



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 our series on The Mystery of the Eucharist in the Life of

the Church US Bishops' document, we explain the Order of Eucharistic Adoration. Past articles on this Revival, the whole document, and a video of the talk on the Eucharist are on our Parish website: stjustin.org; click on **National Eucharistic 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 side-ways 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 **bow!** 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 stenches; 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 Christ

Father Mark