

St Joseph Catholic Church

Eucharistic Adoration Newsletter



October 2023
Issue 52

Presented by the
St. Joseph Eucharistic Adoration
Committee

St. Joseph's Eucharistic Adoration Newsletter

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**THE MONTH OF
OCTOBER IS
DEDICATED TO
THE HOLY
ROSARY**



THE HOLY 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).

Feasts for October 2023

1. TWENTY-SIXTH SUNDAY IN ORDINARY TIME, Sunday
2. Holy Guardian Angels, Memorial
4. Francis of Assisi, Memorial
5. Bl. Francis Xavier Seelos; St. Faustina Kowalska, Opt. Mem.
6. Bruno; Bl. Marie Rose Durocher (USA and CAN), Opt. Mem.
7. Our Lady of the Rosary, Memorial
8. TWENTY-SEVENTH SUNDAY IN ORDINARY TIME, Sunday
11. St. John XXIII, Opt. Mem.
14. Callistus I, Opt. Mem.
15. TWENTY-EIGHTH SUNDAY IN ORDINARY TIME, Sunday
16. Hedwig; Margaret Mary Alacoque, Opt. Mem.
17. Ignatius of Antioch, Memorial
18. Luke, Evangelist, Feast
19. John de Brebeuf, Isaac Jogues and Companions (USA), Memorial
20. Paul of the Cross, Opt. Mem.
22. TWENTY-NINTH SUNDAY IN ORDINARY TIME, Sunday
23. John of Capistrano, Opt. Mem.
24. Anthony Mary Claret, Opt. Mem.
28. Simon & Jude, Apostles, Feast
29. THIRTIETH SUNDAY IN ORDINARY TIME, Sunday

1. The History of The Holy Rosary
2. Mysteries of the Holy Rosary
3. HOW TO PRAY THE ROSARY
4. Praying the Holy Rosary During Respect Life Month
5. Schedule

THE HISTORY OF HOLY ROSARY

Article on the Origins of the Holy Rosary by Fr. Willy Raymond, CSC

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People of all ages and ethnicities dangle them from the rearview mirrors of cars and trucks. Hollywood celebrities wear them around their necks as fashion statements. Millions of Catholics have been laid to rest devoutly clasping Rosary beads as they wait below ground for the call to Risen Glory. Nuns and even some monks and brothers wear a “supersized” set of Rosary beads around the waist as part of a religious habit. Patients in hospitals around the world finger the beads during anxious night hours, hoping for health or preparing for the end of life on earth.

The Pope in Rome prays the Rosary; the elderly pray it; families with little children, teens, forty-something parents and grandparents pray it; pilgrims going to Aparecida, Compostela, Lourdes, Fatima, and Guadalupe pray it; travelers in cars, trains, planes and ships pray it; joggers, marathoners, soldiers in combat pray it; peasants, priests, kings and queens, prime ministers and presidents pray it; people from every walk of life and ethnic background pray the Rosary. Most are Catholic, but some are Protestant or Evangelical Christians.

Apart from the Eucharist, there is no more popular prayer in all the world than the Rosary. Where does it come from and why does it endure in popularity across so many borders, cultures, and epochs? The history of the Rosary is replete with facts, truths, legends, myths and genuine piety. For more than 600 years, the Rosary has been a hallmark of Catholic devotional life and has been and is a most engaging form of prayer for countless millions.

The roots of the Rosary go back to two distinct sources: the first is 3000 years old and is found in the psalms attributed to King David in the Hebrew Scriptures of the Old Testament; the second is the practice of keeping track of prayers by counting with beads, pebbles, or marks on wood or stone. This practice, found in the great religions of the world such as Hinduism, Buddhism, Taoism, and Islam, is very ancient as well.

The psalms number 150 and come from the early Hebrew writings around the time of Kings David and Solomon. The psalms were prayed by the Jews at the time of Jesus, and He prayed them and quoted from them even on the cross as he was dying: “My God, My God, why have you abandoned Me?” (Psalm 22).

Early Christian monks who had fled to the desert to escape the distractions of the world and to seek God and pursue holiness prayed the psalms in sets of 50. They imagined that they were praying the psalms in the company of King David and the prophets and holy men and women of old and in the company of Jesus. They soon were praying the psalms together in community and used scrolls of papyrus or lambskin to read from. Many of the monks could not read or understand Latin, the language of the Bible in the early Middle Ages.

Most of the people outside the monasteries did not have scrolls or books and likewise never learned to read and write. However, illiterate monks working in the fields and many devout laypeople wished to share in the prayer life of the literate Monks and of the Church. Since they did not know Latin and could not memorize all 150 psalms, they gradually began substituting the Paternosters (Our Fathers) for the psalms. They needed a way to keep track of how many they prayed, so they grouped the prayers into sets of 50, as the psalms were in the Psalter. They still needed a way to keep count, so they collected small pebbles or other items, which eventually become beads, similar to those used in other religions to count prayers and acts of devotion.

There is a charming tale of a hermit named Paul of Egypt in the mid-300s who would fill his garment with up to 300 small stones and cast one away for each prayer he offered. The more he prayed, the lighter he became. This story is very likely apocryphal. Here we see the merger of the two sources for the Rosary: the Hebrew Psalms of David and counting beads from the pre-Christian era.

Another apocryphal story, believed to be true as late as the 19th and 20th centuries, is the account of apparitions of Our Lady to Saint Dominic in 1208 to hand over to him the Rosary as we know it today. According to this rendition, Our Lady encouraged Dominic and the Dominicans to spread devotion to her and her Son through the Rosary with assurance that many graces would benefit all who prayed the Rosary.

According to Father Richard Gribble, C.S.C., however, it is not until the 15th century that the Rosary begins to take the shape we know it today. During this period the mysteries and the individual prayers began to coalesce. The “Our Father” came directly from the Gospel of Matthew, chapter 6. Much of the “Hail Mary” also came from Scripture, a joining of two greetings: first of the Archangel Gabriel in the Annunciation and second of Mary's cousin Elizabeth in the Visitation from Luke's Gospel. The “Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen” is from a popular prayer of the faithful at the time.

The Apostles' Creed, which follows the Sign of the Cross immediately, is ancient. An early mention of the expression "Apostles' Creed" occurs in a letter of Saint Ambrose in

AD 390 from a synod in Milan. The Apostles' Creed may have been associated with the belief, widely accepted in the fourth century, that, under the inspiration of the Holy Spirit, each of the Twelve Apostles contributed an article to the twelve articles of the Creed. Although not in its present form until 341 AD, the Apostles' Creed faithfully embodies the teachings the Apostles brought to Rome and the rest of the known world.

The Salve Regina (Hail, Holy Queen) is from the 11th century and is frequently prayed at the conclusion of the Rosary recitation. Although these prayers were in vogue for 300 years, they were not all arranged in the final form that we know until the Council of Trent, 1545-1563.

The name of this prayer has a true and interesting derivation. Mary was associated in the Middle Ages with roses and rose gardens. The rose came to symbolize Mary. Hence the name Rosary. In 1470 the Church recognized the Confraternity of the Holy Rosary. Official Church recognition was granted by the Pope in 1571.

In that same year, Pope Saint Pius V asked all Christians to pray the Rosary for the help of Christians defending Christian Europe from Muslim invasion at the great sea Battle of Lepanto. On October 7, the smaller Christian armada won a stunning and unexpected triumph. That day has been celebrated ever since as the Feast of the Holy Rosary.

In 1597, Pope Sixtus V inserted the word "Jesus" into the Hail Mary to give that prayer its final form. In the seventeenth century Saint Louis de Montfort and *"The Wonderful Secret of the Rosary"* represented a major advance in popularizing the Rosary. Pope Leo XIII (1878-1903) wrote twelve encyclicals and five apostolic letters on the Rosary. He was a most avid supporter of the power of the Rosary. He saw the Mysteries of the Rosary centered on the life of Jesus Christ more than on Mary. Venerable Pius XII (1939-1958), Saint John XXIII (1958-1963), Saint Paul VI (1963-1978), Saint John Paul II (1978-2005), all taught the Rosary and commended it to the faithful in official encyclicals or apostolic exhortations.

The Mysteries of the Rosary



The mysteries of the rosary were introduced by Dominic of Prussia sometime between 1410 and 1439. This gave each decade of the rosary a unique quality. Each mystery leads us to ponder very specific events in the lives of Jesus and Mary and the

lessons they hold for our own lives today. There were originally three sets of mysteries: the Joyful Mysteries, the Sorrowful Mysteries, and the Glorious Mysteries

The Joyful Mysteries

- The Annunciation
- The Visitation
- The Birth of Jesus
- The Presentation
- The Finding of the Child Jesus in the Temple

The Sorrowful Mysteries

- The Agony in the Garden
- The Scourging at the Pillar
- The Crowning with Thorns
- The Carrying of the Cross
- The Crucifixion

The Glorious Mysteries

- The Resurrection
- The Ascension
- The Descent of the Holy Spirit

- The Assumption
- The Coronation of Mary as Queen of Heaven and Earth

On October 16, 2002, almost 600 years after the original Mysteries of the rosary were established, Pope John Paul II proposed adding a new set of mysteries called the Luminous Mysteries (the Mysteries of Light).

