

St Joseph Catholic Church

Eucharistic Adoration Newsletter



February 2024
Issue 56

Presented by the
St. Joseph Eucharistic Adoration
Committee

St. Joseph's Eucharistic Adoration Newsletter

February 2024 Issue 56

**The Month of February
is Dedicated to the
Holy Family**



The HOLY FAMILY

"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 February 2024

2. Presentation of the Lord, *Feast*
3. Blaise; Ansgar, *Opt. Mem.*
4. FIFTH SUNDAY IN ORDINARY TIME, *Sunday*
5. Agatha, *Memorial*
6. Paul Miki and Companions, *Memorial*
8. Jerome Emiliani; Josephine Bakhita, *Opt. Mem.*
10. Scholastica, *Memorial*
11. SIXTH SUNDAY IN ORDINARY TIME, *Sunday*
17. Seven Founders of the Orders of Servites, *Opt. Mem.*
18. FIRST SUNDAY OF LENT, *Sunday*
21. Peter Damian, *Opt. Mem.*
22. Chair of St. Peter, *Feast*
23. Polycarp of Smyrna, *Opt. Mem.*
25. SECOND SUNDAY OF LENT, *Sunday*

In this Issue:

- History of the Holy Family
- Novena to the Holy Family
- Litany to the Holy Family
- Monastic Orders of Monks and Nuns in Major Religions

HISTORY THE HOLY FAMILY

Reflection: Everything about our divine Lord is The Holy Family consists of the Child Jesus, the Virgin Mary and Saint Joseph. The subject became popular in art from the 1490s on, but veneration of the Holy Family was formally begun in the 17th century by Saint François de Laval, the first bishop of New France, who founded a confraternity.

The Gospels speak little of the life of the Holy Family in the years before Jesus' public ministry. Matthew and Luke narrate the episodes from this period of Christ's life, namely his circumcision and later Presentation, the flight to Egypt, the return to Nazareth, and the Finding in the Temple. Joseph and Mary were apparently observant Jews, as Luke narrates that they brought Jesus with them on the annual pilgrimage to Jerusalem with other Jewish families.

The Feast of the Holy Family is a liturgical celebration in the Catholic Church, as well as in many Lutheran and Anglican churches, in honor of Jesus of Nazareth, his mother, the Blessed Virgin Mary, and his foster father, Saint Joseph, as a family. The primary purpose of this feast is to present the Holy Family as a model for Christian families.

From the 17th century, the feast has been celebrated at a local and regional level and at that level was promoted by Pope Leo XIII. In 1921, Pope Benedict XV made it part of the General Roman Calendar and set on the Sunday within the Octave of the Epiphany (cf. Epiphanytide); that is to say, on the Sunday between January 7 through January 13, all inclusive (see General Roman Calendar of 1954).

In the General Roman Calendar of 1954, the Sunday within the Octave of Christmas was in fact celebrated on the Sunday only if it fell on 29, 30 or 31 December, since it gave way to the higher-ranked feasts of Saint Stephen, Saint John the Apostle and the Holy Innocents; otherwise, it was transferred to December 30, and if the feast of Saint Thomas Becket, one of the most popular additions to the calendar in the Middle Ages, was celebrated in double rite (as it was universally after 1907), then it too took precedence over this Sunday, until the 1911 reforms where double feasts no longer did so automatically. The 1962 Roman Missal, whose use is still authorized per the 2007 *motu proprio Summorum Pontificum*, follows the General Roman Calendar of 1960, which ranks the Sunday within the Octave of

Christmas as higher than these saints and keeps the Feast of the Holy Family on the Sunday after Epiphany.

The 1969 revision of the General Roman Calendar moved the celebration of the Holy Family to the Sunday within the Octave of Christmas, that is, the Sunday between Christmas Day and New Year's Day (both exclusive), or if both Christmas Day and the Solemnity of Mary, Mother of God are Sundays, on 30 December, which is always a Friday in such years. When not celebrated on a Sunday, it is not a holy day of obligation. In the General Roman Calendar of 1969 the Feast of the Holy Family outranks the various saints whose feast days fall during the Octave of Christmas, since it is usually to be celebrated on a Sunday.

