

EUCCHARISTIC HOLY HOUR GUIDE FOR PARISHES

February 2020



YEAR OF PRAYER

Most Reverend Kevin W. Vann, JCD, D.D.
Bishop of Orange



**ROMAN CATHOLIC
DIOCESE of ORANGE**

EUCCHARISTIC HOLY HOUR GUIDE FOR PARISHES

2020
Year of Prayer

"I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst." (John 6 :35)

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**ROMAN CATHOLIC
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August 6, 2019
Feast of the Transfiguration of the Lord

My dear Brothers and Sisters in the Lord,

As we arrive at this providential and auspicious occasion, the dedication of our Diocesan Christ Cathedral, I look back on the past 6+ years of this adventure with gratitude to God. When Bishop Tod Brown and his advisors responded to the presenting opportunity to obtain this campus, I imagine, the scope of this project was only a vague outline at best. As it has taken shape, both prayer and work have been essential to the “building” of this Cathedral, this “House of God and Gate of Heaven”. I thank the Lord not only for this having been accomplished but for all involved in this great work of worship and love!

From the beginning, there has been a powerful vision of this Cathedral and its campus as a beacon of faith and light for Southern California, even for the world, that it might become a “center of evangelization and mission”, and that we the “Mother Church” as Dr. Schuller referred to us would carry this on. In all the work and mission and commitment of the building of this Cathedral, which has resulted in the beautiful Cathedral sanctuary, there has been this larger, concomitant and deeper effort at the heart of the project. We are not just building a beautiful space – we are building a witness and the “City of God” as we sang some years ago! When you view the light shining from the Cathedral at night, which is so spectacularly beautiful, I hope you will be reminded that we also are to be a light to the world. I would encourage everyone to take some time to do just this.

So, now, with the dedication, we have come to an end of this part of the journey and let us celebrate it! But this is, of course, not an end at all but another beginning. As we move into this new reality, this new Cathedral sanctuary, we have recently published our Diocesan Strategic Plan which identified our top priorities for the coming years. Evangelization and Faith Formation are at the top of our list of priorities – and utilizing this campus as a center of evangelization is included under those priorities. So, can we begin?

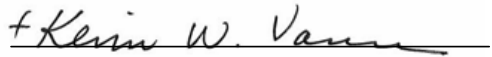
As we approach this new chapter, we begin with prayer. Our history tells us, Scripture instructs us, the Church teaches us....prayer is essential to our relationship with God and the necessary foundation of all our endeavors. It is through prayer, which begins in our hearts that we enter into intimacy with God. We are thirsty for God and only prayer can quench our thirst. Many of us learned at one time that prayer is the “lifting up of our minds and hearts to God”, and in this new time in the life of our local Church we must do just that: each and every day! In every challenging and fractured age, when the people of God have committed anew to prayer, it becomes apparent that indeed the Holy Spirit has renewed the Church. Yes, certainly we live in a challenging age perhaps EVERY age is a challenging age. My study of Church history years ago in Kenrick Seminary under the guidance of Sr. Zoe Glenski, DC taught me this. As the foundation of the former “Crystal Cathedral” was strengthened in the construction, so too our own foundations of faith and worship must be strengthened. And if we are to build the living stones of the Church to fill this Cathedral with worship, prayer is surely our first priority and our first step.

So at this important moment of the life of our Diocese, I would like to announce the beginning of a Year of Prayer in the Diocese of Orange. Various resources will be offered to parishes and schools to promote and strengthen the practices of prayer in the life of the faithful. Each day my staff will pray at noon for the needs of parishes, staffs and all souls entrusted to the care of our Diocese. Departmental staff will also pray regularly for these intentions. I encourage you to pray with others or on your own for these needs as well.

