Eucharistic Holy Hour Guide for Parishes

For the Intention of Vocations to the Priesthood

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“Then he said to his disciples, “The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest.”
(Matthew 9:37-38)
**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:

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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 (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, 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 vocations to priestly life in our Diocese.

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 saving Victim, open wide The gate of heav’n to us low, Our foes press on from every side; Your aid supply, your strength bestow.

2. To your great name be endless praise, Immortal God-head, One in Three; Grant us, for endless length of days, In our true native land to be.

1. O salutáris Hóstia, Quae caeli
2. Uni trinóque Domino Sit sem- pi-

1. pandis óstium: Bela pre-munt ho-
2. térmá glo-ri-a, Qui vitam si-ne

1. stí-li-a, Dar-bur fer au-xi-li-um.

Text: LM; O Salutaris; St. Thomas Aquinas, 1227–1274; tr. by Edward Caswall, 1814–1878, alt.
**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

**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.

*R*: Amen
00:15:00 - **Gospel Reading w/Reflection**

At the 15 minute point, the presiding minister and/or a designated reader should present the first Reading from the Gospel for the upcoming Sunday from the Lectionary for the Mass. 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. R./ Lord, have mercy.
Christ, have mercy. R./ Christ, have mercy.
Lord, have mercy. R./ Lord, have mercy.

Jesus, the Most High R./ have mercy on us.
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...
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, mystery of faith ...
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:

Ř: Our Father...
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).
Prayer

PRESIDER: You have given them Bread from heaven

℞: 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.  ℞: 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).
### Recessional Hymn

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. **Holy God, we praise thy name!** Lord of all, we bow before thee; All on earth thy scepter claim,
   *All in heav’n above adore thee; In unceasing chorus praising,*
   *Infinite thy vast domain,*
   *Everlasting is thy reign.*

2. **Hark! the loud celestial hymn!** Angel choirs above are raising; CHERUBIM and SERAPHIM
   *Undivided God we claim thee,*
   *Fill the heav’ns with sweet accord,*
   *Holy, holy, holy Lord!*

3. **Holy Father, Holy Son, Holy Spirit,** Three we name thee, While in essence only One,
   *And adoring bend the knee,*
   *And a-doring bend the knee,*
   *While we own the mystery.*

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**Text:** Großer Gott, wir loben dich; asc. 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 a Homily by Pope Benedict XVI

“In faith we drink, so to speak, of the living water of God’s Word. In this way the believer himself becomes a wellspring which gives living water to the parched earth of history. We see this in the saints. We see this in Mary, that great woman of faith and love who has become in every generation a wellspring of faith, love and life. Every Christian and every priest should become, starting from Christ, a wellspring which gives life to others. We ought to be offering life-giving water to a parched and thirsty world. Lord, we thank you because for our sake you opened your heart; because in your death and in your resurrection you became the source of life. Give us life, make us live from you as our source, and grant that we too may be sources, wellsprings capable of bestowing the water of life in our time. We thank you for the grace of the priestly ministry. Lord bless us, and bless all those who in our time are thirsty and continue to seek. Amen.”

(From a Homily Given by Benedict XVI on Friday, 11 June 2010 to end the Year of the Priest.)
Selection I: 00:15:00

Reading from the Gospel for the upcoming Sunday
A reading from Pope Benedict XVI

I still treasure the memory of the first parish priest at whose side I exercised my ministry as a young priest: he left me an example of unreserved devotion to his pastoral duties, even to meeting his own death in the act of bringing viaticum to a gravely ill person. I also recall the countless confreres whom I have met and continue to meet, not least in my pastoral visits to different countries: men generously dedicated to the daily exercise of their priestly ministry. Yet the expression of Saint John Mary also makes us think of Christ’s pierced Heart and the crown of thorns which surrounds it. I also think, therefore, of the countless situations of suffering endured by many priests, either because they themselves share in the manifold human experience of pain or because they encounter misunderstanding from the very persons to whom they minister. How can we not also think of all those priests who are offended in their dignity, obstructed in their mission and persecuted, even at times to offering the supreme testimony of their own blood?

(From a Letter from Benedict XVI Proclaiming the Year of the Priest, 16 June 2009.)
MARCH

Selection I: 00:15:00

Reading from the Gospel for the upcoming Sunday
Selection II: 00:30:00

A reading from Pope Pius X

“… there is abundant evidence from every age that even the humblest priest, provided his life has the adornment of overflowing sanctity, can undertake and accomplish marvelous works for the spiritual welfare of the people of God; an outstanding example in recent times is John Baptist Vianney, a model pastor of souls, to whom we are happy to have decreed the honors of the Blessed in heaven.[37]

Sanctity alone makes us what our divine vocation demands, men crucified to the world and to whom the world has been crucified, men walking in newness of life who, in the words of St. Paul, show themselves as ministers of God in labors, in vigils, in fasting, in chastity, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in sincere charity, in the word of truth;[38] men who seek only heavenly things and strive by every means to lead others to them.