In the Catholic Church, hyperdulia[9] and protodulia are the names respectively reserved in a specific way to the veneration of the Most Blessed Virgin Mary and the Most Chaste Saint Joseph. Those venerations are more important than the dulia reserved to any other saint. In fact, the Virgin Mary has the Marian title of Queen of Angels and Queen of Saints and Saint Joseph is the patron of the Roman Catholic Church.

NOVENA TO THE HOLY FAMILY



Day 1 – Holy Family Novena

Let us begin, In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Jesus, Mary, Joseph, model for all Christian families, I entrust my family to your care and protection. Bless each member of my family. Help me and the members of my family to love, listen to, support and accept one another.

Encourage us to challenge one another to be compassionate, merciful and forgiving as we struggle with the difficulties of our lives.

(Mention your request here...)

Guide us to seek goodness and holiness in our everyday choices, actions and attitudes. Encourage us when our faith is weak and when we fail to lead one another to Christ. Make our home a real dwelling place of peace, joy and love, where you are ever present among us. May we work to uphold each one's dignity, integrity and unique contributions to the well-being and growth of our family. And when our time on earth is complete, bring us all safely home to you in the company of heaven. Amen

Holy Family of Nazareth, pray for us.

Say 1: Our Father... Say 1: Hail Mary... Say 1: Glory Be...

Day 2 – Holy Family Novena

Let us begin, In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Jesus, Mary, Joseph, model for all Christian families, I entrust my family to your care and protection. Bless each member of my family. Help me and the members of my family to love, listen to, support and accept one another. Encourage us to challenge one another to be compassionate, merciful and forgiving as we struggle with the difficulties of our lives.

(Mention your request here...)

Guide us to seek goodness and holiness in our everyday choices, actions and attitudes. Encourage us when our faith is weak and when we fail to lead one another to Christ. Make our home a real dwelling place of peace, joy and love, where you are ever present among us. May we work to uphold each one's

dignity, integrity and unique contributions to the well-being and growth of our family. And when our time on earth is complete, bring us all safely home to you in the company of heaven. Amen

Holy Family of Nazareth, pray for us.

Say 1: Our Father... Say 1: Hail Mary... Say 1: Glory Be...

Day 3 – Holy Family Novena

Let us begin, In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Jesus, Mary, Joseph, model for all Christian families, I entrust my family to your care and protection.

Bless each member of my family. Help me and the members of my family to love, listen to, support and accept one another. Encourage us to challenge one another to be compassionate, merciful and forgiving as we struggle with the difficulties of our lives.

(Mention your request here...)

Guide us to seek goodness and holiness in our everyday choices, actions and attitudes. Encourage us when our faith is weak and when we fail to lead one another to Christ. Make our home a real dwelling place of peace, joy and love, where you are ever present among us. May we work to uphold each one's dignity, integrity and unique contributions to the well-being and growth of our family. And when our time on earth is complete, bring us all safely home to you in the company of heaven. Amen

Holy Family of Nazareth, pray for us.

Say 1: Our Father... Say 1: Hail Mary... Say 1: Glory Be...

Day 4 – Holy Family Novena

Let us begin, In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Jesus, Mary, Joseph, model for all Christian families, I entrust my family to your care and protection.

Bless each member of my family. Help me and the members of my family to love, listen to, support and accept one another. Encourage us to challenge one another to be compassionate, merciful and forgiving as we struggle with the difficulties of our lives.

(Mention your request here...)

Guide us to seek goodness and holiness in our everyday choices, actions and attitudes. Encourage us when our faith is weak and when we fail to lead one another to Christ. Make our home a real dwelling place of peace, joy and love, where you are ever present among us. May we work to uphold each one's dignity, integrity and unique contributions to the well-being and growth of our family. And when our time on earth is complete, bring us all safely home to you in the company of heaven. Amen

Holy Family of Nazareth, pray for us.

Say 1: Our Father... Say 1: Hail Mary... Say 1: Glory Be...

Day 5 – Holy Family Novena

Let us begin, In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Jesus, Mary, Joseph, model for all Christian families, I entrust my family to your care and protection. Bless each member of my family. Help me and the members of my family to love, listen to, support and accept one another. Encourage us to challenge one another to be compassionate, merciful and forgiving as we struggle with the difficulties of our lives.