I invite all our parishes, schools and agencies; our houses of consecrated men and women; and all families and individuals to pray that all of us will become more deeply friends of Jesus and a community of witnesses to the world. I would also ask each of us to think of the people who have taught us to pray as we were growing up, as I remember how my mother and father did this for us, each in our own way. Finally, that we may be one community at prayer, praise and worship, I would ask that this prayer be recited at the end of the Prayers of the Faithful (Universal Prayer) during liturgies celebrated in the diocese during our Year of Prayer:

*O God,
May all people within the Diocese of Orange
come to personally know and love our Lord Jesus Christ,
growing in maturity as missionary disciples of Christ,
becoming actively engaged in the full life and mission of the Church;
joyfully using their gifts to share the good news
and to build up the Kingdom of God for the salvation of souls.
Through Christ our Lord. AMEN*

I want to thank each and every one of you for your faithful and faith filled witness. "May the God of Hope fill all with joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope." (Romans 15:13)



Most Reverend Kevin W. Vann, J.C.D., D.D.
Bishop of Orange in California, U.S.A.



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PASTORAL CENTER: **EVANGELIZATION & FAITH FORMATION**
13280 CHAPMAN AVENUE, GARDEN GROVE, CA 92840

TUESDAY, OCTOBER 1, 2019

Dear Brothers and Sisters,

Recently, a new Pew Research Center survey found that just one third of U.S. Catholics believe that during Mass the bread and wine are transformed into the real Body and Blood of Christ. Over the years all of us have witnessed a decrease in church attendance and especially among our teens and young adults. Together with the Diocese of Orange, the Office of Evangelization and Faith Formation is committed to changing this picture!

The Strategic Plan states, "...the Diocese will continue to strengthen the Eucharistic Adoration in our parishes, with a goal of round-the-clock adoration where possible. This will provide a means for growth in holiness and relationship with the Lord for all and for a strengthening and increase in those responding to the call for priestly vocations and consecrated life. Bishop William Johnson, the first Bishop of our Diocese, actively promoted "Eucharistic Adoration."

One of the projects that the Office of Evangelization and Faith Formation would like to present is a new way of approaching the celebration of Adoration in the local parish. Parish adoration of the Blessed Sacrament has a long history in the Diocese of Orange. Adoration provides the faithful the opportunity to be in communion with Jesus Christ, to come to Him in time of trial and in joy, to be with Him in silence and in communal prayer. The rite for the celebration of Adoration presented here showcases a few new pieces.

- This form of Adoration is communal. Once a month this celebration will involve the full complement of the parish: priests, deacons, consecrated religious and lay members. Ministry prayer groups Knights of Columbus, etc. should also be invited to this communal Adoration.
- This can be celebrated on the designated parish day of Adoration or on another day.
- This monthly celebration should have music if at all possible.
- There is included the praying of a litany. Two options are given.



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- There are three readings provided, a Gospel reading and two reflections.
- The Office of Evangelization and Faith Formation will send out each month new readings and reflections that can be used.

The third Holy Hour is scheduled at San Francisco Solano from 7:00-8:00pm on Friday, January 17, 2020. Keep an eye on our website! This has been made available to you from the Office of Evangelization and Faith Formation in cooperation with the USCCB and the Bishop of Orange. Use it with confidence!

In Jesus and Mary,

Rev. Alfred S. Baca
Diocese of Orange – Pastoral Center
Office for Evangelization & Faith Formation
13280 Chapman Ave.
Garden Grove, CA 92840

INTRODUCTION

Brothers and Sisters, on the Feast of the Transfiguration (08/06/2019) I announced the beginning of a Year of Prayer in our Diocese. After the dedication of our new cathedral, we are at the beginning of a new chapter a unique time in the life of our local Church. Following the Diocesan Strategic Plan immediate Goals, I am inviting all our parish communities to continue stressing the time of prayer with Jesus present in the Eucharist. In a particular manner, I heartily recommend to parishes to set aside time for collective adoration. The practice of Eucharistic worship in community points to the whole communion of the Church and nourishes a fuller sense of membership in the Body of Christ (SCA, 68).

The Office for Evangelization & Faith Formation will provide a **Guide** each month that helps you to program a Holy Hour with readings and intentions; please determine the best times and day for implementation within each unique parish environment to inspire active participation from the local community.

