

ST. JOSEPH'S EUCCHARISTIC ADORATION NEWSLETTER

October 2019

Issue 4

**St. Joseph Catholic Church
Mandarin, Florida**



**Presented by the
Eucharistic Adoration Committee**

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THE MONTH OF OCTOBER

The Month of October
is dedicated to the Holy
Rosary, with the
Memorial of our Lady of
the Rosary celebrated
on October 7.



OUR MONTHLY THEME FOR THE MONTH OF OCTOBER IS THE HOLY ROSARY

The feasts on the General Roman Calendar celebrated during the month of October are:

1. [Thérèse of the Child Jesus](#), *Memorial*
2. [Guardian Angels](#), *Memorial*
4. [Francis of Assisi](#), *Memorial*
5. [Bl. Francis Xavier Seelos; Faustina Kowalska, virgin](#), *Opt. Mem.*
6. [Twenty-Seventh Sunday in Ordinary Time](#), *Sunday*
7. [Our Lady of the Rosary](#), *Memorial*
11. [St. John XXIII](#), *Opt. Mem.*
13. [Twenty-Eighth Sunday in Ordinary Time](#), *Sunday*
14. [Callistus I](#), *Opt. Mem.*
15. [Teresa of Jesus](#), *Memorial*
16. [Hedwig; Margaret Mary Alacoque](#), *Opt. Mem.*
17. [Ignatius of Antioch](#), *Memorial*
18. [Luke](#), *Feast*
19. [Isaac Jogues, John de Brébeuf and companions \(USA\)](#), *Memorial*
20. [Twenty-Ninth Sunday in Ordinary Time](#), *Sunday*
22. [John Paul II](#), *Opt. Mem.*
23. [John of Capistrano](#), *Opt. Mem.*
24. [Anthony Claret](#), *Opt. Mem.*
27. [Thirtieth Sunday in Ordinary Time](#), *Sunday*
28. [Simon and Jude](#), *Feast*

This information on the special feast days were obtained from Catholic Culture.org.

OUR LADY OF THE ROSARY

"The Eucharist, in the Mass and outside of the Mass, is the Body and Blood of Jesus Christ, and is therefore deserving of the worship that is given to the living God, and to Him alone" (St Pope John Paul II, Opening address in Ireland, Phoenix Park, September 29, 1979).

OUR LADY OF THE ROSARY

Our Lady of the Rosary is also known as Our Lady of the Holy Rosary. These are titles of the blessed Virgin Mary in relation to the Holy Rosary. The Feast of Our Lady of the Rosary formerly known as Our Lady of Victory and the Feast of the Holy Rosary is a feast day of the Roman Catholic Church which is celebrated on October 7. The 7th of October is the anniversary of the decisive victory of the combined fleet of the Holy League in 1571 over the Ottoman navy at the Battle of Lepanto.



In 1571, Pope Pius V organized a coalition of forces from Spain and smaller Christian kingdoms, republics and military orders, to rescue Christian outposts in Cyprus, particularly the Venetian outpost at Famagusta which, however, surrendered after a long siege on August 1 before the Christian forces set sail. On October 7, 1571, the Holy League, a coalition of southern European Catholic maritime states, sailed from Messina, Sicily, and met a powerful Ottoman fleet in the Battle of Lepanto. Knowing that the Christian forces were at a distinct materiel disadvantage, the holy pontiff, Pope Pius V, called for all of Europe to pray the Rosary for victory, and led a rosary procession in Rome.

After about five hours of combat on the northern edge of the Gulf of Corinth, off western Greece, the combined navies of the Papal States, Venice and Spain were able to stop the Ottoman navy, slowing the Ottoman advance to the west and denying them access to the Atlantic Ocean and the Americas. If the Ottomans had won then there was a real possibility that an invasion of Italy could have followed so that the Ottoman sultan, already claiming to be emperor of the Romans, would have been in possession of both New and Old Rome. Combined with the unfolding events in Morocco where the Sa'adids successfully spurned the Ottoman advances, it confined Turkish naval power to the eastern Mediterranean. Although the Ottoman Empire was able to build more ships, it never fully recovered from the loss of trained sailors and marines, and was never again the Mediterranean naval power it had become the century before when Constantinople fell.