(Mention your request here...)

Guide us to seek goodness and holiness in our everyday choices, actions and attitudes. Encourage us when our faith is weak and when we fail to lead one another to Christ. Make our home a real dwelling place of peace, joy and love, where you are ever present among us. May we work to uphold each one's dignity, integrity and unique contributions to the well-being and growth of our family. And when our time on earth is complete, bring us all safely home to you in the company of heaven. Amen

Holy Family of Nazareth, pray for us.

Say 1: Our Father... Say 1: Hail Mary... Say 1: Glory Be...

Day 6 – Holy Family Novena

Let us begin, In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Jesus, Mary, Joseph, model for all Christian families, I entrust my family to your care and protection. Bless each member of my family. Help me and the members of my family to love, listen to, support and accept one another. Encourage us to challenge one another to be compassionate, merciful and forgiving as we struggle with the difficulties of our lives.

(Mention your request here...)

Guide us to seek goodness and holiness in our everyday choices, actions and attitudes. Encourage us when our faith is weak and when we fail to lead one another to Christ. Make our home a real dwelling place of peace, joy and love, where you are ever present among us. May we work to uphold each one's dignity, integrity and unique contributions to the well-being and growth of our family. And when our time on earth is complete, bring us all safely home to you in the company of heaven. Amen

Holy Family of Nazareth, pray for us.

Say 1: Our Father... Say 1: Hail Mary... Say 1: Glory Be...

Day 7 – Holy Family Novena

Let us begin, In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Jesus, Mary, Joseph, model for all Christian families, I entrust my family to your care and protection. Bless each member of my family. Help me and the members of my family to love, listen to, support and accept one another. Encourage us to challenge one another to be compassionate, merciful and forgiving as we struggle with the difficulties of our lives.

(Mention your request here...)

Guide us to seek goodness and holiness in our everyday choices, actions and attitudes. Encourage us when our faith is weak and when we fail to lead one another to Christ. Make our home a real dwelling place of peace, joy and love, where you are ever present among us. May we work to uphold each one's dignity, integrity and unique contributions to the well-being and growth of our family. And when our time on earth is complete, bring us all safely home to you in the company of heaven. Amen

Holy Family of Nazareth, pray for us.

Say 1: Our Father... Say 1: Hail Mary... Say 1: Glory Be...

Day 8 – Holy Family Novena

Let us begin, In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Jesus, Mary, Joseph, model for all Christian families, I entrust my family to your care and protection.

Bless each member of my family. Help me and the members of my family to love, listen to, support and accept one another. Encourage us to challenge one another to be compassionate, merciful and forgiving as we struggle with the difficulties of our lives.

(Mention your request here...)

Guide us to seek goodness and holiness in our everyday choices, actions and attitudes. Encourage us when our faith is weak and when we fail to lead one another to Christ. Make our home a real dwelling place of peace, joy and love, where you are ever present among us. May we work to uphold each one's dignity, integrity and unique contributions to the well-being and growth of our family. And when our time on earth is complete, bring us all safely home to you in the company of heaven. Amen

Holy Family of Nazareth, pray for us.

Say 1: Our Father... Say 1: Hail Mary... Say 1: Glory Be...

Day 9 – Holy Family Novena

Let us begin, In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Jesus, Mary, Joseph, model for all Christian families, I entrust my family to your care and protection.

Bless each member of my family. Help me and the members of my family to love, listen to, support and accept one another. Encourage us to challenge one another to be compassionate, merciful and forgiving as we struggle with the difficulties of our lives.

(Mention your request here...)

Guide us to seek goodness and holiness in our everyday choices, actions and attitudes. Encourage us when our faith is weak and when we fail to lead one another to Christ. Make our home a real dwelling place of peace, joy and love, where you are ever present among us. May we work to uphold each one's dignity, integrity and unique contributions to the well-being and growth of our family. And when our time on earth is complete, bring us all safely home to you in the company of heaven. Amen

Holy Family of Nazareth, pray for us. Say 1: Our Father... Say 1: Hail Mary... Say 1: Glory Be

LITANY OF THE HOLY FAMILY

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God, the Father of Heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God, the Holy Spirit, have mercy on us.

Holy Trinity, one God, have mercy on us.

