

St Joseph Catholic Church

Eucharistic Adoration Newsletter



December 2024
Issue 66

Presented by the
St. Joseph Eucharistic Adoration
Committee

St. Joseph's Eucharistic Adoration Newsletter

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**The Month of
December is Dedicated
to the Immaculate
Conception**



Immaculate Conception

"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).

Feast Days for December 2024

1. FIRST SUNDAY OF ADVENT, Sunday
3. Francis Xavier, Memorial
6. Nicholas, Opt. Mem.
7. Ambrose, Memorial
8. SECOND SUNDAY OF ADVENT, Sunday
9. IMMACULATE CONCEPTION OF MARY, Solemnity
11. Damasus I, Opt. Mem.
12. Our Lady of Guadalupe (USA), Feast
13. Lucy, Memorial
14. John of the Cross, Memorial
15. THIRD SUNDAY OF ADVENT, GAUDETE SUNDAY, Sunday
21. Peter Canisius; O Dayspring; Ember Saturday, Opt. Mem.
22. FOURTH SUNDAY OF ADVENT, Sunday
23. John of Kanty; O Emmanuel, Opt. Mem.
25. NATIVITY OF THE LORD (Christmas), Solemnity
26. Stephen, Feast
27. John, Apostle, Feast
28. Holy Innocents, Feast
29. Feast of the Holy Family, Feast
31. Seventh Day in the Octave of Christmas; Sylvester I, Opt. Mem.

In this Issue:

1. The History of the Immaculate Conception
2. Litany of the Immaculate Conception
3. Upcoming Seminar on **Eucharistic Adoration** During Advent
4. Upcoming Seminar on the **Liturgy of the Hours** During Easter

The History of the Immaculate Conception

The **Immaculate Conception** is the belief that the Virgin Mary was free of original sin from the moment of her conception.] It is one of the four Marian dogmas of the Catholic Church. Debated by medieval theologians, it was not defined as a dogma until 1854, by Pope Pius IX in the papal bull *Ineffabilis Deus*. While the Immaculate Conception asserts Mary's freedom from original sin, the Council of Trent, held between 1545 and 1563, had previously affirmed her freedom from personal sin.

The Immaculate Conception became a popular subject in literature,[6] but its abstract nature meant it was late in appearing as a subject in works of art. The iconography of Our Lady of the Immaculate Conception shows Mary standing, with arms outstretched or hands clasped in prayer. The feast day of the Immaculate Conception is December 8.

Many Protestant churches rejected the doctrine of the Immaculate Conception as unscriptural, though some Anglicans accept it as a pious devotion.[10] Opinions on the Immaculate Conception in Oriental Orthodoxy are divided: Shenouda III, Pope of the Coptic Orthodox Church, and the Patriarch Ignatius Zakka I of the Syriac Orthodox Church opposed the teaching, while the Eritrean Orthodox Tewahedo Church and Ethiopian Orthodox Tewahedo Church accept it.

Anne, the mother of Mary, first appears in the 2nd-century apocryphal Gospel of James. The author of the gospel borrowed from Greek tales of the childhood of heroes. For Jesus' grandmother the author drew on the more benign biblical story of Hannah—hence Anna—who conceived Samuel in her old age, thus reprising the miraculous birth of Jesus with a merely remarkable one for his mother. Anne and her husband, Joachim, are infertile, but God hears their prayers and Mary is conceived. According to Stephen J. Shoemaker, within the Gospel of James, the conception occurs without sexual intercourse between Anne and Joachim, which fits well with the Gospel of James' persistent emphasis on Mary's sacred purity, but the story does not advance the idea of an immaculate conception. The author of the Gospel of James may have based this account of Mary's conception on that of John the Baptist as recounted in the Gospel of Luke. The Eastern Orthodox Church holds that "Mary is conceived by her parents as we are all conceived."

According to church historian Frederick Holweck, writing in the Catholic Encyclopedia, Justin Martyr, Irenaeus, and Cyril of Jerusalem developed the idea of Mary as the New Eve, drawing comparison to Eve, while yet immaculate and incorrupt – that is to say, not subject to original sin. Holweck adds that Ephrem the Syrian said she was as innocent as Eve before the Fall. Ambrose asserted Mary's incorruptibility, attributing her virginity to grace and immunity from sin. Severus, Bishop of Antioch, concurred affirming Mary's purity and immaculateness. John Damascene extended the supernatural influence of God to Mary's parents, suggesting they were purified by the Holy Spirit during her generation. According to Damascene, even the material of Mary's origin was deemed pure and holy. This perspective, which emphasized an immaculate active generation and the sanctity of the *conceptio carnis*, found resonance among some Western authors. Notably, the Greek Fathers did not explicitly discuss the Immaculate Conception.