- Most Rev. Kevin W. Vann , Bishop of Orange

HOLY HOUR OUTLINE

Welcome / Introduction

Entrance of the Ministers and Chant (O Salutaris Hostia / O Saving Victim)

Exposition & [First Incensation]* Greeting

Opening Prayer

Reading Selection I / Sacred Silence

Reading Selection II / Sacred Silence

Litany of the Most Holy Eucharist

Reading III & Prayer of St. Therese / Sacred Silence

Reflection (Optional)

Intercessions

The Lord's Prayer

Chant (Tantum Ergo/ Down In Adoration Falling) & [Second Incensation]*

[Benediction]*

Divine Praises

Reposition

Recessional (Holy God We Praise Thy Name or other hymn of praise)

*Priest or Deacon only

PREPARING FOR THE HOLY HOUR

Who may minister at the Eucharistic Holy Hour?

The Parish's Priest or Deacon is the ordinary minister for the Eucharistic Holy Hour. Parish Priests and Deacons are especially encouraged to lead the monthly Holy Hour and to be present with the community in prayer.

What is needed for Solemn Exposition of the Holy Eucharist?

All parishes should have available the following liturgical items:

- Cope/Humeral Veil (Priest/Deacon only)
- Alb (Lay Leaders)
- Incense/Thurible (if needed)
- Corporal
- Monstrance
- 4 or 6 Candles at the Altar
- Copy of the Order for Service
- Prayers and songs for recitation by the faithful
 - (available in most Missalettes or the provided Participant Guide)

Is there a specific timeframe for the Eucharistic Holy Hour?

The Holy Hour may take place at any reasonable time during the day or evening. If the parish already has hours of exposition, the monthly Holy Hour is to take place in a location and time that would allow large numbers of the faithful to attend. The monthly Holy Hour is to follow the specially prescribed format for this service.

Can we join with another Parish in their Eucharistic Holy Hour?

Each Parish should host their own Eucharistic Holy Hour. Where there are two or more Parishes that are linked, it is desirable to have the Holy Hour at each individual Parish. Where there is one Parish with multiple worship sites, a specific site should be selected for the Holy Hour, perhaps on a rotating basis.

How can we best communicate the Holy Hour to our Parishioners?

Consider communicating the Holy Hour via:

- Parish Bulletin / Bulletin Insert
- Social Media / Website
- Announcements
- Invitations through Religious Education / Catholic Schools
- Announcements at other Parish events
- Personal Invitation

Do we need designated music ministers for the Holy Hour?

While it is highly desirable to find music ministers to assist with the music of the Holy Hour, it is not necessary to have designated ministers to do so. If there are no music ministers available, the presiding minister or designated person should be prepared to lead Tantum Ergo/ Down In Adoration Falling and O Salutaris Hostia/ O Saving Victim.

Who do we contact with questions regarding the Holy Hour?

Questions regarding the Eucharistic Holy Hour can be directed to:

Office for Worship

Office for Evangelization and Faith Formation

ORDER OF THE EUCHARISTIC HOLY HOUR

Welcome/Introduction to Prayer

The presiding minister or another designated minister approaches the ambo and greets the assembled faithful in these or similar words:

Good Morning/Afternoon/Evening:

Welcome to our Monthly Holy Hour of Exposition and Adoration of the Blessed Sacrament.

We gather in the presence of Christ, truly present Body and Blood, Soul and Divinity, in the Blessed Sacrament, along with parishes across our Diocese as we journey together in faith.

This year during our monthly Holy Hours we pray especially for our parish communities, schools and all souls of our Diocese.

At this time, please kneel or prayerfully be seated as we expose the Blessed Sacrament and sing together O Salutaris Hostia / O Saving Victim, found

----- (insert location in hymnal/worship aid).

ENTRANCE OF THE MINISTERS & CHANT

The presiding minister, accompanied by other ministers if present, enter the Sanctuary and genuflect to the Tabernacle (or if the Tabernacle is not located in the Sanctuary profoundly bow to the Altar) before either going to their assigned seats or kneeling before the Altar.