Jesus, Mary, and Joseph...Pray for us

Jesus, Mary, and Joseph, most worthy of our veneration, ...Pray for us

Jesus, Mary, and Joseph, called "the Holy Family" from all time, ...Pray for us

Jesus, Mary, and Joseph, son, mother, and head of the Holy Family, ...Pray for us

Jesus, Mary, and Joseph, divine child, pure spouse, and chaste spouse, ...Pray for us

Jesus, Mary, and Joseph, restorers of fallen families, ...Pray for us

Jesus, Mary, and Joseph, image of the Blessed Trinity here on earth, ...Pray for us

Holy Family, tested by the greatest of difficulties, ...Pray for us

Holy Family, with much suffering on the journey to Bethlehem, ...Pray for us

Holy Family, without a welcome in Bethlehem, ...Pray for us

Holy Family, visited by the poor shepherds, ... Pray for us

Holy Family, obliged to live in a stable, ...Pray for us

Holy Family, praised by the angels, ...Pray for us

Holy Family, venerated by the wise men from the East, ...Pray for us

Holy Family, greeted by the pious Simeon in the temple, ...Pray for us

Holy Family, persecuted and exiled to a foreign country, ...Pray for us

Holy Family, hidden and unknown in Nazareth, ... Pray for us

Holy Family, faithful in the observance of divine laws, ... Pray for us

Holy Family, perfect model of the Christian family, ... Pray for us

Holy Family, center of peace and concord, ... Pray for us

Holy Family, whose protector is a model of paternal care, ... Pray for us

Holy Family, whose mother is a model of maternal diligence, ... Pray for us

Holy Family, whose Divine Child is a model of filial obedience, ... Pray for us

Holy Family, poor in material goods, but rich in divine blessings, ... Pray for us

Holy Family, as nothing in the eyes of men, but so great in heaven, ... Pray for us

Holy Family, our support in life and our hope in death, ... Pray for us

Holy Family, patron and protector of our Congregation, ... Pray for us

Jesus, Mary, and Joseph pray for us.

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

Lamb of God, who takes away the sins of the world, hear us, O Lord.

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

Christ, hear us.

Christ, graciously hear us.

Let us pray. O God of infinite goodness and kindness, who has deigned to call us to this Family, give us the grace to venerate Jesus, Mary, and Joseph, so that, imitating them in this life, we may enjoy with them the life to come. We ask this through Christ Our Lord. Amen.

Monastic Orders of Monks and Nuns in Major Religions

Note: This section is being presented here in part for those who have shown interest and answers to information on Catholic Religious Orders for Men and Women.

Here is a link which will serve as an initial introduction to Catholic Religious Orders and Monasteries.

[Monastic Orders of Monks and Nuns in Major Religions \(learnreligions.com\)](http://learnreligions.com)

A Beginners Guide

[Medieval Monks: A Beginner's Guide \(medievalists.net\)](http://medievalists.net)

In my personal quest for more discipline in my prayer life and life in general I have been drawn to the Order of St. Benedict. While there are several other religious orders which have been models for a disciplined life and deep spiritual and a prayerful life, I have been drawn to the Benedictine Order and the Rule of St. Benedict. I would like to share with you just a glimpse of what I have read. There is so much more.

Rule of Saint Benedict



The oldest copy of the *Rule of Saint Benedict*, from the eighth century (Oxford, [Bodleian Library](http://bodleian.library), MS. Hatton 48, fols. 6v–7r)

The **Rule of Saint Benedict** (Latin: *Regula Sancti Benedicti*) is a book of precepts written in Latin c. 530 by St Benedict of Nursia (c. AD 480–550) for monks living communally under the authority of an abbot.

The spirit of Saint Benedict's Rule is summed up in the motto of the Benedictine Confederation: pax ("peace") and the



traditional *ora et labora* ("pray and work"). Compared to other precepts, the Rule provides a moderate path between individual zeal and formulaic institutionalism; because of this middle ground, it has been widely popular. Benedict's concerns were the needs of monks in a community environment: namely, to establish due order, to foster an understanding of the relational nature of human beings, and to provide a spiritual father to support and strengthen the individual's ascetic effort and the spiritual growth that is required for the fulfillment of the human vocation, *theosis*.

