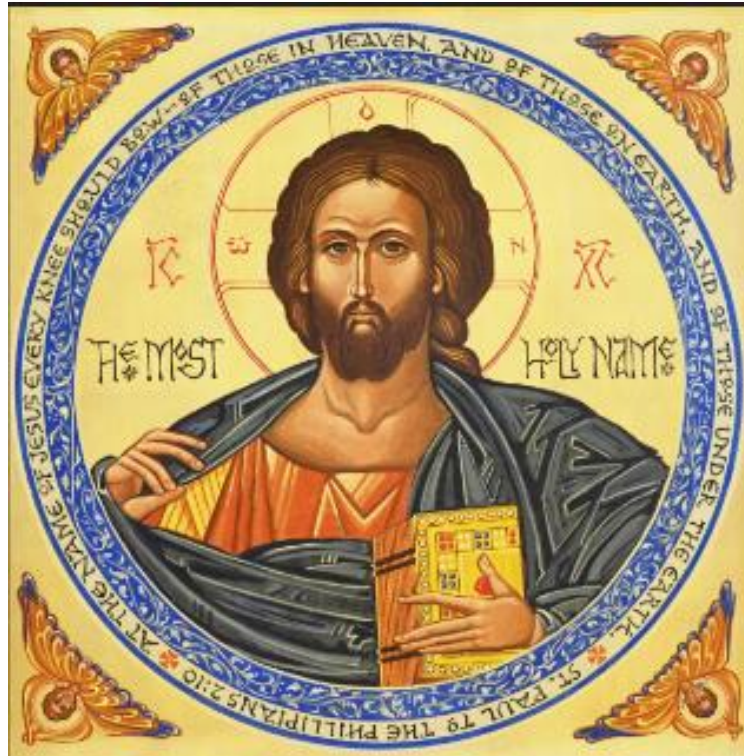


St Joseph Catholic Church

Eucharistic Adoration Newsletter



January 2025
Issue 67

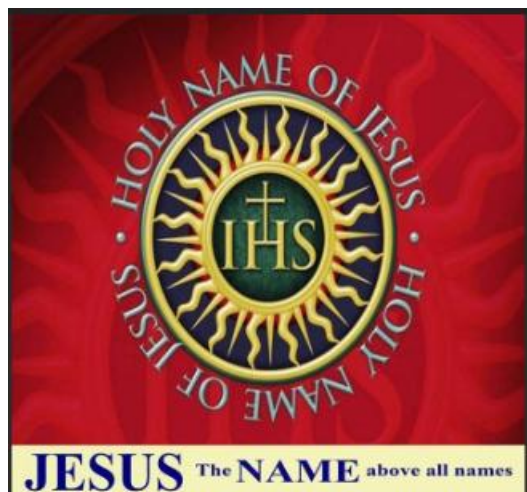
Presented by the
St. Joseph Eucharistic Adoration
Committee

St. Joseph's Eucharistic Adoration Newsletter

January 2025 Issue 67

Feast Days for January 2025

**The Month of January
is Dedicated to the
Holy Name of Jesus**



The Holy Name of Jesus

"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).

1. [MARY, MOTHER OF GOD, OCTAVE DAY OF CHRISTMAS](#), Solemnity
2. [Basil the Great; Gregory Nazianzen](#), Memorial
3. [Most Holy Name of Jesus](#), Opt. Mem.
4. [Elizabeth Ann Seton \(USA and CAN\)](#), Memorial
5. [EPIPHANY OF THE LORD](#), Solemnity
6. [André Bessette \(USA\)](#), Opt. Mem.
7. [Raymond of Penyafort](#), Opt. Mem.
12. [Baptism of the Lord](#), Feast
13. [Hilary](#), Opt. Mem.
17. [Anthony](#), Memorial
19. [SECOND SUNDAY IN ORDINARY TIME](#), Sunday
20. [Fabian; Sebastian](#), Opt. Mem.
21. [Agnes](#), Memorial
22. [Day of Prayer for Unborn \(USA\)](#), Opt. Mem.
23. [Vincent of Saragossa \(US\)](#), [Marianne Cope \(US\)](#), Opt. Mem.
24. [Francis de Sales](#), Memorial
25. [Conversion of St. Paul the Apostle](#), Feast
26. [THIRD SUNDAY IN ORDINARY TIME, \(Sunday of the Word of God\)](#), Sunday
27. [Angela Merici](#), Opt. Mem.
28. [Thomas Aquinas](#), Memorial
31. [John Bosco](#), Memorial