O Salutaris Hostia/O Saving Victim is to be sung in either Latin or English:



1. O sav - ing Vic - tim, o - pen wide The gate of
 2. To your great name be end - less praise, Im - mor - tal
 1. O sa - lu - tá - ris Hó - sti - a, Quae cae - li
 2. U - ni tri - nó - que Dó - mi - no Sit sem - pi -



1. heav'n to us be - low, Our foes press on from
 2. God - head, One in Three; Grant us, for end - less
 1. pan - dis ó - sti - um: Bel - la pre - munt ho -
 2. tér - na gló - ri - a, Qui vi - tam si - ne



1. ev - 'ry side; Your aid sup - ply, your strength be - stow.
 2. length of days, In our true na - tive land to be.
 1. stí - li - a, Da ro - bur fer au - xí - li - um.
 2. tér - mi - no No - bis do - net in pá - tri - a.

Text: LM; *O Salutaris*; St. Thomas Aquinas, 1227–1274; tr. by Edward Caswall, 1814–1878, alt.
 Music: attr. to Abbé Dieudonne Duguet, 1794–1849.

EXPOSITION & INCENSATION

The presiding minister goes to the Tabernacle, genuflects, removes the Blessed Sacrament, brings the Lord to the altar, and places the Sacred Host in the monstrance turned towards the faithful.

If a Priest or Deacon, he should kneel before the altar and incense the Holy Eucharist. Musical accompaniment should continue, if possible, until the incensation is concluded.

If the Pastoral Leader or a Lay Minister, go directly to the Greeting and Opening Prayer

GREETING

OPTION A (if Priest/Deacon Only):

PRESIDER: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

R: And with your spirit

or

OPTION B:

PRESIDER: Praised be the God and Father of our Lord Jesus Christ, who in His great mercy gave us new birth into a living hope by resurrection of Jesus Christ from the dead. Blessed be God for ever.

R: Blessed be God for ever.

OPENING PRAYER

PRESIDER: Let us pray

(brief pause)

Almighty and eternal God, in Christ your Son
you have shown your glory to the world. Guide the work of your Church:
help her to proclaim your name, to persevere in faith and to bring salvation to people
everywhere. We ask this through Christ our Lord.

R: Amen.

READING I & PRAYER

During this time, the presiding minister and/or a designated reader should present the first reading from Sacred Scripture, quotes, and other material throughout the time of Adoration:

(Please be seated for the reading)

From the Acts of the Apostles 8: 26-40

Then the angel of the Lord spoke to Philip, "Get up and head south on the road that goes down from Jerusalem to Gaza, the desert route." So he got up and set out. Now there was an Ethiopian eunuch, a court official of the Candace, that is, the queen of the Ethiopians, in charge of her entire treasury, who had come to Jerusalem to worship, and was returning home. Seated in his chariot, he was reading the prophet Isaiah. The Spirit said to Philip, "Go and join up with that chariot." Philip ran up and heard him reading Isaiah the prophet and said, "Do you understand what you are reading?" He replied, "How can I, unless someone instructs me?" So he invited Philip to get in and sit with him. This was the scripture passage he was reading: "Like a sheep he was led to the slaughter, and as a lamb before its shearer is silent, so he opened not his mouth. In (his) humiliation justice was denied him. Who will tell of his posterity? For his life is taken from the earth." Then the eunuch said to Philip in reply, "I beg you, about whom is the prophet saying this? About himself, or about someone else?" Then Philip opened his mouth and, beginning

with this scripture passage, he proclaimed Jesus to him. As they traveled along the road they came to some water, and the eunuch said, "Look, there is water. What is to prevent my being baptized?" Then he ordered the chariot to stop, and Philip and the eunuch both went down into the water, and he baptized him. When they came out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more, but continued on his way rejoicing. Philip came to Azotus, and went about proclaiming the good news to all the towns until he reached Caesarea.

SACRED SILENCE

There should be approximately 8 minutes of silence after the reading/selection.

READING II

From the Living as a missionary disciple by the United States Conference of Catholic Bishops

What Is the New Evangelization?

While the need for a renewed evangelization of the baptized was first formally articulated by Pope Paul VI in *Evangelii Nuntiandi* and stems back to the calling of the Second Vatican Council, it was St. John Paul II who, in 1983, formally called this pastoral strategy the "new evangelization."

