

# EUCCHARISTIC HOLY HOUR GUIDE FOR PARISHES

January 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?

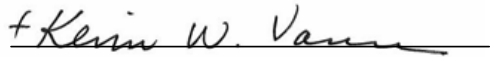
As we approach this new chapter, we begin with prayer. Our history tells us, Scripture instructs us, the Church teaches us....prayer is essential to our relationship with God and the necessary foundation of all our endeavors. It is through prayer, which begins in our hearts that we enter into intimacy 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.



**ROMAN CATHOLIC  
DIOCESE of ORANGE**

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.

**℟:** 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.

**℟:** 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 Gospel of John.)

From the Gospel of Mathew 28, 1-10. 16-20.

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the  
other Mary came to see the tomb. And behold, there was a great earthquake; for an angel  
of the Lord descended from heaven, approached, rolled back the stone, and sat upon it.  
His appearance was like lightning and his clothing was white as snow. The guards were  
shaken with fear of him and became like dead men. Then the angel said to the women in  
reply, "Do not be afraid! I know that you are seeking Jesus the crucified. He is not here,  
for he has been raised just as he said. Come and see the place where he lay. Then go  
quickly and tell his disciples, 'He has been raised from the dead, and he is going before  
you to Galilee; there you will see him.' Behold, I have told you." Then they went away  
quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples.  
And behold, Jesus met them on their way and greeted them. They approached, embraced  
his feet, and did him homage. Then Jesus said to them, "Do not be afraid. Go tell my  
brothers to go to Galilee, and there they will see me."

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."

## **SACRED SILENCE**

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

## **READING II**

From the letters to Saint Ignatius by Saint Francis Xavier, priest. Letter written in 1542 and 1544

We have visited the villages of the new converts who accepted the Christian religion a few years ago. No Portuguese live here the country is so utterly barren and poor. The native Christians have no priests. They know only that they are Christians. There is nobody to say Mass for them; nobody to teach them the Creed, the Our Father, the Hail Mary and the Commandments of God's Law.

I have not stopped since the day I arrived. I conscientiously made the rounds of the villages. I bathed in the sacred waters all the children who had not yet been baptized. This means that I have purified a very large number of children so young that, as the saying goes, they could not tell their right hand from their left. The older children would not let me say my Office or eat or sleep until I taught them one prayer or another. Then I began to understand: "The kingdom of heaven belongs to such as these."

I could not refuse so devout a request without failing in devotion myself. I taught them, first the confession of faith in the Father, the Son and the Holy Spirit, then the Apostles' Creed, the Our Father and Hail Mary. I noticed among them persons of great intelligence. If only someone could educate them in the Christian way of life, I have no doubt that they would make excellent Christians.

Many, many people hereabouts are not becoming Christians for one reason only: there is nobody to make them Christians. Again and again I have thought of going round the universities of Europe, especially Paris, and everywhere crying out like a madman,

riveting the attention of those with more learning than charity: "What a tragedy: how many souls are being shut out of heaven and falling into hell, thanks to you!"

I wish they would work as hard at this as they do at their books, and so settle their account with God for their learning and the talents entrusted to them.

This thought would certainly stir most of them to meditate on spiritual realities, to listen actively to what God is saying to them. They would forget their own desires, their human affairs, and give themselves over entirely to God's will and his choice. They would cry out with all their heart: Lord, I am here! What do you want me to do? Send me anywhere you like – even to India.

## **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**

JOHN PAUL II, GENERAL AUDIENCE, Wednesday, 23 May 1979

After the Resurrection, our Lord Jesus Christ entrusted to his disciples the mission that he received from the Father and began on earth: "As the Father has sent me, even so, I send you" (Jn 20:21). At this moment, the disciples are in Galilee as Saint Matthew writes: "Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him, they worshipped him, but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age'" (Mt 28:16-20).

The words quoted above contain the so-called missionary mandate. The duties that Christ hands down to the Apostles define, at the same time, the missionary nature of the

Church. This truth found its particularly full expression in the teaching of the Second Vatican Council, "The Church on earth is by its very nature missionary since, according to the plan of the Father, it has its origin in the mission of the Son and the Holy Spirit" (Ad Gentes, 2). The Church, born of this salvific mission, is always "in statu missionis" (in a state of mission), and is always on her way. This condition reflects the interior forces of faith and hopes that animate the Apostles, the disciples, and the confessors of Christ the Lord during all the centuries.

