

St Joseph Catholic Church
Eucharistic Adoration Newsletter



August 2025
Issue 74

Presented by the
St. Joseph Eucharistic Adoration
Committee

St. Joseph's Eucharistic Adoration Newsletter

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**The Month of July is
Dedicated to The
Immaculate Heart of
Mary**



**The Immaculate
Heart of Mary**

"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 August

1. Alphonsus Liguori, *Memorial*
2. Eusebius of Vercelli; Peter Julian Eymard, *Opt. Mem.*
3. EIGHTEENTH SUNDAY IN ORDINARY TIME, *Sunday*
4. John Vianney, *Memorial*
5. Dedication of St. Mary Major, *Opt. Mem.*
6. Transfiguration, *Feast*
7. Sixtus II and companions; Cajetan, *Opt. Mem.*
8. Dominic, *Memorial*
9. Teresa Benedicta of the Cross, *Opt. Mem.*
10. NINETEENTH SUNDAY IN ORDINARY TIME, *Sunday*
11. Clare, *Memorial*
12. Jane Frances de Chantal, *Opt. Mem.*
13. Pontian and Hippolytus, *Opt. Mem.*
14. Maximilian Kolbe, *Memorial*
15. **ASSUMPTION OF MARY, Solemnity**
16. Stephen of Hungary, *Opt. Mem.*
17. TWENTIETH SUNDAY IN ORDINARY TIME, *Sunday*
19. John Eudes, *Opt. Mem.*
20. Bernard, *Memorial*
21. Pius X, *Memorial*
22. Queenship of Mary, *Memorial*
23. Rose of Lima, *Opt. Mem.*
24. TWENTY-FIRST SUNDAY IN ORDINARY TIME, *Sunday*
25. Louis IX of France; Joseph Calasanz, *Opt. Mem.*
27. Monica, *Memorial*
28. Augustine, *Memorial*
29. Passion of John the Baptist, *Memorial*
31. TWENTY-SECOND SUNDAY IN ORDINARY TIME, *Sunday*

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A Look Back in History at St Joseph's Eucharistic Adoration and the First Eucharistic Adoration Newsletter

Dear Eucharistic Adorers at St. Joseph, While we have had Eucharistic Adoration at St. Joseph's for 25+ years, it was not until 2019 that a formal Monthly newsletter was started. I am pleased to share with you that we have had a Monthly Eucharistic Adoration Newsletter every month since our first Newsletter, in July 2019. That's six years of Eucharistic Adoration Newsletters with all sorts of information and articles to enhance our prayer life, gain a bit of historical perspective and otherwise share the beauty of our Catholic Faith, and the Love of the Eucharist in the form of the Blessed Sacrament.

We are including in the following pages important articles which are copied from the first and second newsletters. July and August 2019.

The passages were taken from "The History of Eucharistic Adoration Development of Doctrine in the Catholic Church" by Rev Fr. John Hardon, S.J.

- Belief in the real, physical presence of Christ in the Eucharist grew out of the teaching of the evangelists and St. Paul. They made it plain to the apostolic Church that the Eucharistic elements were literally Jesus Christ continuing His saving mission among men.
- Paul's letter to the Corinthians rebuked them for making the Agape, which should have been a beautiful sign of unity, into an occasion of discord. He reminded them that the Eucharist is no ordinary food. It is actually the Body and Blood of Christ according to "the tradition which I handed on to you that came to me from the Lord Himself" (I Corinthians II: 23-26).
- At the turn of the first century, Ignatius of Antioch, on his way to martyrdom in Rome, had to warn the Christians not to be taken in by the Gnostics--a good modern term would be "visionaries," who denied the Real Presence. Ignatius said these people abstained from the Eucharist because they did not accept what true Christians believe, that in the Eucharist is the same Jesus Christ Who lived and died and rose from the dead for our salvation.
- Under the impact of this faith, the early hermits reserved the Eucharist in their cells.

From at least the middle of the third century, it was very general for the solitaries in the East, especially in Palestine and Egypt, to preserve the consecrated elements in the caves or hermitages where they lived. The immediate purpose of this reservation was to enable the hermits to give themselves Holy Communion. But these hermits were too conscious of what the Real Presence was not to treat it with great reverence and not to think of it as serving a sacred purpose by just being nearby. Not only did they have the Sacrament with them in their cells, but they carried it on their persons when they moved from one place to another. This practice was sanctioned by the custom of the fermentum, that certainly goes back to as early as 120 A.D. The rite of fermentum was a particle of the Eucharistic bread (sometimes dipped in the chalice) transported from the bishop of one diocese to the bishop of another diocese. The latter would then consume the species at his next solemn Mass as a token of unity between the churches. It was called a fermentum not necessarily because leavened bread was used but because the Eucharist symbolized the leaven of unity which permeates and transforms Christians, so that they become one with Christ.

