



EUCCHARISTIC HOLY HOUR GUIDE FOR PARISHES

2022

“MY BODY GIVEN FOR YOU”

MOST REV. DAVID L. RICKEN, DD, JCL
BISHOP OF THE DIOCESE OF GREEN BAY



Diocese of
Green Bay

Eucharistic Holy Hour Guide ^{for} Parishes

2022

“MY BODY GIVEN FOR YOU”

*“Hoc est enim corpus meum, quod pro vobis tradetur. (This is my body given up for you.)”
(Luke 22:19)*

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Holy Hour Structure

This Eucharistic Holy Hour is structured to bring your parish community together to adore Christ present in the Blessed Sacrament and in the Word which is proclaimed. This liturgy mixes opportunities of proclamation of the Scripture, reflections, and sacred silence to help facilitate a powerful encounter with Christ. As will be mentioned further in this text, the ordinary minister for The Eucharistic Holy Hour is first the priest and then the deacon. If the priest or deacon is not available or able to lead this liturgy, then a designated and trained lay minister may lead. The Holy Hour is structured in the following way:

00:00:00 – Welcome

00:02:00 – Opening Procession

00:03:00 – Exposition of the Blessed Sacrament/Incensation*

00:05:00 – Introductory Rites

00:07:00 – Sacred Silence

00:15:00 – Reading from the Gospel for the Upcoming Sunday

Optional short reflection, Sacred Silence

00:30:00 – Prescribed Reading/Reflection, Sacred Silence

00:45:00 – Litany of the Eucharist

00:55:00 – Tantum Ergo/Incensation*

00:56:00 – Prayer

00:57:00 – Benediction*

00:58:00 – Divine Praises

00:59:00 – Reposition

00:60:00 – **Recession (“Holy God We Praise Thy Name” or other fitting Hymn)**

* (If a priest/deacon presiding)

Preparing for the Holy Hour

Who may minister at the Eucharistic Holy Hour?

The Parish 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 so as to increase Eucharistic devotion and connection to the real presence of Christ in the Eucharist.

If this is not possible, a lay minister may preside (i.e.: Pastoral Leader, Extraordinary Minister of Holy Communion, or Pastoral Associate). If a lay minister presides, the incensation at the Exposition and the Benediction are omitted.

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 (Priest/Deacon only)
- 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, this monthly Holy Hour is to take place distinctly 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 two or more Parishes 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.

Order of 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 as **'Disciples on the Way'**.

This year during our monthly Holy Hours we pray especially for an increase of understanding and belief in the true presence of Christ in the Eucharist.

At this time, please kneel or prayerfully be seated as we expose the Blessed Sacrament.

Exposition & Incensation

The presiding minister enters the sanctuary, goes to the Tabernacle, genuflects, removes the Blessed Sacrament, brings it to the Altar, and places it in the monstrance turned towards the faithful.

The presiding minister then kneels before the altar and incenses the Holy Eucharist. As he begins the incensation, the *O Salutaris Hostia* begins.

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.

Greeting

OPTION A (if Priest/Deacon Only):

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

℟: And with your spirit

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 it proclaim your name, to persevere in faith
and to bring salvation to people
everywhere. We ask this through Christ our Lord.

℟: Amen

00:15:00 - Gospel Reading w/Reflection

At the 15-minute point, the presiding minister and/or a designated reader should present the Reading from the Gospel for the upcoming Sunday from the Lectionary for the Mass or the Book of the Gospels. This may be followed by a short reflection.

Sacred Silence

There should be a period of silence after the reading/selection until the second reading/reflection.

00:30:00 - Reading II

The second reading/reflection is taken from various resources.

Sacred Silence

There should be another period of silence after the reading/selection, until 00:45:00, at which time, the Litany of the Holy Eucharist will be prayed.

00:45:00 - Litany of the Holy Eucharist

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

R./ Lord, have mercy.

R./ Christ, have mercy.

R./ Lord, have mercy.

Jesus, the Most High

Jesus, the holy One

Jesus, Word of God

Jesus, only Son of the Father

Jesus, Son of Mary

Jesus, crucified for us

Jesus, risen from the dead

Jesus, reigning in glory

Jesus, coming in glory

Jesus, our Lord

Jesus, our hope

Jesus, our peace

Jesus, our Savior

Jesus, our salvation

Jesus, our resurrection

Jesus, Judge of all

Jesus, Lord of the Church

Jesus, Lord of creation

Jesus, Lover of all

Jesus, life of the world

Jesus, freedom for the imprisoned

Jesus, joy of the sorrowing

Jesus, giver of the Spirit

Jesus, giver of good gifts

Jesus, source of new life

Jesus, Lord of life

Jesus, eternal high priest

Jesus, priest and victim

Jesus, true Shepherd

R./ have mercy on us.

