DIRECTORY ON POPULAR PIETY AND THE LITURGY:
PRINCIPLES & GUIDELINES
Congregation for Divine Worship and the Discipline of the Sacraments
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Holy Communion and Worship of the Eucharist
Outside Mass
June 21, 1973 Solemnity of the Body and Blood of Christ

General Introduction
I. The Relationship Between Eucharistic Worship Outside Mass the Eucharistic Celebration (1 – 4)
   1. The celebration of the eucharist is the center of the entire Christian life, both for the Church universal and for the local congregations of the Church.
   4. 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.

II. The Purpose of Eucharistic Reservation (5 – 8)
   5. The primary and original reason for reservation of the eucharist outside Mass is the administration of viaticum. The secondary reasons are the giving of communion and the adoration of our Lord Jesus Christ who is present in the sacrament. The reservation of the sacrament for the sick led to the praiseworthy practice of adoring this heavenly food in the churches. This cult of adoration rests upon an authentic and solid basis, especially because faith in the real presence of the Lord leads naturally to external, public expression of that faith.

III. The Place of Eucharistic Reservation (9 – 11)
   9. The place for the reservation of the eucharist should be truly preeminent. … This will be achieved more easily if the chapel is separate from the body of the church.

IV. The Competence of Episcopal Conferences (12)

Chapter 1: Holy Communion Outside Mass Introduction
I. The Relationship Between Communion Outside Mass and the Sacrifice (13 – 16)
   13. Sacrament communion received during Mass is the more perfect participation in the eucharistic celebration. The eucharistic sign is expressed more clearly when the faithful receive the body of the Lord from the same sacrifice after the communion of the priest. Therefore, recently baked bread, for the communion of the faithful, should ordinarily be consecrated in every eucharistic celebration.

II. The Time of Communion Outside Mass (16)
   16. On Holy Saturday communion may be given only as viaticum.

III. The Minister of Communion (17)
   17. Priest, deacon, acolyte. … The local Ordinary may give other special ministers the faculty to give communion whenever it seems necessary for the pastoral benefit of the faithful and a priest, deacon, or acolyte is not available.

IV. The Place of Communion Outside Mass (18)

V. Regulations for Giving Communion (19 – 22)
   19. Covered altar, communion plate, candles
   20. The eucharist for communion outside a church is to be carried in a pyx or other covered vessel.
   22. The water used for cleansing the vessels may be drunk or poured out in a suitable place.
VI. Dispositions for Communion (23 – 25)

23. The eucharist … is the source of every grace and of the forgiveness of sins. … On this account the Church prescribes “that no one conscious of mortal sin, even though he [sic] seems to be contrite, may go to the holy eucharist without previous sacramental confession.” In urgent necessity and if no confessor is available, he [sic] should simply make an act of perfect contrition with the intention of confessing individually, at the proper time, the mortal sins which he [sic] cannot confess at present. … Besides this, the faithful should look upon the eucharist as an antidote which frees them from daily faults and keeps them from mortal sins;

24. Reduction in fasting (15 minutes):
1) for this sick who are living in hospitals or at home, even if they are not confined to bed;
2) the faithful advance age, even if not bedridden
3) sick priests, even if not bedridden, or elderly priests
4) persons who care for the sick or aged, and the family of the sick or aged

Rite of Distributing Holy Communion Outside Mass with the Celebration of the Word (26 – 53)

Introductory Rites
Greeting
Penitential Rite

Celebrations of the Word of God or The Short Form of the Reading of the Word

Holy Communion
The Lord’s Prayer
Sign of Peace
Reception of Holy Communion
Concluding Prayer

Concluding Rite

Chapter II: Administration of Communion and Viaticum to the Sick By an Extraordinary Minister (54 – 63)

1. The Ordinary Rite of Communion of the Sick
   Introductory Rite
   Greeting
   Penitential Rite

   The Short Form of the Reading of the Word

   Holy Communion
   The Lord’s Prayer
   Reception of Holy Communion

   Concluding Rite

2. Short Rite of Communion of the Sick (for different rooms of the same building) (64 – 67)
   Short prayer, “This is the Lamb of God, “ Reception of Communion & Another prayer
3. Viaticum (68 – 78)

   Introductory Rite
   Greeting
   Penitential Rite

   The Short form of the Reading of the Word

   Profession of Baptismal Faith
   72. It is desirable that the sick person renew his [sic] baptismal profession of faith before he receives viaticum.