In this issue:

1. *The History of the Holy Name of Jesus*
2. *The Holy Name of Jesus Today*
3. *The Litany of the Holy Name of Jesus*
4. *The Solemnity of the Mary, the Mother of God*
5. *Ephesus, A Personal Reflection*
6. *The Rule of St. Benedict*
7. *Eucharistic Adoration Etiquette*

The History of the Holy Name of Jesus

The feast of the Holy Name of Jesus has been celebrated in the Roman Catholic



Church, at least at local levels, since the end of the fifteenth century. The celebration has been held on different dates, usually in January, because 1 January, eight days after Christmas, commemorates the naming of the child Jesus; as recounted in the Gospel read on that day, "at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb." Medieval Catholicism, and many Christian churches to the present day, therefore celebrated

both events as the Feast of the Circumcision of Christ, usually on 1 January. An Office and Mass were approved by Pope Sixtus IV.

Observance of the feast was officially granted to the Franciscans in 1530 and spread over a great part of the Church. The Franciscans, Carmelites, and Augustinians kept the feast on 14 January, the Dominicans on 15 January. At Salisbury, York, and Durham in England, and at Aberdeen in Scotland it was celebrated 7 August, at Liège in Belgium, 31 January, at Compostela in Spain and Cambrai in France, 8 January.

Around 1643 the Carthusians obtained the second Sunday after Epiphany for the Feast. This was the date assigned to the celebration when, on 20 December 1721, it was inserted into the General Calendar of the Roman Rite by Pope Innocent XIII. In the reform of Pope Pius X, enacted by his *motu proprio Abhinc duos annos* of 23 October 1913, it was moved to the Sunday between 2 and 5 January inclusive, and in years when no such Sunday existed the celebration was observed on 2 January; this is still observed by Catholics following calendars of 1914 to 1962.

The reform of the liturgical calendar by the *motu proprio* *Mysterii Paschalis* of 14 February 1969 removed the feast "since the imposition of the name of Jesus is already commemorated in the office of the Octave of Christmas." However, the Mass texts of the Holy Name of Jesus were preserved, being placed with the Votive Masses. The celebration was restored to the General Roman Calendar with the 2002 Roman Missal.

The Holy Name of Jesus Today

<https://thecatholiccrusade.com/author/thecatholiccrusade/>

In the Letter to the Philippians, Saint Paul writes that “at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth” (Phil 2:10).

This profound declaration speaks to the incomparable power and significance of the Holy Name of Jesus, a name that has been venerated throughout Christian history and holds special meaning in Catholic tradition.

What’s in a Name?

The name “Jesus” comes from the Hebrew “Yeshua” or “Joshua,” meaning “Yahweh saves” or “God is salvation.” This wasn’t a randomly chosen name – it was divinely ordained.

As we read in Matthew’s Gospel, an angel of the Lord appeared to Joseph and instructed him to name the child Jesus, “because he will save his people from their sins” (Matthew 1:21).

The very name itself carries the weight of divine purpose and messianic promise.

How Christians Have Honored His Name

The specific devotion to the Holy Name of Jesus has deep roots in Catholic spirituality. In the 13th century, Pope Gregory X entrusted the Dominicans with spreading devotion to the Holy Name.



Saint Bernardine of Siena, in the 15th century, popularized the devotion by displaying a tablet with the IHS monogram, representing the Holy Name of Jesus in Greek.

More Than Words: The Living Power of Jesus’ Name

Throughout scripture and tradition, we find numerous instances of the power manifested through Jesus’ name:

In the Acts of the Apostles, miraculous healings are performed “in the name of Jesus Christ” (Acts 3:6)

The early Christians faced persecution for teaching in this name (Acts 5:28).

The Church continues to conclude her prayers with “through Jesus Christ our Lord”.

This isn’t mere tradition or formality – it recognizes that the name of Jesus carries real spiritual authority and power. As St. Peter proclaimed, “There is no other name under heaven given among men by which we must be saved” (Acts 4:12).

Bringing His Name into Our Daily Lives

How can modern Catholics cultivate a deeper appreciation for and devotion to the Holy Name of Jesus?

First, we must treat the name with reverence.

The Second Commandment, “You shall not take the name of the Lord your God in vain,” certainly applies to the name of Jesus. This means avoiding casual or disrespectful uses of His name and gently encouraging others to do the same.

Second, we can practice the ancient prayer known as the Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me, a sinner.” This simple invocation, repeated with devotion, has been a cornerstone of Christian contemplative practice for centuries.

Third, we can participate in the Feast of the Most Holy Name of Jesus, celebrated in the Catholic Church on January 3rd. This feast day provides an opportunity to reflect more deeply on the significance of Christ’s name and its role in our salvation.

When We Call His Name: A Personal Connection

There’s something profoundly intimate about a name. When we call someone by their name, we acknowledge their unique personhood and our relationship with them.

The name of Jesus invites us into this kind of personal relationship with our Savior. It’s not just a word or title – it’s an invitation to know Him more deeply.

When we invoke the Holy Name with faith and reverence, we’re not engaging in mere ritualistic practice. We’re acknowledging our dependence on Christ, expressing our trust in His saving power, and deepening our personal relationship with Him. Each utterance of His name can be a mini-prayer, a moment of connection with our Lord.

Carrying His Holy Name in Our Hearts

The Most Holy Name of Jesus remains as powerful today as it was when first proclaimed by the angel to Joseph. It is a name that brings comfort to the suffering, strength to the weak, and hope to the despairing.

As we go about our daily lives, may we remember to treat this Most Holy Name with the reverence it deserves, and may we find in it a source of grace, protection, and spiritual renewal.

“Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, 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.” (Philippians 2:9-11)

Litany of the Holy Name of Jesus

Litany of the Most Holy Name of Jesus *(edited)*

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

God the Father of heaven, *have mercy on us.*
God the Son, Redeemer of the World,
God the Holy Spirit,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, Splendor of the Father,
Jesus, Brightness of eternal Light,
Jesus, King of Glory,
Jesus, Sun of Justice,
Jesus, Son of the Virgin Mary,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of Chastity,
Jesus, our Lover,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our Refuge,
Jesus, Father of the Poor,
Jesus, Treasure of the Faithful,
Jesus, good Shepherd,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,
Jesus, joy of the Angels,
Jesus, Crown of all Saints,

[Please respond, deliver us, O Jesus]

From all evil, *deliver us, O Jesus.*
From all sin,
From deception and the lies of the devil,
From the culture of death,
From election fraud, tampering and manipulation,
From greed and selfishness,
From lust and promiscuity,
From hatred and hostility,
From pride and envy,
From the scourge of abortion,

From the breakdown of the family,
From attacks against marriage,
From gender ideology,
From war and violence,
From drug trafficking and addiction,
From human trafficking, racism and all assaults
against the dignity of the human person,
From everlasting death,

Through the mystery of Your Holy Incarnation,
deliver us, O Jesus.
Through Your Nativity,
Through Your Infancy,
Through Your most divine Life,
Through Your Labors,
Through Your Agony and Passion,
Through Your Cross and Dereliction,
Through your Sufferings,
Through Your Death and Burial,
Through Your Resurrection,
Through Your Ascension,
Through Your Institution of the Most Holy
Eucharist,
Through Your Joys,
Through Your Glory,

Lamb of God, who takes away the sins of the
world, *spare us, O Jesus.*

Lamb of God, who takes away the sins of the
world, *graciously hear us, O Jesus.*

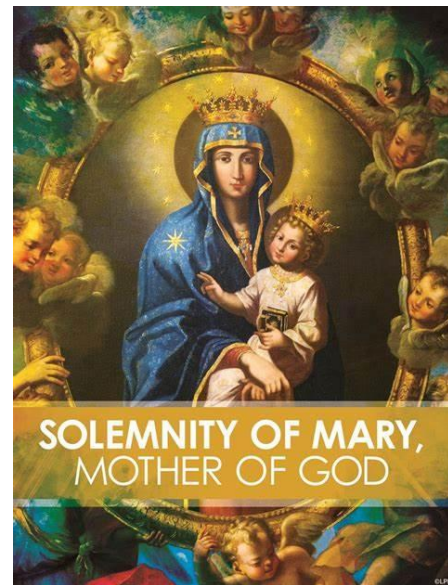
Lamb of God, who takes away the sins of the
world, *have mercy on us, O Jesus.*

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 have 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 establish in Your love. You, Who live and reign forever and ever. Amen

The Solemnity of Mary, The Mother of God

The Solemnity of Mary, the Holy Mother of God is a feast day of the Blessed Virgin Mary under the aspect of her motherhood of Jesus Christ, whom she had circumcised on the eighth day after his birth according to Levitical Law. Christians see him as the Lord and Son of God. **It is celebrated by the Roman Rite of the Catholic Church on 1 January, the Octave (8th) day of Christmas.** This solemnity is a Holy Day of Obligation in areas that have not abrogated it. Christians of Byzantine, West Syriac, and East Syriac Rites celebrate Mary as the Mother of God on 26 December (also known as the Synaxis of the Theotokos), while the Coptic Church (an Oriental Orthodox church) does so on 16 January.



The Eastern Orthodox Church, Traditional Catholics, Anglican Communion and the Lutheran Church observe the Feast of the Circumcision of Christ on 1 January.

In the Western Rite Vicariate of the Antiochian Orthodox Church there is a feast of the Motherhood of the Blessed Virgin Mary on 11 October.

The feast is a celebration of Mary being the mother of Jesus. The English title "Mother of God" is a literal translation of the Latin title *Mater Dei*, which in turn is a rendering of the Greek title Θεοτόκος (*Theotokos*), meaning "Bearer of God" dogmatically adopted by the First Council of Ephesus (431) as an assertion of the divinity of Christ.

The Second Vatican Council stated: "Clearly from earliest times the Blessed Virgin is honoured under the title of Mother of God." and at an early stage the Church in Rome celebrated on 1 January a feast that it called the anniversary (*Natale*) of the Mother of God.[3] When this was overshadowed by the feasts of the Annunciation and the Assumption, adopted from Constantinople at the start of the 7th century, 1 January began to be celebrated simply as the octave day of Christmas, the "eighth day" on which, according to Luke 2:21, the child was circumcised and given the name Jesus.

In the 13th or 14th century, 1 January began to be celebrated in Rome, as already in Spain and Gaul, as the feast of the Circumcision of the Lord and the Octave of the Nativity, while still oriented towards Mary and Christmas, with many prayers, antiphons and responsories glorifying

the maternity of Mary. Pope John XXIII's General Roman Calendar of 1960 removed the mention of the circumcision of Jesus and called 1 January simply the Octave of the Nativity.

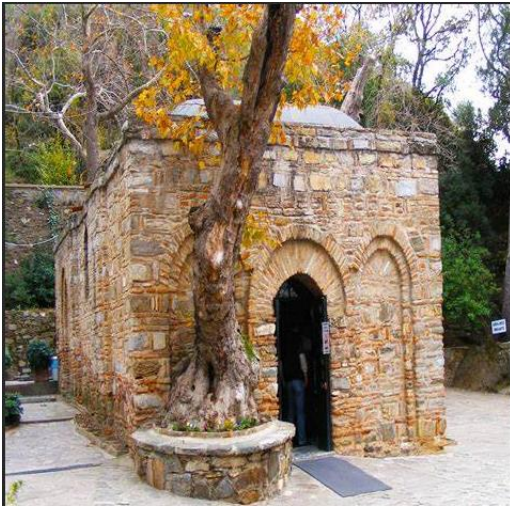
For more information on the Solemnity of Mary, please click on the following link:

[Solemnity of Mary, What is it and Why it matters. - We Are Saintly*](#)

EPHESUS, A PERSONAL REFLECTION

In honor of the Solemnity of Mary, Mother of God, I thought I would like to share some personal reflections of Mary, Our Blessed Mother. Sharing what the Blessed Mother means to me is not always easy to put into words, but suffice to say that She has been on my shoulder a long time, keeping me safe and on the right path. First and foremost she has blessed me and my family with her love and devotion by being my companion on my journey and She has suffered with me when situations were difficult. She knew what her Son would face, just like she knows what I face on my journey.

As I have reached a mature age, I have come to realize better how a mother and father worry, ponder and suffer in life because of all things which life brings, but mostly I have a better appreciation how She continues to suffer with us and for us. She understands the angst we have with our children making the right choices, their challenges with the constant barrage of the media they face and things which look attractive and inviting, but which are truly the works of the evil one. She is our Good Counsel...



A short story: Many years ago, when I was about 15, I reluctantly went on a pilgrimage with my mother who dragged me to a place called Ephesus, Turkey (I complained for most of the trip because I was going to miss a baseball tournament). As a Catholic teenager, growing up in a military home, with parents very much involved with our Catholic Church and our military chaplain, I knew right from

wrong and knew when to drop the complaining...

Little did I know that this trip to Ephesus, instead of a baseball tournament, would forever impact my life and how I viewed my Catholic faith. To be honest, I probably didn't completely understand the significance of being in Ephesus, and probably just had a feeling that it was special. We participated in an "open air mass" with thousands of worshippers from many different nations. The mass was celebrated in Latin by several bishops and priests from various countries. It was a special time.



Mary's home in Ephesus, Turkey was transformed into a Shrine many years ago and is a place for many pilgrimages for many Catholics. Catholics and Greek Orthodox Priests were usually allowed to commemorate Mary openly on August 15. Just a reminder that when I lived in Turkey (1960-1962), open

display of any Christian faith was strictly forbidden, so to be able to travel to Ephesus and openly worship in an “open air mass” was memorable. There was an added bonus for me. Since we traveled with our priest, I had the opportunity to serve as an altar boy in Mary’s House. The whole impact of being in her house and serving as an altar boy did not hit me until many years later... Mary is so wonderful, so loving, so nourishing for us. She wants to bring us to her Son, who has all the answers to our questions and challenges. As we enter into the new calendar year, we can each ask our Blessed Mother to guide us in our devotion to her Son. I wish you all a very Blessed New Year and pray that you will continue your prayers to Our Blessed Mother so that She can intercede on your behalf to Our Lord and Savior. Thanks Rod Cruz

Some historical facts about Ephesus: House of Virgin Mary in Ephesus was not known till Anne Catherine Emmerich's vision. The paralyzed German nun who had never been to Ephesus had a vision of the House of the Virgin Mary and described it in detail to the German writer Clemens Brentano who later published a book about it. Catherine Emmerich died in 1884. In 1891 priests and historians from Izmir read about her vision and found a little building which corresponded with Emmerich's descriptions. Archeological evidence showed that the little house was from the 6C AD but that the foundations were from the 1C AD. Proving that some people restored this home. What was interesting that every year on August 15th some villagers came here and made ceremonies under the name Panaghia Kapulu. First they were asked why they make these ceremonies. Like so many in the world without knowing what Christmas or Easter means, they did not have any clue. Historians searched the word Panaghia Kapulu and found out that it means Virgin's Door. August 15th, still celebrated as the assumption date of Virgin Mary. From these indications they thought this is the house that Virgin Mary spent her last years. The house was officially declared a shrine of the Roman Catholic Church in 1896, and since then it has become a popular place of pilgrimage. It has been running as an active chapel over a century. Pope Paul VI visited the shrine in July 26th 1967. After Pope's arrival approximately 1.5 million people from different faiths and religion visit this house. The other indication that Virgin

