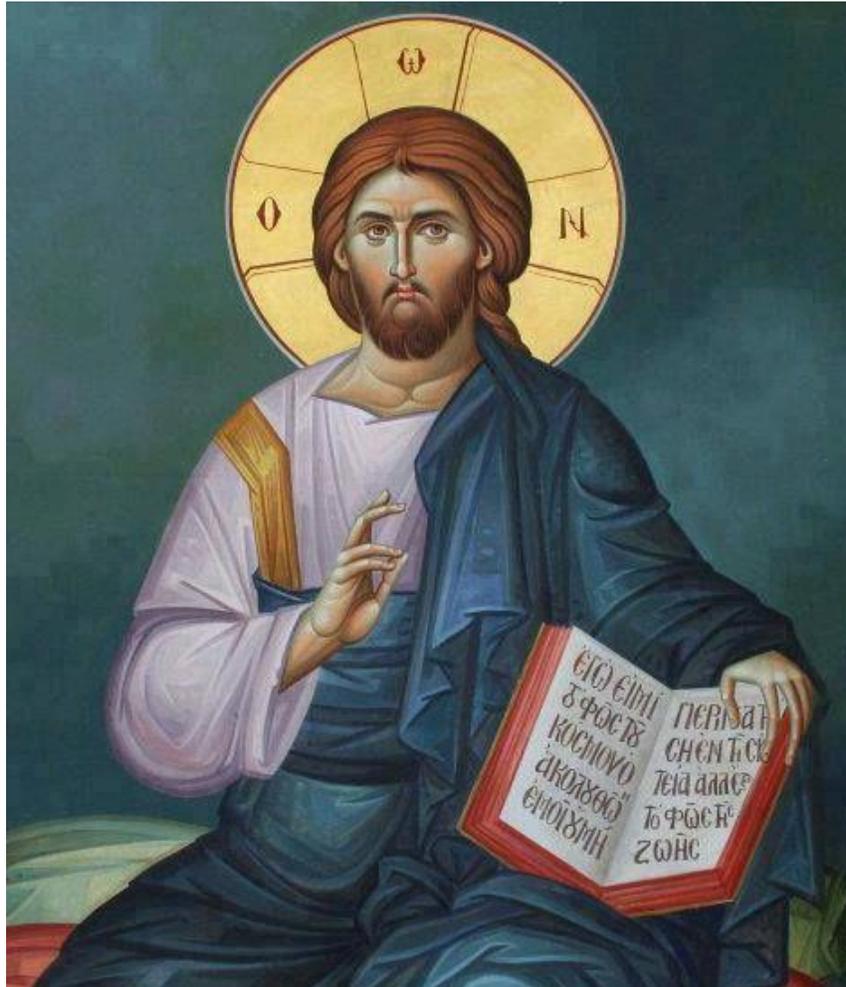


HOLY HOUR OF EUCHARISTIC ADORATION IN HONOR OF THE MOST HOLY NAME OF JESUS

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In traditional Greek iconography, Christ is always depicted with his hand raised in blessing with fingers that form the letters *IC XC*, the abbreviation of “Jesus the Christ.” Thus, blessing is always given in the Name of Jesus as well as the Name of the Father, Son, and Holy Spirit, symbolized by the three upright fingers.

In the Incarnation, the Word of God united a complete human nature to himself, which included accepting a name by which he would be called ever after. The name of Jesus is holy because of the one to whom it refers; it signifies the one who bears the name and in the Hebrew language means “God saves,” an indication of the mission of Jesus which is inextricably bound to

his identity. It is his proper name, but among the faithful connected to his title of Christ (Messiah), meaning “anointed [by God],” also applied to his faithful people who share his offices of Priest, Prophet, and King through baptism which incorporates them into his Body (see Catechism of the Catholic Church, 901-913, 1546).