By the 4th century the idea that Mary was free from sin was generally more widespread, but original sin raised the question of whether she was also free of the sin passed down from Adam. The question became acute when the feast of her conception began to be celebrated in England in the 11th century, and the opponents of the feast of Mary's conception brought forth the objection that as sexual intercourse is sinful, to celebrate Mary's conception was to celebrate a sinful event. The feast of Mary's conception originated in the Eastern Church in the 7th century, reached England in the 11th, and from there spread to Europe, where it was given official approval in 1477 and extended to the whole church in 1693; the word "immaculate" was not officially added to the name of the feast until 1854.

The doctrine of the Immaculate Conception caused a virtual civil war between Franciscans and Dominicans during the Middle Ages, with Franciscan 'Scotists' in its favour and Dominican 'Thomists' against it.[26][27] The English ecclesiastic and scholar Eadmer (c. 1060 – c. 1126) reasoned that it was possible that Mary was conceived without original sin in view of God's omnipotence, and that it was also appropriate in view of her role as Mother of God: *Potuit, decuit, fecit*, "it was possible, it was fitting, therefore it was done".] Others, including Bernard of Clairvaux (1090–1153) and Thomas Aquinas (1225–1274), objected that if Mary were free of original sin at her conception then she would have no need of redemption, making Christ's saving redemption superfluous; they were answered by Duns Scotus (1264–1308), who "developed the idea of preservative redemption as being a more perfect one: to have been preserved free from original sin was a greater grace than to be set free from sin". In 1439, the Council of Basel, in schism with Pope Eugene IV who resided at the Council of Florence, declared the Immaculate Conception a "pious

opinion" consistent with faith and Scripture; the Council of Trent, held in several sessions in the early 1500s, made no explicit declaration on the subject but exempted her from the universality of original sin; and also affirmed that she remained during all her life free from all stain of sin, even the venial one.; by 1571 the revised Roman Breviary set out an elaborate celebration of the Feast of the Immaculate Conception on 8 December.

Litany of the Immaculate Conception

Lord, have mercy on us.

Lord, have mercy on us.

Jesus Christ, hear us.

Jesus Christ, hear us.

Jesus Christ, hear us.

Jesus Christ, graciously hear us.

God the Father, who prepared a worthy dwelling place for Thy Son through the Immaculate Conception,
have mercy on us.

God the Son, who redeemed Thy Mother by the anticipated application of Thy merits,
have mercy on us.

God the Holy Spirit, who vivified Mary from Her immaculate Conception,
have mercy on us.

Holy Trinity, who predestined Mary in Her immaculate Conception before all time,
have mercy on us.

O Mary, conceived without sin, beloved Daughter of the Eternal Father,
pray for us who have recourse to Thee.

O Mary, conceived without sin, most worthy Mother of the Son of God,
pray for us who have recourse to Thee.

O Mary, conceived without sin, most pure Virgin and Spouse of the Holy Spirit,
pray for us who have recourse to Thee.

O Mary, enriched with all the supernatural gifts from Your immaculate Conception,
pray for us who have recourse to Thee.

O Mary, who alone among all creatures was preserved from original sin,
pray for us who have recourse to Thee.

O Mary, adorned in Your immaculate Conception with the fullness of the most signal graces,
pray for us who have recourse to Thee.

O Mary, to whom the prerogative of Thy immaculate Conception gives preeminence over all that is created,
pray for us who have recourse to Thee.

O Mary, who, from the time of your entry into the world, has always appeared like the sun as it advances in its career,

pray for us who have recourse to Thee.

O Mary, who by Your immaculate Conception was preserved from the threefold concupiscence,

pray for us who have recourse to Thee.

O Mary, all beautiful and without blemish,

pray for us who have recourse to Thee.

O Mary, shrine of Wisdom incarnate,

pray for us who have recourse to Thee.

O Mary, Mother of good counsel,

pray for us who have recourse to Thee.

O Mary, Mother of good hope,

pray for us who have recourse to Thee.

