

Texts for Liturgy of Exposition [and Benediction]

Opening Prayer

(See prayer on reverse of page)

Responsory

(The responsory may be used after each of the readings)

Response: While they were at table, Jesus took the bread,
said the blessing, broke the bread,
and gave it to his disciples saying:
Take this, all of you, and eat it: this is my body.

Leader: Those who dwell with me said: Who will give us flesh to eat?

Response: Take this, all...

Readings

First Reading: Deuteronomy 8:2–3. 14–16

He fed you with manna which neither you nor your fathers had known.

or Ephesians 1:3–14

To make us praise the glory of his grace.

Psalm 115: 12–13. 15–18 r. 13

The cup of salvation I will raise; I will call on the Lord's name.

Gospel: Luke 9:11–17

They all ate as much as they wanted.

Prayer before Blessing

Lord Jesus Christ,

you gave us the eucharist

as the memorial of your suffering and death.

May our worship of this sacrament of your body and blood

help us to experience the salvation you won for us

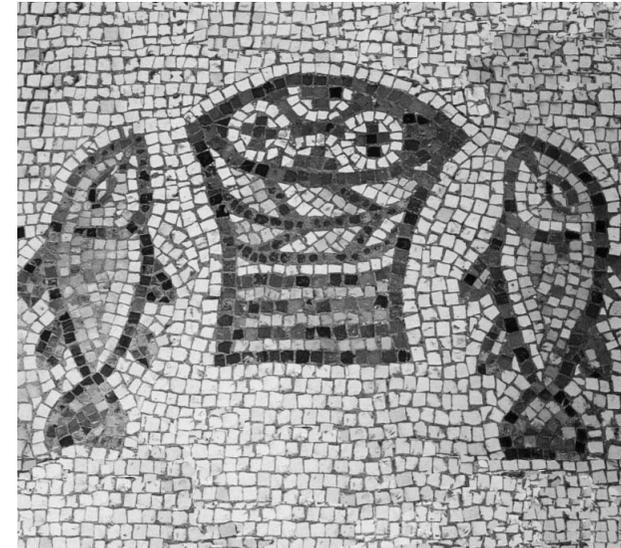
and the peace of the kingdom

where you live with the father and the Holy Spirit,

one God, for ever and ever.

Opening Prayer: *Roman Missal*, In Thanksgiving; **Responsory:** *Holy Communion and Worship of the Eucharist outside Mass* (HCW) (Appendix 3. Responsories); **Readings:** Biblical Readings for HCW from *The Most Holy Eucharist* (OT 5, Ps 6, Gospel 3), *God's Love for All* (NT 2) **Prayer before Blessing:** *HCW*, 51. English translation of *The Roman Missal, Holy Communion and Worship of the Eucharist Outside Mass* © 1973, 1974 International Committee on English in the Liturgy, Inc. All rights reserved. Editorial arrangement © 2005, Bishops Conference of England and Wales

Year of the Eucharist October 2004 – October 2005



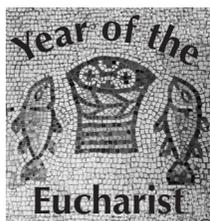
7. Thanksgiving Resources for Liturgy of Eucharistic Exposition

Giving thanks

One fundamental element is found in the very meaning of the word 'Eucharist': thanksgiving. In Jesus, in his sacrifice, in his unconditional 'yes' to the will of the Father, is contained the 'yes', the 'thank you' and the 'amen' of all humanity. The Church is called to remind men and women of this great truth. This is especially urgent in the context of our secularised culture, characterized as it is by a forgetfulness of God and a vain pursuit of human self-sufficiency. Incarnating the Eucharistic 'plan' in daily life, wherever people live and work—in families, schools, the workplace, in all of life's settings—means bearing witness that human reality cannot be justified without reference to the Creator: 'Without the Creator the creature would disappear'. This transcendent point of reference, which commits us constantly to give thanks for all that we have and are—in other words, to a 'Eucharistic' attitude—in no way detracts from the legitimate autonomy of earthly realities, but grounds that autonomy more firmly by setting it within its proper limits.

In this *Year of the Eucharist* Christians ought to be committed to bearing more forceful witness to God's presence in the world. We should not be afraid to speak about God and to bear proud witness to our faith. The 'culture of the Eucharist' promotes a culture of dialogue, which here finds strength and nourishment. It is a mistake to think that any public reference to faith will somehow undermine the rightful autonomy of the State and civil institutions, or that it can even encourage attitudes of intolerance. If history demonstrates that mistakes have also been made in this area by believers, as I acknowledged on the occasion of the Jubilee, this must be attributed not to 'Christian roots', but to the failure of Christians to be faithful to those roots. One who learns to say 'thank you' in the manner of the crucified Christ might end up as a martyr, but never as a persecutor.

Pope John Paul II *Mane Nobiscum Domine*, 26..



Resources for Year of the Eucharist

- Exposition of the Holy Eucharist — Guide
- Holy Hours

for more information: www.liturgyoffice.org.uk/Resources/

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**Liturgy
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Prayer of Thanksgiving

God our Father,
in the eucharist
you give back to us the sacrifice we offered you in thanksgiving,
the saving sacrament of Christ your Son.
By these gifts of strength and joy sustain us in your service
and bring us to your gift of eternal life.

Grant this through Christ our Lord.

The Roman Missal

Meditation

At the last supper,
as Jesus sat at table with his apostles,
he offered himself to you as the spotless lamb,
the acceptable gift that gives you perfect praise.
Christ has given us this memorial of his passion
to bring us its saving power until the end of time.

In this great sacrament you feed your people
and strengthen them in holiness,
so that the family of mankind
may come to walk in the light of one faith,
in one communion of love.
We come then to this wonderful sacrament
to be fed at your table
and grow in likeness of the risen Christ.

Roman Missal: Preface of the Holy Eucharist II

Antiphon

Sing and play music in your hearts to the Lord, always giving thanks for everything to God the Father in the name of our Lord Jesus Christ.

Eph 5:19–20 Roman Missal