

EUCCHARISTIC HOLY HOUR GUIDE FOR PARISHES

SERVICES FOR SEPTEMBER - NOVEMBER 2015



“Teach my People to Pray”

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Diocese of
Green Bay

EUCCHARISTIC HOLY HOUR GUIDE FOR PARISHES

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INTRODUCTION

“In my pastoral letter of 2011, Green Bay Parishes: Called to be Holy, Fully Engaged, Fully Alive, I explained that since the world “has become very secularized and is losing sight of God, it is incredibly important for all of us who are members of the church to help to satisfy the great hunger for holiness and for meaning in life through spirituality... We need to make space for Christ in our minds and in our hearts which are often too cluttered. We need to make space for the gift which is Jesus Christ himself for ‘Jesus Christ is the same yesterday, today and forever’ (Hebrews 13:8)” – Bishop Ricken, Disciples on the Way

In union with all parishes within the Diocese of Green Bay, in accordance with the expectations of Bishop Ricken within *“Teach My People to Pray”*, all parish sites are to provide the faithful with an opportunity for a Eucharistic Holy Hour which follows the protocol and intentions provided in this Guide to be implemented after the Solemnity of Our Lord Jesus Christ, King of the Universe, on November 30, 2014.

Through this effort, we join as brothers and sisters in Christ within the Diocesan community as the Church of Green Bay in order to grow in prayer and holiness together. In doing so, we actively seek to open our hearts to ongoing conversion towards Christ in order to more passionately respond to the present call of the New Evangelization to truly know, love, and share Jesus with others.

Parish leadership should take time to carefully determine the best time and day for implementation within each unique parish environment in order to inspire active participation from the local community.

HOLY HOUR STRUCTURE

Welcome / Introduction
Entrance of the Ministers and Chant (*O Salutaris Hostia / O Saving Victim*)
Exposition & [First Incensation]*
Greeting
Opening Prayer
Reading I / Sacred Silence
Reading II / Sacred Silence
Litany of the Holy Eucharist
Reading III / Sacred Silence
Reflection (Optional)
Intercessions
Lord's Prayer
Chant (*Tantum Ergo/ Down In Adoration Falling*) & [Second Incensation]*
[Benediction]*
Divine Praises Reposition
Recessional (*Holy God We Praise Thy Name* or other hymn of praise)

**Priest or Deacon only*

MONTHLY THEMES

September Faith Formation
October Family Life
November All Saints / Souls

PREPARING FOR THE HOLY HOUR

Who may minister at the Eucharistic Holy Hour?

The Parish's Pastor, Administrator, Sacramental Minister, or Deacon is the ordinary minister for the Eucharistic Holy Hour. Deacons are especially encouraged to lead the monthly Holy Hour. The extraordinary minister of the Holy Hour is the Pastoral Leader. If this is not possible, a lay minister may preside, preferably an Instituted Acolyte, a commissioned 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)

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 there are two or more Parishes that are linked, it is desirable to have the Holy Hour at each individual Parish. Where there is one Parish with multiple worship sites, a specific site should be selected for the Holy Hour, perhaps on a rotating basis.

How can we best communicate the Holy Hour to our Parishioners?

Consider communicating the Holy Hour via:

- Parish Bulletin / Bulletin Insert
- Diocesan Posters (Given to each parish to fill in with times/locations)
- Social Media / Website
- Announcements
- Invitations through Religious Education / Catholic Schools
- Announcements at other Parish events
- Personal Invitation

Do we need designated music ministers for the Holy Hour?

While it is highly desirable to find music ministers to assist with the music of the Holy Hour, it is not necessary to have designated ministers to do so. If there are no music ministers available, the presiding minister or designated person should be prepared to lead *Tantum Ergo/ Down In Adoration Falling* and *O Salutaris Hostia/ O Saving Victim*.

Who do we contact with questions regarding the Holy Hour?

