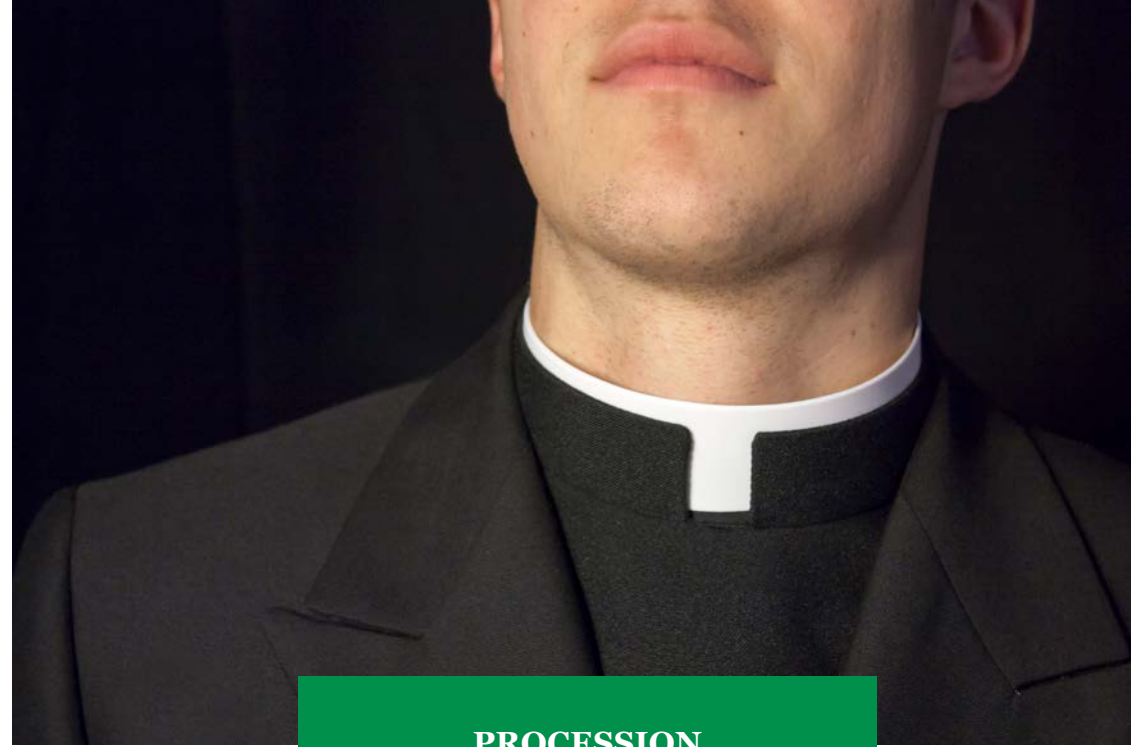


A close-up photograph of a man with a beard, wearing a black cassock with a white clerical collar. He is holding a wooden rosary with both hands, positioned in front of his chest. The background is dark, and the lighting highlights his hands and the texture of the cassock and rosary beads.

Holy Hour
for Vocations

OFFICE *of* VOCATIONS
DIOCESE OF PLYMOUTH



PROCESSION

After all have assembled, a priest or deacon, wearing cope and humeral veil, brings the Blessed Sacrament to the Altar in a monstrance, a song may be sung. He may be accompanied by altar servers with candles.

EXPOSITION HYMN

O Salutaris hostia,	O saving victim open wide
Quae caeli pandis ostium,	The gate of heaven to all below.
Bella praemunt hostilia:	Our foes press on from every side;
Da robur, fer auxilium.	Thine aid supply, Thy strength bestow
Uni trinoque Domino	To Thy great name be endless praise
Sit sempiterna gloria:	Immortal Godhead, One in Three;
Qui vitam sine termino,	Oh, grant us endless days,
Nobis donet in patria.	In our true native land with Thee
Amen	Amen

The Blessed Sacrament is placed 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.