The name of Jesus has been revered and invoked in prayer from the earliest time of the Church. In the Latin Church, the modern devotion to the Holy Name of Jesus began in the fifteenth century under the Franciscan friar St. Bernardino of Siena. Devotion was spread further by the Society of Jesus (Jesuits), whose principal feast is the Holy Name of Jesus observed on January 2, and the whole month of January is traditionally associated with the devotion. The Roman Missal includes a votive Mass for the Most Holy Name of Jesus that may be celebrated when appropriate.

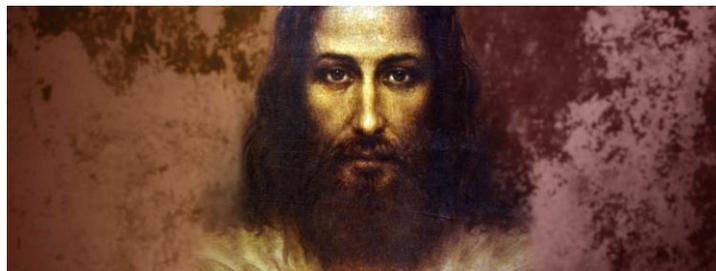
The following prayers are meant only for a private Holy Hour of silent prayer in the Shrine. There is no invariable formula for making a Holy Hour; this format is a suggestion to assist you in an hour of prayerful Adoration.

Upon entering the Church, bless yourself with holy water as a reminder of Baptism, recalling that faith in God, hope in his promises, and love for him are his freely given gift. Proceed into the main part of the Church and acknowledge Jesus in the Eucharist by genuflecting – kneeling on the right knee – a sign of reverence for the presence of Jesus Christ.

+ In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

I will pause and consider that God our Lord beholds me in love, then make an act of reverence.

(St. Ignatius of Loyola)



HYMN
(for private meditation only)

Jesus, the very thought of thee With sweetness fills the breast; But sweeter far thy face to see, And in thy presence rest.	To those who fall, how kind thou art! How good to those who seek! All those who find thee find a bliss Nor tongue nor pen can show; The love of Jesus, what it is, None but his loved ones know.
No voice can sing, no heart can frame, Nor can the memory find A sweeter sound than thy blest Name, O Savior of mankind!	Jesus, our only joy be thou, As thou our prize will be; Jesus, be thou our glory now, And through eternity.
O hope of every contrite heart, O joy of all the meek,	

Jesu dulcis memoria, St. Bernard of Clairvaux, tr. Edward Caswall, 1849.

ACT OF REPENTANCE

We recall that we can never be worthy of God and that his mercy is an undeserved gift. "This is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins" (1 John 4:10). You can choose to make an examination of conscience, recalling specific sins and asking for God's forgiveness and healing.

O my God, I repent of all my sins from my heart, and I detest them,
not only because I deserve the just penalties,
but most of all because I have offended you,
the highest Good who are worthy to be loved above all things.
Therefore, I firmly propose, by the help of your grace,
not to sin again and to flee near occasions of sin. Amen.
(from the Rite of Penance)

PRAYER

O God, who established your only-begotten Son as the Savior of mankind and decreed that he be called Jesus, mercifully grant that we who venerate his Name on earth may also behold his face in heaven. Grant this through Christ our Lord. Amen.

MEDITATION

Meditation is the heart of the Holy Hour. It is a time to call to mind God's revelation of himself, to listen to him speak through his word, and to respond. There are many ways to make a meditation, but the purpose is always time of loving attention with the Holy

Trinity. Engaging in meditation takes about 30 minutes and is the longest portion of the Holy Hour. It is best to choose only one text from those suggested and use that for the whole period of meditation.

The suggested readings are selections from the votive Mass of the Most Holy Name of Jesus; commentary is from Volume IV of the Lectionary for Mass with references to the Catechism of the Catholic Church (CCC).

EXODUS 3:11-15

Moses, hearing the voice of the Lord from the burning bush, said to him,
"Who am I that I should go to Pharaoh and lead the children of Israel out of Egypt?"
He answered, "I will be with you; and this shall be your proof that it is I who have sent you: when you bring my people out of Egypt, you will worship God on this very mountain."
Moses said to God, "But when I go to the children of Israel and say to them, 'The God of your fathers has sent me to you,' if they ask me, 'What is his name?' what am I to tell them?"
God replied, "I am who am."
Then he added, "This is what you shall tell the children of Israel: I AM sent me to you."
God spoke further to Moses,
"Thus shall you say to the children of Israel:
The LORD, the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you.
"This is my name forever; this is my title for all generations."