A BIT OF EUCHARISTIC ADORATION HISTORY

The Church's Magisterium

The passages were taken from "The History of Eucharistic Adoration Development of Doctrine in the Catholic Church" by John Hardon, S.J.

- In the papal brief which Leo XIII addressed to those attending that Congress, he spoke of the "great joy" he had in commending the bishops who organized the assembly. He approved its purpose, namely "of repairing the iniquities wreaked upon the Most Holy Sacrament and of promoting its worship." He praised the laymen for "the great extension of the work of Nocturnal Adoration" and for the report of "how this salutary institution is taking root, progressing and bearing fruit everywhere."
- St. Pius X's devotion to the Real Presence, biographers say, was at the heart of his historic promotion of early and frequent

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Holy Communion. On the day of his canonization, Pope Pius XII identified the source of his predecessor's apostolic genius: "In the profound vision which he had of the Church as a society, Pope Pius X recognized that it was the Blessed Sacrament which had the power to nourish her intimate life substantially, and to elevate her high above all other human societies" (*Quest' ore di fulgente*) May 29, 1954).



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- Popes Benedict XV and Pius XI carried on the papal tradition of encouraging adoration of the Holy Eucharist, and prayers of expiation and petition to Our Lord in the Blessed Sacrament.
- It was Benedict XV who issued the first Code of Canon Law in 1917 which legislated the reservation of the Blessed Sacrament in "every parish or quasi-parish church, and in the church connected with the residence of exempt men and women religious" (Canon 1265, #1). It was this same Code which encouraged the private and public exposition of the Holy Eucharist.
- Pope Pius XI associated the worship of Christ in the Blessed Sacrament with expiation for sin. St. Margaret Mary had been canonized in 1920, just two years before Achille Ratti was elected Pope. In 1928, he wrote a lengthy encyclical on Reparation to the Sacred Heart. Its whole theme is on the desperate need to plead for God's mercy, especially through the Holy Eucharist. During her prayers before the Blessed Sacrament, Christ revealed to Margaret Mary "the infinitude of His love, at the same time, in the manner of a mourner." The Savior said, "Behold this Heart which has loved men so much and has loaded them with all benefits, and for this boundless love has had no return but neglect and contumely, and this often from those who were bound by a debt and duty of a more special love."
- Among the ways to make reparation to the Heart of Christ, the Pope urged the faithful to "make expiatory supplications and prayers, prolonged for a whole hour-which is rightly called the 'Holy Hour'" (*Miserentissimus Redemptor*, May 8, 1928). It was understood that the Holy Hour was to be made even as the original message was received by St. Margaret Mary, before the Holy Eucharist.
- Pope Pius XII. With Pius XI's successor, we begin a new stage in the Church's teaching on the efficacy of prayer addressed to Christ really present in the Sacrament of the altar.
- Pius XII published forty-one encyclicals during his almost twenty year pontificate. One feature of these documents is their reflection of doctrinal development that has taken place in the Catholic Church in modern times. Thus, development in the Church's understanding of herself as the Mystical Body of Christ (*Mystici Corporis Christi*, 1943); in her understanding of the Bible (*Divino Afflante Spiritu*, 1943); in her understanding of

the Blessed Virgin (Deiparae Virginis Mariae, 1946), proposing the definition of Mary's bodily Assumption into heaven.