Opening Prayer

The presiding minister then goes to the chair, where he prays one of the following opening prayers:

A: Lord Jesus Christ, (cf. Pastores Dabo Vobis, 1) you promised always to give your Church shepherds. In faith, we know your promise cannot fail. Trusting in the power of the Holy Spirit at work in the Church, we pray you raise up sacred ministers from your holy people, that the sacrifice in which you give your body and blood may be daily renewed in the world until we come to that kingdom where you live with the Father and the Holy Spirit, one God, for ever and ever.	B: Lord, hear the prayers of your people (cf. Roman Missal, Mass for Priestly Vocations) gathered here before you. By this sacrament of love bring to maturity the seeds you have sown in the field of your Church; may many of your people choose to serve you by devoting themselves to the service of their brothers and sisters. We ask this through Christ our Lord.
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All: Amen.

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

Liturgy of the Word

First Reading

A reading from the first Book of Samuel, 3:1-10
Speak, Lord, for your servant is listening.

During the time young Samuel was minister to the Lord under Eli, a revelation of the Lord was uncommon and vision infrequent. One day Eli was asleep in his usual place. His eyes had lately grown so weak that he could not see. The lamp of God was not yet extinguished, and Samuel was sleeping in the temple of the Lord where the ark of God was.

The Lord called to Samuel, who answered, "Here I am". Samuel ran to Eli and said, "Here I am. You called me". "I did not call you", Eli said. "Go back to sleep". So he went back to sleep. Again the Lord called Samuel, who rose and went to Eli.

"Here I am", he said. "You called me". But Eli answered, "I did not call you, my son. Go back to sleep".

At that time Samuel was not familiar with the Lord, because the Lord had not revealed anything to him as yet. The Lord called to Samuel again, for the third time. Getting up and going to Eli, he said, "Here I am. You called me". Then Eli understood that the Lord was calling the youth. So he said to Samuel, "Go to sleep, and if you are called, reply", "Speak, Lord, for your servant is listening". When Samuel went to sleep in his place, the Lord came and revealed his presence, calling out as before, "Samuel, Samuel"! Samuel answered, "Speak, for your servant is listening".

The word of the Lord.

All: Thanks be to God.

Responsorial Psalm

Psalm 16
1-2a and 5, 7-8, 11

R. You are my inheritance, O Lord.

Keep me, O God, for in you I take refuge;
I say to the Lord, My Lord are you.
O Lord, my allotted portion and my cup.
you it is who hold fast to my lot.

R. You are my inheritance, O Lord.

I bless the Lord who counsels me;
even in the night my heart extorts me.

I set the Lord ever before me;
with him at my right hand I shall not be
disturbed.

R. You are my inheritance, O Lord.

You will show me the path of life,
fullness of joys in your presence,
the delights at your right hand forever.

*R. Guide me Lord, along the
everlasting way.*

Period of silent prayer.

Gospel Acclamation

R. Alleluia, alleluia.

I chose you from the world, go and bear fruit that will last, says the Lord., Jn 15:16

R. Alleluia, alleluia.

Gospel

+ A reading from the holy Gospel according to John, 1:35-42

Follow me

John was standing with two of his disciples, and as he watched Jesus walk by, he said, "Behold, the Lamb of God." The two disciples heard what he said and followed Jesus.

Jesus turned and saw them following him and said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" He said to them, "Come, and you will see."

So they went and saw where he was staying, and they stayed with him that day. It was about four in the afternoon.

Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus.

He first found his own brother Simon and told him, "We have found the Messiah" (which is translated Christ.) Then he brought him to Jesus.

Jesus looked at him and said, "You are Simon son of John; you will be called Cephas" (which is translated Peter).

The Gospel of the Lord.

All: Thanks be to God.

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 chooses those whom He wills, let us pray the Lord to send forth workers into his vineyard:

All: Lord, we trust in you.

