

St Joseph Catholic Church

Eucharistic Adoration Newsletter



June 2024
Issue 60

Presented by the
St. Joseph Eucharistic Adoration
Committee

St. Joseph's Eucharistic Adoration Newsletter

June 2024 Issue 60

**The Month of June is
Dedicated to the
Sacred Heart of Jesus**



Sacred Heart 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).

Feasts for June 2024

1. Justin, Memorial
2. CORPUS CHRISTI, Solemnity
3. Charles Lwanga & Companions, Memorial
5. Boniface, Memorial
6. Norbert, Opt. Mem.
7. SACRED HEART OF JESUS, Memorial
8. Immaculate Heart of Mary, Memorial
9. TENTH SUNDAY IN ORDINARY TIME, Solemnity
11. Barnabas, Memorial
13. Anthony of Padua, Memorial
16. ELEVENTH SUNDAY IN ORDINARY TIME, Sunday
19. Romuald, Opt. Mem.
21. Aloysius Gonzaga, Memorial
22. Paulinus of Nola; John Fisher & Thomas More, Opt. Mem.
23. TWELFTH SUNDAY IN ORDINARY TIME, Sunday
24. NATIVITY OF ST. JOHN THE BAPTIST, Solemnity
26. Josemaría Escrivá, Opt. Mem.
27. Cyril of Alexandria, Opt. Mem.
28. Irenaeus, Memorial
29. STS PETER & PAUL, Solemnity
30. THIRTEENTH SUNDAY IN ORDINARY TIME, Sunday

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The Sacred Heart of Jesus

The Feast of the Sacred Heart is a solemnity in the liturgical calendar of the Roman Rite of the Catholic Church. Formally known as the Solemnity of the Most Sacred Heart of Jesus, it is celebrated on the Friday after Trinity Sunday. This feast honors the compassionate heart of Jesus, symbolizing His love and care for humanity. The Eucharist (Corpus Christi) is seen as none other than the Heart of Jesus Himself, the One who “takes care of us” with His heart¹². The liturgy was first celebrated in Rennes, France, in 1670, thanks to the efforts of St. John Eudes.

The Solemnity of the Most Sacred Heart of Jesus is a celebration that falls 19 days after Pentecost, on a Friday. The liturgical feast was first celebrated in Rennes, France. The liturgy was approved by the local bishop at the behest of St. John Eudes, who celebrated the Mass at the major seminary in Rennes on August 31, 1670. You’ll notice that the first celebration was not situated in the days following Pentecost. St. John Eudes composed a Mass and a set of prayers for outside the Mass (referred to as an “Office”) that were quickly adopted in other places in France.

In 1856, Pope Pius IX established the Feast of the Sacred Heart as obligatory for the whole Church, to be celebrated on the Friday after Corpus Christi.

The Roots of the Devotion

But the devotion to the Sacred Heart of Jesus is much older. The beginnings of a devotion of the love of God symbolized by the heart of Jesus are found in the fathers of the Church, including Origen, Saint Ambrose, Saint Jerome, Saint Augustine of Hippo, Saint Hippolytus of Rome, Saint Irenaeus, Saint Justin Martyr, and Saint Cyprian. In the 11th century this devotion found a renewal in the writings of Benedictine and Cistercian monasteries. This expression was given form by Saint Bernard of Clairvaux in the 12th century in his famous poem/prayer “O Sacred Head Surrounded.”

In 1726 Rome was again asked for a feast with a Mass and Office of its own; this was refused in 1729 but granted in 1765. In that year, at the request of the queen, the feast was

received quasi-officially by the episcopate of France. A Mass of the Sacred Heart won papal approval for use in Poland and Portugal in 1765, and another was approved for Venice, Austria and Spain in 1788.

In 1856, at the entreaties of the French bishops, Pope Pius IX extended the Feast of the Sacred Heart to the Latin Church under the rite of double major. It was to be celebrated on the Friday after the Octave of Corpus Christi. In June 1889, Leo XIII raised the feast to the dignity of the first class. In 1928, Pope Pius XI raised the feast to the highest rank, double of the first class, and added an octave; the 1955 reforms of the General Roman calendar suppressed, among others, the octave of the Sacred Heart of Jesus. With the liturgical changes in 1969, the feast was assigned the highest rank of solemnity.

The Mass prayers and readings approved on that occasion were replaced with new texts in 1929, and the lectionary published to accompany the 1970 Roman Missal provides three sets of readings, one for each year of the festive three-year liturgical cycle.

