

ORDER OF EUCHARISTIC HOLY HOUR

QUARTERLY APPENDIX

JUNE - AUGUST 2016

June Visit the Imprisoned (C)
July Admonish Sinners (S)
August Give Drink to the Thirsty (C)

MONTHLY INTERCESSIONS ADDENDUM (JUNE - AUGUST)

JUNE

Bishop Ricken's Intention: That those who are imprisoned may recognize and bear witness to the merciful love of the Father and find support in their families; we pray to the Lord...

Pope Francis' Evangelization Intention: That seminarians and men and women entering religious life may have mentors who live the joy of the Gospel and prepare them wisely for their mission; we pray to the Lord...

Pope Francis' Universal Intention: That the aged, marginalized, and those who have no one may find—even within the huge cities of the world—opportunities for encounter and solidarity; we pray to the Lord...

JULY

Bishop Ricken's Intention: That families who have been separated by sin and division experience healing and work together to bring each other closer to Christ; we pray to the Lord...

Pope Francis' Universal Intention: That indigenous peoples, whose identity and very existence are threatened, will be shown due respect; we pray to the Lord...

Pope Francis' Evangelization Intention: That the Church in Latin America and the Caribbean, by means of her mission to the continent, may announce the Gospel with renewed vigor and enthusiasm; we pray to the Lord...

AUGUST

Bishop Ricken's Intention: That the homeless of our community always find access to clean water and that we may work to conserve and protect local water resources; we pray to the Lord...

Pope Francis' Universal Intention: That sports may be an opportunity for friendly encounters between peoples and may contribute to peace in the world; we pray to the Lord...

Pope Francis' Evangelization Intention: That Christians may live the Gospel, giving witness to faith, honesty, and love of neighbor; we pray to the Lord...

MONTHLY READINGS/SELECTIONS (JUNE - AUGUST)

JUNE Visit the Imprisoned (C)

Selection I: Hebrews 13:1-3, 14-16

A reading from the Letter to the Hebrews:

Brothers and Sisters:

Let mutual love continue.

Do not neglect hospitality,

for through it some have unknowingly entertained angels.

Be mindful of prisoners as if sharing their imprisonment,

and of the ill-treated as of yourselves,

for you also are in the body.

For here we have no lasting city,

but we seek the one that is to come.

Through him then let us continually offer God a sacrifice of praise,

that is, the fruit of lips that confess his name.

Do not neglect to do good and to share what you have;

God is pleased by sacrifices of that kind.

The Word of the Lord.

Selection II: Matthew 25:31-46

A reading from the holy Gospel according to Matthew:

Jesus said to his disciples:

“When the Son of Man comes in his glory,
and all the angels with him,
he will sit upon his glorious throne,
and all the nations will be assembled before him.

And he will separate them one from another,
as a shepherd separates the sheep from the goats.
He will place the sheep on his right and the goats on his left.
Then the king will say to those on his right,
‘Come, you who are blessed by my Father.
Inherit the kingdom prepared for you from the foundation of the world.

For I was hungry and you gave me food,
I was thirsty and you gave me drink,
a stranger and you welcomed me,
naked and you clothed me,
ill and you cared for me,
in prison and you visited me.’

Then the righteous will answer him and say,
‘Lord, when did we see you hungry and feed you,
or thirsty and give you drink?
When did we see you a stranger and welcome you,
or naked and clothe you?
When did we see you ill or in prison, and visit you?’
And the king will say to them in reply,
‘Amen, I say to you, whatever you did
for one of these least brothers of mine, you did for me.’

Then he will say to those on his left,
‘Depart from me, you accursed,
into the eternal fire prepared for the Devil and his angels.
For I was hungry and you gave me no food,
I was thirsty and you gave me no drink,

a stranger and you gave me no welcome,
naked and you gave me no clothing,
ill and in prison, and you did not care for me.'

Then they will answer and say,
'Lord, when did we see you hungry or thirsty
or a stranger or naked or ill or in prison,
and not minister to your needs?'

He will answer them, 'Amen, I say to you,
what you did not do for one of these least ones,
you did not do for me.'

And these will go off to eternal punishment,
but the righteous to eternal life."

The Gospel of the Lord.