The Rule of Saint Benedict has been used by Benedictines for 15 centuries, and thus St. Benedict is sometimes regarded as the founder of Western monasticism due to the reforming influence that his rules had on the then-current Catholic hierarchy.[2] There is, however, no evidence to suggest that Benedict intended to found a religious order in the modern sense, and it was not until the Late Middle Ages that mention was made of an "Order of Saint Benedict". His Rule was written as a guide for individual, autonomous communities, and all Benedictine Houses (and the Congregations in which they have grouped themselves) still remain self-governing. Advantages seen in retaining

this unique Benedictine emphasis on autonomy include cultivating models of tightly bonded communities and contemplative lifestyles. Perceived disadvantages comprise geographical isolation from important activities in adjacent communities. Other perceived losses include inefficiency and lack of mobility in the service of others, and insufficient appeal to potential members. These different emphases emerged within the framework of the Rule in the course of history and are to some extent present within the Benedictine Confederation and the Cistercian Orders of the Common and the Strict Observance.

Origins

Christian monasticism first appeared in the Egyptian desert, before Benedict of Nursia. Under the inspiration of Saint Anthony the Great (251–356), ascetic monks led by Saint Pachomius (286–346) formed the first Christian monastic communities under what became known as an Abbot, from the Aramaic *abba* (father).

Saint Benedict writing the rules. Painting (1926) by Hermann Nigg (1849–1928).

Within a generation, both solitary as well as communal monasticism became very popular and spread outside of Egypt, first to Palestine and the Judean Desert and thence to Syria and North Africa. Saint Basil of Caesarea codified the precepts for these eastern monasteries in his *Ascetic Rule*, or *Ascetica*, which is still used today in the Eastern Orthodox Church.

In the West in about the year 500, Benedict became so upset by the immorality of society in Rome that he gave up his studies there, at age fourteen, and chose the life of an ascetic monk in the pursuit of personal holiness, living as a hermit in a cave near the rugged region of Subiaco. In time, setting an example with his zeal, he began to attract disciples. After considerable initial struggles with his first community at Subiaco, he eventually founded the monastery of Monte Cassino in 529, where he wrote his Rule near the end of his life.

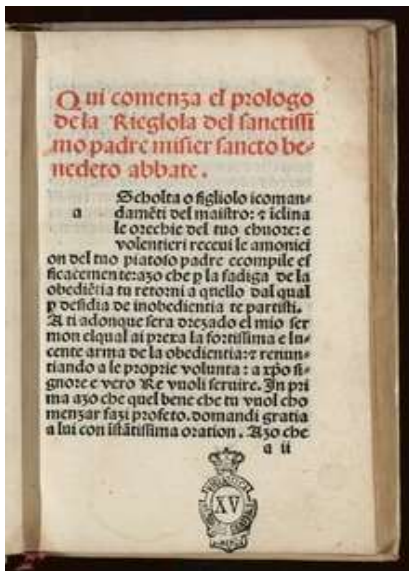
In chapter 73, Saint Benedict commends the Rule of Saint Basil and alludes to further authorities. He was probably aware of the Rule written by Pachomius (or attributed to him), and his Rule also shows influence by the Rule of St Augustine of Hippo and the writings of Saint John Cassian. Benedict's greatest debt, however, may be to the anonymous document known as the Rule of the Master, which Benedict seems to have radically excised, expanded, revised and corrected in the light of his own considerable experience and insight. Saint Benedict's work expounded upon preconceived ideas that were present in the religious community only making minor changes more in line with the time period relevant to his system.

The Rule was translated into Armenian by Nerses of Lampron in the 10th century and is used by the Armenian Catholic Mekhitarists today. It was also translated into Old English by Æthelwold.

