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EUCHARISTIC DEVOTIONS
National Bulletin on Liturgy

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This Bulletin is primarily pastoral in scope, and is prepared for members of parish liturgy committees, readers, musicians, singers, teachers, religious, seminarians, and clergy, and all who are involved in preparing and celebrating the community liturgy.

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The reform of the liturgy after Vatican II began with the renewal of the celebration of the Mass. Only in 1973 were eucharistic devotions outside Mass revised fully.

This issue of the Bulletin includes important sections of the Roman document, *Holy Communion and Worship of the Eucharist Outside Mass*.

Additional resources are provided to help parishes and communities to celebrate eucharistic devotions well. This issue also contains an important study on the bread used for the eucharist.
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I. ROMAN DOCUMENT

DECREE

Sacred Congregation for Divine Worship

Prot. no. 900/73

The sacrament of the eucharist was entrusted by Christ to his bride, the Church, as spiritual nourishment and as a pledge of eternal life. The Church continues to receive this gift with faith and love.

The celebration of the eucharist in the sacrifice of the Mass is the true origin and purpose of the worship shown to the eucharist outside Mass. The principal reason for reserving the sacrament after Mass is to unite, through sacramental communion, the faithful unable to participate in the Mass, especially the sick and the aged, with Christ and the offering of his sacrifice.

In turn, eucharistic reservation, which became customary in order to permit the reception of communion, led to the practice of adoring this sacrament and offering to it the worship which is due to God. This cult of adoration is based upon valid and solid principles. Moreover, some of the public and communal forms of this worship were instituted by the Church itself.

The rite of Mass has been revised and, in the instruction *Eucharisticum mysterium* of May 25, 1967, regulations have been published "on the practical arrangements for the cult of this sacrament even after Mass and its relationship to the proper ordering of the sacrifice of the Mass in the light of the regulations of the Second Vatican Council, and of other documents of the Apostolic See on this matter." Now the Congregation for Divine Worship has revised the rites, *Holy Communion and the Worship of the Eucharist Outside Mass*.

These rites, approved by Pope Paul VI, are now published in this edition, which is declared to be the *editio typica*. They are to replace the rites which appear in the Roman Ritual at the present time. They may be used at once in Latin; they may be used in the vernacular from the day set by the episcopal conferences for their territory, after the conferences have prepared a vernacular version and have obtained the confirmation of the Apostolic See.

Anything to the contrary notwithstanding.

From the office of the Congregation for Divine Worship, June 21, 1973, the feast of *Corpus Christi*.

Arturo Cardinal Tabera
Prefect

+Annibale Bugnini
Titular Archbishop of Diocletiana
Secretary

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1 See Congregation of Rites, instruction *Eucharisticum mysterium*, no. 3g: *AAS* 59 (1967) 543.

Editor's note: This instruction was reprinted in Bulletin 17; an official commentary appeared in Bulletin 19, which is still available from Publications Service. The instruction — without paragraph numbers — is also contained in *Vatican Council II: the conciliar and postconciliar documents*, edited by Austin Flannery, OP (1975, The Liturgical Press, Collegeville, MN 56321): see document no. 9, pages 100-136.

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I. The Relationship Between Eucharistic Worship Outside Mass and the Eucharistic Celebration:

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. "The other sacraments, all the ministries of the Church, and the works of the apostolate are united with the eucharist and are directed toward it. For the holy eucharist contains the entire spiritual treasure of the Church, that is, Christ himself, our passover and living bread. Through his flesh, made living and life-giving by the Holy Spirit, he offers life to men, who are thus invited and led to offer themselves, their work, and all creation together with him."¹

2. "The celebration of the eucharist in the sacrifice of the Mass," moreover, "is truly the origin and the goal of the worship which is shown to the eucharist outside Mass."² Christ the Lord "is offered in the sacrifice of the Mass when he becomes present sacramentally as the spiritual food of the faithful under the appearance of bread and wine." And, "once the sacrifice is offered and while the eucharist is reserved in churches and oratories, he is truly Emmanuel, 'God with us.' He is in our midst day and night; full of grace and truth, he dwells among us."³

3. No one therefore may doubt "that all the faithful show this holy sacrament the veneration and adoration which is due to God himself, as has always been customary in the Catholic Church. Nor is the sacrament to be less the object of adoration because it was instituted by Christ the Lord to be received as food."⁴

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.⁵

II. The Purpose of Eucharistic Reservation:

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.⁶

6. In the celebration of Mass the chief ways in which Christ is present in his Church gradually become clear. First he is present in the very assembly of the faithful, gathered together in his name; next he is present in his word, when the Scriptures are read

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¹ Second Vatican Council, Decree on the ministry and life of priests, no. 5.
² Congregation of Rites, Instruction on the worship of the eucharistic mystery (Eucharisticum mysterium — May 25, 1967), no. 3e.
³ "Eucharistic mystery" (see footnote 2), no. 36; Paul VI, encyclical letter on the doctrine and worship of the holy eucharist ("Mystery of faith" — Mysterium fidei — Sept. 3, 1965), in Bulletin 6 (Latin and English texts, and commentary from L'Osservatore Romano, French edition, Sept. 24, 1965.)
⁴ "Eucharistic mystery," no. 3f.
⁵ See ibid., no. 3g.
⁶ See ibid., no. 49.
in the Church and explained; then in the person of the minister; finally and above all, in the eucharistic sacrament. In a way that is completely unique, the whole and entire Christ, God and man, is substantially and permanently present in the sacrament. This presence of the Christ under the appearance of bread and wine "is called real, not to exclude other kinds of presence as if they were not real, but because it is real par excellence."  

Therefore, to express the sign of the eucharist, it is more in harmony with the nature of the celebration that, at the altar where Mass is celebrated, there should if possible be no reservation of the sacrament in the tabernacle from the beginning of Mass. The eucharistic presence of Christ is the fruit of the consecration and should appear to be such.  

7. The consecrated hosts are to be frequently renewed and reserved in a ciborium or other vessel, in a number sufficient for the communion of the sick and others outside Mass.  

8. Pastors should see that churches and public oratories where, according to law, the holy eucharist is reserved, are open every day at least for some hours, at a convenient time, so that the faithful may easily pray in the presence of the blessed sacrament.  

III. The Place of Eucharistic Reservation:  

9. The place for the reservation of the eucharist should be truly pre-eminent. It is highly recommended that the place be suitable also for private adoration and prayer so that the faithful may easily, fruitfully, and constantly honor the Lord, present in the sacrament, through personal worship.  

This will be achieved more easily if the chapel is separate from the body of the church, especially in churches where marriages and funerals are celebrated frequently and churches which are much visited by pilgrims or because of their artistic and historical treasures.  

10. The holy eucharist is to be reserved in a solid tabernacle. It must be opaque and unbreakable. Ordinarily there should be only one tabernacle in a church; this may be placed on an altar or, at the discretion of the local Ordinary, in some other noble and properly ornamented part of the church other than an altar.  

The key to the tabernacle where the eucharist is reserved must be kept most carefully by the priest in charge of the church or oratory or by a special minister who has received the faculty to give communion.  

11. The presence of the eucharist in the tabernacle is to be shown by a veil or in another suitable way determined by the competent authority.  

According to traditional usage, an oil lamp or lamp with a wax candle is to burn constantly near the tabernacle as a sign of the honor which is shown to the Lord. 

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7. Paul VI, "Mystery of faith" (see footnote 3); see "Eucharistic mystery," no. 55.  
10. See "Eucharistic mystery," no. 51.  
11. See ibid., nos. 52-53.  
12. See ibid., no. 57.
IV. The Competence of Episcopal Conferences:

12. It is for episcopal conferences, in the preparation of particular rituals in accord with the Constitution on the Liturgy (no. 63b), to accommodate this title of the Roman Ritual to the needs of individual regions so that, their actions having been confirmed by the Apostolic See, the ritual may be followed in the respective regions.

In this matter it will be for the conferences:

a) to consider carefully and prudently what elements, if any, of popular traditions may be retained or introduced, provided they can be harmonized with the spirit of the liturgy, and then to propose to the Apostolic See the adaptations they judge necessary or useful; these may be introduced with the consent of the Apostolic See;

b) to prepare translations of texts which are truly accommodated to the character of various languages and the mentality of various cultures; they may add texts, especially for singing, with appropriate melodies.

FURTHER REFERENCES

Further guidelines are offered in the revised liturgical books:

Altar and its decoration:
General Instruction of the Roman Missal (GI), nos. 259-270
Dedication of a Church and an Altar, pages 59-62

Reservation of the eucharist:
GI, nos. 276-277
Dedication, page 61

Bread and wine for the eucharist:
GI, nos. 281-286

Vessels for the eucharist:
GI, nos. 289-296
Blessing of chalice and paten: Dedication, pages 97-103

Vestments:
GI, nos. 297-310

Church buildings:
Dedication, pages 11-12.

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1 GI: The General Instruction of the Roman Missal is a pastoral introduction and explanation of the rites of the Mass. It is found at the beginning of the sacramentary (pages II-54 in the Canadian edition).

Eucharistic Worship

FORMS OF WORSHIP OF THE HOLY EUCHARIST

79. The eucharistic sacrifice is the source and culmination of the whole Christian life. Both private and public devotion toward the eucharist, therefore, including devotion outside Mass, are strongly encouraged when celebrated according to the regulations of lawful authority.

In the arrangement of devotional services of this kind, the liturgical seasons should be taken into account. Devotions should be in harmony with the sacred liturgy in some sense, take their origin from the liturgy, and lead the people back to the liturgy. ¹

80. When the faithful honor Christ present in the sacrament, they should remember that this presence is derived from the sacrifice and is directed toward sacramental and spiritual communion.

The same piety which moves the faithful to eucharistic adoration attracts them to a deeper participation in the paschal mystery. It makes them respond gratefully to the gifts of Christ who by his humanity continues to pour divine life upon the members of his body. Living with Christ the Lord, they achieve a close familiarity with him and in his presence pour out their hearts for themselves and for those dear to them; they pray for peace and for the salvation of the world. Offering their entire lives with Christ to the Father in the Holy Spirit, they draw from this wondrous exchange an increase of faith, hope and love. Thus they nourish the proper disposition to celebrate the memorial of the Lord as devoutly as possible and to receive frequently the bread given to us by the Father.

The faithful should make every effort to worship Christ the Lord in the sacrament, depending upon the circumstances of their own life. Pastors should encourage them in this by example and word. ²

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. ³

¹ See “Eucharistic mystery” (see footnote 2, page 100), no. 58.
² “Eucharistic mystery,” no. 50.
³ See ibid., no. 13.
EXPOSITION OF THE HOLY EUCHARIST

Introduction

I. Relationship Between Exposition and Mass

82. Exposition of the holy eucharist, either in the ciborium or in the monstrance, is intended to acknowledge Christ's marvellous presence in the sacrament. Exposition invites us to the spiritual union with him that culminates in sacramental communion. Thus it fosters very well the worship which is due to Christ in spirit and in truth.

This kind of exposition must clearly express the cult of the blessed sacrament in its relationship to the Mass. The plan of the exposition should carefully avoid anything which might somehow obscure the principal desire of Christ in instituting the eucharist, namely, to be with us as food, medicine, and comfort.4

83. During the exposition of the blessed sacrament, the celebration of Mass is prohibited in the body of the church. In addition to the reasons given in no. 6 [see pages 100-101], the celebration of the eucharistic mystery includes in a more perfect way the internal communion to which exposition seeks to lead the faithful.

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.5

II. Regulations for Exposition

84. A single genuflection is made in the presence of the blessed sacrament, whether reserved in the tabernacle or exposed for public adoration.

85. For exposition of the blessed sacrament in the monstrance, four to six candles are lighted, as at Mass, and incense is used. For exposition of the blessed sacrament in the ciborium, at least two candles should be lighted, and incense may be used.

Lengthy exposition:

86. In churches where the eucharist is regularly reserved, it is recommended that solemn exposition of the blessed sacrament for an extended period of time should take place once a year, even though this period is not strictly continuous. In this way the local community may reflect more profoundly upon this mystery and adore Christ in the sacrament.