- The Encyclical *Mediator Dei* (1947) was on the Sacred Liturgy. As later events were to show, it became the doctrinal blueprint for the Constitution of the Liturgy of the Second Vatican Council.
- Nine complete sections of *Mediator Dei* deal with "Adoration of the Eucharist." This provides the most authoritative explanation of what the Pope describes as "the worship of the Eucharist," which "gradually developed as something distinct from the Sacrifice of the Mass."
- It seems best briefly to quote from these sections and offer some commentary.
- 1. Adoration of the Eucharist. The basis for all Eucharistic devotion is the fact that Christ in the Blessed Sacrament is the Son of God in human form.
- 2. Dogmatic Progress. There has been a deeper grasp by the Church of every aspect of the mystery of the Eucharist. But one that merits special attention is the growing realization, not only of Christ's sacrificial oblation in the Mass, but of His grace-filled presence outside of Mass.
- 3. Devotional Development. As a consequence of this valid progress in doctrine, the Church has developed a variety of Eucharistic devotions.
- On the eve of the Second Vatican Council, Pope John participated in the Corpus Christi procession of the Blessed Sacrament in Rome. On that occasion, he composed an earnest prayer for Christ's blessings on the forthcoming Council.
- O Jesus, look upon us from your Sacrament like a good Shepherd, by which name the Angelic Doctor invokes you, and with him Holy Church. O Jesus, good Shepherd, this is your flock, the flock that you have gathered from the ends of the earth, the flock that listens to your word of life, and intends to guard it, practice it and preach it. This is the flock that follows you meekly, O Jesus, and wishes so ardently to see, in the Ecumenical Council, the reflection of your loving face in the features of your Church, the mother of all, the mother who opens her arms and heart to all, and here awaits, trembling and trustful, the arrival of all her Bishops (June 21, 1962).
- Words could not be plainer. They could also not be more authoritative. The Vicar of Christ was teaching, by example, how effective prayer to our Lord in the Eucharist can be not only for ourselves personally, but for the whole Church of God.



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- 1. The Real Presence. If we are to understand the sacramental presence of Christ in the Eucharist, "which constitutes the greatest miracle of its kind, we must listen with docility to the voice of the teaching and praying Church." What does the doctrine and devotion of the Church tell us?
- This voice, which constantly echoes the voice of Christ, assures us that the way Christ is made present in this Sacrament is none other than by the change of the whole substance of the bread into His Body, and of the whole substance of the wine into His Blood, and that this unique and truly wonderful change the Catholic Church rightly calls transubstantiation. As a result of transubstantiation, the species of bread and wine undoubtedly take on a new meaning and a new finality, for they no longer remain ordinary bread and ordinary wine, but become the sign of something sacred, the sign of a spiritual food. However, the reason they take on this new significance and this new finality is simply because they contain a new reality which we may justly term ontological. There is no longer under the species what had been there before. It is something entirely different. Why? Not only because of the faith of the church, but in objective reality. After the change of the substance or nature of the bread and wine into the Body and Blood of Christ, nothing remains of the bread and wine but the appearances, under which Christ, whole and entire, in His physical reality is bodily present (V).
- Of course, this presence is beyond our comprehension. Of course, it is different from the way bodies are naturally present and therefore can be sensibly perceived. Subjectively, we cannot see or touch the Body of Christ in the Eucharist. But objectively (in reality) and ontologically (in His being) He is there.
- 2. Communication of Grace. Once the Real Presence is properly recognized, it is only logical to conclude that we should worship the Savior in the Blessed Sacrament. It is equally logical to expect Him to confer blessings on a sinful world by His presence among us.
- Pope John Paul II. Building on the teaching of his predecessors, John Paul II has come to be known as the Pope of the Real Presence. In one document and address after another, he has repeated what needs repetition for the sake of emphasis: "The Eucharist, in the Mass and outside of the Mass, is the Body and Blood of Jesus Christ, and is therefore deserving of the worship that is given to the living God, and to Him alone" (Opening address in Ireland, Phoenix Park, September 29, 1979).
- But the Pope has done more than merely repeat what had been said before. He placed the capstone on the Eucharistic teaching of the magisterium that we have been examining. He did so by explaining in the most unambiguous language that



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there is only one Sacrament of the Eucharist. Yet this one Sacrament confers grace in three different ways. Each manner of giving grace corresponds to the three forms in which the Eucharist has been instituted by Christ.