Priests may use this Mass, celebrated with white vestments, as a Votive Mass on other days also, especially on the first Friday of each month (unless falling on a day of higher rank). On this first Fridays it is also common to hold an Eucharistic adoration for a few hours (see First Friday devotion).

In Austria and South Tyrol, the so-called Sacred Heart Sunday, that is the Sunday after the Feast of the Sacred Heart, is also celebrated. Numerous processions take place on this day. Sacred Heart Fires are lit in the Bozen (Bolzano) area of Italy, among others.

Since 2002, the Solemnity of the Sacred Heart of Jesus is also a special day of prayer for the sanctification of priests. In 2009, the feast marked the beginning of a "Year for Priests."

The Feast of the Immaculate Heart of Mary immediately follows on Saturday.

On June 12, 2023, the United States Conference of Catholic Bishops issued the following statement:

This year, on June 16 — the day of the Solemnity of the Sacred Heart of Jesus — a professional baseball team has shockingly chosen to honor a group whose lewdness and

vulgarity in mocking our Lord, His Mother, and consecrated women cannot be overstated. This is not just offensive and painful to Christians everywhere; it is blasphemy.

The bishops called on Catholics to pray the Litany of the Sacred Heart on June 16, offering this prayer "... as an act of reparation for the blasphemies against our Lord we see in our culture today."

Novena to the Sacred Heart

An Efficacious Novena to the Sacred Heart of Jesus

Attributed to St. Margaret Mary Alacoque

Saint Padre Pio recited this novena every day for all those who requested his prayers.
This novena can be prayed any time of year or, as did Padre Pio, perpetually throughout the year. However, it is traditionally prayed for nine days prior to the Solemnity of the Most Sacred Heart.

Pray all prayers below every day during the novena.

Prayer One:

O my Jesus, you have said:

“Truly I say to you, ask and you will receive, seek and you will find, knock and it will be opened to you.”

Behold I knock, I seek and ask for the grace of...

(name your request here)

Our Father...

Hail Mary...

Glory Be to the Father...

Sacred Heart of Jesus, I place all my trust in you.

Amen.

Prayer Two:

O my Jesus, you have said:

“Truly I say to you, if you ask anything of the Father in my name, he will give it to you.”

Behold, in your name, I ask the Father for the grace of...

(name your request here)

Our Father...

Hail Mary...

Glory Be To the Father...

Sacred Heart of Jesus, I place all my trust in you.

Amen.

Prayer Three:

O my Jesus, you have said:

“Truly I say to you, heaven and earth will pass away but my words will not pass away.”

Encouraged by your infallible words I now ask for the grace of...

(name your request here)

Our Father...

Hail Mary...

Glory Be to the Father...
Sacred Heart of Jesus, I place all my trust in you.
Amen.

Concluding Prayer:

O Sacred Heart of Jesus,
for whom it is impossible not to have compassion on the afflicted,
have pity on us miserable sinners
and grant us the grace which we ask of you,
through the Sorrowful and Immaculate Heart of Mary,
your tender Mother and ours.

The Hail Holy Queen (The Salve Regina)

Hail, holy Queen, mother of mercy,
our life, our sweetness, and our hope.
To you we cry, poor banished children of Eve;
to you we send up our sighs,
mourning and weeping in this valley of tears.
Turn, then, most gracious advocate,
your eyes of mercy toward us;
and after this, our exile,
show unto us the blessed fruit of your womb, Jesus.
O clement, O loving, O sweet Virgin Mary.

Pray for us O most holy Mother of God,
That we may be worthy of the promises of Christ.

St. Joseph, foster father of Jesus, pray for us.

Amen.

Litany to the Sacred Heart

By St. Margaret Mary Alacoque

Hail, Heart of Jesus, save me!
Hail, Heart of my Creator, perfect me!
Hail, Heart of my Savior, deliver me!
Hail, Heart of my Judge, grant me pardon!
Hail, Heart of my Father, govern me!
Hail, Heart of my Spouse, grant me love!
Hail, Heart of my Master, teach me!
Hail, Heart of my King, be my crown!
Hail, Heart of my Benefactor, enrich me!
Hail, Heart of my Shepherd, guard me!
Hail, Heart of my Friend, comfort me!
Hail, Heart of my Brother, stay with me!
Hail, Heart of the Child Jesus, draw me to yourself!
Hail, Heart of Jesus dying on the Cross, redeem me!
Hail, Heart of Jesus in all your states, give yourself to me!
Hail, Heart of incomparable goodness, have mercy on me!
Hail, Heart of splendor, shine within me!
Hail, most loving Heart, inflame me!
Hail, most merciful Heart, work within me!
Hail, most humble Heart, dwell within me!
Hail, most patient Heart, support me!
Hail, most faithful Heart, be my reward!
Hail, most admirable and most worthy Heart, bless me!

