

St Joseph Catholic Church
Eucharistic Adoration Newsletter



April 2025
Issue 70

Presented by the
St. Joseph Eucharistic Adoration
Committee

St. Joseph's Eucharistic Adoration Newsletter

April 2025 Issue 70

**The Month of April is
Dedicated to
The Holy Spirit**



The Holy Spirit

"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 April 2025

2. Francis of Paola, Opt. Mem.
4. St. Isidore of Seville, Opt. Mem.
5. Vincent Ferrer, Opt. Mem.
6. FIFTH SUNDAY OF LENT, Sunday
13. PALM SUNDAY OF THE LORD'S PASSION, Holy Week
14. Monday of Holy Week, Holy Week
15. Tuesday of Holy Week, Holy Week
16. Wednesday of Holy Week, Holy Week
17. Holy Thursday, Triduum
18. Good Friday of the Lord's Passion, Triduum
19. Holy Saturday, Triduum
20. EASTER SUNDAY OF THE RESURRECTION OF THE LORD, Solemnity
21. MONDAY WITHIN THE OCTAVE OF EASTER, Solemnity
22. TUESDAY WITHIN THE OCTAVE OF EASTER, Solemnity
23. WEDNESDAY WITHIN THE OCTAVE OF EASTER, Solemnity
24. THURSDAY WITHIN THE OCTAVE OF EASTER, Solemnity
25. FRIDAY WITHIN THE OCTAVE OF EASTER, Solemnity
26. SATURDAY WITHIN THE OCTAVE OF EASTER, Solemnity
27. SECOND SUNDAY OF EASTER (or SUNDAY OF DIVINE MERCY), Solemnity
28. Peter Chanel; Louis Mary de Montfort, Opt. Mem.
29. Catherine of Siena, Memorial
30. Pius V, Opt. Mem.

In this issue:

- The Holy Spirit per the Catholic Catechism
- What Are the Gifts of The Holy Spirit
- Things to Do During Eucharistic Adoration
- Journaling During Eucharistic Adoration
- Eucharistic Adoration Etiquette
- Seminar on the Liturgy of the Hours During the Easter Season
- Eucharistic Adoration Schedule

The Holy Spirit



Information in this section is taken from the Catholic Catechism

The following sections are taken from the Catholic Catechism and list all the places where the Words “Holy Spirit” appear. This will provide the better foundation and explanation of the Holy Spirit that I

could ever explain. If you wish to further delve into these citations from our Catholic Catechism, I suggest speaking with one of our parish priests or, one of our Deacons

Paragraph 2. The Father

I. "IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT"

232 Christians are baptized "in the name of the Father and of the Son and of the Holy Spirit"⁵³ Before receiving the sacrament, they respond to a three-part question when asked to confess the Father, the Son and the **Spirit**: "I do." "The faith of all Christians rests on the Trinity."⁵⁴

233 Christians are baptized in the *name* of the Father and of the Son and of the Holy Spirit: not in their *names*,⁵⁵ for there is only one God, the almighty Father, his only Son and the **Holy Spirit**: the Most Holy Trinity.

234 The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith".⁵⁶ The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son and **Holy Spirit**, reveals himself to men "and reconciles and unites with himself those who turn away from sin".⁵⁷

235 This paragraph expounds briefly (I) how the mystery of the Blessed Trinity was revealed, (II) how the Church has articulated the doctrine of the faith regarding this mystery, and (III) how, by the divine missions of the Son and the **Holy Spirit**, God the Father fulfills the "plan of his loving goodness" of creation, redemption and sanctification.

236 The Fathers of the Church distinguish between theology (theologia) and economy (oikonomia). "Theology" refers to the mystery of God's inmost life within the Blessed Trinity and "economy" to all the works by which God reveals himself and communicates his life. Through the oikonomia the theologia is revealed to us; but conversely, the theologia illuminates the whole oikonomia. God's works reveal who he is in himself; the mystery of his inmost being enlightens our understanding of all his works. So it is,

analogously, among human persons. A person discloses himself in his actions, and the better we know a person, the better we understand his actions.

237 The Trinity is a mystery of faith in the strict sense, one of the "mysteries that are hidden in God, which can never be known unless they are revealed by God".⁵⁸ To be sure, God has left traces of his Trinitarian being in his work of creation and in his Revelation throughout the Old Testament. But his inmost Being as Holy Trinity is a mystery that is inaccessible to reason alone or even to Israel's faith before the Incarnation of God's Son and the sending of the **Holy Spirit**.

