

The following Holy Hour is a model and is based on the ritual book *Holy Communion and Worship of the Eucharist Outside of Mass*, which should be followed in all respects. A recently published resource of the USCCB Committee on the Liturgy entitled, *Thirty-One Questions on Adoration of the Blessed Sacrament*, may also be helpful. Whenever possible, the celebration of the Mass should open the period of exposition of the Blessed Sacrament.

For Masses celebrated before 4 pm on September 7, it would be appropriate to use the Mass “30. *For the Preservation of Peace and Justice*” or “31. *In Time of War or Civil Disturbance,*” or “32. *For Refugees and Exiles,*” all found in *Masses and Prayers for Various Needs and Occasions*.

For Masses celebrated after 4 pm, on September 7, the Mass for Sunday is to be used along with the readings assigned to the day.

For Eucharistic Exposition in a monstrance, 4 to 6 candles should be lit around the altar, and incense is used. An altar cloth and corporal should be on the altar. Charcoal should be prepared in the thurible. The Lectionary should be prepared at the ambo and a script with the order and prayers for Eucharistic Exposition should be on hand for the celebrant. An accompanist, cantor, lector and three servers assist in the celebration of the liturgy. For the celebration of the Holy Hour, a good number of faithful are expected to participate in the liturgy.

## **Opening the Period of Exposition**

When Mass is celebrated to begin the period of Eucharistic Exposition, the end of the Communion Rite is modified and the Concluding Rites of Mass are omitted as described here:

- Following the reception of Holy Communion and when the vessels have been set aside, the monstrance is placed on the corporal.
- The deacon or the priest celebrant (or another priest) places the Blessed Sacrament, which has been consecrated at the Mass, in the luna and then places the Blessed Sacrament in the monstrance.
- From the chair, and after a period of silent prayer, the priest celebrant stands and prays the Prayer After Communion.
- The celebrant then goes to the altar, places incense in the thurible, kneels, and incenses the Eucharist.
- A suitable song may be sung, e.g., *O Salutaris Hostia (O Saving Victim)*. The prayer given below is then prayed and the Holy Hour begins.

If Mass does not begin the period of Eucharistic Exposition:

- After all have assembled, a priest or deacon, wearing white cope and humeral veil, brings the Blessed Sacrament to the Altar in a monstrance (or places it in a monstrance already on the altar)
- The ministers (priest and/or deacon) process to the sanctuary led by the Cross and candles accompanied by singing.
- Suitable choices are: *O God Of Every Nation (Aurelia – see below)*, *O God Our Help in Ages Past, Juntos Como Hermanos* by C. Gabarain OCP # 530 FyC III
- The Blessed Sacrament is placed in a monstrance on the altar,
- The presiding minister then kneels before the altar and incenses the Blessed Sacrament.

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

## O God Of Every Nation



1. O God of ev - 'ry na - tion, Of ev - 'ry race and land,  
2. From search for weath and pow - er And scorn of truth and right,  
3. Lord, strength-en all who lab - or That we may find re - lease  
4. Keep bright in us the vi - sion Of days when wars shall cease,



Re - deem your whole cre - a - tion With your al - might - y hand;  
From trust in bombs that show - er De - struc - tion through the night,  
From fear of rat - tling sa - ber, From dread of war's in - crease;  
When ha - tred and di - vi - sion Give way to love and peace,



Where hate and fear di - vide us And bit - ter threats are hurled,  
From pride of race and sta - tion And blind - ness to your way,  
When hope and cour - age fal - ter, Your still small voice be heard;  
Till dawns the morn - ing glo - rious When Christ a - lone shall reign



In love and mer - cy guide us And heal our strife - torn world.  
De - liv - er ev - 'ry na - tion, E - ter - nal God, we pray.  
With faith that none can al - ter, Up - hold us by your word.  
And he shall rule vic - to - rious O'er all the world's do - main.

(Text: William Watkins Reid, Jr.W 650; Tune: AURELIA, W 618)

*After a period of silence, all stand and from the chair the presiding priest or deacon says:*

**Prayer (Option A)**

(Roman Missal, *Mass for Peace and Justice*)

Let us pray.

*After a brief period of silence, the priest or deacon celebrant says the following prayer:*

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.

All: Amen

*(Option B)*

(Roman Missal, *In Time of War or Civil Disturbance*)

Let us pray.

*After a brief period of silence, the priest or deacon celebrant says the following prayer:*

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

*(Option C)*

(Roman Missal, *For Refugees and Exiles*)

Let us pray.