- Already in the second century, popes sent the Eucharist to other bishops as a pledge of unity of faith; and, on occasion, bishops would do the same for their priests. As monasticism changed from solitary to community life, the monks received something of the same privilege of carrying the Eucharist with them. They would have it on their persons when working in the fields or going on a voyage. The species was either placed in a small receptacle (chrismal) worn bandoleer-fashion, or in a little bag (perula) hung around the neck under their clothes. Irish and British manuscripts make frequent mention of the practice. It was not only to have the hosts ready for Communion but also to ensure safety against robbers and protection against the hazards of travel.

**The passages were taken from “The History of Eucharistic Adoration
Development of Doctrine in the Catholic Church” by Rev Fr. John Hardon, S.J.**
BERENGARIUS TO ST. FRANCIS OF ASSISI

- Toward the end of the eleventh century we enter on a new era in the history of

Eucharistic Adoration. Until then the Real Presence was taken for granted in Catholic belief and its reservation was the common practice in Catholic churches, including the chapels and oratories of religious communities. Suddenly a revolution hit the Church when Berengarius (999- 1088), archdeacon of Angers in France, publicly denied that Christ was really and physically present under the species of bread and wine. Others took up the idea and began writing about the Eucharistic Christ as not exactly the Christ of the Gospels or, by implication, as not actually there.

- The matter became so serious that Pope Gregory VII ordered Berengarius to sign a retraction. This credo has made theological history. It was the Church's first definitive statement of what had always been believed and never seriously challenged. The witness came from the abbot become pope, whose faith in the Blessed Sacrament had been nourished for years in a Benedictine monastery.
- Gregory's teaching on the Real Presence was quoted verbatim in Pope Paul VI's historic document *Mysterium Fidei* (1965) to meet a new challenge to the Eucharist in our day--very similar to what happened in the eleventh century.
- "I believe in my heart and openly profess that the bread and wine placed upon the altar are, by the mystery of the sacred prayer and the words of the Redeemer, substantially changed into the true and life-giving flesh and blood of Jesus Christ our Lord, and that after the consecration, there is present the true body of Christ which was born of the Virgin and offered up for the salvation of the world, hung on the cross and now sits at the right hand of the Father, and that there is present the true blood of Christ which flowed from his side. They are present not only by means of a sign and of the efficacy of the Sacrament, but also in the very reality and truth of their nature and substance."
- With this profession of faith, the churches of Europe began what can only be described as a Eucharistic Renaissance. Processions of the Blessed Sacrament were instituted; prescribed acts of adoration were legislated; visits to Christ in the pyx were encouraged; the cells of anchoresses had windows made into the church to allow the religious to view and adore before the tabernacle. An early ordinal of the Carmelites

included the words "for the devotion of those in the choir" when referring to the reservation of the species.

- From the eleventh century on, devotion to the Blessed Sacrament reserved in the tabernacle became more and more prevalent in the Catholic world. At every stage in this development, members of religious orders of men and women took the lead. • St. Francis of Assisi, who was never ordained a priest, had a great personal devotion to Christ in the Blessed Sacrament. His first admonition on the Holy Eucharist could not have been more precise.
- Sacred Scripture tells us that the Father dwells in "light inaccessible" (I Timothy 6:16) and that "God is spirit" (John 4:24) and St. John adds, "No one at any time has seen God" (John 1:18). Because God is a spirit He can be seen only in spirit; "It is the spirit that gives life; the flesh profits nothing" (John 6:63). But God the Son is equal to the Father and so He too can be seen only in the same way as the Father and the Holy Spirit. That is why all those were condemned who saw our Lord Jesus Christ in His humanity but did not see or believe in spirit in His divinity, that He was the true Son of God. In the same way now, all those are damned who see the Sacrament of the Body of Christ which is consecrated on the altar in the form of bread and wine by the words of our Lord in the hands of the priest, and do not see or believe in spirit and in God that this is really the most holy Body and Blood of our Lord Jesus Christ.
- It was this clear faith in Christ's presence in the Eucharist that sustained Francis during his severest trials. It was this same faith which inspired a whole new tradition among religious communities of women. Convents had the Sacrament reserved for adoration--apart from Mass and Holy Communion.
- Feast of Corpus Christi. There was nothing startling, therefore, when Pope Urban IV, in the thirteenth century, instituted the feast of Corpus Christi. When establishing the feast, the Pope stressed the love of Christ who wished to remain physically with us until the end of time. • In the Eucharist, said the Pope, "Christ is with us in His own substance." For "when telling the Apostles that He was ascending into heaven, He said, 'Behold I am with you all days, even to the consummation of the world,' thus

comforting them with the gracious promise that He would remain and be with them even by His bodily presence" (August 11, 1264).