Commentary on Ex 3:11-15

Moses learns of God's will for him. This passage describes his call from God on Mount Horeb. The image of the burning bush attracted him and God calls the reluctant servant to return to Egypt as his instrument. The purpose, Moses is told, is to lead the "Children of Israel out of Egypt". Moses' response demonstrates the humility generally associated with God's chosen servants.

There is concern from Moses that he must be able to tell the Israelites the name of God in whose name he comes. The Lord names himself "I am who am." Giving no name that can be used to have dominion over him as ancient Samaritan tradition suggests (see Genesis – man names the animals as a sign that he has been

given dominion over them). This is the origin of the term “Yahweh” used to name God in some English translations.

The Lord goes further, instructing Moses to tell those in bondage in Egypt that he is the God of their fathers, the God of Abraham, the God of Isaac, the God of Jacob. This identification was cited by early Christians as proof of the resurrection, since the patriarchs live on in God who is the God of the living.

CCC: *Ex 3:13-15* 205; *Ex 3:14* 446, 2666, 2810

SIRACH 51:8-12

I remembered the mercies of the LORD,
his kindness through ages past;
For he saves those who take refuge in him,
and rescues them from every evil.
So I raised my voice from the very earth,
from the gates of the netherworld, my cry.
I called out: O Lord, you are my father,
you are my champion and my savior;
Do not abandon me in time of trouble,
or leave me in the time of the proud without help.
I will ever praise your name
and be constant in my prayers to you.
Thereupon my prayer was heard
and you saved me from evil of every kind
and rescued me from the time of trouble.
For this reason I thank you and I praise you,
and bless the name of the LORD.

Commentary on Sir 51:8-12

The son of Sirach continues his song of thanksgiving for deliverance from danger; which is found at the very end of the Book of Sirach in what is referred to as the “appendix”. In this selection of the song, God’s mercy is remembered as the singer reflects upon how the Lord’s salvation has been poured out. He acknowledges the adoption of the Lord as he calls God his “father” and pleads for his continued support and favor. In return for the mercies already shown and those anticipated the singer worships the name of God and praises the name of Yahweh.

ACTS 3:1-10

Peter and John were going up to the temple area for the three o'clock hour of prayer. And a man crippled from birth was carried and placed at the gate of the temple called "the Beautiful Gate" every day to beg for alms from the people who entered the temple. When he saw Peter and John about to go into the temple, he asked for alms. But Peter looked intently at him, as did John, and said, "Look at us." He paid attention to them, expecting to receive something from them. Peter said, "I have neither silver nor gold, but what I do have I give you: in the name of Jesus Christ the Nazorean, rise and walk." Then Peter took him by the right hand and raised him up, and immediately his feet and ankles grew strong. He leaped up, stood, and walked around, and went into the temple with them, walking and jumping and praising God. When all the people saw him walking and praising God, they recognized him as the one who used to sit begging at the Beautiful Gate of the temple, and they were filled with amazement and astonishment at what had happened to him.

Commentary on Acts 3:1-10

This dramatic cure of the lame beggar is the first miracle worked by the Apostles and begins a series of events that place the disciples in the footsteps of Jesus. "'This cure,' says St John Chrysostom, 'testifies to the resurrection of Christ, of which it is an image. [...] Observe that they do not go up to the temple with the intention of performing a miracle, so clear were they of ambition, so closely did they imitate their Master' (Hom, on Acts, 8)."

In this first action, the beggar is cured in the name of Jesus and immediately he is led into the temple area. The symbolism here is Jesus heals us and leads us to faith. The miraculous cure also serves a secondary purpose. In addition to demonstrating the power of God's intense love invoked through the name of Jesus, it also serves to draw a large crowd to hear the kerygmatic discourse of St. Peter which follows.

