

EUCCHARISTIC HOLY HOUR GUIDE FOR PARISHES

March 2020



YEAR OF PRAYER

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



ROMAN CATHOLIC
DIOCESE of ORANGE

EUCARISTIC 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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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)

f Kevin W. Vann
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,

F. Al Baca

Rev. Alfred S. Baca
Diocese of Orange – Pastoral Center
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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.

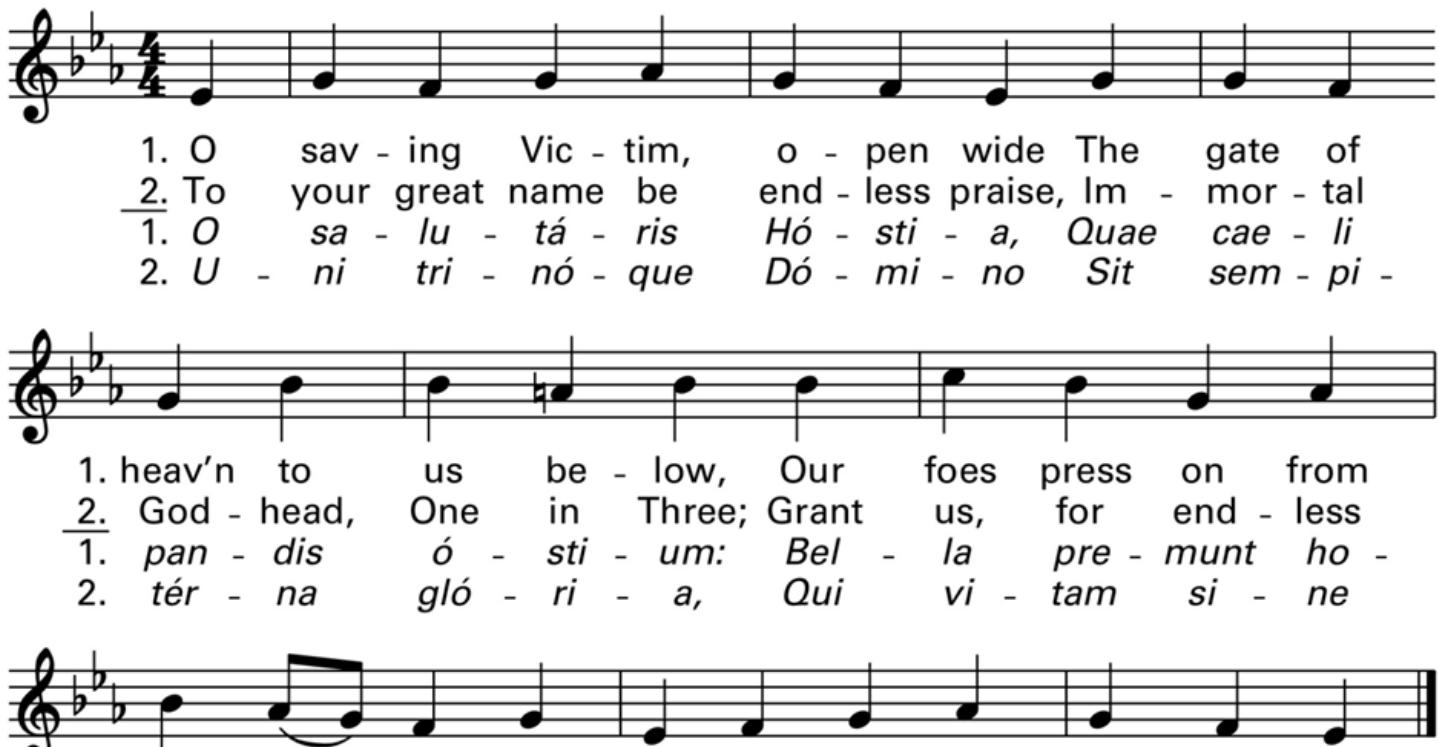
At this time, please kneel or prayerfully be seated as we expose the Blessed Sacrament and sing together O Salutaris Hostia / O Saving Victim, found

----- (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. térra - 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. térra - 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 Mathew 6:1-6, 16-18

Jesus said to his disciples: "Take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father. When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others.

Amen, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right is doing, so that your almsgiving may be secret. And your Father who sees in secret will repay you.

"When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you.

"When you fast, do not look gloomy like the hypocrites. They neglect their appearance,

so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you."

SACRED SILENCE

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

READING II

From the homily of his holiness Benedict XVI, Ash Wednesday, 6 February 2008.