- Pope Urban IV commissioned Thomas Aquinas to compose the Liturgy of the Hours for the feast of Corpus Christi, to be celebrated annually on the Thursday following Trinity Sunday.

- Three hymns which Aquinas composed for the feast are among the most beautiful in the Catholic liturgy. All three hymns are part of the Divine Office. They are best known by each of their last two verses, which have become part of the treasury of Catholic hymnology.

- • O Salutaris Hostia is an act of adoration of Christ the Saving Victim who opened wide the gate of heaven to man below.

- • Tantum Ergo Sacramentum is an act of adoration of the Word-made-flesh, where faith supplies for what the senses cannot perceive.

- • Panis Angelicus is an act of adoration of that Wondrous Thing where the lowly and poor are fed, banqueting on their Incarnate Lord and King.

- Aquinas, like the Church, never separated the Eucharist as Sacrifice, Communion and Presence. But, with the Church, he 6 OUR LADY IMMACULATE CONCEPTION OF MARY also realized that without the Real Presence there would be no real sacrifice nor real communion. Aquinas assumed that God became man so He might offer Himself on Calvary and continue to offer Himself in the Mass. He became man that He might give Himself to the disciples at the Last Supper and continue to give Himself to us in Holy Communion.

A Personal Reflection

(Copied from the First Newsletter July 2019)

It has been the experience of many Eucharistic Adorers who have shared their personal experiences that before, during and after Eucharistic Adoration there is a transformation. The transformation takes place even before attending a Holy Hour where the Blessed Sacrament is exposed for Adoration. If one reflects on this transformation, it is reasonable to think about the preparation which takes place prior to arriving at the chapel. The transformation can be something as small as making sure one has the presence of mind to remember the appropriate attire recommended to be in the Real Presence of Our Lord in The Blessed Sacrament. The transformation can also be in remembering to bring that special prayer book, rosary or holy card... all these small gestures and items, work together to transform our thinking and our preparation to adore and praise Our Lord in the Blessed Sacrament. The transformation during Eucharistic Adoration is a very personal and intimate relationship with Our Lord. It is a time of complete transformation which acknowledges the mercy Our Lord has for us, the unconditional love we experience during Eucharistic Adoration and the cleansing of our worries and the hope for a better tomorrow. During Eucharistic Adoration, many people have found a rhythm of how to pray, meditate and in other words adore Our Lord. While there is really no requirement for any prayer format, a very easy formula which has given many a method to pray is to follow the formula of Adoration, Reparation, Thanksgiving and Supplication. This form of Eucharistic Adoration has helped many Eucharistic Adorers focus and thus feel more productive in their prayer time. After leaving, Eucharistic Adoration, many adorers have shared that there is a sense of well-being and peace. This transformation of well-being and peace has made a difference for many in how they tackle the daily challenges of work and home life. The transformation of one's attitude toward life both at work and at home can be much easier when one knows that the Lord is with us. And that we can go back to Him in the Real Presence again, and again.

The Immaculate Heart of Mary



In honor of Our Blessed Mother and her Immaculate Heart, a reminder is being posted in the following section concerning the recitation of the Holy Rosary:

During Eucharistic Adoration, there are many ways to pray and reflect... a favorite method of prayer for many adorers is the Holy Rosary... Provided for you is a review of the parts of the Holy Rosary and how to pray the Holy Rosary. The Structure of the Rosary The Holy Rosary has 59 beads, a crucifix, and usually a medal, with certain prayers for each of these different pieces.

The prayers of the rosary can be divided into three categories:

1. Introductory Prayers
2. The Decades
3. Closing Prayers

With the prayers of the rosary, we ask Our Blessed Mother to pray for us and to guide us by the example of her son, Jesus.

Introductory Prayers

The introductory prayers set the stage for the rosary. They prepare you for deeper reflection when you pray the decades. Either before or after the introductory prayers, think of any needs or struggles in your life and bring them to Mary.

Step 1: While holding the crucifix, make the Sign of the Cross and pray the Apostles' Creed (a brief summary of the core beliefs of our faith).

Step 2: On the first large bead, pray the Our Father (the prayer Jesus taught us), typically for the intentions of the pope.

Step 3: On the next three small beads, pray the Hail Mary (a prayer to Mary, based on words from the Bible). These Hail Marys are often prayed for an increase in faith, hope, and love.

Step 4: In the space after the third Hail Mary, pray the Glory Be (a simple expression of praise and belief in the Trinity). One you've prayed these introductory prayers; you are ready to begin the first decade.