The Father and the Son revealed by the Spirit

243 Before his Passover, Jesus announced the sending of "another Paraclete" (Advocate), the **Holy Spirit**. At work since creation, having previously "spoken through the prophets", the Spirit will now be with and in the disciples, to teach them and guide them "into all the truth".⁶⁸ The **Holy Spirit** is thus revealed as another divine person with Jesus and the Father.

244 The eternal origin of the **Holy Spirit** is revealed in his mission in time. The Spirit is sent to the apostles and to the Church both by the Father in the name of the Son, and by the Son in person, once he had returned to the Father.⁶⁹ The sending of the person of the Spirit after Jesus' glorification⁷⁰ reveals in its fullness the mystery of the Holy Trinity.

245 The apostolic faith concerning the Spirit was confessed by the second ecumenical council at Constantinople (381): "We believe in the **Holy Spirit**, the Lord and giver of life, who proceeds from the Father."⁷¹ By this confession, the Church recognizes the Father as "the source and origin of the whole divinity".⁷² But the eternal origin of the Spirit is not unconnected with the Son's origin: "The **Holy Spirit**, the third person of the Trinity, is God, one and equal with the Father and the Son, of the same substance and also of the same nature. . . Yet he is not called the Spirit of the Father alone, . . . but the Spirit of both the Father and the Son."⁷³ The Creed of the Church from the Council of Constantinople confesses: "With the Father and the Son, he is worshipped and glorified."⁷⁴

246 The Latin tradition of the Creed confesses that the Spirit "proceeds from the Father *and the Son* (*filioque*)". The Council of Florence in 1438 explains: "The **Holy Spirit** is eternally from Father and Son; He has his nature and subsistence at once (*simul*) from the Father and the Son. He proceeds eternally from both as from one principle and through one spiration. . . . And, since the Father has through generation given to the only-begotten Son everything that belongs to the Father, except being Father, the Son has also eternally from the Father, from whom he is eternally born, that the **Holy Spirit** proceeds from the Son."⁷⁵

247 The affirmation of the filioque does not appear in the Creed confessed in 381 at Constantinople. But Pope St. Leo I, following an ancient Latin and Alexandrian tradition, had already confessed it dogmatically in 447,⁷⁶ even before Rome, in 451 at the Council of Chalcedon, came to recognize and receive the Symbol of 381. The use of this formula in the Creed was gradually admitted into the Latin liturgy (between the eighth and eleventh centuries). The introduction of the filioque into the Niceno-Constantinopolitan Creed by the Latin liturgy constitutes moreover, even today, a point of disagreement with the Orthodox Churches.

248 At the outset the Eastern tradition expresses the Father's character as first origin of the Spirit. By confessing the Spirit as he "who proceeds from the Father", it affirms that he comes from the Father through the Son.⁷⁷ The Western tradition expresses first the consubstantial communion between Father and Son, by saying that the Spirit proceeds from the Father and the Son (filioque). It says this, "legitimately and with good reason",⁷⁸ for the eternal order of the divine persons in their consubstantial communion implies that the Father, as "the principle without principle",⁷⁹ is the first origin of the **Spirit**, but also that as Father of the only Son, he is, with the Son, the single principle from which the **Holy Spirit** proceeds.⁸⁰ This legitimate complementarity, provided it does not become rigid, does not affect the identity of faith in the reality of the same mystery confessed.

III. THE HOLY TRINITY IN THE TEACHING OF THE FAITH The formation of the Trinitarian dogma

249 From the beginning, the revealed truth of the Holy Trinity has been at the very root of the Church's living faith, principally by means of Baptism. It finds its expression in the rule of baptismal faith, formulated in the preaching, catechesis and prayer of the Church. Such formulations are already found in the apostolic writings, such as this salutation taken up in the Eucharistic liturgy: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the **Holy Spirit** be with you all."⁸¹

250 During the first centuries the Church sought to clarify her Trinitarian faith, both to deepen her own understanding of the faith and to defend it against the errors that were deforming it. This clarification was the work of the early councils, aided by the theological work of the Church Fathers and sustained by the Christian people's sense of the faith.

251 In order to articulate the dogma of the Trinity, the Church had to develop her own terminology with the help of certain notions of philosophical origin: "substance", "person" or "hypostasis", "relation" and so on. In doing this, she did not submit the faith to human wisdom, but gave a new and unprecedented meaning to these terms, which from then on would be used to signify an ineffable mystery, "infinitely beyond all that we can humanly understand".⁸²

252 The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the divine being in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son and **Holy Spirit** in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.