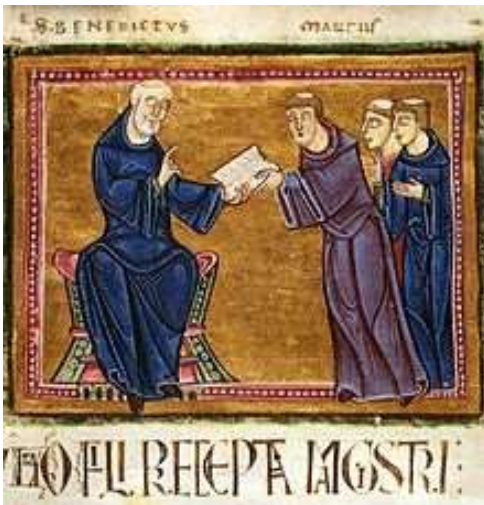
Overview

The Rule opens with a hortatory preface, drawing on the *Admonitio ad filium spiritualem*, in which Saint Benedict sets forth the main principles of the religious life, viz.: the renunciation of one's own will and arming oneself "with the strong and noble weapons of obedience" under the banner of "the true King, Christ the Lord" (Prol. 3). He proposes to establish a "school for the Lord's service" (Prol. 45) in which the "way to salvation" (Prol. 48) shall be taught, so that by persevering in the monastery till death his disciples may "through patience share in the passion of Christ that [they] may deserve also to share in his Kingdom" (Prol. 50, *passionibus Christi per patientiam participemur, ut et regno eius mereamur esse consortes*; note: Latin *passionibus* and *patientiam* have the same root, cf. Fry, RB 1980, p. 167).

- Chapter 1 defines four kinds of [monk](#):



1. [Cenobites](#), those "in a monastery, where they serve under a rule and an abbot".
2. [Anchorites](#), or [hermits](#), who, after long successful training in a monastery, are now coping single-handedly, with only God for their help. *Regula*, 1495
3. [Sarabaites](#), living by twos and threes together or even alone, with no experience, rule and superior, and thus a law unto themselves.
4. [Gyrovagues](#), wandering from one monastery to another, slaves to their own wills and appetites.



Saint Benedict delivering his rule to the monks of his order, Monastery of St. Gilles, [Nîmes](#), France, 1129

- Chapter 2 describes the necessary qualifications of an abbot, forbids the abbot to make distinctions between persons in the monastery except for particular merit, and warns him he will be answerable for the salvation of the souls in his care.
- Chapter 3 ordains the calling of the brothers to council upon all affairs of importance to the community.
- Chapter 4 lists 73 "tools for good work", "tools of the spiritual craft" for the "workshop" that is "the enclosure of the monastery and the stability in the community". These are essentially the duties of every Christian and are mainly Scriptural either in letter or in

spirit.

- Chapter 5 prescribes prompt, ungrudging, and absolute obedience to the superior in all things lawful, ^[10] "unhesitating obedience" being called the first step (Latin *gradus*) of humility.
- Chapter 6 recommends taciturnity (Latin *taciturnitas*) in the use of speech.
- Chapter 7 divides humility into twelve steps forming rungs in a ladder that leads to heaven:^[10] (1) Fear God; (2) Subordinate one's will to the will of God; (3) Be obedient to one's superior; (4) Be patient amid hardships; (5) Confess one's sins; (6) Accept the meanest of tasks, and hold oneself as a "worthless workman"; (7) Consider oneself "inferior to all"; (8) Follow examples set by superiors; (9) Do not speak until spoken to; (10) Do not readily laugh; (11) Speak simply and modestly; and (12) Express one's inward humility through bodily posture.
- Chapters 8–19 regulate the Divine Office, the Godly work to which "nothing is to be preferred", namely the eight canonical hours. Detailed arrangements are made for the number of Psalms, etc., to be recited in winter and summer, on Sundays, weekdays, Holy Days, and at other times.
- Chapter 19 emphasizes the reverence owed to the omnipresent God.^[10]
- Chapter 20 directs that prayer be made with heartfelt compunction rather than many words.^[10] It should be prolonged only under the inspiration of divine grace, and in community always kept short and terminated at a sign from the superior.
- Chapter 21 regulates the appointment of a Dean over every ten monks.
- Chapter 22 regulates the dormitory. Each monk is to have a separate bed and is to sleep in his habit, so as to be ready to rise without delay for the Divine Office at night; a candle (Latin "candela") shall burn in the dormitory throughout the night.
- Chapters 23–29 specify a graduated scale of punishments for contumacy (refusal to obey authority), disobedience, pride, and other grave faults: first, private admonition; next, public reproof; then separation from the brothers at meals and elsewhere;^[10] and finally excommunication (or in the case of those lacking understanding of what this means, corporal punishment instead).
- Chapter 30 directs that a wayward brother who has left the monastery must be received again, if he promises to make amends; but if he leaves again, and again, after his third departure all return is finally barred.
- Chapters 31 & 32 order the appointment of officials to take charge of the goods of the monastery.