(From “Haerent Animo: To the Catholic Clergy on Priestly Sanctity” by Pius X on August 4, 1908)
A
PRIL
Selection I: 00:15:00

Reading from the Gospel for upcoming Sunday
Selection II: 00:30:00

A reading from St. John Paul II

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.

Adoration of Christ in this sacrament of love must also find expression in various forms of Eucharistic devotion: personal prayer before the Blessed Sacrament, Hours of Adoration, periods of exposition – short, prolonged and annual […]

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. May our adoration never cease.

(From “Dominicae Cenae: An Apostolic Letter on the Mystery and Worship of the Eucharist” by John Paul II on February 24, 1980)
MAY

Selection I: 00:15:00

Reading from the Gospel for the upcoming Sunday
A reading from St. John Paul II

Every aspect of priestly formation can be referred to Mary, the human being who has responded better than any other to God’s call. Mary became both the servant and the disciple of the Word to the point of conceiving, in her heart and in her flesh, the Word made man, so as to give him to mankind. Mary was called to educate the one Eternal Priest, who became docile and subject to her motherly authority. With her example and intercession the Blessed Virgin keeps vigilant watch over the growth of vocations and priestly life in the Church.

(From the Apostolic Exhortation, Pastores Dabo Vobis by Pope John Paul II, 1992.)
JUNE

Selection I: 00:15:00

Reading from the Gospel for the upcoming Sunday
A Reading from Blessed Pius IX

Christ’s love towards men was so great that not only was He willing to endure most cruel sufferings for our salvation and an atrocious death on the cross, but also He wished to nourish us eternally in the sacrament of His body and blood. In this way, He might strengthen us by the presence of His divinity and be the safest bulwark of our spiritual life. And not content to have loved us with such an outstanding and truly divine love, He heaped benefits on benefits, poured out the riches of His love upon us, and, as you know so well, having loved His own He loved them to the end. For, declaring Himself to be an eternal Priest according to the order of Melchizedek, He instituted permanently His priesthood in the Catholic Church. He decreed that that same sacrifice which He performed is to redeem the whole human race from the yoke of sin to reconcile all things in heaven and earth, and to remain until the consummation of the world. He decreed that it be renewed and take place daily by the ministry of the priesthood. Only the reason for the offering is diverse, namely, that the salvific and most abundant fruits of His passion might forever be dispersed upon mankind.

In the unbloody sacrifice of the Mass, celebrated by priests, the same life-giving victim is offered up. This entreaty reconciles us to God the Father. It “renews in a mysterious way the death of Christ, who having risen from the dead dies no longer. Death no longer has domination over Him. Still, He is sacrificed for us in the mystery of this sacred oblation.”
(From Amantissimi Redemptoris: On Priests and the Care of Souls by Pius IX, no. 1 & 2)
JULY

Selection I: 00:15:00

Reading from the Gospel for the upcoming Sunday
A Reading from the Decree on the Ministry and Life of Priests

The Lord Jesus, "whom the Father has sent into the world" (Jn 10:36) has made his whole Mystical Body a sharer in the anointing of the Spirit with which he himself is anointed. (1) In him all the faithful are made a holy and royal priesthood; they offer spiritual sacrifices to God through Jesus Christ, and they proclaim the perfections of him who has called them out of darkness into his marvelous light. (2) Therefore, there is no member who does not have a part in the mission of the whole Body; but each one ought to hallow Jesus in his heart, (3) and in the spirit of prophecy bear witness to Jesus. (4)

(From Presbyterorum Ordinis: The Decree on the Ministry and Life of Priests, no. 2)
AUGUST

Selection I: 00:15:00

Reading from the Gospel for the upcoming Sunday
A reading from a selection of a Letter from Benedict XVI

Saint John Mary Vianney taught his parishioners primarily by the witness of his life. It was from his example that they learned to pray, halting frequently before the tabernacle for a visit to Jesus in the Blessed Sacrament.[12] “One need not say much to pray well” – the Curé explained to them – “We know that Jesus is there in the tabernacle: let us open our hearts to him, let us rejoice in his sacred presence. That is the best prayer”. [13] And he would urge them: “Come to communion, my brothers and sisters, come to Jesus. Come to live from him in order to live with him…[14] “Of course you are not worthy of him, but you need him!”.[15] This way of educating the faithful to the Eucharistic presence and to communion proved most effective when they saw him celebrate the Holy Sacrifice of the Mass. Those present said that “it was not possible to find a finer example of worship… He gazed upon the Host with immense love”. [16] “All good works, taken together, do not equal the sacrifice of the Mass” – he would say – “since they are human works, while the Holy Mass is the work of God”. [17] He was convinced that the fervour of a priest’s life depended entirely upon the Mass: “The reason why a priest is lax is that he does not pay attention to the Mass! My God, how we ought to pity a priest who celebrates as if he were engaged in something routine!”. [18] He was accustomed, when celebrating, also to offer his own life in sacrifice: “What a good thing it is for a priest each morning to offer himself to God in sacrifice!”. [19]
(From a Letter from Benedict XVI Proclaiming the Year of the Priest, 16 June 2009.)
SEPTEMBER

Selection I: 00:15:00

Reading from the Gospel for the upcoming Sunday
A Reading from Saint John Paul II

In carrying out her prophetic role, the Church feels herself irrevocably committed to the task of proclaiming and witnessing to the Christian meaning of vocation, or as we might say, to "the Gospel of vocation." Here too, she feels the urgency of the apostle's exclamation: "Woe to me if I do not preach the Gospel!" (1 Cor. 9:16) This admonishment rings out especially for us who are pastors but, together with us, it touches all educators in the Church. Preaching and catechesis must always show their intrinsic vocational dimension: The word of God enlightens believers to appreciate life as a response to God's call and leads them to embrace in faith the gift of a personal vocation.