This New Evangelization is new, not in the content of the message of the Gospel, but in its "ardor, methods, and expression" and its audience, namely those communities and peoples in the West who once bore the name Catholic but no longer do. This is precisely the point made by Pope

Benedict XVI in 2010 when he called for a "renewed evangelization" and "finding appropriate means to propose anew the perennial truth of Christ's Gospel" to those in need of evangelization, both those who are already baptized but have left the practice of the faith and those who have yet to hear the message of the Gospel. "He clarified that the New Evangelization is new, not in content but rather in its inner thrust; new in its methods that must correspond to the times; and new because it is necessary to proclaim the Gospel to those who have already heard it."

The New Evangelization is a call for all of us to have a deeper encounter with Christ, best expressed in a simple, confident, informed, and joyous witness to the faith, which

attracts others and invites them to wonder what secret is motivating the Christian disciple. Pope Francis affirms that the New Evangelization is a “summons addressed to all” and connects this inner thrust with an outward movement of all the baptized as missionary disciples. “In our day Jesus’ command to ‘go and make disciples’ echoes in the changing scenarios and ever new challenges to the Church’s mission of evangelization, and all of us are called to take part in this new missionary ‘going forth.’”

Our time should be as Pope Francis says, “a new chapter of evangelization full of fervor, joy, generosity, courage, boundless love and attraction!”

SACRED SILENCE

There should be approximately 4 minutes of silence after the reading/selection.

THE LITANY OF THE MOST HOLY EUCHARIST

PRESIDER: Together let us pray the Litany of the Holy Eucharist. (pause)

Lord, have mercy Lord, have mercy
Christ, have mercy Christ, have mercy
Lord, have mercy Lord, have mercy

Please respond ‘Have Mercy on Us’:

Jesus, the Most High have mercy on us
Jesus, the holy One have mercy on us
Jesus, Word of God have mercy on us
Jesus, only Son of the Father have mercy on us
Jesus, Son of Mary have mercy on us
Jesus, crucified for us have mercy on us
Jesus, risen from the dead have mercy on us
Jesus, reigning in glory have mercy on us
Jesus, coming in glory have mercy on us
Jesus, our Lord have mercy on us
Jesus, our hope have mercy on us
Jesus, our peace have mercy on us
Jesus, our Savior have mercy on us

Jesus, our salvation have mercy on us
 Jesus, our resurrection have mercy on us
 Jesus, Judge of all have mercy on us
 Jesus, Lord of the Church have mercy on us
 Jesus, Lord of creation have mercy on us
 Jesus, Lover of all have mercy on us
 Jesus, life of the world have mercy on us
 Jesus, freedom for the imprisoned have mercy on us
 Jesus, joy of the sorrowing have mercy on us
 Jesus, giver of the Spirit have mercy on us
 Jesus, giver of good gifts have mercy on us
 Jesus, source of new life have mercy on us
 Jesus, Lord of life have mercy on us
 Jesus, eternal high priest have mercy on us
 Jesus, priest and victim have mercy on us
 Jesus, true Shepherd have mercy on us
 Jesus, true Light have mercy on us
 Jesus, bread of heaven have mercy on us
 Jesus, bread of life have mercy on us
 Jesus, bread of thanksgiving have mercy on us
 Jesus, life-giving bread have mercy on us
 Jesus, holy manna have mercy on us
 Jesus, new covenant have mercy on us
 Jesus, food for everlasting life have mercy on us
 Jesus, food for our journey have mercy on us
 Jesus, holy banquet have mercy on us
 Jesus, true sacrifice have mercy on us
 Jesus, perfect sacrifice have mercy on us
 Jesus, eternal sacrifice have mercy on us
 Jesus, divine Victim have mercy on us
 Jesus, mediator of the new covenant have mercy on us
 Jesus, mystery of the altar have mercy on us
 Jesus, medicine of immortality have mercy on us
 Jesus, pledge of eternal glory have mercy on us

 Jesus, Lamb of God,
 you take away the sins of the world have mercy on us
 Jesus, Bearer of our sins,
 you take away the sins of the world have mercy on us

Jesus, Redeemer of the world,
you take away the sins of the world have mercy on us

Christ, hear us Christ, hear us
Christ, graciously hear us Christ, graciously hear us
Lord Jesus, hear our prayer Lord Jesus, hear our prayer.