Jesus, true Light
Jesus, bread of heaven
Jesus, bread of life
Jesus, bread of thanksgiving
Jesus, life-giving bread
Jesus, holy manna
Jesus, new covenant
Jesus, food for everlasting life
Jesus, food for our journey
Jesus, holy banquet
Jesus, true sacrifice
Jesus, perfect sacrifice
Jesus, eternal sacrifice
Jesus, divine Victim.
Jesus, Mediator of the new covenant
Jesus, mystery of the altar
Jesus, medicine of immortality
Jesus, pledge of eternal glory

Jesus, Lamb of God, you take away the sins of the world
Jesus, Bearer of our sins, you take away the sins of the world
Jesus, Redeemer of the world, you take away the sins of the world

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

Let us pray...
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.

Lord's Prayer

PRESIDER: Remember us Lord when you come into your kingdom and teach us to pray:

R: Our Father...

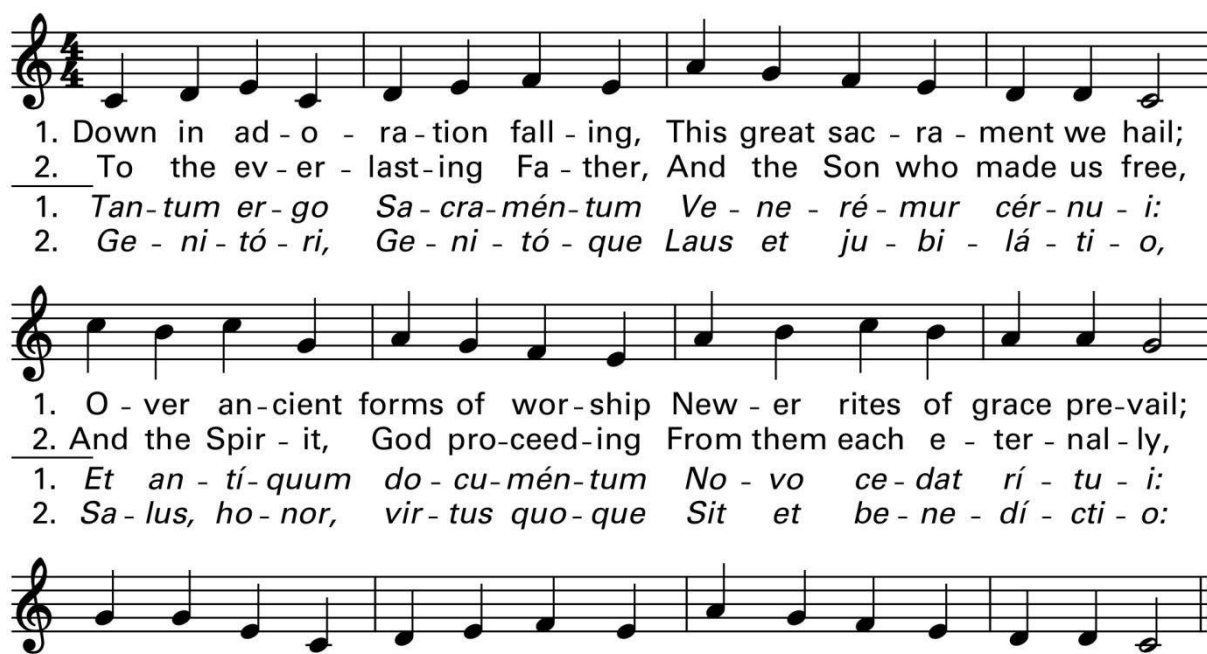
00:55:00 - Tantum Ergo

PRESIDER: Together we will now sing Tantum Ergo/Down in Adoration Falling found (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 - bí - 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, God for ever and ever. **R:** Amen.

Eucharistic Blessing (Priest/Deacon ONLY)

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.

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 it 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), found (insert location in missalette/hymnal).

Hymn of Praise

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

MONTHLY READINGS APPENDIX

JANUARY

Selection I:

00:15:00

Reading from the Gospel for the upcoming Sunday

A Reading from an Apostolic Letter by Saint Paul VI

We believe that the Mass ... is the sacrifice of Calvary rendered sacramentally present on our altars. We believe that ... the bread and wine consecrated by the priest are changed into the Body and Blood of Christ enthroned gloriously in heaven, and we believe that the mysterious presence of the Lord, under what continues to appear to our senses as before, is a true, real and substantial presence...