The dogma of the Holy Trinity

253 *The Trinity is One.* We do not confess three Gods, but one God in three persons, the "consubstantial Trinity".⁸³ The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God."⁸⁴ In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."⁸⁵

254 *The divine persons are really distinct from one another.* "God is one but not solitary."⁸⁶ "Father", "Son", "**Holy Spirit**" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the **Holy Spirit** he who is the Father or the Son."⁸⁷ They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the **Holy Spirit** who proceeds."⁸⁸ The divine Unity is Triune.

255 *The divine persons are relative to one another.* Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: "In the relational names of the persons the Father is related to the Son, the Son to the Father, and the **Holy Spirit** to both. While they are called three persons in view of their relations, we believe in one nature or substance."⁸⁹ Indeed "everything (in them) is one where there is no opposition of relationship."⁹⁰ "Because of that unity the Father is wholly in the Son and wholly in the **Holy Spirit**; the Son is wholly in the Father and wholly in the **Holy Spirit**; the **Holy Spirit** is wholly in the Father and wholly in the Son."⁹¹

256 St. Gregory of Nazianzus, also called "the Theologian", entrusts this summary of Trinitarian faith to the catechumens of Constantinople:

Above all guard for me this great deposit of faith for which I live and fight, which I want to take with me as a companion, and which makes me bear all evils and despise all pleasures: I mean the profession of faith in the Father and the Son and the Holy Spirit. I entrust it to you today. By it I am soon going to plunge you into water and raise you up from it. I give it to you as the companion and patron of your whole life. I give you but one divinity and power, existing one in three, and containing the three in a distinct way. Divinity without disparity of substance or nature, without superior degree that raises up or inferior degree that casts down. . . the infinite co-naturality of three infinities. Each person considered in himself is entirely God. . . the three considered together. . . I have not even begun to think of unity when the Trinity bathes me in its splendor. I have not even begun to think of the Trinity when unity grasps me. . .⁹²

IV. THE DIVINE WORKS AND THE TRINITARIAN MISSIONS

257 "O blessed light, O Trinity and first Unity!"⁹³ God is eternal blessedness, undying life, unfading light. God is love: Father, Son and **Holy Spirit**. God freely wills to communicate the glory of his blessed life. Such

is the "plan of his loving kindness", conceived by the Father before the foundation of the world, in his beloved Son: "He destined us in love to be his sons" and "to be conformed to the image of his Son", through "the spirit of sonship".⁹⁴ This plan is a "grace [which] was given to us in Christ Jesus before the ages began", stemming immediately from Trinitarian love.⁹⁵ It unfolds in the work of creation, the whole history of salvation after the fall, and the missions of the Son and the Spirit, which are continued in the mission of the Church.⁹⁶

258 The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same nature, so too does it have only one and the same operation: "The Father, the Son and the Holy Spirit are not three principles of creation but one principle."⁹⁷ However, each divine person performs the common work according to his unique personal property. Thus the Church confesses, following the New Testament, "one God and Father from whom all things are, and one Lord Jesus Christ, through whom all things are, and one Holy Spirit in whom all things are".⁹⁸ It is above all the divine missions of the Son's Incarnation and the gift of the Holy Spirit that show forth the properties of the divine persons.

259 Being a work at once common and personal, the whole divine economy makes known both what is proper to the divine persons, and their one divine nature. Hence the whole Christian life is a communion with each of the divine persons, without in any way separating them. Everyone who glorifies the Father does so through the Son in the Holy Spirit; everyone who follows Christ does so because the Father draws him and the Spirit moves him.⁹⁹

260 The ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity.¹⁰⁰ But even now we are called to be a dwelling for the Most Holy Trinity: "If a man loves me", says the Lord, "he will keep my word, and my Father will love him, and we will come to him, and make our home with him":¹⁰¹

O my God, Trinity whom I adore, help me forget myself entirely so to establish myself in you, unmovable and peaceful as if my soul were already in eternity. May nothing be able to trouble my peace or make me leave you, O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest. May I never abandon you there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to your creative action.¹⁰²

IN BRIEF

261 The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.

262 The Incarnation of God's Son reveals that God is the eternal Father and that the Son is consubstantial with the Father, which means that, in the Father and with the Father the Son is one and the same God.

263 The mission of the Holy Spirit, sent by the Father in the name of the Son (*Jn* 14:26) and by the Son "from the Father" (*Jn* 15:26), reveals that, with them, the Spirit is one and the same God. "With the Father and the Son he is worshipped and glorified" (Nicene Creed).

264 "The Holy Spirit proceeds from the Father as the first principle and, by the eternal gift of this to the Son, from the communion of both the Father and the Son" (St. Augustine, *De Trin.* 15, 26, 47: PL 42, 1095).