This kind of exposition, however, may take place, with the consent of the local Ordinary, only if suitable numbers of the faithful are expected to be present.6

87. For a grave and general necessity the local Ordinary may direct that a more extended period of supplication before the blessed sacrament exposed take place in churches where the faithful assemble in large numbers.7

88. If a period of uninterrupted exposition is not possible, because of too few worshippers, 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.

4 See ibid., no. 60.
5 See ibid., no. 61.
6 See ibid., no. 63.
7 See ibid., no. 64.
The following form of simple reposition may be observed: the priest or deacon, vested in an alb, or a surplice over a cassock, and a stole, replaces the blessed sacrament in the tabernacle after a brief period of adoration and a prayer said with those present. The exposition of the blessed sacrament may take place in the same manner (at the scheduled time).  

**Brief period of exposition:**

89. Shorter expositions of the eucharist are to be arranged in such a way that the blessing with the eucharist is preceded by a suitable period for readings of the word of God, songs, prayers, and sufficient time for silent prayer.

Exposition which is held exclusively for the giving of benediction is prohibited.

**Adoration in religious communities:**

90. According to the constitutions and regulations of their institute, some religious communities and other groups have the practice of perpetual eucharistic adoration or adoration over extended periods of time. It is strongly recommended that they pattern this holy practice in harmony with the spirit of the liturgy. Thus, when the whole community takes part in adoration before Christ the Lord, readings, songs, and religious silence may foster effectively the spiritual life of the community. This will promote among the members of the religious house the spirit of unity and brotherhood which the eucharist signifies and effects, and the cult of the sacrament may express a noble form of worship.

The form of adoration in which one or two members of the community take turns before the blessed sacrament is also to be maintained and is highly commended. In accordance with the life of the institute, as approved by the Church, the worshippers adore Christ the Lord in the sacrament and pray to him in the name of the whole community and of the Church.

**III. The Minister of Exposition**

91. The ordinary minister for exposition of the eucharist is a priest or deacon. At the end of the period of adoration, before the reposition, he blesses the people with the sacrament.

In the absence of a priest or deacon or if they are lawfully impeded, the following persons may publicly expose and later repose the holy eucharist for the adoration of the faithful:

   a) an acolyte or special minister of communion;

   b) a member of a religious community or of a lay association of men or women which is devoted to eucharistic adoration, upon appointment by the local Ordinary.

Such ministers may open the tabernacle and also, if suitable, place the ciborium on the altar or place the host in the monstrance. At the end of the period of adoration, they replace the blessed sacrament in the tabernacle. It is not lawful, however, for them to give the blessing with the sacrament.

92. The minister, if he is a priest or deacon, should vest in an alb, or a surplice over a cassock, and a stole. Other ministers should wear either the liturgical vestments which are used in the region or the vesture which is suitable for this ministry and which has been approved by the Ordinary.

The priest or deacon should wear a white cope and humeral veil to give the blessing at the end of adoration, when the exposition takes place with the monstrance; in the case of exposition in the ciborium, the humeral veil should be worn.

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8 See *ibid.*, no. 65.

9 See *ibid.*, no. 66.
RITE OF EUCHARISTIC EXPOSITION
AND BENEDICTION

Exposition

93. After the people have assembled, a song may be sung while the minister comes
to the altar. If the holy eucharist is not reserved at the altar where the exposition is to
take place, the minister puts on a humeral veil and brings the sacrament from the
place of reservation; he is accompanied by servers or by the faithful with lighted
candles.

The ciborium or monstrance should be placed upon the table of the altar which
is covered with a cloth. 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. After exposition, if the monstrance is used, the minister incenses the
sacrament. If the adoration is to be lengthy, he may then withdraw.

94. In the case of more solemn and lengthy exposition, the 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. 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 to the word of God by singing
and to spend some periods of time in religious silence.

96. Part of the liturgy of the hours, especially the principal hours, may be cele­
btrated before the blessed sacrament when there is a lengthy period of exposition.
This liturgy extends the praise and thanksgiving offered to God in the eucharistic
celebration to the several hours of the day; it directs the prayers of the Church to
Christ and through him to the Father in the name of the whole world.

10 See ibid., no. 62.
Benediction

97. Toward the end of the exposition the priest or deacon goes to the altar, genuflects, and kneels. Then a hymn or other eucharistic song is sung. Meanwhile the minister, while kneeling, incenses the sacrament if the exposition has taken place with the monstrance.

98. Afterward the minister rises and sings or says:

Let us pray.

After a brief period of silence, the minister continues:

Lord Jesus Christ,
you gave us the eucharist
as the memorial of your suffering and death.
May our worship of this sacrament of your body and blood help us to experience the salvation you won for us and the peace of the kingdom where you live with the Father and the Holy Spirit, one God, for ever and ever.

All respond:

Amen.

Other prayers may be chosen:

Lord our God,
in this great sacrament
we come into the presence of Jesus Christ your Son, born of the Virgin Mary and crucified for our salvation.
May we who declare our faith in this fountain of love and mercy drink from it the water of everlasting life.
We ask this through Christ our Lord.

Or: Lord our God, may we always give due honor to the sacramental presence of the Lamb who was slain for us. May our faith be rewarded by the vision of his glory, who lives and reigns for ever and ever.

11 See Holy Communion and Worship of the Eucharist Outside Mass, nos. 192-199. [These are titles of Latin eucharistic hymns. Latin and English hymns are listed under "Eucharistic devotions" in the liturgical index of the choir edition of Catholic Book of Worship.]
Or: Lord our God,
you have given us the true bread from heaven.
In the strength of this food
may we live always by your life
and rise in glory on the last day.
We ask this through Christ our Lord.

Or: Lord,
give to our hearts
the light of faith and the fire of love,
that we may worship in spirit and in truth
our God and Lord, present in this sacrament,
who lives and reigns for ever and ever.

Or: Lord,
may this sacrament of new life
warm our hearts with your love
and make us eager
for the eternal joy of your kingdom.
We ask this through Christ our Lord.

Or: Lord our God,
teach us to cherish in our hearts
the paschal mystery of your Son
by which you redeemed the world.
Watch over the gifts of grace
your love has given us
and bring them to fulfillment
in the glory of heaven.
We ask this through Christ our Lord.

99. After the prayer the priest or deacon puts on the humeral veil, genuflects, and
takes the monstrance or ciborium. He makes the sign of the cross over the people
with the monstrance or ciborium, in silence.

Reposition

100. After the blessing the priest or deacon who gave the blessing, or another priest
or deacon, replaces the blessed sacrament in the tabernacle and genuflects.
Meanwhile the people may sing or say an acclamation, and the minister then leaves.
EUCHARISTIC PROCESSIONS

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.

It is for the local Ordinary, however, to judge whether this is opportune in today's circumstances, and to determine the time, place, and order of such processions, so that they may be conducted with dignity and without loss of reverence to the sacrament.¹²

102. The annual procession on the feast of Corpus Christi, or on an appropriate day near this feast, has a special importance and meaning for the pastoral life of the parish or city. It is therefore desirable to continue this procession, in accordance with the law, when today's circumstances permit and when it can truly be a sign of common faith and adoration.

In the principal districts of large cities there may be additional eucharistic processions for pastoral reasons at the discretion of the local Ordinary. 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.

103. It is fitting that a eucharistic procession begin after the Mass in which the host to be carried in the procession has been consecrated. A procession may also take place, however, at the end of a lengthy period of public adoration.

104. Eucharistic processions should be arranged in accordance with local customs concerning the decoration of the streets and the order followed by the participants. In the course of the procession there may be stations where the eucharistic blessing is given, if this custom is in effect and is of pastoral advantage. Songs and prayers should be so directed that all proclaim their faith in Christ and direct their attention to the Lord alone.

105. The priest who carries the blessed sacrament may wear the vestments used for the celebration of Mass if the procession takes place immediately afterward, or he may vest in a white cope.

106. Lights, incense, and the canopy under which the priest carrying the blessed sacrament walks should be used in accordance with local customs.

107. It is fitting that the procession should go from one church to another. Nevertheless, if local circumstances require, the procession may return to the same church where it began.

108. At the end of the procession benediction with the blessed sacrament should be given in the church where the procession ends or at another appropriate place. Then the blessed sacrament is reposed.

¹² See “Eucharistic mystery,” no. 59.
BIBLICAL READINGS

Note: All scripture references, including the psalms, are to modern bibles, such as The Jerusalem Bible.

Readings from the Old Testament

113. Gen. 14: 18-20
Melchizedek brought bread and wine.

114. Exod. 12: 21-27
When the Lord sees the blood on the door, he will pass over your home.

115. Exod. 16: 2-4, 12-15
I will rain bread from heaven upon you.

116. Exod. 24: 3-8
This is the blood of the covenant that the Lord God has made with you.

117. Deut. 8: 2-3, 15b-16a
He gave you food which you and your fathers did not know.

118. 1 Kings 19: 4-8
Strengthened by the food, he walked to the mountain of the Lord.

119. Prov. 9: 1-6
Come and eat my bread, drink the wine I have prepared.

Readings from the New Testament

120. Acts 2: 42-47
They continued in fellowship with the apostles and in the breaking of the bread.

121. Acts 10: 34a, 37-43
After he was raised from the dead, we ate and drank with him.

122. 1 Cor. 10: 16-17
Though we are many, we are one bread and one body.

123. 1 Cor. 11: 23-26
Each time you eat this bread and drink this cup, you are proclaiming the death of the Lord Jesus.

124. Heb. 9: 11-15
The blood of Christ purifies our hearts from sin.

125. Heb. 12: 18-19, 22-24
Jesus brings you to the Father by shedding his blood for you.
126. 1 Pet. 1: 17-21
You have been redeemed
by the precious blood of Jesus Christ.

127. 1 Jn. 5: 4-7a, 8b
The Spirit, the water, and the blood give witness.

128. Rev. 1: 5-8
Because he loves us,
he has saved us from sin with his blood.

129. Rev. 7: 9-14
They have washed their robes in the blood of the Lamb.

### Responsorial Psalms

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<td>Ps. 23: 1-3, 4, 5, 6; R. (1)</td>
<td>R. (1)</td>
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<td></td>
<td>R. The Lord is my shepherd; there is nothing I shall want.</td>
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<td>131.</td>
<td>Ps. 34: 2-3, 4-5, 6-7, 8-9; R. (9a)</td>
<td>R. (9a)</td>
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<td>R. Taste and see the goodness of the Lord.</td>
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<td>132.</td>
<td>Ps. 40: 2 and 4ab, 7-8a, 8b-9, 10; R. (8a and 9a)</td>
<td>R. (8a and 9a)</td>
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<td></td>
<td>R. Here I am, Lord; I come to do your will.</td>
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<tr>
<td>133.</td>
<td>Ps. 78: 3-4a and 7ab, 23-24, 25, 54; R. (24b)</td>
<td>R. (24b)</td>
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<td></td>
<td>R. The Lord gave them bread from heaven.</td>
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<td>134.</td>
<td>Ps. 110: 1, 2, 3, 4; R. (4bc)</td>
<td>R. (4bc)</td>
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<td>R. You are a priest for ever, in the line of Melchizedek.</td>
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<td>135.</td>
<td>Ps. 116: 12-13, 15 and 16bc, 17-18; R. (13)</td>
<td>R. (13)</td>
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<td>R. I will take the cup of salvation, and call on the name of the Lord.</td>
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<td></td>
<td>or (1 Cor. 10: 16)</td>
<td>R. (16)</td>
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<td></td>
<td>R. Our blessing-cup is a communion with the blood of Christ.</td>
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<td>136.</td>
<td>Ps. 145: 10-11, 15-16, 17-18; R. (see 16)</td>
<td>R. (see 16)</td>
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<td>R. The hand of the Lord feeds us; he answers all our needs.</td>
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<tr>
<td>137.</td>
<td>Ps. 147: 12-13, 14-15, 19-20; R. (12a)</td>
<td>R. (12a)</td>
</tr>
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<td>R. Praise the Lord, Jerusalem.</td>
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<td></td>
<td>or (Jn. 6: 58c)</td>
<td>R. (58c)</td>
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<tr>
<td></td>
<td>R. Whoever eats this bread will live for ever.</td>
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</tbody>
</table>
138. Jn. 6: 51
I am the living bread from heaven, says the Lord; who ever eats this bread will live for ever.

