



*From the Pastor
Our Lord Jesus Christ,
King of the Universe
[34th & Last Sunday
in Ordinary Time - C]
November 20, 2022*

MORE ON EUCHARISTIC ADORATION. In part 15 of my series on *The Mystery of the Eucharist in the Life of the Church* US Bishops' document, I explain the *Order of Eucharistic Adoration*. Past articles on this *Revival*, the

whole document, and a free study guide, are on our Parish website: easeton.net; click on *National Eucharistic Revival Bulletin Articles*.

Pope Francis on Eucharistic Adoration [June 14, 2020]

"Let us also rediscover Eucharistic adoration, which continues the work of the Mass within us; this will do us much good, for it heals us within. Especially now, when our need is so great."

PREPARING FOR EUCHARISTIC ADORATION.

As an official Rite, Church rubrics govern *Eucharistic Adoration*. If *Adoration* immediately follows *Mass*, the *Host* to be adored should be consecrated *at that Mass*. Before *Mass*, all that may be needed is set up on a credence or side table: a *Corporal*; *Monstrance*; *Thurible* with charcoal; *Boat* with grains of *Incense*; *Lighter* or *Matches*; extra *Candles*; *Humeral Veil*; optional *Cope* and *Canopy*; and the often-forgotten *Key* to the *Tabernacle*!

CORPORAL. The small, often square white linen cloth, unfolded on *Altars* during the *Offertory*, is left on the *Altar* after *Holy Communion* - or one is placed there if *Adoration* does *NOT* follow *Mass*.

TABOR. A stand, placed on a *Corporal*, which holds up the *Monstrance*, may be used. Its name refers to the site of the *Transfiguration: Mount Tabor*. The synoptic *Gospels* [Matthew 17:1-9; Mark 9:2-9; Luke 9:28-36] record how *Jesus* was '*transfigured*' or revealed in all His glory with *Moses* and *Elijah*. A *Tabor* recalls His lofty, elevated state, so it may resemble a throne.

MONSTRANCE. In the 'simple' form of *Adoration*, a *Ciborium* with the reserved *Eucharist* is placed on the *Altar* and *no Tabor* is used. Otherwise, a *Monstrance* is placed *sideways* on the side of the *Altar*. After a *Host*, in a *Lunette* or small glass pyx, is slid into it, it is placed in the center of the *Altar*, facing the people, atop a *Corporal* or a *Tabor*.

HUMERAL VEIL. *Ordained Ministers* wear a shawl-like vestment called a *Humeral Veil* to retrieve/return the *Lunette* from/to the *Tabernacle*; to move the *Monstrance* and give the *Eucharistic Blessing*. If there is a *Procession*, he *may* wear a *Cope* or festive cape; if the *Procession* goes *outdoors*, he *may* walk under a *Canopy*, held up by poles by *any* suitable *Minister*.

LIGHTED CANDLES. Every religion seems to use *Lighted Candles* in its rituals; even secular rites - like birthday parties and the Olympics - call for lit candles on the cake or a torch. At the *Child Jesus' Presentation in the Temple*, the *Prophet Simeon* proclaimed Him "*a light for revelation to the Gentiles*" [Luke 2:32] and *Jesus* proclaimed: "*I am the light of the world.*" [John 8:12] - so *Lighted Candles* are *most* significant for us *Christians*. In the 'simple' form of *Adoration*, in a *Ciborium*, *FOUR Lighted Candles* are used; and *SIX Lighted Candles* are used when adored in a *Monstrance*. Some surround the *Blessed Sacrament* with a 'crown' of *Lighted Candles*. [The often-forgotten *Lighter* or *Matches* are also essential!]

BOAT WITH INCENSE & THURIBLE. A small container called a '*Boat*' holds the *grains of Incense*; a small spoon is used to transfer some onto hot charcoals. *Thuribles* also vary in style and shape; sometimes a *bowl* with incense in it is placed before the *Blessed Sacrament* rather than - or in addition to - the use of a *swinging Thurible*. There are many biblical references to the use of *Incense*. *God* told *Moses* to build an *Altar of Incense*, which burned in the *Temple's Holy of Holies*. On a 'practical' level, it overpowered the odors from animal offerings and other stench; but it also had a 'spiritual' purpose. The rising of the smoke of the *Incense* symbolizes our prayers ascending to *God*. And as we 'enter' a cloud of *Incense*, or rather, as it engulfs us, we symbolically 'enter into' or are 'embraced by' *God's* presence!

As we reflect on - and deepen our knowledge of - *Eucharistic Adoration* and this *Eucharistic Revival* - may we better appreciate and benefit from this great *Gift* to whom "*we pledge our hearts' oblation*" [from the hymn: *To Jesus Christ, Our Sovereign King*] on this *Solemnity of Our Lord Jesus Christ, King of the Universe*. For His *Real Presence* is as close to us as the next *holy Mass* or the nearest *Tabernacle*! *Happy Thanksgiving!*

In His holy Name,

Rev. Thomas J. Serafin, KCHS