Questions regarding the Eucharistic Holy Hour can be directed to:

Michael Poradek
Divine Worship Director
Diocese of Green Bay
mporadek@gbdioc.org
920-272-8342, or toll free 877-500-3580 (ext. 8342)

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 (insert parish name) and our Monthly Holy Hour of Exposition and Adoration of the Blessed Sacrament as part of the Diocese of Green Bay's "Teach My People to Pray" initiatives, focusing on Formation in Prayer and Holiness.

We gather in the presence of Christ truly present Body and Blood, Soul and Divinity, in the Blessed Sacrament, to pray for the work of the New Evangelization, the proclaiming of the Christ's Gospel of joy to all, within our parish, our diocese, and our world. We recognize that through prayer and the strengthening of our personal relationship and communication with Jesus Christ, we may come to know better the Lord ourselves, in order to share His Gospel with our family, friends, and with those we meet as intentional 'disciples on the way'.

During this Holy Hour, after exposing the Blessed Sacrament we will spend time in silence and reflection on three passages related to this month's theme of (September: Faith Formation; October: Family Life; November: All Saints / Souls). As you reflect on the words from Sacred Scripture, from the Saints, Popes, and others writings of our Church, please allow the Holy Spirit to direct your mind and heart in listening to the call of Jesus Christ as we form our lives of prayer and discipleship. Jesus teaches us to pray as we look upon Him and He gazes at us.

We will then offer our petitions, especially for the intentions of our Holy Father Pope Francis, our Bishop David Ricken, and those of our own local and diocesan community, before closing in prayer together.

At this time, please kneel as we expose the Blessed Sacrament and sing together *O Salutaris Hostia / O Saving Victim*, found (insert location in missalette/hymnal). Please kneel or prayerfully be seated as we enter into this time of prayer and encounter with our Lord.

ENTRANCE OF THE MINISTERS & CHANT

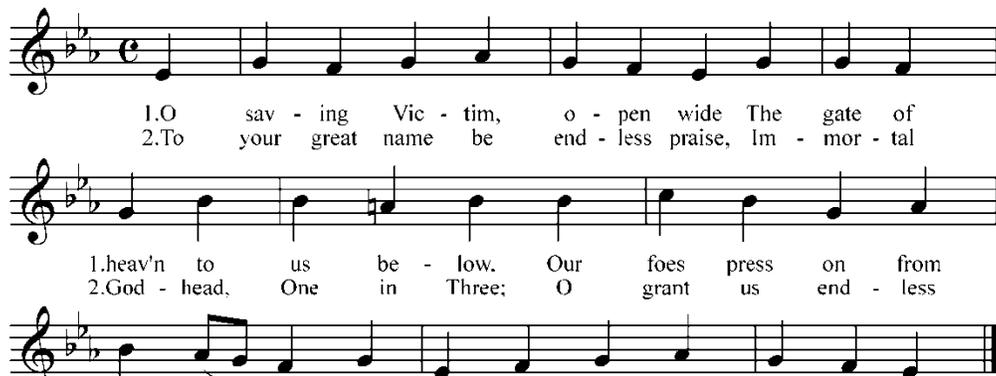
The presiding minister, accompanied by other ministers if present, enter the Sanctuary and genuflect to the Tabernacle (or if the Tabernacle is not located in the Sanctuary profoundly bow to the Altar) before either going to their assigned seats or kneeling before the Altar.

O Salutaris Hostia / O Saving Victim is to be sung in either Latin or English:



1. O-sa - lu - ta - ris Ho - sti - a, Quae cae - li pan - dis o - sti - um:
 2. U-ni tri - no-que - Do - mi - no Sit sem - pi - ter - na glo - ri - a,
 Bel-la pre - munt ho - sti - li - a, Da-ro-bur fer - au - xi - li - um. (2.)
 Qui vi-tam si - ne ter - mi - no No-bis do - net in pa - tri - a. A - men.

Thomas Aquinas, 1227-1274. Tr. Edward Caswall 1814-1878. Alternate Tune: O Salutaris Hostia. Anthony Werner 1863



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. heav'n to us be - low. Our foes press on from
 2. God - head, One in Three; O grant us end - less
 1. ev - 'ry side; Your aid sup - ply, your strength be - stow.
 2. length of days, When our true na - tive land we see.