139. Jn. 6: 56
All who eat my flesh and drink my blood live in me and I in them, says the Lord.

140. Jn. 6: 57
As the living Father sent me, and I live because of the Father, so whoever feeds on me will live because of me.

141. See Rev. 1: 5ab
Jesus Christ, you are the faithful witness, firstborn from the dead.

142. Rev. 5: 9
You are worthy, O Lord, to receive the book and open its seals.

143. Mk. 14: 12-16, 22-26
This is my body. This is my blood.

144. Mk. 15: 16-20
They dressed Jesus up in purple and put a crown of thorns on him.

145. Lk. 9: 11b-17
All the people ate and were satisfied.

146. Lk. 22: 39-44
His sweat became like drops of blood falling to the ground.

147. Lk. 24: 13-35 (longer) or 13-16, 28-35 (shorter)
They recognized him at the breaking of the bread.

148. Jn. 6: 1-15
They gave the people all the food they wanted.

149. Jn. 6: 24-35
Whoever comes to me, will never be hungry; whoever believes in me will never thirst.

150. Jn. 6: 41-51
I am the living bread from heaven.

151. Jn. 6: 51-58
My flesh and blood are true food and drink.

152. Jn. 19: 31-37
When they pierced his side with a spear, blood and water flowed out.

153. Jn. 21: 1-14
Jesus took the bread and gave it to them.
READINGS FROM THE VOTIVE MASS
OF THE SACRED HEART

Readings from the Old Testament

154. Exod. 34: 4b-7a, 8-9
   Our God is merciful and compassionate.

155. Deut. 7: 6-11
   God has chosen you because he loves you.

156. Deut. 10: 12-22
   God loves his chosen ones and their children.

   Even if a mother forgets her child,
   I will never forget you.

158. Jer. 31: 1-4
   I have loved you
   with a love that will never end.

159. Ezek. 34: 11-16
   I will take care of my flock.

160. Hos. 11: 1, 3-4, 8c-9 (Hebrew)
   My heart is saddened at the thought of parting.

Readings from the New Testament

161. Rom. 5: 5-11
   God has poured out his love into our hearts.

162. Eph. 1: 3-10
   He has lavished his rich graces upon us.

163. Eph. 3: 8-12
   God has given me the privilege
   of proclaiming the riches of Christ to all the nations.

164. Eph. 3: 14-19
   I pray that you will grasp
   the unbounded love of Christ.

165. Phil. 1: 8-11
   May your life be filled with the perfection
   which comes through Jesus Christ.

166. 1 Jn. 4: 7-16
   We love God because he has loved us first.

167. Rev. 3: 14b, 20-22
   I will come to eat with you.

168. Rev. 5: 6-12
   You brought us back to God
   by shedding your blood for us.
**Respensorial Psalms**

169. Is. 12: 2-3, 4bcd, 5-6; R. (3)  
R. You will draw water joyfully  
from the springs of salvation.

170. Ps. 23: 1-3, 4, 5, 6; R. (1)  
R. The Lord is my shepherd;  
there is nothing I shall want.

171. Ps. 25: 4bc-5ab, 6-7bc, 8-9, 10, 14; R. (6a)  
R. Remember your mercies, O Lord.

172. Ps. 33: 1-2, 4-5, 11-12, 18-19, 20-21; R. (5b)  
R. The earth is full of the goodness of the Lord.

173. Ps. 34: 2-3, 4-5, 6-7; R. (9a)  
R. Taste and see the goodness of the Lord.

174. Ps. 103: 1-2, 3-4, 6-7, 8, 10; R. (17)  
R. The Lord's kindness is everlasting  
to those who fear him.

**Alleluia Verse and Verse Before the Gospel**

175. See Mt. 11: 25  
Blessed are you, Father, Lord of heaven and earth;  
you have revealed to little ones the mysteries of the kingdom.

176. Mt. 11: 28  
Come to me, all you that labor and are burdened,  
and I will give you rest, says the Lord.

177. Mt. 11: 29ab  
Take my yoke upon you;  
learn from me, for I am gentle and lowly in heart.

178. Jn. 10: 14  
I am the good shepherd, says the Lord;  
I know my sheep, and mine know me.

179. Jn. 15: 9  
As the Father has loved me, so have I loved you;  
remain in my love.

180. Jn. 4: 10b  
God first loved us  
and sent his Son to take away our sins.

**Gospels**

181. Mt. 11: 25-30  
I am gentle and humble of heart.

182. Lk. 15: 1-10  
Heaven is filled with joy  
when one sinner turns back to God.

183. Lk. 15: 1-3, 11-32  
We are celebrating  
because your brother has come back from death.
INTERCESSIONS

Eucharistic devotions provide an opportunity for the people of God — who are called to be people of prayer — to spend time praying to our Lord and with him for the many needs of the Church and the world.

Some resources for forms of intercessions are suggested here:

- General intercessions, as at Mass: models of these are included in the sacramentary (Canadian edition, pages 1040-1052).

- Intercessions from morning or evening prayer of the solemnity of the Body and Blood of Christ (Corpus Christi).

- The solemn intercessions of Good Friday may be used or adapted.

- Litany of the saints (in liturgical books and Catholic Book of Worship for the Easter vigil): petitions may be added in the same format.

- A form of solemn intercessions: see Bulletin 48, pages 130-133.

- Intercessions are included with morning and evening prayer in CBW II.


- Further suggestions are given in Bulletin 58, pages 102-103.
ANTIPHONS AND RESPONSORIES

Antiphons

200. How holy this feast
in which Christ is our food:
his passion is recalled,
 grace fills our hearts,
 and we receive a pledge of the glory to come.

201. How gracious you are, Lord:
your gift of bread from heaven
reveals a Father's love and brings us perfect joy.
You fill the hungry with good things
and send away empty the rich in their pride.

202. Body of Jesus, born of the Virgin Mary,
body bowed in agony,
raised upon the cross
and offered for us in sacrifice,
body pierced and flowing with blood and water,
come at the hour of our death
as our living bread,
the foretaste of eternal glory:
come, Lord Jesus,
loving and gracious Son of Mary.

203. I am the living bread
come down from heaven.
If anyone eats this bread
he shall live for ever.
The bread I will give is my flesh
for the life of the world.

Responses

204. While they were at table, Jesus took bread,
said the blessing, broke the bread,
and gave it to his disciples saying:
— Take this, all of you, and eat it: this is my body.
V. Those who dwell with me said:
Who will give us flesh to eat?
— Take this, all of you, and eat it: this is my body.

205. I am the bread of life:
your fathers ate the manna in the desert and they are dead;
— this is the bread which comes down from heaven;
whoever eats it will not die.
V. I am the living bread which has come down from heaven;
whoever eats this bread will live for ever.
— This is the bread which comes down from heaven;
whoever eats it will not die.

206. See in this bread the body that hung on the cross;
see in this cup the blood that flowed from his side.
Take and eat the body of Christ;
take and drink his blood.
— For now you are members of Christ.
V. Receive the bond of love and be united;
receive the price of your salvation and know your worth.
— For now you are members of Christ.
207. We though many are one bread, one body;  
   — for we all share one bread and one cup.

   V. You have made us live in peace in your house, O Lord;  
   in your kindness you have prepared a banquet for the poor.  
   — For we all share one bread and one cup.

208. A man prepared a banquet  
    and sent his servants to tell the guests:  
    — Come, all is ready.

   V. Eat my bread and drink my wine.  
   — Come, all is ready.

209. The living Father has sent me  
    and I have life from the Father.  
    — He who eats me, has life from me.

   V. The Lord has fed him  
    on the bread of life and understanding.  
    — He who eats me, has life from me.

   • • •

Editor's note: In English, the responsory format, as given above, often seems unsuited for communal use. The best use of nos. 204-209 could be this: after a time of silent prayer, a reader or other minister may read the responsory slowly, while the people listen.

A more effective manner of using responsories would be to have a reader read a series of brief verses, with the people responding after each one. This could follow a reading and a period of silent reflection. The response should not be a petition, since this would duplicate the intercessions. An example of this format:

- Reader reads Jn. 6: 51.
- All respond: Lord Jesus, we give you praise.
- Reader reads Jn. 6: 53.
- All: Lord Jesus, we give you praise.
- Subsequent verses could include: 54; 55-56; 57; 58; 68-69; 63; 44. The people respond after each one.

Other forms may be developed by the liturgy committee.

NEXT ISSUE

Since the fourth century, the liturgical year has been a strong part of our liturgy. Its constant presence and variation have an effect on our spirituality. It is one of the ways in which our prayer life affects our faith and our daily living.

The next issue of the Bulletin, no. 70, looks at the current Roman Catholic calendar, and sees how its seasons and celebrations affect the life of the Christian people. The calendar has a strong influence on the prayer and the worship of the believing community.

Active participation in the Church's liturgy is, as St. Pius X told us, the "primary and indispensable source of the true Christian spirit." In Bulletin 70, we see how this is achieved through the celebration of the liturgical year.

Bulletin 70, Liturgical Year and Spirituality, is expected to be ready for mailing in early September.
II. CELEBRATIONS

The following pages (118-127) provide suggestions for planning and celebrating eucharistic devotions according to the Roman document on worship of the eucharist outside Mass.

CELEBRATION OUTLINES

These pages provide outlines for eucharistic holy hours, showing a variety of ways in which bible celebrations may be prepared. Other scripture texts may be chosen from the references on pages 110-115.

Length: Although the outlines work out to about an hour in length, there is no need to be mathematically precise. The services are intended to be a period of readings, prayer, song, silent prayer, and intercessions, when God's people gather to sing his praise and pray for his world in response to his words and deeds. What is more important is not how long we pray, but how well.

Further suggestions: These outlines are guides, with suggested texts. While these may be used as printed, it is usually better to adapt them to the needs and situations of the local congregation. Other suitable readings and psalms may be found in this Bulletin, on pages 110-115; in the lectionary for the feast of the Body and Blood of Christ (formerly Corpus Christi), nos. 168-170; or in the liturgy of the hours for this feast (see Liturgy of the Hours, vol. III, pages 597-623). The parish liturgy committee should be encouraged to develop these services as required to meet the spiritual needs of this community.

Music should help the celebration to achieve its purpose. Hymns are suggested in the liturgical index of Catholic Book of Worship, under “Eucharistic devotions.” Further music and psalms, as well as an outline of morning and evening prayer, will be provided in CBW II.

Faith in Jesus Christ

This model follows the format of the liturgy of the word in a weekday Mass.

Entrance rite:

Entrance hymn: (faith, Christ as king, eucharistic hymn)

Exposition: see page 106.

(Introduce theme)

Prayer:

God our Father,
you give us a share in the one bread and the one cup and make us one in Christ.
Help us to bring your salvation and joy
to all the world.
We ask this through Christ our Lord.
Another prayer may be chosen (see no. 225, on page 107); or the leader may compose a suitable collect or berakah (see Bulletin 68, pages 73-74).

Liturgy of the word:

First reading: Col. 1: 12-20 (lectionary, no. 163); 2 Tim. 2: 8-13 (no. 145: verses 9-10 may be omitted). (Another reading may be chosen.)

Silent prayer: At least two minutes of silent reflection.

Responsorial psalm: One of the psalms from the lectionary, nos. 168-170; a seasonal psalm (nos. 174-175); or another suitable psalm.

Gospel acclamation: Outside Lent, Alleluia (during Lent, CBW I, no. 208), with verse from lectionary, nos. 168-170.

Gospel: Jn. 6: 24-35 (lectionary, no. 114); or Jn. 6: 41-51 (no. 117). (Another reading may be chosen.) Silent prayer follows the gospel.

Homily on the scripture texts. A few moments of silent prayer follow.

Intercessions: General intercessions, as at Mass; adapt intercessions from morning or evening prayer from the feast of the Body and Blood of Christ (Corpus Christi); solemn intercessions (see Bulletin 48, pages 130-133); or litany of the saints (CBW, Easter vigil) — further petitions may be added for public needs.