- Chapter 33 forbids the [private possession](#) of anything without the leave of the abbot, who is, however, bound to supply all necessities.
- Chapter 34 prescribes a just distribution of such things.
- Chapter 35 arranges for the service in the kitchen by all monks in turn.^[10]
- Chapters 36 & 37 address care of the sick, the old, and the young. They are to have certain dispensations from the strict Rule, chiefly in the matter of food.
- Chapter 38 prescribes reading aloud during meals, which duty is to be performed by those who can do so with edification to the rest. [Signs](#) are to be used for whatever may be wanted at meals, so that no voice interrupts the reading. The reader eats with the servers after the rest have finished, but he is allowed a little food beforehand in order to lessen the fatigue of reading.
- Chapters 39 & 40 regulate the quantity and quality of the food. Two meals a day are allowed, with two cooked dishes at each. Each monk is allowed a pound of bread and a [hemina](#) (about a quarter [litre](#)) of wine. The flesh of four-footed animals is prohibited except for the sick and the weak.
- Chapter 41 prescribes the hours of the meals, which vary with the time of year.
- Chapter 42 enjoins the reading of an edifying book in the evening, and orders strict silence after [Compline](#).
- Chapters 43–46 define penalties for minor faults, such as coming late to prayer or meals.
- Chapter 47 requires the abbot to call the brothers to the "work of God" (*Opus Dei*) in choir, and to appoint chanters and readers.^[10]
- Chapter 48 emphasizes the importance of daily manual labour appropriate to the ability of the monk. The duration of labour varies with the season but is never less than five hours a day.
- Chapter 49 recommends some voluntary self-denial for [Lent](#), with the abbot's sanction.
- Chapters 50 & 51 contain rules for monks working in the fields or travelling. They are directed to join in spirit, as far as possible, with their brothers in the monastery at the regular hours of prayers.
- Chapter 52 commands that the [oratory](#) be used for purposes of devotion only.^[10]
- Chapter 53 deals with [hospitality](#). Guests are to be met with due courtesy by the abbot or his deputy; during their stay they are to be under the special protection of an appointed monk; they are not to associate with the rest of the community except by special permission.
- Chapter 54 forbids the monks to receive letters or gifts without the abbot's leave.
- Chapter 55 says clothing is to be adequate and suited to the climate and locality, at the discretion of the abbot. It must be as plain and cheap as is consistent with due economy. Each monk is to have a change of clothes to allow for washing, and when travelling is to have clothes of better quality. Old clothes are to be given to the poor.
- Chapter 56 directs the abbot to eat with the guests.
- Chapter 57 enjoins humility on the craftsmen of the monastery, and if their work is for sale, it shall be rather below than above the current trade price.
- Chapter 58 lays down rules for the admission of new members, which is not to be made too easy. The postulant first spends a short time as a guest; then he is admitted to the novitiate where his vocation is severely tested; during this time he is always free to leave. If after twelve months' probation he perseveres, he may promise before the whole community *stabilitate sua et conversatione morum suorum et oboedientia* – "stability,

conversion of manners, and obedience". With this vow he binds himself for life to the monastery of his profession.