Deacon or other Minister: As you called Abram to be the father of many nations, inspire young people to answer your call.

All: Lord, we trust in you.

Deacon or other Minister: As you called Moses, tending the flocks of Jethro, provide worthy pastors to your flock in our day.

All: Lord, we trust in you.

Deacon or other Minister: As you called Aaron to serve your temple, call men to serve your Church in the image of Christ.

All: Lord, we trust in you.

Deacon or other Minister: As you spoke to awake Samuel with your call, open the ears of your chosen ones.

All: Lord, we trust in you.

Deacon or other Minister: As every High Priest was taken from among men, so call men to offer the holy and living sacrifice.

All: Lord, we trust in you.

Deacon or other Minister: As Elisha was anointed by the prophet Elijah, give those you call strength to follow you without looking back.

All: Lord, we trust in you.

Deacon or other Minister: As you called the Apostles to be ambassadors for Christ, so sends us fervent preachers to strengthen our spirits.

All: Lord, we trust in you.

Period of silent prayer.

Reading

The following reading may be read by a minister:

Pastores Dabo Vobis

The Church should daily take up Jesus' persuasive and demanding invitation to "pray the Lord of the harvest to send out laborers into his harvest" (Mt. 9:38). Obedient to Christ's command, the Church first of all makes a humble profession of faith: In praying for vocations, conscious of her urgent need of them for her very life and mission, she acknowledges that they are a gift of God and, as such, must be asked for by a ceaseless and trusting prayer of petition. This prayer, the pivot of all pastoral work for vocations, is required not only of individuals but of entire ecclesial communities. There can be no doubt about the importance of individual initiatives of prayer, of special times set apart for such prayer -- beginning with the World Day of Prayer for Vocations -- and of the explicit commitment of persons and groups particularly concerned with the problem of priestly vocations. Today the prayerful expectation of new vocations should become an ever more continual and widespread habit within the entire Christian community and in every one of its parts. Thus, it will be possible to relive the experience of the apostles in the upper room who, in union with Mary, prayerfully awaited the outpouring of the Spirit (cf. Acts 1:14), who will not fail to raise up once again in the People of God "worthy ministers for the altar, ardent but gentle proclaimers of the Gospel" (Roman Missal, Collect of the Mass for Vocations to Holy Orders).

In addition, the liturgy, as the summit and source of the Church's existence (cf. Vatican II, Constitution on the Sacred Liturgy, 10) and in particular of all Christian prayer, plays an

influential and indispensable role in the pastoral work of promoting vocations. The liturgy is a living experience of God's gift and a great school for learning how to respond to his call. As such, every liturgical celebration, and especially the Eucharist, reveals to us the true face of God and grants us a share in the paschal mystery, in the "hour" for which Jesus came into the world and toward which he freely and willingly made his way in obedience to the Father's call (cf. Jn. 13:1). It shows us the Church as a priestly people and a community structured in the variety and complementarity of its charisms and vocations. The redemptive sacrifice of Christ, which the Church celebrates in mystery, accords a particular value to suffering endured in union with the Lord Jesus. The synod fathers invited us never to forget that "through the offering of sufferings, which are so frequent in human life, the Christian who is ill offers himself as a victim to God, in the image of Christ, who has consecrated himself for us all" (cf. Jn. 17:19) and that "the offering of sufferings for this intention is a great help in fostering vocations."

In carrying out her prophetic role, the Church feels herself irrevocably committed to the task of proclaiming and witnessing to the Christian meaning of vocation, or as we might say, to "the Gospel of vocation." Here too, she feels the urgency of the apostle's exclamation: "Woe to me if I do not preach the Gospel!" (1 Cor. 9:16) This admonishment rings out especially for us who are pastors but, together with us, it touches all educators in the Church. Preaching and catechesis must always show their intrinsic vocational dimension: The word of God enlightens believers to appreciate life as a response to God's call and leads them to embrace in faith the gift of a personal vocation.

Period of silent prayer.