Lord's prayer: This may be sung.

Liturgy of praise:

(Prayer for pardon: This may be done in the form of the third penitential rite, with a sung Lord, have mercy.)

Sharing a sign of peace: This may be done as at Mass, beginning with the prayer, Lord Jesus Christ.

Prayer of thanks: Prayer or hymn of thanksgiving.

Silent prayer and adoration.

Concluding rites:

Benediction: See pages 107-108. (In a community without a priest or deacon, the minister replaces the eucharist in the tabernacle without giving the blessing; see no. 91 on page 105.)

Acclamation or recessional hymn.

* * *

Note: This celebration may also follow the model of the liturgy of the word at Sunday Mass. Another format could use a scripture reading, a text from the office of readings, and a gospel passage; or the reading from the office could be used in place of the homily or reflections.
This model is based on the format of evening prayer.

**Entrance rite:** This could begin with a procession through a darkened church with incense, the processional cross, and the lighted Easter candle.

**Entrance hymn:** (Christ our light, evening hymn, eucharistic hymn, Jesus Christ, Lord and brother).

**Exposition:** see page 106.

(Introduce theme)

**Prayer:**

All-powerful God, you renew us with your sacraments. Help us to thank you by lives of faithful service.

We ask this through Christ our Lord.

Another prayer may be chosen (see no. 228, on page 108); or the leader may compose a suitable collect or berakah.

**Psalmody:** Where possible the psalms are sung, with the people singing the refrain after each verse.

**First psalm:** Evening psalm, Ps. 141; or responsorial psalm from Corpus Christi Masses (lectionary, nos. 168-170); or seasonal psalm (lectionary, nos. 174-175).

**Second psalm:** Psalm of praise or thanks.

**Third psalm** (if desired): Ps. 117 is suitable.

*Note:* after each psalm:

- A pause for silent prayer: all sit
- A psalm prayer by the leader: all stand. (This prayer may be omitted after a strong psalm of praise or thanks.)

**Liturgy of the word:**

**Reading:** Phil. 2: 6-11 (lectionary, no. 137); 1 Pet. 3: 15-18 (no. 56); or 1 Pet. 2: 20b-25 (no. 50).

**Silent reflection:** At least two minutes of silent reflection.

**Responsory:** A eucharistic hymn may be sung.

*Note:* If the gospel canticle is to be omitted, the gospel may be proclaimed at this point: Jn. 1: 1-5, 9-14 is suitable (lectionary, no. 16, shorter form).

**Silence:** A few moments of silent prayer follow the homily.

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1 It is the Church’s tradition to follow each psalm with silent prayer. After the doxology (Glory to the Father), a moment of silent prayer follows. Then the one who presides says the psalm prayer or a collect to sum up the prayers of the believing community. (See General Instruction of the Liturgy of the Hours, nos. 112, 201-202; also Bulletin 58, page 98.) Models of this prayer are given in Liturgy of the Hours and in Christian Prayer.
Praise and petition:

_Gospel canticle:_ The canticle of Mary (Lk. 1: 46-55) is sung; (if it cannot be sung, a strong hymn of praise may be sung here): all stand.

_Intercessions_ similar to those at evening prayer on _Corpus Christi_. Additional intercessions may be included.

_Lord's prayer:_ This may be sung.

Concluding rites:

_Benediction:_ See pages 107-108. (In a community without a priest or deacon, the minister replaces the eucharist in the tabernacle _without giving the blessing:_ see no. 91 on page 105.)

_Acclamation or hymn_

_Sign of peace:_ It is fitting to share an informal sign of peace at the end of the celebration.

* * *

_Note:_ This outline may be adapted for morning prayer by making the following changes:

_Procession:_ Usual processional entrance, without the Easter candle.

_Hymn:_ Ps. 95 (in a metrical version) is most appropriate; otherwise, morning hymn, eucharistic hymn, or hymn of praise.

_Morning psalm:_ Ps. 63; or Ps. 8 or 100

_Gospel canticle:_ of Zechariah (Lk. 1: 68-79).

_A Brief Time of Exposition_

When exposition is for a briefer time, there should be reading from scripture, psalms and hymns, prayers, and an adequate period for silent prayer before benediction. Exposition merely for the purpose of giving benediction is forbidden. (See no. 89, page 105.)

Two outlines are suggested here:

_Model based on daytime prayer:_

_Introductory rites:_

Hymn

Exposition

_Psalmody:_

Psalms (one, two, or three)

followed by silent prayer and a psalm prayer

_Liturgy of the word:_

Reading

Silent prayer

(Brief homily or reflections)
Concluding rite:

Benediction: See pages 107-108. (In a community without a priest or deacon, the minister replaces the eucharist in the tabernacle without giving the blessing: see no. 91 on page 105.)

Acclamation or hymn.

Simple bible service:

Introductory rites:
Procession
Hymn
Exposition
Prayer

Liturgy of the word:
Reading from scripture
Silent prayer
Responsory: psalm or hymn
Homily or reflections
Prayers
Silent prayer

Concluding rite:

Benediction: See pages 107-108. (In a community without a priest or deacon, the minister replaces the eucharist in the tabernacle without giving the blessing: see no. 91 on page 105.)

Acclamation or hymn.

Other Themes

Many themes may be chosen for eucharistic holy hours and bible celebrations. These themes should always flow from scripture, and never be imposed upon it.

The readings suggested on pages 110-115 offer many ideas to be developed. Among these are:

Shepherd and leader
Sharing in the cross
Sharing in his glory

Vine and branches
Your will be done
Lord of all ages.

Eating and drinking with the Lord
Christ is the bread of life
Do this in my memory

Recognizing Christ in the breaking of bread
Christ our King
Our only way to the Father
Homilies During Eucharistic Devotions

**Purpose:** The goal of Christian preaching is the salvation of the hearers. As a minister of the Church, the preacher proclaims God's word to them, proclaiming the crucified and risen Lord (see 1 Cor. 1: 23). The homily should make the listener face up to Christ and respond in faith and action. The Christian homily seeks the salvation of the hearers. Christian preaching moves beyond teaching the truth of Christ to appeal to the heart. *Conversion* rather than conviction is the goals of the preacher: he wants his people to become more deeply committed to Christ and his gospel.

In the homily, the priest gives a living explanation of the *mysteries* of our faith from God's word, and explains the *principles* which guide our Christian living according to the scriptures (see Liturgy constitution, no. 52).

**During eucharistic devotions,** the homily may be more reflective, and may even be punctuated with moments of silent prayer. The preacher should help the people to relate eucharistic devotions to the action of the Mass.

**By the power of the Spirit:** It is the Holy Spirit who helps the preacher to understand and be moved by the scriptures of the day. This same Spirit is dwelling in the members of the community, opening their hearts to hear God's word in the readings and in the homily. It is the Spirit who gives the preacher his power to preach God's word rather than his own, and who brings the people to conversion and commitment through the homily.

Good preaching needs preparation: both the one who preaches and the ones who listen to his preaching must be people of prayer. In particular, before any celebration begins, it would be appropriate for the people to pray for the preacher, for the other ministers of the word, and for themselves as hearers of the word. In a similar way, the preacher needs to pray for himself, and for those who hear God's word through this preaching. (See *Good preaching needs preparation*, in Bulletin 60, page 245.)

* * *

**Helpful reading:** See Bulletin 60, *Liturgical Preaching*, and other references mentioned in that issue.

CORRESPONDENCE COURSES IN SCRIPTURE

The Divine Word Center in London, Ontario, announces the second part of *JOURNEY*, a series of 20 lessons on the gospels and other principal writings of the New Testament. This continues the first part on the Old Testament, which began in 1977. Individual subscriptions are $55.00, with lower rates for groups.

For further information and application forms, contact:

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21 East Superior St.
Chicago, Illinois 60611
Telephone: (312) 337-3537

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PLANNING A YEARLY CELEBRATION

A period of solemn exposition is recommended each year in churches which normally reserve the blessed sacrament. This time of solemn annual exposition replaces the former forty hours' devotion. This devotion was first celebrated in memory of the period of about forty hours that Christ's body was in the tomb. This form of devotion began around 1534 in Milan, Italy, and came to Rome in 1551.

The old forty hours' devotion was a time of renewal and prayer in each parish. Some ways of restoring this devotion in harmony with the principles given to us by Vatican II and the renewed liturgy are proposed here for study by your parish worship committee. This article suggests many ideas to stimulate fresh approaches in your community worship.

Name: The Church now uses solemn annual exposition to describe what used to be known as the forty hours' devotion. While no doubt the older term will be used in popular language for some years yet, it is suggested that we begin using the new and more correct description of this devotion. (See nos. 86, 88, on pages 104-105.)

Planning: In the past, there was an attempt to hold the forty hours in each diocese so that at least one parish or community would be celebrating it on each day of the year; small dioceses never managed to achieve this goal. Now it would seem wiser to emphasize its celebration during ordinary time, as described below, instead of trying to interrupt the natural flow of the liturgical seasons. (See no. 79, page 103.)

When choosing a suitable time for the annual exposition, it would seem wise to choose "low times" in the year, rather than periods of the liturgical year which are already fully occupied with a particular aspect of our continuing renewal in the paschal mystery. Ordinary time — between the Lord's baptism and Shrove Tuesday, and after Pentecost to the Saturday before Advent — is best. An opportune time, both liturgically and climatically, would be the solemnity of the Body and Blood of Christ (Corpus Christi) and the next two days, or sometime that week. Coming in late May or early June, it could make a satisfactory preparation for summer holidays. A similarly good time exists during the first three months of the school year, from September to November. Holding this devotion during Advent, Christmas, Lent, or Easter seasons tends to confuse rather than reinforce the thrust of both the season and the annual exposition.

For everyone: Special care should be taken to see that all the elderly, sick, and shut-in members of the parish, including those in nearby hospitals, nursing homes, and residences for the retired, are invited and enabled to take part. Nor should parents of young children or single-parent families be forgotten.

Preparations could include bulletin inserts during the preceding month to help the community appreciate the broad dimensions and possibilities of this spiritual event. Various groups and individuals could be encouraged to make posters for the church porch or walls, and a banner or two — perhaps in a format that could be carried in the eucharistic procession (see A fresh look at banners, in Bulletin 48, pages 108-113). Bible services could be carefully developed to serve as special forms of worship, and resources for individual and small group prayer could be prepared for use during the time of the annual exposition. A serious attempt should be made to arrange for a good number of adorers during the day, especially on Sunday. Each
member of the parish could be invited to offer a day of fasting and prayer in the week before the event, asking God to open the hearts of all to his grace (see Bulletin 42, pages 16-18).

**Length:** There is no need to worry about exact computation of hours and minutes, since there is no longer anything special about a period of forty hours; besides, few parishes ever achieved the full forty hours. What is more important now is that three days — or two, or even one day, if necessary — are set aside by the community for the things of God.

**Choice of days:** It is now forbidden to celebrate a Mass before the blessed sacrament exposed. During exposition, Mass may not be celebrated in the same area of the church, since the celebration of the mystery of the eucharist includes more perfectly the spiritual communion to which exposition should lead the faithful. If exposition is prolonged for a day or more, it should be interrupted during the celebration of Mass. (See nos. 82-83, on page 104.)

Because of this, some thought needs to be given to the days chosen for the solemn annual exposition. Suitable combinations are: Sunday to Tuesday, beginning at the last Mass on Sunday; or three days during the week. Unless the exposition is in a chapel distinct from the church, the choice of Friday to Sunday or Saturday to Monday brings complications, since the blessed sacrament has to be reserved for each of the Masses.

**Days of Prayer**

A three-day celebration is outlined below. Celebrations lasting one or two days follow a similar pattern.

**Opening day — Sunday:**

* **Mass**
  Exposition and procession

* **During the day**
  Personal visits (see page 127)
  (Midday prayer)
  (Bible service)
  (Reposition: see no. 88, on pages 104-105)

* **Evening celebration**
  Holy hour in the form of a bible celebration, concluding with benediction and reposition.