O Mary, Mother of good help,

pray for us who have recourse to Thee.

O Mary, Mother of grace,

pray for us who have recourse to Thee.

O Mary, Mother of sweet consolation,

pray for us who have recourse to Thee.

O Mary, Mother of beautiful love,

pray for us who have recourse to Thee.

O Mary, dawn of the most beautiful days,

pray for us who have recourse to Thee.

O Mary, lily of purity whiter than snow,

pray for us who have recourse to Thee.

O Mary, new Eve, who crushed the head of the serpent,

pray for us who have recourse to Thee.

O Mary, whose Immaculate Conception is the glory and happiness of the triumphant and militant Church,

pray for us who have recourse to Thee.

O Mary, who floods the hearts of Your children with joy,

pray for us who have recourse to Thee.

O Mary, whose name is full of sweetness and blessing,

pray for us who have recourse to Thee.

O Mary, model of the life of faith, hope and love,

pray for us who have recourse to Thee.

O Mary, impregnable tower to the enemies of our salvation,

pray for us who have recourse to Thee.

O Mary, Mother of Jesus and ever Virgin, Immaculate Mother,

pray for us who have recourse to Thee.

O Mary, Virgin and Mother, blessed above all women,
pray for us who have recourse to Thee.

O Mary, depositary and dispenser of the graces which Jesus grants to Christians,
pray for us who have recourse to Thee.

O Mary, hope and consolation of the afflicted, the sick and the dying,
pray for us who have recourse to Thee.

O Mary, most powerful and most liberal protector of those who call upon You,
pray for us who have recourse to Thee.

O Mary, who, after Jesus, are all the joy and happiness of the poor children of Adam,
pray for us who have recourse to Thee.

O Mary, radiant gateway to the glory and delights of paradise,
pray for us who have recourse to Thee.

O Mary, rainbow of glory and splendor of the blessed in heaven,
pray for us who have recourse to Thee.

O Mary, whose heart was flooded with an ocean of sorrow at the foot of the cross,
pray for us who have recourse to Thee.

O Mary, conceived without sin,
draw us with the fragrance of Your virtues, and lead us to heaven.

Lamb of God, who taketh away the sins of the world,
have mercy on us.

Lamb of God, who taketh away the sins of the world,
have mercy on us.

Lamb of God, who taketh away the sins of the world,
have mercy on us.

You were conceived without sin, O Virgin Mary!
Pray for us to God the Father, whose Son You begot.

Let us Pray – O God, who by the immaculate Conception of the most holy Virgin Mary prepared for Thy Son a worthy dwelling place in Her virginal womb, and who also preserved Her from all stain for the honor of this same Son, deign, we beseech Thee, to grant us the grace, through Her intercession, to purify us from all sin, to preserve us from all relapse, and to help us to imitate Her virtues, so that we may attain the happiness of possessing Thee for ever. Through our Lord Jesus Christ. Amen.

Upcoming Seminar on Eucharistic Adoration During Lent

By special request from a number of Eucharistic Adoration Faithful, we have been working on a seminar to provide an awareness to the parishioners of St. Joseph which brings comprehensive information on the Eucharistic Adoration.

Please note that a formal seminar has been developed for presentation to St. Joseph's Parishioners regarding the Liturgy of the Hours and will be scheduled for presentation during Advent.

If you are interested in attending such a seminar in the Fall, please send Rod Cruz a quick email which includes your name, email address and cell phone number. Dates and times are now being considered. What we are doing currently is compiling interested persons who want to attend this seminar. More details will be forthcoming.

Please send your interest email to drrodacruz@gmail.com

Email note should include:

1. Your name
2. Your email address
3. Your CELL phone number
4. Your preference for the seminar (Weekday – Morning, Weekday Evening, Saturday Morning)

At this point we are just gathering general interest information so that we can start the final planning process with the parish clergy, administration and facilities management.

Upcoming Seminar on the Liturgy of the Hours During Easter

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The Rule of St. Benedict

The Rule of St. Benedict is available in the link, simply click on the link and you will be taken to the Rule of St. Benedict.

[Rule of Saint Benedict — Saint John's Abbey \(saintjohnsabbey.org\)](http://saintjohnsabbey.org)

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 8:00 PM

NOCTURNAL ADORATION

1st Friday

Following 7 PM Mass until Midnight

2nd Friday

7 PM until 7 AM Saturday (Hispanic Community)