CCC: *Acts 3:1* 584; *Acts 3:9* 2640

ACTS 4:8-12

Peter, filled with the Holy Spirit, answered them:
"Leaders of the people and elders:
If we are being examined today
about a good deed done to a cripple,
namely, by what means he was saved,
then all of you and all the people of Israel should know
that it was in the name of Jesus Christ the Nazorean
whom you crucified, whom God raised from the dead;
in his name this man stands before you healed.
He is the stone rejected by you, the builders,
which has become the cornerstone.
There is no salvation through anyone else,
nor is there any other name under heaven
given to the human race by which we are to be saved."

Commentary on Acts 4:8-12

This selection follows Peter and John as they proclaim Christ crucified and risen. As we hear in this passage, their effective apology has now gained them an audience with Caiaphas and the rest of the Sanhedrin – the very same people who handed Jesus over to be crucified and Peter, having just performed a saving act in His name, reminds them with the famous cornerstone (in other versions the word used is “keystone” or “head of the corner”) speech using imagery from their own hymnal Psalm 118:22.

CCC: *Acts 4:10* 597; *Acts 4:11* 756; *Acts 4:12* 432, 452, 1507

ACTS 5:27B-32, 40B-42

When the court officers had brought the Apostles In
and made them stand before the Sanhedrin,
the high priest questioned them,
"We gave you strict orders, [did we not?],
to stop teaching in that name.
Yet you have filled Jerusalem with your teaching
and want to bring this man's Blood upon us."
But Peter and the Apostles said in reply,
"We must obey God rather than men.
The God of our ancestors raised Jesus,
though you had him killed by hanging him on a tree.
God exalted him at his right hand as leader and savior
to grant Israel repentance and forgiveness of sins.
We are witnesses of these things,

as is the Holy Spirit that God has given to those who obey him."

After recalling the Apostles, the Sanhedrin had them flogged, ordered them to stop speaking in the name of Jesus, and dismissed them.

So they left the presence of the Sanhedrin, rejoicing that they had been found worthy to suffer dishonor for the sake of the name.

And all day long, both at the temple and in their homes, they did not stop teaching and proclaiming the Christ, Jesus.

Commentary on Acts 5:27b-32, 40b-42

As in the previous case when they had cured the lame beggar, the Apostles (this time all of them, not just Peter and John) are brought before the Sanhedrin. It is interesting to see that the elders and scribes fear to speak the name of Jesus in these proceedings ("*...stop teaching in that name*").

Peter now assumes his role as leader of the Apostles and again boldly professes his faith that Jesus, in whose name they speak and whose name the Sanhedrin fear to speak, is the Son of God ("*We must obey God rather than man.*").

While we do not hear the rational from Gamaliel (Paul's mentor) that killing the Apostles would not serve a useful purpose, we do hear that they are scourged.

Gamaliel was indeed wise, recognizing that, even before it formally existed, the blood of martyrs is seed for new members of the Church. Indeed, even persecution has a positive effect on the faith and fervor of the Apostles ("*So they left the presence of the Sanhedrin, rejoicing that they had been found worthy to suffer dishonor for the sake of the name.*")

CCC: Acts 5:28 597; Acts 5:29 450, 2242, 2256; Acts 5:30 597; Acts 5:41 432

ISAIAH 12:2-6

God indeed is my savior;
I am confident and unafraid.
My strength and my courage is the LORD,
and he has been my savior.
With joy you will draw water
at the fountain of salvation.

Give thanks to the LORD, acclaim his name;
among the nations make known his deeds,
proclaim how exalted is his name.

Sing praise to the LORD for his glorious achievement;
let this be known throughout all the earth.
Shout with exultation, O city of Zion,
for great in your midst
is the Holy One of Israel!