The Decades

There are five decades, or groups of 10 small beads, that make up the main portion of the rosary. Between each decade is one large bead set off by itself. You'll find that the prayers for each decade are repeated many times. This gives you an opportunity to reflect on the words, which are deeply rooted in the Bible and Christian tradition. They are powerful and filled with meaning.

Step 5: On the next large bead, pray the Our Father.

Step 6: On each small bead in the decade, pray the Hail Mary.

Step 7: In the space after the 10th bead, pray the Glory Be and the Fatima Prayer (a prayer Mary revealed to three shepherd children in Fatima, Portugal, in 1917). Repeat **steps 5–7 for the remaining four decades**. Pray an Our Father on the large bead and a Hail Mary on each of the 10 small beads, followed by the Glory Be and the Fatima Prayer. As you pray the decades, you can also meditate on the mysteries of the rosary and learn valuable lessons from the lives of Jesus and Mary.

Closing Prayers The closing prayers are prayed on the medal, and they end the rosary. With these prayers we ask God and Mary to watch over us, guide us, and help us become a-better-version-of-ourselves.

Step 8: Pray the Hail, Holy Queen (a prayer asking for Mary's help) and the Rosary Prayer (a prayer of hope that our lives will be changed by the rosary).

Step 9: While holding the crucifix, make the Sign of the Cross. As you practice praying the rosary, these prayers will become second nature to you. There's a rhythm to the

rosary. As you enter into that rhythm, you'll begin to think less about the words and more about the meaning of the words.

THE PRAYERS OF THE ROSARY The prayers of the rosary are special. They are simple, meaningful, and they bring us peace. While people often add other prayers, these are the basic ones. If you are praying the rosary in a group, then most of the prayers are divided in two. The leader prays the first half, and the whole group responds with the second half (indicated by an asterisk: *).

Sign of the Cross In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

Apostles' Creed I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.

* I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Our Father Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven.

* Give us this day our daily bread; and forgive us our trespasses; as we forgive those who trespass against us; and lead us not into temptation but deliver us from evil.

Amen.

Hail Mary Hail Mary, full of grace, the Lord is with thee; blessed art thou among women; and blessed is the fruit of thy womb, Jesus.

* Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.
Amen.

Glory Be Glory be to the Father, and to the Son, and to the Holy Spirit,

* as it was in the beginning, is now and ever shall be, world without end. Amen.

Fatima Prayer O my Jesus, forgive us our sins, save us from the fires of hell; lead all souls to heaven, especially those in most need of thy mercy.

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

* that we may be made worthy of the promises of Christ.

Rosary Prayer Let us pray.

* O God, whose only-begotten Son by his life, death and Resurrection, has purchased for us the rewards of eternal life; grant, we beseech thee, that by meditating upon these mysteries of the most holy rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ our Lord.
Amen.

THE MYSTERIES OF THE ROSARY Another fruitful way to pray the rosary is to meditate on important events in the lives of Jesus and Mary. Twenty of these moments are captured in what we call the mysteries of the rosary. These mysteries are grouped into four sets: joyful, luminous, sorrowful, and glorious. Each set of mysteries is prayed on specific days of the week. They serve as a backdrop to the decades of the rosary and hold incredible insights worthy of reflection. As you meditate on these events, let the words of the prayers float by. Focus less on the words and more on the mysteries. Get lost in the scene. Imagine yourself there. Each of the mysteries of the rosary can teach you a valuable lesson about life, love, and God's dream for you. If you are praying the rosary in a group, the leader announces the mystery before beginning each decade.

Joyful Mysteries (prayed on Mondays and Saturdays):

- 1st Decade: The Annunciation
- 2nd Decade: The Visitation

- 3rd Decade: The Birth of Jesus
- 4th Decade: The Presentation
- 5th Decade: The Finding of the Child Jesus in the Temple

Luminous Mysteries (prayed on Thursdays):

- 1st Decade: The Baptism of Jesus in the River Jordan
- 2nd Decade: The Wedding Feast at Cana
- 3rd Decade: The Proclamation of the Kingdom of God
- 4th Decade: The Transfiguration of Jesus
- 5th Decade: The Institution of the Eucharist

Sorrowful Mysteries (prayed on Tuesdays and Fridays):

- 1st Decade: The Agony in the Garden
- 2nd Decade: The Scourging at the Pillar
- 3rd Decade: The Crowning with Thorns
- 4th Decade: The Carrying of the Cross
- 5th Decade: The Crucifixion

Glorious Mysteries (prayed on Wednesdays and Sundays):

- 1st Decade: The Resurrection
- 2nd Decade: The Ascension
- 3rd Decade: The Descent of the Holy Spirit
- 4th Decade: The Assumption
- 5th Decade: The Crowning of Mary Queen of Heaven and Earth

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

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)