

Benediction of the Blessed Sacrament

*Benediction of the Blessed Sacrament may not be permitted in every diocese because of prejudice concerning its nature and meaning. For a useful discussion of this service, see Macquarrie, J. *Paths of Spirituality*. Where permitted, it is normally combined with Evensong. The Office is sung first, after which a hymn is sung, and the altar is prepared for Benediction. At least two extra candles are lighted on the altar for Benediction, and some churches have additional candles. If Benediction follows Evensong, the officiant remains vested in the liturgical color of the Office. If used separately, the liturgical color is white.*

During Evensong, the monstrance is veiled and kept on the credence table. Immediately before Benediction, a server moves it to the side of the altar. The consecrated host used for Benediction is kept in the aumbry or tabernacle. When the service is to begin, the officiant, the assisting priest or deacon [if any], and lay servers move to the center of the sanctuary and kneel at the first step.

Part 1. English

At the Exposition

The assisting priest or deacon [or the officiant, if there is no assistant] rises and goes to the midst of the altar, spreads the corporal, unveils the monstrance, and places it on the corporal; then opens the tabernacle or aumbry to remove the consecrated host. A lay assistant rings a bell immediately when the door is opened. The priest [or deacon] places the consecrated host in the monstrance and puts the monstrance in the center of the altar facing the people. The priest [or deacon] genuflects, then returns to the first step.

At the First Censing

During the following hymn the officiant takes the thurible from a server, all bow, and the Blessed Sacrament is censed.

Proper Hymn

O salutaris Hostia

St. Thomas Aquinas, 1225-1274

O saving Victim, opening wide
the gate of heaven to us below,
our foes press on from every side,
thine aid supply, thy strength bestow.

All praise and thanks to thee ascend
for evermore, blest One in Three;
O grant us life that shall not end
in our true native land with thee.

The Liber Usualis (1962), Corpus Christi: At Lauds (stanzas 5-6 of the hymn Verbum supernum prodiens)

The Adoration

Opportunity is provided for the people to adore our Lord Jesus Christ present in the Blessed Sacrament. Silence is kept for a space. There may also be an anthem, and meditations, free prayers, and intercessions may be offered.

At the Second Censing

During the first stanza of the following hymn a profound bow is made at the italicized words. During the second stanza, the officiant takes the thurible from a server and censes the Blessed Sacrament a second time.

Proper Hymn

Tantum ergo

St. Thomas Aquinas, 1225-1274

Therefore we, before him bending,
this great Sacrament revere;
types and shadows have their ending,
for the newer rite is here;
faith, our outward sense befriending,
makes our inward vision clear.

Glory let us give and blessing
to the Father and the Son,
honour, thanks, and praise addressing,
while eternal ages run;
ever too his love confessing
who from both with both is One.

Graduale sacrosanctae Romanae Ecclesiae de tempore et de sanctis SS. D. N. Pii X Pontificis Maximi (1961): Feria Quinta in Cena Domini: De Missa Solemni Vespertina (stanzas 5-6 of the hymn Pange lingua gloriosi Corporis)

During the following versicle and response, and the collect which follows, the officiant alone is standing, all others kneeling.

Rite I

Rite II

Versicle and Response

*Panem de
caelo*

Cf. Wisdom 16:20

Thou gavest them bread from heaven.
[*Eastertide: Alleluia.*]
Containing within itself all sweetness.
[*Eastertide: Alleluia.*]

The Liber Usualis (1962) Corpus Christi:: At Second Vespers

Let us pray.

Collect

Versicle and Response

*Panem de
caelo*

Cf. Wisdom 16:20

You gave them bread from heaven.
[*Eastertide: Alleluia.*]
Providing every pleasure. [*Eastertide: Alleluia.*]

The Liber Usualis (1962) Corpus Christi:: At Second Vespers

Let us pray.

Collect

O God, who in this wonderful Sacrament hast left unto us a memorial of thy passion: Grant us so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest world without end. *Amen.*

The Liber Usualis (1962) Corpus Christi

O God, in this wonderful Sacrament you have left us a memorial of your passion: Grant us so to venerate the sacred mysteries of your Body and Blood, that we may always perceive within ourselves the fruit of your redemption; for you live and reign for ever and ever. *Amen.*

The Liber Usualis (1962) Corpus Christi

The Benediction

After the collect, the officiant kneels, and, assisted by a server, puts on the humeral veil, then rises and goes to the altar. With the help of the assistant [priest or deacon], if there is one, the officiant picks up the monstrance, holding it by the ends of the humeral veil, and makes the sign of the cross over the people in blessing. A bell is normally rung and a server may cense the Blessed Sacrament at this time. The monstrance is then returned to the center of the altar and the clergy resume their places at the step, the officiant removing the humeral veil.

After the Benediction, the Officiant leads the people in the following devotion. The People repeat each sentence after the officiant.