Text: L.M: *O Salutaris*; St. Thomas Aquinas. OP. 1227-1275; tr. by Edward Caswall, 1814-1878, alt.
 Music: DUGUET, attr. to Abbe Dieudonne duguet. 1794-1849

EXPOSITION & INCENSATION

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

If a Priest or Deacon, kneel before the altar and incense the Holy Eucharist. Musical accompaniment should continue, if possible, until the incensation is concluded.

If the Pastoral Leader or a Lay Minister, go directly to the Greeting and Opening Prayer

GREETING

OPTION A:

PRESIDER: (Priest/Deacon Only): The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.

℟: And with your spirit

or

OPTION B:

PRESIDER: Praised be the God and Father of our Lord Jesus Christ, who in his great mercy gave us new birth into a living hope by resurrection of Jesus Christ from the dead. Blessed be God for ever

℟: Blessed be God for ever.

OPENING PRAYER

OPTION A:

PRESIDER: Let us pray [that the Church of Jesus Christ may remain faithful to its mission.]

(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.

or

OPTION B:

PRESIDER: Let us pray [that Christ, the Bread of Life, will satisfy our human hungers.]

(brief pause)

Father in heaven,
you have made us for yourself;
our hearts are restless until they rest in you.
Fulfill this longing through Jesus, the Bread of
Life, so that we may witness to him
who alone satisfies the hungers of the human family.
By the power of your Spirit
lead us to the heavenly banquet where we may feast on the
vision of your glory for ever and ever.

℟: Amen.

READING I & SACRED SILENCE

During this time, the presiding minister and/or a designated reader should present the first Reading from Sacred Scripture, quotes, and other material throughout the time of adoration found **starting on Page 21** for the corresponding month. Only these selections should be utilized.

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

READING II

The second reading is then read for the corresponding month (Page 21 on).

After the Reading, the minister should kneel before the Blessed Sacrament to lead the Litany of the Holy Eucharist

THE LITANY OF THE MOST HOLY EUCHARIST

PRESIDER: Together let us pray the Litany of the Holy Eucharist. *(pause)*

Lord, have mercy
Christ, have mercy
Lord, have mercy

Lord, have mercy
Christ, have mercy
Lord, have mercy

Please respond 'Have Mercy on Us':

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

have mercy on us
have mercy on us

Jesus, Lamb of God,
you take away the sins of the world have mercy on us

Jesus, Bearer of our sins,
you take away the sins of the world have mercy on us

Jesus, Redeemer of the world,
you take away the sins of the world have mercy on us

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

Let us pray.

(brief pause)

Lord our God,
in this great sacrament we come into the presence of Jesus Christ, your Son,
born of the Virgin Mary and crucified for our salvation.
May we who declare our faith in this fountain of love
and mercy drink from it the water of everlasting life.

℟: Amen.

Following the Litany, the minister should return to their place.

Please allow for a few minutes of silent reflection.

READING III & SACRED SILENCE

The third reading is then read for the corresponding month (Page 21 on).

There should be approximately an 8 minute break following the reading.

REFLECTION (OPTIONAL)

The presiding minister may at this time present a 3-5 minute reflection on the monthly theme and selections.

INTERCESSIONS

PRESIDER: Let us kneel or remain seated.

Deacon, presiding minister, or other minister leads the prepared intentions:
Our hope is in God, who gives us help. Let us call on the Lord as we pray:

℟: Lord, Hear our Prayer. *or* **℟:** Strengthen us Lord.

For the Church throughout the world, that the New Evangelization may be a time of spiritual renewal and personal encounter with Christ for people everywhere; we pray to the Lord...

℟: Lord, Hear our Prayer. *or* **℟:** Strengthen us Lord.

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

℟: Lord, Hear our Prayer. *or* **℟:** Strengthen us Lord.

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

℟: Lord, Hear our Prayer. *or* *℟*: Strengthen us Lord.

Bishop Ricken's Intention:

September: That students in our schools and faith formation programs prepare to respond to their call to bring the love of Christ to others, guided by educators who joyfully proclaim and bear witness to the Gospel.

