saturday.
12. The services of the Office of Worship are available to parishes for assistance, if needed, with the selection of décor for the place of reservation and for the training of ministers for the periods of public prayer for these times of exposition. (The Office of Worship can be contacted at 504-861-6300)

Appendix 9

Canons on the Eucharist

CHAPTER II : THE RESERVATION AND VENERATION OF THE BLESSED EUCHARIST

Can. 934 §1 The blessed Eucharist:

1° must be reserved in the cathedral church or its equivalent, in every parish church, and in the church or oratory attached to the house of a religious institute or society of apostolic life

2° may be reserved in a Bishop's chapel and, by permission of the local Ordinary, in other churches, oratories and chapels.

§2 In sacred places where the blessed Eucharist is reserved there must always be someone who is responsible for it, and as far as possible a priest is to celebrate Mass there at least twice a month.

Can. 935 It is not lawful for anyone to keep the blessed Eucharist in personal custody or to carry it around, unless there is an urgent pastoral need and the prescriptions of the diocesan Bishop are observed.

Can. 936 In a house of a religious institute or other house of piety, the blessed Eucharist is to be reserved only in the church or principal oratory attached to the house. For a just reason, however, the Ordinary can permit it to be reserved also in another oratory of the same house.

Can. 937 Unless there is a grave reason to the contrary, a church in which the blessed Eucharist is reserved is to be open to the faithful for at least some hours every day, so that they can pray before the blessed Sacrament.

Can. 938 §1 The blessed Eucharist is to be reserved habitually in only one tabernacle of a church or oratory. *(The Archbishop, pursuant to his option in ¶315 of the General Instruction of the Roman Missal, has decided the tabernacle in any church newly built or renovated is to be in the sanctuary and behind the altar.)*

§2 The tabernacle in which the blessed Eucharist is reserved should be sited in a distinguished place in the church or oratory, a place which is conspicuous, suitably adorned and conducive to prayer.

§3 The tabernacle in which the blessed Eucharist is habitually reserved is to be immovable, made of solid and non transparent material, and so locked as to give the greatest security against any danger of profanation.

§4 For a grave reason, especially at night, it is permitted to reserve the blessed Eucharist in some other safer place, provided it is fitting.

§5 The person in charge of a church or oratory is to see to it that the key of the tabernacle in which the blessed Eucharist is reserved, is in maximum safe keeping.

Can. 939 Consecrated hosts, in a quantity sufficient for the needs of the faithful, are to be kept in a pyx or ciborium, and are to be renewed frequently, the older hosts having been duly consumed.

Can. 940 A special lamp is to burn continuously before the tabernacle in which the blessed Eucharist is reserved, to indicate and to honour the presence of Christ.

Can. 941 §1 In churches or oratories which are allowed to reserve the blessed Eucharist, there may be exposition, either with the pyx or with the monstrance, in accordance with the norms prescribed in the liturgical books.

§2 Exposition of the blessed Sacrament may not take place while Mass is being celebrated in the same area of the church or oratory.

Can. 942 It is recommended that in these churches or oratories, there is to be each year a solemn exposition of the blessed Sacrament for an appropriate, even if not for a continuous time, so that the local community may more attentively meditate on and adore the Eucharistic mystery. This exposition is to take place only if a fitting attendance of the faithful is foreseen, and the prescribed norms are observed.

Can. 943 The minister of exposition of the blessed Sacrament and of the Eucharistic blessing is a priest or deacon. In special circumstances the minister of exposition and deposition alone, but without the blessing, is an acolyte, and extraordinary minister of holy communion, or another person deputed by the local Ordinary, in accordance with the regulations of the diocesan Bishop.

Can. 944 §1 Wherever in the judgement of the diocesan Bishop it can be done, a procession through the streets is to be held, especially on the solemnity of the Body and Blood of Christ, as a public witness of veneration of the blessed Eucharist.

§2 It is for the diocesan Bishop to establish such regulations about processions as will provide for participation in them and for their being carried out in a dignified manner.