Commentary on Is 12:2-3, 4, 5-6

This hymn of praise is a profession of faith: “*My strength and my courage is the Lord, and he has been my savior.*” It also does something interesting in that it challenges those who profess their faith in the Lord to proclaim it in the world: “*...among the nations make known his deeds, proclaim how exalted is his name.*”

This canticle emphasizes the peace and confidence found in his servant, enjoying the salvation of God. He sings his praise to God and exhorts all of Israel to praise him as they see his constant presence among them in the blessings they receive.

CCC: *Is 12:3* 2561

PSALM 113(112):1-6

Praise, you servants of the Lord,
praise the name of the Lord.
Blessed be the name of the Lord
both now and forever.

From the rising to the setting of the sun
is the name of the Lord to be praised.
High above all nations is the Lord;
above the heavens is his glory.

Who is like the Lord, our God, who is enthroned on high,
and looks upon the heavens and the earth below?

Commentary on Ps 113:1-2, 3-4, 5-6

Psalm 113 is a hymn of praise. The psalmist calls the “servants of the Lord” to sing God’s praises. The omnipotence of the Lord is exalted as he is seated on his throne above the heavens.

1 CORINTHIANS 1:1-3

Paul, called to be an apostle of Christ Jesus by the will of God,
and Sosthenes our brother,
to the church of God that is in Corinth,
to you who have been sanctified in Christ Jesus, called to be holy,
with all those everywhere who call upon the name of our Lord
Jesus Christ, their Lord and ours. Grace to you and peace from
God our Father
and the Lord Jesus Christ.

Commentary on 1 Cor 1:1-3

In this introduction to his first letter to the Corinthians, St. Paul establishes the theme of his letter. He first reminds them that he is called by God to do what he does, not by his own volition or for his own purpose. He then reminds them that in their conversion they were sanctified, set apart for God.

PHILIPPIANS 2:6-11

Christ Jesus, though he was in the form of God,
did not regard equality with God
something to be grasped.
Rather, he emptied himself,
taking the form of a slave,
coming in human likeness;
and found human in appearance,
he humbled himself,
becoming obedient to the point of death,
even death on a cross.
Because of this, God greatly exalted him
and bestowed on him the name
which is above every name,
that at the name of Jesus
every knee should bend,
of those in heaven and on earth and under the earth,
and every tongue confess that
Jesus Christ is Lord,
to the glory of God the Father.

Commentary on Phil 2:6-11

This passage from Philippians is known as the Kenotic Hymn, the song of emptying. Christ empties himself of the complete divinity that is his essence and accepts the human condition. As true man he suffers the ultimate humiliation of death (on the cross). The second section of the hymn focuses on God's resulting actions of exaltation. The Christian sings of God's great glory in Christ, proclaiming him Lord and Savior. As part of St. Paul's instructive letters, this is clearly to be used as a liturgical prayer or song. In the context of the Lord's passion and resurrection, it provides a counter point to the elevated status of Jesus revealed and the Messiah – the Only Begotten Son of God. The attitude of Christ is one of humility.

CCC: *Phil 2:6-11* 2641, 2667; *Phil 2:6* 449; *Phil 2:7* 472, 602, 705, 713, 876, 1224; *Phil 2:8-9* 908; *Phil 2:8* 411, 612, 623; *Phil 2:9-11* 449, 2812; *Phil 2:9-10* 434; *Phil 2:10-11* 201; *Phil 2:10* 633, 635

COLOSSIANS 3:12-17

Brothers and sisters:

Put on, as God's chosen ones, holy and beloved,
heartfelt compassion, kindness, humility, gentleness, and patience,
bearing with one another and forgiving one another,
if one has a grievance against another;
as the Lord has forgiven you, so must you also do.

And over all these put on love,
that is, the bond of perfection.

And let the peace of Christ control your hearts,
the peace into which you were also called in one Body.

And be thankful.

Let the word of Christ dwell in you richly,
as in all wisdom you teach and admonish one another,
singing psalms, hymns, and spiritual songs
with gratitude in your hearts to God.

And whatever you do, in word or in deed,
do everything in the name of the Lord Jesus,
giving thanks to God the Father through him.

