

ST. JOSEPH'S EUCCHARISTIC ADORATION NEWSLETTER

March 2020

Issue 9

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



**Presented by the
Eucharistic Adoration Committee**

ST. JOSEPH'S EUCHARISTIC ADORATION NEWSLETTER

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OUR MONTHLY THEME FOR THE MONTH OF MARCH IS DEDICATED TO THE HOLY FAMILY

**THE MONTH OF
MARCH
is dedicated to
St. Joseph**

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

1. First Sunday of Lent, Sunday
3. Katharine Drexel (USA), Opt. Mem.
4. Casimir of Poland, Opt. Mem.
7. Perpetua and Felicity, Memorial
8. Second Sunday of Lent, Sunday
9. Frances of Rome, Opt. Mem.
15. Third Sunday of Lent, Sunday
17. Patrick, Opt. Mem.
18. Cyril of Jerusalem, Opt. Mem.
19. Joseph, husband of Mary, Solemnity
22. Fourth Sunday of Lent, Sunday
23. Turibio de Mogrovejo, Opt. Mem.
25. Annunciation of the Lord, Sunday
29. Fifth Sunday of Lent, Sunday



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

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- **Eucharistic Adoration Etiquette (A Repeat)**
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- **Team Captains**

ST JOSEPH

"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).

ST JOSEPH

Joseph (Hebrew: יוֹסֵף, Romanized: Yosef; Greek: Ἰωσήφ, Romanized: Ioséph) is a figure in the canonical gospels who was married to Mary, Jesus' mother, and was Jesus' legal father. Perspectives on Joseph as a historical figure are distinguished by some persons from a theological reading of the Gospel texts.

Joseph is venerated as Saint Joseph in the Catholic Church, Orthodox Church, Oriental Orthodox Church, Anglicanism and Lutheranism.

In Catholic traditions, Joseph is regarded as the patron saint of workers and is associated with various feast days. Pope Pius IX declared him to be both the patron and the protector of the Catholic Church, in addition to his patronages of the sick and of a happy death, due to the belief that he died in the presence of Jesus and Mary.

In popular piety, Joseph is regarded as a model for fathers and has also become patron of various dioceses and places. Several venerated images of Saint Joseph have been granted a canonical coronation by a pope.

In popular religious iconography he is associated with lilies or a spikenard. With the present-day growth of Mariology, the theological field of Josephology has also grown and since the 1950s centers for studying it have been formed.



The chief sources of information on the life of St. Joseph are the first chapters of our first and third Gospels; they are practically also the only reliable sources, for, while, on the holy patriarch's life, as on many other points connected with the Saviour's history which are left untouched by the canonical writings, the apocryphal literature is full of details, the non-admittance

of these works into the Canon of the Sacred Books casts a strong suspicion upon their contents; and, even granted that some of the facts recorded by them may be founded on trustworthy traditions, it is in most instances next to impossible to discern and sift these particles of true history from the fancies with which they are associated.

Genealogy

St. Matthew (1:16) calls St. Joseph the son of Jacob; according to St. Luke (3:23), Heli was his father. This is not the place to recite the many and most various endeavors to solve the vexing questions arising from the divergences between

both genealogies; nor is it necessary to point out the explanation which meets best all the requirements of the problem; suffice it to remind the reader that, contrary to what was once advocated, most modern writers readily admit that in both documents we possess the genealogy of Joseph, and that it is quite possible to reconcile their data.

Residence

At any rate, Bethlehem, the city of David and his descendants, appears to have been the birth-place of Joseph. When, however, the Gospel history opens, namely, a few months before the Annunciation, Joseph was settled at Nazareth. Why and when he forsook his home-place to betake himself to Galilee is not ascertained; some suppose — and the supposition is by no means improbable — that the then-moderate circumstances of the family and the necessity of earning a living may have brought about the change.

Marriage

It is probably at Nazareth that Joseph betrothed and married her who was to become the Mother of God. When the marriage took place, whether before or after the Incarnation, is no easy matter to settle, and on this point the masters of exegesis have at all times been at variance. Most modern commentators, following the footsteps of St. Thomas, understand that, at the epoch of the Annunciation, the Blessed Virgin was only affianced to Joseph; as St. Thomas notices, this interpretation suits better all the evangelical data.