The Divine Praises

Blessed be God.
Blessed be his holy Name.
Blessed be Jesus Christ, true God and true Man.
Blessed be the Name of Jesus.
Blessed be his most sacred Heart.
Blessed be Jesus Christ in the most holy Sacrament of the altar.
Blessed be the Holy Ghost, the Comforter.
Blessed be the Mother of God, Mary most holy.
Blessed be the name of Mary, Virgin and Mother.
Blessed be Saint Joseph, her most chaste spouse.
Blessed be God in his Angels and in his Saints.

Saint Augustine's Prayer Book (1967)

After the Divine Praises, the assistant [priest or deacon], or the officiant, if there is no assistant, returns the Blessed Sacrament to its place and veils the monstrance, placing it off the corporal. A bell is rung when the aumbry or tabernacle door is shut, and all stand. The following may be sung:

Outside of Eastertide

	Rite I		Rite II	
Antiphon	<i>Ego sum panis</i>	<i>John 6:51,52</i>	Antiphon	<i>Ego sum panis</i>
				<i>John 6:51,52</i>

I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever.

Psalm 117

O praise the LORD, all ye nations; *
praise him, all ye peoples.

For his merciful kindness is ever more
and more toward us; * and the truth of
the LORD endureth for ever. Praise the
Lord.

Gloria Patri & Antiphon as above

*Antiphoname monasticum pro diurnis horis juxta vota RR. DD.
Abbatum Congregationum Confederatum Ordinis Sancti Benedicti a
Solesmenibus monachis restitutum (1946): In Festo Sanctissimi
Corporis Christi: Ad Laudes (on Canticle Benedictus Dominus)*

I am the living bread which came down from heaven; whoever eats of this bread will live for ever.

Psalm 117

Praise the LORD, all you nations; * laud
him, all you peoples.

For his loving-kindness toward us is
great, * and the faithfulness of the LORD
endures for ever. Hallelujah!

Gloria Patri & Antiphon as above

*Antiphoname monasticum pro diurnis horis juxta vota RR. DD.
Abbatum Congregationum Confederatum Ordinis Sancti Benedicti a
Solesmenibus monachis restitutum (1946): In Festo Sanctissimi
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In Eastertide

Rite I

Antiphon

*Adoremus in
æternum*

Anonymous

Let us forever adore the most holy
Sacrament, alleluia.

Psalm 117

O praise the LORD, all ye nations; *
praise him, all ye peoples.

For his merciful kindness is ever more
and more toward us; * and the truth of
the LORD endureth for ever. Praise the
Lord.

Gloria Patri & Antiphon as above

The Liber Usualis (1962), Corpus Christi: At Benediction

No blessing or dismissal is added. No dismissal hymn is sung. Instrumental music may be played as the ministers retire.

Rite II

Antiphon

*Adoremus in
æternum*

Anonymous

Let us forever adore the most holy
Sacrament, alleluia.

Psalm 117

Praise the LORD, all you nations; * laud
him, all you peoples.

For his loving-kindness toward us is
great, * and the faithfulness of the LORD
endures for ever. Hallelujah!

Gloria Patri & Antiphon as above

The Liber Usualis (1962), Corpus Christi: At Benediction

Parte 2. Español

En la Exposición

El presbítero o diácono que ayuda [o el oficiante, si no hay ayudante] se levanta y va al medio del altar, abre el corporal, quita el velo del ostensorio, y lo pone en el corporal; entonces abre el tabernáculo o el sagrario para quitar la hostia consagrada. Un(a) servidor(a) toca una campanilla luego que la puerta se abre. El presbítero [o diácono] pone la hostia consagrada en el ostensorio y pone el ostensorio en medio del altar frente al pueblo. El presbítero [o diácono] dobla la rodilla, y entonces resume su lugar.

En la Primera Insensación

Durante el himno siguiente el oficiante recibe de un(a) servidor(a) el incensario, todos se inclinan, y el oficiante incienso el Santísimo Sacramento.

Himno Propio

O salutaris Hostia

Santo Tomás de Aquín, 1225-1274

Oh Víctima de salvación
que abriste el cielo al mortal;
en esta guerra mundanal,
revístenos de tu valor.

Al Trino Dios honor y prez
se le tribute sin cesar;
Y que en la patria celestial
sin fin vivamos junto a él.

The Liber Usualis (1962) Corpus Christi: En Laudes (estrofas 5-6 del himno Verbum supernum prodiens)

La Adoración

La oportunidad se mantiene para que el pueblo adore a nuestro Señor Jesucristo presente en el Santísimo Sacramento. Se guarda silencio para un espacio. Puede haber también un himno, y pueden ofrecerse meditaciones, oraciones libres y intercesiones.

En la Segunda Insensación

Durante la primera estrofa del himno siguiente se hace una inclinación profunda durante las palabras en bastardilla. El oficiante recibe el incensario de un(a) servidor(a) y incienso el Santísimo Sacramento una vez más durante la segunda estrofa.