Commentary on Col 3:12-17

St. Paul exhorts the Colossians with a litany of positive attitudes that culminate in the cardinal axiom of the faith "love one another." He goes on to implore them to let the peace of Christ control their every action and to praise God constantly through Jesus, God's only Son.

This is the introduction to the family hierarchy of the era described by St. Paul. This entire section of the letter is a discourse on harmony within the family of Christ. It is important to note the instruction given in the first part of this reading. Paul describes the Christian rules for relationships; *“Put on, as God’s chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another”*. The consistent focus of the passage brings home the Pauline ideals of harmony and unity within the Christian Family.

CCC: *Col 3:14* 815, 1827, 1844; *Col 3:16-17* 1156, 2633; *Col 3:16* 2641

MATTHEW 1:18-25

Now this is how the birth of Jesus Christ came about.

When his mother Mary was betrothed to Joseph,

but before they lived together,

she was found with child through the Holy Spirit.

Joseph her husband, since he was a righteous man,

yet unwilling to expose her to shame,

decided to divorce her quietly.

Such was his intention when, behold,

the angel of the Lord appeared to him in a dream and said,

“Joseph, son of David,

do not be afraid to take Mary your wife into your home.

For it is through the Holy Spirit

that this child has been conceived in her.

She will bear a son and you are to name him Jesus,

because he will save his people from their sins.”

All this took place to fulfill

what the Lord had said through the prophet:

Behold, the virgin shall be with child and bear a son,

and they shall name him Emmanuel,

which means “God is with us.”

When Joseph awoke,

he did as the angel of the Lord had commanded him

and took his wife into his home.

He had no relations with her until she bore a son,

and he named him Jesus.

Commentary on Mt 1:18-25

This passage is the beginning of St. Matthew’s story of the nativity of Jesus. Joseph is being told by the angel that he should bring

Mary into his home as wife and the paternity of the child is the Holy Spirit.

"The angel's message is urgent: Joseph must maintain his marriage in order to be the foster-father of Jesus. As a descendant of King David, he imparts to Jesus Davidic (royal) rights of inheritance. Matthew's portrait of Joseph recalls the OT patriarch Joseph. (1) Both share the same name ([Mt] 1:18; Gen 30:24); (2) both have fathers named Jacob ([Mt] 1:16; Gen 30:19-24); (3) God spoke to both of them through dreams ([Mt] 1:20-21; [Mt] 2:13, 19-20, 22; Gen 37:5-11); (4) both were righteous and chaste ([Mt] 1:19; Gen 39:7-18); (5) Both Saved their families by bringing them to Egypt ([Mt] 2:13; Gen 45 16-20)."[1]

He is also told the name the child is Emmanuel ("God with us"). The story ends with Joseph accepting the role and the command of the angel. "The natural genealogical line is broken but the promises to David are fulfilled; through Joseph's adoption the child belongs to the family of David. Matthew sees the virginal conception as the fulfillment of Isaiah 7:14."[2]

CCC: *Mt 1:16* 437; *Mt 1:18-25* 497; *Mt 1:20* 333, 437, 486, 497; *Mt 1:21* 430, 437, 452, 1507, 1846, 2666, 2812; *Mt 1:23* 497, 744

LUKE 2:16-21

The shepherds went in haste to Bethlehem and found Mary and Joseph,
and the infant lying in the manger.
When they saw this,
they made known the message
that had been told them about this child.
All who heard it were amazed
by what had been told them by the shepherds.
And Mary kept all these things,
reflecting on them in her heart.
Then the shepherds returned,
glorifying and praising God
for all they had heard and seen,
just as it had been told to them.
When eight days were completed for his circumcision,
he was named Jesus, the name given him by the angel
before he was conceived in the womb.

Commentary on Lk 2:16-21

The message, given to the shepherds by choirs of angels, that they in turn brought to Mary, that she kept and reflected about in her heart was: *“For today in the city of David a savior has been born for you who is Messiah and Lord. And this will be a sign for you: you will find an infant wrapped in swaddling clothes and lying in a manger.”* (Luke 2 11-12)

This encounter with the shepherds further reinforces Mary’s faith, the acceptance of her child’s role explained to her by the Archangel Gabriel when this wonderful and tragic journey began.

