



Holy Hour Against Racism

United States Conference of Catholic Bishops

PROCESSION

After all have assembled, a priest or deacon, wearing cope and humeral veil, brings the Blessed Sacrament from the place of reservation to the Altar and places it in a monstrance. A song may be sung, and he may be accompanied by altar servers with candles.

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.

OPENING PRAYER

The presiding minister then goes to the chair, where he prays the following opening prayer:

Let us pray.

O God, who gave one origin to all peoples
and willed to gather from them one family for yourself,
fill all hearts, we pray, with the fire of your love
and kindle in them a desire
for the just advancement of their neighbor,
that, through the good things which you richly bestow upon all,
each human person may be brought to perfection,
every division may be removed,
and equity and justice may be established in human society.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

(Masses for Various Needs and Occasions, no. 29. For the Progress of Peoples)

All reply:

Amen.

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

LITURGY OF THE WORD

FIRST READING

A reading from the first Letter of Saint John

4:7-16, LFM 170A

Beloved, let us love one another,
because love is of God;
everyone who loves is begotten by God and knows God.
Whoever is without love does not know God, for God is love.
In this way the love of God was revealed to us:
God sent his only Son into the world

so that we might have life through him.

In this is love:

not that we have loved God, but that he loved us
and sent his Son as expiation for our sins.

Beloved, if God so loved us,

we also must love one another.

No one has ever seen God.

Yet, if we love one another, God remains in us,
and his love is brought to perfection in us.

This is how we know that we remain in him and he in us,
that he has given us of his Spirit.

Moreover, we have seen and testify

that the Father sent his Son as savior of the world.

Whoever acknowledges that Jesus is the Son of God,
God remains in him and he in God.

We have come to know and to believe in the love God has for us.

God is love, and whoever remains in love
remains in God and God in him.

The word of the Lord.

All: Thanks be to God

RESPONSORIAL PSALM

R: The Lord is near to all who call upon him.

Every day I will bless you,
and I will praise your name forever and ever.
Great is the LORD and highly to be praised;
his greatness is unsearchable. **R.**

The LORD is gracious and merciful,
slow to anger and of great kindness.
The LORD is good to all
and compassionate toward all his works. **R.**

The LORD is just in all his ways
and holy in all his works.
The LORD is near to all who call upon him,
to all who call upon him in truth. **R. (LFM 133A/18a)**

After a period of silent prayer:



GOSPEL ACCLAMATION

R: Alleluia, alleluia.

If we love one another, God remains in us
and his love is brought to perfection in us. R. (LFM 140B)

R: Alleluia, alleluia

+ A reading from the holy Gospel according to Matthew

22:34-40, LFM 148A

When the Pharisees heard that Jesus had silenced the Sadducees,
they gathered together, and one of them,
a scholar of the law, tested him by asking,
“Teacher, which commandment in the law is the greatest?”

He said to him,

“You shall love the Lord, your God,
with all your heart,
with all your soul,
and with all your mind.

This is the greatest and the first commandment.

The second is like it:

You shall love your neighbor as yourself.

The whole law and the prophets depend on these two commandments.”

The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

HOMILY

At the conclusion of the last reading 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:

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 an **end to racism** before him as we pray:

1. For our country, that we may be united in building a society in which all people have the opportunity to live with dignity and hope, especially the poor, immigrants and refugees, the elderly, and the unborn, let us pray to the Lord.

WE PLACE
OUR PETITION
FOR AN END
TO RACISM
BEFORE HIM

2. That all people may live in greater harmony and work to put an end to racial prejudice and discrimination, believing that God can heal every wound and right every wrong, let us pray to the Lord.
3. That the Lord will raise up saints in our time who will be leaders in the particular fight to bring souls to Christ amidst their efforts to rid the nation of the evil of racism, let us pray to the Lord.
4. That all would work to eradicate racism from every civic and social institution, let us pray to the Lord.
5. That those groups disproportionately impacted by the pandemic will receive the care they need and the comfort and compassion of our Lord and the hope of his resurrection, let us pray to the Lord.
6. That all people would work to restore hope, right wrongs, maintain commitments, and promote the well-being of individuals and of peoples, let us pray to the Lord.
7. That we would see Christ in the people we meet and open wide our hearts to them, let us pray to the Lord.
8. That God would bless the efforts of all who seek to deepen understanding, foster reconciliation, and publicly witness to the Church's commitment to ending racism, we pray to the Lord.
9. That, above all, we will see a spirit of truth wash across the country causing all to recognize the inherent dignity of all human life and a deeper recognition that racism is an attack on human dignity.
10. For those who have died, especially those who lost their lives because of racial hatred and a disregard for the sanctity of human life, that they might know eternal joy in the presence of Jesus Christ and all the saints, let us pray to the Lord.

