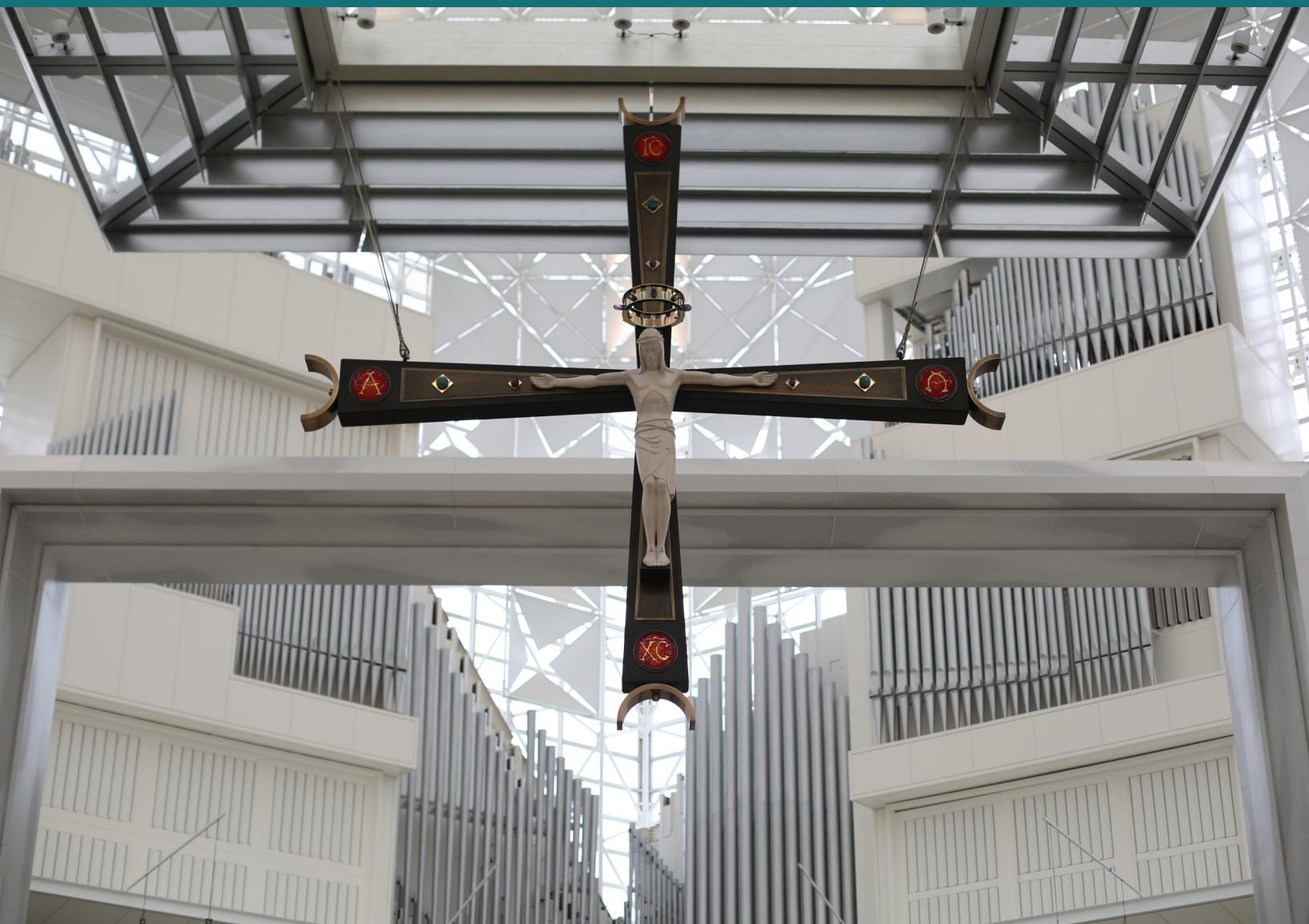


EUCARISTIC HOLY HOUR GUIDE FOR PARISHES

2019



YEAR OF PRAYER

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



ROMAN CATHOLIC
DIOCESE of ORANGE

EUCARISTIC 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)

Letter from the Most Rev. Kevin W. Vann , Bishop of Orange	3
Letter from Fr. Alfred Stephen Baca, Director for the Office for Evangelization and Faith Formation	5
Introduction	7
Holy Hour Structure	7
Preparing for the Holy Hour	8
Order of the Eucharistic Holy Hour	10
Appendix (Readings/Selections)	24



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 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,

F. Al Baca

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 Our Lord Jesus Christ, Priest & Victim / Sacred Silence

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.

