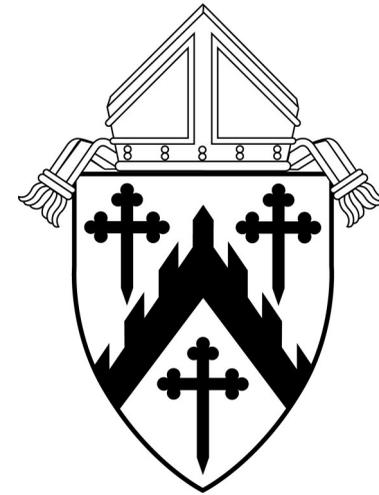


Holy Hour

For Peace



Excerpts from the English translation of *Holy Communion and Worship of the Eucharistic Mystery Outside Mass*
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From the USCCB, Adapted

EXPOSITION

After all have assembled, a priest or deacon, wearing cope and humeral veil, brings the Blessed Sacrament to the Altar in the usual manner. He may be accompanied by altar servers with candles. The presiding minister then kneels before the altar and incenses the Blessed Sacrament, during which the following or another appropriate hymn may be sung:

O SAVING VICTIM/O SALUTARIS HOSTIA

DUGUET



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.

The opening song is concluded and a period of silent prayer follows.

After the hymn is finished, he rises and sings or says:

Presider:: Let us pray.

After a brief period of silence, The presiding minister continues:
O God, who in this wonderful Sacrament
have left us a memorial of your Passion,
grant us, we pray,
so to revere the sacred mysteries of your Body and Blood
that we may always experience in ourselves
the fruits of your redemption.
Who live and reign for ever and ever.

All: Amen.

After the prayer, the presiding minister puts on the humeral veil, genuflects, and takes the monstrance. He makes the sign of the cross with the monstrance over those gathered, in silence.

REPOSITION

After the blessing, the presiding minister may lead those assembled in the Divine Praises. Each acclamation is repeated by all together.

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.

After the Divine Praises are finished, the Blessed Sacrament is removed from the monstrance and brought to the place of reservation. Meanwhile, the hymn is sung, and the presiding minister and the servers bow to the altar and leave.

THE LORD'S PRAYER

The presiding minister then sings or says:

Now let us offer together the prayer our Lord Jesus Christ taught us:

All: Our Father . . .

BENEDICTION

At the conclusion of the Lord's Prayer, the presiding minister goes to the altar, genuflects, and then kneels. As he kneels, Tantum ergo or another suitable Eucharistic song is sung and he incenses the Blessed Sacrament.

Tantum Ergo Sacramentum

ST. THOMAS (TANTUM ERGO)



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, vír - 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.

OPENING PRAYER

Presider: Bestow on us, we pray, O Lord, the spirit of charity,
so that, sustained by the Body and Blood of your Only Begotten Son,
we may be effective in nurturing among all
the peace that he has left us.
Who lives and reigns for ever and ever.

OR

Grant to us, O Lord,
that, nourished with the delights of the one Bread
that fortifies the human heart,
we may successfully overcome the fury of war
and resolutely keep your law of love and justice.
Through Christ our Lord.

All: Amen.

LITURGY OF THE WORD

First Reading (James 3:13-18; Lectionary #888.3)

Reader: A reading from the Letter of James .

Beloved:

Who among you is wise and understanding?

Let him show his works by a good life

in the humility that comes from wisdom.

But if you have bitter jealousy and selfish ambition in your hearts,
do not boast and be false to the truth.

Wisdom of this kind does not come down from above
but is earthly, unspiritual, demonic.

For where jealousy and selfish ambition exist,
there is disorder and every foul practice.

But the wisdom from above is first of all pure,

then peaceable, gentle, compliant,

full of mercy and good fruits,

without inconstancy or insincerity.

And the fruit of righteousness is sown in peace
for those who cultivate peace.

The word of the Lord.

All: Thanks be to God

Responsorial Psalm: Ps 122:1-2, 4-5, 6-7, 8-9 (Lectionary #889.3)

Reader: Give peace, O Lord, to those who wait for you.

Response: Give peace, O Lord, to those who wait for you.