CCC: *Lk 2:19 2599; Lk 2:21 527*

JOHN 14:6-14

Jesus said to Thomas, “I am the way and the truth and the life.

No one comes to the Father except through me.

If you know me, then you will also know my Father.

From now on you do know him and have seen him.”

Philip said to him,

“Master, show us the Father, and that will be enough for us.”

Jesus said to him, “Have I been with you for so long a time and you still do not know me, Philip?

Whoever has seen me has seen the Father.

How can you say, ‘Show us the Father’?

Do you not believe that I am in the Father and the Father is in me?

The words that I speak to you I do not speak on my own.

The Father who dwells in me is doing his works.

Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves.

Amen, amen, I say to you,

whoever believes in me will do the works that I do,

and will do greater ones than these,

because I am going to the Father.

And whatever you ask in my name, I will do,

so that the Father may be glorified in the Son.

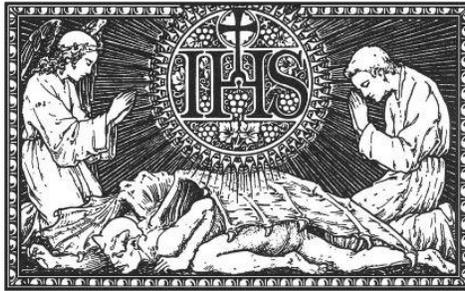
If you ask anything of me in my name, I will do it.”

Commentary on Jn 14:6-14

In this passage from St. John’s Gospel, part of the “Many Dwellings” discourse, we find a rare glimpse of the confusion the evangelist sees in some of the disciples. Here St. Philip asks Jesus to show them the Father. This request is a platform for Jesus to once again remind them that he (Jesus) and the Father are one, that they have seen him, and they have seen the Father.

He concludes this passage with a clear statement about the power of faith in God's only Begotten Son (Jesus), saying that whatever is asked for in his name will be granted. Note especially that Jesus says these prayers (requests) will be granted for the glory of the Father.

CCC: *Jn 14:6* 74, 459, 1698, 2466, 2614; *Jn 14:9-10* 470; *Jn 14:9* 516; *Jn 14:13-14* 2614; *Jn 14:13* 2614, 2633, 2815



LITANY OF THE HOLY NAME OF JESUS (for private use only)

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.

God the Father of Heaven,	<i>have mercy on us.</i>
God the Son, Redeemer of the world,	<i>have mercy on us.</i>
God the Holy Spirit,	<i>have mercy on us.</i>
Holy Trinity, one God,	<i>have mercy on us.</i>
Jesus, Son of the living God,	<i>have mercy on us.</i>
Jesus, splendor of the Father,	<i>have mercy on us.</i>
Jesus, brightness of eternal light,	<i>have mercy on us.</i>
Jesus, King of glory,	<i>have mercy on us.</i>
Jesus, sun of justice,	<i>have mercy on us.</i>
Jesus, Son of the Virgin Mary,	<i>have mercy on us.</i>
Jesus, most amiable,	<i>have mercy on us.</i>
Jesus, most admirable,	<i>have mercy on us.</i>
Jesus, the mighty God,	<i>have mercy on us.</i>
Jesus, Father of the world to come,	<i>have mercy on us.</i>
Jesus, angel of great counsel,	<i>have mercy on us.</i>
Jesus, most powerful,	<i>have mercy on us.</i>
Jesus, most patient,	<i>have mercy on us.</i>
Jesus, most obedient,	<i>have mercy on us.</i>
Jesus, meek and humble of heart,	<i>have mercy on us.</i>