...this existence remains present, after the sacrifice [of the Mass], in the Blessed Sacrament that is, in the tabernacle, the living heart of each of our churches. And it is our very sweet duty to honor and adore in the blessed host that our eyes see, the Incarnate Word whom they cannot see, and who, without leaving heaven, is made present before us.

(Sollemnis Professio Fidei, June 30, 1968)

FEBRUARY

Selection I:

00:15:00

Reading from the Gospel for the upcoming Sunday

A Reading from Holy Communion and Worship of the Eucharist Outside Mass

Exposition of the holy eucharist, either in the ciborium or in the monstrance, is intended to acknowledge Christ's **marvelous** presence in the sacrament. Exposition invites us to the spiritual union with him that culminates in sacramental communion. Thus, it fosters very well the worship which is due to Christ in spirit and in truth.

(no. 82)

MARCH

Selection I:

00:15:00

Reading from the Gospel for the upcoming Sunday

A reading from The Catechism of the Catholic Church

In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. “The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession” (*Pope Paul VI, *Mysterium Fidei* 56*).

[...] It is highly fitting that Christ should have wanted to remain present to his Church in this unique way. Since Christ was about to take his departure from his own in his visible form, he wanted to give us his sacramental presence; since he was about to offer himself on the cross to save us, he wanted us to have the memorial of the love with which he loved us to the end (*Jn 13:1*), even to the giving of his life. In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us (*cf. Gal 2:20*), and he remains under signs that express and communicate this love.

(*The Catechism of the Catholic Church, nos. 1378 & 1380*)

APRIL

Selection I:

00:15:00

Reading from the Gospel for the upcoming Sunday

A reading from the Congregation for Divine Worship and the Discipline of the Sacraments

Adoration of the Blessed Sacrament is a form of Eucharistic [worship] which is particularly widespread in the Church and earnestly recommended to her Pastors and faithful. [...] This adoration is the most apt way of expressing the connection between the celebration of the memorial of the Lord's Sacrifice and his continued presence in the Sacrament of the Altar. [...]

Indeed, this worship of adoration has a sound and firm foundation, especially since faith in the Lord's real presence has as its natural consequence the outward and public manifestation of that belief. Therefore, the devotion prompting the faithful to visit the Blessed Sacrament draws them into an ever deeper share in the paschal mystery and leads them to respond gratefully to the gift of him who through his humanity constantly pours divine life into the members of his Body.

(From the Directory on Popular Piety and the Liturgy, 2002)

MAY

Selection I:

00:15:00

Reading from the Gospel for the upcoming Sunday

A reading from St. John Paul II

The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church. This worship is strictly linked to the celebration of the Eucharistic Sacrifice. The presence of Christ under the sacred species reserved after Mass – a presence that lasts as long as the species of bread and of wine remain – derives from the celebration of the sacrifice and is directed towards communion, both sacramental and spiritual...

It is pleasant to spend time with him, to lie close to his breast like the Beloved Disciple (cf. Jn 13:25) and to feel the infinite love present in his heart. If in our time Christians must be distinguished above all by the “art of prayer,” how can we not feel a renewed need to spend time in spiritual converse, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament?

(From *Ecclesia de Eucharistia*, April 17, 2003)

JUNE

Selection I:

00:15:00

Reading from the Gospel for the upcoming Sunday

A Reading from Holy Communion and Worship of the Eucharist Outside Mass

Living with Christ the Lord, they achieve a close familiarity with him and in his presence pour out their hearts for themselves and for those dear to them; they pray for peace and for the salvation of the world. Offering their entire lives with Christ to the Father in the Holy Spirit, they draw from this wondrous exchange an increase of faith, hope and love. Thus, they nourish the proper disposition to celebrate the memorial of the Lord as devoutly as possible and to receive frequently the bread given to us by the Father.

The faithful should make every effort to worship Christ the Lord in the sacrament, depending upon circumstances of their life. [...]

Prayer before Christ the Lord sacramentally present extends the union with Christ which the faithful have reached in communion. It renews the covenant which in turn moves them to maintain in their lives what they have received by faith and by sacraments.

(no. 80)

JULY

Selection I:

00:15:00

Reading from the Gospel for the upcoming Sunday

A Reading from St. Thomas Aquinas

Wonderful, indeed, and most worthy of all praise, is the goodness of God, bounteous and unweariedly loving, who, to meet and greet his children, in the sacrament which is the term and final realization of all sacrifices everywhere, dwells without end till the world's end. He gives us for our refreshment the bread of angels, and for our drink strong wine, the blood of his Son, though we are not of his blood. [...]