**Monday:**

* **Morning**
  (Mass)
  Exposition

* **During the day:** see Sunday.

* **Evening celebration**
  Bible celebration, benediction, reposition
  (or: Reposition, Mass).
Tuesday:

* Morning: see Monday.

* During the day: see Sunday.

* Evening celebration
  Evening prayer, procession, benediction, reposition
  (or: Bible celebration, procession, benediction, reposition)
  (or: Reposition, Mass).

This outline is expanded and discussed in more detail in *Three days for prayer*, in Bulletin 48, pages 125-133.

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**NEW PUBLICATIONS**

Three useful publications of the Canadian Conference of Catholic Bishops have appeared recently:


  Dr. Henderson, whose thorough research on authentic eucharistic bread appears on pages 127-144 of this issue, is a member of the National Council for Liturgy and of the Advisory Committee of the International Commission for English in the Liturgy. This book looks at many areas of ministry which are being discussed in the Church today. This publication has been prepared in order to stimulate discussion and action in the area of ministries of the laity. Intended for lay persons, for clergy, and for diocesan committees studying ministries.

* Dedication of a Church and an Altar — study edition (1978, CCCB, Ottawa): paper, viii, 118 pages, 8½ x 11 inches. $3.00 plus postage.

  This study edition contains the rites for dedicating a church and altar, and provides a sound background in the Church's present view of the meaning of church buildings. An article, "Liturgy and the Language of Space," by James F. White, a selected bibliography, and a commentary on the rite of dedication make this book more useful. It is intended for members of diocesan liturgical commissions, pastors, seminarians, students of liturgy, and all who are interested in knowing more about the Church's liturgy.

* Living Lent: a leaflet edited by the National Liturgical Office (1979, CCCB, Ottawa): 8½ x 11 inches, accordion-fold. $3.00 a hundred, plus postage.

  This practical leaflet was made available before Lent 1979, and will continue to be in print for future years. It provides sound teaching in ordinary language. Intended for distribution near the beginning of Lent, it explains the meaning of Lent and discusses practical forms of prayer and penance for families.

  Similar pastoral leaflets on other liturgical topics are being planned by the National Liturgical Office.

  These publications may be ordered from Publications Service, 90 Parent Ave., Ottawa, Ontario K1N 7B1.
VISITS SHOULD BE RESTORED

The holy eucharist is celebrated and preserved in the church, which is a house of prayer. The faithful come together in church to obtain help by honoring the Son of God, our savior; once offered for us on the cross, he is present here to continue the work of our salvation. God calls his people to respond in gratitude to his gift to us: his Son. Jesus continues to share eternal life with us, the members of his body, the Church. (See Vatican II, Ministry and life of priests, no. 5.)

In order to carry out the work of salvation of men and of greater praise to God the Father, the Lord Jesus is always present in his Church, in a number of ways (Liturgy constitution, nos. 6-7).

Why does the Church recognize and continue to revere his presence under the eucharistic species?

• To continue the work of salvation: when we pray to our Lord present in the sacramental species, we are praying to the savior who handed over his body and shed his blood in order to save us from our sins. He wants his Church — including us — to pray to him, and through him to the Father, that all people will be saved. Prayer for sinners is one of the Church’s continuing responsibilities.

• To continue the work of praise: As God’s beloved people, dedicated to prayer and praise, we are expected to give this praise in liturgy, in personal and family prayer, and in our daily lives. With Christ we praise the Father of all glory, and continue to work to fulfill God’s plan to restore all things in Christ for the glory of God.

• To call us to personal prayer: Public prayer in the Sunday eucharistic celebration and in the sacraments is the greatest form of community praise, but Christians need to spend time in private prayer too (Mt. 6: 6).

• To call us to conversion: “Make straight the way of the Lord” is not limited to Advent, for the Lord Jesus came to save his people from their sins at all times, and to guide our steps into the path of peace. A visit provides an individual with the opportunity of listening to Christ’s call and of examining his or her life in the light of God’s will.

• To pray for the Church: We are a Church of sinners, still in need of prayer. We pray for our spiritual leaders, for the Church in our community, our country, and throughout the world, asking God to strengthen the pilgrim Church in faith and love.

Time for restoration: For some years now, the idea of making a visit to the Lord Jesus present under the eucharistic species has been somewhat set aside.

Now is the time to reclaim this part of the Church’s eucharistic treasure, and come back to the custom of frequent, even daily visits to the blessed sacrament. Perhaps less sentimentally than in the past, with a stronger balance between the total eucharistic theology and the scriptures, we can share our lives more fully with the Lord for the glory of God and the salvation of the human race.
At its annual meeting in November 1978, the National Council for Liturgy — an advisory body to the episcopal commission for liturgy (English sector) and to the National Liturgical Office — passed the following resolution unanimously:

The National Council for Liturgy affirms that all the criteria for altar breads that are given in the General Instruction¹ and the Third Instruction² are important, and should be considered together and as a whole.

These criteria are: Altar breads should look like food; resemble bread in color, taste, and texture; be palatable and pleasant to taste; be made from wheat flour; be unleavened; and be made in loaves that can easily be broken into a number of pieces.

The National Council understands the requirements that altar breads be ‘unleavened’ to be met by not using yeast or other microorganisms.

The National Council understands that in order to meet the entirety of the official criteria for altar breads, recipes may include — in addition to wheat flour and water — ingredients such as the following: salt, oils (oil, shortening, butter or margarine), sweetenings (e.g., honey, brown sugar, molasses), baking soda or baking powder; they may also use milk in place of water.

As a way of helping people to understand this resolution, the Council suggested that the following article be printed in this Bulletin, along with two acceptable recipes for eucharistic bread (given on page 144).

¹ GI, nos. 56, 282, 283, 285: The General Instruction of the Roman Missal (GI) is written as a pastoral introduction and explanation of the rites of Mass. It is found at the beginning of the sacramentary (pages 11-54 in the Canadian edition).

EUCHARISTIC BREAD: ACTUAL FOOD

This article was prepared by Dr. J. Frank Henderson of Edmonton, Alberta. A member of the National Council for Liturgy and of the Advisory Committee of the International Commission on English in the Liturgy, he has contributed other articles in Bulletins 60, 65, and 66. He writes this article both as a liturgist and as a biochemist.

Many are aware that our commonly used small, thin, white, tasteless communion wafers do not meet the criteria for altar breads that are set out in the ‘rubrics’ of the renewed liturgy. Even with good will, however, there is considerable uncertainty and lack of agreement as to what to do about this problem; in particular, the requirement that altar breads must be unleavened sometimes seems difficult to reconcile with other criteria. The approach that one takes to the baking of altar bread will of course depend in part on how one defines unleavened, and it is obvious that there are different points of view regarding this. The diversity of ideas concerning what is or is not unleavened often, unfortunately, appears to be based more on instinct than on a thorough knowledge of the chemistry and physics of baking and of the history of bread making. It would seem that a technical approach to this question might be useful; this is what is attempted here.

Before dealing specifically with the question of the meaning of unleavened, however, it seems appropriate to look at the whole range of criteria which should be met in any attempt to bake suitable altar breads.

The sort of altar breads that we should be using in our renewed eucharistic celebrations is described quite clearly in sections 56, 282, 283 and 285 of the General Instruction of the Roman Missal.

1. Altar bread should look like food: “The nature of the sign demands that the material for the eucharistic celebration appear as actual food.”

2. Altar bread should be made from wheat flour: “According to the tradition of the Church, the bread must be made from wheat.”

3. Altar bread should be unleavened: “According to the tradition of the Latin Church, it must be unleavened.”

4. Altar bread should be made in loaves and broken into individual pieces during the eucharistic celebration: “The eucharistic bread ... should ... be made in such a way that the priest can break it and distribute the parts to at least some of the faithful.”

5. Small hosts still are permitted, when required: “When the number of communicants is large or other pastoral needs require it, small hosts may be used.”

6. Altar breads must be palatable and breakable: “Care must be taken that the elements be kept in good condition, so that ... the bread [does not] spoil or become too hard to be easily broken.”

7. Altar breads should be consecrated at the same Mass that they are distributed for communion: “It is most desirable that the faithful should receive the body of the Lord in hosts consecrated at the same Mass.”

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1 GI, no. 283. (See footnote 1 on page 128.)
2 GI, no. 282.
3 GI, no. 282.
4 GI, no. 283.
5 GI, no. 283.
6 GI, no. 285.
7 GI, no. 56h.
These requirements are confirmed and expanded upon in the *Third Instruction*:

"The truth of the sign demands that the bread look like real food.

"The need for greater truth in the eucharistic sign is met more by the color, taste and texture of the bread than by its shape.

"Out of reverence for the sacrament, great care and attention should be used in preparing the altar bread . . . .

"It should be easy to break and should not be unpleasant for the faithful to eat. Bread which tastes uncooked, or which becomes dry and inedible too quickly, must never be used."\(^8\)

*It is quite apparent that the actual practice of the Catholic Church in Canada with respect to altar breads falls far short of meeting these criteria and requirements.*

**Some reasons:** Without wasting time with recriminations and attempts to fix the blame for this failure to provide and use appropriate altar breads, it still seems useful to try to discern the reasons for the Canadian Church's neglect of the new rubrics pertaining to this matter. The following may be suggested as real or possible reasons for not changing our older practice in this regard.

1. Ignorance of the new rubrics.
2. Disregard for the new rubrics.
3. Lack of appreciation for the liturgical principle that signs should be authentic.
4. Concern on the part of altar bread makers regarding the financial resources required to make the new type of altar breads.
5. Concern on the part of pastors regarding the probable increased cost of the new type of altar breads.
6. Concern for the acceptability of the 'new' altar breads among the people.
7. Concern for the ability of altar bread makers in individual communities to make sufficient altar breads for pastoral use.
8. Concern for the ability to store both altar breads and consecrated hosts.
9. Lack of understanding of how altar breads can look like real food (i.e., like bread) and still be unleavened.
10. Lack of understanding regarding the meaning of *unleavened*.
11. Uncertainty regarding the legitimacy of various modern recipes for altar breads.

**Further notes:** At this stage of liturgical renewal, no bishop, priest, or commercial altar bread baker should be able to plead ignorance; respect for the rubrics must be assumed. Many still require education regarding the need for *authenticity of signs* in the liturgy — this is indeed a major problem — but this point will not be dealt with here. (See *Communion bread: significance or expediency?* in Bulletin 65, pages 216-221.)

Because concern for the financial implications of liturgical renewal is realistic and legitimate to some degree, good liturgy is worth paying for. If convents that bake altar breads need loans to purchase new equipment, then dioceses should help them. It is highly desirable, also, that parishes make at least part of their own altar bread requirements; this in fact is being done in some places. While it is true that the mechanics of a new system of making and distributing altar breads may be somewhat different than that of the present system, this can be worked out in practice. *A start must be made.*

Acceptability of the new type of altar breads first of all assumes some education and catechesis regarding their meaning and desirability. In my own experience, and that of pastors and liturgists I have talked with or read, these altar breads have been well accepted.

\(^8\) *Third Instruction*, no. 5. (See footnote 2, page 128.)
We next come to several questions concerning the more technical aspects of baking and storing the new type of altar breads, and these are the major concerns of this paper. I approach these not only as a liturgist, but also as a biochemist, knowing something of what actually happens during various kinds of baking processes, and as someone who has five years or more of practical experience in baking the new type of altar breads according to a number of recipes.

In order to deal with the technical questions properly, we must first understand something about the baking process generally and about the history of baking; it must be appreciated that processes developed within the last 150 years make bread baking today appreciably different from what was done previously. Secondly, we must understand that the terms *leaven* and *leavened* have a range of meanings, and these must be carefully distinguished and understood. In the light of these two considerations, then, the usefulness and 'legitimacy' of different recipes for altar breads will be evaluated.

In order to provide context and background for these discussions, however, the history of the use of unleavened bread in the Latin Church will be reviewed briefly, as will the Jewish discipline of making unleavened bread for Passover.