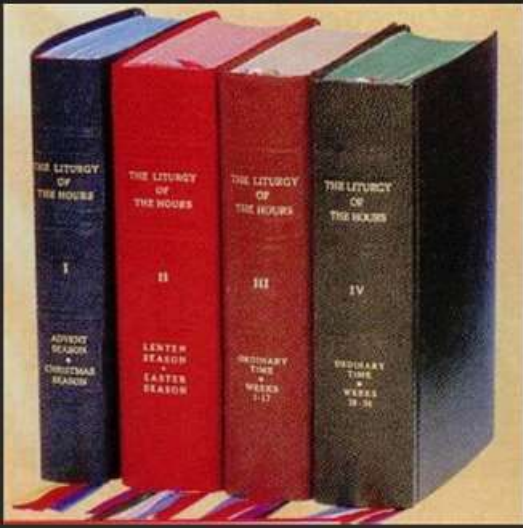
Lord Jesus,
let my heart never rest until it finds You,
who are its center, its love, and its happiness.
By the wound in Your heart,
pardon the sins that I have committed
whether out of malice or out of evil desires.

Place my weak heart in Your own divine Heart,
continually under Your protection and guidance,

so that I may persevere in doing good
and in fleeing evil until my last breath.

Amen.

History of the Liturgy of the Hours



The Origins of the Liturgy of the Hours are found in the Old Testament. The psalms, the 150 prayers in the Old Testament, are the real basis of the Liturgy of the Hours. Throughout the Old Testament, we see the Jews praying the psalms. The Jews would pray the psalms at regular hours.

Jesus knew the psalms, He quoted the psalms, and He prayed the psalms. Jesus not only prayed the psalms: He fulfilled them and revealed their deepest meaning. Jesus, who is the fullness of God's revelation, also reveals the fullness of the psalms.

The remote origins of the Liturgy of the Hours lie in the Old Testament practice of praying the psalms, which was continued by Christians in the early Church. With the peace of Constantine in the fourth century, Christians could for the first time build churches and gather publicly to pray in them. There quickly arose a tradition of gathering in the church as the day began and again in the evening for what was called Morning and Evening Hymns — that is, the praying of the psalms.

The Acts of the Apostles talks about how the early Christian community was faithful to the Jewish tradition of gathering for prayer at appointed times.

Opus Dei: The Divine Office

Information written by the Monastery of Christ in the Desert

<https://christdesert.org/>

The origins of the Divine Office, the *Opus Dei* or “Work of God,” are to be found in the early Church. No exact date, however, can be assigned to the inauguration of the official “Prayer of the Church,” the Divine Office, as we’ve come to know it. Many scholars hold that the origins of the Christian Office are within the Jewish liturgical tradition due to the fact that the Book of Psalms is the bulk of the structure for both Jewish and Christian public prayer (outside of the Mass). Jews and Christians prayed the Psalms and other Scripture texts especially in the morning and evening and continue to do so. The continuity between Jewish and Christian traditions seems clear, as Christ’s first followers were Jewish and no doubt comfortable with existing forms of public prayer.

Along with possible Jewish roots, another important source of the Divine Office is the New Testament injunction to “pray without ceasing,” found in Saint Paul’s First Letter to the Thessalonians, a document that even pre-dates the written Gospels. First Thessalonians 5:17 seems to have encouraged early Christians to gather regularly for prayer following the example of the Apostles and “Mary the mother of Jesus” as described in the Acts of the Apostles (Acts 1:14). **These gatherings of early Christians would have been in the morning and evening, but likely also at midmorning, midday, and mid-afternoon, that is, the third, sixth, and ninth hours. Since the hours of the day were counted from sunrise (approximately 6:00 am), Terce, Sext, and None, as the hours eventually came to be known, corresponded to the third, sixth, and ninth hours of the day, that is, three, six, and nine hours after sunrise.**

Prime, the first hour, was a later innovation in the West beginning close to the time of Saint Benedict (480-547) in the sixth century. Because of its late beginning, it is not universally accepted as an authentic part of the Divine Office, and so it is disputed whether or not Prime is to be celebrated as an hour of the Divine Office. It should be noted, however, that Prime was known to John Cassian in the Egyptian desert at an earlier date (*Institutes*, 3.4). Cassian claims the monks in Bethlehem invented Prime to keep monks from returning to bed between Lauds and Terce! That sounds reasonable enough!