   Prayer for the Sick Person

   Viaticum
   The Lord’s Prayer
   Reception of Holy Communion

   Concluding Rite

Chapter III: Forms of Worship of the Holy Eucharist (79 – 81)

   81. Prayer before Christ the Lord sacramentally present extends the union with Christ which the faithful have reached in communion. It renews the covenant which in turn moves them to maintain in their lives what they have received by faith and by sacraments. They should try to lead their whole lives with the strength derived from the heavenly food, as they share in the death and resurrection of the Lord. Everyone should be concerned with good deeds and with pleasing God so that he or she may imbue the world with the Christian spirit and be a witness of Christ in the midst of human society.

   1. Exposition of the Holy Eucharist
      Introduction

      I. Relationship Between Exposition & Mass (82 – 83)
      83. During the exposition of the blessed sacrament, the celebration of Mass is prohibited in the body of the Church. ... If exposition of the blessed sacrament is extended for an entire day or over several days, it is to be interrupted during the celebration of Mass. Mass may be celebrated in a chapel distinct from the area of exposition if at least some members of the faithful remain in adoration.

      II. Regulations for Exposition (84 – 85)
      84. A single genuflection
      85. For exposition of the blessed sacrament in the monstrance, four to six candles are lighted, as at Mass, and incense is used.

      Lengthy Exposition (86 – 88)
      88. If a period of uninterrupted exposition is not possible, because of too few worshipers, the blessed sacrament may be replaced in the tabernacle during periods which have been scheduled and announced beforehand. This reposition may not take place more often than twice during the day, for example about noon and at night.

      Brief Period of Exposition (89)
      Adoration in Religious Communities (90)

   III. The Minister of Exposition (91 – 92)
Rite of Eucharistic Exposition & Benediction

Exposition (93 – 94)
93. Assemble, song, ciborium or monstrance should be placed upon the table of the altar. If exposition with the monstrance is to extend over a long period, a throne in an elevated position may be used, but this should not be too lofty or distant.

94. Host should be consecrated in the Mass which immediately precedes the exposition and after communion should be placed in the monstrance upon the altar. The Mass ends with the prayer after communion, and the concluding rites are omitted. Before the priest leaves, he may place the blessed sacrament on the throne and incense it.

Adoration (95 – 96)
95. During the exposition there should be prayers, songs, and readings to direct the attention of the faithful to the worship of Christ the Lord. To encourage a prayerful spirit, there should be readings from scripture with a homily or brief exhortations to develop a better understanding of the eucharistic mystery. It is also desirable for the people to respond of God by singing and to spend some periods of time in religious silence.

96. Liturgy of the Hours

Benediction (97 - 100)
Hymn, Prayer, Benediction, Reposition, Song/Acclamation (See the Order of Exposition published by Liturgical Press on behalf of the USCCB Committee on the Liturgy)

2. Eucharistic Processions (101 – 108)
101. When the eucharist is carried through the streets in a solemn procession with singing, the Christian people give public witness of faith and devotion toward the sacrament.

102. Solemnity of the Most Holy Body and Blood of Christ

3. Eucharistic Congresses (109 – 112)

Chapter IV: Texts for Use in the Rite of Distributing Holy Communion Outside Mass & in the Worship and Procession of the Blessed Sacrament

1. Biblical Readings (113 – 153)
   Readings from the Votive Mass of the Sacred Heart (154 – 191)

2. Antiphons (200 – 203)
3. Responsories (204 – 209)
4. Prayers After Communion (210 – 223)
5. Prayers at Benediction of the Blessed Sacrament (224 – 229)

Appendix: Eucharistic Exposition & Benediction (Model Service)
- one with Evening Prayer

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OVERVIEW & OUTLINE OF THE
ORDER FOR THE SOLEMN EXPOSITION OF THE HOLY EUCHARIST

Chapter 1: Introduction:
1. History
2. Mystery of the Eucharist
3. Relationship between Exposition and Mass
4. Signs of Reverence to the Blessed Sacrament
5. Solemn Exposition
6. Adoration [and the other prayer forms]
7. Liturgy of the Hours and Exposition
8. Eucharistic Processions
9. Minister of Exposition
10. Vesture

Chapter 2: Opening Celebration of the Eucharist
1. [Regular Mass until the Communion Song, after all receive communion follow:]
2. Exposition
3. Prayer after Communion
4. Incensation & Song
5. Prayer
6. [Procession]
7. Eucharistic Blessing