Reader: I rejoiced because they said to me,
"We will go up to the house of the Lord."
And now we have set foot within your gates, O Jerusalem.

R. Give peace, O Lord, to those who wait for you.

Reader: To it the tribes go up,
the tribes of the Lord,
According to the decree for Israel,
to give thanks to the name of the Lord.
In it are set up judgment seats,
seats for the house of David.

R. Give peace, O Lord, to those who wait for you.

Reader: Pray for the peace of Jerusalem!
May those who love you prosper!
May peace be within your walls,
prosperity in your buildings.

R. Give peace, O Lord, to those who wait for you.

Reader: Because of my relatives and friends
I will say, "Peace be within you!"
Because of the house of the Lord, our God,
I will pray for your good.

R. Give peace, O Lord, to those who wait for you.

Pause for silent prayer.

Minister: From Bethlehem will come one whose origins are from of old, he shall be peace.
(Cf. Mi 5:1,4)
R.

Glory to God in the highest and peace to his people on earth. (Lk 2:14)
R.

The Lord says, "Into whatever household you enter, first say, 'Peace to this household.'" (Lk 10:5)
R.

The Lord says, "Peace I leave with you; my peace I give to you." (Jn 14:27)
R.

The Lord says, "Not as the world gives it do I give it to you. Do not let your hearts be troubled or afraid." (Jn 14:27)
R.

The Lord says, "I have told you these things that you might have peace in me."
(Jn 16:33)
R.

And Jesus said to his disciples, "Peace be with you. As the Father has sent me,
so I send you." (Jn 20:21)
R.

The fruit of the Spirit is love, joy, peace, patience, kindness, generosity,
faithfulness, gentleness, and self-control. (Gal 5:22-23)
R.

Let the peace of Christ control your hearts, the peace into which you were called
in one body. (Col 3:15)
R.

Lamb of God, you take away the sins of the world.
R. Have mercy on us.

Lamb of God, you take away the sins of the world.
R. Have mercy on us.

Lamb of God, you take away the sins of the world.
R. Grant us peace.

LITANY OF PEACE

Minister: Lord, have mercy. R. Lord, have mercy.
Christ, have mercy. R. Christ, have mercy.
Lord, have mercy. R. Lord, have mercy.

Minister: The Lord look upon you kindly and give you peace. (Nm 6:26)
R. Lord, grant us peace.

Minister: May the Lord bless his people with peace. (Ps 29:11)
R.
Turn from evil and do good; seek peace and pursue it. (Ps 34:15)
R.
I will listen for the word of God; surely the Lord will proclaim peace. (Ps 85:9)
R.
Love and truth will meet; justice and peace will kiss. (Ps 85:11)
R.
Too long did I live among those who hated peace. (Ps 120:6)
R.
When I spoke of peace, they were for war. (Ps 120:7)
R.
For family and friends I say, "May peace be yours." (Ps 122:8)
R.
There is a time to love, and a time to hate; a time of war, and a time of peace.
(Eccl 3:8)
R.
O Lord, you mete out peace to us, for it is you who have accomplished all we
have done. (Is 26:12)
R.
Justice will bring about peace; right will produce calm and security. (Is 32:17)
R.

Gospel Acclamation

R. Alleluia, alleluia.
Peace I leave with you, says the Lord, my peace I give to you. Jn 14:27, LFM 890.2
R. Alleluia, alleluia.

Gospel (John 14:23-29; Lectionary #891.3)

Deacon (or Priest): + A reading from the holy Gospel according to John
My peace I give to you.
Jesus said to his disciple, Jude:
"Whoever loves me will keep my word,
and my Father will love him,
and we will come to him and make our dwelling with him.
Whoever does not love me does not keep my words;
yet the word you hear is not mine
but that of the Father who sent me.
"I have told you this while I am with you.
The Advocate, the Holy Spirit—
that the Father will send in my name—
he will teach you everything
and remind you all that I told you.
Peace I leave with you; my peace I give to you.
Not as the world gives do I give it to you.
Do not let your hearts be troubled or afraid.
You heard me tell you,
'I am going away and I will come back to you.'
If you loved me,
you would rejoice that I am going to the Father;
for the Father is greater than I.
And now I have told you this before it happens,
so that when it happens you may believe."