It will not be without interest to recall here, unreliable though they are, the lengthy stories concerning St. Joseph's marriage contained in the apocryphal writings. When forty years of age, Joseph married a woman called Melcha or Escha by some, Salome by others; they lived forty-nine years together and had six children, two daughters and four sons, the youngest of whom was James (the Less, "the Lord's brother"). A year after his wife's death, as the priests announced through Judea that they wished to find in the tribe of Juda a respectable man to espouse Mary, then twelve to fourteen years of age. Joseph, who was at the time ninety years old, went up to Jerusalem among the candidates; a miracle manifested the choice God had made of Joseph, and two years later the Annunciation took place. These dreams, as St. Jerome styles them, from which many a Christian artist has drawn his inspiration (see, for instance, Raphael's "Espousals of the Virgin"), are void of authority; they nevertheless acquired in the course of ages some popularity; in them some ecclesiastical writers sought the answer to the well-known difficulty arising from the mention in the Gospel of "the Lord's brothers"; from them also popular credulity has, contrary to all probability, as well as to the tradition witnessed by old works of art, retained the belief that St. Joseph was an old man at the time of marriage with the Mother of God.

The Incarnation

This marriage, true and complete, was, in the intention of the spouses, to be virgin marriage. But soon was the faith of Joseph in his spouse to be sorely tried:

she was with child. However painful the discovery must have been for him, unaware as he was of the mystery of the Incarnation, his delicate feelings forbade him to defame his affianced, and he resolved "to put her away privately; but while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. . . And Joseph, rising from his sleep, did as the angel of the Lord had commanded him, and took unto him his wife" (Matthew 1:19, 20, 24).

The Nativity and the flight to Egypt

A few months later, the time came for Joseph and Mary to go to Bethlehem, to be enrolled, according to the decree issued by Caesar Augustus: a new source of anxiety for Joseph, for "her days were accomplished, that she should be delivered", and "there was no room for them in the inn (Luke 2:1-7). What must have been the thoughts of the holy man at the birth of the Saviour, the coming of the shepherds and of the wise men, and at the events which occurred at the time of the Presentation of Jesus in the Temple, we can merely guess; St. Luke tells only that he was "wondering at those things which were spoken concerning him" (2:33). New trials were soon to follow. The news that a king of the Jews was born could not but kindle in the wicked heart of the old and bloody tyrant, Herod, the fire of jealousy. Again "an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee" (Matthew 2:13).

Return to Nazareth

The summons to go back to Palestine came only after a few years, and the Holy Family settled again at Nazareth. St. Joseph's was henceforth the simple and uneventful life of an humble Jew, supporting himself and his family by his work, and faithful to the religious practices commanded by the Law or observed by pious Israelites. The only noteworthy incident recorded by the Gospel is the loss of, and anxious quest for, Jesus, then twelve years old, when He had strayed during the yearly pilgrimage to the Holy City (Luke 2:42-51).

Death

This is the last we hear of St. Joseph in the sacred writings, and we may well suppose that Jesus's foster-father died before the beginning of Savior's public life. In several circumstances, indeed, the Gospels speak of the latter's mother and brothers (Matthew 12:46; Mark 3:31; Luke 8:19; John 7:3), but never do they speak of His father in connection with the rest of the family; they tell us only that Our Lord, during His public life, was referred to as the son of Joseph (John 1:45; 6:42; Luke 4:22) the carpenter (Matthew 13:55).

According to the apocryphal "Story of Joseph the Carpenter", the holy man reached his hundred and eleventh year when he died, on 20 July (A.D. 18 or 19). St. Epiphanius gives him ninety years of age at the time of his demise; and if we are to believe the Venerable Bede, he was buried in the Valley of Josaphat. In truth we do

not know when St. Joseph died; it is most unlikely that he attained the ripe old age spoken of by the "Story of Joseph" and St. Epiphanius. The probability is that he died and was buried at Nazareth.