- The revealed foundation for this conclusion is the fact of Christ's abiding presence in the Eucharist. It is the "Redeemer of Man" who by His Passion and death on the Cross merited the grace of our salvation. But it is mainly through the Eucharist that the same Jesus Christ now channels this grace to a sinful human race. It is in this comprehensive sense that we can say, "the Church lives by the Eucharist, by the fullness of this Sacrament." This fullness, however, spans all three levels of its sacramental existence, where, by "sacrament" the Church means a sensible sign, instituted by Christ, through which invisible grace and inward sanctification are communicated to the soul.
- The Mass is the Sacrifice-Sacrament of the Eucharist. As the Council of Trent declared, the Sacrifice of the Mass is not only an offering of praise and thanksgiving. It is also a source of grace: "By this oblation, the Lord is appeased, He grants grace and the gift of repentance, and He pardons wrongdoings and sins," the blessings of Redemption which Christ won for us by His bloody death on Calvary are now "received in abundance through this unbloody oblation" (September 17, 1562).
- Holy Communion is the Communion-Sacrament of the Eucharist. As the same Council of Trent defined, Christ present in the Eucharist is not only spiritually eaten, but also really and sacramentally. We actually receive His Body and Blood, and we are truly nourished by His grace. It was Christ's will "That this Sacrament be received as the soul's spiritual food, to sustain and build up those who live with His life." It is also to be "a remedy to free us from our daily defects and to keep us from mortal sin" (October 11, 1551). The Real Presence is the Presence-Sacrament of the Eucharist. How? The Real Presence is a Sacrament in every way that the humanity of Christ is a channel of grace to those who believe that the Son of God became man for our salvation.



OUR LADY OF THE ROSARY

THE CATHOLIC CHURCH SETS EACH OCTOBER AS RESPECT LIFE MONTH

The following was taken from the United States Conference of Catholic Bishops and was specially developed for **Praying the Rosary during Respect Life Month**.

The Joyful Mysteries

The Annunciation:

For parents facing an unexpected pregnancy, that they lovingly accept the precious life God has entrusted to their care.

The Visitation:

That the family and friends of expectant parents might reach out and support them as they prepare to meet their child face to face.

The Nativity:

That the love of the Blessed Mother and the Christ Child may be a source of strength for every expectant mother, especially mothers living in poverty, and that they both will be surrounded by joy and love.

The Presentation:

That fathers of young children will model St. Joseph in devoutly practicing their faith, so that they lead their children to God by their words and example.

The Finding of Jesus in the Temple:

For all children who have been lost and forgotten, that they may be led to a place where they are treasured, protected and loved.

The Luminous Mysteries

The Baptism of Jesus in the River Jordan:

That all baptized Christians will be open to the Holy Spirit and bear witness to the sanctity of life.

The Wedding Feast at Cana:

For all husbands and wives, that they treasure the priceless gift of married love by generously accepting children through procreation and adoption.

The Proclamation of the Kingdom of God:

That those who pray and work for greater respect for human life will be guided by the Beatitudes and reveal the face of Christ to others.

The Transfiguration:

That our world will be transfigured by the witness of faithful Christians so that all may understand the priceless value of every human being.

The Institution of the Eucharist:

That through our worthy reception of the Eucharist and frequent Eucharistic Adoration, Jesus will teach us to love sacrificially the least and neediest among us.

The Sorrowful Mysteries

The Agony in the Garden:

For all who are suffering from abandonment or neglect, that compassionate individuals will come forward to offer them comfort and aid.

The Scourging at the Pillar:

That the victims of violence, torture and slavery will be delivered from their suffering, find healing and know that God is close to them.

The Crowning with Thorns:

That the persecution of Christians will end in a new era of tolerance and respect for the religious freedom and conscience rights of all.

The Carrying of the Cross:

For all who labor under burdens that seem too great to bear—due to [illness](#), age, poverty, cruelty or injustice—that our prayers and aid will lighten their crosses.

The Crucifixion:

For an end to the death penalty and for the release of all prisoners of conscience and all who have been wrongfully convicted.

The Glorious Mysteries

The Resurrection:

For all who have lost loved ones, and especially for parents of a child who was miscarried, aborted or stillborn, that they will find peace in the promise of the Resurrection.

The Ascension:

For all who struggle with addictions, that through Christ’s triumph and ascent into glory, they may triumph over their temptations, and gain strength and peace.

The Coming of the Holy Spirit:

That the Holy Spirit will open the minds and hearts of those who now reject the Gospel of Life and allow them to be convinced of the truth and goodness of all that the Church professes concerning human life.

The Assumption of Mary:

For mothers who have died at the hands of abortion providers, that they may experience reconciliation and together with their children know God’s peace.

The Coronation of Mary:

For all mothers, that they might come to know the wonder of their vocation.