*After a brief period of silence, the priest or deacon celebrant says the following prayer:*

O Lord, who have renewed us  
with the one Bread and the one Chalice,  
grant that in sincerity of heart  
we may show true compassion  
toward strangers and the abandoned  
and that all of us may deserve to be gathered together at last  
in the land of the living.  
Through Christ our Lord.

All: Amen

*A period of silence follows*

*After a period of silent prayer, the Liturgy of the Word begins.*

## **Liturgy of the Word**

*One or more of the following Scriptures readings are then read. Other choices may be made from Lectionary – Masses for Various Needs, #14. For Peace and Justice or #16 In Time of War or Civil Disturbance. It is essential that a period of silence follow each reading.*

### **Reading**

James 3:13-18, (Lec #888.3)

*The fruit of righteousness is sown in peace for those who cultivate peace.*

A reading from the Letter of Saint 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

*A period of silence follows*

## Responsorial Psalm

Psalm 85: 9 and 10, 11-12, 13-14 (Lec#889.2)

See below for metrical setting.

**R** (9b) The Lord speaks of peace to his people.

I will hear what God proclaims;  
the LORD—for he proclaims peace.  
Near indeed is his salvation to those who fear him,  
glory dwelling in our land.

**R** The Lord speaks of peace to his people.

Kindness and truth shall meet;  
justice and peace shall kiss.  
Truth shall spring out of the earth,  
and justice shall look down from heaven.

**R** The Lord speaks of peace to his people.

The LORD himself will give his benefits;  
our land shall yield its increase.  
Justice shall walk before him,  
and salvation, along the way of his steps.

**R** The Lord speaks of peace to his people.

*A period of silence follows*

## Gospel Acclamation

John 14:27 (Lec#890.2)

**R** Alleluia, alleluia.  
Peace I leave with you, says the Lord, my peace I give to you.

**R** Alleluia, alleluia

*My peace I give to you.*

+ A reading from the holy Gospel according to Saint John

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.

*A homily may be given, the September 1 Angelus address by Pope Francis may be read (text below) or silent reflection may be observed. A period of silence follows if not previously observed.*

## Intercessions

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

**Presiding Minister:** 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 the people of Syria, that God may strengthen the resolve of leaders to end the fighting and choose a future of peace, we pray to the Lord:

**All:** Lord, hear our prayer.

**Deacon or other Minister:** For those who defend the innocent and protect the common good, may the Lord guide them and protect them, we pray to the Lord:

**All:** Lord, hear our prayer.

**Deacon or other Minister:** For those who have died, especially those who have died in war and conflict, may the Lord accept them into his loving presence, we pray to the Lord:

**All:** Lord, hear our prayer.

**Presiding Minister:**

God of Compassion,  
Hear the cries of the people of Syria,  
Bring healing to those suffering from the violence,  
Bring comfort to those mourning the dead,  
Strengthen Syria's neighbors in their care and welcome for refugees,  
Convert the hearts of those who have taken up arms,  
And protect those committed to peace.

God of Hope,  
Inspire leaders to choose peace over violence and to seek reconciliation with  
enemies,  
Inspire the Church around the world with compassion for the people of Syria,  
And give us hope for a future of peace built on justice for all.

We ask this through Jesus Christ,  
Prince of Peace and Light of the World,

**All:** Amen.

All are seated for a period of silent prayer.



After a period of silent prayer all stand and pray:

## Litany of Peace

Musicians may use a setting of the Mass Kyrie for the peoples' response with the cantor chanting the invocations.

Lord, have mercy.

**R** Lord, have mercy.

Christ, have mercy.

**R** Christ, have mercy.

Lord, have mercy.

**R** Lord, have mercy.

The Lord look upon you kindly and give you peace. **Nm 6:26**

**R** Lord, grant us peace.

May the Lord bless his people with peace. **Ps 29:11**

**R** Lord, grant us peace.

Turn from evil and do good; seek peace and pursue it. **Ps 34:15**

**R** Lord, grant us peace.

I will listen for the word of God; surely the Lord will proclaim peace. **Ps 85:9**

**R** Lord, grant us peace.

Love and truth will meet; justice and peace will kiss. **Ps 85:11**

**R** Lord, grant us peace.

Too long did I live among those who hated peace. **Ps 120:6**

**R** Lord, grant us peace.

When I spoke of peace, they were for war. **Ps 120:7**

**R** Lord, grant us peace.

For family and friends I say, "May peace be yours." **Ps 122:8**

**R** Lord, grant us peace.

There is a time to love, and a time to hate; a time of war, and a time of peace. **Eccl 3:8**

**R** Lord, grant us peace.

O Lord, you mete out peace to us, for it is you who have accomplished all we have done. **Is 26:12**

**R** Lord, grant us peace.

Justice will bring about peace; right will produce calm and security. **Is 32:17**

**R** Lord, grant us peace.

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

**R** Lord, grant us peace.

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

**R** Lord, grant us peace.

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

**R** Lord, grant us peace.

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

**R** Lord, grant us peace.

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** Lord, grant us peace.

