

An Order of Service

Benediction of the Blessed Sacrament



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*Prepared for virtual exposition during the time of the Covid 19 Pandemic
March 29th, 2020 Anno Domini*

The People kneel down as the service of Benediction begins. The Priest and Server go to the Altar and prepare incense. Then, taking the Blessed Sacrament from the Tabernacle, the Priest places it in the Monstrance. The Priest kneels and censes the Blessed Sacrament as the hymn,

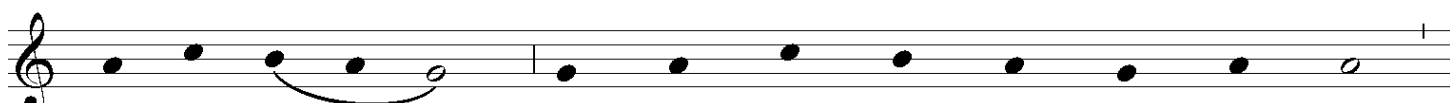
O salutaris hostia, is sung.

Words: Thomas Aquinas (1225?-1274)


The musical score is written for two voices, Soprano (1) and Alto (2), and a basso continuo. It consists of three systems of music. Each system has a vocal line with lyrics and a basso continuo line. The key signature is one flat (B-flat), and the time signature is common time (C). The lyrics are: 1 O sav - ing Vic - tim, o - pening wide the; 2 All praise and thanks to thee a - scend for gate of heaven to us be - low, our foes press on from ev - er - more, blest One in Three; O grant us life that ev - ery side, thine aid sup - ply, thy strength be - stow. shall not end in our true na - tive land with thee.



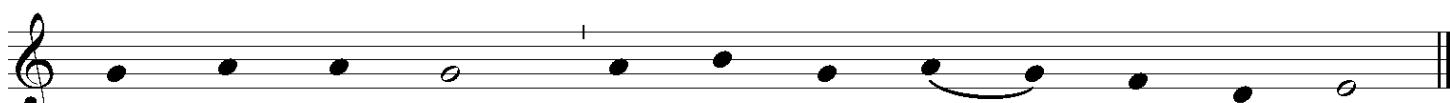
1 Now, my tongue, the mys - tery tell - ing of the glo - rious
 2 Given for us, and con - de - scend - ing to be born for
 3 That last night at sup - per ly - ing mid the twelve, his
 4 Word made flesh, the bread he tak - eth, by his word his
 *5 There - fore we, be - fore him bend - ing, this great Sac - ra -
 *6 Glo - ry let us give and bless - ing to the Fa - ther



1 Bo - dy sing, and the Blood, all price ex - cell - ing,
 2 us be - low, he with us in con - verse blend - ing
 3 cho - sen band, Je - sus, with the Law com - ply - ing,
 4 Flesh to be; wine his sa - cred Blood he mak - eth,
 5 ment re - vere; types and sha - dows have their end - ing,
 6 and the Son, hon - or, thanks, and praise ad - dress - ing,



1 which the Gen - tiles' Lord and King, once on earth a -
 2 dwelt, the seed of truth to sow, till he closed with
 3 keeps the feast its rites de - mand; then, more pre - cious
 4 though the sens - es fail to see; faith a - lone the
 5 for the new - er rite is here; faith, our out - ward
 6 while e - ter - nal a - ges run; ev - er too his



1 mong us dwell - ing, shed for this world's ran - som - ing.
 2 won - drous end - ing his most pa - tient life of woe.
 3 food sup - ply - ing, gives him - self with his own hand.
 4 true heart wak - eth to be - hold the mys - ter - y.
 5 sense be - friend - ing, makes our in - ward vi - sion clear.
 6 love con - fess - ing who from both with both is One.

Adoration of the Blessed Sacrament

A time of silent adoration is observed. Then, during the second line of the hymn Now my tongue the mystery telling, all humbly bow. Incense is offered once again during verses 5 and 6 of the hymn.

The Priest then stands and says: Thou gavest them bread from heaven
People: **Containing in itself all sweetness**

Priest: Let us pray.

O God, who in a wonderful Sacrament hast left unto us a memorial of thy Passion: Grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruits of thy redemption; who lives and reigns world without end. *Amen.*

The Benediction with the Blessed Sacrament

The Priest receives the humeral veil on his shoulders. Then he goes up to the Altar, takes the Monstrance into his hands, and turns towards the People. The Priest gives the Benediction, making the sign of the cross over the kneeling congregation in silence. At the same time, the sanctus bell is rung three times and the Server censes the Blessed Sacrament. Placing the Monstrance back on the Altar and giving up the humeral veil, the Priest kneels and begins

The Divine Praises

The People repeat each line after the Priest who says

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 his most Precious Blood.

Blessed be Jesus in the most Holy Sacrament of the Altar.

Blessed be the Holy Ghost, the Comforter.

Blessed be the great 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.

A hymn may be sung as the Priest moves the Monstrance to its proper placement for continuing Adoration (if possible) The service ends with the hymn or else with this psalm.

Antiphon: Let us for ever adore: *
the most holy Sacrament.

Psalm 117 *Laudate Dominum*

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.
Glory be to the Father, and to the Son, *
and to the Holy Ghost.
As it was in the beginning, is now and ever shall be, *
world without end. Amen.

Antiphon: Let us for ever adore: *
the most holy Sacrament.



1 Lord, dis - miss us with thy bless - ing; fill our hearts with
 2 Thanks we give and a - dor - a - tion for thy Gos - pel's
 3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,
 joy - ful sound: may the fruits of thy sal - va - tion
 world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem - ing grace: O re - fresh us,
 in our hearts and lives a - bound: ev - er faith - ful,
 glad thy sum - mons to o - bey. May we ev - er,

O re - fresh us trav - eling through this wil - der - ness.
 ev - er faith - ful to thy truth may we be found;
 may we ev - er reign with thee in end - less day.

An Editorial Comment by Fr. Bill Terry+

At St. Anna's we can say at least this: we are blessed to know and understand that Christ is Present in the Eucharist. We can also, with clarity say, that an honoring of this belief and a special time set aside for prayer and adoration of this promise of real presence is implicit in Benediction of the Blessed Sacrament. This ritual act further points to the divine presence beyond our immediate understanding and thus we hold the Eucharist to be a Holy Mystery. Therefore, beautiful worship, understood to be an honoring of Christ's presence in a unique and special way promised by Him is what we are about in this act. It is not, nor should it become, a replacement for the Holy Eucharist - but it is a time set aside to adore Christ manifest among us.