Selection III: Pope Francis (Address: September 27, 2015)

From Pope Francis address to detainees at the Curran-Fromhold Correctional Facility in Philadelphia:

Life means “getting our feet dirty” from the dust-filled roads of life and history. All of us need to be cleansed, to be washed. All of us are being sought out by the Teacher, who wants to help us resume our journey.

The Lord goes in search of us; to all of us he stretches out a helping hand. It is painful when we see prison systems which are not concerned to care for wounds, to soothe pain, to offer new possibilities. It is painful when we see people who think that only others need to be cleansed, purified, and do not recognize that their weariness, pain and wounds are also the weariness, pain and wounds of society. The Lord tells us this clearly with a sign: he washes our feet so we can come back to the table. The table from which he wishes no one to be excluded. The table which is spread for all and to which all of us are invited.

This time in your life can only have one purpose: to give you a hand in getting back on the right road, to give you a hand to help you rejoin society. All of us are part of that effort, all of us are invited to encourage, help and enable your rehabilitation. A rehabilitation which everyone seeks and desires: inmates and their families, correctional authorities, social and educational programs. A rehabilitation which benefits and elevates the morale of the entire community.

Jesus invites us to share in his lot, his way of living and acting. He teaches us to see the world through his eyes. Eyes which are not scandalized by the dust picked up along the way, but want to cleanse, heal and restore. He asks us to create new opportunities: for inmates, for their families, for correctional authorities, and for society as a whole.

JULY Admonish Sinners (S)

Selection I: 2 COR 5:17-6:2

A reading from the second Letter of Saint Paul to the Corinthians:

Brothers and sisters:

Whoever is in Christ is a new creation:
the old things have passed away;
behold, new things have come.

And all this is from God,
who has reconciled us to himself through Christ
and given us the ministry of reconciliation,
namely, God was reconciling the world to himself in Christ,
not counting their trespasses against them
and entrusting to us the message of reconciliation.

So we are ambassadors for Christ,
as if God were appealing through us.

We implore you on behalf of Christ,
be reconciled to God.

For our sake he made himself to be sin who did not know sin,
so that we might become the righteousness of God in him.

Working together then,
we appeal to you not to receive the grace of God in vain.

For he says:

*In an acceptable time I heard you,
and on the day of salvation I helped you.*

Behold, now is a very acceptable time;
behold, now is the day of salvation.

The Word of the Lord.

Selection II: MK 1:14-20

A reading from the holy Gospel according to Mark:

After John had been arrested,
Jesus came to Galilee proclaiming the gospel of God:

“This is the time of fulfillment.
The kingdom of God is at hand.
Repent, and believe in the gospel.”

As he passed by the Sea of Galilee,
he saw Simon and his brother Andrew casting their nets into the sea;
they were fishermen.

Jesus said to them,
“Come after me, and I will make you fishers of men.”

Then they abandoned their nets and followed him.

He walked along a little farther
and saw James, the son of Zebedee, and his brother John.

They too were in a boat mending their nets.

Then he called them.

So they left their father Zebedee in the boat
along with the hired men and followed him.

The Gospel of the Lord.

Selection III: Pope Emeritus Benedict XVI (Lenten Message 2012)

From Pope Emeritus Benedict XVI:

Today, in general, we are very sensitive to the idea of charity and caring about the physical and material well-being of others, but almost completely silent about our spiritual responsibility towards our brothers and sisters. This was not the case in the early Church or in those communities that are truly mature in faith, those which are concerned not only for the physical health of their brothers and sisters, but also for their spiritual health and ultimate destiny...

Christ himself commands us to admonish a brother who is committing a sin (cf. Mt 18:15)... The Church's tradition has included "admonishing sinners" among the spiritual works of mercy. It is important to recover this dimension of Christian charity. We must not remain silent before evil...

Christian admonishment, for its part, is never motivated by a spirit of accusation or recrimination. It is always moved by love and mercy, and springs from genuine concern for the good of the other. As the Apostle Paul says: "If one of you is caught doing something wrong, those of you who are spiritual should set that person right in a spirit of gentleness; and watch yourselves that you are not put to the test in the same way" (Gal 6:1).

In a world pervaded by individualism, it is essential to rediscover the importance of fraternal correction, so that together we may journey towards holiness... It is a great service, then, to help others and allow them to help us, so that we can be open to the whole truth about ourselves, improve our lives and walk more uprightly in the Lord's ways. There will always be a need for a gaze which loves and admonishes, which knows and understands, which discerns and forgives (cf. Lk 22:61), as God has done and continues to do with each of us.