Dear Brothers and Sisters,

If Advent is the season par excellence that invites us to hope in the God-Who-Comes, Lent renews in us the hope in the One who made us pass from death to life. Both are seasons of purification - this is also indicated by the liturgical color that they have in common - but uniquely, Lent, fully oriented to the mystery of Redemption, is defined as the "path of true conversion". At the beginning of our penitential journey, I would like to pause briefly to reflect on prayer and suffering as qualifying aspects of the liturgical season of Lent. In the Encyclical *Spe Salvi*, I identified prayer and suffering, together with action and judgment, as "settings" for learning and practicing hope." We can thus affirm that precisely because the Lenten Season is an invitation to prayer, penance, and fasting, it affords a providential opportunity to enliven and strengthen our hope. Prayer nourishes hope because nothing expresses the reality of God in our life better than praying with faith. Even in the loneliness of the most severe trial, nothing and no one can prevent me from addressing the Father "in the secret" of my heart, where he alone "sees," as Jesus says in the Gospel (cf. Mt 6: 4, 6, 18).

Two moments of Jesus' earthly existence have come to my mind: One is at the beginning and the other almost at the end of his public ministry: the 40 days in the desert, on which the Season of Lent is based, and the agony in Gethsemane. Both are essentially moments of prayer. Prayer alone with the Father face to face in the desert; prayer filled with "mortal anguish" in the Garden of Olives. Yet, in both these circumstances, it is by praying that Christ unmasks the wiles of the tempter and defeats him. Thus, prayer proves to be the first and principal "weapon" with which to win the victory "in our struggle against the spirit of evil" (cf. Collect).

Christ's prayer reaches its culmination on the Cross. It is expressed in those last words which the Evangelists have recorded. Where he seems to utter a cry of despair: "My God, my God, why have you forsaken me?" (Mt 27: 46; Mk 15: 34; cf. Ps 22[21]: 1) Christ was actually making his own the invocation of someone beset by enemies with no escape, who has no one other than God to turn to and, over and above any human possibilities, experiences his grace and salvation. With these words of the Psalm, first of a man who is suffering, then of the People of God in their suffering, caused by God's apparent absence, Jesus made his own this cry of humanity that suffers from God's apparent absence, and carried this cry to the Father's heart. So, by praying in this ultimate solitude together with the whole of humanity, he opens the Heart of God to us. There is no contradiction between these words in Psalm 22[21] and the words full of filial trust: "Father, into your hands I commit my spirit" (Lk 23: 46; cf. Ps 31[30]: 5). These words, also taken from Psalm 31[30], are the dramatic imploration of a person who, abandoned by all, is sure he can entrust himself to God. The prayer of supplication full of hope is consequently the leitmotif of Lent and enables us to experience God as the only anchor of salvation. Indeed when it is collective, the prayer of the People of God is a voice of one heart and soul, it is a "heart to heart" dialogue, like Queen Esther's moving plea when her people were about to be exterminated: "O my Lord, you only are our King; help me, who am alone and have no helper, but you" (Est 14: 3)... for a great danger overshadows me (cf. v. 7). In the face of "great danger," greater hope is needed: only the hope that can count on God.

Prayer is a crucible in which our expectations and aspirations are exposed to the light of God's Word, immersed in dialogue with the One who is the Truth, and from which they emerge free from hidden lies and compromises with various forms of selfishness (cf. Spe Salvi, n. 33). Without the dimension of prayer, the human "I" ends by withdrawing into himself, and the conscience, which should be an echo of God's voice, risks being reduced to a mirror of the self, so that the inner conversation becomes a monologue, giving rise to self-justifications by the thousands. Therefore, prayer is a guarantee of openness to others: whoever frees himself for God and his needs simultaneously open himself to the other, the brother or sister who knocks at the door of his heart and asks to be heard, begs for attention, forgiveness, at times correction, but always in fraternal charity. Sincere prayer is never self-centered, it is always centered on the other. As such, it opens the person praying to the "ecstasy" of charity, to the capacity to go out of oneself to draw close to the other in humble, neighborly service. Sincere prayer is the driving force of the world since it keeps it open to God.

For this reason, without prayer, there is no hope but an only illusion. It is not God's

presence that alienates man but his absence: without the true God, Father of the Lord Jesus Christ, illusory hopes become an invitation to escape from reality. Speaking with God, dwelling in his presence, letting oneself be illuminated and purified by his Word, introduces us, instead, into the heart of reality, into the very motor of becoming cosmic; it introduces us, so to speak, to the beating heart of the universe.

In a harmonious connection with prayer, fasting and almsgiving can also be considered occasions for learning and practicing Christian hope. The Fathers and ancient writers liked to emphasize that these three dimensions of Gospel life are inseparable, reciprocally enrich each other and bear more fruit the more they collaborate. Lent as a whole, thanks to the joint action of prayer, fasting, and almsgiving, forms Christians to be men and women of hope after the example of the Saints.

