

Golden Jubilee Forty Hours FAQ

DIOCESE OF ARLINGTON

www.arlingtondiocese.org/jubileehome

In preparation for the Diocesan Golden Jubilee, all parishes in the Diocese of Arlington will celebrate the Forty Hours Devotion throughout the year.

More information on the history, meaning, and celebration of the Forty Hours Devotion can be found at www.arlingtondiocese.org/jubileehome

I. When and where will my parish celebrate Forty Hours for the Diocesan Golden Jubilee?

- a. All parishes will celebrate Forty Hours at some time during Liturgical Year 2023, which begins Nov 27, 2022 and ends Dec 2, 2023. Specific dates are coordinated within each of the seven regions of the Dioceses (called “deaneries”). A full schedule of Forty Hours can be found at www.arlingtondiocese.org/jubileehome.

All parishes will celebrate Forty Hours in the main Parish Church, rather than in an Adoration Chapel or other chapel.

2. What liturgical rites, devotions, and pious exercises are *required* for the observance of Forty Hours for the Diocesan Golden Jubilee?

- a. All parishes will include the following in their observance of Forty Hours for the Golden Jubilee:
- Opening Mass (as the opening of the devotion)
 - Solemn Exposition
 - Forty Hours of Eucharistic Adoration
 - Daily Mass
 - Daily communal praying of the Diocesan Golden Jubilee Prayer for Year II
 - Solemn Benediction (as the conclusion of the devotion)

For further detail on these elements, see below.

3. Can Forty Hours for the Diocesan Golden Jubilee open with a rite other than Mass?

- a. No. “The celebration of the Eucharist in the sacrifice of the Mass is truly the origin and the goal of worship which is shown to the Eucharist outside Mass” (*Eucharisticum mysterium*, no. 3e). Moreover, “In the case of more solemn and lengthy exposition, the Host should be consecrated in the Mass which immediately precedes the Exposition” (*Holy Communion and Worship of the Eucharist outside Mass*, no. 94).

4. What Mass prayers and readings should be used for the Opening Mass?

- a. It depends on the day.

For days listed as I.I-II.9 on the Table of Liturgical Days (*see Appendix 1*) the prayers and readings “of the day” must be used for the Opening Mass of the Golden Jubilee Forty Hours. Such days include the “Titular Solemnity,” which is colloquially referred to as the parish’s patronal feast day.

For days listed as III.10-III.13 on the Table of Liturgical Days (*see Appendix 1*), the prayers and readings for a Votive Mass of the Most Holy Eucharist (Votive Mass no. 5) are to be used for the Opening Mass of the Golden Jubilee Forty Hours. Please note that, in addition to the texts given for the Votive Mass of the Most Holy Eucharist, the rubrics for this Votive Mass also indicate, “As a Votive Mass of the Most Holy Eucharist, the Votive Mass of our Lord Jesus Christ, the Eternal High Priest may also be used; or the Mass of the Solemnity of the Most Holy Body and Blood of Christ.” The choice among these Mass prayers and the many readings available for them are left to the discretion of the parish pastor.

The Diocesan Office of Divine Worship is happy to assist parishes to determine which option—the Mass “of the day” or a Votive Mass—should be chosen. The *Ordo* is also a helpful resource for determining the Mass prayers and readings.

5. What does solemn Exposition include?

- a. In this case, solemn Exposition takes place at the conclusion of the Opening Mass of Forty Hours in the following manner:
- After the distribution and reception of Communion, the priest places a consecrated Host in a monstrance, which is placed on the altar.
 - The Prayer after Communion is said.
 - Following the Prayer after Communion, the Final Blessing and Dismissal are omitted.

- Having imposed incense in the thurible, the priest kneels before the Blessed Sacrament and incenses it while a hymn is sung. For the Golden Jubilee observance, all parishes are to sing “O Salutaris Hostia / O Saving Victim” for this incensation.
- After a moment of prayer, the priest and other ministers depart.