Let us pray. (brief pause)

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. R: Amen.

Following the Litany, the minister should return to his/her place.

SACRED SILENCE

There should be approximately 4 minutes of silence after the Litany.

READING III

From L'Osservatore Romano, Pope Francis, morning meditation, Tuesday 14 February 2017.

Pope Francis reflected on the “missionary work of the Church” and on the characteristics required of those who are “sent to proclaim God’s Word,” during Mass at Santa Marta on Tuesday, 14 February, the liturgical feast of Saints Cyril and Methodius. He described the two Saints as being “skillful heralds of the Gospel” who had “risked everything” and had “made Europe stronger.”

The Pontiff’s reflection was inspired by the day’s collect prayer, which called on “all people – all men – to welcome God’s Word and become holy people loyal to God.” “If it is necessary to ‘receive the Word,’” the Pope said, then “there is a need for sowers of the Word, missionaries, true heralds.” He pointed to Saints Cyril and Methodius as examples, saying they were “skillful heralds who had spread the Word of God and were even able to do so in the language of the people so that they could understand it.” The day’s liturgical

readings were also about missionary work, with Jesus sending forth his disciples (Lk 10:1-9), and Paul and Barnabas also being sent out (Acts 13:46-49).

Pope Francis asked what traits should be found in the “personality of an emissary, an emissary charged with proclaiming the Word of God.” Three characteristics emerged. Firstly, Pope Francis said, “it is said that Paul and Barnabas spoke with frankness.” Thus, God’s Word must be transmitted “with frankness, that is, openly, even with strength, with means the Pontiff added that “the word of God cannot be brought as a proposal – ‘if you like,’ or as a good philosophical or moral idea – ‘you can live like this.’” Instead, “it needs to be introduced with this frankness, with this strength so that the Word may penetrate, down to the bone.”

“The person without courage – spiritual courage, heartfelt courage, who is not in love with Jesus, from whom courage comes,” Pope Francis said, might “say something interesting, something ethical, something that will do good, philanthropic good.” He pointed out, however, that God’s Word shall not be found in him, and therefore, “he will be unable to form the People of God” because “only God’s Word proclaimed with this frankness, with this courage, is capable of forming God’s people.”

The second characteristic required by the Lord’s emissaries is found in the bible passage in which Jesus says, “the harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.” Because, Pope Francis said, “the Word of God must be proclaimed through prayer,” and this should be done “always,” he stressed. He added, “without prayer, you may offer a good conference, good education, good, very good, but it is not God’s Word.” Indeed, “only from a heart in prayer can God’s Word issue forth,” he explained. Prayer is, therefore, necessary “so that the Lord may accompany the sowing of the Word, and the Lord may water the seed so that it may sprout,” he concluded.

Another “interesting” passage from the Gospel, he said, reads: “Behold, I send you out as lambs in the midst of wolves.” What does this mean? “The true preacher is one who knows he is weak, who knows he cannot defend himself from himself,” Francis explained. The emissary “in the midst of wolves,” he continued, could object and ask, “but Lord, so they might eat me?”. And “the answer is,” he stressed, “Go! This is the way”. The Pope then recalled “a most profound reflection” by John Chrysostom: “if you do not go out as a lamb but go as a wolf among wolves, the Lord will not protect you; defend yourself on your own.” Thus, Francis continued, “when the preacher believes he is too intelligent or when one who has the responsibility of issuing forth the Word of God tries to be sly” and thinks “I am getting along with these people,” then “it will end badly,” or

“he will negotiate God’s Word with powerful and arrogant people.”