I would now like to pause briefly on the aspect of suffering since, as I wrote in the Encyclical *Spe Salvi*: "The true measure of humanity is essentially determined in relationship to suffering and the sufferer. This holds true both for the individual and for society" (n. 38). Easter, to which Lent is oriented, is the mystery that gives meaning to human suffering, based on the superabundant compassion of God, brought about in Jesus Christ. The Lenten journey, therefore, since it is wholly steeped in Easter light, makes us relive what happened in Christ's divine and human Heart while he was going up to Jerusalem for the last time to offer himself in expiation (cf. Is 53: 10). Suffering and death fell like darkness as he gradually came nearer to the Cross, but the flame of love shone brighter. Indeed, Christ's suffering was penetrated by the light of love (cf. *Spe Salvi*, n. 38).

It was the Father's love that permitted the Son to confidently face his last "baptism," which he defines as the apex of his mission (cf. Lk 12: 50). Jesus received that baptism of sorrow and love for us, for all of humanity. He has suffered for truth and justice, bringing the Gospel of suffering to human history, which is the other aspect of the Gospel of love. God cannot suffer, but he can and wants to be compassionate. Through Christ's passion, he can bring his consolation to every human suffering, "the consolation of God's compassionate love - and so the star of hope rises" (*Spe Salvi*, n. 39).

As for prayer, so for suffering: the history of the Church is very rich in witnesses who spent themselves for others without reserve, at the cost of harsh suffering. The greater the hope that animates us, the greater is the ability within us to suffer for the love of truth and good, joyfully offering up the minor and significant daily hardships and inserting them into Christ's great com-passion (cf. *ibid.*, n. 40). May Mary, who, together with that of her Son, had her Immaculate Heart pierced by the sword of sorrow, help us

on this journey of evangelical perfection. In these very days, while commemorating the 150th anniversary of the Apparitions of Our Lady at Lourdes we are prompted to meditate on the mystery of Mary's sharing in humanity's suffering; at the same time, we are encouraged to draw consolation from the Church's "treasury of compassion" to which she contributed more than any other creature. Therefore, let us begin Lent in spiritual union with Mary, who "advanced in her pilgrimage of faith" following her Son (cf. *Lumen Gentium*, n. 58) and always goes before the disciples on the journey towards the light of Easter. Amen!

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

Psalm 50

Have mercy on me, God, in your kindness.
In your compassion blot out my offense.
O wash me more and more from my guilt
and cleanse me from my sin.

My offenses truly I know them;
my sin is always before me
Against you, you alone, have I sinned;
what is evil in your sight I have done.

That you may be justified when you give sentence
and be without reproach when you judge,
O see, in guilt I was born,
a sinner was I conceived.

Indeed you love truth in the heart;
then in the secret of my heart teach me wisdom.
O purify me, then I shall be clean;
O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness,
that the bones you have crushed may revive.
From my sins turn away your face
and blot out all my guilt.

A pure heart create for me, O God,
put a steadfast spirit within me.
Do not cast me away from your presence,
nor deprive me of your holy spirit.

Give me again the joy of your help;
with a spirit of fervor sustain me,
that I may teach transgressors your ways
and sinners may return to you.

O rescue me, God, my helper,
and my tongue shall ring out your goodness.
O Lord, open my lips
and my mouth shall declare your praise.

For in sacrifice you take no delight,
burnt offering from me you would refuse,
my sacrifice, a contrite spirit,
a humbled, contrite heart you will not spurn.
In your goodness, show favor to Zion:
rebuild the walls of Jerusalem.
Then you will be pleased with lawful sacrifice,
holocausts offered on your altar.

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 produce the fruit of repentance and faith; for all who gather in this holy place to praise God's name; and for those who witness to the presence of Christ by their work with the poor and the oppressed.

R: From the Lord let us seek mercy.

For the leaders and peoples of all countries, especially those affected by poverty, injustice or war; for the victims of storms and natural disasters; and for those facing changes, discouragement or unemployment.

R: From the Lord let us seek mercy.

For all who begin this time of renewal in God's love by prayer, fasting and almsgiving; for the catechumens of the Church, preparing for Baptism during Lent; and for all bishops, priests, deacons and religious in their ministry in the Church.

R: From the Lord let us seek mercy.

For generosity in sharing with the poor and needy this Lent; for the unemployed and those without adequate housing food or resources; and for solidarity among those who fast, pray and give to the poor.

R: From the Lord let us seek mercy.

For those in our midst who need understanding, forgiveness and healing; and for the sick, hospitalized and home bound who cannot join us today; for ourselves, ambassadors of God's good news, as we prepare to celebrate the paschal feast of the Lord's death and resurrection; for all who have died recently _____, and for all who mourn.

R: From the Lord let us seek mercy.

LORD'S PRAYER

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

R: 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.

EUCARISTIC 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:

R: 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 77; *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.