For resources for singing “O Salutaris Hostia/ O Saving Victim,” see the Diocesan Jubilee website at www.arlingtondiocese.org/jubileehome.

6. What should be done during the lengthy period of Eucharistic Adoration?

- a. The only two *requirements* for the Golden Jubilee observance are the celebration of daily Mass (see question 7) and the daily communal recitation of the Diocesan Golden Jubilee Prayer for Year II (see question 8).

It is strongly encouraged that sacred silence predominate. Communal celebrations of the Hours, especially Morning Prayer and Evening Prayer, may take place before the Blessed Sacrament exposed in the monstrance. The faithful should be encouraged to meditate upon Sacred Scripture.

Parishes may also wish to celebrate a public Holy Hour using the suggested script provided by the Office of Divine Worship. The Holy Hour has a Marian theme and is fitting for use during Preparation Year II.

Other rites, devotions, and pious exercises should be carefully considered and must correspond to the Church’s teachings on the meaning and observance of Eucharistic Adoration (*see Appendix 2 for further clarification*).

7. What happens for the celebration of daily Mass?

- a. The period of Adoration is interrupted only by daily Mass, for Adoration is “intended to acknowledge Christ’s marvelous presence in the Sacrament” and “invites us to the spiritual union with him that culminates in sacramental Communion” (*Holy Communion and Worship of the Eucharist Outside of Mass*, no. 82).

The Mass “of the day” is celebrated, or when permitted by the liturgical norms, a Votive Mass or Mass for Various Needs and Occasion may be celebrated.

When daily Mass is celebrated during a lengthy period of Exposition, a simple Reposition is observed before Mass and a simple Exposition is observed after Mass so that the Blessed Sacrament is reserved during the celebration of Mass.

For simple Reposition, a priest or deacon, vested in an alb, or a surplice over a cassock, and a stole, goes to pray briefly before the Blessed Sacrament, adoring the Sacrament and saying a prayer with those present. No incensation takes place. He then replaces the Blessed Sacrament in the tabernacle.

Simple Exposition takes place in a similar way, following the distribution and reception of Communion and without incensation. The Prayer after Communion is offered, but no Final Blessing and Dismissal is given.

For both simple Reposition and simple Exposition, it may be preferable to omit the singing of a hymn, as well, so as to more clearly distinguish simple Reposition and simple Exposition from the solemn Exposition that occurs at the end of the Opening Mass and the solemn Benediction (with Reposition) that concludes the Forty Hours Devotion.

8. What is the Diocesan Golden Jubilee Prayer for Year II and when should it be prayed communally?
- a. The prayer is given below.

It can be prayed at any time as determined by the parish pastor. For example, it might fittingly be prayed as the prayer offered with the people for simple Reposition (see previous question) or after simple Exposition (see previous question; preferably with at least a brief silence between the Prayer after Communion and this prayer so as to avoid confusion between the two). Ultimately, it is left to the determination of the parish pastor.

O Mary,
Mother of the Church,
in you the Word became flesh.
All generations rejoice to call you blessed,
for the Almighty has done great things
for you and through you.

As we prepare to celebrate our Golden Jubilee,
help us to rejoice with you
as we remember the great things
that God has done for us.

Help us to imitate you,
in receiving the Word, your Son,
and bearing the Word to the world.

For He lives and reigns for ever and ever. Amen.