Devotion to St. Joseph

Joseph was "a just man". This praise bestowed by the Holy Ghost, and the privilege of having been chosen by God to be the foster-father of Jesus and the spouse of the Virgin Mother, are the foundations of the honor paid to St. Joseph by the Church. So well-grounded are these foundations that it is not a little surprising that the cult of St. Joseph was so slow in winning recognition. Foremost among the causes of this is the fact that "during the first centuries of the Church's existence, it was only the martyrs who enjoyed veneration" (Kellner). Far from being ignored or passed over in silence during the early Christian ages, St. Joseph's prerogatives were occasionally descanted upon by the Fathers; even such eulogies as cannot be attributed to the writers among whose works they found admittance bear witness that the ideas and devotion therein expressed were familiar, not only to the theologians and preachers, and must have been readily welcomed by the people. The earliest traces of public recognition of the sanctity of St. Joseph are to be found in the East. His feast, if we may trust the assertions of Papebroch, was kept by the Copts as early as the beginning of the fourth century. Nicephorus Callistus tells likewise — on what authority we do not know — that in the great basilica erected at Bethlehem by St. Helena, there was a gorgeous oratory dedicated to the honor of our saint. Certain it is, at all events, that the feast of "Joseph the Carpenter" is entered, on 20 July, in one of the old Coptic Calendars in our possession, as also in a Synazarium of the eighth and ninth century published by Cardinal Mai (*Script. Vet. Nova Coll.*, IV, 15 sqq.).

Greek menologies of a later date at least mention St. Joseph on 25 or 26 December, and a twofold commemoration of him along with other saints was made on the two Sundays next before and after Christmas.

In the West the name of the foster-father of Our Lord (*Nutritor Domini*) appears in local martyrologies of the ninth and tenth centuries, and we find in 1129, for the first time, a church dedicated to his honour at Bologna. The devotion, then merely private, as it seems, gained a great impetus owing to the influence and zeal of such saintly persons as St. Bernard, St. Thomas Aquinas, St. Gertrude (d. 1310), and St. Bridget of Sweden (d. 1373). According to Benedict XIV (*De Serv. Dei beatif.*, I, iv, n. 11; xx, n. 17), "the general opinion of the learned is that the Fathers of Carmel were the first to import from the East into the West the laudable practice of giving the fullest cultus to St. Joseph". His feast, introduced towards the end shortly afterwards, into the Dominican Calendar, gradually gained a foothold in various dioceses of Western Europe. Among the most zealous promoters of the devotion at that epoch, St. Vincent Ferrer (d. 1419), Peter d'Ailly (d. 1420), St. Bernadine of Siena (d. 1444), and Jehan Charlier Gerson (d. 1429) deserve an especial mention. Gerson, who had, in 1400, composed an Office of the Espousals of Joseph particularly at the Council of Constance (1414), in promoting the public

recognition of the cult of St. Joseph. Only under the pontificate of Sixtus IV (1471-84), were the efforts of these holy men rewarded by Roman Calendar (19 March). From that time the devotion acquired greater and greater popularity, the dignity of the feast keeping pace with this steady growth. At first only a *festum simplex*, it was soon elevated to a double rite by Innocent VIII (1484-92), declared by Gregory XV, in 1621, a festival of obligation, at the instance of the Emperors Ferdinand III and Leopold I and of King Charles II of Spain, and raised to the rank of a double of the second class by Clement XI (1700-21). Further, Benedict XIII, in 1726, inserted the name into the Litany of the Saints.

One festival in the year, however, was not deemed enough to satisfy the piety of the people. The feast of the Espousals of the Blessed Virgin and St. Joseph, so strenuously advocated by Gerson, and permitted first by Paul III to the Franciscans, then to other religious orders and individual dioceses, was, in 1725, granted to all countries that solicited it, a proper Office, compiled by the Dominican Pietro Aurato, being assigned, and the day appointed being 23 January. Nor was this all, for the reformed Order of Carmelites, into which St. Teresa had infused her great devotion to the foster-father of Jesus, chose him, in 1621, for their patron, and in 1689, were allowed to celebrate the feast of his Patronage on the third Sunday after Easter. This feast, soon adopted throughout the Spanish Kingdom, was later on extended to all states and dioceses which asked for the privilege. No devotion, perhaps, has grown so universal, none seems to have appealed so forcibly to the heart of the Christian people, and particularly of the labouring classes, during the nineteenth century, as that of St. Joseph.