Jesus, lover of chastity,	<i>have mercy on us.</i>
Jesus, lover of us,	<i>have mercy on us.</i>
Jesus, God of peace,	<i>have mercy on us.</i>
Jesus, author of life,	<i>have mercy on us.</i>
Jesus, example of virtues,	<i>have mercy on us.</i>
Jesus, zealous lover of souls,	<i>have mercy on us.</i>
Jesus, our God,	<i>have mercy on us.</i>
Jesus, our refuge,	<i>have mercy on us.</i>
Jesus, father of the poor,	<i>have mercy on us.</i>
Jesus, treasure of the faithful,	<i>have mercy on us.</i>
Jesus, good Shepherd,	<i>have mercy on us.</i>
Jesus, true light,	<i>have mercy on us.</i>
Jesus, eternal wisdom,	<i>have mercy on us.</i>
Jesus, infinite goodness,	<i>have mercy on us.</i>
Jesus, our way and our life,	<i>have mercy on us.</i>
Jesus, joy of Angels,	<i>have mercy on us.</i>
Jesus, King of the Patriarchs,	<i>have mercy on us.</i>
Jesus, Master of the Apostles,	<i>have mercy on us.</i>
Jesus, teacher of the Evangelists,	<i>have mercy on us.</i>
Jesus, strength of Martyrs,	<i>have mercy on us.</i>
Jesus, light of Confessors,	<i>have mercy on us.</i>
Jesus, purity of Virgins,	<i>have mercy on us.</i>
Jesus, crown of Saints,	<i>have mercy on us.</i>

Jesus, be merciful	<i>deliver us, O Jesus.</i>
From all evil	<i>deliver us, O Jesus.</i>
From all sin	<i>deliver us, O Jesus.</i>
From your wrath	<i>deliver us, O Jesus.</i>
From the snares of the devil	<i>deliver us, O Jesus.</i>
From the spirit of fornication	<i>deliver us, O Jesus.</i>
From everlasting death	<i>deliver us, O Jesus.</i>
From the neglect of your inspirations	<i>deliver us, O Jesus.</i>
By the mystery of your holy Incarnation	<i>deliver us, O Jesus.</i>
By your Nativity	<i>deliver us, O Jesus.</i>
By your Infancy	<i>deliver us, O Jesus.</i>
By your most divine Life	<i>deliver us, O Jesus.</i>
By your labors	<i>deliver us, O Jesus.</i>
By your agony and passion	<i>deliver us, O Jesus.</i>
By your cross and dereliction	<i>deliver us, O Jesus.</i>
By your sufferings	<i>deliver us, O Jesus.</i>
By your death and burial	<i>deliver us, O Jesus.</i>
By your Resurrection	<i>deliver us, O Jesus.</i>
By your Ascension	<i>deliver us, O Jesus.</i>
By your institution of the most Holy Eucharist	<i>deliver us, O Jesus.</i>
By your joys	<i>deliver us, O Jesus.</i>
By your glory	<i>deliver us, O Jesus.</i>

Lamb of God, who takes away the sins of the world,	<i>spare us, O Lord.</i>
Lamb of God, who takes away the sins of the world,	<i>graciously hear us, O Lord.</i>

Lamb of God, who takes away the sins of the world,	<i>have mercy on us.</i>
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Christ, hear us.
Christ, graciously hear us.

Let us pray:

Lord Jesus Christ, you have said, "Ask and you shall receive; seek, and you shall find; knock, and it shall be opened to you"; mercifully attend to our supplications, and grant us the grace of your most divine love, that we may love you with all our hearts, and in all our words and actions, and never cease to praise you. Make us, O Lord, to have a perpetual fear and love of your holy name, for you never fail to govern those whom you solidly establish in your love. You, who live and reign forever and ever. Amen.

INTERCESSION

Before the end of your Holy Hour, take time to ask God for what you and others need. Some intentions: the Church, the intentions of the Pope, the sick and suffering, the poor, vocations, the Archdiocese of Boston, the Oblates of the Virgin Mary, all who come to St. Clement Shrine, etc.

CONCLUDING PRAYER

Lord, may we who honor the holy name of Jesus enjoy his friendship in this life and be filled with eternal joy in the kingdom where he lives and reigns for ever and ever. Amen.