Mary died in Ephesus is the writing of John of Damascus in 8th century. John mentioned that in 458 AD Queen Pulcheria requested Bishop of Jerusalem to transport the skeleton of Virgin Mary to Constantinople. When St. Paul arrived in Ephesus in 53AD he found people who had already been evangelized. It is likely that Virgin Mary and St. John arrived in Ephesus between 42-48AD.

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. 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.

FOLLOWING ARE 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 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 scheduled 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

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.

If you are interested in attending such a seminar during Lent, 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:

- Your name
- Your email address
- Your CELL phone number
- 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

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 Liturgy of the Hours.

Please note that a formal seminar has been developed for presentation to St. Joseph's Parishioners regarding the Liturgy of the Hours.

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:

- Your name
- Your email address
- Your CELL phone number
- 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.

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)

Following Article By Mary Fairchild

Benedictine monks are a religious order of monks and nuns of the Roman Catholic Church living under the Rule of St. Benedict of Nursia (circa 480 – circa 547). Because they wear black habits, Benedictine monks are often called “Black Monks.” The Benedictine order is a federation of independent monasteries dating back to the lifetime of St. Benedict, who first established a hermitage in Subiaco, Italy, and later at Monte Cassino.

Benedict of Nursia, known today as the Father of Western Monasticism, established a Rule that became the pattern for life in the monasteries of Europe and a standard for monasticism in Western Christianity.

In about 540 AD, after founding the monastery of Monte Cassino, Benedict wrote his Rule for the monastery, which became the foundation of the Benedictine order. Benedictine monks are sometimes referred to as “Black Monks” because they wear black habits.

Benedict’s principal goal was to create a setting and a way of life where the voice of God could be heard without distractions and where the disciplines of prayer, service, and good works would lead to continual progress in spiritual growth, faith, and ultimately, inexpressible joy in loving and serving God.

History

While studying rhetoric and law in Rome, Benedict was so repulsed by the immorality he witnessed in the city that he withdrew from society before completing his education and went to live as a hermit in a cave near Subiaco. During that time, he became the abbot for at least two different groups of monks. Eventually, in about 529 AD, after founding at least a dozen communities for monks, Benedict started a monastery at Monte Cassino, in Italy, where he remained until his death and where he wrote his famous Rule.

Benedict disagreed with the extreme asceticism of some monks and monasteries, and thus, sought to cultivate an environment where ordinary men and women could hear the voice of God and pursue the service of God and their own spiritual development through a balanced life of manual work, prayer, worship, and biblical studies.

Although Benedict did not set out to found an order, his ideas regarding monasticism spread rapidly, and by 541 were introduced into Sicily, and in 543 into France. Pope Gregory the Great (540 – 604), who wrote a biography of Benedict, used his vast influence to make the Rule of St. Benedict widely known. Also, in 580, when Monte Cassino was ransacked by the Lombards, the Benedictine monks escaped to Rome, and likely began to spread their knowledge and practice of monasticism.

As more and more Benedictine monasteries were established throughout Italy, God’s light of truth and [love](#) began to shine into the darkness of medieval times. By 597, Benedictine missionaries reached England, and from there spread to Germany, Denmark, and Iceland.

Because Benedict's Rule was so flexible and insightful into human nature, it has proven to be remarkably adaptable throughout the 15 centuries following its inception. Even today, the concept of balancing prayer, study, and work still characterizes the day to day lives of humble, quiet, and peace-focused Benedictine monks and nuns around the world.