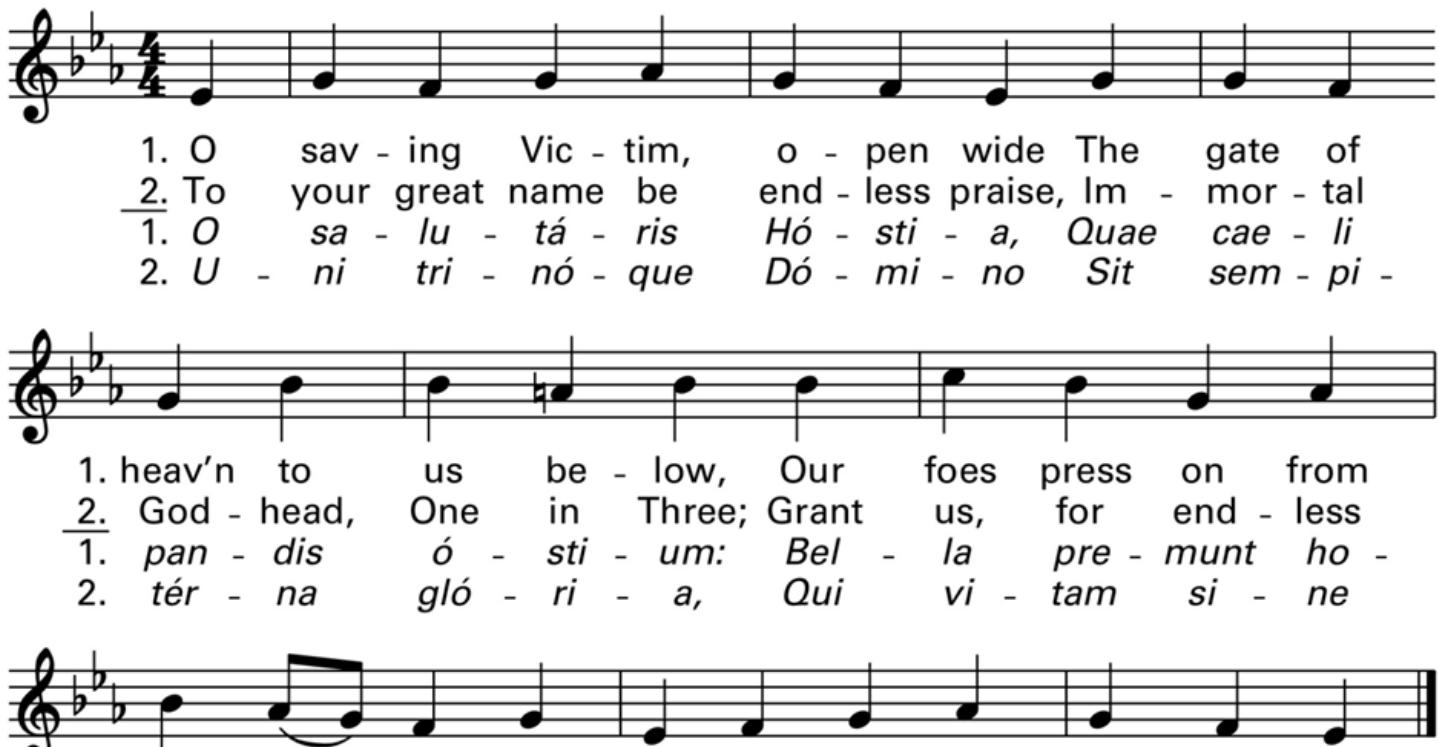
At this time, please kneel or prayerfully be seated as we expose the Blessed Sacrament and sing together O Salutaris Hostia / O Saving Victim, found

----- (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 John.)

From the Gospel of John (6: 35-40; 44-51; 53-58).

“Jesus said to them, “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst. But I told you that although you have seen [me], you do not believe. Everything that the Father gives me will come to me, and I will not reject anyone who comes to me, because I came down from heaven not to do my own will but the will of the one who sent me. And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it [on] the last day. For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him [on] the last day.”

No one can come to me unless the Father who sent me draw him, and I will raise him on the last day. It is written in the prophets: ‘They shall all be taught by God.’ Everyone who listens to my Father and learns from him comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Amen, amen, I say to you,

whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

"Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."

SACRED SILENCE

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

READING II

From the letter Dominicae Cenae by Saint John Paul II to all the bishops of the Church on the mystery and worship of the Eucharist: (Paragraph number 5)

"Eucharistic worship constitutes the soul of all Christian life. In fact, Christian life is expressed in the fulfilling of the greatest commandment, that is to say, in the love of God and neighbor, and this love finds its source in the Blessed Sacrament, which is commonly called the sacrament of love.