In support of this thought, the Pope told the story of an event which, he said, “I don’t know whether it’s true or not, but it is helpful to reflect.” It is the story of a person “who boasted about being good at preaching God’s Word and who felt like a wolf,” saying: “I have strength; I have no need; I am not a sheep.” Later, “after preaching, he went into a confessional and was approached by ‘a big fish,’ a great sinner,” who “wept and wept” over “his many sins,” the Pope continued. “Being remorseful, he wanted to ask for forgiveness.” Pope Francis said that the confessor, thinking that this was a result of his preaching “began to swell with vanity and asked the penitent, ‘tell me, which part of the Word of God that I spoke about touched you the most, and made you feel that you must repent?’”. And the reply was, the Holy Father continued, “it was when you said, ‘let us move to another topic.’”

Pope Francis presented this anecdote to illustrate that “when the person charged with bringing God’s Word does so self-assuredly and not like a lamb, it all ends badly.” If he does so, “like a lamb, the Lord will protect the sheep,” the Pope continued. “The wolves will not be succeeded. They might kill you, but your heart will remain faithful to the Lord”, he said. “Thus, is the missionary work of the Church,” the Pope observed. “This is the way the Word of God should be proclaimed,” he continued, adding, “this is how great missionaries are, the ones who proclaim the Word, not as their own, but with the courage, the frankness that comes from God.” Because, he said, “they do not feel they are great; they pray.” Indeed, “the great heralds who have sowed and have helped the Church grow in the world; they were brave and humble men of prayer,” Francis said. After all, he added, “Jesus himself tells us, ‘when you have done all of this, you say: ‘I am an unworthy servant.’” Indeed, Francis explained, “the true preacher feels unworthy because he feels it is the strength of God’s Word, which brings forth God’s kingdom.”

Thus, the invitation is to pray to Saints Cyril and Methodius, “Patrons of Europe, heralds of the Gospel, that they may help us proclaim God’s word with courage with prayer and humility,” Pope Francis concluded.

SACRED SILENCE

There should be approximately 8 minutes of silence after the reading/selection.

REFLECTION (OPTIONAL)

(The presiding minister may at this time present a **3-5 minute reflection** on the readings/selections.)

INTERCESSIONS

PRESIDER: Let us kneel or remain seated.

Deacon, presiding minister, or other minister leads the prepared intentions:

For the Church, called to be a humble servant of the gospel for all people; for all Christians who give testimony by their faith to the work of Christ; and for all those who make God's love visible in our world.

℟: We pray to the Lord.

For those who live the gospel in turbulent times; for all people who work for the dignity of others; and for those who teach the faith to young people and catechumens.

℟: We pray to the Lord.

For a strengthening of our faith in carrying out the mission of Christ; for the Church's ministry among young people and adults; and for a flourishing of vocations to the priesthood, diaconate and religious life.

℟: We pray to the Lord.

For harmony between faith and reason, especially in educational circles; for a renewal of a lived faith in all families; and for the sick and home-bound of the parish.

℟: We pray to the Lord.

For the catechumens of our parish and the whole Church, who are preparing for Baptism; and for those preparing for First Communion and Confirmation.

℟: We pray to the Lord.

For the physical and spiritual well-being of all parishioners; for all who have died recently: _____, and for our loved ones and the members of our parish.

℟: We pray to the Lord.

LORD'S PRAYER

PRESIDER: Remember us Lord when You come into Your kingdom and teach us to pray:

℟: Our Father...

PRESIDER: Together we will now sing *Tantum Ergo/Down in Adoration Falling* found in (insert location in missalette/hymnal).

INCENSATION & CHANT

If incense is used, the Priest or Deacon kneels before the altar and again incenses the Holy Eucharist.