- Chapter 59 describes the ceremony of indenturing young boys into the monastery and arranges certain financial arrangements for this.^[10]
- Chapter 60 regulates the position of priests who join the community. They are to set an example of humility, and can only exercise their priestly functions by permission of the abbot.
- Chapter 61 provides for the reception of foreign monks as guests, and for their admission to the community.^[10]
- Chapter 62 deals with the ordination of priests from within the monastic community.
- Chapter 63 lays down that precedence in the community shall be determined by the date of admission, merit of life, or the appointment of the abbot.
- Chapter 64 orders that the abbot be elected by his monks, and that he be chosen for his [charity](#), zeal, and discretion.
- Chapter 65 allows the appointment of a [prior](#) or deputy superior, but warns that he is to be entirely subject to the abbot and may be admonished, deposed, or expelled for misconduct.
- Chapter 66 appoints a [porter](#), and recommends that each monastery be self-contained and avoid intercourse with the outer world.
- Chapter 67 instructs monks how to behave on a journey.
- Chapter 68 orders that all cheerfully try to do whatever is commanded, however apparently impossible it may seem.
- Chapter 69 forbids the monks from defending one another.
- Chapter 70 prohibits them from beating (Latin *caedere*) or excommunicating one another.
- Chapter 71 encourages the brothers to be obedient not only to the abbot and his officials, but also to one another.
- Chapter 72 briefly exhorts the monks to zeal and fraternal charity.
- Chapter 73 is an epilogue; it declares that the Rule is not offered as an ideal of perfection, but merely as a means towards godliness, intended chiefly for beginners in the spiritual life.

Outline of the Benedictine life



Ora et Labora (Pray and Work). This 1862 painting by John Rogers Herbert depicts monks at work in the fields.

Saint Benedict's model for the monastic life was the family, with the abbot as father and all the monks as brothers. Priesthood was not initially an important part of Benedictine monasticism – monks used the services of their local priest. Because of this, almost all the Rule is applicable to communities of women under the authority of an abbess. This appeal

to multiple groups would later make the Rule of Saint Benedict an integral set of guidelines for the development of the Christian faith.

Saint Benedict's Rule organises the monastic day into regular periods of communal and private prayer, sleep, spiritual reading, and manual labour – *ut in omnibus glorificetur Deus*, "that in all [things] God may be glorified" (cf. Rule ch. 57.9). In later centuries, intellectual work and teaching took the place of farming, crafts, or other forms of manual labour for many – if not most – Benedictines.

Traditionally, the daily life of the Benedictine revolved around the eight canonical hours. The monastic timetable, or *Horarium*, would begin at midnight with the service, or "office", of Matins (today also called the Office of Readings), followed by the morning office of Lauds at 3am. Before the advent of wax candles in the 14th century, this office was said in the dark or with minimal lighting; and monks were expected to memorise everything. These services could be very long, sometimes lasting till dawn, but usually consisted of a chant, three antiphons, three psalms, and three lessons, along with celebrations of any local saints' days. Afterwards the monks would retire for a few hours of sleep and then rise at 6am to wash and attend the office of *Prime*. They then gathered in *Chapter* to receive instructions for the day and to attend to any judicial business. Then came private Mass or spiritual reading or work until 9am when the office of *Terce* was said, and then High Mass. At noon came the office of *Sext* and the midday meal. After a brief period of communal recreation, the monk could retire to rest until the office of *None* at 3pm. This was followed by farming and housekeeping work until after twilight, the evening prayer of *Vespers* at 6pm, then the night prayer of *Compline* at 9pm, and retiring to bed, before beginning the cycle again. In modern times, this timetable is often changed to accommodate any [apostolate](#) outside the monastic enclosure (e.g. the running of a school^[11] or parish).

Many Benedictine Houses have a number of [Oblates](#) (*secular*) who are affiliated with them in prayer, having made a formal private promise (usually renewed annually) to follow the Rule of St Benedict in their private life as closely as their individual circumstances and prior commitments permit.

In recent years discussions have occasionally been held concerning the applicability of the principles and spirit of the Rule of Saint Benedict to the secular working environment.^[12]

Reforms

During the more than 1500 years of their existence, Benedictines have seen cycles of flourish and decline. Several reform movements sought more intense devotion to both the letter and spirit of the Rule of St Benedict, at least as they understood it. Examples include the Camaldolese, the Cistercians, the Trappists (a reform of the Cistercians), and the Sylvestrines.

Secular significance

Charlemagne had Benedict's Rule copied and distributed to encourage monks throughout western Europe to follow it as a standard. Beyond its religious influences, the Rule of St Benedict was one of the most important written works to shape medieval Europe, embodying the ideas of a written constitution and the rule of law. It also incorporated a degree of democracy in a non-democratic society, and dignified manual labor.

Popular motto *Ora et labora*

Although not stated explicitly in the rule, the motto *Ora et labora* is widely considered to be a shortform capturing the spirit of the rule.

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)