Chapter 3: Liturgy of the Hours during the Period of Exposition
1. Entrance of the Ministers
2. [Exposition, incensation & song]
3. Introduction
4. Hymn
5. Psalmody (based on the time of day the hours are celebrated)
6. Reading
7. Homily
8. Responsory
9. Canticle of Mary
10. Intercessions
11. Lord’s Prayer
12. Prayer OR [Benediction]
13. Acclamation or Song

Eucharistic Service Outline of the Rite
- Entrance of the Ministers
- [Exposition]
- [Incensation and Song]
- Greeting
- Opening Prayer
- Liturgy of the Word
- Reading(s)
- Silence
- Homily
- Intercessions
- Lord’s Prayer
Chapter 4: Celebration of the Eucharist During the Period of Exposition (one page)

Chapter 5: Closing Celebration for Solemn Exposition of the Holy Eucharist

Appendix 1: Scripture Readings

Hebrew Scriptures (Reading 1):
- Genesis 14: 18-20 Melchizedek offered bread and wine to God.
- Exodus 12:21-27: When the Lord sees blood on your door, he will pass over your house.
- Exodus 16: 2-4, 12-15 – I will rain bread from heaven upon you.
- Exodus 24: 3-8 – This is the blood of the covenant the Lord has made with you.
- Deuteronomy 8: 2-3, 14b – 16a – The Lord gave you food that you and your ancestors did not know.
- 1 Kings 19: 4-8 Strengthened by the food, Elijah walked to the mountain of the Lord.
- Proverbs 9: 1-6 – Come and eat my bread, drink the wine I have prepared.

New Testament (Reading 1 during the Easter Season):
- Acts 2:42-47 – They continued in fellowship with the apostles and in the breaking of bread.
- Acts 10: 34a, 37-43 – After Jesus was raised from the dead, we ate and drank with him.
- Revelations 1:5-8: Because he loves us, Jesus Christ has washed away our sins with his blood.
- Revelation 7: 9-14: They have washed their robes in the blood of the Lamb.

Psalms
- 23: The Lord is my shepherd; there is nothing I shall want.
- 34: Taste and see the goodness of the Lord.
- 40: Here am I, Lord; I come to do your will.
- 78: The Lord gave them bread from heaven.
- 110: Christ the Lord, a priest for ever, in the line of Melchizedek, offered bread and wine.
- 116: Our blessing cup is a communion with the blood of Christ
- 145: You open your hand to feed us, Lord; you answer all our needs
- 147: Whoever eats this bread will live forever.

New Testament (Reading 2):
- 1 Corinthians 10: 16-17 – Though we are many, we are one bread and one body.
- 1 Corinthians 11: 23-26 – Until the Lord comes, every time you eat this bread and drink this cup, you proclaim his death.
- Hebrews 9: 11-15 – The blood of Christ purifies our hearts from sin.
- Hebrews 12: 18-19, 22-24 – You have come to the sprinkled blood that speaks more eloquently than Abel.
- 1 Peter 1: 17-21: The ransom that was paid to free you was the blood of the Lamb, Jesus Christ
- 1 John 5: 4-8: The Spirit, the water, and the blood give witness.
Gospel (*Lectionary*, 909):
- Mark 14: 12-16, 22-26 – This is my body. This is my blood.
- Mark 15: 16-20 – They covered Jesus with a purple robe and crowned him with thorns.
- Luke 9: 11b-17 – They all ate and were filled.
- John 6: 1-15 – Jesus gave the people all the food they wanted.
- John 6: 24-35 – Whoever comes to me will never be hungry; whoever believe in me will never thirst.
- John 6: 41-51 – I am the living bread come down from heaven.
- John 19: 31-37 – One of the soldiers pierced Jesus’ side with a lance, and immediately there came out blood and water.
- John 21: 1-14 – Jesus took the bread and gave it to them (the First Breakfast).