This wonderful and unprecedented increase of popularity called for a new lustre to be added to the cult of the saint. Accordingly, one of the first acts of the pontificate of Pius IX, himself singularly devoted to St. Joseph, was to extend to the whole Church the feast of the Patronage (1847), and in December, 1870, according to the wishes of the bishops and of all the faithful, he solemnly declared the Holy Patriarch Joseph, patron of the Catholic Church, and enjoined that his feast (19 March) should henceforth be celebrated as a double of the first class (but without octave, on account of Lent). Following the footsteps of their predecessor, Leo XIII and Pius X have shown an equal desire to add their own jewel to the crown of St. Joseph: the former, by permitting on certain days the reading of the votive Office of the saint; and the latter by approving, on 18 March, 1909, a litany in honor of him whose name he had received in baptism.

EUCCHARISTIC ADORATION ETIQUETTE

A Gentle Reminder of the Do's and Don'ts

First and foremost, the Eucharistic Adoration Committee, our Parish Priests and Deacons and Administrative Staff at St. Joseph's, recognize the commitment and dedication which is evident by the growth in numbers of Eucharistic Adorers making it possible for our entire parish to be able to just come in and pray with Our Lord in the Blessed Sacrament. It is a testament to the understanding and devotion by so many Eucharistic Adorers which makes it possible for so many Eucharistic Adoration hours to be available for our Parish.

Along with growth in numbers comes the need for some gentle reminders, which are needed from time to time. Recently, the Eucharistic Adoration Committee has received some concerns which we believe can be easily rectified by everyone following specific Eucharistic Adoration Etiquette. Please note, as most already know that Eucharistic Adoration has for centuries been a SILENT ADORATION. There are guidelines which support a SILENT EUCCHARISTIC ADORATION and have for the most part been part of St. Joseph's Eucharistic Adoration format.

However, there are several exceptions which have been authorized and publicized in several places but suffice to say the exceptions may have been missed or forgotten. The overall schedule format for silent and vocal prayers hours are listed as follows:

EUCCHARISTIC ADORATION HOURS IN SILENCE

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* **There are Vocal Prayers on First Friday, please see schedule below for Vocal Prayers.**

EUCCHARISTIC ADORATION HOURS WITH VOCAL PRAYERS

- Daily: Rosary - 8:45 a.m. - 9:05 a.m.
- Daily: Divine Mercy Chaplet - 3:00 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
- 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)

ALONG WITH THESE VERY SPECIFIC TIMES, THERE ARE ALSO SOME VERY SPECIFIC “ETIQUETTE” ITEMS WHICH MUST BE FOLLOWED BY EVERYONE COMING TO THE CODY CENTER CHAPEL.

The Etiquette for Eucharistic Adoration was developed with the understanding that the Blessed Sacrament in the Monstrance is the “Real Presence” and thus the ultimate reverence should always be shown and displayed. Yes, there is etiquette which should always be observed. Following is a list of reminders which involves your personal commitment to the Hour of Adoration and some personal behavior while in the chapel.

1. Please be silent always. Anytime the Blessed Sacrament is exposed in the Monstrance, there must be TOTAL SILENCE (other than the specific times when prayers or songs are recited... see schedule above). **All Prayers and Readings should be recited in total SILENCE.** The exception to this silence comment is at the beginning Eucharistic Adoration hour or at the scheduled time when the Blessed Sacrament is reposed. At those times there are prayers which are recited by a Priest, Deacon or an Extra Ordinary Minister of Holy Communion. The adorers are encouraged to respond to those prayers.
2. **Please do NOT Talk or Socialize in the Chapel.** There are two primary reasons for this silence, first is that the Eucharistic Adorer is in the Real Presence of the Our Lord and Savior in the Blessed Sacrament and second, any talking or socializing in the Chapel is a distraction to those praying and meditating. There is “absolutely no talking, or socializing in the ENTIRE CHAPEL, not just where the chairs are located. This means that the area in the back, where people sign in, is also a NO TALK or SOCIALIZING ZONE.
3. **Please note: To the parents who bring young children to Eucharistic Adoration.** You and your wonderful children are most welcome. It is understood that young children will from time to time get a bit restless. We know that you are first and foremost, parents who want to teach your children the love and kindness which Our Lord in the Blessed Sacrament and His Blessed Mother will bestow on your family. Please do not leave when your children are restless... in your own loving manner, softly and kindly, whisper to them that they are in His house and Presence. No Eucharistic Adorer will be offended that you are teaching your (HIS) children to learn to pray to Jesus and His Blessed Mother.
4. Please genuflect or kneel upon entering the presence of the Lord or simply bow if you are not able to genuflect. Sitting or kneeling during your Hour of Adoration is appropriate.
5. Please do not bring anything to adoration that will make noise and be a distraction to others.