AUGUST Give Drink to the Thirsty (C)

Selection I: IS 55:1-11

A reading from the book of the Prophet Isaiah:

Thus says the LORD:

All you who are thirsty,
 come to the water!

You who have no money,
 come, receive grain and eat;
 come, without paying and without cost,
 drink wine and milk!

Why spend your money for what is not bread,
 your wages for what fails to satisfy?

Heed me, and you shall eat well,
 you shall delight in rich fare.

Come to me heedfully,
 listen, that you may have life.

I will renew with you the everlasting covenant,
 the benefits assured to David.

As I made him a witness to the peoples,
 a leader and commander of nations,
 so shall you summon a nation you knew not,
 and nations that knew you not shall run to you,
 because of the LORD, your God,
 the Holy One of Israel, who has glorified you.

Seek the LORD while he may be found,
 call him while he is near.

Let the scoundrel forsake his way,
 and the wicked man his thoughts;
 let him turn to the LORD for mercy;
 to our God, who is generous in forgiving.

For my thoughts are not your thoughts,
 nor are your ways my ways, says the LORD.

As high as the heavens are above the earth,
 so high are my ways above your ways
 and my thoughts above your thoughts.

For just as from the heavens
the rain and snow come down
and do not return there
till they have watered the earth,
making it fertile and fruitful,
giving seed to the one who sows
and bread to the one who eats,
so shall my word be
that goes forth from my mouth;
my word shall not return to me void,
but shall do my will,
achieving the end for which I sent it.

The Word of the Lord

Selection II: JN 4:5-14

A Reading from the holy Gospel according to John:

Jesus came to a town of Samaria called Sychar,
near the plot of land that Jacob had given to his son Joseph.
Jacob's well was there.
Jesus, tired from his journey, sat down there at the well.
It was about noon.

A woman of Samaria came to draw water.

Jesus said to her,

“Give me a drink.”

His disciples had gone into the town to buy food.

The Samaritan woman said to him,

“How can you, a Jew, ask me, a Samaritan woman, for a drink?”

—For Jews use nothing in common with Samaritans.—

Jesus answered and said to her,

“If you knew the gift of God
and who is saying to you, ‘Give me a drink,’
you would have asked him
and he would have given you living water.”

The woman said to him,

“Sir, you do not even have a bucket and the cistern is deep;
where then can you get this living water?

Are you greater than our father Jacob,
who gave us this cistern and drank from it himself
with his children and his flocks?”

Jesus answered and said to her,

“Everyone who drinks this water will be thirsty again;
but whoever drinks the water I shall give will never thirst;
the water I shall give will become in him
a spring of water welling up to eternal life.”

The Gospel of the Lord

Selection III: St. Cyril of Jerusalem (Catechetical Instruction)

From a catechetical instruction by St. Cyril of Jerusalem:

“The water I shall give him will become in him a fountain of living water, welling up into eternal life.” This is a new kind of water, a living, leaping water, welling up for those who are worthy. But why did Christ call the grace of the Spirit water? Because all things are dependent on water; plants and animals have their origin in water. Water comes down from heaven as rain, and although it is always the same in itself, it produces many different effects, one in the palm tree, another in the vine, and so on throughout the whole of creation. It does not come down, now as one thing, now as another, but while remaining essentially the same, it adapts itself to the needs of every creature that receives it.

In the same way the Holy Spirit, whose nature is always the same, simple and indivisible, apportions grace to each man as he wills. Like a dry tree which puts forth shoots when watered, the soul bears the fruit of holiness when repentance has made it worthy of receiving the Holy Spirit. Although the Spirit never changes, the effects of his action, by the will of God and in the name of Christ, are both many and marvelous.

The Spirit makes one man a teacher of divine truth, inspires another to prophesy, gives another the power of casting out devils, enables another to interpret holy Scripture. The Spirit strengthens one man's self-control, shows another how to help the poor, teaches another to fast and lead a life of asceticism, makes another oblivious to the needs of the body, trains another for martyrdom. His action is different in different people, but the Spirit himself is always the same. In each person, Scripture says, the Spirit reveals his presence in a particular way for the common good.

ACKNOWLEDGEMENTS

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