October: That the Holy Spirit may strengthen our families in becoming domestic churches of prayer and holiness.

November: That our departed loved ones experience the fullness of joy in Christ's presence and that the saints walk with us as we mature in holiness.

℟: Lord, Hear our Prayer. *or* *℟*: Strengthen us Lord.

Pope Francis' Universal Intention:

September: That opportunities for education and employment may increase for all young people.

October: That human trafficking, the modern form of slavery, may be eradicated.

November: That we may be open to personal encounter and dialogue with all, even those whose convictions differ from our own.

℟: Lord, Hear our Prayer. *or* *℟*: Strengthen us Lord.

Pope Francis' Evangelization Intention:

September: That catechists may give witness by living in a way consistent with the faith they proclaim.

October: That with a missionary spirit the Christian communities of Asia may announce the Gospel to those who are still awaiting it.

November: That pastors of the Church, with profound love for their flocks, may accompany them and enliven their hope.

℟: Lord, Hear our Prayer. *or* **℟:** Strengthen us Lord.

LORD'S PRAYER

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

℟: 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** is to be sung in either English or Latin (it is appropriate to adjust the accompaniment depending upon the time of the Liturgical Year).



Tan - tum er - go Sa - cra - men - tum Ve - ne - re - mur
Come a - dore this won - drous pre - sence, Bow to Christ the
Glo - ry be to God the Fa - ther, Praise to his co -

cer - nu - i: Et an - ti - quum do - cu - men - tum
source of grace, Here is kept the an - cient pro - mise
e - qual Son, A - dor - a - tion to the Spir - it,

No - vo ce - dat ri - tu - i: Prae - stet fi - des
Of God's earth - ly dwell - ing place. Sight is blind be -
Bond of love, in God - head one. Blest be God by

sup - ple - men - tum Sen - su - um de - fe - ctu - i.
fore God's glo - ry, Faith a - lone may see his face.
all cre - a - tion Joy - ous - ly while a - ges run.

Text: Thomas Aquinas, 1227-1274; Tr. by James Quinn, SJ, b. 1919, ©1969
Tune: ST. THOMAS, 8 7 8 7 8 7; John F. Wade, 1711-1786

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.

EUCCHARISTIC 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:

℟: 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

The song *Holy God, We Praise Thy Name* (or another appropriate hymn of praise) is then sung.

1. Ho - ly God, we praise thy name! Lord of all, we
2. Hark! the loud ce - les - tial hymn An - gel choirs a -
3. Ho - ly Fa - ther, Ho - ly Son, Ho - ly Spir - it,

bow be - fore thee; All on earth thy scep - ter claim,
bove are rais - ing; Cher - u - bim and Ser - a - phim
Three we name thee, While in es - sence on - ly One,

All in heav'n a - bove a - dore thee;
In un - ceas - ing cho - rus prais - ing,
Un - di - vid - ed God we claim thee,

In - fin - ite thy vast do - main,
Fill the heav'ns with sweet ac - cord:
And a - dor - ing bend the knee,

Ev - er - last - - - ing is thy reign.
Ho - ly, ho - - - ly, ho - - - ly Lord!
While we own the mys - - - ter - y.

Text: *Grosser Gott, wir loben dich*: ascr. to Ignaz Franz, 1719-1790; tr. by Clarence Walworth, 1820-1900
Tune: GROSSER GOTT, 7 8 7 8 77; *Katholisches Gesangbuch*, Vienna, c. 1774

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.

MONTHLY READINGS / SELECTIONS

September Faith Formation

1. Reading (1 Cor 15:1-11)

I am reminding you, brothers and sisters,
of the gospel I preached to you,
which you indeed received and in which you also stand.
Through it you are also being saved,
if you hold fast to the word I preached to you,
unless you believed in vain.
For I handed on to you as of first importance what I also received:
that Christ died for our sins
in accordance with the Scriptures;
that he was buried;
that he was raised on the third day
in accordance with the Scriptures;
that he appeared to Cephas, then to the Twelve.
After that, Christ appeared to more
than five hundred brothers at once,
most of whom are still living,
though some have fallen asleep.
After that he appeared to James,
then to all the apostles.
Last of all, as to one born abnormally,
he appeared to me.
For I am the least of the apostles,
not fit to be called an apostle,
because I persecuted the church of God.
But by the grace of God I am what I am,
and his grace to me has not been ineffective.
Indeed, I have toiled harder than all of them;
not I, however, but the grace of God that is with me.
Therefore, whether it be I or they,
so we preach and so you believed.