Himno Propio

Tantum ergo

Santo Tomás de Aquín, 1225-1274

A tan grande Sacramento
adoremus con fervor,
y a Jesús aquí presente
renovemos nuestro amor.
Acudamos con fe viva
al encuentro del Señor.

Gloria al Padre Omnipotente,
gloria al Hijo Redentor,
y al que de ambos procedente,
el Espíritu de amor,
tributemos igualmente
gloria, alabanza, y loor.

Graduale sacrosanctae Romanae Ecclesiae de tempore et de sanctis SS. D. N. Pii X Pontificis Maximi (1961): Feria Quinta in Cena Domini: De Missa Solemni Vespertina (estrofas 5-6 del himno Pange lingua gloriosi Corporis)

Durante el versículo y respuesta siguiente y la colecta que sigue, solo el oficiante solo está de pie, todos otros que de rodillas.

Versículo y Respuesta

Panem de caelo

Cf. Sabiduría 16:20

Les enviaste pan del cielo. [*Tiempo pascual y el la Solemnidad del Corpus Christi: Aleluya.*]
Teniendo en sí todo sabor. [*Tiempo pascual y el la Solemnidad del Corpus Christi: Aleluya.*]

The Liber Usualis (1962) Corpus Christi:: At Second Vespers

Colecta

Oh Dios, que nos dejaste en este Sacramento maravilloso el memorial de su pasión: Concede que de tal modo veneremos los sagrados misterios de tu Cuerpo y Sangre, que podamos discernir constantemente en nosotros el fruto de su redención; que vives por los siglos de los siglos. *Amén.*

The Liber Usualis (1962) Corpus Christi

La Bendición

Después de la colecta, el Oficiante se arrodilla, y, ayudado por un(a) servidor(a), se pone el humeral, entonces se levanta y va al altar. Con la ayuda de un presbítero o diácono, si lo hay, el oficiante recoge el ostensorio, sosteniéndolo por los extremos del humeral, y hace la señal de la cruz sobre el pueblo en bendición. Una campanilla normalmente se toca y un(a) servidor(a) puede incensar el Santísimo Sacramento en este momento. El ostensorio se devuelve entonces al medio del altar y los cleros resumen su lugar; el oficiante se quita el humeral.

Después de la Bendición, el Oficiante guía al pueblo en la devoción siguiente. El Pueblo repite cada frase después del oficiante.

Alabanzas al Santísimo Sacramento

Bendito sea Dios.
Bendito sea su santo Nombre.
Bendito sea Jesucristo, verdadero Dios y verdadero Hombre.
Bendito sea el Nombre de Jesús.
Bendito sea su sacratísimo Corazón.
Bendito sea Jesucristo en el Santísimo Sacramento del Altar.
Bendito sea el Espíritu Santo, el Consolador.
Bendita sea la excelsa Madre de Dios, María Santísima.
Bendito sea el nombre de María, Virgen y Madre.
Bendito sea San José, su castísimo esposo.
Bendito sea Dios en sus Angeles y en sus Santos.

Misal Romano Diario en Latín y Castellano, y Devocionario (1962)

Después de las Alabanzas al Santísimo Sacramento, el ayudante [presbítero o diácono], o el oficiante, si no hay ayudante, devuelve el Santísimo Sacramento a su lugar y cubre el ostensorio, poniéndolo fuera del corporal. Una campanilla se toca cuando la puerta del tabernáculo o sagrario está cerrada, y todos se ponen de pie. Se puede cantar lo siguiente:

Fuera del Tiempo Pascual

Antífona

Ego sum panis

Johán 6:51,52

Yo soy el pan vivo bajado del cielo; si alguno come de este pan, vivirá para siempre.

Salmo 117

Alaben al Señor, naciones todas; * pueblos todos, aclámenlo;

Porque grande es su misericordia para con nosotros, * y la fidelidad del Señor es para siempre. Alaben al Señor.

Gloria Patri y Antífona como arriba

Antiphoname monasticum pro diurnis horis juxta vota RR. DD. Abbatum Congregationum Confederatum Ordinis Sancti Benedicti a Solis menibus monachis restitutum (1946): In Festo Sanctissimi Corporis Christi: Ad Laudes (on Canticle Benedictus Dominus)

Durante el Tiempo Pascual

Antífona

Adoremus in æternum

Anónimo

Adoremos eternamente al santísimo Sacramento, aleluya.

Salmo 117

Alaben al Señor, naciones todas; * pueblos todos, aclámenlo;

Porque grande es su misericordia para con nosotros, * y la fidelidad del Señor es para siempre. Alaben al Señor.

Gloria Patri y Antífona como arriba

The Liber Usualis (1962), Corpus Christi: En la Bendición

No se añade ni bendición ni despedida. No se canta himno de despedida. Se puede tocar música instrumental como retiran los ministros.