265 By the grace of Baptism "in the name of the Father and of the Son and of the Holy Spirit", we are called to share in the life of the Blessed Trinity, here on earth in the obscurity of faith, and after death in eternal light (cf. Paul VI, *CPG* § 9).

266 "Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal" (Athanasian Creed: DS 75; ND 16).

267 Inseparable in what they are, the divine persons are also inseparable in what they do. But within the single divine operation each shows forth what is proper to him in the Trinity, especially in the divine

missions of the Son's Incarnation and the gift of the Holy Spirit. **There is more written about the Gifts of the Holy Spirit and His Gifts Those are covered in the next section.**

WHAT ARE THE GIFTS OF THE HOLY SPIRIT



This title and the theory connected with it, like the theory of the fruits of the Holy Ghost and that of the sins against the Holy Ghost, imply what theologians call appropriation. By this term is meant attributing especially to one Divine Person perfections and exterior works which seem to us more clearly or more immediately to relate

to Him, when we consider His personal characteristics, but which are common to the Three Persons. It is in this sense that we attribute to the Father the perfection of omnipotence, with its most 4 striking manifestations, e.g. the Creation, because He is the principle of the two other Persons; to the Son we attribute wisdom and the works of wisdom, because He proceeds from the Father by the Intellect; to the Holy Ghost we attribute the operations of grace and the sanctification of souls, and in particular spiritual gifts and fruits, because He proceeds from the Father and the Son as Their mutual love and is called in Holy Writ the goodness and the charity of God. The gifts of the Holy Ghost are of two kinds: the first are specially intended for the sanctification of the person who receives them; the second, more properly called charismata, are extraordinary favors granted for the

help of another, favors, too, which do not sanctify by themselves, and may even be separated from sanctifying grace. Those of the first class are accounted seven in number, as enumerated by Isaias (11:2-3), where the prophet sees and describes them. They are the gifts of wisdom, understanding, counsel, fortitude, knowledge, piety (godliness), and fear of the Lord.

- The gift of wisdom, by detaching us from the world, makes us relish and love only the things of heaven.
- The gift of understanding helps us to grasp the truths of religion as far as is necessary.
- The gift of counsel springs from supernatural prudence and enables us to see and choose correctly what will help most to the glory of God and our own salvation.
- By the gift of fortitude, we receive courage to overcome the obstacles and difficulties that arise in the practice of our religious duties.
- The gift of knowledge points out to us the path to follow and the dangers to avoid in order to reach heaven.
- The gift of piety, by inspiring us with a tender and filial confidence in God, makes us joyfully embrace all that pertains to His service.
- Lastly, the gift of fear fills us with a sovereign respect for God, and makes us dread, above all things, to offend Him. As to the inner

nature of these gifts, theologians consider them to be supernatural and permanent qualities, which make us attentive to the voice of God, which render us susceptible to the workings of actual grace, which make us love the things of God, and, consequently, render us more obedient and docile to the inspirations of the Holy Ghost.

Things to Do During Eucharistic Adoration

By Dcn Kevin Boudreaux

Eucharistic Adoration is a beautiful opportunity for Catholics to spend time in the presence of Jesus Christ, truly present in the Eucharist. If you are unsure of what to do during this sacred time, here are some suggestions:

- 1. Pray the Rosary**
- 2. Contemplate and Listen**
- 3. Pray Specific Prayers**
- 4. Read Scripture or Spiritual Books**
- 5. Pray the Liturgy of the Hours (A seminar on the LOH will be given during the Easter Season)**
- 6. Journal Your Thoughts and Prayers (There is a section which follows this section on how to journal)**
- 7. Intercessory Prayer**
- 8. Simply Be Present**
- 9. Pray for Forgiveness and Guidance**
- 10. Sing or Meditate on Hymns**

Eucharistic Adoration is a deeply personal experience, and there is no single “right” way to spend this time. The most important thing is to approach it with reverence, love, and an open heart.

Journaling During Eucharistic Adoration

Journaling during Eucharistic Adoration is a meaningful way to deepen your prayer life and reflect on your relationship with Jesus. It allows you to process your thoughts, record spiritual insights, and document how God is working in your life. Here's how you can approach journaling during this sacred time:

Steps to Journaling

- 1. Begin with Prayer**
- 2. Write About Your Spiritual Journey**
- 3. Meditate on Scripture or Quotes**
- 4. Express Gratitude**
- 5. Share Your Heart**
- 6. Reflect on Your Sins and Seek Mercy**
- 7. Record Inspirations and Insight**
- 8. Set Spiritual Goals**
- 9. End with A Prayer**
- 10. Be Flexible and Open**

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

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 drrodcruz@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.

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)