**Unleavened Bread in the Latin Tradition**

Scholars have not come to a firm conclusion whether the historical last supper was a true Passover *Seder* (in which unleavened bread would have been used), or not: some (e.g., Jeremias) believe that it was, while others (e.g., Bouyer) take the opposite view — this issue may indeed never be settled. It does seem correct to say, however, that the evangelists and Paul sometimes viewed the theological meaning of the last supper and the entire paschal mystery in the light of the theology of the Passover. On this basis I personally find it very meaningful that we use unleavened bread for our eucharistic liturgy, but this probably is not a widely held perception and cannot be made the basis for the practice of the Church as a whole.

Certainly, whatever the historical nature of the last supper, the early Church did not feel at all compelled to use unleavened bread for its eucharistic celebrations; on the contrary, they used the everyday bread of their households. In fact, though the *General Instruction* makes the unqualified statement that “according to the tradition of the Latin Church, (the bread) must be unleavened,” it should be recognized that this tradition really dates back only to the early medieval period. In addition, it should be appreciated that its adoption was associated with developments in eucharistic theology, eucharistic liturgy, and eucharistic piety that are now seen to be incomplete or unbalanced. The present liturgical renewal is in part intended to correct some of these developments.

In addition, the issue of the use of unleavened altar breads became enmeshed in the quarrels between the Eastern and Western Churches, and was involved in the mutual denunciations of the eleventh century. As Father MacDonald indicates, we are dealing here with “practices of the Church which are subject to the ever changing discipline of the Church rather than things that belong more properly to those immutable aspects of the divine revelation which the Church cannot change.” (See Constitution on the liturgy, nos. 1, 21.)

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11 GI, no. 282.


Fr. J.P. Mossi gives an overall view of developments in this area, with particular reference to the rite of breaking of the bread:

... in the early Church, the community made the eucharistic bread which they presented to the celebrant at the presentation of the gifts. The use of real bread in the eucharistic celebration demanded that appropriate attention be given to the breaking of the bread. The celebrant was assisted by other priests and deacons at the fraction. In turn, acolytes helped distribute the broken bread to the assembly.

However, by the tenth century the breaking of the bread became relegated to a position of secondary importance. The fraction rite slipped quietly into insignificance with the introduction of unleavened bread — today, paper-thin hosts. Uniform, prebroken, and mass-produced wafers became the accepted bread for use at the Lord's table. No longer did the faithful make the bread for use at the Lord's table. No longer did concelebrants or deacons assist at the fraction. The celebrant's pure white elevated host, instead of the one loaf of bread for the entire assembly, became the main liturgical focus. Gradually the bread was treated as an object to be looked at instead of what it actually was, food to be eaten. The faithful no longer received communion in the hand but only on the tongue. In time, the kneeling posture replaced (the) traditional standing position as the ordinary manner to receive the Lord's bread. By the fourteenth century, the faithful seldom communicated. Attending Mass was reduced to seeing the host elevated. The essential meal action of the liturgy became hidden and distorted.  

It is clear that in the early Church (and still today in some Eastern Churches), "the bread used for the church did not differ from ordinary bread," and that "the same baking method and ovens were used by the Christians for both their daily bread and for that which was to be used in worship." From the beginning, leavened bread was used. Jungmann points out that "the faithful ... just took bread from their domestic supply and brought it for divine service ... the shape of the eucharistic bread did not differ from the shape of bread used for domestic purposes." Both Galaveris and Jungmann make the point, however, that "special attention was paid to the quality of the bread," and that "the finest and best formed loaves were selected, as was only natural."

The use of ordinary leavened bread not only had implications for the fraction rite, as indicated above by Mossi, but also for the 'offertory' (presentation of gifts). The faithful made an offering of their own domestic bread, and from these offerings sufficient bread for the eucharistic communion was set aside by the deacons, and consecrated. There was, therefore, "a direct relationship between the offering of the people and the consecration." 

Alcuin of York (d. ca. 800) provides the first extant reference to the use of unleavened altar bread in the West, but "this custom did not come into exclusive vogue until the middle of the eleventh century. "The contemporary polemic with the Eastern rites accentuated this position and the custom was made obligatory." After summarizing the quarrels between East and West on this point, MacDonald concludes, "We can easily gather from this historic incident that a protective reaction against the angry denunciation of the Eastern patriarch was the prime motivation for the introduction of the discipline in the Latin Church which accepted only unleavened bread for use in celebrating the eucharist."  

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16 Ibid., page 13.  
18 Galaveris, op. cit., page 14.  
21 Jungmann, op. cit., page 331.  
22 Denis-Boulet, op. cit., page 121; see also footnote 12, above.  
23 MacDonald, op. cit., page 4.
Only much later (Council of Florence, Leo XIII, Pius X) was the validity of the liturgical use of leavened as well as unleavened bread acknowledged by the Latin Church, though local custom was to be followed in the use of each kind.24

Jungmann recites later developments:

... with the substitution of unleavened bread, the exclusion of the faithful (from the 'offertory') became a matter of course. At first the thin disks of the unleavened wheat bread were made in a large size and were brought thus to the altar where they were broken up for the communion of the people. But since this communion came under consideration almost only on the greatest feast days, it soon became the practice ... to shape the priest's host in the more modest size it has today .... This form was then retained even on communion days, and in order to avoid breaking up the species the custom grew of preparing the 'particles' for the communion of the faithful ahead of time.25

In addition to infrequent communion of the people, other aspects of eucharistic devotion are also part of this picture. Thus, "starting with the eleventh century attention is focused on eucharistic realism. This new approach to the eucharist was accompanied by a change in popular devotion. The faithful felt the need of seeing the host to adore it."26 The introduction both of processions (especially on Corpus Christi) during which the blessed sacrament was shown to the faithful, and the practice of eucharistic exposition, developed during the thirteenth and fourteenth centuries, and led to the use of monstrances (previously employed for the exposition of relics):27 "it was only necessary to adapt them to this new eucharistic function by means of a lunette or pyx."28 (See also Other eucharistic devotions, in Bulletin 62, pages 40-46.)

(The relationship between the modern practice of eucharistic devotions such as perpetual adoration, exposition, and benediction, and the use of the 'new' type of altar breads, has been discussed elsewhere.29)

The General Instruction30 also refers to the tradition that altar breads be made of wheat flour. This undoubtedly has been the general practice in both the Western and the Eastern Churches, but it should be recalled that in biblical times bread was also made from barley flour. It may be noted that barley loaves are specified in the account of the multiplication of the loaves in the very 'eucharistic' sixth chapter of John. In his commentary, Raymond Brown states first that "wheat bread was more common; barley loaves were cheaper and served for the poor."31 He goes on to point out that the references to barley loaves in Jn. 6: 9 also recall a story about Elisha in 2 Kings 4: 42, and perhaps also in Ruth 2: 14.32 In addition, Brown refers to studies by others which indicate that barley bread was used for the eucharist in the early Church.33

Finally, it may be pointed out that the barley harvest in Palestine took place at Passover time, whereas wheat was harvested later. The first loaves of barley bread, therefore, would

24 Ibid., page 4.
25 Jungmann, op. cit., page 332.
27 Ibid., pages 224-225.
28 Ibid., page 224.
30 GL, no. 282.
32 Ibid., page 246.

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have been made unleavened. As mentioned below, in talmudic times the matzah for Passover could be made from barley,\textsuperscript{34} though this is no longer the practice.

Though for the remainder of this paper the specifications of the \textit{General Instruction} are accepted, it is recommended that the 'traditions' referred to — especially that referring to unleavened bread — be examined critically in the light of modern eucharistic theology and liturgy. As I have pointed out in another connection,

In considering the modern applicability of an ancient tradition . . . it is necessary to go beyond establishing the fact of the tradition. It is also necessary to examine the origins and original meaning of the tradition, how its meaning changed in the course of time, and finally it is necessary to evaluate its validity and usefulness or applicability today.\textsuperscript{35}

\section*{Jewish Approach to Unleavened Bread}

As background for a consideration of what should be considered unleavened altar bread, it is useful to consider how Jews define \textit{leavened} and \textit{unleavened} in general, and how they bake the unleavened bread \textit{(matzah; plural matzot)} needed for Passover; in a sense they are the traditional 'experts' in this area. The following discussion is based principally on Klein,\textsuperscript{36} Siegel \textit{et al.},\textsuperscript{37} and Werblowsky and Widoger.\textsuperscript{38}

In Judaism there are two major precepts concerning leavened and unleavened bread during the eight days of Passover. The first is that for the entire duration of this festival, no \textit{hametz} (leaven) at all may be eaten, nor may there be any hametz whatsoever in the home or even in the possession of any Jew. The second is that on the first night of Passover (outside Israel, the first two nights) one is obliged to eat matzah, and throughout Passover matzah is the only type of bread which may be eaten.

What is considered hametz or leaven? (Here see also Freedman\textsuperscript{39} and Bellin.\textsuperscript{40}) The basic position (whose biological and biochemical basis will be discussed later) is taken that the interaction of flour with water is sufficient to initiate fermentation or leavening, unless baking commences with 18 minutes. Therefore bread, other fermented products, and even ordinary flour, are considered hametz. This applies not only to wheat, but also to barley, spelt, oats, and rye; in Ashkenazi communities rice, millet, beans, peas, maize, and peanuts are added to this list. Baking powder and baking soda also are not permitted.

Great care is taken not to use other foods into which hametz may have fallen, or dishes into which it may have been absorbed. In some communities milk produced by cows that are fed hametz is also considered hametz; obviously, the whole situation becomes quite complicated. Baking is done using only flour made from matzot, with potato flour, or with eggs. Grapes are not considered hametz, and wine therefore is permitted.

As part of the carrying out of these provisions, homes are carefully cleaned prior to Passover to remove any items, pieces or crumbs of hametz. This culminates in a ceremony called "the search for leaven," following which all crumbs of hametz that have been found are burned or destroyed in some other manner.

\textsuperscript{34} \textit{The Hebrew Passover}, by J.B. Segal (1963, Oxford University Press, London): page 263.
\textsuperscript{40} \textit{The Jewish Cook Book}, by M.G. Bellin (1958, Bloch, New York): pages 391-392.
The positive side of the picture is the baking and eating of matzah. Though in theory (and in practice in talmudic and perhaps biblical times41), matzah may be made from any of the grains which are capable of being hametz, in practice only wheat is used today. To prevent this wheat flour from becoming hametz, three steps are taken: 1) the wheat is kept from contact with water before baking; 2) the dough is mixed and prepared rapidly; and 3) the baking is done at quite high temperatures.

With regard to the flour itself, there are three categories that may be used for making matzah, varying with the degree of supervision that has been used to ensure that it does not ferment:

- **Matzah shemurah** (watched or guarded or supervised matzah) is made from flour that has been supervised from the time that the grain was harvested to ensure that it has not come into contact with water. For example, “many hasidim are involved in the preparation for matzah-baking during the summer months when they go into the fields and granaries to oversee the reapers and make certain that no rain or moisture will dampen the wheat.”42 At least formerly, the wheat for matzah was harvested slightly before the grain was fully mature in order to prevent spontaneous fermentation.43

- The second category, known as **Passover flour**, has been supervised only from the time that the wheat was milled. This is the more common type of flour used to make matzot.

- The third category, which is permitted only in emergencies, is regular flour that has not been specially supervised, but which is assumed not to have become fermented.

The only ingredients that are used in matzah are flour and water. Salt is not added, though “for no clear reason.”44 The non-use of salt usually is explained on the basis that the matzah is supposed to be the “bread of affliction” or “bread of poverty” (Deut. 16: 3).

Matzah made of flour mixed with wine, oil, milk, honey, or eggs is known as **matzah asherah** (rich matzah), and is considered unleavened if no water is used. It is not suitable for the Passover Seder, as it clearly cannot be considered “bread of poverty.” In some Jewish communities it is permitted only for the sick and the aged.

When the matzah is being baked, care must be taken to ensure that the whole process from mixing the flour and water to baking does not take longer than 18 minutes; after this period fermentation is assumed to have occurred. (I do not know the basis for choosing this particular period of time.) Preferably, the water used is drawn from a spring and allowed to settle overnight in a cool, dark, place. When making matzah by hand, only small amounts of dough are mixed at a time, and each piece must be kneaded continuously; it cannot be put aside even for a brief period. Between batches of dough, each work space and all utensils and equipment must be cleaned to remove all flour; water obviously cannot be used for this purpose.