SCHEDULES AND MORE

Eucharistic Adoration at St. Joseph’s is held at the Cody Enrichment Center, located at:

4152 Loretto Rd, next to the Historic Church.

The current schedule for Eucharistic Adoration at St. Joseph’s can be found at:

<https://stjosephsjax.org/eucharistic-adoration>

REGULAR ADORATION HOURS

ADORATION TIMES (Adoration is SILENT with the exceptions shown below under Vocal Prayers.)

Monday: 9:00 a.m. to 10:00 p.m.

Tuesday: 9:00 a.m. to 10:00 p.m.

Wednesday: 9:00 a.m. to 10:00 p.m.

Thursday: 9:00 a.m. to 10:00 p.m.

Second Thursday: 10 p.m. to 8 a.m. (Friday)

Friday: 9:00 a.m. to 10:00 p.m.

First Friday/Saturday: 9:00 a.m. (Friday) with 7:00 p.m. Mass in Historic Church while Adoration continues in Chapel until 7:45 a.m. (Saturday); followed by 8 a.m. Mass in Historic Church

ADORATION TIMES (VOCAL PRAYERS)

Daily: Rosary - 8:30 a.m. - 9:00 a.m.

Daily: Divine Mercy Chaplet – 3:00 p.m.

Monday: Vespers 7:30 p.m. - 8:00 p.m.

Tuesday: People of Praise - 7:00 p.m.-8:30 p.m.

Thursday: Children's Holy Hour - 1:00 – 2:00 p.m.

Thursday: Shepherds of Christ: 7:00-8:15pm (beginning June 6)

Second Thursday: Knights of Columbus - 6:30 p.m. - 7:00 p.m. (rosary)

First Friday: Holy Hour of Reparation (Entire Red Book) - 5:00 - 6:00 pm (in chapel prior to the 7:00 p.m. Mass in the historic church)

First Friday: Alliance of the Two Hearts - 9 p.m. - 2 a.m.

Last Friday: Adoration for Vocations: 7-8 p.m. (in chapel); March 22 (one week early due to Eucharistic Congress)

Please e-mail me (adoration@stjosephsjax.org) if you have any concerns or questions about online sign-up.

God's peace and love, St. Joseph's Eucharistic Adoration Ministry
Angela Fisher (Scheduler)

TEAM CAPTAINS

St. Joseph's Catholic Church: Eucharistic Adoration Day/Evening Captains

Day	Name	Phone No.	Email
Monday – day (9am – 6pm)	Bernadette & John Hashtak	904-268-2686	jbhashtak@bellsouth.net
Monday – night (6pm – 10pm)	David Britt Linda Salvatore	904-268-9978 904-524-9329	Dwbritt@comcast.net linda@salvatorefamily.com
Tuesdays -- day (9am-6pm)	Susana Suarez Lisa Pohlgeers	904-629-2693 904-994-8226	susanassuarez@gmail.com lpohlgeers@aol.com
Tuesday – night (6-10pm)	Matt Reese	904-333-8018	Reeseroof@aol.com
Wednesday – day (9am-6pm)	Susan Rezsonya	904-268-7741	Srezsonya@bellsouth.net
Wednesday – night (6 – 10pm)	Margi MacLean	773-504-2750	margimaclean@hotmail.com
Thursday -- day (9am-6pm)	(open, need volunteer)	(open)	(open)
Thursday –night (6-10pm)	Matt Reese	904-333-8018	Reeseroof@aol.com
Friday – day (9am-6pm)	Janet LaFrance	904-880-1422 904-910-5739	jjlafrance@comcast.net
Friday -- night (6-10pm)	Angela Fisher (6-10pm) 1/2019	904-600-6369	angelafisher365@gmail.com
First Friday/Saturday Second Thursday/Friday & Subs	Rod Cruz	904-477-3114	drrodacruz@yahoo.com

This section of the Newsletter is dedicated to questions we receive from Adorers and our answers.

If you have a question specifically related to Eucharistic Adoration at St. Joseph's, our schedule or our current procedures, please do not hesitate to pose those questions. You may send your questions to drrodacruz@yahoo.com.

We will do everything we can to provide you an answer, and we will post the Q & A in this section the following month.

Thank you, Rod Cruz