

There are also several prayers from the *Diary of Saint Maria Faustina Kowalska* that are especially suitable during Eucharistic Adoration (see *The Divine Mercy Message and Devotion* booklet, M17):

- The Chaplet of Divine Mercy (*Diary*, 1570);
- Saint Faustina's Praises of The Divine Mercy (*Diary*, 948-949);
- At the Feet of Christ in the Eucharist (*Diary*, 80, 81, 1692, 1708);
- For the Conversion of Sinners (*Diary*, 1397, 186, 187);
- For Divine Mercy (*Diary*, 1570).

The Chaplet of Divine Mercy holds a special place of honor as a Eucharistic prayer because it is a continuation of the offering of the Mass. And the simple prayer "Jesus, Mercy!" is a continuation of the Chaplet — a plea for God's mercy for every moment of need.

Never Alone Before the Eucharist

We are never alone, especially when we are in Adoration. Our guardian angels and patron saints are delighted to see the souls entrusted to their care come into the presence of the Eucharistic Lord. In fact, when you go to Adoration, you give a special gift to your guardian angel. Their whole mission is to bring your soul to Jesus. Well, we come into the Presence of Jesus at every Holy Hour!

Take a minute in Adoration to thank your angel for their prayers and their constant, steadfast help, and maybe even offer a prayer for their intentions.

How to Begin a Private Holy Hour

There is no single "right" way to begin a Holy Hour, but here are some suggestions. Start with body language, making some gesture of profound Adoration, such as genuflecting or bowing to the Lord as a reverent acknowledgement of His Real Presence. Then, ask the Holy Spirit to fill you with His gift of praise. Unite your heart with the Heart of Mary, so that

you can praise the Lord with the Heart of His mother. Call upon the angels and saints to help you to unite with their heavenly praise and worship. Let your heart be aglow with the Lord's radiant Presence and then follow the longing of your heart. Love Him, thank Him, and praise Him, who is present and loves you. As He tells us through one of the Psalms,

"Be still and know that I am God" (Ps 46).

What about Distractions?

Anytime you come into the Eucharistic Presence of the Lord and find that you are distracted and anxious about situations in your life, simply begin by asking the Holy Spirit to pray in you, and then respond to each of the distractions and anxieties — from whatever source — with short prayers such as: "Jesus, mercy" or "Jesus, I trust in You!"

How Do You End a Holy Hour?

A good way to end a Holy Hour is to *thank* the Lord. Thank Him for His Presence, for His Love, for all that He has done and will do in your life. You can call to mind and thank Him for the specific graces or resolutions you received during the hour. Then, again, express your adoration with your whole body and soul, and renew your commitment to try to live each moment of your life in such a way that you will be a living sign of His Presence, of His mercy to the world.

With Ecclesiastical Approval

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To order the *Diary of Saint Maria Faustina Kowalska* or *The Divine Mercy Message and Devotion* booklet, please call 1-800-462-7426.

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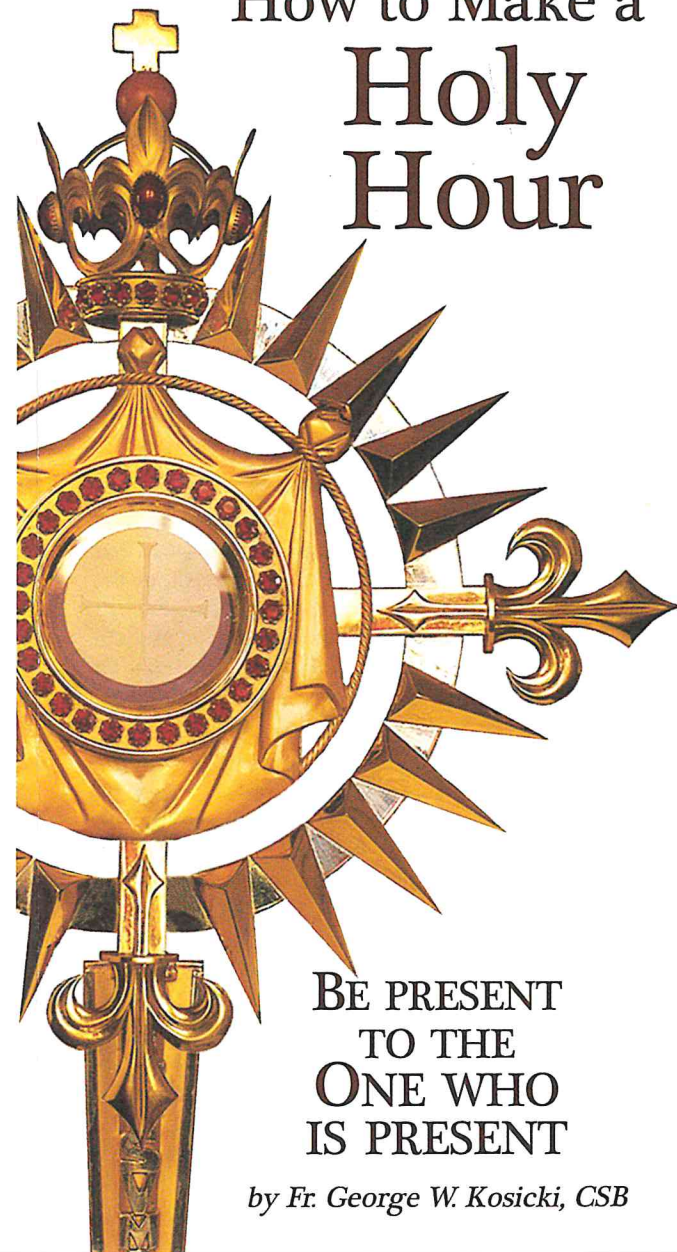
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How to Make a Holy Hour