6. Please do use of electronic devices (cell phones, tablets or iPads) to read prayers or scriptures **if doing such is not a distraction to others praying and meditating**. The electronic devices should NEVER be heard or be used to cause a distraction to others. If you bring a phone, be sure to turn it off or put it on vibrate. NEVER answer your phone in the Chapel. If the phone vibrates, and you feel that you must respond, leave the Chapel to take the call.
7. Please do not ever bring food or drink to Eucharistic Adoration. If you need water, it is preferred that you quietly step outside the adoration chapel for a drink.
8. Please do remember to take off your hats, dress appropriately, don't chew gum and observe the same etiquette as if you were in Mass.
9. Please do not ever place anything on the altar.
10. Please do not ever touch the Monstrance.
11. Meeting your Commitment:
 - If you are scheduled to attend, please arrive on time or arrange for a back-up as soon as you know that you will not be able to go.
 - Arriving at least 10 minutes before your schedule hour is preferred.
 - Sign the book to record your arrival and departure.
 - If there is an emergency, please quietly notify the adorers which are there, that you have a personal emergency and leave quietly.
 - If you are attending any of the Nocturnal Eucharistic Adoration hours, please make sure that upon entering or leaving the Cody Center that the door clicks. This will make sure that the Cody Center remains safe and secure.

Suggestions for the Hour of Adoration:

- Read the Booklet for Hours of Adoration (which is in the Chapel on the bookshelf at the entrance)
- Pray the Liturgy of the Hours
- Pray the Holy Rosary or Chaplet of Divine Mercy
- Pray the Stations of the Cross
- Read Scripture, other religious books or articles
- Read copies of the Eucharistic Adoration Newsletter
- Meditate and Listen

PLEASE NOTE THAT SOME OF THE LINKS PROVIDED FOR YOU MAY NOT ALWAYS BE ACTIVE. FROM TIME TO TIME, THE OWNERS OF THE LINKS MAY TAKE THE LINKS OFFLINE.

PRINTABLE VERSION OF THE STATIONS OF THE CROSS

<https://www.saintanneshelper.com/support-files/stations-of-the-cross.pdf>

LIVE STREAMING EUCHARISTIC ADORATION

We are providing a link for “**LIVE STREAMING**” of Eucharistic Adoration by a Catholic Church which has provided this as an opportunity for Eucharistic Adoration from home in case a person is ill, cannot travel and/or has other issues preventing him or her from traveling to a chapel.

<https://www.youtube.com/watch?v=hZo47JHtFu0>

COMPLETE HOLY ROSARY IN FORM OF GREGORIAN CHANTS

For those of you who enjoy the Gregorian Chants of Our Catholic Church we have provided a number of beautiful videos and/or recordings.

https://www.youtube.com/watch?v=7gPan_INmjE

EVENING PRAYER AT CONCEPTION ABBEY

<https://www.youtube.com/watch?v=5wolWoiWLtg&t=36s>

PANGE LINGUA GLORIOSI - CATHOLIC HYMNS, GREGORIAN CHANT

<https://www.youtube.com/watch?v=uXZujhL2eA>

<https://www.youtube.com/watch?v=r3H5f7oePOE>

<https://www.youtube.com/watch?v=DnrOwiYqTcc>

LITANY OF THE SAINTS SUNG IN LATIN

<https://www.youtube.com/watch?v=CKWRuFjIRFo&t=267>

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.)

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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.

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Daily: Divine Mercy Chaplet – 3:00 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

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 (drrodacruz@yahoo.com) if you have any concerns or questions about online sign-up.

God's peace and love, St. Joseph's Eucharistic Adoration Ministry
Rod Cruz (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)	(open, need volunteer)	(open)	(open)
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 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