9. What does solemn Benediction include?

- a. In this case, solemn Benediction concludes the Forty Hours Devotion in the following manner:
- At the announced time, the priest and an assisting minister go before the Blessed Sacrament and kneel.
 - After placing incense into the thurible, the priest kneels and incenses the Blessed Sacrament while a hymn is sung. For the Golden Jubilee observance, all parishes are asked to sing “Tantum Ergo Sacramentum / Down in Adoration Falling” for this incensation.
 - Next, the priest leads the verse, “You have given them bread from heaven (*Alleluia*),” with its response, “Having all sweetness within it (*Alleluia*).” *The Alleluia acclamations occur only during the Easter season.*
 - The priest then says, “Let us pray,” and after a brief silence, says the prayer “O God, who in this wonderful Sacrament” (for the most recent translation, see the Collect for the Solemnity of the Body and Blood of Christ).
 - Following the prayer, and after imposing incense as needed, the priest goes to the altar, raises up the Sacrament in the monstrance, and blesses the people by making the Sign of the Cross with the monstrance, in silence. Meanwhile, the assisting minister incenses the Sacrament.
 - The priest returns the monstrance to the altar and goes back to his place before the Blessed Sacrament. For the Golden Jubilee observance, the priest leads the people in the Divine Praises, with its concluding prayer, “May the heart of Jesus.”
 - Finally, the priest reposes the Blessed Sacrament, and a hymn is sung. For the Golden Jubilee observance, all parishes are to sing at least two verses of “Holy God, We Praise Thy Name”: specifically, at least the verse that begins “Holy God, we praise Thy Name” and the verse that begins “Holy Father, Holy Son”. Additional verses may be sung at the discretion of the parish pastor.
 - The ministers and all present depart.

For resources on the hymns and prayers, please visit

www.arlingtondiocese.org/jubileehome



Appendix 1

Table of Liturgical Days

For days listed as I.1-II.9 on the Table of Liturgical Days, the prayers and readings “of the day” must be used for the Opening Mass of Golden Jubilee Forty Hours. Such days include the “Titular Solemnity,” which is colloquially referred to as the parish’s patronal feast day.

- I.1. The Paschal Triduum of the Passion and Resurrection of the Lord.
- I.2. The Nativity of the Lord, the Epiphany, the Ascension, and Pentecost.
Sundays of Advent, Lent, and Easter.
Ash Wednesday.
Weekdays of Holy Week from Monday up to and including Thursday.
Days within the Octave of Easter.
- I.3. Solemnities inscribed in the General Calendar, whether of the Lord, of the Blessed Virgin Mary, or of Saints.
The Commemoration of All the Faithful Departed.
- I.4. Proper Solemnities, namely:
 - a) The Solemnity of the principal Patron of the place, city, or state.
 - b) The Solemnity of the dedication and of the anniversary of the dedication of one’s own church.
 - c) The Solemnity of the Title of one’s own church [*aka, the parish’s patronal feast day*]
 - d) The Solemnity either of the Title or of the Founder or of the principal Patron of an Order or Congregation.
- II.5. Feasts of the Lord inscribed in the General Calendar.
- II.6. Sundays of Christmas Time and the Sundays in Ordinary Time.
- II.7. Feasts of the Blessed Virgin Mary and of the Saints in the General Calendar.
- II.8. Proper Feasts, namely:
 - a) The Feast of the principal Patron of the diocese. [*in Arlington, Jun 22, St Thomas More*]
 - b) The Feast of the anniversary of the dedication of the cathedral church.
 - c) The Feast of the principal Patron of a region or province, or a country, or of a wider territory.
 - d) The Feast of the Title, Founder, or principal Patron of an Order or Congregation and of a religious province, without prejudice to the prescriptions given under no. 4.
 - e) Other Feasts proper to an individual church.
 - f) Other Feasts inscribed in the Calendar of each diocese or Order or Congregation.
- II.9. Weekdays of Advent from December 17 up to and including December 24.
Days within the Octave of Christmas.
Weekdays of Lent.

For days listed as III.10-III.13 on the Table of Liturgical Days (see Appendix 1), the prayers and readings for a Votive Mass of the Most Holy Eucharist (Votive Mass no. 5) are to be used for the Opening Mass of the Golden Jubilee Forty Hours. Please note that, in addition to the texts given for the Votive Mass of the Most Holy Eucharist, the rubrics for this Votive Mass also indicate, "As a Votive Mass of the Most Holy Eucharist, the Votive Mass of our Lord Jesus Christ, the Eternal High Priest may also be used; or the Mass of the Solemnity of the Most Holy Body and Blood of Christ." The choice among these Mass prayers and the many readings available for them are left to the discretion of the parish pastor.