The Eucharist signifies this charity, and therefore recalls it, makes it present and at the same time brings it about. Every time that we consciously share in it, there opens in our souls a real dimension of that unfathomable love that includes everything that God has done and continues to do for us human beings, as Christ says: "My Father goes on working, and so do I. "Together with this unfathomable and free gift, which is charity revealed in its fullest degree in the saving sacrifice of the Son of God, the sacrifice of which the Eucharist is the indelible sign, there also springs up within us a lively response of love. We not only know love; we ourselves begin to love. We enter, so to

speak, upon the path of love and along this path make progress. Thanks to the Eucharist, the love that springs up within us from the Eucharist develops in us, becomes deeper and grows stronger.

Eucharistic worship is therefore precisely the expression of that love which is the authentic and deepest characteristic of the Christian vocation. This worship springs from the love and serves the love to which we are all called in Jesus Christ. A living fruit of this worship is the perfecting of the image of God that we bear within us, an image that corresponds to the one that Christ has revealed in us. As we thus become adorers of the Father "in spirit and truth," we mature in an ever-fuller union with Christ, we are ever more united to Him, and-if one may use the expression-we are ever more in harmony with Him.

The doctrine of the Eucharist, sign of unity and bond of charity, taught by St. Paul, has been in subsequent times deepened by the writings of very many saints who are living examples for us of Eucharistic worship. We must always have this reality before our eyes, and at the same time we must continually try to bring it about that our own generation too may add new examples to those marvelous examples of the past, new examples no less living and eloquent, that will reflect the age to which we belong".

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 letter Dominicae Cenae by Saint John Paul II to all the bishops of the Church on the mystery and worship of the Eucharist. (Paragraph number 7)

Since therefore the Eucharist is the source of charity, it has always been at the center of the life of Christ's disciples. It has the appearance of bread and wine, that is to say of food and drink; it is therefore as familiar to people, as closely linked to their life, as food and drink. The veneration of God, who is love, springs, in Eucharistic worship, from that kind of intimacy in which He Himself, by analogy with food and drink, fills our spiritual being, ensuring its life, as food and drink do. This "Eucharistic" veneration of God therefore strictly corresponds to His saving plan. He Himself, the Father, wants the "true worshipers" to worship Him precisely in this way, and it is Christ who expresses this desire, both with His words and likewise with this sacrament in which He makes possible worship of the Father in the way most in conformity with the Father's will.

From this concept of Eucharistic worship there then stems the whole sacramental style of the Christian's life. In fact, leading a life based on the sacraments and animated by the common priesthood means in the first place that Christians desire God to act in them in order to enable them to attain, in the Spirit, "the fullness of Christ himself." God, on His part, does not touch them only through events and by this inner grace; He also acts in them with greater certainty and power through the sacraments. The sacraments give the lives of Christians sacramental style.

Now, of all the sacraments it is the Holy Eucharist that brings to fullness their initiation as Christians and confers upon the exercise of the common priesthood that sacramental and ecclesial form that links it-as we mentioned before to the exercise of the ministerial priesthood. In this way Eucharistic worship is the center and goal of all sacramental life. In the depths of Eucharistic worship we find a continual echo of the sacraments of Christian initiation: Baptism and Confirmation. Where better is there expressed the truth that we are not only "called God's children" but "that is what we are" by virtue of the sacrament of Baptism, if not precisely in the fact that in the Eucharist we become partakers of the body and blood of God's only Son? And what predisposes us more to be "true witnesses of Christ" before the world-as we are enabled to be by the sacrament of

Confirmation-than Eucharistic Communion, in which Christ bears witness to us, and we to Him?

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.

Our hope is in God, who gives us help. Let us call on the Lord as we pray:

R: Lord, Hear our Prayer.

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

For the Church, that she may continue to proclaim Christ's Gospel with joy to all people; we pray to the Lord...

R: Lord, Hear our Prayer.

For world leaders, that they might find ways to bring an end to war and violence, and promote peace and development for all nations; we pray to the Lord...

R: Lord, Hear our Prayer.

For those who suffer injustice, that they may receive the grace necessary to persevere in Christ and that we will courageously respond to their needs; we pray to the Lord...

R: Lord, Hear our Prayer.

For an increase in vocations to the priesthood, diaconate, consecrated life, and lay ministries. We pray to the Lord....

R: Lord, Hear our Prayer.

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

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