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

**R** Lord, grant us peace.

And Jesus said to his disciples,

"Peace be with you. As the Father has sent me, so I send you." **Jn 20:21**

**R** Lord, grant us peace.

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

**R** Lord, grant us peace.

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

**R** Lord, grant us peace.

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.

## The Lord's Prayer

*The presiding minister then sings or says in these or similar words:*

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 priest or deacon 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. After the hymn is finished, he rises and sings or says:*

Let us pray.

(Collect for the Preservation of Peace and Justice)

*After a brief period of silence, the presiding minister continues:*

O God of peace, who are peace itself  
and whom a spirit of discord cannot grasp,  
nor a violent mind receive,  
grant that those who are one in heart  
may persevere in what is good  
and that those in conflict  
may forget evil and so be healed.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever. Amen.

*After the prayer, the presiding priest or deacon 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 Blessed Sacrament is removed from the monstrance and brought to the place of reservation. Meanwhile, 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 Saint Joseph, her most chaste spouse.  
Blessed be God in His angels and in His Saints.

*After the Divine Praises are finished, the hymn is sung, the presiding priest or deacon and the servers bow to the altar and depart. Hymn suggestions: Lord, Whose Love in Humble Service (Beach Spring), Payer of St. Francis.*

## Other Resources from the USCCB

### Prayer for Peace in Syria

God of Compassion,  
Hear the cries of the people of Syria,  
Bring healing to those suffering from the violence,  
Bring comfort to those mourning the dead,  
Strengthen Syria's neighbors in their care and welcome for refugees,  
Convert the hearts of those who have taken up arms,  
And protect those committed to peace.

God of Hope,  
Inspire leaders to choose peace over violence and to seek reconciliation with enemies,  
Inspire the Church around the world with compassion for the people of Syria,  
And give us hope for a future of peace built on justice for all.

We ask this through Jesus Christ,  
Prince of Peace and Light of the World,  
Amen.

**Mass Petition:** For the people of Syria, that God may strengthen the resolve of leaders to end the fighting and choose a future of peace.  
We pray to the Lord...

[This prayer is from [Catholics Confront Global Poverty](#) . . . , a collaborative effort of USCCB and Catholic Relief Services.]



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### Pope: Angelus appeal for peace (full text)

Dear Brothers and Sisters,  
Hello!

Today, dear brothers and sisters, I wish to make add my voice to the cry which rises up with increasing anguish from every part of the world, from every people, from the heart of each person, from the one great family which is humanity: it is the cry for peace! It is a cry which declares with force: we want a peaceful world, we want to be men and women of peace, and we want in our society, torn apart by divisions and conflict, that peace break out! War never again! Never again war! Peace is a precious gift, which must be promoted and protected.

There are so many conflicts in this world which cause me great suffering and worry, but in these days my heart is deeply wounded in particular by what is happening in Syria and anguished by the dramatic developments which are looming.

I appeal strongly for peace, an appeal which arises from the deep within me. How much suffering, how much devastation, how much pain has the use of arms carried in its wake in that martyred country, especially among civilians and the unarmed! I think of many children will not see the light of the future! With utmost firmness I condemn the use of chemical weapons: I tell you that those terrible images from recent days are burned into my mind and heart. There is a judgment of God and of history upon our actions which are inescapable! Never has the use of violence brought peace in its wake. War begets war, violence begets violence.

With all my strength, I ask each party in this conflict to listen to the voice of their own conscience, not to close themselves in solely on their own interests, but rather to look at each other as brothers and decisively and courageously to follow the path of encounter and negotiation, and so overcome blind conflict. With similar vigour I exhort the international community to make every effort to promote clear proposals for peace in that country without further delay, a peace based on dialogue and negotiation, for the good of the entire Syrian people.

May no effort be spared in guaranteeing humanitarian assistance to those wounded by this terrible conflict, in particular those forced to flee and the many refugees in nearby countries. May humanitarian workers, charged with the task of alleviating the sufferings of these people, be granted access so as to provide the necessary aid.