Before putting the round or square pieces in the oven, they are perforated in order to allow the escape of air and to prevent the matzot from rising in the heat of the oven and hence, to keep them flat.45 46 47 (In former days when matzah baking was a communal project, the perforation of the dough often was the task of the children.48)

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41 Segal. *op. cit.*, page 263.
44 Werblowsky and Widoger, *op. cit.*, page 254.
45 Klein, *op. cit.*, page 44.
Today, matzot are made quite thin. However, "in the middle ages matzot were an inch thick, or (at least) about the thickness of a finger."\(^{49}\)

The matzot are baked in a very hot oven (600 to 800 degrees F), and hence a baker's oven usually must be used. Baking time is two to three minutes. Today most matzot are made by machine, though there was considerable controversy when such machines were first introduced in the last century.\(^{50}\)

Both in Jewish and in Christian (e.g., Mk. 8: 15, Mt. 16: 6, Lk. 12: 1; 1 Cor. 5: 6-8, Gal. 5: 9) tradition, hametz (leaven) has been allegorized and interpreted symbolically or morally. Thus, "leaven represents impurity, and seems to work unseen. Its removal at the Passover . . . is symbolic of the desire to remove evil which may have corrupted."\(^{51}\) Hametz symbolically represents those tendencies in a man which arouse him to evil.\(^{52}\) " . . . fermentation represented the mysterious contagion of decay."\(^{53}\) "Leavened bread practices a deception of the senses. . . . Does the yeast fermenting within the human breast act differently? Envy, sensuality, and place-seeking swell up and rage within the human heart."\(^{54}\) (See also Windisch\(^{55}\) and Anthony.\(^{56}\))

### Two Meanings of Leavened

As used in baking, the term *leavened* refers to two distinct and distinguishable phenomena; sometimes, but not always, they are related or linked together. The following discussion is based on a number of sources.\(^{57}\)

- One of these phenomena is the **fermentation** by yeast (and sometimes by other microorganisms) of the starch and other sugars in flour, to produce ethyl alcohol and carbon dioxide; fermentation of other flour constituents to additional products also occurs.
- The second phenomenon is the **rising** or **vesiculation** produced in dough by gases of various kinds.

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\(^{49}\) Goodman, *op. cit.*, page 88.

\(^{50}\) Goodman, *op. cit.*, pages 90-92.

\(^{51}\) Segal, *op. cit.*, page 34.

\(^{52}\) Klein, *op. cit.*, page 38.

\(^{53}\) Segal, *op. cit.*, page 169.

\(^{54}\) Passover Hagadah, with the Commentary of Rabbi Dr. Marcus Lehman (1972, Honigson Publishing Co., London): pages 199-200.


In the case of bread made with yeast, the vesiculation is largely the result of the gases formed as the end products of the fermentation; other gases also play a part, however. The gases produced by yeast fermentation can be replaced completely, as will be discussed in detail below.

It is important to realize: 1) that fermentation does not necessarily lead to marked rising or vesiculation; 2) that vesiculation does not at all require fermentation; and 3) that all breads (even matzah) are vesiculated to some degree.

These different meanings of the term leavened very frequently are confused or not clearly distinguished, and the way in which this word is used has changed within the last 150 years. Only by a knowledge of the basics of bread making and of the history of bread making will the significance of these distinctions be made clear, and their application to the problem of altar bread baking become appreciated.

**Fermented Bread**

Historically, it is believed that the process of baking fermented bread was first developed in ancient Egypt, though clearly it was observed elsewhere as well. Undoubtedly, the initial occurrences were made quite by accident. Presumably, yeast from the air or on skin fell onto or was transferred to moistened preparations of crushed grain. Fermentation then occurred before and during the initial stages of the baking. A second development took place when pieces of fermented but uncooked dough became mixed with freshly made dough, and fermentation then took place in the new dough. Finally, moistening of grain preparations with fermenting beer or wine, or with the froth from such fermentations, also produced fermentation in bread dough.

Until the nineteenth century, then, these were the three sources of yeast for bread fermentation: the air, fermented but uncooked dough, and some intermediate or by-product of beer or wine making.

Until 1859 it was thought that fermentation was something that just happened; it was only then that Pasteur showed that it was the result of the action of yeast. As part of the subsequent development of the science of microbiology in the nineteenth century, pure strains of yeast were selected and cultivated, at first by the brewing and distilling industries. These were then used to some extent in bread making, with brewer's yeast being found more satisfactory than distiller's yeast. Charles Fleishmann left Austria for the United States in 1868, and began to manufacture commercially produced yeast in cake form.\(^\text{58}\) This process was and continues to be improved upon, but within the twentieth century both commercial and home bakers have come to be dependent on reliable preparations of baker's yeast; the other sources of yeast for baking are now used only infrequently.

From biblical times until the beginning of this century, the principal method for producing fermented bread was the 'sour dough' method, in which a piece of fermented dough from a previous baking was mixed with or inserted into a fresh batch of dough.\(^\text{59}\) The piece of fermented dough was called the leaven, and this was the general meaning of the term leaven until the last century, when it came also to be used for yeast, and later for baking powders and various gases.

The sour dough method was used both for domestic bread and for the preparation of altar breads. Galaveris quotes the following practice of the Nestorian Church:

> The priest himself prepares the dough, forms the loaf, and bakes it. For the preparation of the dough he mixes fine flour, olive oil, and warm water. He uses as leaven a portion of the dough left from the previous eucharist. When he is to make the loaves, he blesses the dough with an old and holy leaven derived from the loaf of bread that Christ gave to John the beloved disciple at the last

\(^{58}\) Jenkins, *op. cit.*, page 57.

supper. According to tradition, that loaf was mixed with water preserved from the baptism of Christ; later, during the crucifixion it was mixed with some drops of Christ's blood, and a leaven was then prepared. According to the tradition, this holy leaven, known as maika, was handed down to the Nestorian Church and kept in a holy vessel used in the preparation of the eucharistic loaf.⁶⁰

Obviously, after Passover, Jewish bakers had to re-initiate fermentation in dough either by exposing it to air or by mixing it with must or fermenting beer or wine.

The use of foam from brewing (known as barm) was known in Roman days, then appeared to die out, then was rediscovered in Italy and France in the sixteenth and seventeenth centuries; until recently it was widely used in parts of Scotland. Barm, however, was never a major source of yeast for bread making.

From a modern scientific viewpoint, "the primary function of yeast is to change sugar into carbon dioxide gas. A second function is to assist in ripening or mellowing the gluten of the dough so that, when the loaf is in the oven, the gluten is in such a condition that it gives evenly to the expanding gases and at the same time retains them."⁶¹ Finally, yeast also contributes flavor to the bread. Yeast enzymes convert both sucrose and starches to glucose, which is the primary starting product for fermentation. Soluble proteins in the flour are also acted upon by yeast enzymes, to provide amino acids to support yeast growth.

Productive fermentation for bread making depends on a number of factors. One such factor is the quality of the yeast; this is generally assumed to be satisfactory today, but throughout most of the history of baking this was variable and could not be controlled well. Next, the temperature during fermentation and baking is important; once again, it has only been within the last one to two hundred years that thermometers and reliable and thermostatically-controlled ovens have been available.

The quantity of yeast introduced into the dough is also a critical factor, and needs to be related both to the time provided for fermentation and the innate fermentation speed of the particular strain of yeast. Prior to the second half of the nineteenth century, this was relatively uncontrollable. It should also be appreciated that bread making in the past generally was a lengthy process, lasting from 5 to 24 hours. Only in the last 50 to 60 years has there been available compressed yeast which would bring about sufficient fermentation in a matter of an hour or two. The quality of the water used, the amount of salt added, and many other factors also affect the rate of fermentation. Finally, contamination of the yeast or leaven with various kinds of bacteria can lead to production of undesirable side products or may otherwise interfere with or alter the basic yeast fermentation. Historically, bread baking was very much an art rather than a science, and results tended to be variable and rather unpredictable.

Raised Bread

As has been mentioned, the term unleavened refers not only to the fermentation of flour sugars by yeasts, but also the raising of bread. Raising can perhaps be defined technically as vesiculation, which "simply means provided with vesicles, or small membranous cavities, (thus) rendering the bread spongiform in structure."⁶² Thus small bubbles of gas are produced in the dough first; these are bounded by the proteins of the flour, and under certain conditions, these pockets or vesicles of protein also retain the gas and thereby cause the dough as a whole to swell in size. Finally, heating 'fixes' the vesicles and stabilizes the raised shape of the bread.

Two main factors are at work in the production of raised or vesiculated bread. First, a gas must be present; this will be discussed below. Second, the flour proteins must not only swell and form vesicles around the gas bubbles, but must also trap the gas and be capable of maintaining stable vesicles during the following baking. The most important protein for this

⁶⁰ Galaveris, op. cit., page 44.
⁶¹ Fance, op. cit., pages 54-55.
purpose is wheat gluten; 'hard' or 'strong' wheat has more gluten than 'soft' or 'weak' wheat. In some types of baked goods, eggs (especially the whites) or shortening provide the structural components which swell and retain the gas, rather than the flour. In the development of modern baking methods, much effort has gone into the formulation of doughs and batters that will trap the gases used, and which will coagulate and fix the raised structures during baking.

Several different types of gas, as well as several different sources of some of them, can all lead to vesiculation or raising.  

1. Air: All dough contains some air, and extra amounts of air are incorporated into certain types of baked goods. It is possible also to make 'regular' raised bread by using air as the only gas for leavening. The air expands during baking.

2. Water vapor (steam): Obviously, much of the water originally present in the dough volatilizes during the baking process, and this contributes to the raising of the bread.

3. Carbon dioxide: This is the gas that is responsible for the vesiculation in ordinary raised breads. It may be produced in several quite different ways:
   - By yeast fermentation, as already discussed.
   - Carbon dioxide may be forced into the dough during mixing. This was an important commercial process in the baking industry in England during the last century.
   - It may be produced from chemicals added to the dough. For the most part, this refers to the use of baking powders. Baking powders (of which there actually are a number of different types) basically consist of sodium bicarbonate (baking soda) plus some kind of acid, which, in the presence of water, liberates carbon dioxide.

   Baking powders have been used only since the middle of the nineteenth century, and they were developed only after the chemical study of yeast fermentation showed that carbon dioxide was the gas produced. However, baking soda alone or especially with buttermilk (which contains lactic acid) seems to have been used for perhaps 200 to 300 years.

   Baking soda alone is not much used in bread making today. When moistened and heated, baking soda does give off carbon dioxide, but not as much is liberated as when it reacts with acids. When added to dough, some gas evolves at first, as the dough itself is slightly acid. However, the dough soon becomes alkaline, and gas production stops. Thus the bread that results is quite a different character than that produced using baking powder, and is much less raised.

4. Methane and hydrogen: These gases are produced by certain microorganisms (not yeasts) that are used to make 'salt-rising' bread.

5. Ethyl alcohol: In fermented goods this end product plays some role in expanding the vesicles.

6. Ammonia: When ammonium bicarbonate is used, as in certain cookie recipes, the release of ammonia during baking can add to the volume increase.

7. Oxygen: Though not used commercially now, oxygen derived from hydrogen peroxide has been used to raise bread.

In conclusion, neither yeast nor even carbon dioxide produced chemically is required for vesiculation and raising of bread, though they are of course very commonly used. Because air and water are present in all doughs, some vesiculation always occurs during baking.

63 Potter, op. cit., pages 479-481.
64 Matz, op. cit., page 35.
66 Matz, op. cit., page 37; Fance, op. cit., page 320.
What is Unleavened Bread?

As the term *leavened* is used today to refer both to the phenomenon of fermentation in dough and to the process of the gas-induced raising or vesiculation of the dough, we have to ask which of these phenomena, or both, has to be absent in order for bread to be judged *unleavened*.

