

EUCCHARISTIC HOLY HOUR GUIDE FOR PARISHES

2019



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

2019
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?

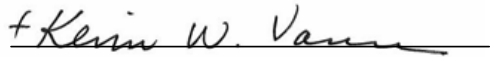
As we approach this new chapter, we begin with prayer. Our history tells us, Scripture instructs us, the Church teaches us....prayer is essential to our relationship with God and the necessary foundation of all our endeavors. It is through prayer, which begins in our hearts that we enter into intimacy 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 first Adoration night is going to happen at Holy Family Cathedral from 7:00-8:00pm on Tuesday, November 12, 2019. 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 Gospel of John.)

From the Gospel of John (1: 1-18).

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it. A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him. He was not the light, but came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came to be through him, but the world did not know him. He came to what was his own, but his own people did not accept him. But to those who did accept him he gave power to become children of God, to those who believe in his name, who were born not by natural generation nor by human choice nor by a man's decision but of God. And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth. John testified to him and

cried out, saying, “This was he of whom I said, ‘The one who is coming after me ranks ahead of me because he existed before me.’” From his fullness we have all received, grace in place of grace, because while the law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God. The only Son, God, who is at the Father’s side, has revealed him.

SACRED SILENCE

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

READING II

From the Encyclical letter *Spe Salvi* by Benedict XVI to the Bishops, Priests and Deacons, men and women religious and all the lay faithful on Christian hope (Paragraph 1, 2 and 3)

1. “SPE SALVI facti sumus”—in hope we were saved, says Saint Paul to the Romans, and likewise to us (Rom 8:24). According to the Christian faith, “redemption”—salvation—is not simply a given. Redemption is offered to us in the sense that we have been given hope, trustworthy hope, by virtue of which we can face our present: the present, even if it is arduous, can be lived and accepted if it leads towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey. Now the question immediately arises: what sort of hope could ever justify the statement that, on the basis of that hope and simply because it exists, we are redeemed? And what sort of certainty is involved here?

Faith is Hope

2. Before turning our attention to these timely questions, we must listen a little more closely to the Bible’s testimony on hope. “Hope”, in fact, is a key word in Biblical faith—so much so that in several passages the words “faith” and “hope” seem interchangeable. Thus the Letter to the Hebrews closely links the “fullness of faith” (10:22) to “the confession of our hope without wavering” (10:23). Likewise, when the First Letter of Peter exhorts Christians to be always ready to give an answer concerning the logos—the meaning and the reason—of their hope (cf. 3:15), “hope” is equivalent to “faith”. We see how decisively the self-understanding of the early Christians was shaped by their

having received the gift of a trustworthy hope, when we compare the Christian life with life prior to faith, or with the situation of the followers of other religions. Paul reminds the Ephesians that before their encounter with Christ they were “without hope and without God in the world” (Eph 2:12). Of course he knew they had had gods, he knew they had had a religion, but their gods had proved questionable, and no hope emerged from their contradictory myths. Notwithstanding their gods, they were “without God” and consequently found themselves in a dark world, facing a dark future. In nihil ab nihilo quam cito recidimus (How quickly we fall back from nothing to nothing): so says an epitaph of that period. In this phrase we see in no uncertain terms the point Paul was making. In the same vein he says to the Thessalonians: you must not “grieve as others do who have no hope” (1 Th 4:13). Here too we see as a distinguishing mark of Christians the fact that they have a future: it is not that they know the details of what awaits them, but they know in general terms that their life will not end in emptiness. Only when the future is certain as a positive reality does it become possible to live the present as well. So now we can say: Christianity was not only “good news”—the communication of a hitherto unknown content. In our language we would say: the Christian message was not only “informative” but “performative”. That means: the Gospel is not merely a communication of things that can be known—it is one that makes things happen and is life-changing. The dark door of time, of the future, has been thrown open. The one who has hope lives differently; the one who hopes has been granted the gift of a new life.

3. Yet at this point a question arises: in what does this hope consist which, as hope, is “redemption”? The essence of the answer is given in the phrase from the Letter to the Ephesians quoted above: the Ephesians, before their encounter with Christ, were without hope because they were “without God in the world”. To come to know God—the true God—means to receive hope. We who have always lived with the Christian concept of God, and have grown accustomed to it, have almost ceased to notice that we possess the hope that ensues from a real encounter with this God. The example of a saint of our time can to some degree help us understand what it means to have a real encounter with this God for the first time. I am thinking of the African Josephine Bakhita, canonized by Pope John Paul II. She was born around 1869—she herself did not know the precise date—in Darfur in Sudan. At the age of nine, she was kidnapped by slave-traders, beaten till she bled, and sold five times in the slave-markets of Sudan. Eventually she found herself working as a slave for the mother and the wife of a general, and there she was flogged every day till she bled; as a result of this she bore 144 scars throughout her life. Finally,

in 1882, she was bought by an Italian merchant for the Italian consul Callisto Legnani, who returned to Italy as the Mahdists advanced. Here, after the terrifying “masters” who had owned her up to that point, Bakhita came to know a totally different kind of “master”—in Venetian dialect, which she was now learning, she used the name “paron” for the living God, the God of Jesus Christ. Up to that time she had known only masters who despised and maltreated her, or at best considered her a useful slave. Now, however, she heard that there is a “paron” above all masters, the Lord of all lords, and that this Lord is good, goodness in person. She came to know that this Lord even knew her, that he had created her—that he actually loved her. She too was loved, and by none other than the supreme “Paron”, before whom all other masters are themselves no more than lowly servants. She was known and loved and she was awaited. What is more, this master had himself accepted the destiny of being flogged and now he was waiting for her “at the Father’s right hand”. Now she had “hope” —no longer simply the modest hope of finding masters who would be less cruel, but the great hope: “I am definitively loved and whatever happens to me—I am awaited by this Love. And so my life is good.” Through the knowledge of this hope she was “redeemed”, no longer a slave, but a free child of God. She understood what Paul meant when he reminded the Ephesians that previously they were without hope and without God in the world—without hope because without God. Hence, when she was about to be taken back to Sudan, Bakhita refused; she did not wish to be separated again from her “Paron”. On 9 January 1890, she was baptized and confirmed and received her first Holy Communion from the hands of the Patriarch of Venice. On 8 December 1896, in Verona, she took her vows in the Congregation of the Canossian Sisters and from that time onwards, besides her work in the sacristy and in the porter’s lodge at the convent, she made several journeys round Italy in order to promote the missions: the liberation that she had received through her encounter with the God of Jesus Christ, she felt she had to extend, it had to be handed on to others, to the greatest possible number of people. The hope born in her which had “redeemed” her she could not keep to herself; this hope had to reach many, to reach everybody.

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 the Encyclical letter *Spe Salvi* by Benedict XVI to the Bishops, Priests and Deacons, men and women religious and all the lay faithful on Christian hope (Paragraph 32-34)

Prayer as a school of hope

32. A first essential setting for learning hope is prayer. When no one listens to me anymore, God still listens to me. When I can no longer talk to anyone or call upon anyone, I can always talk to God. When there is no longer anyone to help me deal with a need or expectation that goes beyond the human capacity for hope, he can help me. When I have been plunged into complete solitude ...; if I pray I am never totally alone. The late Cardinal Nguyen Van Thuan, a prisoner for thirteen years, nine of them spent in solitary confinement, has left us a precious little book: *Prayers of Hope*. During thirteen years in jail, in a situation of seemingly utter hopelessness, the fact that he could listen and speak to God became for him an increasing power of hope, which enabled him, after his release, to become for people all over the world a witness to hope—to that great hope which does not wane even in the nights of solitude.