What can we do to make peace in the world? As Pope John said, it pertains to each individual to establish new relationships in human society under the mastery and guidance of justice and love (cf. John XXIII, *Pacem in Terris*, [11 April 1963]: AAS 55, [1963], 301-302).

All men and women of good will are bound by the task of pursuing peace. I make a forceful and urgent call to the entire Catholic Church, and also to every Christian of other confessions, as well as to followers of every religion and to those brothers and sisters who do not believe: peace is a good which overcomes every barrier, because it belongs all of humanity!

I repeat forcefully: it is neither a culture of confrontation nor a culture of conflict which builds harmony within and between peoples, but rather a culture of encounter and a culture of dialogue; this is the only way to peace.

May the plea for peace rise up and touch the heart of everyone so that they may lay down their weapons and be let themselves be led by the desire for peace.

To this end, brothers and sisters, I have decided to proclaim for the whole Church on 7 September next, the vigil of the birth of Mary, Queen of Peace, a day of fasting and prayer for peace in Syria, the Middle East, and throughout the world, and I also invite each person, including our fellow Christians, followers of other religions and all men of good will, to participate, in whatever way they can, in this initiative.

On 7 September, in Saint Peter's Square, here, from 19:00 until 24:00, we will gather in prayer and in a spirit of penance, invoking God's great gift of peace upon the beloved nation of Syria and upon each situation of conflict and violence around the world. Humanity needs to see these gestures of peace and to hear words of hope and peace! I ask all the local churches, in addition to fasting, that they gather to pray for this intention.

Let us ask Mary to help us to respond to violence, to conflict and to war, with the power of dialogue, reconciliation and love. She is our mother: may she help us to find peace; all of us are her children! Help us, Mary, to overcome this most difficult moment and to dedicate ourselves each day to building in every situation an authentic culture of encounter and peace. Mat, Queen of Peace, pray for us!

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[http://en.radiovaticana.va/news/2013/09/01/pope: angelus appeal for peace \(full text\)/en1-724673](http://en.radiovaticana.va/news/2013/09/01/pope: angelus appeal for peace (full text)/en1-724673)

**Respuesta / Refrain**

El Se - ñor a - nun - cia la paz, la paz a su pue - blo.  
 The Lord speaks of peace, peace to his peo - ple.

Capo 3: Sol/Si (G/B) Bb/D Re (D) F Si m (Bm) Dm Re/Fa# (D/F#) F/A Sol (G) Bb Mi m7/Si (Em7/B) Gm7/D La (A) C Mi m7 (Em7) Gm7 Re/Fa# (D/F#) F/A Sol (G) Bb La7 (A7) C7 Re (D) F

Re (D) F Fa# m7 (F#m7) Am7 Sol (G) Bb Re (D) F

1. I will hear what the LORD God speaks; he speaks of peace for his people and his faithful.  
 2. Merciful love and faithful - ness have met; justice and peace have kissed.  
 3. Also the LORD will be - stow his bounty, and our earth shall yield its increase.

Re (D) F Fa# m7 (F#m7) Am7 Sol (G) Bb Re (D) F

1. His salvation is near for those who fear him, and his glory will dwell in our land.  
 2. Faithfulness shall spring from the earth, and justice look down from heaven.  
 3. Justice will march be - fore him, and guide his steps on the way.

**Respuesta / Refrain**

El Se - ñor a - nun - cia la paz, la paz a su pue - blo.  
 The Lord speaks of peace, peace to his peo - ple.

Capo 3: Sol/Si (G/B) Bb/D Re (D) F Si m (Bm) Dm Re/Fa# (D/F#) F/A Sol (G) Bb Mi m7/Si (Em7/B) Gm7/D La (A) C Mi m7 (Em7) Gm7 Re/Fa# (D/F#) F/A Sol (G) Bb La7 (A7) C7 Re (D) F

Re (D) F Fa# m7 (F#m7) Am7 Sol (G) Bb Re (D) F

1. Voy a escuchar lo que dice el Se - ñor: Dios anuncia la paz a su pueblo y a sus a - migos.  
 2. La misericordia y la fidelidad se en - cuentran, la justicia y la paz se besan;  
 3. El Señor nos da - rá la lluvia, y nuestra tierra dará su fruto.

Re (D) F Fa# m7 (F#m7) Am7 Sol (G) Bb Re (D) F

1. La salvación está ya cerca de sus fieles, y la gloria habitará en nues - tra tierra.  
 2. la fidelidad brota de la tierra, y la justicia mira desde el cielo.  
 3. La justicia marchará an - te él, la salvación seguirá sus pasos.