(From Pope John Paul II, Apostolic Exhortation, Pastores Dabo Vobis, no. 38.)
Selection I: 00:15:00

Reading from the Gospel for the upcoming Sunday
A Reading from Pope Francis

When Jesus, in the synagogue of Nazareth, reads the passage of the prophet Isaiah, he discerns the content of the mission for which he was sent, and presents it to those who awaited the Messiah: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor (Lk 4:18-19). In the same way, each of us can discover his or her own vocation only through spiritual discernment. This is a process by which a person makes fundamental choices, in dialogue with the Lord and listening to the voice of the Spirit, starting with the choice of one’s state in life.

(From Pope Francis’ Message on the 55th World Day of Prayer for Vocations)
NOVEMBER

Selection I:  00:15:00

Reading from the Gospel for the upcoming Sunday
A Reading from Decree on the Ministry and Life of Priests

The ministry of the word is carried out in many ways, according to the various needs of those who hear and the special gifts of those who preach. In areas or communities of non-Christians, the proclaiming of the Gospel draws men to faith and to the sacraments of salvation. (9) In the Christian community, especially among those who seem to understand and believe little of what they practice, the preaching of the word is needed for the very ministering of the sacraments. They are precisely sacraments of faith, a faith which is born of and nourished by the word. (10) This is especially true of the Liturgy of the Word in the celebration of Mass, in which the proclaiming of the death and resurrection of Christ is inseparably joined to the response of the people who hear, and to the very offering whereby Christ ratified the New Testament in his blood. In this offering the faithful are united both by their dispositions and by their discernment of the sacrament. (11)

God, who alone is holy and who alone bestows holiness, willed to take as his companions and helpers men who would humbly dedicate themselves to the work of sanctification. Hence, through the ministry of the bishop, God consecrates priests, that being made sharers by special title in the priesthood of Christ, they might act as his ministers in performing sacred functions. In the liturgy they continue to carry on his priestly office by the action of his Spirit. (12) By Baptism men are truly brought into the People of God; by the sacrament of Penance sinners are reconciled to God and his Church; by the Anointing of the Sick, the ill are given solace; and especially by the celebration of Mass they offer
sacramentally the Sacrifice of Christ. In administering all sacraments, as St. Ignatius Martyr(13) has borne witness from the early days of the Church, priests by various titles are bound together hierarchically with the bishop. And so in a certain way they make him present in every congregation.(14)

(From *Presbytorum Ordinis: The Decree on the Ministry and Life of Priests, no. 4-5*)
DECEMBER

Selection I: 00:15:00

Reading from the Gospel for the upcoming Sunday
A Reading from Pope Benedict XVI

“…So that the Church may continue to fulfill the mission entrusted to her by Christ, and not lack promoters of the Gospel so badly needed by the world, Christian communities must never fail to provide both children and adults with constant education in the faith. It is necessary to keep alive in the faithful a committed sense of missionary responsibility and active solidarity with the peoples of the world. The gift of faith calls all Christians to co-operate in the work of evangelization. This awareness must be nourished by preaching and catechesis, by the liturgy, and by constant formation in prayer. It must grow through the practice of welcoming others, with charity and spiritual companionship, through reflection and discernment, as well as pastoral planning, of which attention to vocations must be an integral part.

Vocations to the ministerial priesthood and to the consecrated life can only flourish in a spiritual soil that is well cultivated. Christian communities that live the missionary dimension of the mystery of the Church in a profound way will never be inward looking. Mission, as a witness of divine love, becomes particularly effective when it is shared in a community, “so that the world may believe” (cf. Jn 17: 21). The Church prays every day to the Holy Spirit for the gift of vocations.

Gathered around the Virgin Mary, Queen of the Apostles, as in the beginning, the ecclesial community learns from her how to
emplore the Lord for a flowering of new apostles, alive with the faith and love that are necessary for the mission.”

(From Benedict XVI’s Message on the 45th Word Day of Prayer for Vocations)
Acknowledgements


**Page 19:**
Benedict XVI. “Homily Given by on Friday, 11 June 2010 to end the Year of the Priest.”

**Page 23:**
Pius X. *Haerent Animo: To the Catholic Clergy on Priestly Sanctity*. August 4, 1908.

**Page 25:**

**Page 29-30:**
Pius IX. *Amantissimi Redemptoris: On Priests and the Care of Souls*. May 3, 1858.
https://www.papalencyclicals.net/pius09/p9amant1.htm

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Diocese of Green Bay; Office of Divine Worship

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