33. Saint Augustine, in a homily on the First Letter of John, describes very beautifully the intimate relationship between prayer and hope. He defines prayer as an exercise of desire. Man was created for greatness—for God himself; he was created to be filled by God. But his heart is too small for the greatness to which it is destined. It must be stretched. “By delaying [his gift], God strengthens our desire; through desire he enlarges our soul and by expanding it he increases its capacity [for receiving him]”. Augustine refers to Saint Paul, who speaks of himself as straining forward to the things that are to come (cf. Phil 3:13). He then uses a very beautiful image to describe this process of enlargement and preparation of the human heart. “Suppose that God wishes to fill you with honey [a symbol of God's tenderness and goodness]; but if you are full of vinegar, where will you put the honey?” The vessel, that is your heart, must first be enlarged and then cleansed, freed from the vinegar and its taste. This requires hard work and is painful, but in this way alone do we become suited to that for which we are destined. Even if Augustine speaks directly only of our capacity for God, it is nevertheless clear

that through this effort by which we are freed from vinegar and the taste of vinegar, not only are we made free for God, but we also become open to others. It is only by becoming children of God, that we can be with our common Father. To pray is not to step outside history and withdraw to our own private corner of happiness. When we pray properly we undergo a process of inner purification which opens us up to God and thus to our fellow human beings as well. In prayer we must learn what we can truly ask of God—what is worthy of God. We must learn that we cannot pray against others. We must learn that we cannot ask for the superficial and comfortable things that we desire at this moment—that meagre, misplaced hope that leads us away from God. We must learn to purify our desires and our hopes. We must free ourselves from the hidden lies with which we deceive ourselves. God sees through them, and when we come before God, we too are forced to recognize them. “But who can discern his errors? Clear me from hidden faults” prays the Psalmist (Ps 19:12 [18:13]). Failure to recognize my guilt, the illusion of my innocence, does not justify me and does not save me, because I am culpable for the numbness of my conscience and my incapacity to recognize the evil in me for what it is. If God does not exist, perhaps I have to seek refuge in these lies, because there is no one who can forgive me; no one who is the true criterion. Yet my encounter with God awakens my conscience in such a way that it no longer aims at self-justification, and is no longer a mere reflection of me and those of my contemporaries who shape my thinking, but it becomes a capacity for listening to the Good itself.

34. For prayer to develop this power of purification, it must on the one hand be something very personal, an encounter between my intimate self and God, the living God. On the other hand it must be constantly guided and enlightened by the great prayers of the Church and of the saints, by liturgical prayer, in which the Lord teaches us again and again how to pray properly. Cardinal Nguyen Van Thuan, in his book of spiritual exercises, tells us that during his life there were long periods when he was unable to pray and that he would hold fast to the texts of the Church's prayer: the Our Father, the Hail Mary and the prayers of the liturgy. Praying must always involve this intermingling of public and personal prayer. This is how we can speak to God and how God speaks to us. In this way we undergo those purifications by which we become open to God and are prepared for the service of our fellow human beings. We become capable of the great hope, and thus we become ministers of hope for others. Hope in a Christian sense is always hope for others as well. It is an active hope, in which we struggle to prevent things moving towards the “perverse end”. It is an active hope also in the sense that we keep the world open to God. Only in this way does it continue to be a truly human hope.

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.

My brothers and sisters, as we await the Lord to rule with justice, let us place our trust in God and pray with renewed confidence for the mission of the Church, the salvation of all people and the needs of the world:

℟: We pray to the Lord.

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

For the Church, called to proclaim the love of Jesus while waiting for the peace of God's kingdom; for those who witness to the good news of Jesus in difficult circumstances; and for the people and clergy of the dioceses of Vancouver and Victoria...

℟: We pray to the Lord.

For peoples and nations beset by wars, chaos or natural disasters; for all who have lost hope in the face of disappointments; and for a renewed generosity in assisting all victims of disasters...

℟: We pray to the Lord.

For all children, especially those affected by poverty or abuse; for catechumens and those preparing for First Eucharist and Confirmation; and for all adversely affected by the winter's cold and dark days...

℟: We pray to the Lord.

For the physical and spiritual well-being of all parishioners; for those celebrating wedding anniversaries this month; for all who have died in Christ recently and for our loved ones and the deceased 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

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