Meanwhile, *Tantum Ergo/Down in Adoration Falling* (found on next page) is to be sung in either English or Latin (it is appropriate to adjust the accompaniment depending upon the time of the Liturgical Year)



1. Down in ad - o - ra - tion fall - ing, This great sac - ra - ment we hail;
2. To the ev - er - last - ing Fa - ther, And the Son who made us free,
1. *Tan - tum er - go Sa - cra - mén - tum Ve - ne - ré - mur cér - nu - i:*
2. *Ge - ni - tó - ri, Ge - ni - tó - que Laus et ju - bi - lá - ti - o,*



1. O - ver an - cient forms of wor - ship New - er rites of grace pre - vail;
2. And the Spir - it, God pro - ceed - ing From them each e - ter - nal - ly,
1. *Et an - tí - quum do - cu - mén - tum No - vo ce - dat rí - tu - i:*
2. *Sa - lus, ho - nor, vir - tus quo - que Sit et be - ne - dí - cti - o:*



1. Faith will tell us Christ is pres - ent, When our hu - man sens - es fail.
2. Be sal - va - tion, hon - or, bless - ing, Might and end - less maj - es - ty.
1. *Prae - stet fi - des sup - ple - mén - tum Sén - su - um de - fé - ctu - i.*
2. *Pro - ce - dén - ti ab u - tró - que Com - par sit lau - dá - ti - o.*

Text: 87 87 87; *Tantum ergo*; St. Thomas Aquinas, 1227–1274; *Liber Hymnarius*, 1983; tr. by Edward Caswall, 1814–1878.
Music: John F. Wade, 1711–1786.

PRAYER

PRESIDER: You have given them Bread from Heaven

R: Having within it all sweetness

PRESIDER: 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.

R: Amen.

EUCCHARISTIC BLESSING (PRIEST/DEACON)

The presiding minister, if a priest or deacon, dons the humeral veil and goes to the altar and the Blessed Sacrament. He genuflects, takes the monstrance, and makes the sign of the cross with it over the people in silence. He then replaces the monstrance on the altar, genuflects, and returns to the front of the altar to kneel.

A lay presiding minister may not minister the blessing with the Eucharist or conduct a blessing / ritual action in its place. The Order of the Holy Hour should move, instead, from the preceding Prayer directly to the Divine Praises if there is no priest or deacon.

DIVINE PRAISES

The presiding minister then leads the faithful in the recitation of the Divine Praises:

PRESIDER: The Divine Praises:

℟: Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ true God and true Man.

Blessed be the Name of Jesus.

Blessed be His most Sacred Heart.

Blessed be His most Precious Blood.

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

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in His angels and in His saints.

REPOSITION

The presiding minister then genuflects, removes the Blessed Sacrament from the monstrance and places the Lord in the tabernacle, and genuflects again. Once the tabernacle is closed, all stand.

PRESIDER: Please stand as we conclude this Holy Hour with the singing of *Holy God We Praise Thy Name* (or another appropriate hymn).

RECESSIONAL HYMN

The song *Holy God, We Praise Thy Name* (or another appropriate hymn of praise) is then sung.

During the song, the presiding minister, accompanied by other ministers if present, go before the altar, genuflect to the Tabernacle (or if the Tabernacle is not located in the Sanctuary profoundly bow to the altar) before exiting the sanctuary.



1. Ho - ly God, we praise thy name! Lord of all, we
2. Hark! the loud ce - les - tial hymn An - gel choirs a -
3. Ho - ly Fa - ther, Ho - ly Son, Ho - ly Spir - it,

bow be - fore thee; All on earth thy scep - ter claim,
bove are rais - ing; Cher - u - bim and Ser - a - phim
Three we name thee, While in es - sence on - ly One,

All in heav'n a - bove a - dore thee;
In un - ceas - ing cho - rus prais - ing,
Un - di - vid - ed God we claim thee,

In - fin - ite thy vast do - main,
Fill the heav'ns with sweet ac - cord:
And a - dor - ing bend the knee,

Ev - er - last - ing is thy reign.
Ho - ly, ho - ly, ho - ly Lord!
While we own the mys - ter - y.

Text: *Grosser Gott, wir loben dich*: ascr. to Ignaz Franz, 1719-1790; tr. by Clarence Walworth. 1820-1900
Tune: GROSSER GOTT, 7 8 7 8 7 7; *Katholisches Gesangbuch*, Vienna, c. 1774

ACKNOWLEDGEMENTS

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United States Conference of Catholic Bishops Committee on the Liturgy. *Order for the Solemn Exposition of the Holy Eucharist*. Collegeville, MN: The Order of St. Benedict, Inc., 1993.