The preceding discussion has led us to see that all breads are raised or vesiculated to some degree, inasmuch as all dough contains both air and water which, during baking, will raise bread dough. This fact was fully recognized in the case of matzah (which is unleavened by definition), as these quotations both from Jewish sources and from a modern bakery technologist will indicate:

The matzah is usually perforated to allow the escape of air and thus retard the fermentation.67

... perforations were made with a sharp-toothed wheel, called a redel, attached to a handle. The purpose of using the redel was to prevent the dough from rising during the baking.68

In order to prevent the matzot from rising in the heat of the oven and to keep them flat, one passes... small, handy cog wheels over the smooth squares or circles of dough.69

(Under the heading, 'air-leavened breads.') Although matzah... is an unleavened bread in the sense that no fermentation is permitted, it does undergo a moderate amount of oven expansion due to the entrapped air bubbles. If it were not for this leavening effect, the product would be much less palatable.70

We must also appreciate that risenness itself is not as much a mark of yeast-fermented breads as we might think. Certainly, such breads in prior times were not usually as raised as we are used to today, due to some of the problems indicated above. To give a contemporary example, many people are surprised to learn that the rather flat Arabic bread called *pida* or *pita* is made with yeast; from its appearance, it is often thought to be unleavened.

These considerations lead us to conclude that the lack of risenness or vesiculation *per se* cannot be the essence of or basis for considering a bread to be unleavened. To phrase this more positively, unleavened bread is always raised to some degree. Or again, the vesiculation or raised nature of bread does not determine whether it is leavened or unleavened.

Instead, the essential property of unleavened bread is the absence of yeast fermentation; this is how unleavened altar bread ought to be defined.

The term *fermentation* is regularly used by Jewish writers in relation to hametz/leaven. For example:

Only that which actually ferments... is regarded as hametz. Grains which rot but do not ferment... are permitted.71

It is reckoned that under normal conditions it takes about 18 minutes... to begin fermentation.72

In apprehension of fermentation even after baking, some Hasidim refrain throughout Passover from eating any matzah... that has been soaked in water... 73

Fermentation is presumed to take place within 18 minutes.74

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67 Klein, *op. cit.*, page 44.
69 Morgenstern, *op. cit.*, page 49.
71 Klein, *op. cit.*, page 33.
74 Segal, *op. cit.*, page 144.
Matzah . . . is defined as the bread made from grain and water dough without fermentation.\(^{75}\)

In addition, Segal, in a study of the origins of Passover and of the use of unleavened bread, has pointed out that fermentation represented the mysterious process of decay. It was avoided at regular sacrifices — and even more at Pesah, where failure to observe ritual cleanness might be fraught with grave consequences in the ensuring year.\(^{76}\)

(In addition) it was customary in the Near East to abstain from leaven at the time of the spring harvest.\(^{77}\)

The spring festival coincided with a certain stage in the growth of the barley crops. At this stage . . . it is customary to observe certain precautions. Care is taken to avoid forms of uncleanness which might prejudice the hope of bountiful harvest and to do so before, not after, the new crop is cut and eaten. Before the new harvest it was necessary to break (the) continuity in the use of the same dough (as leaven), so that no contamination incurred by one batch (i.e., throughout one crop year) would be transmitted to all its successors. The motive here was . . . the avoidance of impurity.\(^{78}\)

Today we may be surprised to find yeast fermentation, which we associate with the production of eatable bread, beer and wine, to be associated with decay, contamination, and impurity. As pointed out above, however, prior to the early part of this century (and even more recently in some places), bread making was an art, and was relatively unpredictable. It could easily produce undesired results, and could lead to bad flavors, odors, and textures, as well as obvious bacterial or fungal infection, if things got out of control or if poor quality yeast preparations were used. Even today, people who make their own beer, wine, or yogurt can testify that unforeseen and undesired things can happen to their fermentations.

If we accept 1) that all breads are raised or vesiculated to some extent, and 2) that it is the absence of yeast fermentation — not the lack of vesiculation — that makes a bread unleavened, then one may ask if altar breads may be additionally vesiculated to an extent beyond that achieved by the air and water vapor originally in the dough? That is, may one introduce additional gas into the dough to produce a degree of risenness greater than that of, for example, plain matzah?

In general terms, I can see no objection to such additional vesiculation, so long, of course, that it is not brought about by microbial fermentation. However, one would want to ask what purpose, if any, might be achieved by such extra raising, and what relationship this might have to the other criteria given for altar breads by the General Instruction. It is precisely in this context that the definite advantages of additional vesiculation can be appreciated. Thus we must still ask how unleavened bread can look like food, be made in loaves so that it can be broken into small pieces, be palatable and breakable, resemble bread in color, taste and texture, and be pleasant to eat (see above, pages 129-130).

It seems clear that altar breads that not only are unleavened but also risen simply to a minimal extent, usually if not always fail to meet these criteria. Not only the traditional wafer, but also 'newer' wafers that are slightly thicker and perhaps made of whole wheat flour, and those made large enough that they can be broken into a number of pieces, still do not look much like real food — and certainly not like real bread: they are still barely palatable; they certainly cannot be said to be pleasant to eat; they do not resemble real bread in color, taste, and texture. It is here that additions should be made to basic flour and water recipes for unleavened breads, so that they are not only unleavened but also meet these other criteria.

One of these modifications or additions would almost have to be further vesiculation (other possible additions will be discussed below.) As vesiculation may be produced by any one of a number of gases and gas sources, it would seem as a general principle to be a matter of

\(^{75}\) Ibid., page 144.

\(^{76}\) Ibid., page 169.

\(^{77}\) Ibid., page 267.

\(^{78}\) Ibid., page 180.
indifference which gas or gas source to employ. Thus one could whip in more air, bubble in carbon dioxide, use baking powder, baking soda, or use some other non-fermentative method.

At this point, however, one may ask a second question. Should any limits be placed on this additional vesiculation? Thus experience has shown that even a relatively poor source of gas, baking soda, does produce altar breads that are food-like, but which definitely are not raised to the extent of ordinary domestic bread; should one go beyond this?

There really are two approaches to this question. Some would say that to make altar breads really look like bread, they should be vesiculated (non-fermentatively, of course) to the same extent as ordinary bread. The other approach (which I tend to favor somewhat) says that altar breads should be at least slightly different from ordinary bread, while still being real bread as defined by the criteria discussed previously. One basis for this approach might be to make it apparent to all that the altar breads are indeed unleavened/unfermented. In addition, it can be argued that ordinary commercial bread in our country is sufficiently artificial in a number of ways so that it is not a very authentic liturgical sign.

Recipes for Unleavened/Unfermented Altar Bread

The forty contemporary altar bread recipes that have been collected and evaluated in recent years by the writer and his friends fall into three classes:

1. One small group of recipes uses yeast. Even though these do not meet our requirements for unleavened/unfermented altar breads, some of them, such as Jewish challah and Arabic pita/pida, are especially suitable for festive non-eucharistic occasions.

2. A second group contains no source of gas for vesiculation other than air and water. With respect to other ingredients, they range from using only flour and water, to flour plus water plus salt, to the further addition of shortening, the substitution of milk for water, and finally the further addition of some sweetening. Most of these recipes give a rather wafer-like product, and meet the other criteria for altar breads only to a very limited extent.

3. The third group uses an additional source of gas for raising or vesiculation. Often this is baking soda, though baking powder, baking soda plus buttermilk, or eggs are used in some of these recipes.

It is to be noted that most of the recipes in the third group are rolled flat and made into relatively flat loaves. One recipe is shaped to resemble small loaves of French bread. All are raised only to a moderate degree, and are clearly distinct from regular domestic bread.

Most of the recipes in classes 2 and 3 use either whole wheat flour alone, or a mixture of whole wheat and white flours. Most of them also include oil, shortening, butter, or margarine; many also include some sweetening (usually honey); and some substitute milk for water; all contain salt. It may be pointed out that oils, sugars, salt, and milk are commonly used ingredients in bread recipes; these items enhance the effects of the small amounts of fats, sugars, salts, and non-gluten proteins already present in the flour.\footnote{Jenkins, op. cit., pages 73-81.} \footnote{Kent-Jones and Price, op. cit., pages 59-63.} The salt enhances flavor, and tightens and stabilizes the gluten; the sweetening enhances palatability and helps to provide a desirable color in the crust; oils help the gluten to form vesicles and produce a softer bread that is easier to tear or cut, and also helps bread to remain eatable longer; milk adds sugars, salt, water, and proteins.

In conclusion, if would appear that many recipes produce altar breads that meet all the requirements set out by the General Instruction, including that of being unleavened or unfermented.
Storage

The problem of storage of altar bread has two dimensions: storage from the time they are made until the time they are used in a eucharistic celebration; and storage of the consecrated hosts. It has to be admitted that the shelf life of breads that best meet the liturgical criteria is limited because they are made with no preservatives and little-processed flours. (St. Meinrad’s Abbey does use a commercial mold inhibitor in its recipe.) What is lost in convenience, however, is gained in many other ways.

The problem of storage before use can be met in several ways:

- Make them just a day or two before the celebration; this can be done when parish or other communities make their own altar breads. (In one parish a team of fifteen people takes turns in making ‘real’ altar breads.)
- If made within about two weeks of use, they may be stored in the refrigerator.
- Finally, they may be stored by freezing. Care should be taken to wrap them tightly, and they must not be allowed to dry in the thawing process.

The problem of storing consecrated breads really is not a problem at all, if the prescription of the General Instruction that hosts should be consecrated at the same Mass they are used for communion, is followed. The recent publication, It Is Your Own Mystery, contains an excellent description of how to divide the loaf type of altar breads so that they are distributed among all the communicants.

Altar breads should be reserved to provide for communion for the sick and the dying between one eucharistic celebration and the next. In most cases, this means that only small quantities of hosts need be reserved, and they need be kept only for one or two days. In those few places where there is a real need to store consecrated hosts longer than about two days, then a relatively simple recipe should be used at least for those hosts that will be reserved.

Conclusion

All the criteria set out for making altar bread for the renewed eucharistic liturgy should be taken seriously and considered together. The criterion regarding unleavened bread can be met by the absence of yeast fermentation. It is legitimate and indeed necessary that altar breads be raised to some extent, and that they contain other ingredients, such as oil, sweetening, milk.

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Two acceptable recipes for eucharistic bread are given on page 144.

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TWO ACCEPTABLE RECIPES

First Recipe

This recipe was prepared by Dr. J. Frank Henderson (see page 129). As written, it produces very sweet bread; if a less sweet bread is preferred, the amount of honey may be reduced: experiment! The recipe may be multiplied: the measurements in parentheses are suggested for larger batches.

Ingredients:

- ½ cup of white flour (1 cup)
- ½ cup whole wheat flour (1 cup)
- 1 pinch of baking soda (2 pinches)
- 3-4 tablespoons of honey (6 tablespoons)
- 5-6 tablespoons of oil or shortening (8 tablespoons)
- milk as required

1. Heat oven to 350°F.
2. Mix together white flour, whole wheat flour, and baking soda.
3. Mix together honey and oil/shortening.
4. Add honey and oil/shortening to dry ingredients (no. 2). Add enough milk to make the dough moist, but not sticky.
5. Roll or pat into several large rounds, ½ inch thick. Score.
6. Place rounds on greased pan. Bake for 20 minutes.

Yield: Many small rounds, or several large rounds.

Second Recipe

This recipe for unleavened bread has been used for the past five years at Sacred Heart Church, University of Notre Dame (used with permission).

Ingredients:

- 2 cups whole wheat flour
- (or 1 cup whole wheat and 1 cup white)
- 2 teaspoons baking powder
- 1 teaspoon salt
- a little more than 1 tablespoon of honey
- slightly less than ¼ cup water

1. Heat oven to 375°F.
2. Sift together flour, baking powder, and salt.
3. Add honey.
4. Add water slowly, working ingredients into a ball, not too moist.
5. Roll out to approximately 1/3 inch thickness. Make a large disk 5-6 inches in diameter and firmly score. Make the remaining dough into slabs of convenient size and shape.

Note: This recipe yields bread with a very nice texture and taste. If a thicker loaf (one inch) is desired, bake for 30 minutes.