All: Lord, hear our prayer.

After a period of silent prayer:

READING

The following reading may be read by a minister:

As St. Paul proclaimed, "Christ Jesus came into the world to save sinners. Of these I am the foremost. But for that reason, I was mercifully treated, so that in me, as the foremost, Christ Jesus might display all his patience as an example for those who would come to believe in him for everlasting life" (1 Tm 1:15-16). St. Paul's own conversion is a powerful reminder of how God's grace can transform even the hardest of hearts. Prayer and working toward conversion must be our first response in the face of evil actions. "I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance" (Lk 15:7). Therefore, we must never limit our understanding of God's power to bring about the conversion of even those whose hearts appear completely frozen by the sin of racism. Our communities must never cease to invite and encourage them in love to abandon these sinful thoughts and destructive ways.

Conversion is an essential aspect of evangelization, which “is a question not only of preaching the Gospel in ever wider geographic areas or to ever greater numbers of people, but also of affecting and as it were upsetting, through the power of the Gospel, mankind’s criteria of judgment.” Like St. Paul, this requires us to examine our most deeply held “values, [our] points of interest, lines of thought, sources of inspiration and models of life”—all that may be “in contrast with the Word of God and the plan of salvation.”

Open Wide Our Hearts, pp. 24-25

After a period of silent prayer:

LITANY

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

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

God our Father in heaven
God the Son, Redeemer of the world
God the Holy Spirit
Holy Trinity, one God
Blood of Christ, only Son of the Father
Blood of Christ, incarnate Word
Blood of Christ, of the new and eternal covenant
Blood of Christ, that spilled to the ground
Blood of Christ, that flowed at the scourging
Blood of Christ, dripping from the thorns
Blood of Christ, shed on the cross
Blood of Christ, the price of our redemption
Blood of Christ, our only claim to pardon
Blood of Christ, our blessing cup
Blood of Christ, in which we are washed
Blood of Christ, torrent of mercy
Blood of Christ, that overcomes evil
Blood of Christ, strength of the martyrs
Blood of Christ, endurance of the saints
Blood of Christ, that makes the barren fruitful
Blood of Christ, protection of the threatened
Blood of Christ, comfort of the weary

have mercy on us
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have mercy on us
be our salvation
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Blood of Christ, solace of the mourner	be our salvation
Blood of Christ, hope of the repentant	be our salvation
Blood of Christ, consolation of the dying	be our salvation
Blood of Christ, our peace and refreshment	be our salvation
Blood of Christ, our pledge of life	be our salvation
Blood of Christ, by which we pass to glory	be our salvation
Blood of Christ, most worthy of honor	be our salvation
Lamb of God, you take away the sins of the world	have mercy on us
Lamb of God, you take away the sins of the world	have mercy on us
Lamb of God, you take away the sins of the world	have mercy on us
Lord, you redeemed us by your blood.	You have made us a kingdom to serve our God.

Let us pray.

O God, who by the Precious Blood of your Only Begotten Son have redeemed the whole world, preserve in us the work of your mercy, so that, ever honoring the mystery of our salvation, we may merit to obtain its fruits. Through Christ our Lord.

All: Amen.

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. After the hymn is finished, the following verse and response may be added:

V. You have given them Bread from heaven (E.T. alleluia).

R. Having all sweetness within it (E.T. alleluia).

Then, the minister rises and sings or says:

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.

(Roman Missal, The Most Holy Body and Blood of Christ)

All: Amen.

Then the following verse and response may be added:

V. You have given them Bread from heaven (E.T. alleluia).

R. Having all sweetness within it (E.T. alleluia).

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.

The following acclamations may be sung or said in unison after the blessing with the Most Blessed Sacrament.

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.

REPOSITION

The Blessed Sacrament is removed from the monstrance and brought to the place of reservation. The hymn is sung, and the presiding minister and the servers bow to the altar and leave.

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