In our age, these forces called by the Council by name must ring out again. The Church must renew her missionary conscience, which, in the apostolic and pastoral practice of our times, indeed calls for many new applications; among them, a renewed missionary activity of the Church motivates this activity even more profoundly and postulates it even more strongly.

Those whom the Lord Jesus sends, those who after the ten days following the Ascension will emerge from the Upper Room at Pentecost and also all the others; generation after generation until our times, bring with them a testimony which is the first source and the fundamental content of evangelization: "You shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem and all Judea and Samaria and to the end of the earth" (Acts 1:8). They are charged to teach by bearing witness; as Pope VI said: "Modern man listens more willingly to witnesses than teachers, or if he listens to teachers he does so because they are witnesses" (Evangelii Nuntiandi, 4).

When we re-read, both in the Acts of the Apostles and in the Letters, the recording of apostolic catechesis, we see how exactly the first executors of Christ's apostolic mandate incarnated this task in their lives. St John Chrysostom says: "If the leaven, mixed with the flour, does not transform the whole mass into the same quality, will it have been a ferment? Do not say that you cannot sweep others along; if you are a true Christian, that may happen".

He who carries out the work of evangelization is not first and foremost a teacher. He is a messenger. He behaves like a man to which a great mystery has been entrusted. And at the same time like one who has discovered the most significant treasure personally. Like the one "hidden in a field" of Matthew's parable (Mt 13:44). The state of his soul, then, is also marked by a readiness to share it with others. Even more than readiness, he feels an interior imperative, on the line of that magnificent "urget" of Paul (2 Cor 5:14).

We all discover this central character by reading and re-reading the works of Peter, Paul,

John, and others, to know from their actions, from the words spoken, from the letters written, who the Twelve really were. The Church was born "in statu missionis" in living men.

And this missionary character of the Church was subsequently renewed in other individual men, from generation to generation. We must walk in the steps of these men to whom the Gospel was entrusted, in the different ages, as the work of salvation of the world. We must see them as they were internal, as the Holy Spirit molded them, as the love of Christ transformed them. Only then can we see from close up that reality which the missionary vocation conceals.

In the Church, where every faithful is an evangelizer, Christ continues to choose the men and the women he wants "that they might be with him so that he might send them to preach to the nations" (Ad Gentes, 23). In this way, the story of the sending of the Apostles becomes the history of the Church from the first to the last hour.

The quality and the number of these vocations are the sign of the presence of the Holy Spirit because it is the Spirit "who shares his gifts as he wills for the common good": for this supreme good, he "implants in the hearts of individuals a missionary vocation." It is undoubtedly the Spirit who inspires and moves the men chosen so that the Church can assume her evangelizing responsibility. The Church being, in fact, the mission incarnate, she reveals this incarnation of hers first of all in the men of the mission: "As the Father has sent me, even so, I send you" (Jn 20:21).

In the Church, the presence of Christ, who calls and sends as during his mortal life, and of the Pentecostal Spirit who inflames, is the certainty that missionary vocations will never be lacking.

These people "marked and designated by the Spirit" (Acts 13: 2) "have a special vocation, whether they are natives of the place or foreigners, priests, religious, or laypeople. Having been sent by the legitimate authority, they go forth in faith..." (Ad Gentes, 23). [...] Pope Paul VI clearly saw and described it: "An evangelizer, the Church begins by evangelizing herself... That means, in a word, that she always needs to be evangelized if she wishes to keep freshness, impulse, and strength to proclaim the Gospel."

Consequently, every Church will have to put itself in the perspective of that apostolic vocation, which Paul recognized himself as having among the Gentiles and because of which he groaned: "Woe to me if I do not preach the Gospel" (1Cor 9:16).

## **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 proclaim good news to all peoples; for bishops, priests and deacons, called to serve the faithful with God's power; and for the people and clergy of our diocese.**

**℟: We pray to the Lord.**

**For peace in a world shaken by the thunder of violence and war; for messengers of peace, mercy and reconciliation in this troubled world; and for administrators, leaders and elected officials.**

**℟: We pray to the Lord.**

**For those who are listening for God's call in their lives; for all married couples and those preparing for marriage; and for vocations to Priesthood, the Diaconate and religious life.**

**℟: We pray to the Lord.**

**For God's presence and blessing on our daily work; for those affected by storms across our country and the world; and for the sick and unemployed.**

**℟: 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.

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## **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.

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## **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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