2. Selection (Pope Francis, General Audience, August 12, 2015)

Let us turn... to celebrations which, as we see from the Story of Creation, are the invention of God, who on the seventh day rested from his work. It is God himself who teaches us the importance of dedicating time to contemplating and enjoying the fruits of our labors, not only in our employment or profession, but through every action by which we as men and women cooperate in God's creative work, even in times of difficulty.

...We celebrate – a birthday, a marriage, a new baby, a farewell or a welcome. True moments of celebration make us pause from our work, because they remind us that we are made in the image and likeness of God, who is not a slave to work, but the Lord of work! And so we must never be slaves to work but rather its master!

Yet we know that millions of men and women, even children, are slaves to work... Moments of rest, especially on Sunday, are sacred because in them we find God. The Sunday Eucharist brings to our celebrations every grace of Jesus Christ: his presence, his love and his sacrifice; his forming us into a community, and his way of being with us. Everything is transfigured by his grace: work, family, the joys and trials of each day, even our sufferings and death. May we always recognize the family as the privileged place to understand, guide and sustain the gifts which arise from our celebrations, especially the Sunday Eucharist.

3. Selection (St. Therese of Lisieux, *My Vocation is Love*):

The answer was clear, but it did not satisfy my desires, it did not give me peace.... Without being discouraged I continued my reading, and this phrase comforted me: "Earnestly desire the more perfect gifts. And I show you a still more excellent way" (1 Cor 12:31). And the Apostle explains how all gifts, even the most perfect, are nothing without Love... that charity is the excellent way that leads surely to God. At last I had found rest.... Considering the mystical Body of the Church, I had not recognized myself in any of the members described by St. Paul, or rather, I wanted to recognize myself in all... Charity gave me the key to my vocation. I understood that if the Church has a body composed of different members, the noblest and most necessary of all the members would not be lacking to her. I understood that the Church has a heart, and that this heart burns with Love. I understood that Love alone makes its members act, that if this Love were to be extinguished, the Apostles would no longer preach the Gospel, the Martyrs would refuse to shed their blood... I understood that Love embraces all vocations, that Love is all things, that it embraces all times and all places... in a word, that it is eternal!

Then in the excess of my delirious joy, I cried out: "O Jesus, my Love, at last I have found my vocation, my vocation is Love!... Yes, I have found my place in the Church, and it is you, O my God, who have given me this place... in the heart of the Church, my Mother, I will be Love!.... Thus I shall be all things: thus my dream shall be realized!"

1. Reading: Luke 2:41-51a (Finding of Jesus in the Temple):

Each year Jesus' parents went to Jerusalem for the feast of Passover,
and when he was twelve years old,
they went up according to festival custom.
After they had completed its days, as they were returning,
the boy Jesus remained behind in Jerusalem,
but his parents did not know it.
Thinking that he was in the caravan,
they journeyed for a day
and looked for him among their relatives and acquaintances,
but not finding him,
they returned to Jerusalem to look for him.
After three days they found him in the temple,
sitting in the midst of the teachers,
listening to them and asking them questions,
and all who heard him were astounded
at his understanding and his answers.
When his parents saw him,
they were astonished,
and his mother said to him,
"Son, why have you done this to us?
Your father and I have been looking for you with great anxiety."
And he said to them,
"Why were you looking for me?
Did you not know that I must be in my Father's house?"
But they did not understand what he said to them.
He went down with them and came to Nazareth,
and was obedient to them.

2. Selection (Pope John Paul II, *Familiaris Consortio*):

Inspired and sustained by the new commandment of love, the Christian family welcomes, respects and serves every human being, considering each one in his or her dignity as a person and as a child of God.