III.10. Obligatory Memorials in the General Calendar.

III.11. Proper Obligatory Memorials, namely:

- a) The Memorial of a secondary Patron of the place, diocese, region, or religious province. [*in Arlington, Jan 4, St Elizabeth Ann Seton*]
- b) Other Obligatory Memorials inscribed in the Calendar of each diocese, or Order or congregation.

III.12. Optional Memorials

III.13. Weekdays of Advent up to and including December 16.

Weekdays of Christmas Time from January 2 until the Saturday after the Epiphany.

Weekdays of the Easter Time from Monday after the Octave of Easter up to and including the Saturday before Pentecost.

Weekdays in Ordinary Time.

Appendix 2

Selected Rites, Devotions, & Pious Exercises and Eucharistic Adoration

Other rites, devotions, and pious exercises should be carefully considered and must correspond to the Church's teachings on the meaning and observance of Eucharistic Adoration.

Directory on Popular Piety and the Liturgy (2001).

n. 165. The faithful should be encouraged to read the Scriptures during these periods of adoration, since they afford an unrivalled source of prayer. Suitable hymns and canticles based on those of the Liturgy of the Hours and the liturgical seasons could also be encouraged, as well as periods of silent prayer and reflection. Gradually, the faithful should be encouraged not to do other devotional exercises during exposition of the Blessed Sacrament.[†] Given the close relationship between Christ and Our Lady, the rosary can always be of assistance in giving prayer a Christological orientation, since it contains meditation of the Incarnation and the Redemption.[‡]

[†] Cf. Reply ad dubium on n. 62 of the Instruction *Eucharisticum mysterium*, in *Notitiae* 34 (1998) 133-134; concerning the Rosary, see the following note.

[‡] Cf. Paul VI, Apostolic Exhortation *Marialis cultus*, 46; Letter of the Congregation for Divine Worship and the Discipline of the Sacraments (15.1.1997), in *Notitiae* 34 (1998) 506-510; see also the rescript of the Apostolic Penitentiary of 8 March 1996, in *Notitiae* 34 (1998) 511.

Reply *ad dubium* on Eucharistic Processions, in *Notitiae* 11 (1975): 64.

Whether a procession with the Most Blessed Sacrament is permitted to be held within the walls of the church.

R/. Negative. For some people in some areas the custom existed of holding processions within the church. The Order of "Holy Communion and Worship of the Eucharist Outside Mass" does not speak of this expressly. But, when it does, a procession with the Most Blessed Sacrament itself is desired to be made "through the streets" (n. 101), "from one church to another" (n. 107), through "decorated streets and roads" (104). Processions within the walls of the church are not true "processions." Nor can the case of the evening Mass of the Lord's Supper be added. After which the "procession" is not truly done, but only the solemn translation of the Most Blessed Sacrament to the place of reposition. On the contrary, the Order, which strongly commends the procession on the solemnity of the Body and Blood of Christ, clearly says in addition, "If the procession cannot be held on the feast of Corpus Christi, it is fitting to hold some kind of public celebration for the entire city or its principal districts in the cathedral church or other appropriate places." (102) Which is done either by the celebration of the Mass or by adoration of the Most Blessed Sacrament, with readings from Sacred Scripture, hymns, a homily and time for meditation.

Editor's Note on Eucharistic Processions and Forty Hours: Eucharistic Processions have long been associated with Forty Hours because, in cities such as Milan and Rome, they served a specific purpose. In such cities, Forty Hours was observed continuously, travelling from one parish to the next in an unbroken circuit. Eucharistic Processions served as transitional moments; with the conclusion of Forty Hours at one parish, a procession was formed to take the Eucharist to another parish, where the next Forty Hours would be observed, and so on. Therefore, Eucharistic Processions were not connected with Forty Hours for their own sake but, rather, as part of a wider celebratory context.