For the early Christians, morning and evening prayers were the principal or major hours, as in the Jewish tradition. These two gatherings were the longer hours, meaning they were composed of more psalms and other sacred texts. The “little hours” of Terce, Sext, and None were and are as the name indicates: shorter prayer times with fewer psalms and other texts.

Besides the morning and evening prayers, with minor or “little hours” in between, the early Christian liturgy also had an all-night Vigil service before the great feasts of the Church calendar such as Easter, Pentecost, and Christmas. The long Vigil was typically followed by the celebration of the Holy Eucharist at dawn, and then time was allotted for a meal and rest. This structure is carefully maintained by many Orthodox monasteries today.

The Vigil for great feasts in some Orthodox monasteries today begins the night before around 8:30 pm and only ends the next morning around 7:00 am with the conclusion of Mass! The only break might be for the main group of cantors, perhaps 7 or 8 monks, to go out for some coffee around midnight, during which time a soloist continues with the

chanting. I experienced this schedule of prayer in the flourishing monasteries on Mount Athos in Greece in 1979 during a forty-day stay. I was in my 20s then, and the all-night Vigil was most enjoyable. I might feel less enthusiastic about the idea now! But I'm sure the monks there carry on the custom with vigor.

In any case, we have the early Christian witnesses of people like the pilgrim Egeria to the Holy Land around 380 A.D., coming perhaps from Spain, partaking in the all-night Christian Vigil in Jerusalem. The Jewish custom of the new day beginning at sundown is seen in this practice. This is a practice which we still maintain in our Catholic tradition with First Vespers on the evening before Sundays and Solemnities. In the Jewish tradition the new day always begins at nightfall. For us, it is only on Sundays and Solemnities. This is certainly a way to mark off the great feasts with practices different from those observed on regular or ferial days.

Some scholars of Church liturgy connect the origins of the night Vigil to the account in the Book of Exodus of the Hebrews fleeing Egypt at nighttime. The resurrection of Christ also occurred during the night. The modern practice of early morning Vigil, which Saint Benedict expected his monks to maintain, also finds its origin in "waiting for the risen Lord" to come to us at dawn as did the women disciples of our Lord who went to the tomb at daybreak. The idea of waiting is linked to being always ready to open the door of the heart, of one's time, and of all one has should Jesus return even at midnight or before sunrise. To wait in the dark keeping vigil is a very ancient monastic custom, still preserved by stricter Orders and some individual monasteries such as Christ in the Desert.

As already stated, the Book of Psalms has always been the chief text used in whatever Christian Office is celebrated. Many of the psalms are chosen specifically to reflect the time of day the Office is celebrated, e.g. nighttime, morning, midday, etc. Other psalms would have a difficult time fitting into any particular time of day, but are nonetheless worthy material—as divinely inspired texts—for general use in the Divine Office. Some psalms in fact quite naturally developed a relationship with a particular feast or solemnity. Think of Psalm 2, for example, in relation to the birth of our Lord: "The Lord said to me: 'You are my Son. It is I who have begotten you this day.'" Or Psalm 71 for the same feast: "O God, give your judgment to the king, to a king's son your justice...The kings of Sheba and Seba shall bring him gifts." This psalm especially calls to mind our Lord's Epiphany. These and other appropriate psalms are understandably assigned for the Office during the Christmas season. Psalm 44 has a particular Marian

resonance and is assigned to feasts of our Lady: “Listen, O daughter, give ear to my words: forget your own people and your father’s house.”

The Christian community has always interpreted the Psalms in the light of the Risen Christ and found the deepest meaning of the Psalms in Christ’s saving deeds. In the earliest practice of celebrating the Divine Office, the laity, in congregations that we now call parishes, were the primary participants. They would gather with their clergy–priests or deacons–and in unison or with soloists sing some or all of the Offices. They also made use of sacred images, candles, bells, and incense to enhance the celebrations. Gestures of bowing, prostrating in prayer, making the sign of the cross, etc. were also part of the liturgy.

For those of you who would want a more complete text of the research provided by the Christ in the Desert Monastery, I suggest that you click on each of the Table of Contents. The Links will easily take you on another journey full of wonderful information.

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The Rule of St. Benedict

The Rule of St. Benedict are 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 8:30 PM

NOCTURNAL ADORATION

1st Friday

7 PM until 7 AM Saturday

2nd Friday

7 PM until 7 AM Saturday (Hispanic Community)