It should be so especially between husband and wife and within the family, through a daily effort to promote a truly personal community, initiated and fostered by an inner communion of love. This way of life should then be extended to the wider circle of the ecclesial community of which the Christian family is a part. Thanks to love within the family, the Church can and ought to take on a more homelike or family dimension, developing a more human and fraternal style of relationships.

Love, too, goes beyond our brothers and sisters of the same faith since "everybody is my brother or sister." In each individual, especially in the poor, the weak, and those who suffer or are unjustly treated, love knows how to discover the face of Christ, and discover a fellow human being to be loved and served.

3. Selection (Pope Francis, Homily – Mass for Family Day on the Occasion of the Year of Faith; October 27, 2013):

I would like to ask you, dear families: Do you pray together from time to time as a family? Some of you do, I know. But so many people say to me: But how can we?... it is clear: humbly, before God. Each one, with humility, allowing themselves to be gazed upon by the Lord and imploring his goodness, that he may visit us.

But in the family how is this done? After all, prayer seems to be something personal, and besides there is never a good time, a moment of peace... Yes, all that is true enough, but it is also a matter of humility, of realizing that we need God!... And all families, we need God: all of us! We need his help, his strength, his blessing, his mercy, his forgiveness. And we need simplicity to pray as a family: simplicity is necessary!

Praying the Our Father together, around the table, is not something extraordinary: it's easy. And praying the Rosary together, as a family, is very beautiful and a source of great strength! And also praying for one another! The husband for his wife, the wife for her husband, both together for their children, the children for their grandparents....praying for each other. This is what it means to pray in the family and it is what makes the family strong: prayer.

November All Saints / Souls

1. Reading: Romans 8:18-27 (The Destiny of Glory)

I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us.

For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God.

We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the firstfruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.

For in hope we were saved.

Now hope that sees for itself is not hope.

For who hopes for what one sees?

But if we hope for what we do not see, we wait with endurance.

In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings.

And the one who searches hearts knows what is the intention of the Spirit, because it intercedes for the holy ones according to God's will.

2. Selection (Pope Francis, Angelus Address; November 1, 2013):

The Saints are not supermen, nor were they born perfect. They are like us, like each one of us. They are people who, before reaching the glory of heaven, lived normal lives with joys and sorrows, struggles and hopes. What changed their lives? When they recognized God's love, they followed it with all their heart without reserve or hypocrisy. They spent their lives serving others, they endured suffering and adversity without hatred and responded to evil with good, spreading joy and peace. This is the life of a Saint.

Saints are people who for love of God did not put conditions on him in their life; they were not hypocrites; they spent their lives at the service of others. They suffered much adversity but without hate. The Saints never hated. Understand this well: love is of God, then from whom does hatred come? Hatred does not come from God but from the devil! And the Saints removed themselves from the devil; the Saints are men and women who have joy in their hearts and they spread it to others. Never hate but serve others, the most needy; pray and live in joy. This is the way of holiness!"

3. Selection (Pope Emeritus Benedict XVI, Homily - Solemnity of All Saints):

Since the early days of the Christian faith, the earthly Church, recognizing the communion of the whole mystical body of Jesus Christ, has honored with deep respect the memory of the dead... Our prayer for the dead is therefore not only useful but necessary, as it can not only help them, but also make their intercession for us effective (cf. Catechism of the Catholic Church, n. 958).

Also visiting cemeteries, while preserving the ties of affection with those who loved us in this life, reminds us that we are all going towards another life, beyond death. May the tears, due to earthly departure, not prevail over the certainty of the resurrection, over the hope of reaching eternal beatitude, "the supreme moment of satisfaction, in which totality embraces us and we embrace totality" (Spe Salvi, n. 12).

The object of our hope is to rejoice in the presence of God in eternity. Jesus promised this to his disciples, saying: "I will see you again and your hearts will rejoice, and no one will take your joy from you" (Jn 16:22). Let us entrust to the Virgin Mary, Queen of All Saints, our pilgrimage towards the heavenly homeland, as we invoke her maternal intercession for our departed brothers and sisters."

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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.

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