Appendix 2: Litanies and Prayers
- Litany of the Holy Eucharist
- Litany for Solemn Intercessions
  - Prayer to God
  - Invocation of Christ
  - Prayer for Various Needs
  - Conclusion
- Prayers at Benediction of the Blessed Sacrament

Appendix 3: Suggested Music
(65 hymns and songs with a eucharistic theme- see hymn books with the “eucharist” section)

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HISTORY OUTLINE OF
RESERVATION & EXPOSITION OF THE BLESSED SACRAMENT
Prepared by John Thomas Lane, SSS

In the beginning . . . Attention to Food
1. Separation of meal from eucharist
2. Early practice where “food” becomes point of contact with absent members
3. Justin Martyr, c. 150, describes eucharist being sent to the sick
4. Reserved in people’s homes (Hippolytus c. 215 & Cyprian d. 258)

Early Evidence of “Showing the Body of Christ”
1. Orleans bishop, 4th century, describes gifts elevated at “offertory,” end of Eucharistic prayer and breaking of bread
2. 6th century, Germanus Bishop of Paris notes gifts are solemnly lifted and carried to the altar at the “offertory”
3. 700 Ordo Romanus states that consecrated gifts lifted at the end of the eucharistic prayer & also reverence described of “bowing” toward the elements
4. Use of domestic materials (like cosmetic cases) for reserving the eucharist

Early Medieval Ritual Practices
1. Communion in the mouth started in the 9th century (especially noted in the Ordo Romanus X (c. 900-950) which implies that all who are not at least a deacon receive communion in the mouth
2. Intinction begins (Council of Braga IV, Spain, 675 CE forbids the practice)
3. Regino of Prüm (who died in 915 CE) mentions ministry to the sick
4. Removal of the cup (Ordo Romanus I, c.700 mentions that people communicate through a cup
6. Restricting communion for sick to clergy to attend to doing (Hincmar of Rheims, d. 882)
7. Decline in the adult catechumenate (after the 5th century)
8. Rise in Penitential spirit and practices
9. Sacred vessels only used for worship
10. Transition and rise of clericalism
11. Architectural changes, especially the separation of the sanctuary distance the laity

Theological & Pastoral Developments
1. Paschasius (d. 865) the first to attempt to explain “presence”; insistence on realism: view begins to dominate even though not condemned at the time; later rejected
2. Ratramnus (d. 868) says Christ is real and sacramental, not real and literal
3. Aquinas (d. 1224) says Christ’s presence can be detected by faith alone, sacramentally present
4. Change in understanding the “Body of Christ”; gap between the historical and sacramental bodies
5. Religio-magical beliefs dominate: gazing on the host is the way to go so you will not age, going to Mass on delivery of child day; people rushing from altar to altar; greeting the host at Mass
6. Place of reservation changes to altars (by 16th century mandate tabernacles on the altar
7. Juliana of Liège in 13th Century developing the Solemnity of the Body & Blood of Christ: focus changes to host and not frequent communion, especially from the cup.
8. Eucharistic Processions change the focus from Mass and Eucharist as a verb – to a noun and treat the host like a relic by putting the host in items that relics used to be in. By 14th century, John XXII mandates processions, especially on “Corpus Christi.”
9. Church’s built for exposition and the architecture form or shape is that of a monstrance.
10. Benediction and exposition develop in the 14th century; monstrance arises in Germany by 1380 CE
11. Laude is begun in Italy by the lay people as an evening devotion with vernacular and Latin songs, often addressed to Mary. It was done at the end of vespers or compline.
12. 40 Hours Devotions seem to have started in Milan around the 16th Century – Fr. Joseph von Verno, Capuchin proposed a chain of 40 hour expositions, transferring sacrament through churches of Milan on a rotating basis

Concerns Develop
1. Riots develop in the 15th century; only during the octave of Corpus Christi
2. Law suits over guild or group position in the procession.
3. Germans blessed crops with the Eucharist.
4. Eucharistic Congresses developed by a French laywoman, Marie-Marthe Tamisier (d. 1910), inspired by the conferences of Saint Peter Julian Eymard, SSS. First in Lille, France 1881.

Since the Second Vatican Council
1. Restoration of the Eucharistic liturgy (Mass) to the “source and summit” of all Christian life. (See Constitution on the Sacred Liturgy, paragraphs 10 and 14)

2. Popular devotion are endorsed, but should be fashioned so that they harmonize with the liturgical season, accord with the sacred liturgy, are in some way derived from it, and lead the people to it, since, in fact, the liturgy, by its very nature far surpasses any of them. [C3L 13]

   a. States the exposition is a liturgical rite; minimum of 2 present
   b. Use of scripture, song, and spiritual reading together
   c. Permission from the bishop to do perpetual exposition, stating how many people, and other liturgical rites followed (Liturgy of the Hours)


Holy Hours available from Emmanuel Publishing:
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