O marvelous sacrament in which God lies concealed, and our Jesus, like another Moses, cloaks his face under the creatures he has made! May all generations praise him! Wonderful is this sacrament in which, in virtue of the words of institution, charged with the divine power, the symbolic species are changed into Flesh and Blood; in which ... the single and whole Christ exists in different places [...] continuing and unchanged [...]

(St. Thomas Aquinas, composed for the feast of Corpus Christi)

AUGUST

Selection I:

00:15:00

Reading from the Gospel for the upcoming Sunday

A reading from St. Maria Faustina Kowalska

I adore you, Lord and Creator, hidden in the Blessed Sacrament. I adore you for all the works of your hands that reveal to me so much wisdom, goodness and mercy, O Lord. You have spread so much beauty over the earth and it tells me about your beauty, even though these beautiful things are but a faint reflection of you, incomprehensible beauty. [...]

My Lord and Creator, your goodness encourages me to converse with you. Your mercy abolishes the chasm that separates the Creator from the creature. To converse with you, O Lord, is the delight of my heart. In you I find everything that my heart could desire. [...]

SEPTEMBER

Selection I:

00:15:00

Reading from the Gospel for the upcoming Sunday

A Reading from the Servant of God, Luis Maria Martinez

The humanity of Jesus has remained with us in the Holy Eucharist; in that mystery of love Jesus accomplishes his unparalleled marvels in souls, and all operations of grace through the other sacraments are irradiations of that mystery, which in the Church is the center not only of her worship, but of her life and sanctity.

[...] Someone has said that a single surge of either love or of suffering can save the world; the Holy Spirit and the Eucharist envelop the world in those two waves because the Holy Spirit and the Eucharist both come from Calvary and they extend upon the earth the empire of the cross formed with love and suffering.

OCTOBER

Selection I:

00:15:00

Reading from the Gospel for the upcoming Sunday

A Reading from Holy Communion and Worship of the Eucharist Outside Mass

The eucharistic sacrifice is the source and culmination of the whole Christian life. Both private and public devotion toward the eucharist, therefore, including devotion outside Mass, are strongly encouraged [...]

When the faithful honor Christ present in the sacrament, they should remember that this presence is derived from the sacrifice and is directed toward sacramental and spiritual communion.

The same piety which moves the faithful to eucharistic adoration attracts them to a deeper participation in the paschal mystery. It makes them respond gratefully to the gifts of Christ who by his humanity continues to pour divine life upon the members of his body.

(no. 79-80)

NOVEMBER

Selection I:

00:15:00

Reading from the Gospel for the upcoming Sunday

A reading from Pope Benedict XVI

In the Eucharist, the Son of God comes to meet us and desires to become one with us; eucharistic adoration is simply the natural consequence of the eucharistic celebration, which is itself the Church's **supreme act of** adoration. [...] **The act** of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. Indeed, "**only in adoration can a** profound and genuine reception mature. And it is precisely this personal encounter with the Lord that then strengthens the social mission contained in the Eucharist, which seeks to break down not only the walls that separate the Lord and ourselves, but also and especially the walls that separate us from one another."

[...] I heartily recommend to the Church's **pastors and to the** People of God the practice of eucharistic adoration, both individually and in community.

(From Sacramentum Caritatis, February 22, 2009)

DECEMBER

Selection I:

00:15:00

Reading from the Gospel for the upcoming Sunday

A reading from an Apostolic Letter of St. John Paul II

Indeed, since the Eucharistic Mystery was instituted out of love, and makes Christ sacramentally present, it is worthy of thanksgiving and worship. And this worship must be prominent in all our encounters with the Blessed Sacrament, both when we visit our churches and when the sacred species are taken to the sick and administered to them.

[...] The Church and the world have a great need of eucharistic worship. Jesus waits for us in this sacrament of love. Let us be generous with our time in going to meet Him in adoration and in contemplation that is full of faith and ready to make reparation for the great faults and crimes of the world by our adoration never cease.

(*Dominicae Cena*, February 24, 1980)

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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.

All selections of the readings have been chosen from *The Magnificat Adoration Companion* or from *Holy Communion and Worship of the Eucharist Outside Mass*.

Diocese of Green Bay; Office of Divine Worship

Cover by Sarah Gietman
Office of Communications Coordinator
Diocese of Green Bay