The Luminous Mysteries:

- The Baptism of Jesus in the Jordan
- The Wedding at Cana
- The Proclamation of the Kingdom
- The Transfiguration of Jesus
- The Institution of the Eucharist at the Last Supper

HOW TO PRAY THE ROSARY

1. On the crucifix, make the sign of the cross and then pray the Apostles' Creed.

I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, His only Son, Our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into Hell; the third day He arose again from the dead; He ascended into Heaven, sits at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

2. On the next large bead, say the Our Father.

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil, Amen.

3. **On the following three small beads, pray three Hail Marys.**

Hail Mary, full of grace. The Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

4. **On the chain, pray the Glory Be. Glory be to the Father, to the Son, and to the Holy Spirit, as it was, is now, and ever shall be, world without end. Amen. Many Catholics add the Fatima Prayer after the Glory Be and before the next Our Father:**

O My Jesus, forgive us our sins, save us from the fires of hell and lead all souls to heaven, especially those in most need of Thy mercy. Amen.

5. **On the large bead, meditate on the first mystery and pray the Our Father.** You pray mysteries for each of the five sections (decades) of the rosary according to the day of the

week: •

6. **Mondays and Saturdays:** The Joyful Mysteries remind the faithful of Christ's birth: The Annunciation (Luke 1:26–38); The Visitation (Luke 1:39–56); The Nativity (Luke 2:1–21); The Presentation (Luke 2:22–38); The Finding of the Child Jesus in the Temple (Luke 2:41–52)
7. **Tuesdays and Fridays:** The Sorrowful Mysteries recall Jesus' passion and death: The Agony of Jesus in the Garden (Matthew 26:36–56); The Scourging at the Pillar (Matthew 27:26); The Crowning with Thorns (Matthew 27:27–31); The Carrying of the Cross (Matthew 27:32); The Crucifixion (Matthew 27:33–56).
8. **Wednesdays and Sundays:** The Glorious Mysteries focus on the resurrection of Jesus and the glories of heaven: The Resurrection (John 20:1–29); The Ascension (Luke 24:36–53); The Descent of the Holy Spirit (Acts 2:1–41); The Assumption of Mary, the Mother of God, into heaven; The Coronation of Mary in heaven.
9. **Thursdays:** Pope John Paul II added The Mysteries of Light, also known as the Luminous Mysteries, in 2002: The Baptism in the River Jordan (Matthew 3:13–16); The Wedding Feast at Cana (John 2:1–11); The Preaching of the coming of the Kingdom of God (Mark 1:14–15); The Transfiguration (Matthew 17:1–8); The Institution of the Holy Eucharist (Matthew 26).
10. **Skip the centerpiece medallion, and on the ten beads after that, pray a Hail Mary on each bead;** on the chain, pray a Glory Be. Although a decade is 10, these 12 prayers form a decade of the rosary. Many Catholics add the Fatima Prayer after the Glory Be and before the next Our Father: O My Jesus, forgive us our sins, save us from the fires of hell and lead all souls to heaven, especially those in most need of Thy mercy. Amen.
11. **Repeat** four more times to finish the next four decades.

12. **At the end of your Rosary**, say the Hail Holy Queen.
Hail, Holy Queen, Mother of mercy, our life, our
sweetness, and our hope. To thee do we cry, poor
banished children of Eve, to thee do we send up our
sighs, mourning and weeping in this valley of tears. Turn
then, most gracious advocate, thine eyes of mercy
toward us; and after this our exile show unto us the
blessed fruit of thy womb Jesus, O clement, O loving, O
sweet Virgin Mary. Pray for us, O holy Mother of God.
That we may be made worthy of the promises of Christ.
O God, whose only-begotten Son, by His life, death, and
resurrection, has purchased for us the rewards of eternal
salvation; grant we beseech Thee, that meditating upon
these mysteries of the most holy Rosary of the Blessed
Virgin Mary, we may imitate what they contain and obtain
what they promise. Through the same Christ our Lord.
Amen

Praying the Holy Rosary During 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, 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.

SCHEDULE

ADORATION HOURS & LOCATION

Cody Center Chapel

ADORATION HOURS

Monday - Thursday

9:00 AM to 9:00 PM

Friday

9:00 AM to 6:30 PM

ADORATION FOR VOCATIONS

Last Friday

7:00 PM to 8:30 PM

NOCTURNAL ADORATION

1st Friday

7 PM until 7 AM Saturday

2nd Friday

7 PM until 7 AM Saturday (Hispanic Community)