LITANY OF THE HOLY EUCHARIST

Lord, have mercy.

R. Lord, have mercy.

Christ, have mercy.

R. Christ, have mercy.

Lord, have mercy.

R. Lord, have mercy.

“The Bread that I will give is my flesh for the life world” Jn 6:51

R. My Lord and my God!

“My flesh is food indeed and my Blood is drink indeed” Jn 6:55

R. My Lord and my God!

“Take this, all of you and eat it: This is my Body which will be given up for you, this is the cup of my Blood, the Blood of the new and everlasting covenant” Roman Canon (Eucharistic Prayer I)

R. My Lord and my God!

“The cup of blessing that we bless < it is not the sharing of the Blood of Christ? And the bread that we break < Is it not the partaking of the Body of the Lord?” 1 Cor. 10:16

R. My Lord and my God!

“[Heretics] abstain from the Eucharist, because they do not believe that the Eucharist is the flesh of our Saviour, Jesus Christ, who suffered for our sins

and who the Father in his bounty raised up again.” Saint Ignatius of Antioch

R. My Lord and my God!

“[This Eucharist] has been blessed by the word of prayer instituted by Him, and from it our flesh and blood by assimilation are nourished. This, we are taught, is both the flesh and blood of Jesus incarnate.” Saint Justin Martyr

R. My Lord and my God!

“The seeming bread is not bread, though sensible to taste, but the Body of Christ; and the seeming wine is not wine, though the taste would have it so, but the Blood of Christ.” Saint Cyril of Jerusalem

R. My Lord and my God!

“You ought so to partake at the Holy Table as to have no doubt at all concerning the reality of the body and blood of Christ. For what is taken in the mouth is that which is believed by faith, and it is vain for them to respond, Amen who dispute against that which is taken.” Saint Leo the Great

R. My Lord and my God!

“Sight, touch, taste are each thee deceived; hearing alone safely is believed.” Saint Thomas Aquinas

R. My Lord and my God!

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

Veneremur cernui:

Et antiquum documentum

Novo cedat ritui:

Praestet fides supplementum

Sensuum defectui.

Genitori, Genitoque

Laus et jubilatio,

Salus, honor, virtus quoque

Sit et benedictio:

Procedenti ab utroque

Compar sit laudatio.

Amen.

Down in adoration falling,

Lo! The Sacred Host we hail.

Lo! o'er ancient forms departing,

Newer rites of Grace prevail:

Faith for all defects supplying,

Where the feeble senses fail.

To The Everlasting Father

And The Son Who reigns on high,

With The Spirit blessed proceeding

Forth, from Each eternally,

Be salvation, honour, blessing,

Might and endless majesty

Amen.

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

Let us pray.

After a brief period of silence, The presiding minister continues:

Leader: You have given them bread from heaven.

Leader: Panem de caelo praestitisti eis.

All: Having all sweetness within it.

All: Omne delectamentum in se habentem.

Leader: Let us pray,

Lord Jesus Christ, You gave us the
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.

Leader: Oremus

Deus, qui nobis sub sacramento
mirabili, passionis tuae
memoriam reliquisti: tribue,
quaesumus, ita nos corporis et
sanguinis tui sacra mysteria
venerari, ut redemptionis tuae
fructum in nobis iugiter
sentiamus. Qui vivis et regnas
in saecula saeculorum

All: Amen.

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 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 minister and the servers bow to the altar and leave.

Holy God, we praise thy name;

Lord of all, we bow before thee;

All on earth they sceptre claim;

All in heaven above adore thee.

Infinite they vast domain,

Everlasting is thy reign!

Infinite they vast domain,

Everlasting is thy reign!

Hark, the loud celestial hymn;

Angel choirs above are raising;

Cherubim and Seraphim,

In unceasing chorus praising,

Fill the heavens with sweet accord:

Holy, holy, holy, Lord!

Fill the heavens with sweet accord:

Holy, holy, holy, Lord

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