BE PRESENT
TO THE
ONE WHO
IS PRESENT

by Fr. George W. Kosicki, CSB

So, you could not stay awake with Me for even an hour? Be on guard, and pray that you may not undergo the test (Mt 26:40-41).

There are different ways to “watch one hour” with the Lord. One of the most powerful and fruitful ways is to spend an hour in the Presence of the Blessed Sacrament. We call this a Holy Hour because it is an hour spent in the Presence of the Holy Eucharist: Christ Himself, the One who alone is Holy.

There are also different ways to make a Holy Hour: You can pray, alone or with others, before Jesus in the Tabernacle; or you can pray in the Presence of the exposed Blessed Sacrament, privately or at a public service led by a priest or deacon.

The Church’s Teaching on Adoration of the Holy Eucharist

The Church strongly encourages both private and public devotion toward the Eucharist and teaches that prayer before the Lord sacramentally present in the Eucharist actually “extends the union with Christ which the faithful have received in communion.” It helps them to live in a more Christian way, trying “to maintain in their lives what they have received by faith and by Sacraments” (*The Rites of the Catholic Church*).

During times of public Adoration, when the Blessed Sacrament is exposed by a priest or deacon, “there should be prayers, songs, and readings to direct the faithful to the worship of the Lord, to encourage a prayerful spirit. There should be readings from Scripture with a homily or brief exhortation to develop a better understanding of the Eucharistic mystery. It is also desirable for people to respond to the Word of God by singing and to spend periods of time in religious silence. Part of the Liturgy of the Hours may be celebrated to extend the praise and thanksgiving of Holy Mass.

“The elements of prayer, the Scriptures, praise, and silence are all an integral part of public Adoration. All the elements of the public Adoration should

acknowledge the marvelous presence of Christ in the Sacrament and foster the worship which is due to Christ in spirit and truth. Such public adoration of the Blessed Sacrament must clearly express its relationship to the Mass” (*The Rites of the Catholic Church*).

Private Adoration

In addition to these times of public Adoration, we can each — as often as possible according to our personal schedules and circumstances — draw great nourishment from times of private Adoration.

The most important thing to realize about making a private Holy Hour is that you don’t have to do anything. You don’t have to say any particular prayers, or read, or sing, or anything else. *All you have to do is be present to the One who is present to you.* Certainly, bodily presence is a first step — at times that is all we are capable of — but we should also try to be present with our hearts. This means a loving awareness of *Who* is present. Many times, we need to be *silently* present — not analyzing, thinking, or saying prayers with our lips.



**“Be still
and know
that
I am God.”**

Ps 46

Even a few short moments of this silent presence to the Lord is a precious treasure, for it is in this silence that the Lord speaks to us.

As we sit in silence before the Lord, we are irradiated by His Eucharistic Presence. We all need “radiation

therapy” — and to receive it, we only need to be *present*, just as in sunbathing we only need to be present to the ultraviolet radiation of the sun.

Especially in our age, which is so heavily bombarded with words — reading materials, radio, audio tapes, videos, and TV — we all need times to listen to the Lord, who speaks in a very special language called *silence*.

How beautifully St. Maria Faustina describes her long, silent “talks” with the Lord:

Silence is so powerful a language that it reaches the throne of the living God. Silence is His language, though secret, yet living and powerful (*Diary of Saint Maria Faustina Kowalska*, 888).

In silence I tell You everything, Lord, because the language of love is without words (*Diary*, 1489).

Like St. Faustina, we all need to spend times of silence in the Presence of the Eucharistic Lord to let Him minister to us with His healing, merciful love. And we also need these times of silent presence to love Him and make reparation for our sins and those of the whole world. It is a powerful and effective way to thank Him for His gift of mercy to us and, at the same time, to be “merciful to Him” since the Lord continues to suffer in His Body, the Church.

Eucharistic Prayers

If, after an initial period of silent Adoration, you feel a desire to pray, or read, or write, or sing, then you simply allow yourself to move naturally into whatever activity you feel led to do at each moment.

Reading the Scriptures, pamphlets, or books is always appropriate, and many people also like to pray the Rosary or make the Stations of the Cross. Traditional prayers in preparation for Holy Mass or in thanksgiving after Mass can also be very fruitful, particularly when they are addressed directly to Christ in the Eucharist.