The Rule of St. Benedict

In about 540 AD, after establishing the monastery of Monte Cassino, Benedict wrote his Rule for the monastery, which became the foundation of the Benedictine order. These guidelines for an ordered and celibate form of communal Christian life were based on disciplines that had already been developing within the church for a couple of centuries before his time. Recognizable influences in Benedict's Rule include that of Basil the Great, [St. Augustine](#), and John Cassian. But it was Benedict's "little rule for beginners"—the name Benedict gave his Rule—that set the standard for monasticism in Western Christianity.

The Rule of St. Benedict begins with a lengthy prologue of rich teaching followed by 73 short chapters laying out spiritual and administrative guides to the monastic life. The first chapter outlines the qualities of an abbot, who is the spiritual father and supreme authority of the monastery. Most of the remaining sections focus on how to live obediently and humbly in community.

Benedict thought of the heart as a battleground where a constant war between God and evil was fought. He believed the Christian life was a progressive journey of the heart, which consisted of listening to the [Word of God](#), putting it into practice in heart and body, and then, "As we progress in this way of life and in faith, we shall run in the path of God's commandments, our hearts overflowing with the inexpressible delight of love."

Benedictine Monastic Way of Life

Becoming a monk under the Rule of Benedict meant a life-long commitment. After a year on probation, a monk professed three vows: stability (a promise to remain in the community), the reformation of his own life, and [obedience](#).

Much of the Rule is devoted to developing the monastic family and how life in the community should operate. Benedictine monks spend about four hours a day in the "divine office" of prayer and another four hours a day in reading [the Scriptures](#). According to Benedict, manual work is a form of holy prayer. Each monk is given work assignments because labor is a valued and integral part of the human experience.

Work is also crucial because each monastery is to be as independent and self-supporting as possible. In the Middle Ages, when beer was a primary source of nutrition for most people, Benedictine monks became famous for their advanced methods in beer-making. Around 100 monks were needed to operate a brewery.

Another prevailing rule Benedict stressed was that to belong to God, one must listen to the voice of God. He underscored the need for silence and gave instructions on how to overcome the obstacles to hearing God's voice. Coarse jesting and idle conversation were forbidden, and prayerful listening formed the center of Christian life in the monastery. While perpetual silence was not enforced, monks were encouraged to use sign language rather than speak whenever possible, and observe strict silence at night.

Following the Rule of St. Benedict, monks live a common, separated, ascetic life, and submit themselves in unrestricted obedience to their superiors. Benedictine monasteries foster a family atmosphere among the monks and emphasize principles of wise moderation [in fasting](#) and other ascetic practices, solid biblical grounding, flexibility, sensibility, and balance between spiritual teaching and practical instruction, as well as the value of physical labor for both the rich and poor.

Benedictine Nuns

Benedictine nuns claim St. Scholastica, the sister of St. Benedict of Nursia, as their founder, but the assertion is without solid historical grounds. History, although unclear as to the exact time when nuns were included in the order, seems to suggest that they have been involved in separate female communities since the very beginning under the direction of Benedict of Nursia. Wherever Benedictine monasteries for monks have existed, there have also been communities for nuns established. In England, the earliest convent for women was founded in 630.

The role of women within the Benedictine order mimicked the function of noblewomen in society. Nuns devoted themselves to caring for the sick and needy, studying science, literature, and the arts, and the education of children.

The Benedictine Order Today

One significant contribution of Benedictine monks to Christian history has been the copying and preservation of religious manuscripts and medieval literature, providing consistency and continuity for future generations of the faith. The Benedictine monastic movement has also provided schools for children throughout Europe and other parts of the world.

Benedictine monks are officially known today as the Order of Saint Benedict, even though they do not operate as other orders under a single chain of command. Benedictine communities remain autonomous but are represented internationally by the Benedictine Confederation, an organization that was established in 1893 to serve the group's shared interests. Benedictine monks work closely with Cistercians and Trappist Monks, who also follow St. Benedict's Rule.

Today, according to the Benedictine Confederation, there are more than 20,000 monks and nuns in about 400 monasteries throughout the world who live according to the Rule of Benedict.

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)