The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

Homily

A priest or a deacon preaches the homily, followed by a period of silent prayer.

Intercessions

Standing at the chair, the presiding minister invites the people to pray:

- Presider: God is the Father of all peoples and wills all to be gathered into one Family free from division and strife. Trusting in His providence, we place our petition for peace before him as we pray:
- All: Lord, hear our prayer.
- Deacon or other Minister: For Christians and all people of good will, may they never lose hope in the possibility of peace; we pray to the Lord:
- All: Lord, hear our prayer.
- Deacon or other Minister: For government leaders, may they hear and respond to their peoples' plea for peace and justice; we pray to the Lord:
- All: Lord, hear our prayer.
- Deacon or other Minister: For the young everywhere: may they grow in courage to seek the peace God offers the world; we pray to the Lord:
- All: Lord, hear our prayer.
- Deacon or other Minister: For migrants and refugees searching for a new home, may we welcome them as we would welcome Christ; we pray to the Lord:
- All: Lord, hear our prayer.
- Deacon or other Minister: For those who are anxious and afraid, for those who stand with them, for prophets who speak truth to power, may they be strengthened by the Spirit and receive the support they need; we pray to the Lord:
- All: Lord, hear our prayer.
- Deacon or other Minister: For those unjustly held and deprived of their freedom, for those whose rights and dignity have been violated; for victims of violence —Renee Good, Alex Pretti, and so many others, known and unknown, may justice swiftly come, we pray to the Lord:
- All: Lord, hear our prayer.

After a period of silent prayer:

Reading (*Sollicitudo Rei Socialis 1*)

The following reading may be read by a minister:

The Church well knows that no temporal achievement is to be identified with the Kingdom of God, but that all such achievements simply reflect and in a sense anticipate the glory of the Kingdom, the Kingdom which we await at the end of history, when the Lord will come again. But that expectation can never be an excuse for lack of concern for people in their concrete personal situations and in their social, national and international life, since the former is conditioned by the latter, especially today.

However imperfect and temporary are all the things that can and ought to be done through the combined efforts of everyone and through divine grace, at a given moment of history, in order to make people's lives "more human," nothing will be lost or will have been in vain. This is the teaching of the Second Vatican Council, in an enlightening passage of the Pastoral Constitution *Gaudium et Spes*: "When we have spread on earth the fruits of our nature and our enterprise - human dignity, fraternal communion, and freedom - according to the command of the Lord and in his Spirit, we will find them once again, cleansed this time from the stain of sin, illumined and transfigured, when Christ presents to his Father an eternal and universal kingdom...here on earth that kingdom is already present in mystery."

The Kingdom of God becomes present above all in the celebration of the sacrament of the Eucharist, which is the Lord's Sacrifice. In that celebration the fruits of the earth and the work of human hands - the bread and wine - are transformed mysteriously, but really and substantially, through the power of the Holy Spirit and the words of the minister, into the Body and Blood of the Lord Jesus Christ, the Son of God and Son of Mary, through whom the Kingdom of the Father has been made present in our midst.

The goods of this world and the work of our hands-the bread and wine-serve for the coming of the definitive Kingdom, since the Lord, through his Spirit, takes them up into himself in order to offer himself to the Father and to offer us with himself in the renewal of his one Sacrifice, which anticipates God's Kingdom and proclaims its final coming.

Thus the Lord unites us with himself through the Eucharist- Sacrament and Sacrifice-and he unites us with himself and with one another by a bond stronger than any natural union; and thus united, he sends us into the whole world to bear witness, through faith and works, to God's love, preparing the coming of his Kingdom and anticipating it, though in the obscurity of the present time.

All of us who take part in the Eucharist are called to discover, through this sacrament, the profound meaning of our actions in the world in favor of development and peace; and to receive from it the strength to commit ourselves ever more generously, following the example of Christ, who in this sacrament lays down his life for his friends (cf. Jn 15:13). Our personal commitment, like Christ's and in union with his, will-not be in vain but certainly fruitful.

After a period of silent prayer: