

2022–2023 LITURGICAL YEAR



VOLUME FOUR

Easter

Edited by Jennifer Gregory Miller and Darden Brock

 CATHOLIC CULTURE

Liturgical Year 2022-2023, Vol. 4

Easter

by Jennifer Gregory Miller (editor)

Fourth of six volumes covering the 2022-2023 Catholic liturgical year, including Easter, the Octave of Easter and all the days of the Easter Season.

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Introduction to the Liturgical Year

The Church inculcates Christ and His mission through the patterns and rhythms of her Liturgical Year. She is herself the universal sacrament of salvation and the visible manifestation on earth of the presence of the Kingdom of God even now. But the Church also has various ministries and means by which she carries out her special mission. The Liturgical Year is perhaps the most important means she uses to sanctify the concept of time itself.

During the course of the Liturgical Year, the saving actions of Christ are presented again to the Faithful in an effective spiritual sequence that provides occasions for deepening our experience of Christ, for giving scope to our need for fasts and feasts, penance and joy, the remission of sin and the foretaste of heavenly glory. The annual cycle invites us to live the Christian mysteries more deeply, to let the Christ-life seep into our very bones, and in so doing to transform and renew all human endeavors, all human culture.

The backbone of the Liturgical Year is the Liturgical Calendar, an annual cycle of seasons and feasts which both commemorate and invite us to more fully enter into the real history of our salvation. At the same time, the days devoted to the celebration of many of the Church's saints provide us with inspiring models of what it means to exemplify the love and virtues which Our Lord and Savior so zealously wishes us to share. In this way, we may develop in and through time a heart like unto His own.

On the CatholicCulture.org website, we have collected and organized a great many resources for helping all of us to live the Liturgical Year more consciously and more actively. In addition to the accounts of the nature, history and purposes of the great feasts, and of course the lives of the saints, we have brought together a wide variety of customs for celebrating the various seasons and feasts which have grown up in cultures throughout the world. And in connection with these customs, we have also collected appropriate prayers and devotions, family activities, and even recipes—the better to help us taste and see the glory of the Lord! (Ps 34:8)

All of these resources are organized according to the Liturgical Calendar, and many of them are deliberately oriented toward use by the family, or what recent popes have referred to as the domestic church. The family is to be the Church in miniature, the first of all Christian communities, the warm embrace in which new souls are claimed for Christ and nourished in every way for His service. The family is also the source of the

Church's manifold vocations, including the vocations of those who dedicate themselves exclusively to Christ and the Church's service as priests and religious. Thus, in every way, the Church public, the Church as a whole, the mystical body of Christ in its fulness, depends on the health and strength of the domestic church, even as she nourishes the domestic church through her presence, her sacraments, her counsel, her teaching—and, of course, her Liturgical Year.

It is not possible in an eBook to reproduce the full richness and flexibility of these resources as they are presented on our website (www.catholicculture.org). The visual displays of eBooks cannot, in most cases, equal those of web pages, and it is generally not as easy to follow the many links available to explore the full range of offerings. What we have done in the volumes of this series is to present the days of the Liturgical Year in sequence, grouped in their proper seasons, so that the user can follow the unfolding of the Liturgical Year with immediate access to the meaning of each day, complete with its spiritual and liturgical explanations, and its biographies of the saints. Following the basic presentation for each day are many links to additional information, prayers, activities and recipes which relate specifically to that day or the Season as a whole.

These materials can be used with profit by anyone. However, if we were to offer specific advice to parents on how they may make the best use of all the resources in their own families, we would emphasize the following two points:

First, remember that all of us, but especially children, grow spiritually when we have the opportunity to associate living examples, customs and activities with God's love and saving power. This sort of participation helps children to learn the Faith along with their mother's milk, so to speak—or, as we said above, to get it into their very bones. Children also need heroes, and one way or another they will find them. The saints make the best of all possible heroes.

Second, avoid trying to do too much. Select carefully and emphasize a few things that you believe will work well in your situation. Keep your attitude joyful and relaxed. With a little judicious planning, let your family's own customs grow and develop over time. Much of this will be carried on for generations to come, generations which trace their own faith to and through you.

A word, finally, on the sources of much of the material presented both in this eBook and on the much larger web site. Many of these wonderful books are, sadly, out of print, but we owe a great debt to them. You may enjoy pursuing some of these sources on your own. The years listed are the original publication dates; some have gone through multiple editions. They include:

- Berger, Florence. *Cooking for Christ* (National Catholic Rural Life Conference) 1949
- Burton, Katherine and Helmut Ripperger. *The Feast Day Cookbook*, 1951
- Butler, Alban. *Butler's Lives of the Saints* (updated since the 18th century, up to 12 volumes depending on edition)
- Congregation for Divine Worship and the Discipline of the Sacraments. *Directory on Popular Piety and the Liturgy* 2002
- Gueranger, OSB (Abbot). *The Liturgical Year*, 1983
- Kelly, Fr. George A. *Catholic Family Handbook*, 1959
- Lodi, Enzo. *Saints of the Roman Calendar*, 1993
- McLoughlin, Helen. *My Nameday—Come for Dessert*, 1962
- Mueller, Therese. *Our Children's Year of Grace*, 1943
- Newland, Mary Reed. *Saints and Our Children*, 1958
- Newland, Mary Reed. *We and Our Children*, 1954
- Newland, Mary Reed. *The Year and Our Children*, 1956
- Parsch, Dr. Pius. *The Church's Year of Grace* (5 volumes), 1953
- Trapp, Maria Augusta. *Around the Year with the Trapp Family*, 1955
- Weiser, Francis X., SJ. *The Easter Book*, 1954.

May you find in this series of volumes on the Liturgical Year a true gateway to the riches of Christ!

[[View this item on CatholicCulture.org.](#)]

Introduction to Easter

He is risen! Alleluia! We have reached our goal: Easter, the day we celebrate Christ's resurrection.

This is the single most important feast day of the Church. In the words of the Eastern church calendar this is "the sacred and great Sunday of the Pasch, on which we celebrate the life-giving Resurrection of our Lord and God, the Savior Jesus Christ" (Francis X. Weiser, S.J., *The Easter Book*). With Christ's death and resurrection, Christ has conquered sin and death, the gates of heaven are now open to man. This is the Feast of Feasts, the Solemnity of Solemnities, the highest Feast of the Church, the holiest day of the year. Like the churches, the household is decorated with numerous flowers, such as lilies and hyacinths, and the table decorated with the finest linens and place settings.

The celebration of the Easter Vigil is the beginning of the season of Easter. The Vigil is the Christian feast *par excellence*, a feast of new birth, new beginnings, salvation renewed, and humanity restored to the Lord. While it marks the end of the paschal fast, the end of the celebration of Holy Week, and the end of repentance and conversion for which Lent prepared the community, it is much more a beginning. It is the beginning of a new season of grace and a time of joy and thanksgiving, for Easter is not one day or one solemnity—it is a fifty day celebration, and the fifty days from Easter Sunday to Pentecost Sunday together comprise what the General Instruction terms "the great Sunday".

From apostolic times the feasts of Easter and Pentecost were primary, and the paschal mystery was the first celebration to have both a time before the feast for preparation and a time afterwards for extending and completing the celebration. In the new Sacramentary and Lectionary the Sundays following Easter are no longer termed "after" for they are "of" Easter, since they do not follow a solemnity, but they are to be taken as a unity to form one season of solemnity and exaltation at the triumph of Jesus over sin and death.

In the former understanding of the season, the feast of Pentecost was set off because it had its own octave. In the reformed calendar this situation is remedied, for the solemnity of the Ascension does not end the season of Easter; it is one special day within an entire special season. The Easter candle is no longer extinguished on the Ascension for it should remain in prominence in the sanctuary until Pentecost and then be placed in the baptistry. It can be used at funerals and at the sacraments of baptism and confirmation. The feast of Pentecost now concludes the Easter season and the week

between Ascension and Pentecost should be a time of preparation and expectation for the coming of the Spirit.

The major principle of the calendar reform called for at the Second Vatican Council—that the paschal mystery be the center of the Christian year—is made obvious in the new Sacramentary because of the emphasis on Easter as the great feast of fifty days.

The Easter candle, lighted for the first time from the new fire of the Easter Vigil, is placed in a prominent place in the sanctuary between Easter and Pentecost. It should be lighted for all liturgical services in this season and should be incensed whenever incense is used in the fifty days. The color of the vesture for the season is white, and the cloth or frontal for the altar should be white as well. Liturgical hangings or banners should be made of white and contrasting colors and should reflect the season of new life, fulfillment, rejoicing and joy at the season. All penitential elements in the Eucharist should be eliminated in this season of sung Alleluias, water, candles and lights.

Easter tide is the time of new life. Our Savior's divine life is in the first place, living for ever a life which belongs no more to the earth and which one day we shall share with Him in heaven; and then our own lives — from Christ to us — for we have more than the assurance of rejoining Him; snatched by Him from the power of the devil we belong to Him as His by right of conquest and we share His life.

Easter week is the week of the baptized. They have passed from death to life, from the darkness of sin to the life of grace in the light of Christ. Wherever there are neophytes, the Easter season, and particularly the first week, is the period of postbaptismal catechesis or mystagogy. The community shares with them a deepening understanding of the paschal mystery and an ever greater assimilation of it in daily life through meditation, participation in the Eucharist, and the practice of charity.

The moral requirements of the new life are recalled throughout Eastertide. They are governed by the principle enunciated by St. Paul that, risen with Christ, the Christian must raise his desires to heaven, detaching himself from earthly pleasures in order to love those of heaven. It is the work of the Holy Spirit to complete the formation in the baptized of the "new man" who, by the holiness of his life, bears witness to Christ crucified.

The Fifty days from Easter Sunday to Pentecost are celebrated in joyful exultation as one feast day, or better as one "great Sunday." These above all others are the days for the singing of the Alleluia. The Sundays of this season rank as the paschal Sundays and, after Easter Sunday itself, are called the Second, Third, Fourth, Fifth, Sixth, and Seventh Sundays of Easter. The period of fifty sacred days ends on Pentecost Sunday. The first eight days of the Easter Season make up the octave of Easter and are celebrated as

solemnities of the Lord.

On the fortieth day after Easter the Ascension is celebrated, except in places where, not being a holy day of obligation, it has been transferred to the Seventh Sunday of Easter. This solemnity directs our attention to Christ, who ascended into heaven before the eyes of his disciples, who is now seated at the right hand of the Father, invested with royal power, who is there to prepare a place for us in the kingdom of heaven; and who is destined to come again at the end of time.

The weekdays after the Ascension until the Saturday before Pentecost inclusive are a preparation for the coming of the Holy Spirit, the Paraclete. This sacred season of fifty days comes to an end on Pentecost Sunday, which commemorates the giving of the Holy Spirit to the apostles, the beginnings of the Church and its mission to every tongue and people and nation.

More information, prayers, hymns and activities can be found in our [Easter Workshop](#).

[[View this item on CatholicCulture.org](#).]

Lent: April 8th

Holy Saturday — Easter Vigil

On Holy Saturday, the Church waits at the Lord's tomb, in prayer and fasting, meditating on his Passion and Death and on his Descent into Hell and awaiting his Resurrection. The Church abstains from the Sacrifice of the Mass, with the sacred table left bare, until after the solemn Vigil, that is, the anticipation by night of the Resurrection, when the time comes for paschal joys, the abundance which overflows to occupy fifty days. Holy Communion may only be given on this day as Viaticum. —The Roman Missal, Third Typical Edition



From the Easter Vigil Liturgy of Light:

May the light of Christ rising in glory dispel the darkness of our hearts and minds.

From the Exsultet:

O truly necessary sin of Adam, destroyed completely by the Death of Christ! O happy fault that earned so great, so glorious a Redeemer! O truly blessed night, worthy alone to know the time and hour when Christ rose from the underworld! This is the night of which it is written: The night shall be as bright as day, dazzling is the night for me, and full of gladness.

“O truly blessed Night,” sings the *Exsultet* of the Easter Vigil, which alone deserved to know the time and the hour when Christ rose from the realm of the dead! (“*O vere beata nox, quae sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit!*”) But no one was an eyewitness to Christ’s Resurrection and no evangelist describes it. No one can say how it came about physically. Still less was its innermost essence, his passing over to another life, perceptible to the senses. Although the Resurrection was an

historical event that could be verified by the sign of the empty tomb and by the reality of the apostles' encounters with the risen Christ, still it remains at the very heart of the mystery of faith as something that transcends and surpasses history. This is why the risen Christ does not reveal himself to the world, but to his disciples 'to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people'" (Acts 13:31; cf. Jn 14:22). (CCC 647).

Holy Saturday

Holy Saturday (from *Sabbatum Sanctum*, its official liturgical name) is sacred as the day of the Lord's rest; it has been called the "Second Sabbath" after creation. The day is and should be the most calm and quiet day of the entire Church year, a day broken by no liturgical function. Christ lies in the grave, the Church sits near and mourns. After the great battle He is resting in peace, but upon Him we see the scars of intense suffering... The mortal wounds on His Body remain visible... Jesus' enemies are still furious, attempting to obliterate the very memory of the Lord by lies and slander.



Mary and the disciples are grief-stricken, while the Church must mournfully admit that too many of her children return home from Calvary cold and hard of heart. When Mother Church reflects upon all of this, it seems as if the wounds of her dearly Beloved were again beginning to bleed.

According to tradition, the entire body of the Church is represented in Mary: she is the "credentium collectio universa" (Congregation for Divine Worship, *Lettera circolare sulla preparazione e celebrazione delle feste pasquali*, 73). Thus, the Blessed Virgin Mary, as she waits near the Lord's tomb, as she is represented in Christian tradition, is an icon of the Virgin Church keeping vigil at the tomb of her Spouse while awaiting the celebration of his resurrection.

The pious exercise of the *Ora di Maria* is inspired by this intuition of the relationship between the Virgin Mary and the Church: while the body of her Son lays in the tomb and his soul has descended to the dead to announce liberation from the shadow of darkness to his ancestors, the Blessed Virgin Mary, foreshadowing

and representing the Church, awaits, in faith, the victorious triumph of her Son over death.

—*Directory on Popular Piety and the Liturgy*

Although we are still in mourning, there is much preparation during this day to prepare for Easter. Out of the kitchen comes the smells of Easter pastries and bread, the lamb or hams and of course, the Easter eggs.

There are no liturgies celebrated until the Easter Vigil. Some local parish priests bless the food baskets on this day. In Slavic countries there is a blessing of the traditional Easter foods, prepared in baskets: eggs, ham, lamb and sausages, butter and cheeses, horseradish and salt and the Easter breads. The Easter blessings of food owe their origin to the fact that these particular foods, namely, fleshmeat and milk products, including eggs, were forbidden in the Middle Ages during the Lenten fast and abstinence. When the feast of Easter brought the rigorous fast to an end, and these foods were again allowed at table, the people showed their joy and gratitude by first taking the food to church for a blessing. Moreover, they hoped that the Church's blessing on such edibles would prove a remedy for whatever harmful effects the body might have suffered from the long period of self-denial. Today the Easter blessings of food are still held in many churches in the United States, especially in Slavic parishes.

If there is no blessing for the Easter foods in the parish, the father of the family can pray the [Blessing over the Easter foods](#).

The entire celebration of the Easter Vigil must take place during the night, so that it begins after nightfall and ends before daybreak on the Sunday. See [further details on the Easter Vigil Liturgy](#).

Highlights and Things to Do:

- Today we remember Christ in the tomb. It is not Easter yet, so it's not time for celebration. The day is usually spent working on the final preparations for the biggest feast of the Church year. The list of suggested activities is long, but highlights are decorating Easter eggs and attending a special Easter food blessing.
- For families with smaller children, you could create a miniature Easter garden, with a tomb. The figure of the risen Christ will be placed in the garden on Easter morning.

- Another activity for families is [creating a paschal candle](#) to use at home. See [Family in Feast and Feria, Jennifer Gregory Miller's personal blog](#) for an easy Paschal candle graphic to use to make a candle for home.
- The [Directory on Popular Piety](#) discusses some of the various devotions related to Easter, including the Blessing of the Family Table, Annual Blessing of Family Home, the *Via Lucis* and the Visit to the Mother of the Risen Christ.

Holy Saturday—Easter Vigil of the Sacred Triduum

Station with *San Giovanni in Laterano* (St. John Lateran): The Station returns again to St. John Lateran. During the afternoon of Holy Saturday the faithful were summoned here for the final scrutiny of the catechumens. Then, in the evening began the vigil or night of watching which concluded at dawn with the solemn baptisms—the neophytes, plunged into the baptismal waters and there buried with Christ, were born to the life of grace at the very time when our Savior came forth triumphant from the tomb at dawn on Easter morning.



For more on *San Giovanni in Laterano*, see:

- [Rome Art Lover](#)
- [Roman Churches](#)
- [Churches of Rome](#)
- [PNAC](#)
- [Aleteia](#)

For further information on the Station Churches, see [The Stational Church](#).

Daily Readings for: April 08, 2023
(Readings on USCCB website)

Collect: Easter Vigil in the Holy Night, Opening Prayer: Dear brethren, on this

most sacred night in which our Lord Jesus Christ passed over from death to life, the Church calls upon her sons and daughters, scattered throughout the world, to come together to watch and pray. If we keep the memorial of the Lord's paschal solemnity in this way, listening to his word and celebrating his mysteries, then we shall have the sure hope of sharing his triumph over death and living with him in God.

Easter Vigil in the Holy Night, Collect: O God, who make this most sacred night radiant with the glory of the Lord's Resurrection, stir up in your Church a spirit of adoption, so that, renewed in body and mind, we may render you undivided service. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Babka I \(Polish Easter Bread\)](#)
- [Babka II \(Polish Easter Bread\)](#)
- [Beranek](#)
- [Casatiella \(Egg Pizza\)](#)
- [Easter Eggs](#)
- [Hard-Cooked Egg Cookies](#)
- [Italian Easter Baskets](#)
- [Moravian Love Cakes](#)
- [Paskha \(Ukrainian Easter Bread\)](#)
- [Babka \(Polish Easter Bread\)](#)
- [Easter Baba \(Polish Easter Coffee Cake\)](#)
- [Easter Story Cookies](#)
- [Italian Easter Bread Eggs](#)
- [Koulich \(Russian Sweet Easter Bread\)](#)

ACTIVITIES

- A Jonas (Jonah) Project
- Alleluia Egg
- Baptismal Candles
- Blessing of the Easter Foods
- Creating a *Lumen Christi* (Light of Christ) Paschal Candle
- Cross of Victory
- Easter Eggs Decorations
- Easter Eggs I
- Easter Eggs II
- Easter Eggs III
- Easter Eggs! song
- Easter Garden I
- Easter Garden II
- Easter Hymn
- Easter Lamb
- Easter Marian Hymn: Rejoice, O Rejoice, Heavenly Queen
- Easter or Paschal Candle
- Easter Song: Three Women at Break of Day
- Easter Standard
- Easter Vigil
- Holy Saturday Activities in the Home
- Holy Saturday and Easter in the Home
- Holy Saturday Festivities
- Holy Saturday with the Slovaks
- Holy Week in the Catholic Tradition
- Home Altar Hangings
- Home Easter Vigil

- Jonas and Holy Week
- Lent Hymn: Open, O Hard and Sinful Heart!
- Lenten Customs of the Russian Germans
- Music for Lent and Easter: St. Matthew Passion by Bach
- New Fire of Easter
- Paschal Candle as a Centerpiece
- Paschal Candle for Home
- Sacred Triduum in the Home
- Symbolism of the Easter Eggs
- Tenebræ
- Tenebrae—Candelabrum for Stations of the Cross
- Traditional Easter Hymns
- Triptych
- Window Transparencies
- Wreath of Victory
- Decorating Easter Eggs

PRAYERS

- Prayer Before a Crucifix
- Prayer for Palm Sunday and Holy Week
- Prayer for Holy Saturday
- Polish Easter Blessing
- Blessing of the Home with Easter Water
- Way of the Cross
- To Keep A True Lent
- Holy Saturday Table Blessing
- Book of Blessings: Blessing of Food for the First Meal of Easter
- Book of Blessings: Blessing Before and After Meals: Sacred Triduum

(2nd Plan)

- Easter Blessing of Food
- Divine Mercy Novena
- Family Evening Prayer for Holy Week
- Book of Blessings: Blessing Before and After Meals: Sacred Triduum (1st Plan)
- Renewal of Baptismal Promises
- Exsultet (Easter Proclamation)

LIBRARY

- Address on Bees | Pope Pius XII
- Easter Triduum | Pope Benedict XVI
- Easter Triduum | Pope Benedict XVI
- Easter Triduum | Pope Benedict XVI
- Easter Triduum: Peak of the Liturgical Year and of Christian Life | Pope Francis
- Pope's Homily for Easter Vigil, Easter 2001 | Pope Saint John Paul II
- The Paschal Triduum Is a Story of Love that Knows No Bounds | Pope Francis
- The Passion of Jesus Shows Us Up as Sinners and Heals Us | Fr. Tommy Lane

View this item on CatholicCulture.org:

<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-04-08>

Easter: April 9th

Easter Sunday of the Resurrection of the Lord

“Easter is the Solemnity of Solemnities, the center and climax of the Church year. All the mysteries that we have commemorated from Advent until now have pointed toward Easter; all that we shall yet celebrate in the weeks that follow has its foundation in the mystery of Easter, and receives its meaning and importance from this mystery.”—Benedict Baur, OSB, *The Light of the World*



In the very center of the Mass, the great prayer of thanksgiving, from the first words of the Preface, expresses the unrivaled motive for this joy: if it is right to praise You, Lord, at all times, how much more so should we not glorify You on this day when Christ our Passover was sacrificed, for He is the true Lamb who took away the sins of the world, who by His Death destroyed our death and by His Resurrection restored our life. Easter means, then, Redemption obtained — sin destroyed, death overcome, divine life brought back to us, the resurrection of our body which is promised immortality. With such a certitude, we should banish all trace of sadness.

Haec dies quam fecit Dominus: “This is the day which the Lord has made.” Throughout the octave we shall sing of the unequalled joy which throws open eternity to us. Every Sunday will furnish a reminder of it, and from Sunday to Sunday, from year to year, the Easters of this earth will lead us to that blessed day on which Christ has promised that He will come again with glory to take us with Him into the kingdom of His Father.

See about [The Liturgy of Easter Sunday and the Octave of Easter](#).

See also [Catholic Culture’s Easter Workshop](#) for various ideas of celebrating the Easter season.

Easter Sunday Readings, Cycle A: The **First Reading** is from *Acts 10:34; 37-43*.

These verses are part of the story of the conversion of Cornelius, a Roman army officer. Stationed in Caesarea, Cornelius believed the God of the Jews was the true God, but though a good-living man, he had not become a Jew. Advised by a divine messenger, he sent to Joppa for St. Peter, whose antipathy to pagans had been corrected by a vision seen that same day. Peter came to Caesarea and, contrary to his life-long custom, entered the pagan home of Cornelius, who explained to him why he had been asked to come.

This passage from Acts has been selected for Easter Sunday not only because the resurrection is mentioned in it, but especially St. Peter in his first discourse to a Gentile makes the resurrection the basic doctrine and the crowning proof of the truth of the Christian faith. As St. Paul says: “If Christ has not risen vain is our preaching, vain too is your faith” (1 Cor 15:14). And like Paul, St. Peter stresses the truth of the resurrection by citing witnesses, including himself, who had not only seen the risen Jesus but had spoken to him and actually eaten with him.

There is little doubt but that the Apostles and disciples had thought that the sad events of Good Friday had put an end forever to the mission of love and mercy of their beloved Master. In spite of his previous preferences to his resurrection, they had completely forgotten it and were convinced that the tomb near Calvary was the end of all their hopes. They had locked themselves into the room of the Last Supper for fear of the Jews—two of them had set off for home on the Sunday morning, down-hearted at the Master’s failure; the others were waiting for an opportunity to slip out of the city quietly. But the resurrection changed all this. The unexpected, the un hoped-for happened. Even the most skeptical of them all, doubting Thomas, was eventually convinced of its reality. Had they been hoping for it, or even thinking of it, there might be some reason to suspect it was only an hallucination, the result of their “wishful thinking,” but the very opposite was the case. They were hard to convince even when it happened.

All this was intended by God—the basis of our Christian faith was proved beyond doubt. Christ, who had died on the cross on Good Friday, was raised from the dead by his Father on Easter morning. He returned to heaven in the full glory of the divinity which he had hidden while on earth, together with his human body, now also glorified. There (in heaven), as God and Man, he pleads for us at the right hand of the Father until the day when he who redeemed all men will come to judge them all.

The Alleluia is repeated often during the Easter ceremonies. It is a Hebrew word which means “praise ye the Lord.” It is our attempt to give verbal expression to our joy and gratitude for all that God has done for us. We are no longer mere humans living on this planet for a few short years. We are citizens of heaven, made children of God the

Father by Christ our Brother. And he has gone before us to his and our kingdom to prepare a place for us. He conquered death. Our earthly death has, therefore, now no real fears for us: it is not the end but the beginning of our true lives. It is only after our earthly death that we truly begin to live.

There is only death now which we can fear—the spiritual death of serious sin which can keep us from our true heavenly life. But while this is a possibility for all of us, it is only a possibility. The sincere Christian who realizes what God has done for him and what is in store for him, will never be so ungrateful to God or so forgetful of his own best interests as to let some temporal and passing pleasure, pride, or profit, come between him and the eternal home which God’s love has prepared and planned for him.

The **Second Reading** is from the letter of St. Paul to the *Colossians* 3:1-4. The method of administering Baptism in the apostolic days was by immersion. Those who heard the story of the Gospel and were ready to believe in the one true God, the Father, the Son and the Holy Spirit who had cooperated in man’s redemption and elevation to divine sonship, were immersed in water to be cleansed from their sins and their previous worldliness. Immersion in water symbolized being buried in the tomb with Christ. By immersion, therefore, the new Christian died with Christ to all earthly attachments and desires. He was raised again from the water (the tomb) to be with the Risen Christ.

We are always looking forward to a happier day which is to come some time. All this is very natural and very human, because our present life is not our permanent life; our present home, this earth, is not the real home destined for us by our loving Creator.

We were created for unending happiness in heaven, and it is only when we get there that our desire and our quest for some great happiness will end. From then on, we will always enjoy and possess that all-satisfying happiness.

Today, Easter Sunday, St. Paul reminds us that we have this happiness within our grasp. We are moving steadily and more quickly than we realize toward it. The Holy Trinity, God the Father, the Son and the Holy Spirit, have already done, and are daily continuing to do for us, all within their power. All that is needed is that we do the little that is asked of us.

St. Paul tells us we must “mind the things that are above not the things that are on earth.” We must never let the “things of earth,” the pleasures, the power, the possessions, which we can or could have in this life, block or impede us on our upward journey. Does this mean we must all return to the deserts of Egypt, as some early Christians did? By no means. We are not forbidden to have the lawful pleasures of life. We are not forbidden possessions or power if they are used justly. All we are forbidden is the unlawful use of the things of the world.

The **Gospel** for Easter, Cycle A, is from *John 20:1-9*. The accounts of the resurrection of Christ differ in many details in the different writings of the New Testament, but the fact of the resurrection stressed in all of them, was the basis of the new Christian Faith. Had it not happened, Christianity would have been stillborn. It would have disappeared from Jerusalem and the world on that first Easter Sunday. Peter and his companions would have returned to their fishing-nets and boats on Lake Genesareth, and Christ the good and the kind man who had helped so many, would have been forgotten in half a generation.

But Christ was no mere man of kindly acts and words of wisdom. He was the Messiah promised for centuries. He was the suffering servant foretold by Isaiah, whose perfect obedience to his Father had led him to the Cross and the grave. But above all, he was the Son of God who had emptied himself (St. Paul) of his divine glory in order to be the perfect human servant of the Father, and who was now raised by the Father, with his divine glory restored, and his glorified resurrected body sharing in that glory. This was the kind of divine plan of God for mankind: through Christ, and because of Christ's (the new Adam's) perfect obedience, all mankind would be made worthy of divine sonship, and worthy of one day rising like Christ from the grave in glorified bodies.

Is all this too good to be true? It is, if we make God in our image and likeness, as so many opponents of Christianity do. He is God and his love is infinite and incomprehensible to us. What God can see in me and my fellowmen will always be a mystery to me, but then I have not the mind of God. All I know and all I need to know is that I have sufficient proofs that God loves all men. The Incarnation, death and resurrection of his Divine Son for man's sake is the greatest proof of love for us that even the omnipotent God could give. He has given it. As a necessary consequence from this act of divine love, we are guaranteed our resurrection from the dead to a life of unending happiness and glory if we do not, in extreme folly, reject God's offer.

Today, let us thank God once more for Easter and for all it means for us.

—Excerpted from *The Sunday Readings*, Cycle A, by Fr. Kevin O'Sullivan, O.F.M.

Meditation—He is Risen! “I rose up and am still with Thee.” After His labors and His humiliations, Christ finds rest with His Father. “I am still with Thee.” This is perfect beatitude. Through His cross He entered into the possession of eternal glory. Christ has gained the crown of victory; through Christ men also win their crowns of victory.



Humanity was under a curse and subject to the wrath of God. Now that they have risen with Christ, their guilt has been destroyed. “I rose up and am still with Thee.” The liturgy places these words in the mouth of the Church that she may pray them with Christ.



“The earth trembled and was still when God arose in judgment.” The resurrection of Christ is the judgment and condemnation of those who have turned away from God. This judgment was prefigured by the angel who passed through the land of Egypt destroying the first-born of the Egyptians. The Israelites marked the doors of their houses with the blood of the paschal lamb. We are the new Israel, and “Christ our Pasch is sacrificed.” We mark ourselves with His blood, which we enjoy in the Holy Eucharist. We have been pardoned, we are saved, we shall live.

“He is risen.” The resurrection of Christ is a pledge of our own resurrection. It is the foundation upon which our faith rests. It is the guarantee of our redemption and God’s assurance that our sins are forgiven and that we are called to eternal life. “This is the day which the Lord hath made; let us be glad and rejoice therein. Give praise to the Lord, for He is good, for His mercy endures forever. Alleluia.”

“Christ our Pasch is sacrificed... . The Lamb redeems the sheep. Christ, the innocent One, hath reconciled sinners to the Father.”

—Excerpted from *The Light of the World* by Benedict Baur, O.S.B.

Easter Sunday, The Resurrection of the Lord [Station with Santa Maria Maggiore \(St. Mary Major\)](#): The Station is at St. Mary Major, the principal church of all those that are dedicated to the Mother of God in the holy city. This is to associate with the Paschal solemnity the memory of her, who, more than all other creatures, had merited its joys, not only because of the exceptional share she had had in all the sufferings of Jesus, but also because of the unshaken faith wherewith, during those long and cruel hours of his lying in the tomb, she had awaited his Resurrection.



For more on *Santa Maria Maggiore*, see:

- [Churches of Rome](#)

- [Rome Art Lover](#)
- [Roman Churches](#)
- [PNAC](#)
- [Aleteia](#)

For further information on the Station Churches, see [The Stational Church](#).

Daily Readings for: [April 09, 2023](#) (Readings on USCCB website)

Collect:

Easter Sunday of the Resurrection of the Lord, Mass During the Day: O God, who on this day, through your Only Begotten Son, have conquered death and unlocked for us the path to eternity, grant, we pray, that we who keep the solemnity of the Lord's Resurrection may, through the renewal brought by your Spirit, rise up in the light of life. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Babka I](#) (Polish Easter Bread)
- [Babka II](#) (Polish Easter Bread)
- [Agnello al Forno](#) (Roast Suckling Lamb)
- [Artichokes Italian Style](#)
- [Asparagi alla Milanese](#) (Milan Asparagus)
- [Babka Osterbrot](#) (Easter Bread)
- [Beranek](#)
- [Carciofi Arrostiti](#) (Roasted Artichokes)
- [Cider-Baked Ham Slices](#)
- [Cold Glazed Baked Ham](#)

- Cream Cheese Lamb Cake
- Dolmas
- Easter Cake
- Easter Dinner Menus
- Easter Soup with Leftover Lamb
- Easter Sunday Brunch Menu
- Eggs Benedict II
- Fruit Tapioca Parfait
- Greek Easter Lamb
- Hard-Cooked Egg Cookies
- Hollandaise Sauce II
- Honey Pie
- Italian Easter Baskets
- Korolevskaja Paska (King's Easter Pudding)
- Koulitchy (Russian Sweet Easter Bread)
- Kulich (Russian Sweet Easter Bread)
- Lambropsomo (Greek Easter Bread)
- Lenten Eggs Benedict I
- Mazurek with Fruit Topping (Polish Cake)
- Paasbrod (Dutch Easter Bread)
- Pani di Pasqua all' Uovo (Italian Easter Egg Braid)
- Paska Serna Pechena (Ukrainian Baked Easter Cheese)
- Paska Serna Svizha (Ukrainian Fresh Easter Cheese)
- Paskha (Ukrainian Easter Bread)
- Pink and White Meringue Torte
- Potatoes and Peas in Cream
- Raisin Bread
- Roast Leg of Spring Lamb

- Rose Petal Jam
- Salata de Cartofi (Greek Potato and Olive Salad)
- Shish Kebabs
- Simnel Cake IV
- Sucharki Papieskie (Polish Papal Wafers)
- Tansy Pudding
- Torta di Ricotta (Italian Easter Cheese Cake)
- Veal Stew in Milk
- Zupa Wielkanocna (Polish Easter Soup)
- *Koulich* (Quick Russian Coffee Cake)
- Arnaki Gemisto (Stuffed Easter Lamb)
- Babka (Polish Easter Bread)
- Babovka (Czechoslovakian Easter Bread)
- Brodetto Pasquale (Italian Easter Broth)
- Cassata alla Siciliana (Easter Chocolate Cake)
- Colomba Pasquale (Italian Easter Dove)
- Easter Baba (Polish Easter Coffee Cake)
- Easter Biscuits
- Easter Egg Nests
- Easter Glazed Ham with Fruit
- Easter Ham
- Easter Lamb
- Easter Spice Ring
- Eternity Cakes or Easter Wreath Cookies
- Funghi alla Parmigiana (Mushrooms Parmesan)
- German Easter Sweet Bread
- Italian Easter Bread Eggs
- Kaesekuchen (Cheese Cake)

- Kolace (Bohemian Filled Buns)
- Koulích (Russian Sweet Easter Bread)
- Lamb Cake
- Leg of Lamb
- Paska (Ukrainian Easter Bread)
- Paskha (a Russian Easter dessert)
- Saldusis Suris (Lithuanian Easter Cheese)
- Ukrainian Poppy Seed Cake
- Whole Baby Lamb

ACTIVITIES

- A Jonas (Jonah) Project
- Baptismal Candles
- Blessing of the Easter Foods
- Creating a *Lumen Christi* (Light of Christ) Paschal Candle
- Cross of Victory
- Easter Breakfast Picnic
- Easter Customs of the Russian Germans
- Easter Egg Symbolism
- Easter Eggs Decorations
- Easter Eggs! song
- Easter Food Symbolism
- Easter Garden I
- Easter Garden II
- Easter Hymn
- Easter Lamb
- Easter Marian Hymn: Rejoice, O Rejoice, Heavenly Queen

- Easter Song: Three Women at Break of Day
- Easter Standard
- Easter Sunday Activities in the Home
- Easter Sunday in the Home
- Easter Symbols and Food
- Easter Vigil
- Easter: Solemnity of Solemnities
- Family and Friends of Jesus Scrapbook Album
- Holy Saturday and Easter in the Home
- Home Altar Hangings
- Home Easter Vigil
- Importance of Easter Customs
- Jonas and Holy Week
- Liturgy of Easter Sunday and the Octave of Easter
- Mary Garden
- New Clothes for Easter
- Paschal Candle as a Centerpiece
- Symbolism of the Easter Eggs
- Triptych
- Window Transparencies
- Wreath of Victory
- Easter Breakfast

PRAYERS

- Polish Easter Blessing
- Blessing of the Home with Easter Water
- Easter Week Table Blessing
- Book of Blessings: Blessing of Homes During the Christmas and Easter

Seasons

- Book of Blessings: Blessing of Food for the First Meal of Easter
- Book of Blessings: Blessing Before and After Meals: Easter Season (2nd Plan)
- Litany of the Saints (older form)
- Easter Water
- Easter Blessing in the Home
- Blessing of Easter Food
- Easter Prayers
- Prayer Cards for Easter Grace at Meals
- Easter Prayers (for the Octave of Easter)
- Divine Mercy Novena
- Book of Blessings: Blessing Before and After Meals: Easter Week (1st Plan)
- Book of Blessings: Blessing Before and After Meals: Easter (1st Plan)
- Renewal of Baptismal Promises
- Novena for Easter
- Exsultet (Easter Proclamation)
- Victimae Paschali: The Easter Sequence

LIBRARY

- Benedict XVI *Urbi et Orbi* Message Easter 2011 | Pope Benedict XVI
- Benedict XVI Homily for Easter Sunday | Pope Benedict XVI
- Contemplating the Face of the Risen Lord | Pope Saint John Paul II
- General Instruction on the Roman Missal (GIRM) | Congregation for Divine Worship and the Discipline of the Sacraments
- He Is Truly Risen, As He Said | Pope Francis
- Octave of Easter | Pope Benedict XVI

- On Preparing and Celebrating the Paschal Feast | Congregation for Divine Worship and the Discipline of the Sacraments
- Paschalis Sollemnitatis (The Preparation and Celebration of the Easter Feasts) | Congregation for Divine Worship and the Discipline of the Sacraments
- Witnesses of Christ's Death and His Passage to a New Life | Pope Benedict XVI

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<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-04-09>

Easter: April 10th

Monday in the Octave of Easter

Alleluia Verse, Ps 118:24:

This is the day the LORD has made; let us be glad and rejoice in it.

According to Moses and the prophets, Christ was to suffer all “these things and so to enter into His glory.” And what was this “glory” which Christ merited by His sufferings and death? It was His resurrection, His ascension into heaven, His sitting at the right hand of the Father, the homage of all the nations. It was especially the glorification of His body which only a few days ago hung mangled and lifeless on the cross.



Today is Monday within the Octave of Easter. Every day in this Octave is another Easter. *"The first eight days of the Easter season make up the octave of Easter and are celebrated as solemnities of the Lord."* (GNLYC, 24) The Mass liturgy during the Octave includes an option to sing or read the [Easter Sequence, *Victimae Paschali*](#). The Gospel verse from Ps 118:24, “This is the day the LORD has made; let us be glad and rejoice in it” is repeated each day. In the Preface I of Easter the choice is “on this day” and if the Roman Canon is used, proper forms of the *Communicantes* (*In communion with those*) and *Hanc igitur* (*Therefore Lord, we pray*) are said.

Read about [The Liturgy of Easter Sunday and the Octave of Easter](#).

See also [Catholic Culture’s Easter Workshop](#) for various ideas of celebrating the Easter season.

Meditation: The Octave of Easter The idea of celebrating a feast for eight days, or of keeping its memory on the eighth or octave day, was common among the Jews, and there is frequent mention in the Old Testament of a feast with an octave, so that we need not be

surprised that Christians have adopted this, as well as many other customs of the Mosaic Law.

Undoubtedly, the feast of Easter was the first to be observed with an octave, among Christians; and each week-day of this octave has its own station and liturgy.

Two ideas determine the choice of the various [liturgical] texts. The greater number of them relate some incident of Our Lord's resurrection, His meeting with the two disciples going to Emmaus, His appearance to St. Mary Magdalen, the speeches on the resurrection by St. Peter or St. Paul to the Jews. The antiphons of the Introit and other chants, the Collects, and various prayers remind the neophytes, baptized during the Paschal Vigil, that the Lord has bought them with a great price, that He has led them into a new country, a land flowing with milk and honey, and they have become a new people, *populus acquisitionis*, a people purchased by God Himself, His own people, called from the shadow of darkness to the fullness of light, who hereafter must live in peace and in joy. It is the call of the Gentiles in place of the Jews, a favorite theme in the liturgy. All this instruction must not find us indifferent as though its application were only to the neophytes of long ago. We, too, have been baptised and therefore these lessons are all applicable to us.

During this Octave, then, we have a kind of anthology of the resurrection, showing it to us in all its different aspects, and completing the Paschal liturgy. Baptism, according to St. Paul's sublime doctrine, is also a resurrection, a rising from the death of sin to a new life. We shall find this idea recurring again and again in the Easter Octave. Hardly anywhere in the liturgical cycle shall we find such striking unity of thought, and nowhere do all the prayers combine so well to emphasize and develop the main thesis. —Excerpts from *The Year's Liturgy* by Fernand Cabrol, OSB

Meditation: An Introduction to Easter Easter is the Solemnity of Solemnities, the center and climax of the Church year. All the mysteries that we have commemorated from Advent until now have pointed toward Easter; all that we shall yet celebrate in the weeks that follow has its foundation in the mystery of Easter, and receives its meaning and importance from this mystery.

The resurrection of Christ is the consummation of the Incarnation (the Christmas mystery) and of the Passion. St. Paul reveals the meaning of Easter when he writes to the Corinthians, "And if Christ be not risen again, your faith is vain, for you are yet in your sins. Then they also that are fallen asleep in Christ are perished." (1 Cor 15:17f.). Even the Incarnation and the Passion are not sufficient in themselves. "He was delivered up

for our sins” the Apostle tells us (Rom 4:25), that is, to deliver us from the death of sin. But it is not enough to be delivered from death. We stand in need of life, the full and everlasting life of God. It was that He might give us this life that He arose from the dead, “and [He] rose again for our justification” (Rom 4:25). He arose that He might communicate to us that perfect life that He had earned for us through His death, and which was first seen in Him, the “first fruits of them that sleep” (1 Cor 15:20). Through the paschal mysteries the Church and mankind itself enter with Christ its head into the glorified life. We had been created for this life from the very beginning. But we lost our right to that life through Adam’s sin. Through the resurrection of Christ we have regained our right to it. This is the source of all the joy of Easter and for the continual heartfelt alleluias. Mankind has been restored in Christ, has been delivered from all sin, and has regained possession of eternal life. By possessing this new life given us at Easter we already begin to participate in the eternal and unending life of heaven. The oration [Collect] of the Easter Sunday prays: “O God, who on this day through Thine only-begotten Son hast overcome death, and opened unto us the gate of everlasting life; do Thou follow with Thine aid the desires which Thou dost put into our minds, and by Thy continual help bring the same to good effect.” Over and over again the liturgy of Easter reminds us that in the present celebration of the Easter mysteries we begin to possess in truth the life of heaven. “I live, and you shall live.”

The joy of Easter finds its natural expression in the joyous banquet of Holy Communion, the Easter banquet, the paschal meal. Holy Communion is the food upon which this new life is nourished. He who rose from the dead enters our soul in person, and illuminates it with the fullness of His new life. What He is, we are also; as He rose from the dead, so shall we rise. We now walk “in the newness of life” (Rom 6:4).

2. The spirit of Eastertide is a spirit of sincere gratitude to the risen Christ, through whom we possess eternal life. “I live, and you shall live.” We should acquire this spirit of joy, a spirit which will lift us above sin and the world and death. The risen Christ will give us the strength to overcome the powers of darkness and death. We must have a spirit of hope. We shall, since Christ rose, most certainly rise on the last day, and our bodies shall be awakened to eternal life. “I shall not die, but life.” We should have an unshakeable faith, for Christ arose from the dead. His resurrection attests His divinity and the truth of His doctrine.

Easter sets a new task before us. We must now begin to live the life of the new man. We rose with Christ in baptism. “If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead [to the world, to sin, to temporal

things], and your life is hidden with Christ in God” (Col 3:1-3). “Purge out the old leaven, that you may be a new paste, as you are unleavened... Let us feast, not with the old leaven... of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Cor 5:7 f.) Daily during the Easter season the liturgy reminds us, both in the Mass and in the Divine Office, of the words of the Apostle: “Christ, rising again from the dead, dieth now no more.” He died to sin once for all; He lives now for God (Rom 6:9f). Christ, the whole Christ (the Church, all of us), now lives for God.

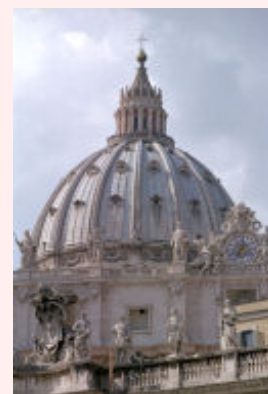
We are the “Christ” who is risen. We died to sin in baptism. We live now for God. “Christ, rising again from the dead, dieth now no more.” We have put an end to our sinning, and we live now only for God and for the performance of His Holy will. “Our conversation is in heaven” (Phil 3:20). We must acquire a spirit of self-denial, and be willing to carry the cross of Christ. We can share in the life of the risen Christ only if we have been willing to share His humiliation and crucifixion.

3. The time from Easter to Pentecost is merely an extension of the feast of Easter, forming a continuous, uninterrupted Easter feast. In various forms recur thoughts that deal primarily with Christ’s resurrection and our call to share His new life with Him. “I live, and you shall live” (John 14:19).

The period from Pentecost to Advent also bears a close relationship to Easter. It will develop and perfect the life which was given to us at Easter. Christ lives in us, and we live in Him. He lives on in His members; and we, the members, share His life. He lives in our body as well as in our soul, for the body, too, shall rise and be restored to life and share the life of Christ in the blessed Easter of eternal life. “I believe in the resurrection of the body and life everlasting. Amen. —Benedict Baur, OSB, *The Light of the World*

Monday in the Octave of Easter *Station with San Pietro in Vaticano* (St. Peter’s in the Vatican): At Rome, the Station for today is at the basilica of St. Peter. On Saturday, the catechumens received the Sacrament of regeneration in the Lateran basilica of our Savior; yesterday, they celebrated the Resurrection in the magnificent church of St. Mary; it is just that they should come, on this third day, to pay their grateful devotions to Peter, on whom Christ has built his whole Church.

For more on *San Pietro in Vaticano*, see:



- [Rome Art Lover](#)
- [Roman Churches](#)
- [Aleteia](#)
- [St. Peter's Basilica Info](#)

For further information on the Station Churches, see [The Stational Church](#).

Daily Readings for: [April 10, 2023](#) (Readings on USCCB website)

Collect: Monday in the Octave of Easter: O God, who give constant increase to your Church by new offspring, grant that your servants may hold fast in their lives to the Sacrament they have received in faith. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Easter Baba \(Polish Easter Coffee Cake\)](#)
- [Easter Biscuits](#)
- [Easter Soup with Leftover Lamb](#)

ACTIVITIES

- [Easter Breakfast Picnic](#)
- [Liturgy of Easter Sunday and the Octave of Easter](#)
- [Slovakian Easter Custom](#)
- [Visiting Day](#)

PRAYERS

- Easter Week Table Blessing
- Book of Blessings: Blessing Before and After Meals: Easter Season (2nd Plan)
- Easter Monday Prayers
- Easter Prayers (for the Octave of Easter)
- Divine Mercy Novena
- Book of Blessings: Blessing Before and After Meals: Easter Week (1st Plan)
- Book of Blessings: Blessing Before and After Meals: Easter (1st Plan)
- Victimae Paschali: The Easter Sequence

LIBRARY

- Octave of Easter | Pope Benedict XVI
- On Preparing and Celebrating the Paschal Feast | Congregation for Divine Worship and the Discipline of the Sacraments
- Paschalis Sollemnitatis (The Preparation and Celebration of the Easter Feasts) | Congregation for Divine Worship and the Discipline of the Sacraments

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Easter: April 11th

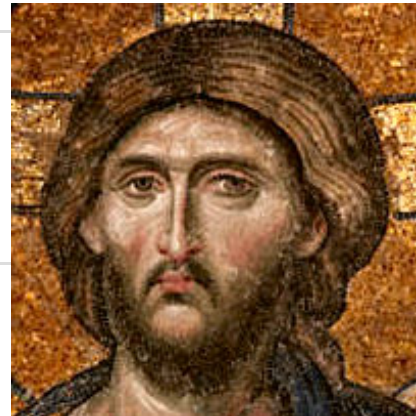
Tuesday within the Octave of Easter

Alleluia Verse, Ps 118:24:

This is the day the LORD has made; let us be glad and rejoice in it.

The first eight days of the Easter season form the Easter Octave and are celebrated as solemnities of the Lord. Each day is another little Easter. The Alleluia verse is repeated throughout the octave.

The Easter sequence (*Victimae paschali*) can also be said or sung during the week. The [Memorial of St. Stanislaus of Krakow](#) is superseded by the Easter Octave. Read about [The Liturgy of Easter Sunday and the Octave of Easter](#).



The Gospel continues to relate the story of Christ's resurrection—how Mary Magdalene and the other Mary meet Jesus. Jesus tells them “Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me.” We also read about the chief priests paying the Roman guards to spread the story that the disciples came while they were sleeping and stole the body of Christ.

During the Easter Season, the First Reading is taken from the Acts of the Apostles. Today is Acts 2:36-41. Peter is preaching on the day of Pentecost to the Jews: “The whole House of Israel can be certain that God has made this Jesus whom you crucified both Lord and Christ....You must repent and....be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.” They repented, and 3000 were baptized that day.

Our Easter joy should be overflowing. A wonderful Ukrainian (and Polish and Slovakian) custom is the greeting of one another with the words: *Khrystos Voskres* (Christ is risen). The answer to this greeting is *Voistynu Voskres* (He is risen, indeed or

He is truly risen). Let us adopt this custom to our English language and show our Easter joy to all.

See [Catholic Culture's Easter Workshop](#) for celebrating the Easter season.

Meditation: Mary Magdalen At the tomb of the risen Savior, Mary was made an apostle: "Go to My brethren [the apostles] and say to them: I ascend to My Father and to your Father." The liturgy lingers about the tomb today with the penitent Magdalen, to whom Christ first appeared after appearing to His mother. At Mass the Lord comes to us as He came to Mary at the tomb.

2. "Mary stood at the sepulchre without, weeping. Now as she was weeping, she stopped down and looked into the sepulchre; and she saw two angels in white.... They said to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord, and I know not where they have laid Him. When she had thus said, she turned herself back and saw Jesus standing; and she knew not that it was Jesus." St. Gregory thus comments on this touching incident:

Mary Magdalen, who had been a sinner in the city, by loving the Truth washed away the stains of her crime with her tears.... "Many sins are forgiven her, because she has loved much" (Luke 7:47). She who formerly had remained cold in her sin, afterwards became fervent with holy love.... Of the disciples [who had come to the tomb] it is written: "The disciples therefore departed again to their home" (John 20:10). And then is added: "But Mary stood at the sepulchre without, weeping." What a great love glows in the heart of this woman, who did not leave the tomb even though the disciples left!... She sought Him in tears, and inflamed with the fire of love, she burned with yearning for Him whom she thought had been taken away. Thus it happened that she alone then saw Him, she who alone had remained to seek Him.

The former sinner, the penitent, is the chosen one of the Lord. She is allowed to see Him because she had loved much and because she remained to seek Him. The sign of real virtue is perseverance. "He that shall persevere to the end, he shall be saved" (Matt 24:13). Would that we had such a longing for Christ as Magdalen had! Would that we could love as she loved! Our hearts are filled with worldly desires, and we have little room left for Christ. We are so attached to the foolishness and emptiness of the world that we have no love for Christ.

“Why weepest thou? Whom seekest thou?” Christ asks Magdalen. She thinks that it is the gardener addressing her, and she says to Him, “Sir, if thou hast taken Him hence, tell me where thou hast laid Him and I will take Him away. Jesus saith to her: Mary. She, turning, saith to Him: Rabboni (which is to say, Master).” She then casts herself at His feet, seeking to kiss and embrace them. Now she thinks she will never lose Him whom she has found. Christ does not permit this expression of her love. She has more important duties now. “Go to My brethren and say to them: I ascend to My Father” (Gospel). Mary obeys at once. She tears herself away from Him who she loves and brings the glad news to the apostles.

3. Today the Lord appears to us in the Mass and calls us by name as He once called Magdalen. He called us by this name first when we were baptized. Today we should come to Communion with a longing similar to Mary’s.

When we have recognized Him and received Him in Holy Communion, we also become apostles. Our mission is to love our neighbor. By our zeal in the practice of fraternal charity we give testimony to the world that Christ is risen and that He continues to live and work in us, the members of His mystical body. Having done penance, Magdalen now knows only the joy of possessing Jesus. We must share her joy.

—Benedict Baur, OSB, *The Light of the World*

Meditation—Christ Jesus, Our Elder Brother

What does Jesus Himself say to Magdalen when already in the glory of His Resurrection? “Go to My brethren”: *Vades ad fratres meos*. And how great is His “fraternity”! God as He is, this Only-begotten Son takes upon Himself our infirmities, He makes Himself responsible for our sins, in order to be like unto us; and restore to us the possession of the eternal Kingdom of Life with the Father.

For it is to the Father that Jesus leads us. Listen to what He says on leaving His disciples: “I ascend to My Father and to your Father, to my God and to your God”; the Word has come down from Heaven to take upon Himself our flesh and to redeem us; His work accomplished, He ascends to Heaven, but He does not ascend alone; He virtually takes with Him all who believe in Him.

And why?

In order that—in Him again—the union of all with the Father should be accomplished: *Ego in eis et tu in Me*. Is not this Jesus’ supreme prayer to the Father? “That I may be in them, O Father—by My grace—as Thou in Me, that they may

contemplate, in the Divinity, the glory which Thou has given Me.” —Dom Columba Marmion, *Christ, the Ideal of the Monk*

Tuesday in the Octave of Easter Station with *San Paolo fuori le mura* (St. Paul Outside the Walls): At Rome, the Station for today is in the basilica of St. Paul Outside the Walls. The church is impatient to lead her white-robed newly baptized to the Apostle of the Gentiles. Though he is not the foundation of the Church, he is the companion of Peter’s labors in Rome, his fellow-martyr, and the preacher of the Gospel to the Gentiles.

For more on *San Paolo fuori le mura*, see:

- [Rome Art Lover](#)
- [Roman Churches](#)
- [Aleteia](#)



For further information on the Station Churches, see [The Stational Church](#).

Daily Readings for: April 11, 2023 (Readings on USCCB website)

Collect: Tuesday within the Octave of Easter: O God, who have bestowed on us paschal remedies, endow your people with heavenly gifts, so that, possessed of perfect freedom, they may rejoice in heaven over what gladdens them now on earth. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Cold Glazed Baked Ham](#)
- [Fruit Tapioca Parfait](#)

ACTIVITIES

- [Easter Breakfast Picnic](#)
- [Liturgy of Easter Sunday and the Octave of Easter](#)
- [Slovakian Easter Custom](#)

PRAYERS

- [Easter Week Table Blessing](#)
- [Book of Blessings: Blessing Before and After Meals: Easter Season \(2nd Plan\)](#)
- [Easter Tuesday Prayers](#)
- [Easter Prayers \(for the Octave of Easter\)](#)
- [Divine Mercy Novena](#)
- [Book of Blessings: Blessing Before and After Meals: Easter Week \(1st Plan\)](#)
- [Book of Blessings: Blessing Before and After Meals: Easter \(1st Plan\)](#)
- [Victimae Paschali: The Easter Sequence](#)

LIBRARY

- [Octave of Easter | Pope Benedict XVI](#)

View this item on CatholicCulture.org:

<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-04-11>

Easter: April 12th

Wednesday within the Octave of Easter

Alleluia Verse, Ps 118:24:

This is the day the LORD has made; let us be glad and rejoice in it.

Today the Gospel relates the story of the disciples and Jesus on the road to Emmaus. Through the holy Eucharist we are drawn deeper and deeper into the saving death and glorious resurrection of the immortal Christ. Like Cleophas and Luke of Emmaus we are Table-guests of Christ, we know Him, our crucified and risen Lord, in the *breaking of the Bread*; our cold hearts begin to burn, our blind eyes are opened, and our souls are filled with that paschal peace and joy with which these two disciples hastened from Emmaus back to Jerusalem on that first blessed Easter evening. — *Vine and Branches*, Martin Hellriegel, 1948.



The Octave of Easter, throughout which formerly servile work was forbidden, was one continual feast in the Church's eyes. Each day the newly baptized attended Mass at a Roman Stational Church, at which they received Holy Communion. In the evening they went to St. John Lateran for the office of Vespers.

Read about [The Liturgy of Easter Sunday and the Octave of Easter](#).

See also [Catholic Culture's Easter Workshop](#) for various ideas of celebrating the Easter season.

Meditation: The Road to Emmaus Today's Gospel reading, in which St. Luke tells of the Risen Lord's encounter with two disciples on the road to Emmaus, is one of the literary gems of the New Testament. It also summarizes neatly the long and sometimes difficult path the first witnesses to the Resurrection had to walk in order to arrive at the

fullness of Easter faith.

As Luke sets the scene, there is, at first, bewilderment: things had gone terribly wrong; the one whom these disciples had hoped would “redeem Israel” had died a shameful death in which Israel’s leaders were complicit, because they regarded him as a blasphemer. Bewilderment then gives way to deeper confusion: these two anonymous disciples had heard the women’s tale of an empty tomb and a vision of angels who “said that he was alive.” But they could not grasp what this “being alive” meant, or what it had to do with the still-incomprehensible suffering and death of the one who was the “redeem Israel.”

The stranger—the Risen One—then begins to make things clear: “Beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself,” including the necessary passage through suffering of the redeemer of Israel. And yet they still did not grasp what had happened, or who this stranger was. It is only when “he took the bread and blessed, and broke it, and gave it to them” that “their eyes were opened and they recognized him.” At which point “he vanished out of their sight.” Stunned at their own blindness—“Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?”—they rush back to Jerusalem to make their profession of Easter faith, where they are greeted with a parallel act of faith by the Eleven and their companions: “The Lord has risen indeed, and has appeared to Simon!”

Empty tomb *and* appearances; Word *and* Sacrament; the Cross *and* the Resurrection: in its corporate memory of the beginnings of Easter faith, to which Luke bears witness in this marvelously crafted narrative, the Church held fast to everything that had shed light on the radically new situation of those who had met the Risen One—and those who believed the testimony of their friends who had. The Scriptures had to be read afresh, with new eyes; messianic expectations had to be recast; common acts that had once indicated table fellowship, like the breaking of bread and its blessing, now took on deeper meanings; the very idea of “history” changed, as did the idea of God’s “redemption” of Israel, which now seemed to extend beyond the familiar boundaries. Although they certainly would not have put it in these terms, the first witnesses to the Resurrection were grasping for an understanding of what Pope Benedict XVI would later describe, in *Jesus of Nazareth—Holy Week*, as an “evolutionary leap” in the human condition: a qualitatively new mode of living was being revealed in the vibrant, manifestly human, but utterly different life of the Risen Lord. And that, as the Octave of Easter has taught again and again, changed *everything*.

In an Easter sermon with the suggestive title “The Heart of Stone Beats Again,”

Hans Urs von Balthasar suggests that this particular Resurrection appearance ought to resonate in a special way with those living in late modernity, who might well recognize themselves in the disciples who wandered down the Emmaus road some two millennia ago. All of us, Balthasar notes, are in a hurry—but to where? We are all beset by “a constant stream of images” —meaning what? “There is so much hustle and bustle. What we can contain in our heads is so little, and the more that forces its way in, the less we can hold.” Busyness, we discover sooner or later, is no substitute for purposefulness. Busyness, we may even begin to suspect, is one of the psychological tricks we play on ourselves to avoid confronting the fact that we are all destined for the grave.

What, then, are we looking for, in this often aimless wandering? We are looking, the Swiss theologian suggests, for what those two confused and perplexed disciples found on the Emmaus road: “the tangible reality of resurrection from the dead.” And this is what Christians have found:

One man has come back, not a spiritist phenomenon but in flesh and blood: “Touch me and see; for a spirit has not flesh and bones as you see that I have.” He did not come back as a projection of the living faith of his disciples, for he came when none of them had the least idea of such a possibility, and he had a hard battle against their stubborn unbelief. This One Man has brought back with him from the realm of the dead the hope and certainty of eternal life for all. He brings us the very thing we need, although we cannot see how, namely, a continuing life that is not simply a continuation of the old life. . . . A continuing life, but not *totally* new and different either—a new form of cosmic life on some other planet, for instance—for that would be no solution and we would no longer be ourselves. It is both things at the same time, therefore, and in a way that is beyond our imagining: both a transition into God’s eternity and at the same time the transfiguration and fulfillment of all that remained hopelessly unfulfilled and unfulfillable on earth.

This wonderful, unique, earthly life, purified of all its slag, it to be lifted up the plane of the eternal.

The challenge today, as for the disciples en route to Emmaus, is to overcome our disbelief that anything could be so good, so true, so beautiful. That radical quality of the New Life promised by Easter faith, Balthasar suggests, is why Christians are dangerous, and why Christians are persecuted. “Right from the beginning,” he writes, “Christianity was seen as a total, highly dangerous revolution.” Once, in the days of St. Lawrence, whose major station is revisited today, it challenged Roman authorities, who were

convinced that the cult of the gods was necessary for public order. Now, it challenges cultures committed to skepticism and its moral offspring, relativism.

One might think that, because Christianity proclaims what Balthasar calls “meaning’s revolt against the meaninglessness of dying,” its proclamation would be eagerly embraced. But to imagine that is to misgauge the darkening of mind and hardening of will that is humanity’s enduring legacy from our first parents. The “revolt of the Resurrection against the finality of bodily disintegration” suggests that the body has an eternal destiny and is not merely a tool to be used as whim dictates here and now; and that very concept challenges the hedonism of the twenty-first century. The “revolt of love’s absoluteness against any resignation on the part of the heart” challenges twenty-first century cynicism, which confuses love with pleasure and finds it hard to imagine permanence in love.

The Emmaus story ought also to be reassuring to Christians at those moments when faith falters. As pilgrims have discovered along the Lenten itinerary of conversion, the momentum in Luke’s gospel is always *toward* Jerusalem; thus, the two disciples in today’s Easter story are walking in the wrong direction—away from Jerusalem, and away from the Cross. Yet their misdirection is repaired by the Risen One, who walks with them as he walks with us, even when we are headed in the wrong direction. He walks with us in the Scriptures and in the Holy Eucharist; he walks with us into the confessional; and in that pastoral accompaniment, he points us back to the right path—the path to the New Jerusalem.

The Resurrection changes *everything*. Little wonder that it took so long for the disciples to recognize the Risen One and to grasp what had happened to him, and to them. Little wonder that it takes a lifetime of faith to begin to grasp the meaning of Easter faith today. Amid that struggle to understand, however, the Risen Lord walks with those whose hearts burn within them, yearning for the embrace of the love that can never die again because, as suffering love, it has passed through death and has conquered.

That is the testimony in the First Letter of Peter in the Office of Readings, and it remains as true today as when the first leaders of the Church preached to the newly baptized two millennia ago: “Christ...suffered for you, leaving you an example, that you should follow in his steps. He committed not sin....He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you were healed. For you were straying like sheep, but have now returned to the Shepherd and Guardian of your souls.” —George Weigel, *Roman Pilgrimage: The Station Churches*

Wednesday in the Octave of Easter Station with *San Lorenzo fuori le Mura* (St. Lawrence Outside the Walls): At Rome, the Station is in the basilica of St. Lawrence, *Outside the Walls*. It is looked upon as the most important of the many churches built by Rome in honor of her favorite martyr, whose body lies under the high altar. The newly baptized were led here today that they might learn, from the example of so brave and generous a soldier of Christ, how courageous they should be in confessing their faith, and how faithful in living up to their baptismal vows.



For more on *San Lorenzo fuori le Mura*, see:

- [Rome Art Lover](#)
- [Roman Churches](#)
- [Aleteia](#)

For further information on the Station Churches, see [The Stational Church](#).

Daily Readings for: April 12, 2023 (Readings on USCCB website)

Collect:

Wednesday within the Octave of Easter: O God, who gladden us year by year with the solemnity of the Lord's Resurrection, graciously grant that, by celebrating these present festivities, we may merit through them to reach eternal joys. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Ham a la King on Corn Bread Squares](#)

ACTIVITIES

- Easter Breakfast Picnic
- Liturgy of Easter Sunday and the Octave of Easter

PRAYERS

- Easter Week Table Blessing
- Book of Blessings: Blessing Before and After Meals: Easter Season (2nd Plan)
- Easter Prayers (for the Octave of Easter)
- Divine Mercy Novena
- Book of Blessings: Blessing Before and After Meals: Easter Week (1st Plan)
- Book of Blessings: Blessing Before and After Meals: Easter (1st Plan)
- Victimae Paschali: The Easter Sequence

LIBRARY

- Christ Has Conquered Evil Fully and Finally | Pope Francis
- Christ the Source of Resurrection and Life | Unknown
- Contemplating the Face of the Risen Lord | Pope Saint John Paul II
- Easter Workshop | Catholic Culture Staff
- How to Make the Church Year a Living Reality | Very Reverend Martin B. Hellriegel
- Jesus Christ Alive in His Church - the Source of Hope for Europe | Synod of Bishops for Europe
- Octave of Easter | Pope Benedict XVI
- Octave of Easter | Pope Benedict XVI
- St. John XXIII and St. John Paul II Were Not Afraid to Look upon the Wounds of Jesus | Pope Francis

- [The Promise of Tabor Is Fulfilled at Easter | Pope Saint John Paul II](#)
- [The Risen Christ Flowers | Pope Francis](#)

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Easter: April 13th

Thursday within the Octave of Easter

Alleluia Verse, Ps 118:24:

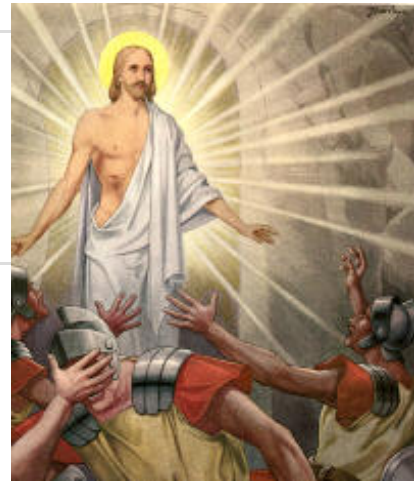
This is the day the LORD has made; let us be glad and rejoice in it.

“Jesus himself stood among them and said to them, ‘Peace be with you!’” The Gospel tells of an appearance of Jesus in the Cenacle on the very day of His resurrection. The newly baptized (neophytes) and all Christians with them, must live like the risen Christ, none but a heavenly life and by their manner of living proclaim their faith in Christ.

Read about [The Liturgy of Easter Sunday and the Octave of Easter](#).

The [Optional Memorial of St. Martin I](#) is superseded by the Easter Octave.

See [Catholic Culture’s Easter Workshop](#) for various ideas of celebrating the Easter season.



Meditation: Grasping What the Resurrection Means Keeping in mind the magnitude of the change wrought by the Resurrection—a divine action in history and nature that changed history and nature in a radical way, opening new possibilities of life beyond the reach of death—we can perhaps ponder with a bit more patience yet another gospel reading in which the disciples don’t at first, get it. Today’s Gospel account, read, appropriately enough, at the station of the Twelve Holy Apostles, picks up where yesterday’s gospel reading ended. The two disciples who recognized the Risen One in the breaking of bread (and, retrospectively, in his breaking open the Scripture for them in a new way) have returned to Jerusalem, where they have shared their experience with other friends of Jesus. Both the Emmaus disciples and the disciples in Jerusalem believe that Jesus has been raised; they accept the testimony of their own eyes and of other

witnesses. But they still cannot grasp what this “being raised” *means*. So when the Risen One appears among them, their first reaction is to think that this is a “spirit,” a ghost.

The Lord chastises them mildly, pointing out that he has “flesh and bones” that a Spirit” would not have—and still they do not get it, although St. Luke tells us that they “disbelieved for joy”: that is, this is too good to be true. So the Lord asks for something to eat; they give him broiled fish, which he eats before them. Then, as he had done on the Emmaus road, he shows them from Scripture that the Anointed One of God had to suffer; that he then had to rise from the dead to a new form of life; and that repentance should be preached in his name “to all nations, beginning from Jerusalem.” They are, he concludes, “witnesses to these things” —which is to say, they have a mission, for which they will be equipped in due course by “power from on high,” in the gift of the Holy Spirit.

This pattern—incomprehension followed by divine instruction and example, and then by a gradual emerging of Easter faith in its fullness—has now occupied the first four days of the Easter Octave. It is striking that the Church made its own dullness and initial lack of understanding a central part of its preaching of the Resurrection—which is not precisely what modern marketers would recommend. Why? Why was this slowness to grasp the meaning of the New Life remembered? Why was it enshrined in the holy books of the New Covenant?

Benedict XVI, once again, suggested an answer. This was done, he wrote, because it accurately reflected the ways of God with humanity. Why didn’t God do things the way we would have done them—smiting the enemies of God with power, coming down from the Cross, revealing the Truth of the World and of history to the powerful and influential, rather than to a small band of illiterates, peasants, and pious women? Because, Pope Benedict reflected, God’s ways are not our ways:

It is part of the mystery of God that he acts so gently, that he acts so gently , that he gradually builds up *his* history within the great history of mankind; that he becomes man and so can be overlooked by his contemporaries and by the powers that shape history; that he suffers and dies and that, having risen again, he chooses to come to mankind only through the faith of the disciples to whom he reveals himself; that he continues to knock gently on the doors of our hearts and slowly opens our eyes if we open our doors to him.

And yet—is this not the truly divine way? Not to overwhelm with external power, but to give freedom, to offer and elicit love. And if we really think about it, is it not what seems so small that is truly great? Does not a ray of light issue from Jesus, growing brighter across the centuries, that could not come from any mere

man and through which the light of God truly shines into the world? Could the apostolic preaching have found faith and built up a worldwide community unless the power of truth had been at work within it?

And because of that, nature and history, the material self and the soul, the world and the cosmos have been transformed: they have been brought into communion with God, who is both Creator and Redeemer. Because of that, we can see, with St. John (if more dimly than he saw), where all of this is heading:

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I hear a great voice from the throne saying, “Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.”

And he who sat upon the throne said, “Behold, I make all things new...”
[Revelation 21:1-5a].

—George Weigel, *Roman Pilgrimage: The Station Churches*

Thursday in the Octave of Easter Station with *Santi Dodici Apostoli* (Church of the Twelve Holy Apostles): At Rome, the Station is in the Basilica of the Twelve Apostles, better known in Rome as better known as *Santi Apostoli*. The newly baptized were brought, today, into the church dedicated to the witnesses of the Resurrection, where repose the bodies of two out of the twelve: St. Philip and St. James the Less. An ancient inscription shows that this church was formerly dedicated to Philip and James.

For more on *Santi Dodici Apostoli*, see:

- [Rome Art Lover](#)



- [Walks in Rome page](#)
- [Roman Churches](#)
- [Churches of Rome](#)
- [Aleteia](#)

For further information on the Station Churches, see [The Stational Church](#).

Daily Readings for: [April 13, 2023](#) (Readings on USCCB website)

Collect:

Thursday within the Octave of Easter: O God, who have united the many nations in confessing your name, grant that those reborn in the font of Baptism may be one in the faith of their hearts and the homage of their deeds. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Chicken Tetrazzini](#)

ACTIVITIES

- [Easter Breakfast Picnic](#)
- [Liturgy of Easter Sunday and the Octave of Easter](#)

PRAYERS

- [Easter Week Table Blessing](#)
- [Book of Blessings: Blessing Before and After Meals: Easter Season \(2nd Plan\)](#)

- Easter Prayers (for the Octave of Easter)
- Divine Mercy Novena
- Book of Blessings: Blessing Before and After Meals: Easter Week (1st Plan)
- Book of Blessings: Blessing Before and After Meals: Easter (1st Plan)
- Victimae Paschali: The Easter Sequence

LIBRARY

- Christ My Hope Is Arisen! | Pope Saint John Paul II
- Christ the Source of Resurrection and Life | Unknown
- Octave of Easter | Pope Benedict XVI
- Octave of Easter | Pope Benedict XVI
- The Risen Christ Flowers | Pope Francis

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Easter: April 14th

Friday within the Octave of Easter

Alleluia Verse, Ps 118:24:

This is the day the LORD has made; let us be glad and rejoice in it.

“Children, have you caught anything to eat?” They answered him, “No.” So he said to them, “Cast the net over the right side of the boat, and you will find something.” So they cast it, and were not able to pull it in, because of the number of fish. So the disciple whom Jesus loved said to Peter, “It is the Lord!” (Jn 21:1-14)

Over the charcoal fire, Peter is given the opportunity to tell Jesus he loves Him, three times, repairing for his triple denial of Christ at His Passion.

Read about [The Liturgy of Easter Sunday and the Octave of Easter](#).

See [Catholic Culture's Easter Workshop](#) for celebrating the Easter season.

Meditation: Discovering Christ in the Events of our Life The Apostles have left Jerusalem for Galilee as the Lord had told them to. They are there beside the lake: at the same place or at one similar to the one where Jesus found them and invited them to follow him. Now they have gone back to the old occupations they had when the Lord first called them. Jesus finds them again immersed in their work. *And He revealed himself in this way. Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together.* There are seven of them out fishing. *Simon Peter said to them, 'I am going fishing'. They said to him, 'we will go with you'. They went out and got into the boat; but that night they caught nothing.*

At dawn Jesus stood on the beach. The risen Jesus comes seeking his own, to



strengthen them in the Faith and in his friendship and to continue explaining to them the great mission that awaits them. *His disciples did not know that it was Jesus*; they still don't recognize Him. They are about a hundred yards from land. At this distance, at daybreak, they cannot make out the man's features very well, but they can hear as soon as He began to speak: *Friends, have you caught anything?* the Lord asks them. They answered him, 'No'. He said to them, 'Cast the net on the right side of the boat, and you will find some'. And Peter obeys. *So they cast it, and now they were not able to haul it in, for the quantity of fish.* John confirms Peter's inner conviction. Bending towards him he says *It is the Lord*. Peter, who has been holding himself back until that moment, suddenly takes a leap as if he has been given a push. He doesn't wait til the boats get to the shore. As soon as Simon Peter heard that it was the Lord he girded up his tunic and threw himself into the sea. *But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.*

John's love immediately recognized the Lord on the shore: It is the Lord! *Love, love is farsighted. Love is the first to appreciate kindness. The adolescent Apostle, who felt a deep and firm affection for Jesus, because he loved Christ with all the purity and tenderness of a heart that had never been corrupted, exclaimed: 'It is the Lord!'* (Josemaria Escriva, *Friends of God*).

During the night, on their own, in the absence of Christ, they had laboured in vain. They had been wasting their time. In the morning, when it was light, when Jesus was present, when He gave light with his word, when He directed the operation, the nets were completely filled as they were brought to land.

The same thing happens to us every day. In the absence of Christ the day becomes night, an empty night, just another day in our life. Our efforts are not enough by themselves; we need God for them to bear fruit. By the side of Christ, when we have him with us, our days are enriched. Pain and illness are converted into a treasure that lasts beyond death: with Jesus by our side the question of living with those who surround us becomes a whole world of possibilities for doing good: opportunities for attention, encouragement, cordiality, prayer for others...

The real tragedy for a Christian starts when he can no longer see Jesus in his life; when because of lukewarmness or sin or pride, the horizon becomes clouded over; when things are done as if Jesus were not by his side, as if the Lord had never risen from the dead.

We should pray to Our Lady asking her to help us to discover Our Lord in the midst of all the events of our lives; so that we may be able to say very often, *It is the Lord!* And this, too, whether it be a case of suffering or of joy, whatever the circumstances. By

Christ's side, always near him, we will be apostles in the middle of the world, in all circumstances and situations. —Francis Fernandez, *In Conversation with God, Daily Meditations Volume Two: Lent-Holy Week-Easter tide*

Friday in the Octave of Easter Station with *Santa Maria ad Martyres in Campo Marzio (Pantheon)* (Our Lady and all the Martyrs, the Pantheon): In Rome, the Station is at the church of St. Mary *ad Martyres*. It was the ancient Pantheon of Agrippa, and had been dedicated to all the false gods; it was given by the Emperor Phocas to St. Boniface IV, who consecrated it to the Mother of God and all the martyrs. “At Rome the neophytes pilgrimage to the Queen of Martyrs and a week after the crucifixion behold the Cross in the brightness of Easter glory” (Pius Parsch).



For more on *Santa Maria ad Martyres in Campo Marzio* (Pantheon), see:

- [Rome Art Lover](#)
- [Walks in Rome page](#)
- [Roman Churches](#)
- [Churches of Rome](#)
- [Aleteia](#)

For further information on the Station Churches, see [The Stational Church](#).

Daily Readings for: April 14, 2023 (Readings on USCCB website)

Collect:

Friday within the Octave of Easter Almighty ever-living God, who gave us the Paschal Mystery in the covenant you established for reconciling the human race, so dispose our minds, we pray, that what we celebrate by professing the faith we may express in deeds. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Portuguese Chicken](#)

ACTIVITIES

- [Easter Breakfast Picnic](#)
- [Liturgy of Easter Sunday and the Octave of Easter](#)

PRAYERS

- [Easter Week Table Blessing](#)
- [Book of Blessings: Blessing Before and After Meals: Easter Season \(2nd Plan\)](#)
- [Prayers for the Easter Season](#)
- [Easter Prayers \(for the Octave of Easter\)](#)
- [The Chaplet of the Divine Mercy](#)
- [Divine Mercy Novena](#)
- [Book of Blessings: Blessing Before and After Meals: Easter Week \(1st Plan\)](#)
- [Book of Blessings: Blessing Before and After Meals: Easter \(1st Plan\)](#)
- [Victimae Paschali: The Easter Sequence](#)

LIBRARY

- [Be Salt and Leaven for the World | Pope Saint John Paul II](#)
- [Christ the Source of Resurrection and Life | Unknown](#)
- [Easter Workshop | Catholic Culture Staff](#)
- [How to Make the Church Year a Living Reality | Very Reverend Martin B. Hellriegel](#)

- Jesus Christ Alive in His Church - the Source of Hope for Europe | Synod of Bishops for Europe
- Octave of Easter | Pope Benedict XVI
- Octave of Easter | Pope Benedict XVI
- On Preparing and Celebrating the Paschal Feast | Congregation for Divine Worship and the Discipline of the Sacraments
- Paschalis Sollemnitatis (The Preparation and Celebration of the Easter Feasts) | Congregation for Divine Worship and the Discipline of the Sacraments
- St. John XXIII and St. John Paul II Were Not Afraid to Look upon the Wounds of Jesus | Pope Francis
- The Promise of Tabor Is Fulfilled at Easter | Pope Saint John Paul II
- The Risen Christ Flowers | Pope Francis

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<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-04-14>

Easter: April 15th

Saturday Within the Octave of Easter

Alleluia Verse, Ps 118:24:

This is the day the LORD has made; let us be glad and rejoice in it.

Lastly, He showed himself to the Eleven themselves while they were at table. He reproached them for their incredulity and obstinacy.... And He said to them, “Go out to the whole world; proclaim the Good News to all creation” (Mark 16:14-15).



On coming out of the baptismal font on Easter Sunday, the neophytes (newly baptized) were given a white symbolic garment, which they wore throughout the Easter Octave. Easter Saturday was known as “the Saturday on which white vestments are laid aside,” or Saturday *in albis* (*depositis*) or “White Saturday.” It was also called “Low Saturday.” The octave ends tomorrow, but the Easter Season continues for six more weeks.

See [Catholic Culture’s Easter Workshop](#) for celebrating the Easter season.

Meditation: The Church is Mission Throughout the Octave of Easter, stational pilgrims have been reminded that the sacrament of Baptism confers responsibilities. Today’s Mass readings stress the evangelical dimension of those responsibilities.

The gospel reading, taken from the extended ending to St. Mark, records the Risen Lord’s instructions to the eleven disciples: “Go into all the world and preach the Gospel to the whole creation.” The testimony of Peter and John from the Acts of the Apostles shows that this command was taken seriously; after being told by the elders of the Temple “not to speak or teach at all in the name of Jesus,” the two apostles reply, “we cannot but speak of what we have seen and heard.”

When he first came to today's *statio* as the Successor of Peter on May 7, 2005, Benedict XVI spoke from his *cathedra* as Bishop of Rome about the evangelical responsibility of every member of the Church: "All Christians in their own way can and must be witnesses of the Risen Lord." All must feel compelled to "speak of what [they] have seen and heard." This responsibility falls in a special way on those ordained to the ministry of the Word. But evangelism is not a matter for the ordained only. It is a common obligation, conferred by Baptism and reaffirmed by the gift of the Holy Spirit in Confirmation. That second sacrament of initiation, Benedict suggested, has much to do with the *how* and the *what* of every Christian's call to be an evangelist:

The Lord promises the disciples his Holy Spirit...[who] will give "power" to the disciples...and guide them to the whole truth. As the living Word of God, Jesus told his disciples everything, and God can give no more than himself. In Jesus, God gave us his whole self, that is, he gave us everything...In him, in the Son, all has been said, all has been given...

The Holy Spirit, therefore, is the power through which Christ causes us to experience his closeness...[For the] Risen Christ needs witnesses who have met him, people who have known him immediately through the power of the Holy Spirit: those who have, so to speak, actually touched him can witness to him.

It is in this way that the Church, the family of Christ, "beginning at Jerusalem"...speaks to the very ends of the earth. It is through witnesses that the Church was built.

This emphasis on witness and evangelism—every Christian's responsibility to testify to "what we have seen and heard"—is a twentieth-century development in the Catholic Church, although it clearly draws on the most ancient Christian traditions. In a 1991 essay analyzing Blessed John Paul II's consistent emphasis on evangelism, Cardinal Avery Dulles, SJ, traced the full emergence of this theme (which had been anticipated in certain streams of theological exploration in the first half of the twentieth century) to the Second Vatican Council (1962-1965). The First Vatican Council (1869-1870), the cardinal noted, used the Latin word *evangelium* [gospel] only once, and as a synonym for the four canonical gospels in the New Testament. By contrast, Vatican II spoke of "the Gospel" 157 times, of the imperative to "evangelize" 18 times, and of "evangelization" 31 times. Beginning with his homily in Santo Domingo in 1992, on the fifth centenary of the planting of the Gospel in the Western Hemisphere, John Paul II put the "New Evangelization," and every Christian's responsibility to participate in it, at the center of

the Catholic Church's self-understanding. And this, Cardinal Dulles comments, marked a dramatic shift that presaged a new Catholic approach to evangelical mission in the twenty-first century and the third millennium:

For centuries, evangelization had been a poor stepchild. Even when the term was used, evangelization was treated as a secondary matter, the special vocation of a few priests and religious. And even these specialists were more concerned with gaining new adherents for the Church than in proclaiming the good news of Jesus Christ. Today, we seem to be witnessing the birth of a new Catholicism that, without loss of its institutional, sacramental, and social dimensions, is authentically evangelical.

In the 1991 encyclical *Redemptoris Missio* [The Mission of the Redeemer], John Paul II taught that the Church does not *have* a mission, as if “mission” were one among many things the Church does; the Church *is* a mission. Mission is the essence of the Church; mission is the reason for the Church; and the responsibility for mission, for witnessing to “what we have seen and heard,” falls on everyone in the Church.

That is why John Paul II and Benedict XVI both stressed the importance of deepening one's personal relationship with the Lord Jesus—in Benedict's preferred terminology, deepening “friendship with Jesus.” Only those who know the Lord can be his witnesses. Only those who have “seen and heard” on a regular basis can testify to the things they have witnessed. The deepening of personal faith is essential to empowerment for mission....

As the station church road from Ash Wednesday to Divine Mercy Sunday draws to an end, stational pilgrims who have passed through the “annual catechumenate” of the Forty Days, and who have heard the Risen One's command to bring the Gospel to all nations during the Easter Octave, might well reflect on how, in going to Galilee and beyond, the imperative to tell of “What we have seen and heard” will be met: in marriages and families, in neighborhoods and parishes, in business and the professions, in public life, and in culture. Will this year's stational pilgrims bring others to the living waters of Baptism, or to the renewal of baptismal promises, a year from now? —George Weigel, *Roman Pilgrimage: The Station Churches*

Saturday in the Octave of Easter Station with *San Giovanni*
in Laterano (St. John Lateran): In Rome, the Station is at the



church of St. John Lateran, the mother church of Christendom. Eight days ago the Easter vigil liturgy took place in this basilica. Today the neophytes return a final time to the place of baptism.



For more on *San Giovanni in Laterano*, see:

- [Rome Art Lover](#)
- [Roman Churches](#)
- [Churches of Rome](#)
- [Aleteia](#)

For further information on the Station Churches, see [The Stational Church](#).

Daily Readings for: April 15, 2023 (Readings on USCCB website)

Collect:

Saturday Within the Octave of Easter: O God, who by the abundance of your grace give increase to the peoples who believe in you, look with favor on those you have chosen and clothe with blessed immortality those reborn through the Sacrament of Baptism. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Chicken Valdostana](#)

ACTIVITIES

- [Easter Breakfast Picnic](#)
- [Liturgy of Easter Sunday and the Octave of Easter](#)

PRAYERS

- Easter Week Table Blessing
- Book of Blessings: Blessing Before and After Meals: Easter Season (2nd Plan)
- Prayers for the Easter Season
- Easter Prayers (for the Octave of Easter)
- The Chaplet of the Divine Mercy
- Divine Mercy Novena
- Book of Blessings: Blessing Before and After Meals: Easter Week (1st Plan)
- Book of Blessings: Blessing Before and After Meals: Easter (1st Plan)
- Victimae Paschali: The Easter Sequence

LIBRARY

- Christ Gives Us the Certainty of Our Own Resurrection | Pope Benedict XVI
- Christ My Hope Is Arisen! | Pope Saint John Paul II
- Christ the Source of Resurrection and Life | Unknown
- Easter Workshop | Catholic Culture Staff
- Octave of Easter | Pope Benedict XVI
- Octave of Easter | Pope Benedict XVI
- St. John XXIII and St. John Paul II Were Not Afraid to Look upon the Wounds of Jesus | Pope Francis
- The Risen Christ Flowers | Pope Francis

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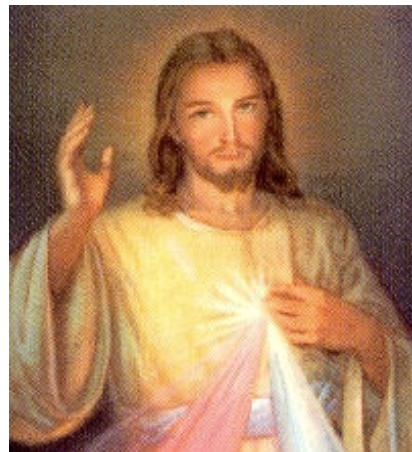
Easter: April 16th

Second Sunday of Easter (or Sunday of Divine Mercy)

“I shall sing forever the Lord’s mercy” (Ps 89 [88]).

Today is the Sunday of Divine Mercy, the Octave Day of Easter.

From Creation, God has revealed his nature as love itself, in Sacred Scripture and most perfectly in the life, Passion, death and Resurrection of his Son, Jesus. In his second encyclical, *Dives In Misericordia* (Rich in Mercy), Pope Saint John Paul II offers an extended meditation on the mystery of God’s mercy, which he calls “the greatest of the attributes and perfections of God” (*Dives in misericordia*, 13). He returned to this theme throughout his pontificate:



As a gift to humanity, which sometimes seems bewildered and overwhelmed by the power of evil, selfishness, and fear, the Risen Lord offers His love that pardons, reconciles, and reopens hearts to love. It is a love that converts hearts and gives peace. How much the world needs to understand and accept Divine Mercy!

Lord, who reveals the Father’s love by Your death and Resurrection, we believe in You and confidently repeat to You today: Jesus, I trust in You, have mercy upon us and upon the whole world. —Pope John Paul II, *Regina caeli* message for Divine Mercy Sunday, April 3, 2005

The Divine Mercy Sunday origin is from a revelation to Saint Faustina, a Sister of Mercy in Poland who initiated the Divine Mercy devotion. Between 1930 and 1938 Jesus requested numerous times a Feast of Divine Mercy. On May 5, 2000, five days after the canonization of Saint Faustina, the Vatican decreed that the Second Sunday of Easter would henceforth be known as Divine Mercy Sunday.

Divine Mercy Sunday Readings, Cycle A The **First Reading** is taken from *Acts*

2:42-47. On Pentecost Sunday the Holy Spirit, as promised by Christ, descended on the Apostles with external signs which brought the people of Jerusalem in their hundreds to the Upper Room where the Apostles with external signs which brought the people of Jerusalem in their hundreds to the Upper Room where the Apostles lived. St. Peter addressed them and explained what had happened, with the result that “about three thousand souls were baptized and added that day” (Acts 2:41) to the Apostles and disciples, who formed the nucleus of the Christian Church.

In these six short verses of the second chapter of the Acts we are given a picture of the fervent religious life of the first Christian community. As would be expected, these Jerusalem Christians, having the Apostles still among them, and the memory of the resurrection and the descent of the Holy Spirit still fresh in their memories, were animated and moved by a deep religious fervor.

The **Second Reading** is from the *First Letter of St. Peter 1:3-9*. This first epistle of St. Peter has always been accepted as authentic, that is, it was written by St. Peter and most probably from Rome which he called “Babylon.” Tradition says he died a martyr there in 64 or 67. The letter, therefore, was written before 67 at the latest. It is in the form of an encyclical letter to the numerous churches of Asia Minor. Its purpose was to recall to the minds of these converts to the Church the basic doctrines of Christianity and to encourage them to endure any persecution that the faithful observance of their new religion might bring on them from their pagan or Jewish neighbors.

We have just celebrated the feast of the resurrection, and St. Peter’s words today are intended to remind us again of what that unique event means to us and to the Christian faith which we profess. It is the final and convincing proof of the Incarnation. The Christ who had been born as a baby of the Virgin Mary, had lived in Nazareth, had preached the message of salvation, had died on the cross, was none other than what he had said he was, the divine Son of God. He had come to give mankind life and “abundant” life—an eternal life



hereafter in the kingdom of his Father.

The first converts to Christianity had grasped this truth, this consoling knowledge, and they rejoiced in it “with unutterable and exalted joy.” We, too, have grasped this truth; we, too, know that through the Incarnation, death and resurrection of Christ, we have been made heirs to an “inheritance which is imperishable, undefiled and unfading.” But do we always let this consoling knowledge, this Christian conviction, govern and regulate our daily lives and actions?

The things of this world are very close to us and hard to ignore. Heaven seems very far away, and may seem to be something we can worry about later. The joys and pleasures of this passing life are very attractive because they surround us so closely now—the thought of the true, unending pleasure and happiness, much as it satisfies and answers to our innate human, intellectual desires and ambitions, can easily be pushed into the background by the hustling and bustling of the present, temporary attractions.

Let us remember that “our faith is more precious than gold”: let us never forget these words of St. Peter.

The **Gospel** is read for all years (Cycles A, B and C) and is taken from *John 20:19-31*. Last Sunday’s gospel, also taken from St. John, described the first hint at the resurrection which the Apostles received. Peter and John, convinced that the body had not been taken away, because the winding sheets were left behind, were beginning to believe. But the others were skeptical, the two disciples on the way to Emmaus paid no heed to the women’s story, and Thomas refused to believe the testimony of the other ten, even when this present appearance of our Lord had convinced them.

It may surprise and amaze us that the Apostles were so reluctant to believe that Christ had risen from the dead, to live forever in glory with his Father in heaven. But we must remember that during their two or three years with him they saw nothing in him but a mere man, one with divine powers, but yet a man; certain prophets of the old covenant had some such powers also. Christ had “emptied himself” of his divine nature, and he had foretold his resurrection many times. But that he could be really God, as well as man, was something they could not then grasp, and if he was a mere man death had to be the end.

Their slowness of faith had its value for the future Church and for all of us. If they had been expecting the resurrection, and anxiously looking forward to it, people could say that they imagined it, that they persuaded themselves it had happened. Indeed, there have been men proud of their acuteness of judgment, who have said that the story of the resurrection is a story of mass hallucination, although all the evidence proves the opposite. Their conviction that it could not happen, could not be removed from their

minds except by impressive evidence that it had. Hallucination is born in a mind already excepting and hoping for the *imagined fact*.

We can thank the Apostles and especially Thomas, the last to give in, that our faith in the resurrection and divine glorification of Christ is that much the stronger. Our Christianity which would have ended before the first Easter week had passed, if Christ had not risen in glory, spread rapidly to the then known world and is still spreading because its author was none other than Christ “our Lord and our God.” How prophetic were the words of the Gamaliel at the meeting of the Sanhedrin which tried to prevent the Apostles from preaching the new Christian faith: “if this plan or work is of men, it will be overthrown; but if it is of God, you will not be able to overthrow it” (Acts 5:38-39). —Excerpted from *The Sunday Readings*, Cycle A, by Fr. Kevin O’Sullivan, O.F.M.

Second Sunday of Easter or Divine Mercy Sunday The Holy Gospel that the Liturgy presents to us on this second Sunday of Easter, is one of the most well known, discussed, and appreciated—the meeting of the Risen Lord with St Thomas. The Fathers of the Church have given us numerous insights into this Gospel text. Likewise, it has proven the inspiration to the numerous artists who have physically represented the events of this Gospel in order to give us a clear idea of what happened, ‘eight days after’ the first apparition of the Risen One, to the disciples congregated in the cenacle.



Jesus’ response to Thomas, after he recognized Him as ‘*My Lord and my God*’, has a mysterious fascination that must relate not so much to the disciples—those who ‘*have seen*’—but rather to those, like us, who were added to their number afterwards. ‘*You have come to believe because you have seen me. Blessed are those who have not seen and have believed.*’ (Jn 20:29)

The attention that these words evoke seems yet more paradoxical if we remember that the Lord had proposed, to the same author of the Gospel, what can be justly referred to as the Christian method, ‘*come and see*’ (Jn 1:39). How can we possibly reconcile these two phrases by Jesus that form the ideal setting for the whole of the fourth Gospel?

Perhaps, in the end, the Lord decided to change His method? What do the words '*have not seen*' really mean?

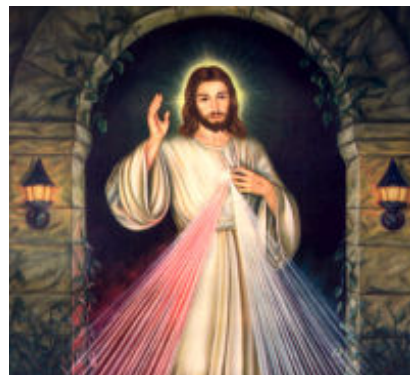
The timely recollection of the 'eight days after,' which is the Sunday after the Resurrection, permits us to tie our reflection to one of the most significant Eucharistic hymns composed by another Thomas, St Thomas Aquinas. In the *Adore Te Devote*, which refers to the Eucharist, we read: '*Sight, touch, taste are all deceived in their judgement of you. But hearing suffices firmly to believe*'. Combining these words with today's Gospel we can justly affirm that the experience '*to see*' was not denied to us, but it is in contrast with the Apostle Thomas' physical experience, who was able to put his own finger into the holes in Christ's hands and side, whilst we can only comprehend it in the faith which is guarded and transmitted by the Church, our Mother and Teacher.

That which we '*have not seen*' is therefore the glorious Body of the Risen One. However, today we have the ability to '*listen*' to the Word of God and the Magisterium of the Church and so we can '*see*' the real Body of Christ which is the Eucharist. We can '*see*' His Mystical Body which is the Church. We can '*see*' Him in our lives and in the lives of our many brothers who, after meeting the Lord in a real but mysterious way, are united to Him in His Spirit!

Like Thomas, Christ calls us to fill the holes left by the instruments of the passion in His Body with our own hands so that our lives and the verbal witness that we give proclaim His Resurrection. Our senses could betray us, but we know that we have met the Risen One and we have recognized Him!

The certain hope that Peter, who betrayed the Lord three times for fear of death, proclaims to us with the words, '*rejoice with an indescribable and glorious joy*' (1 Peter 1:8), become fully comprehensible because blessed are they that '*have not seen*' the Risen Lord, but seeing the joy of His disciples '*have believed*' in Him! —From the [Congregation for the Clergy](#)

Jesus to Sr. Faustina On one occasion, I heard these words: "My daughter, tell the whole world about My inconceivable mercy. I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. The soul that will go to Confession and receive Holy



Communion shall obtain complete forgiveness of sins and punishment. On that day all the divine floodgates through which graces flow are opened. Let no soul fear to draw near to Me, even though its sins be as scarlet.



My mercy is so great that no mind, be it of man or of angel, will be able to fathom it throughout all eternity. Everything that exists has come forth from the very depths of My most tender mercy. Every soul in its relation to Me will contemplate My love and mercy throughout eternity. The Feast of Mercy emerged from My very depths of tenderness. It is My desire that it be solemnly celebrated on the first Sunday after Easter. Mankind will not have peace until it turns to the Fount of My Mercy.

"[Let] the greatest sinners place their trust in My mercy. They have the right before others to trust in the abyss of My mercy. My daughter, write about My mercy towards tormented souls. Souls that make an appeal to My mercy delight Me. To such souls I grant even more graces than they ask. I cannot punish even the greatest sinner if he makes an appeal to My compassion, but on the contrary, I justify him in My unfathomable and inscrutable mercy. Write: before I come as a just Judge, I first open wide the door of My mercy. He who refuses to pass through the door of My mercy must pass through the door of My justice.

"From all My wounds, like from streams, mercy flows for souls, but the wound in My Heart is the fountain of unfathomable mercy. From this fountain spring all graces for souls. The flames of compassion burn Me. I desire greatly to pour them out upon souls. Speak to the whole world about My mercy." —Excerpted from *Diary of Sr. M. Faustina Kowalska*.

Highlights and Things to Do:

- Read the [Apostolic Penitentiary Decree on the Indulgences attached to devotions in honour of Divine Mercy](#).
- Read [Dives in Misericordia \(Rich in Mercy\)](#), the encyclical Letter of John Paul II on Mercy.
- On Good Friday, 1937, Jesus requested that St. Faustina make a special [Divine Mercy Novena](#) before the Feast of Mercy, from Good Friday through the following Saturday. Jesus also asked that a picture be painted according to the vision of Himself as the fountain of mercy. He gave her a [Chaplet of Divine Mercy](#) to be recited and said that it was appropriate to pray the chaplet at three o'clock each afternoon (the Hour of Great Mercy).

- See [Catholic Cuisine](#) for some inspirational food ideas for this Feast of Divine Mercy.

Second Sunday of Easter (or Sunday of Divine Mercy)

Station with *San Pancrazio* (St. Pancras): The last stational procession is held at the Church of St. Pancras. Those newly baptized are now full fledged members of the Christian community. This church is most appropriate since St. Pancras was a young man of fourteen who sealed his baptismal promises with his blood.



For more on *San Pancrazio*, see:

- [Rome Art Lover](#)
- [Roman Churches](#)
- [Aleteia](#)

For further information on the Station Churches, see [The Stational Church](#).

Daily Readings for: April 16, 2023 (Readings on USCCB website)

Collect:

Second Sunday of Easter (or Sunday of Divine Mercy): God of everlasting mercy, who in the very recurrence of the paschal feast kindle the faith of the people you have made your own, increase, we pray, the grace you have bestowed, that all may grasp and rightly understand in what font they have been washed, by whose Spirit they have been reborn, by whose Blood they have been redeemed. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Easter Dinner Menus](#)
- [Easter Sunday Brunch Menu](#)
- [Paskha \(a Russian Easter dessert\)](#)

ACTIVITIES

- [Plenary Indulgence for Divine Mercy Sunday](#)
- [The Feast of Mercy](#)
- [The Image of the Divine Mercy](#)
- [The Three O'Clock Hour](#)

PRAYERS

- [Prayers for the Easter Season](#)
- [The Chaplet of the Divine Mercy](#)
- [Divine Mercy Novena](#)

LIBRARY

- [Divine Mercy | Brother John Raymond](#)
- [Divine Mercy and World Peace | Fr. Roger J. Landry](#)
- [Divine Mercy: the Gift of Easter | Pope Saint John Paul II](#)
- [Sister Faustina and Devotion to the Divine Mercy | Herbert C. de Launay](#)
- [Sr. Faustina: God's Gift to Our Time | Pope Saint John Paul II](#)
- [St. Faustina, Apostle of Divine Mercy | Pope Saint John Paul II](#)
- [The Divine Mercy Devotion | Various](#)

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Easter: April 17th

Monday of the Second Week of Easter

Other Commemorations: St. Robert of Molesme, Abbot (RM)

We continue in our Easter joy in the Second Week of Easter, as in the Preface I of Easter “overcome with paschal joy, every land, every people exults in your praise.”

The *Roman Martyrology* commemorates **St. Robert Molesme (1027-1110)**, traditionally considered to be the founder of the Cistercians, the reform that developed at Citeaux.



Meditation—The Fruits of Our Lord’s Resurrection

Yes, my dear brethren, all these things are true. Our Lord rose again in glory; He entered again into that glory that was His by nature with the Father before the world was made. Through His obedience unto death, God hath exalted Him and given Him as man that Name which is above every name, that at the Name of Jesus every knee shall bow and every tongue confess that Jesus is the Lord to the glory of the Father. And He is now ever seated at the right hand of the Father, making intercession for us.

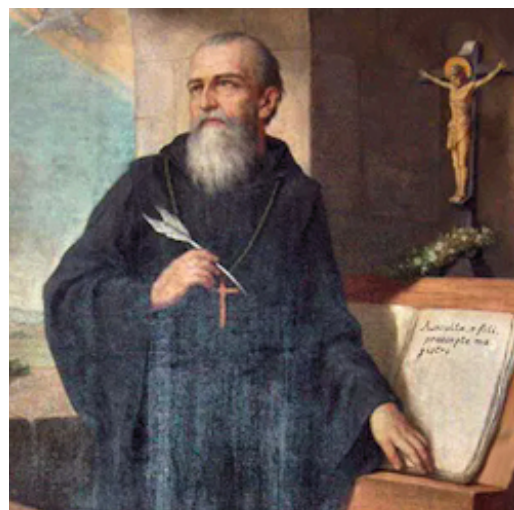
And not merely in the highest heavens, as it were afar off. He sheds His mercies broadcast on the earth. As He forgave sins, He gave to others on earth as His ambassadors that same power. Later, by the lakeside, we see Him giving a charge to St. Peter: “Feed My lambs, be shepherd of My lambs: feed My sheep.” And since



then there have been many shepherds, striving as Our Lord Himself to be good shepherds and distributing His bounties. And once again by that great commission He sends forth the fruits of His Resurrection: “All power is given Me in heaven and on earth. As the Father hath sent Me, so do I send you. Going, teach, baptize ... and I am with you till the consummation of the world.” As St. Gregory comments on this passage: “As the Father hath sent Me, so send I you; that is, as the Father who is God hath sent Me who am God, so I who am Man send you who are men.” In this way, whilst going before to prepare many mansions above for His faithful, He provides for us wayfarers on the earth every help and consolation and joy abundant.

Thus, as the Angel predicted, all flesh shall see the salvation of God—all who will take it to themselves. Thus are we redeemed, thus reinstated; thus given supernatural life, with a right to eternal life. Now, above all things, we have ready access to the throne of the Most High. We may exclaim: “O God, awful in purity, terrible in majesty, we draw near, mindful indeed of our past coldness and neglect, of past sin; mindful of our low estate; and yet with all confidence, with the joy and freedom of children. Remember our dignity, for we are bought with a great price; remember our frailty but to extend Thy hand in succor.” Today as we gather round the priest at the altar—the altar whereon the Precious Blood of Calvary continues to flow—we offer to God a worthy adoration, a worthy expression of gratitude: we are given the grace to repent and our repentance is accepted; and every other grace we ask through the merits of our Risen Saviour will assuredly be ours. —S. Anselm Parker, O.S.B., M.A., excerpted from *The Message of the Gospels*

St. Robert of Molesme St. Robert was born in 1027 near Troyes, Champagne, France, of noble birth. At age 17 he entered the Benedictine Abbey Montier-la-Celle, quickly rising to be prior of the abbey. He was made Abbot of Saint-Michel-de-Tonnerre in 1070, but considered it to have lax standards and the monks were quarrelsome, so he returned to Montiers-la-Celle. The same year he was placed over the priory Prior of Saint-Ayeul Abbey, which was connected to Montiers-la-Celle.



In 1075, in an attempt to return to a simpler form of Benedictine life requested by a group of hermits from the forests around Colan, France, he helped found the monastery at Molesme, Burgundy. The group, especially Robert, gained a reputation for piety. It is because of this reputation that in 1082 St. Bruno of Cologne came to Robert seeking advice. He lived with Robert's community for a time before going on to found the Grande Chartreuse, the first Carthusian monastery. The growing reputation led to bequests of money, which led to an increase in size of the monastery, which led to internal difficulties, and suddenly there were many brothers that objected to the severe life practiced by the founders. Robert twice left to live on his own, but was ordered back to his position by the pope.

In early 1098 Robert, Saint Stephen Harding, Saint Alberic of Cîteaux and 18 other monks left Molesme, and on March 21, they founded the monastery of Cîteaux near Dijon, France, with the goal of living strictly by the Benedictine Rule, strict vows of poverty, and frequent retreats; Robert served as the first abbot. However, with conditions deteriorating at the Molesme house he was re-assigned as abbot there in 1100 with a mandate to reform. The monks agreed to submit entirely to his interpretation of the Rule of St. Benedict. Molesme became a major center for the Benedictines under his tutelage. St. Albéric was made successor abbot at Cîteaux, with St. Stephen Harding as prior. St. Robert lived and worked in Molesme the rest of his life.

St. Robert is traditionally considered one of the founders of the Cistercians, the reform that developed at Cîteaux. —Adapted from [Catholic Saints Info](#) and [Catholic Encyclopedia](#)

Highlights and Things to Do:

- Read more about St Robert of Molesme:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [detailed biography from Order of Cistercians of Strict Observance](#)
- St. Robert's first founded [Molesme Abbey](#), which now is only an historical monument, with a few surviving buildings. See more about the [Shrine of Our Lady of Molene](#) on that site.
- With St. Stephen Harding, St. Robert founded [Cîteaux Abbey](#). It was an activity monastery for the Cistercians (Trappists) until the French Revolution. In 1898 it was bought back by the Trappists and revitalized. More details can be read on

[Wikipedia](#).

- Read this [brief guide on the Cistercian Order](#).
- See some art depictions of [St. Robert](#).

Daily Readings for: [April 17, 2023](#) (Readings on USCCB website)

Collect:

Monday of the Second Week of Easter: Grant, we pray, almighty God, that we, who have been renewed by paschal remedies, transcending the likeness of our earthly parentage, may be transformed in the image of our heavenly maker. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Monastery Soup](#)

ACTIVITIES

- [Religion in the Home for Elementary School: April](#)
- [Religion in the Home for Preschool: April](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)

LIBRARY

- [Are There Lessons for Today in Twelfth-Century Sacred Music? | Fr. Chrysogonus Waddell OCSO](#)

- [Cistercian Order Of The Common Observance | Helen Walker Homan](#)
- [Popes Through the Ages | Joseph Brusher](#)

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<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-04-17>

Easter: April 18th

Tuesday of the Second Week of Easter

Other Commemorations: Bl. Marie-Anne Blondin, Virgin (RM; Optional Memorial in CAN)

Today the Church in Canada celebrates the **Optional Memorial of Blessed Marie-Anne Blondin (1809-1890)**, the foundress of the Congregation of the Sisters of Saint Anne. Her work established universal education, so that there was a standard for both boys and girls, and men and women could teach both. She suffered greatly from persecution from the order's chaplain and from within the order, but remained humble and dedicated to God's work, instead of pushing back to be prominent in leadership. She died of natural causes at the age of 81 and was beatified on April 29, 2001 by Pope St. John Paul II.



Meditation—The Glorified Body of the Risen Christ Jesus Himself proves to His Apostles the reality of His Risen Body. But it is a body henceforward exempt from earthly infirmities; this body is agile; matter forms no barrier to it; Jesus rises from the sepulchre hewn out of the rock and whereof the entrance is closed by a heavy stone; He appears in the midst of His disciples: *Januis clausis*, the doors of the place where they were gathered together being shut. If He takes food with His disciples, it is not because He hungers, but because He wills, by this merciful condescension, to confirm the reality of His Resurrection.

This Risen Body is henceforth immortal. Christ “died once”: *Quo enim mortuus est, mortuus est semel*. But, says St. Paul, “Christ rising again from the dead, dieth now no more, death shall nor more have dominion over Him”; the body of the Risen Jesus is no longer subject to death nor to the conditions of time: it is free from all servitude, from all infirmities; it is impassible, spiritual, living in a sovereign independence. —Dom

Columba Marmion, *Christ in His Mysteries*

Bl. Marie-Anne Blondin Esther Blondin was born on April 18, 1809 to a Catholic farm family in a rural community in Quebec, Canada. Her mother taught her to worship at the Eucharist and recognize Divine Providence. Her father taught her to have a strong faith and to be patient in times of suffering.

As a young woman, Esther worked as a domestic in her village to help her family. Drawn to vowed religious life, she joined the Congregation of the Sisters of Notre Dame. Illiterate, she learned to read and to write at age 22 as she went about the work of the Sisters. Ill health forced her to give up her dream of becoming a Sister of the Congregation of Notre

Dame. After a time of rest, she was Esther became a teacher and then the principal of the school. Later she would train young teachers who taught in small country schools.

Healthy and mature, in 1850, Esther, with permission from the local Bishop, founded the Congregation of the Sisters of St. Anne and became the first Mother Superior, taking the name Marie-Anne.

In the following years, the congregation grew and expanded throughout Canada and the US New England states. And while the Congregation attracted more women seeking vowed religious life, the Foundress faced internal discord with the new chaplain assigned by the Church to oversee the group. She wrote, “As for me, my Lord, I bless Divine Providence a thousand times for the maternal care she shows me in making me walk the way of tribulations and crosses.” (Vatican document)

The foundress was deposed and relegated to the position of laundress, a position she accepted in order to minimize friction and distractions, helping to ensure the further development of the congregation. As is the way when one has trust in Divine Providence, Sister Marie-Anne was now able to personally teach the novices as they worked alongside of her.

One novice, surprised to learn that this simple woman was the foundress of the Sisters of St. Anne asked her why she, the foundress, was doing laundry. Her response:



“The deeper a tree sinks its roots into the soil, the greater its chances of growing, branching out, and bearing fruit.”

She also taught through her life and actions that “There is more happiness in forgiving than in revenge.”

On her deathbed, Sister Marie-Anne said to her sisters, “May Holy Eucharist and perfect abandonment to God’s will be your heaven on earth”. She went home to her “Good God” on January 2, 1890.

Sister Marie-Anne’s example of humility, obedience, forgiveness, and non-violence continue to speak to us today. We continue her mission to those whom God has put in our path, regardless of where the path is located.

In 2001, she was beatified by Pope St. John Paul II. —Taken from [Sisters of St. Anne](#)

Highlights and Things to Do:

- Read more about Blessed Marie-Anne:
 - [Catholic Saints Info](#)
 - [CNA](#)
 - [Canadian Conference of Catholic Bishops](#)
 - [PDF Canadian Conference of Catholic Bishops](#)
 - [Vatican](#)
 - [Sacred History of Canada](#)
- Find out more about the [Sisters of St. Anne](#) which she founded.
- Listen to the [CatholicSaints.info](#) podcast about Bl. Marie-Anne.
- Read a short [History of Her Cause](#)

Daily Readings for: April 18, 2023
(Readings on USCCB website)

Collect:

Tuesday of the Second Week of Easter: Enable us, we pray, almighty God, to proclaim the power of the risen Lord, that we, who have received the pledge of his gift may come to possess all he gives when it is fully revealed. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Greek Salad](#)

ACTIVITIES

- [Raising Truthful Children](#)
- [Religion in the Home for Elementary School: April](#)
- [Religion in the Home for Preschool: April](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)
- [Easter Season II Table Blessing 1](#)
- [Easter Prayers](#)
- [Prayer for the Intercession of Favors through Blessed Maria Anne Blondin](#)

LIBRARY

- [An Extreme Revolution of Holiness: An Insider's Look at Citizenship With the Saints | Fr. Thomas Rosica](#)
- [Holiness Is Accessible To All | Pope Saint John Paul II](#)
- [Holiness Renews Gospel Proclamation | Pope Saint John Paul II](#)

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Easter: April 19th

Wednesday of the Second Week of Easter

Other Commemorations: St. Leo IX, Pope (RM); St. Alphege, Archbishop and Martyr (RM)

The *Roman Martyrology* commemorates **Pope St. Leo IX (1002-1049)**, a cousin of the emperor Conrad the Salie, born in Alsace, and baptized Bruno. He was made bishop of Toul in 1026 and constrained to accept the papal office in 1048. He took his spiritual adviser, Hildebrand, the future Gregory VII, to Rome and began the reform of the Roman curia. Leo combated simony, condemned Berengarius, and strove to prevent the schism between the Eastern and the Western churches then being engineered by the emperor Michael



Coerularius. While at Benevento, a city belonging to the Holy See, he was taken prisoner by the Normans. He was released, but shortly after died before the high altar in St. Peter's.

St. Alphege of Winchester (954-1012), also known as Elphege. Archbishop of Canterbury in 1006, he was imprisoned when the city fell for exhorting the pillaging Danes to desist from their murdering and looting. He refused to pay a ransom for his release and was put to death. He was the first archbishop of Canterbury to die a violent death, and St. Thomas Becket was praying for Saint Alphege's intercession just before he was murdered.

Pope St. Leo IX Before becoming Pope, St. Leo IX was known as Bruno. He was bitten by a poisonous reptile when a boy, but St. Benedict appeared to Bruno and cured him. In 1026, Bruno, then a deacon, commanded troops in Italy under the Emperor. The Bishop of Toul died during this time, and upon Bruno's return, he was made Bishop of Toul, where he remained for twenty years. After the death of Pope Damasus II in 1048, Bruno was elected to succeed him. As Pope, he denounced simony and began many needed

reforms, traveling extensively to ensure their enforcement. For this reason he was given the title *Peregrinus Apostolicus*, Apostolic Pilgrim. St. Leo condemned the doctrines of Berengarius, who denied Transubstantiation. He increased the papal territory, though he was criticized by St. Peter Damian when he went to battle to defend it. He opposed the Patriarch of Constantinople, Michael Cerularius; this began the complete separation of Rome from the Eastern Church. Within 40 days of St. Leo's death, there were 70 cures through his intercession. —Excerpted from *Saints Calendar and Daily Planner* by Tan Books

Patronage: musicians; Sessa Aurunca, Italy

Highlights and Things to Do:

- Read more about Pope St. Leo IX:
 - [Catholic Encyclopedia](#)
 - [Popes in a Year](#)
 - [Catholic Ireland](#)
 - [Anastpaul](#)
- See the [Papal Documents](#) from St. Leo XI.

St. Alphege St. Ælfheah or Alphege was born in the year 954, of a noble Saxon family. He first became a monk in the monastery of Deerhurst, near Tewkesbury, England, and afterwards lived as a hermit near Bath, where he founded a community under the rule of St. Benedict, and became its first abbot. (He is also referred to as Elphege, Alfège, or Godwine.)

At thirty years of age he was chosen Bishop of Winchester, and twenty-two years later he became Archbishop of Canterbury. In 1011, when the Danes landed in Kent and took the city of Canterbury, putting all to fire and sword, St. Alphege was captured and carried off in the expectation of a large ransom. He was unwilling that his ruined church and people should be put to such expense, and was kept in a loathsome prison at Greenwich for seven months.



While so confined some friends came and urged him to lay a tax upon his tenants to raise the sum demanded for his ransom. “What reward can I hope for,” said he, “if I spend upon myself what belongs to the poor? Better give up to the poor what is ours, than take from them the little which is their own.” As he still refused to give ransom, the enraged Danes fell upon him in a fury, beat him with the blunt sides of their weapons, and bruised him with stones until one, whom the Saint had baptized shortly before, put an end to his sufferings by the blow of an axe.

He died on Easter Saturday, April 19, 1012, his last words being a prayer for his murderers.

His body was first buried in St. Paul’s, London, but was afterwards translated to Canterbury by King Canute. A church dedicated to St. Alphege still stands upon the place of his martyrdom at Greenwich. —Excerpted from *The Lives of the Saints*, by Alban Butler, Benziger Bros. ed. [1894]

Symbols and Representation: bishop holding an axe; bishop with an axe in his head; bishop carrying stones in his chasuble

Patronage: Greenwich, England; kidnap victims; Solihull, England

Highlights and Things to Do:

- Read more about St. Alphege:
 - [Catholic Encyclopedia](#)
 - [Celtic Saints](#)
 - [A Clerk of Oxford](#)
 - [Golden Legend](#)
- Pray the [Anglo-Saxon Prayer to St. Alphege](#).
- His remains are under the high altar at [Canterbury Cathedral](#). There is a [stained glass window depicting “The Life of Alphege,”](#) and the window is one of the earliest surviving windows at Canterbury. “The Siege of Canterbury” panel shows the city besieged by raiding Danes in 1011 with Archbishop Alphege taken hostage. When Alphege demanded the poor not to pay the ransom, the enraged Danes are said to have pelted him to death with ox bones. An eyewitness account of the event was probably known to the artist of this panel.

Daily Readings for: [April 19, 2023](#) (Readings on USCCB website)

Collect:

Wednesday of the Second Week of Easter: As we recall year by year the mysteries by which through the restoration of its original dignity, human nature has received the hope of rising again, we earnestly beseech your mercy, Lord, that what we celebrate in faith we may possess in unending love. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Fillet of Flounder in Tomato Sauce](#)

ACTIVITIES

- [Religion in the Home for Elementary School: April](#)
- [Religion in the Home for Preschool: April](#)
- [Words of Affirmation](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)
- [Prayers for the Easter Season](#)

LIBRARY

- [Popes Through the Ages | Joseph Brusher](#)

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Easter: April 20th

Thursday of the Second Week of Easter

Other Commemorations: St. Beuno (Wales); St. Marcellinus, Bishop (RM); St. Agnes of Montepulciano, Virgin (RM); St. Anicetus, Pope (RM)

The Church in Wales celebrates the Optional Memorial of **St. Beuno or Benno (545-690)**, one of its greatest saints. He was a monk who founded his own community and performed numerous miracles, among them restoring St. Winifred's head after she was beheaded. He was an effective preacher who evangelized much of North Wales and founded a monastery at Clynnog Fawr (Carnavonshire). The medieval picture of this saint was that he was a wonder-worker and aristocrat, monk and master of monks, patriot, and a challenger of tyrants.



There are other commemorations today in the *Roman Martyrology*:

- **St. Marcellinus (d. 374)** who was born in Africa, of a noble family; accompanied by two other bishops, Vincent and Domninus, he went over into Gaul, and there preached the Gospel, with great success, in the neighborhood of the Alps.
- **St. Agnes of Montepulciano (1268-1317)** was a Dominican prioress in medieval Tuscany, she was known as a miracle worker during her lifetime.
- **Pope St. Anicetus (d. 166)** was the tenth successor of St. Peter. He governed the Church from 155 to 166, years of great difficulty when Christianity in Rome had to face not only persecution by the emperors but also the heretical tendencies of the second century. St. Anicetus was visited in Rome by St. Polycarp, Bishop of Smyrna, who came to discuss with him the date of Easter.

St. Beuno Abbot of Clynnog, d. 640, was, according to the “Bucced Beuno,” born in Powis-land and, after education and ordination in the monastery of Bangor, in North Wales, became an active missionary, Cadvan, King of Gwynedd, being his generous benefactor. Cadwallon, Cadvan’s son and successor, deceived Beuno about some land, and on the saint demanding justice proved obdurate. Thereupon, Cadwallon’s cousin Gweddeint, in reparation, “gave to God and Beuno forever his township” where the saint (c. 616) founded the Abbey of Clynnog Fawr (Carnarvonshire).

Beuno became the guardian and restorer to life of his niece, the virgin St. Winefride, whose clients still obtain marvelous favors at Holywell (Flintshire). He was relentless with hardened sinners, but full of compassion to those in distress. Before his death “on the seventh day of Easter” he had a wondrous vision. Eleven churches bearing St. Beuno’s name, with various relics and local usages, witness to his far-reaching missionary zeal. — *Catholic Encyclopedia*

Patronage: Diseased cattle; sick animals; sick children

Symbols and Representation: Restoring the head of Saint Winifred.

Highlights and Things to Do:

- Read more about St. Beuno:
 - [Catholic Ireland](#)
 - [Legends of Saints and Birds](#)
 - [Orthodox Christianity](#)
- Read about the history of [Shrewsbury Abbey](#).
- His tomb and shrine are located at [Clynnog Fawr](#) in Northwest Wales.

St. Marcellinus St. Marcellinus was born in Africa, of a noble family; accompanied by two bishops, Vincent and Domninus, he went over into Gaul, and there preached the Gospel, with great success, in the neighborhood of the Alps.

He afterwards settled at Embrun, where he built a chapel in which he passed his nights in prayer,



after laboring all the day in the exercise of his sacred calling. By his pious example as well as by his earnest words, he converted many of the heathens among whom he lived.



He was afterwards made bishop of the people whom he had won over to Christ, but the date of his consecration is not positively known. Burning with zeal for the glory of God, he sent Vincent and Dominus to preach the faith in those parts which he could not visit in person.

He died at Embrun about the year 374, and was there interred. St. Gregory of Tours, who speaks of Marcellinus in terms of highest praise, mentions many miracles as happening at his tomb. —Excerpted from *Lives of the Saints*, by Alban Butler, Benziger Bros. ed. [1894]

Highlights and Things to Do:

- Read more about St. Marcellinus:
 - [Anastpaul](#)
 - [The Year of Our Savior](#)
- St. Marcellinus' relics were destroyed during the anti-religious sentiments of the French Revolution.

St. Agnes of Montepulciano A Dominican nun, Agnes (1268 – 1317) was renowned for her diligence in prayer and her extraordinary charity. Although born of a wealthy family in Gracchiano, Italy, she believed that charity is the only way to acquire the virtue of humility: there is no humility without charity; the one nourishes the other. She first joined the Sisters of the Sack (so-called because of their rough clothes) in Montepulciano. But when a new foundation was established in Proceno, Agnes was sent there as housekeeper; later she served as bursar and superior.



Meanwhile, her austerities and her visions of Christ, Mary, and the angels had become so

well known that the citizens of Montepulciano invited her to return. She did so and founded a convent in premises formerly used as brothels. Because she sought perfection according to the way of St. Dominic, she placed the convent under the direction of the Dominicans, and it grew and prospered.

St. Agnes of Montepulciano may be best known for an incident that occurred many years after her death. About seventy years after Agnes died, St. Catherine of Siena made a pilgrimage to the shrine of this revered Dominican foundress. St. Catherine bowed to kiss Agnes' foot, the saint raised it up toward her. Catherine may not have been totally surprised, as miraculous characteristics had surrounded Agnes' life.

This "little lamb" was born not far from Montepulciano in 1268. She expressed a desire to give her life to God and practiced pious exercises from an early age. Now and then, her parents gave in to her requests to visit the various convents in town. On one such occasion, Agnes and her mother were passing a house of ill repute, when a flock of crows suddenly descended upon her, pecking and scratching the little girl. Her mother remarked that the crows represented demonic forces threatened by her purity. Indeed, years later, Agnes would be asked to found a convent on that very spot.

In her teens, Agnes joined the Franciscans in Montepulciano and rose to become its prioress. Small white flakes in the form of crosses fell gently from the heavens in celebration. It is said that the sisters have preserved some of these until today. In 1306, God inspired Agnes to found a Dominican convent with three stones given her by the Blessed Mother in honor of the Trinity. The Blessed Mother had visited Agnes many times. On one of these occasions, she allowed Agnes to hold the Christ Child, but Agnes showed great reluctance in giving him back.

Toward the end of her life, Agnes sought healing from some famous springs. Although she did not receive healing herself, her prayers effected the resurrection of a child who had drowned in the springs. In 1317, Agnes died in Montepulciano and received her long-awaited reward. —Excerpted from [Dominican Sisters of St. Cecilia Congregation](#)

Symbols and Representation: Dominican nun gazing at the Cross with a lily at her feet; Dominican nun holding a model of Montepulciano, Italy; Dominican nun holding the Christ child; Dominican nun with Saint Catherine of Siena; Dominican nun with the Virgin and Child appearing to her; Dominican abbess with a lamb, lily, and book; Dominican with the sick who were healed at her tomb

Patronage: City of Siena, Italy

Highlights and Things to Do:

- Read more about St. Agnes:
 - [Breviarium S.O.P.](#)
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [Catholic Fire](#)
- See some artistic renderings of [St. Agnes](#).
- Her relics are in the [Church of St. Agnes in Montepulciano](#). Her body is said to be incorrupt.
- St. Robert Bellarmine is also from Montepulciano, so there can be overlapping of food and drink ideas for both saints. There is a particular [Montepulciano wine](#) that would be perfect for St. Agnes (and St. Robert).

St. Anicetus Pope Anicetus, St. Peter's tenth successor (154-165), ruled at a time when many noteworthy events transpired in the Church of God. It was the golden age of Gnosticism, and its chief proponents, Valentine and Marcion, had come to Rome. From the Orient Polycarp arrived to discuss the question regarding the day for celebrating Easter. Among other illustrious men in Rome at the time were Justin Martyr (cf. April 14), who took the occasion to write his second apology and thus precipitated his martyrdom; and the renowned Jewish Christian scholar, Hegesippus. During the pontificate of Pope Anicetus the Church suffered persecution under the Emperor Marcus Aurelius. There is extant a decree in which Anicetus forbade his clergy the vain and frivolous grooming of their hair. His grave is near that of St. Peter in the Vatican.



Highlights and Things to Do:

- Read more about Pope St. Anicetus:
 - [Catholic Encyclopedia](#)

- [uCatholic](#)
- [Popes in a Year](#)
- [Anastpaul](#)
- According to tradition, Pope St. Anicetus has been listed as a martyr for centuries during the reign of Emperor Lucius Verus, but there is no historical evidence of his martyrdom.
- [Pope St. Anicetus' remains](#) were transferred from Vatican Hill to the cemetery of Callistus. Later his sarcophagus which may once have contained remains is extant in the [Palazzo Altemps](#).
- Listen to Mike Aquinina's Way of the Fathers podcast of [St. Polycarp and the Social Network](#).

Daily Readings for: [April 20, 2023](#) (Readings on USCCB website)

Collect:

Thursday of the Second Week of Easter: O God, who for the salvation of the world brought about the paschal sacrifice, be favorable to the supplications of your people, so that Christ our High Priest, interceding on our behalf, may by his likeness to ourselves bring us reconciliation, and by his equality with you free us from our sins. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Tea Scones](#)
- [Welsh Cakes](#)

ACTIVITIES

- [Patron Saints and Namedays](#)
- [Reading Aloud](#)
- [Religion in the Home for Elementary School: April](#)
- [Religion in the Home for Preschool: April](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)
- [Easter Season I Table Blessing 2](#)
- [Easter Prayers](#)
- [Novena to St. Catherine of Siena](#)
- [Prayer for the Feast of St. Agnes of Montepulciano](#)

LIBRARY

- [Against Heresies Book I | St. St. Irenaeus of Lyons](#)
- [Against Heresies Book III | St. St. Irenaeus of Lyons](#)
- [Fragments From The Lost Writings Of Irenaeus | St. St. Irenaeus of Lyons](#)
- [Popes Through the Ages | Joseph Brusher](#)
- [Saint Irenaeus of Lyons | Pope Benedict XVI](#)
- [Saint Robert Bellarmine | Pope Benedict XVI](#)
- [The Encyclical Epistle Of The Church At Smyrna Concerning The Martyrdom Of The Holy Polycarp | Marcion Of Smyrna](#)
- [The Epistle Of Polycarp To The Philippians | St. Polycarp of Smyrna](#)
- [The Popes and the Eastern Rites | Allen Maloof](#)
- [The Seven Epistles Of St. Ignatius Of Antioch | St. Ignatius of Antioch](#)
- [Was Peter the First Pope? | Art Kelly](#)

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Easter: April 21st

Friday of the Second Week of Easter; Optional Memorial of St. Anselm, Bishop and Doctor

Other Commemorations: St. Conrad of Parzham, OFM Cap

The Church celebrates the Optional Memorial of **St. Anselm (1033-1109)**, who was born in Aosta, Italy, and died in Canterbury, England. St. Anselm's services to the Church are principally the following: First, as Archbishop of Canterbury he defended the rights and liberties of the Church against the encroachments of the English kings, who plundered the Church's lands, impeded the Archbishop's communications with the Holy See, and claimed the right to invest prelates with ring and crosier, symbols of the Church's spiritual jurisdiction. Second, as a philosopher and theologian he developed a method of reasoning which prepared the way for the great thinkers of the Middle Ages. Third, he had a great devotion to Our Lady and was the first to establish the feast of the Immaculate Conception in the West.



The *Roman Martyrology* also commemorates **Saint Conrad of Parzham, O.F.M. Cap. (1818-1894)** who was a German Franciscan lay brother. He served for over 40 years in the post of porter of the Capuchin friary in Altötting, through which work he gained a widespread reputation for his wisdom and holiness.

St. Anselm As prior and abbot, Anselm made the Benedictine monastery of Bec the center of a true reformation in Normandy and England. From this monastery he exercised a restraining influence on popes, kings, the worldly great, and entire religious orders. Raised to the dignity of Archbishop of Canterbury and primate of England, he waged a heroic campaign in defense of the rights and liberties of the Church. As a result he was deprived of goods and position and finally banned from the country. He journeyed to

Rome, and at the Council of Bari supported Pope Urban II against the errors of the Greeks. His writings bear eloquent testimony to his moral stature and learning, and have earned for him the title of “Father of Scholasticism.” — *The Church’s Year of Grace*, Pius Parsch

St. Anselm exhibited remarkable versatility in his life; a combination of contemplation, prayer, study, writing, and external activity. This was partly the result of the extraordinary talent that God gave him, but it was likewise the fruit of Anselm’s faithful exercise of his talent in the study of natural and supernatural truths. But his chief merit lay in his earnest, conscious effort to live in accordance with what he had learned from the study of divine truths. By this means he was able to ascend to the heights of a life of faith and union with God. There is very much that we can learn from this great teacher.



“Lord, I do not presume to fathom the depths of your truths, for my understanding is not equal to the task. Nevertheless, I desire to learn Your truths in some measure—those truths that I believe and love. I do not seek to gain knowledge so that I can believe; rather, I believe so that I may gain knowledge. No matter how persistently my soul gazes, it still beholds nothing of Your beauty; my soul listens intently, and yet it hears nothing of the learning of Your Being; my soul wants to breathe in Your fragrance, and yet perceives none of it. What are You, Lord? Under what image can my heart recognize You? Truly, You are life; You are truth; You are Goodness; You are Holiness; You are eternity; You are everything good! O man, why do you roam about so far in search of good things for soul and body? Love the one Good, in whom all goods are contained, and that will satisfy you!” (St. Anselm).

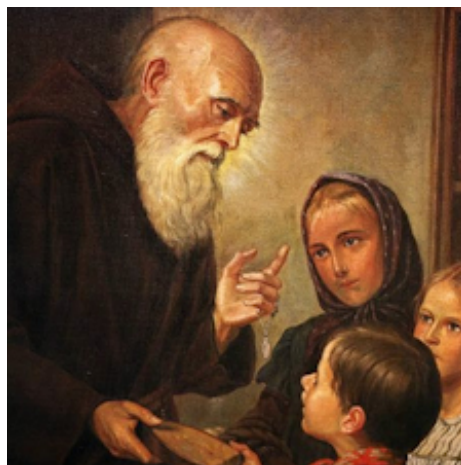
Symbols and Representation: Benedictine monk admonishing an evil-doer; archbishop performing an exorcism on a monk; with a ship; with Our Lady appearing before him

Highlights and Things to Do:

- Read more about St. Anselm:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)

- [Catholic News Agency](#)
- [Saints Stories for All Ages](#)
- [Capuchin.org](#)
- [A Clerk of Oxford](#)
- [St. Anselm's relics](#) are mainly located in the [Canterbury Cathedral](#)
- Learn more about St. Anselm and his works at the [Internet Encyclopedia of Philosophy](#).
- You can find the works of St. Anselm at the Christian Classics Ethereal Library, click on [Anselm](#).
- Check out the Catholic Culture library for various talks and writings on St. Anselm, including by Pope Benedict XVI.
- Those who are truly ambitious might tackle this 2 volume set by Martin Rule published in 1883: *The life and times of St. Anselm, archbishop of Canterbury and primate of the Britains* , [Vol. 1](#) and [Vol 2](#).

St. Conrad of Parzham, OFM Cap Born on December 22, 1818, he was baptized with the name of John and was born on the family farm in Germany. He was the ninth son in a peasant family. From an early child, St. Conrad gave indications of his future sanctity by his modesty and love of solitude. His devotion was noticeable especially when he prayed in the Church. The Church was a long way off, and he visited often, even in inclement weather. He was especially close to the Blessed Virgin, and daily recited the Rosary. On



feast days, he would make long, remote journeys to a Shrine of the Blessed Mother. He would return late at night on foot and still fasting. He lost his mother at the age of 14 and spent his time helping on the family farm. At 31, after his father's death, he entered the Capuchin Franciscan Friars and was given the name Conrad.

After his profession, he was sent to the Friary of St. Ann in Altotting. The friary served the Shrine of Our Lady of Altotting, the National Shrine of the Blessed Mother in

Bavaria. It was here that St. Conrad was given the position of porter at the Shrine, and he retained it until his death. Because of the size of this city, and the many pilgrims, the duty of a friary porter was a difficult one. Conrad was known to be diligent at his work, sparing in words, bountiful to the poor, and eager to help strangers. He served in this position to the town's people for forty years, fulfilling their needs of body and soul.

St. Conrad loved silence in a special way, and his spare moments during the day were spent in a nook near the door, where it was possible for him to see and adore the Blessed Sacrament. He was known for depriving himself of sleep, to spend time with Jesus in the Church or Oratory in prayer. It was the general belief of his fellow friars, that he never slept, but continually occupied himself in his duties and devotion. On April 21, 1894, St. Conrad died in the friary where he had served for 41 years. During his lifetime, Brother Conrad was known to have the gift and ability to read the hearts of those he met and was attributed with the gift of prophecy. His heroic virtues and the miracles he performed won for him canonization by Pope Pius XI in 1934.

Practical Take Away St. Conrad was born John, in Bavaria, now modern-day Germany. He was the ninth son of a farming family, and after losing his parents he entered the Capuchin Friars. He was sent to the National Shrine of the Blessed Virgin Mary and took the position of Porter. He had the ability to work miracles and was able to read the hearts of those he met, as well as the gift of prophecy. He was believed by his fellow Brothers, to never have slept, rather spent his time with his duties or in devotion at the Chapel. He practiced heroic virtues that won for him the title of saint and was canonized in 1934 by Pope Pius XI.

—Excerpted from [The Newman Connection](#)

Patronage: Capuchin-Franciscan Province of Mid-America; Catholic Student Association; doorkeepers; diocese of Passau, Germany (since 1984)

Highlights and Things to Do:

- Read more about St. Conrad:
 - [Catholic Saints.info](#)
 - [Anastpaul](#)
- Read more about the [Capuchin Franciscans—Province of St. Conrad](#).
- During his life, the Capuchins served the [Shrine of Our Lady of Altötting](#). St. Conrad's relics are located at the [the Shrine](#) (German site).

Daily Readings for: [April 21, 2023](#) (Readings on USCCB website)

Collect:

Friday of the Second Week of Easter: O God, hope and light of the sincere, we humbly entreat you to dispose our hearts to offer you worthy prayer and ever to extol you by dutiful proclamation of your praise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Anselm: O God, who led the Bishop Saint Anselm to seek out and teach the depths of your wisdom, grant, we pray, that our faith in you may so aid our understanding, that what we believe by your command may give delight to our hearts. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Chicken Cacciatore](#)
- [Eggplant Parmigiana](#)
- [Mostaccioli I \(Little Mustache Almond Cookies\)](#)

ACTIVITIES

- [Religion in the Home for Elementary School: April](#)
- [Religion in the Home for Preschool: April](#)
- [Religious Scrapbook for Preschool Children](#)

PRAYERS

- Regina Coeli (Queen of Heaven)
- Prayers for the Easter Season
- Novena to St. Catherine of Siena

LIBRARY

- Anselm Agonistes: the Dilemma of a Benedictine Made Bishop | Paschal Baumstein O.S.B.
- Be on Fire with Love for your Saviour | Giovanni Velocci
- Communium Rerum (On St. Anselm Of Aosta) | Pope Saint Pius X
- Perennial Relevance of the Teachings of St. Anselm | Pope Benedict XVI
- Saint Anselm | Pope Benedict XVI
- St. Anselm of Canterbury: Scholarship Rooted in Prayer | John P. Bequette
- Three Gifts Suited for Our Confused and Troubled Age | Cardinal Giacomo Biffi

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<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-04-21>

Easter: April 22nd

Saturday of the Second Week of Easter

Other Commemorations: St. Soter, Pope (RM); St. Caius, Pope (RM); St. Epipodius, Martyr (RM)

The *Roman Martyrology* commemorates two pope saints, Soter and Caius, separated by a century. **Pope St. Soter (d. 175)** was the twelfth pope, and succeeded Anicetus as Pope in 166. He died a martyr in 175, under Emperor Marcus Aurelius. **Pope St. Caius (d. 296)** was the 28th pope. Caius governed the Church from 283 until he died on April 22, 296. The popes of the first centuries suffered the heavy anxiety of the persecutions which continually threatened their flocks; the pontificate of Caius, however, was marked by a long period of peace, some ten years before the terrible persecution under Emperor Diocletian.



The Church also commemorates **St. Epipodius (d. 178)**, a young Christian man of Lyons, France—unmarried and of good position. During the fierce persecution of Marcus Aurelius in that city (178), with his friend St. Alexander of Lyon he was arrested, imprisoned, and finally brought before the governor. Their ready acknowledgment of being Christians elicited astonishment of the governor who was well aware of the fierce tortures and executions that had already been meted out to Christians. They were beheaded in the year 178.

Pope St. Soter St. Soter, the successor to Pope Anicetus, died a martyr's death in 175. He was noted for his kindness to certain Greeks who had been condemned to the mines because of their faith in Christ. When he ascended the chair of Peter he forbade consecrated virgins to touch the sacred vessels and palls, or to carry censers in church. He also obliged the faithful, except those in mortal sin, to receive holy Communion on Maundy



Thursday. Soter is the author of a letter to the Corinthians.

Highlights and Things to Do:

- Read more about St. Soter:
 - [Catholic Encyclopedia](#)
 - [uCatholic](#)
 - [Anastpaul](#)
 - [Catholic365](#) about St. Soter.
 - [Catholicsaints.info](#)
 - [Popes in a Year](#)
- St. Soter is traditionally venerated as a martyr, but no historical information exists today. He was originally buried in the Callistus cemetery in Rome, Italy.

Pope St. Caius St. Caius (pope from 283 to 296) was closely related to the Emperor Diocletian. So that he might live to serve the faithful, he remained in concealment a long time and would not leave Rome. Ordinarily it was in the catacombs that he hid, and there he celebrated the holy mysteries and instructed many pagans. It was Pope Caius who decreed (according to the false Decretals) that the following steps must precede consecration to the episcopate: porter, lector, exorcist, acolyte, subdeacon, deacon, and priest. He died a natural death and was buried in the catacomb of Callistus on April 22. St. Susanna was his niece. Pope Urban VIII revived his memory in Rome by restoring his church, naming him as its patron saint, raising it to the rank of a station, and enriching it with the saint's relics.



Symbols and Representation: pope with Saint Nereus

Highlights and Things to Do:

- Read more about St. Caius:
 - [Catholic Encyclopedia](#)
 - [Catholic News Agency](#)
 - [Popes of the Year](#)

- [Golden Legend](#)
- [uCatholic](#)
- St. Caius' relics have been translated from the crypt of St. Eusebius in the [Cemetery of Callixtus](#) to [San Silvestre in Capite](#), then to another church, then to the private chapel of the Barberini princes in [Sant'Andrea della Valle](#).

St. Epipodius Born during the 2nd century, St. Epipodius and St. Alexander of Lyon became best friends while growing up and attending school together. They were both raised Christian and shared a similar passion for their faith. It was not long until these two young men were put to the test during the reign of Marcus Aurelius.



At the time there was a great persecution underway, especially in their own city of Lyons.

Epipodius and Alexander kept secret about their faith and sought to hide from the local authorities. A servant betrayed Epipodius and Alexander and reported them to the governor. They were to be arrested for their Christian faith but they heard about the order and immediately fled the city. They escaped to a nearby town and found refuge in the house of a Christian widow. The two friends were concealed for a time and remained in hiding.

However, they were eventually discovered and immediately brought before the governor. The Roman official sought to torture Epipodius and Alexander in hopes of getting them to renounce their Christian faith. He separated the two and first questioned Epipodius, who replied, "I shall not suffer myself to be prevailed upon by this pretended and cruel compassion. Are you so ignorant as not to know that man is composed of two substances, a soul and a body? With us the soul commands and the body obeys. The abominations you are guilty of in honor of your pretended deities, afford pleasure to the body but kill the soul. We are engaged in a war against the body for the advantage of the soul. You, after having defiled yourselves with pleasures like brute beasts, find nothing at last but a sorrowful death; whereas we, when you destroy us, enter into eternal life."

Outraged by his response, the governor had him stretched on a rack and severely tortured before cutting off his head.

The governor then brought in Alexander and put him to the test, explaining how his

dear friend was tortured. Alexander replied, “I thank my God that the mention of the deaths of my brethren only confirms my desire of imitating their example. Do you imagine that their souls have died with their bodies? No; they have gone to the enjoyment of heaven. You are deceived, thinking that you can extinguish the Christian faith, which has been so established by God, that it is propagated by the death of the faithful. Those whom you believe to have killed are now in the enjoyment of heaven, which they shall continue to enjoy for all eternity; while, on the contrary, you and the objects of your adoration shall be cast into the fire of hell, to suffer for all eternity. I am a Christian, like my brother Epipodius, who is now reigning in heaven. Do therefore, to my body as it pleases you; for my soul shall be received by that God who created it.”

Alexander was crucified after being tortured and died immediately on the cross.

Epipodius and Alexander are known as the patron saints of bachelors, victims of betrayal, and victims of torture. Their steadfast example should give us courage to follow Christ to whatever end, even if that means betrayal and suffering. In the end, we must safeguard our soul above all else and not betray the God who gave up his own life so that we may live eternally. —Excerpted from [Aleteia](#)

Patronage: bachelors; betrayal victims; torture victims

Highlights and Things to Do:

- Read more about Sts. Epipodius and Alexander at [Bartleby.com](#)
- [Wikipedia](#)
- [Catholicsaints.info](#)
- St. Epipodius’ relics are in the [St. Irenaeus Church in Lyon, France](#).

Daily Readings for: [April 22, 2023](#) (Readings on USCCB website)

Collect:

Saturday of the Second Week of Easter: Set aside, O Lord, the bond of sentence written for us by the law of sin, which in the Paschal Mystery you canceled through the Resurrection of Christ your Son. Who lives and reigns with

you in the unity of the Holy Spirit, God, for ever and ever.

OR: O God, who willed that through the paschal mysteries the gates of mercy should stand open for your faithful, look upon us and have mercy, that as we follow, by your gift, the way you desire for us, so may we never stray from the paths of life. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Buffalo Mozzarella](#)

ACTIVITIES

- [Orderliness](#)
- [Religion in the Home for Elementary School: April](#)
- [Religion in the Home for Preschool: April](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)
- [Prayers for the Easter Season](#)
- [Novena to St. Catherine of Siena](#)

LIBRARY

- [Popes Through the Ages | Joseph Brusher](#)
- [Was Peter the First Pope? | Art Kelly](#)

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<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-04-22>

Easter: April 23rd

Third Sunday of Easter

When they drew near to the village to which they were going, He appeared to be going further; but they pressed Him to stay with them. “It is nearly evening,” they said, “and the day is almost over.” So He went in to stay with them. Now while He was with them at table, He took the bread and said the blessing; then He broke it and handed it to them. And their eyes were opened and they recognized Him; but He had vanished from their sight. Then they said to each other, “Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?”



Today is usually the Optional Memorial of [St. George](#) and the Optional Memorial of [St. Adalbert](#) but both are superseded by the liturgy of the Easter Sunday. In England where St. George is the patron and celebrated as a solemnity, the celebration of St. George has been transferred to Monday, April 24.

Third Sunday of Easter Mass Readings, Cycle A: The **First Reading** is taken from the *Acts of the Apostles* 2:14, 22-33 and concerns bearing witness to the “name” of Jesus, and the implications which this witnessing necessarily brings with it. Peter and the apostles answered their inquisitors by stating firmly their faith in Christ, and the lesson ends with reference to their joy at having been found worthy to endure trials for the name of Christ. —*A Celebrant’s Guide to the New Sacramentary, A Cycle* by Kevin W. Irwin

The **Second Reading** is from the *First Letter of Peter* 1:17-21. St. Peter says that we are sons of God because of his infinite mercy in sending Christ to us as our brother. So we can rightly call God our “Father.” But we must behave as true, loyal sons, during our “time of exile” on this earth, for our merciful Father is also the absolutely just God who will judge each one of us “impartially according to our deeds” when we lay down our

earthly life. —*A Guide to the Eucharist and Hours—Lent* by Kevin W. Irwin

The **Gospel** is from *St. Luke 24:13-35*. It is the first day of the week after the great Jewish feast of the Passover and Jerusalem is trying to return to its normal routine. The shop keepers count their profits and the Temple priests congratulate themselves because they were able to kill the ‘Galilean’. For the disciples and those who were ‘foreigners’ in Jerusalem, it is time to start to return to their own homes and their normal lives.

Curtains were closed and lights were dimmed not only due to the celebration of Jerusalem’s solemn festival but also because everyone had hope that the man Jesus ‘*would be the One to redeem Israel*’ (Lk 24:21). The two disciples from Emmaus are to be found, along their journey, talking to ‘Jesus in person’, ‘*but their eyes were prevented from recognising Him*’ (Lk 24:16).

Why did the Lord not tell the disciples straight away who He was? Indeed, in the dialogue that the liturgy presents to us today, it almost seems that Jesus did all He could to avoid revealing His true identity. Firstly, He pretended not to know what Cleopas and his companion were discussing and then He went on to ‘*explain to them the passages throughout scriptures that were about Himself*’ (Lk 24:27) but without making direct reference to Himself.

At the end of the journey, ‘*He made to go on*’ (Lk 24:28). Jesus didn’t want to play games with His disciples, but He sought to educate their hearts, and also ours, so that we won’t be ‘*slow*’! In fact, when faced with the Lord’s Presence, we find that the heart quickly ‘burns’ upon hearing His words as we are grateful of the fact that we were freed not by ‘*gold and silver but by the precious blood of Christ*’ who is the ‘*blameless and spotless*’ lamb (Cf. 1 Pet 1:19).

The Risen Lord uses so much gentleness with us! He doesn’t oblige us to ‘believe’ but He offers us the instruments that enable us to judge based on the infallible measure of our own hearts. As St Augustine extraordinarily wrote in the opening of his Confessions ‘*our heart is restless until it rests in you*’ (St. Augustine, Conf. 1,1,1:PL 32,659-661)

There is still one more detail that calls for our attention and raises many questions: why did the eyes of the disciples open to recognise Jesus whilst they were at table with Him? The Eucharistic context is undeniable. The disciples are at table, the Lord is with them; He took the bread and saying the prayer of benediction, broke it. It was during the last action of the breaking of the bread that the companions recognized Jesus. It was not only the action in itself but finally Cleopas and his friends could see, with their own eyes, the hands pierced by the nails of the passion that until that very movement had remained hidden from them during the long journey on the road.

It was in that very moment in which they recognized the presence of the Crucified One, that He ‘*disappeared from their sight*’ whilst their eyes remained fixed on the broken bread, that was left to fall ‘onto the altar’. Is it not the same experience that every one of us can have every Sunday?

So, ‘*they set out that instant*’ (Lk 24:33). They started to understand that death is not the last word on the life of each one of us as we can not be ‘*held in its power*’ (Acts 2:24). This is a sign of great hope that gives us irreprehensible joy! In so much as we journey to Jerusalem—each on his own road, it must often seem long and tiring. However, now with our eyes fully opened it appears that we have the privilege to say to all the world, ‘*the Lord has indeed risen*’ (Lk 24:34). —From the [Congregation for the Clergy](#)

Meditation: On the road to Emmaus: Jesus, alive and at our side The Gospel of today’s Mass presents us with another appearance of Jesus on the evening of his Resurrection. Two disciples are making their way to the village of Emmaus, having lost all hope because Christ, in whom they had placed the whole meaning of their lives, was dead. Our Lord catches up with them, as if He too were just another traveler on the road, and walks with them without being recognized. They engage in broken conversation, as happens when people talk as they are going along. They speak about their preoccupation: what has happened in Jerusalem on the Friday evening—the death of Jesus of Nazareth. The Crucifixion of Our Lord had been a very severe test for the hopes of all those who considered themselves to be his disciples and who to some extent or another had placed their trust in him. Things had all taken place very quickly and they still hadn’t got over all they had seen with their very eyes.

These men who are returning to their home village after having celebrated the Paschal feast in Jerusalem show by the tone of their conversation their great sadness and how discouraged and disconcerted they are: *We had hoped that he was the one to redeem Israel*. But now they speak of Jesus as a reality belonging to the past:

Concerning Jesus of Nazareth, who was a prophet mighty in deed...Notice the contrast. They say ‘who was!’...And He is there by their side. He is walking with them, in their company, trying to uncover the reason, the most intimate roots of their sadness!

‘Who was!’, they say. We too, if only we would examine ourselves sincerely, with an attentive examination of our sadness, our discouragement, our being a little

tired of life, would find a clear link with this Gospel passage. We would discover how we spontaneously remark ‘Jesus was’, ‘Jesus said’, because we forget that, just as on the road to Emmaus, Jesus is alive and by our side at this very moment. This is a discovery which enlivens our faith and revives our hope, a finding that points to Jesus as a joy that is ever present: Jesus is, Jesus prefers, Jesus says, Jesus commands now at this very moment (A. G. Dorronsoro, *God and People*)

Jesus lives.

These men did know about Christ’s promise of rising on the third day. They had heard that morning the message of the women who had seen the empty tomb and the angels. Things had been sufficiently clear for them to have nourished their faith and their hope; but instead, they speak of Christ as belonging to the past, as a lost opportunity. They are a living picture of discouragement. Their minds are in darkness and their hearts are numbed.

Christ Himself—whom they did not at first recognize but whose company and conversation they accept—interprets those events for them in the light of the Scriptures. Patiently He restores in them their faith and their hope. And the two of them recover also their joy and their love: *Did not our hearts burn within us, they say later, while he talked to us on the road, while he opened to us the scriptures?*

It is possible that we too may sometimes meet with discouragement and lack of hope because of defects that we cannot manage to root out, or of difficulties in the apostolate or in our work that seem to be insurmountable.... On these occasions, provided we allow ourselves to be helped, Jesus will not allow us to be parted from him. Perhaps it will be in spiritual direction, once we open our souls in all sincerity, that we will come to see Our Lord again. And with him there will always come joy and the desire to begin again as soon as possible: *And they rose that same hour and returned to Jerusalem.* But it is essential that we allow ourselves to be helped, and that we are ready to be docile to the advice that we receive. —Francis Fernandez, *In Conversation with God, Daily Meditations Volume Two: Lent-Holy Week-Eastertide*

Daily Readings for: April 23, 2023
(Readings on USCCB website)

Collect:

Third Sunday of Easter: May your people exult for ever, O God, in renewed youthfulness of spirit, so that, rejoicing now in the restored glory of our adoption, we may look forward in confident hope to the rejoicing of the day of resurrection. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Cool Sunday Dinner Sample Menu](#)

ACTIVITIES

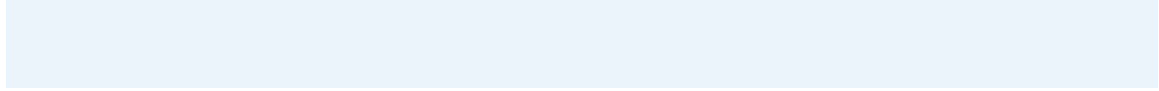
- [Easter Marian Hymn: Rejoice, O Rejoice, Heavenly Queen](#)
- [Easter Prayer Practices](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)

PRAYERS

- [Easter Season II Table Blessing 3](#)
- [Book of Blessings: Blessing Before and After Meals: Easter Season \(2nd Plan\)](#)
- [Prayers for the Easter Season](#)
- [Book of Blessings: Blessing Before and After Meals: Easter \(1st Plan\)](#)

LIBRARY

- [Christ Gives Us the Certainty of Our Own Resurrection | Pope Benedict XVI](#)
- [Emmaus, the Journey of Hope | Pope Francis](#)
- [Hearts on Fire, Feet on the Move | Pope Francis](#)
- [They Recognized the Lord's Presence | Pope Saint John Paul II](#)



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Easter: April 24th

Monday of the Third Week of Easter; Optional Memorial of St. Fidelis of Sigmaringen, Priest and Martyr

Other Commemorations: St. Mary of Cleophas (RM); St. Euphrasia Pelletier, Foundress (RM); St. Mary Euphrasia Pelletier, Virgin (RM); St. Benedict Menni, Priest (RM); St. Wilfrid, Bishop (RM)

Today is the **Optional Memorial of St. Fidelis (1577-1622)**. Fidelis was born at Sigmaringen in Swabia in 1577. He practiced at first as a lawyer and so took to heart the cause of the needy that he was known as the poor man's lawyer. Then he joined the Capuchin Friars Minor and was sent by the Holy See to the Grisons in order to bring back the inhabitants of this canton from Protestantism to the Catholic faith. His great influence earned him enemies; he was murdered at Seewis on April 24, 1622.



In England the **Solemnity of St. George**, patron of England, was transferred from April 23, due to his usual feast day falling on Sunday in the Easter season.

The *Roman Martyrology*, commemorates:

- **St. Mary of Cleophas**, Mother of St. James the Less and Joseph, wife of Cleophas (or Clopas or Alpheus). She was one of the “Three Marys” who served Jesus and was present at the Crucifixion, and accompanied Mary Magdalen to the tomb of Christ. Tradition reports that she went to Spain as a missionary. Mary reportedly died at Ciudad Rodrigo. Another tradition states that she went to France with St. Lazarus and his sisters.
- **St. Mary Euphrasia Pelletier (1796-1868)**, foundress of the Congregation of

Our Lady of Charity of the Good Shepherd, more commonly known as Sisters of the Good Shepherd.

- **St. Benedict Menni (1841-1914)**, an Italian Roman Catholic priest. He was a professed member of the Hospitallers of Saint John of God and he went on to establish his own religious congregation known as the Hospitaller Sisters of the Sacred Heart of Jesus.
- **St. Wilfrid (634-709)**, born in Northumbria and studied at Lindisfarne and Canterbury. Accompanying St. Benedict Biscop to Rome, he tarried for a whole year at Lyons with St. Delphinus, who tried to make him marry his niece. Named Bishop of York, he went to France to receive episcopal consecration and remained for two years. Wilfrid was to suffer from the lack of obedience shown by his fellow citizens toward the Apostolic See. The end of his life was almost exclusively devoted to the care of the monasteries he had founded.

St. Fidelis Fidelis has been called the “protomartyr of the Capuchin Order and of the Propaganda in Rome.” He was born in 1577, became a renowned lawyer. But feeling that this profession endangered the salvation of his soul, he decided to join the Capuchin Order and employ his extraordinary gift of eloquence in urging the faithful to lead holy lives and in bringing heretics back to the true faith. An ardent admirer of the founder of his Order, he was a great friend of poverty. Severe with himself, he was most considerate towards others, “embracing them like a mother does her children.” When the Austrian army was stricken by plague, he cared for the spiritual and bodily needs of the soldiers in such a manner that he was honored with the title, “Father of the Fatherland.”



His devotion toward the Mother of God was truly remarkable. Trusting in her intercession and that of other saints, he often begged God for the grace of sacrificing his life in vindication of the Catholic faith. The occasion came when he was appointed to

lead the mission for the conversion of Grisons (in Switzerland); heroically he suffered a martyr's death and sanctified with his blood the first-fruits of martyrdom in the Capuchin Order (1622). —Excerpted from *The Church's Year of Grace* by Pius Parsch

Symbols and Representation: With a club set with spikes; with a whirlbat or hurl bat; heretics; with Saint Joseph of Leonissa; trampling on the word heresy; with an angel carrying a palm of martyrdom; the Morning Star

Highlights and Things to Do:

- Read more about St. Fidelis:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [EWTN](#)
 - [Saints Stories for All Ages](#)
- Since St. Fidelis was an excellent preacher and was chosen by the Congregation for the Propagation of the Faith to combat the heresy of Calvinism maybe you might study a little apologetics to prepare yourself to defend the Faith. You can start with this article: [A Tiptoe through TULIP](#).

- From [Wikipedia](#) regarding St. Fidelis' relics:

It is said that a Catholic woman lay concealed near the place of Fidelis' martyrdom as the saint was slain. After the soldiers had left, she came out to assess the incident and found the martyr's eyes open, fixed on the heavens. He was buried by Catholics the next day.

The rebels were soon after defeated by the imperial troops, an event which the martyr had foretold. The Protestant minister who had participated in Fidelis' martyrdom was converted by this circumstance, made a public abjuration of Calvinism and was received into the Catholic Church.

After six months, the martyr's body was found to be incorrupt, but his head and left arm were separated from his body. The body parts were then placed into two reliquaries, one sent to the Cathedral of Coire, at the behest of the bishop, and laid under the High Altar; the other was placed in the Capuchin church at Weltkirchen, Feldkirch, Austria.

St. Mary of Cleophas (also Mary of Clopas) “And there were standing by the cross of Jesus His mother and His mother’s sister, Mary of Cleophas, and Mary Magdalen.” How should we understand “His mother’s sister,” literally, as in having the same parents, or in the same sense that Jesus’s “brothers” are to be understood as close relatives?

The short answer is that Mary of Cleophas is probably the Blessed Virgin’s sister-in-law. Mary of Cleophas may have had a previous husband named Alpheus, or this Alpheus may have been Cleophas. The Blessed Virgin Mary, of course, only had one husband (Joseph) and remained a virgin. The long answer may be found [here](#).

There is also a theory that Mary might have been the unnamed disciple on the road to Emmaus.

Highlights and Things to Do:

- Find out more about who St. Mary of Cleophas was:
 - [Catholic Encyclopedia](#)
 - [EWTN by Christopher Wong](#)
 - [uCatholic](#)



St. Mary Euphrasia Pelletier On May 2, 1940, Pope Pius XII raised to the ultimate honors of the altar a most remarkable woman, Mother Mary Euphrasia Pelletier. As the solemn *Te Deum* swelled in gladness through the Vatican Basilica, its joyous strains were echoed and reechoed in quiet chapels found in virtually all the large cities of the world. Almost a hundred thousand women and girls and over ten thousand white-robed Sisters, in three hundred and fifty homes of charity, rejoiced with their Mother, the new Saint. For Saint Mary Euphrasia Pelletier is the Foundress and first General Superior of the large Congregation of Our Lady of Charity of the Good Shepherd of Angers, and one



of the great sociologists of the ages.

Rose Virginia Pelletier was born of pious parents on July 31, 1796 on the island of Noirmoutiers, during the terrible period of the French Revolution. So it was that her life began as a daughter of the suffering faith of her beloved France. Because of the suppression and expulsion of religious Orders, the education of the little girl had to be undertaken by her busy mother. At her knees Rose Virginia learned of God and His service.

In 1814 she entered the Order of Our Lady of Charity of the Refuge at Tours. After ten months as a postulant in this historic community at Tours, Rose Virginia received the habit and entered upon her life as a novice in September, 1815. For two years she remained in the novitiate, being formed to the religious life, studying and absorbing the history and work of her Order. Listening to the life of a Saint one day, she heard that he quickly attained sanctity by his perfect obedience. "Obedience, then," reflected the young novice, "must be the best means to become holy. If only I might take the vow of obedience at once!" Sister Mary Euphrasia consulted her superiors, and was permitted to take a private vow of obedience. In 1817 she was professed, making then her first public vows.

In a few years her exceptional qualifications became so apparent to all that after having been Mistress of penitents, she was elected Superior of the house. A project which had been in her mind for a long time was then made a reality. She had found in many of the penitents a real attraction for the religious life, with no desire to return to the world after their conversion. Where could they go? It was very difficult, virtually impossible, to find a congregation suitable for them or willing to accept them. So Mother Euphrasia inaugurated a community called the Magdalene Sisters. She adapted the rule of Saint Teresa, drew up a set of Constitutions, and erected the first community of Magdalenes in the house at Tours. One of the greatest consolations Mother Euphrasia enjoyed in life was the sanctity attained by so many of these religious, bound by vows to a life of prayer and penance.

During the thirty years she was Superior General, Mother Euphrasia sent out her Sisters from their mother house at Angers to found one hundred and ten houses in every land beneath the sun — Sisters inflamed with her own zeal, trained at her hands. She died at Angers in her seventy-second year, having welcomed death with the faith and serenity which marked her entire life.

Patronage: travelers.

Highlights and Things to Do:

- Read more about St. Mary Euphrasia:
 - [CIN](#)
 - [Sisters of the Good Shepherd](#)
 - [Catholicsaints.info](#) especially for the e-books
- You can read the *Life of Reverend Mother Mary of St. Euprasia* online [here](#).
- See her statue in [St. Peter's Basilica in Rome](#).
- Find out more about the religious order St. Mary Euphrasia established: at [Catholic Encyclopedia](#), [Sisters of the Good Shepherd](#) and [Wikipedia](#).
- St. Mary Euphrasia's body is buried on the property of the Motherhouse of the Sisters of the Good Shepherd in Angers, France.

St. Benedetto (or Benedict) Menni Brothers of St. John of God care for the sick and those in need. For this reason, from the very beginning, the Hospitaller Order was recognized by the Church as a Congregation of religious brothers with exception of not more than one priest in each community acting as chaplain.

Saint Benedetto Menni was one exception, being an ordained priest in Rome on October 14, 1860. In those years, the Spanish branch of the Hospitallers Order died away as a consequence of some Masonic laws issued in Portugal in 1834 and in Spain in 1835. Saint Benedict was sent to Barcelona on April 6, 1867, to restore the Hospitaller Order in these countries.

After a long struggle, oftentimes risky, he was not only able to gather many vocations—almost a thousand from 1867 to 1903—but also founded in Spain, Portugal and Mexico, 22 hospitals for every kind of sickness, especially for mental patients and handicapped children. Those conditions were the most neglected by the public health care at that time.

He also founded a female branch of the Order, the Hospitaller Sisters of the Sacred Heart of Jesus. Today, the Sisters are present in 20 countries with almost 80 communities.



What is amazing in the life work of Saint Menni is the number and complexity of the undertakings he faced; but, even more so for their validity, tested for more than a century. The secret lies in his true, heroic detachment by which he always considered himself a docile instrument in the hands of God, without giving room for his personal ambitions or human plans.

His feast day is April 24, the day he died in Dinan, France, in 1914. —©The Hospitaller Foundation of California, Inc.

Highlights and Things to Do:

- Read more about St. Benedetto Menni:
 - [Vatican website](#)
 - [Anastpaul](#)
- Learn about the [Sisters Hospitallers](#).
- Read [Catholic Herald](#): “The priest who changed the way we treat the mentally ill”.
- His relics are located at the Mother House of the Congregation of Hospitaller Sisters of the Sacred Heart of Jesus in Ciempozuelos, Spain.

St. Wilfrid St. Wilfrid was a Northumbrian of noble birth. He was educated at Lindisfarne, and became infected with a love both for learning and the monastic life. When quite a young man he traveled to Canterbury and then to Rome. On his return, he founded monasteries at Ripon and Stamford, and became prominent as the successful protagonist of the Roman customs at the Synod of Whitby, 664 A.D.

He was then made Bishop of York, and went to France to be consecrated. In his absence Chad was consecrated and made Bishop of York in his place, and held the see for four years. During this time Wilfrid founded a monastery at Oundle and acted as bishop in Mercia. He was then installed at York by Archbishop Theodore, and ruled the see for nine years. He also



founded the Abbey of Hexham. He managed to gain the ill-will of Egfrith, King of Northumbria, and Archbishop Theodore, who divided his diocese in four parts without his knowledge or consent.

He journeyed to Rome, and his appeal was successful, but on his return to Northumbria he was accused of having forged the pope's bull, and was thrown into prison. After his release he went to Sussex, and for five years preached the Gospel to its pagan inhabitants. When he went there the country was suffering from famine, the result of three years' drought, and its inhabitants were drowning themselves in despair. Wilfrid gained their goodwill by teaching them to fish.

"By this benefit the bishop gained the affections of them all, and they began more readily to hope for heavenly blessings, since by his help they had already received those which are temporal." His labors seem to have been abundantly successful, and he added to his success by establishing a monastery at Selsey.

Archbishop Theodore, now on his deathbed, became reconciled to Wilfrid, and even wished to nominate him as his successor in the See of Canterbury. This, however, Wilfrid refused, but used Theodore's good offices to secure his return to Northumbria.

After a few years his enemies seem to have made his position so difficult that he retired to Mercia, and when St. Chad died he succeeded to his position as Bishop of Lichfield, and labored in that diocese for ten years. He was recalled to be tried by a Northumbrian council of nobles and bishops, was once more condemned, and once more appealed to Rome. Once again his appeal was successful, and this time the Roman judgment was accepted in Northumbria.

The few remaining years of his life were spent in comparative retirement, principally at Hexham and Ripon. His last public act was the consecration of Evesham Abbey; he died on his way home at his monastery at Oundle in the year 709, and was buried at Ripon.

Wilfrid was one of the most versatile and accomplished men of his own or any other age. He was a great builder, a lover of learning, and a musician; he knew how to create splendid effects through art and through religious ceremonial. He was also a founder and a builder in men as well as stones. He was, in fact, a great creative artist.

Patronage: Middlesbrough, England; diocese of Ripon, England

Symbols and Representation: Fallen idols; fish; font; pallium and crosier; model of a cathedral; ship and staff; depicted baptizing; depicted preaching; landing from a ship and received by the king; or engaged in theological disputation with his crozier near him and a lectern before him

Highlights and Things to Do:

- Read more about St. Wilfrid of York:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [Saints Stories for All Ages](#)
- Read more about [St. Wilfrid and the Monastery at Ripon](#).
- Visit this [In Search of St. Wilfrid](#), an Anglican site, for a collection of articles about St. Wilfrid which thoroughly explores his life and times. (St. Wilfrid predates Henry VIII and therefore all the information is about the Catholic Church.)

Daily Readings for: April 24, 2023 (Readings on USCCB website)

Collect:

Monday of the Third Week of Easter: Grant, we pray, almighty God, that, putting off our old self with all its ways, we may live as Christ did, for through the healing paschal remedies you have confirmed us to his nature. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Fidelis: O God, who were pleased to award the palm of martyrdom to Saint Fidelis as, burning with love for you, he propagated the faith, grant, we pray, through his intercession, that, grounded in charity, we may merit to know with him the power of the Resurrection of Christ. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Salmon & Potato Hash](#)

ACTIVITIES

- Devotion to the Saints
- Religion in the Home for Elementary School: April
- Religion in the Home for Preschool: April

PRAYERS

- Regina Coeli (Queen of Heaven)
- Prayers for the Easter Season
- Novena to St. Catherine of Siena

LIBRARY

- None

View this item on CatholicCulture.org:

<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-04-24>

Easter: April 25th

Feast of St. Mark, Evangelist

Today is the **Feast of St. Mark, the Evangelist**, the author of the second Gospel, was the son of Mary whose house at Jerusalem was the meeting place of Christians, where St. Peter sought refuge after having been freed from prison. He was baptized and instructed by St. Peter. He accompanied St. Paul and his own cousin St. Barnabas in the evangelization of Cyprus before he became the companion and secretary of St. Peter in Rome about the year 42 A.D.. He wrote his Gospel about the year 50 A.D. His Gospel is a record of St. Peter's preaching about Our Lord and pays special attention to the head of the Apostles, and emphasizes the miraculous powers of the Savior. The Gospel was written for Roman Gentile converts. It rarely quotes the Old Testament, and is careful to explain Jewish customs, rites and words. It excels in portraying the emotions and affections of both Christ and His hearers. St. Mark preached in Egypt, especially in Alexandria and was martyred there by the heathen.



Today is also traditionally the Major Rogation Day also called the Greater Litanies. While no longer included in the Universal Calendar, **Rogation Days** can still be observed by the faithful. These were formerly days of fasting and penance, and there were special liturgies and processions for this day.

What are Rogation Days? From [Father John Hardon](#): "Rogation Days are prescribed days of prayer and penance in spring. Two sets of rogation days were kept since early Christian times: the Major Rogation on April 25, the Feast of St. Mark; and the Minor Rogations on the last three days before Ascension Thursday. They were instituted to appease divine justice, ask for protection, and invoke God's blessing on the harvest. The Litany of the Saints was chanted in procession and the Rogation Mass followed. The feast of St. Mark, as the more ancient, was also called the Greater Litanies."

See the [Rogation Days](#) collection on Catholic Culture with further reading, prayers

and recipes.

St. Mark John Mark, later known simply as Mark, was a Jew by birth. He was the son of that Mary who was proprietress of the Cenacle or “upper room” which served as the meeting place for the first Christians in Jerusalem (Acts 12:12). He was still a youth at the time of the Savior’s death. In his description of the young man who was present when Jesus was seized and who fled from the rabble leaving behind his “linen cloth,” the second Evangelist might possibly have stamped the mark of his own identity.

During the years that followed, the rapidly maturing youth witnessed the growth of the infant Church in his mother’s Upper Room and became acquainted with its traditions. This knowledge he put to excellent use when compiling his Gospel. Later, we find Mark acting as a companion to his cousin Barnabas and Saul on their return journey to Antioch and on their first missionary journey. But Mark was too immature for the hardships of this type of work and therefore left them at Perge in Pamphylia to return home.

As the two apostles were preparing for their second missionary journey, Barnabas wanted to take his cousin with him. Paul, however, objected. Thereupon the two cousins undertook a missionary journey to Cyprus. Time healed the strained relations between Paul and Mark, and during the former’s first Roman captivity (61-63), Mark rendered Paul valuable service (Col. 4:10; Philem. 24), and the Apostle learned to appreciate him. When in chains the second time Paul requested Mark’s presence (2 Tim. 4:11).

An intimate friendship existed between Mark and Peter; he played the role of Peter’s companion, disciple, and interpreter. According to the common patristic opinion, Mark was present at Peter’s preaching in Rome and wrote his Gospel under the influence of the prince of the apostles. This explains why incidents which involve Peter are described with telling detail (e.g., the great day at Capharnaum, 1:14f)). Little is known of Mark’s later life. It is certain that he died a martyr’s death as bishop of Alexandria in Egypt. His relics were transferred from Alexandria to Venice, where a worthy tomb was erected in St. Mark’s Cathedral.



The Gospel of St. Mark, the shortest of the four, is, above all, a Roman Gospel. It originated in Rome and is addressed to Roman, or shall we say, to Western Christianity.

Another high merit is its chronological presentation of the life of Christ. For we should be deeply interested in the historical sequence of the events in our blessed Savior's life.

Furthermore, Mark was a skilled painter of word pictures. With one stroke he frequently enhances a familiar scene, shedding upon it new light. His Gospel is the "Gospel of Peter," for he wrote it under the direction and with the aid of the prince of the apostles. "The Evangelist Mark is represented as a lion because he begins his Gospel in the wilderness, 'The voice of one crying in the desert: Make ready the way of the Lord,' or because he presents the Lord as the unconquered King." —Excerpted from *The Church's Year of Grace*, Pius Parsch

Patronage: Against impenitence; attorneys; barristers; captives; Egypt; glaziers; imprisoned people; insect bites; lions; notaries; prisoners; scrofulous diseases; stained glass workers; struma; Diocese of Venice, Florida; Venice, Italy.

Symbols and Representation: Winged lion; fig tree; pen; book and scroll; club; barren fig tree; scroll with words *Pax Tibi*; winged and nimbed lion; lion. *Often Pictured as:* Man writing or holding his gospel; man with a halter around his neck; lion in the desert; man with a book or scroll accompanied by a winged lion; holding a palm and book; holding a book with *pax tibi Marce* written on it; bishop on a throne decorated with lions; helping Venetian sailors; rescuing Christian slaves from Saracens.

Highlights and Things to Do:

- Read further about St. Mark:
 - [Catholic Encyclopedia](#)
 - [Golden Legend](#)
 - [Catholic Ireland](#)
 - [Dominicana Journal](#)
 - [New Theological Movement](#)
 - [Saints Stories for All Ages](#)
- Visit online the [Basilica di San Marco](#) located in Venice, Italy. Read [How the remains of Saint Mark came to be in Venice](#).
- Read more at [EWTN](#) and at [My Catholic Life](#)
- See [Catholic Cuisine](#) for food ideas for St. Mark. I also enjoyed [San Marco Pasta](#) from *Cooking with the Saints* by Ernst Schuegraf.

The Major Rogation Day

The Roman calendar contains four Rogation days: one on April 25 (St. Mark's day), and three before the feast of the Ascension (in Latin, *Litaniae majores et minores*). On these days the Church petitions intensively that God in His



mercy will grant all temporal and spiritual needs, particularly a good harvest.

In the ancient Church Rogation days were quite common; some recurred annually, others were introduced at times of particular need, e.g., averting war or pestilence. Today's Rogation observance dates to the time of Gregory I (about 600). This Pope affixed a Rogation procession to April 25, on which day, according to ancient Roman tradition, St. Peter came to the Holy City for the first time. He also made St. Peter's the day's station church. April 25 was chosen to offset pagan Rome's *Robigalia*, a celebration with processions in honor of the harvest god. There was no connection with the feast of St. Mark, which was subsequently assigned to this date. That is why the Rogation procession is invariably held on this day, even though the feast of St. Mark is transferred.

The liturgical celebration of Rogation day consists in a procession followed by the Rogation Mass. In this procession we have a last remnant of the old station observance held almost daily during Lent and Easter week. The Christians of Rome assembled at a specified church (*ecclesia collecta*, hence the word "Collect"), and from there marched in procession with bishop and clergy to the station church where Mass was celebrated. On the way the Litany of the Saints and the *Kyrie, eleison* were chanted.

The four Rogation days have preserved the main elements of this venerable rite, an observance that we should respect and foster. For we should pray both *perseveringly* and *in common*, since special efficacy and power is attached to such prayer. During the Rogation procession the Litany of Saints is sung; we call upon the entire Church triumphant to intercede in our behalf. And the Litany's concluding prayers are unusually beautiful. —*The Church's Year of Grace*, Pius Parsch

The Rogation Days These are the Church's special days of prayer during which the

faithful beseech God for mercy in behalf of the bodily and spiritual needs of humanity, and especially to obtain His blessings upon the new growth in the fields. The term *Rogation* has been given these days because of the supplicatory and penitential exercises which characterize them. Outstanding are the special prayers (given in the Ritual and Breviary), the violet color of the vestments of the clergy and of the vestures, the Litany of the Saints sung during the procession and the special Rogation Mass.

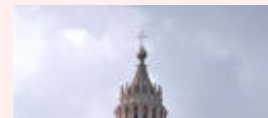
Formerly such observances were more numerous than today, and they included fasting and abstinence. They were held in time of public calamity to appease the just wrath of God because of sin or to beseech Him to avert impending calamities. It is still common in many places for clergy and people to proceed to the fields, imploring God's blessing upon them. Antedating the Christian observance, and which the latter replaced, was the pagan festival of the *Robigalia* which sacrifices were offered to the god Robigus whose special task it was, as popularly believed, to keep blight from grain.

Today the Church has four such days to be observed during the year. The one replacing the pagan festival of April 25 coincides with the feast of St. Mark, celebrated on this day, and is called the *Greater Litanies*. The procession is held, and the Mass of Rogation is offered up. If the procession cannot possibly be held, whether out of doors or within the church, the Mass is of the feast of St. Mark, unless it occurs on a still greater feast, or during Easter week, when it is transferred. The three other Rogation Days, also called the *Lesser Litanies* immediately precede the feast of the Ascension. Their observance has come down to use from the institution at Vienna in France by Bishop Mamertus in the fifth century. Pope St. Leo III, towards the end of the eighth century, introduced practice for the universal church. —Excerpted from “The Mind of the Church after Easter and at Whitsuntide: Participation Outlines” by Rembert Bularzik, OSB, *Orate Fratres* 1935-05-18: Vol 9 Iss 7, pp. 292-293

Highlights and Things to Do:

- See the [Rogation Days](#) collection on Catholic Culture with further reading, prayers and recipes.
- Read more about the Rogation Days at [Catholic Saints Info](#).

Major Rogation Day (April 25, Feast of St. Mark) Station with [San Pietro in Vaticano](#) (St. Peter's in the Vatican): In the fifth, possibly in the fourth century, April 25, independently of the Feast of St. Mark, was already a sacred day at Rome. Moretti tells us that it was a feast in honor of St. Peter, in memory of his arrival at Rome. The

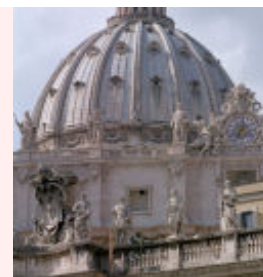


title of Greater Litanies is in contradistinction to the Rogation Procession and the Lesser Litanies. They probably date from a period before the time of St. Gregory. In ancient days, the Procession used to leave the [Church of St. Mark](#), to go to [Ponte Molle \(Pons Milvius\)](#), and thence, by [Monte Mario](#), to St. Peter's in the Vatican.

—*The Year's Liturgy, Volume 2* by Fernand Cabrol, OSB

For more on *San Pietro in Vaticano*, see:

- [Rome Art Lover](#)
- [Roman Churches](#)
- [Aleteia](#)
- [St. Peter's Basilica Info](#)



For further information on the Station Churches, see [The Stational Church](#).

Daily Readings for: [April 25, 2023](#) (Readings on USCCB website)

Collect:

Feast of St. Mark: O God, who raised up Saint Mark, your Evangelist, and endowed him with the grace to preach the Gospel, grant, we pray, that we may so profit from his teaching as to follow faithfully in the footsteps of Christ. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Apostle Cookies](#)
- [Cherries and Pecorino Cheese](#)
- [Flambe Cherry Pie](#)
- [Kiddley Broth](#)
- [Leek Soup](#)
- [Lion Cake](#)
- [Old-Fashioned Cherry Tart](#)

- Risi e Bisi
- Rosolio Liqueur
- Venetian Fish Sauce

ACTIVITIES

- Explanation and Origin of Rogation Days
- Family and Friends of Jesus Scrapbook Album
- Family Procession for a Blessing on the Crops
- Religion in the Home for Elementary School: April
- Religion in the Home for Preschool: April
- Rogation Days: Cross Days
- The Farmer's Sacramentals
- Pope St. Gregory the Great and Cherries

PRAYERS

- Blessing of Sprouting Seed, Rogation Days
- Blessing of Crosses Placed in Fields and Vineyards
- Religious Processions
- Prayer of the Christian Farmer
- Rogation Day Prayers
- A Child's Gospel Night Prayer
- Novena to St. Catherine of Siena
- Roman Ritual: Rogation Days Procession
- Ceremonies for the Observance of the Rogation Days

LIBRARY

- Decet Quam Maxime (On Abuses In Taxes And Benefices) | Pope

Clement XIV

- Prayers for Farmers | John Hennig M.A.
- Rogation Days | Catholic Culture Staff
- The Gospels — Direct Testimonies or Late Writings? | Marie-Christine Ceruti-Cendrier

View this item on CatholicCulture.org:

<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-04-25>

Easter: April 26th

Wednesday of the Third Week of Easter

Other Commemorations: Our Lady of Good Counsel (OM, CAN); St. Cletus, Pope and Martyr (RM); St. Raphael Arnaiz Baron, Religious (RM)

The devotion to **Our Lady of Good Counsel** originated at Gennazzano, Italy, a village in the neighborhood of Rome, where an Augustinian church, in which is enshrined a miraculous picture of our Lady, had been for centuries a place of popular pilgrimage. Canada observes this feast as an Optional Memorial.

Today the *Roman Martyrology* includes **Pope St Cletus (d. 89)**. St. Cletus, figures in the list of Popes as the second successor of St. Peter. He reigned from 76-88, and is traditionally honored as a martyr during the persecution of the Emperor Domitian. He is included in the Canon of the Mass.

The Church also commemorates **St. Rafael Arnáiz (1911-1938)**, who was born in Burgos, Spain in the twentieth century. He was an oblate friar of the Order of Cistercians of the Strict Observance (Trappist) in Dueñas, Palencia, Spain.



Our Lady of Good Counsel On the Feast of Saint Mark, April 25 1467, the people of Genazzano, Italy witnessed a marvellous sight. A cloud descended upon an ancient church dedicated to Our Lady of Good Counsel. When the cloud disappeared, an image of Our Lady and the Child Jesus was revealed which had not been there before. The image, on a paper-thin sheet, was suspended miraculously. Soon after the image's appearance many miracles were attributed to the intercession of Our Lady of Good Counsel. Because of this, Pope Paul II ordered an investigation and the results have been



preserved.

It was later discovered that the very same image had been seen in a church dedicated to the Annunciation in Scutari, Albania. The image in this church was said to have arrived there in a miraculous manner. Now, the image had been transported from Albania miraculously to avoid sacrilege from Moslem invasion.

A commission of enquiry determined that a portrait from the church was indeed missing. An empty space the same size as the portrait was displayed for all to see.

Many miracles continue to be attributed to Our Lady of Good Counsel. Pope Saint Pius V, for example, credited victory in the Battle of Lepanto to Her intercession. Several Popes have approved the miraculous image. In 1682 Pope Innocent XI had the portrait crowned with gold. On July 2, 1753 Pope Benedict XIV approved the Scapular of Our Lady of Good Counsel, and was the first to wear it.

In 1884 a special Mass and Office of the Feast of Our Lady of Good Counsel was approved by Pope Leo XIII. For more than 500 years the image has continued to attract countless pilgrims. Although much of the church was destroyed during World War II, the image has remained intact—and continues to be suspended miraculously.

Patronage: for enlightenment; Catholic Women's League of Canada; Missionary Sisters of Saint Peter Claver; Albania; diocese of Amargosa, Brazil; diocese of Essen, Germany, diocese of Sandhurst, Victoria; Amargosa, Brazil; Serroni, Contursi Terme, Italy

Highlights and Things to Do:

- Read more about Our Lady of Good Counsel:
 - [Catholic Encyclopedia](#)
 - [Wikipedia](#)
 - [Midwest Augustinians](#)
 - [University of Dayton](#)
 - [Association of the Miraculous Medal](#)
- See this [printable prayers to Our Lady of Good Counsel](#).

St. Cletus I (Anacletus) Emperor Vespasian reigned in Rome when Cletus assumed leadership of the Church. His specific responsibilities, like those of his predecessor Linus, can only be surmised because a monarchical episcopate had not yet emerged in

Rome. Little is known of Cletus, perhaps due to the confusion over his name. Some historians refer to him as Anacletus or, more correctly, Anencletus, which is a Greek adjective meaning “blameless.” There is, however, no doubt that he is recognized as the third successor and is commemorated in the ancient canon of the Mass.

According to tradition, he appointed twenty-five presbyters for Rome and erected a shrine over the burial place of Peter. He is said to have died a martyr, in the twelfth year of the reign of Emperor Domitian, and was buried on the Vatican Hill. —Excerpted from *The Popes: A Papal History*, J.V. Bartlett

Highlights and Things to Do:

- Read more about St. Cletus:
 - [Catholic Encyclopedia](#)
 - [Popes in a Year](#)
 - [uCatholic](#)
 - [Pope History](#)
- St. Cletus is buried in [St. Peter's](#), near St. Linus.

St. Raphael Arnaiz Baron

Raphael Arnáiz Barón was born in Burgos (Spain) April 9, 1911, into a prominent, deeply Christian family. He was baptised and confirmed in Burgos and began his schooling at the Jesuit college in the same city where, in 1919, he was admitted to first Communion.

It was at this time that he had his first experience of illness: persistent fevers due to colibacillosis forced him to interrupt his studies. To mark his recovery, which he attributed to a special intervention of the Virgin Mary, his father took him to Zaragoza and consecrated him to the Virgin of Pilar. This experience, which took place in the late summer of 1921, profoundly marked Raphael.

When the family moved to Oviedo, he continued his secondary schooling with the Jesuits there, obtaining a diploma in science. He then enrolled in the School of Architecture in Madrid, where he succeeded in balancing his studies with a life of fervent



piety.

Possessing a brilliant and eclectic mind, Raphael also stood out because of his deep sense of friendship and his fine features. Blessed with a happy and jovial nature he was also athletic, had a gift for drawing and painting as well a love for music and the theatre. But as he matured, his spiritual experience of the Christian life deepened.

Although the study of architecture required a great deal of hard work and discipline, at that time he began the practice of making a long daily visit to the Blessed Sacrament in the Chapel of “Caballero de Gracia”. He even joined the Nocturnal Adoration Association, and faithfully took his turn before the Blessed Sacrament.

In this way his heart became well disposed to listening, and he perceived an invitation from God to lead the contemplative life.

Raphael had already been in contact with the Trappist monastery of San Isidro de Dueñas, and he felt strongly drawn to this place, responding to his deepest desires. In December of 1933 he suddenly broke off his professional studies and on January 16, 1934 entered the monastery of San Isidro.

After the first months of the novitiate and his first Lent, which he lived with great enthusiasm, embracing all the austerities of Trappist life, God mysteriously chose to test him with a sudden and painful infirmity: a serious form of diabetes mellitus which forced him to leave the monastery immediately and return to his family in order to receive the proper care.

Barely recovered, he returned to the monastery, but his illness forced him to leave the monastery for treatment again and again. But whenever he was absent he wanted to return, responding faithfully and generously to what he understood to be a call from God.

Sanctified by his joyful and heroic fidelity to his vocation, in his loving acceptance of the Divine will and the mystery of the Cross, in his impassioned search for the Face of God, fascinated by his contemplation of the Absolute, in his tender and filial devotion to the Virgin Mary—“the Lady”, as he liked to call her—his life came to an end on April 26, 1938. He was barely 27 years old. He was buried in the monastery cemetery, and later in the Abbey church.

The fame of his sanctity rapidly spread beyond the walls of the monastery. The example of his life together with his many spiritual writings continue to spread and greatly profit those who get to know him. He has been described as one of the great mystics of the twentieth century.

On August 19, 1989, the Holy Father John Paul II, on World Youth Day at Santiago de Compostella, proposed him as a model for young people today, and beatified him on September 27, 1992.

Pope Benedict XVI canonized him on October 11, 2009 and presented him as a friend and intercessor for all the faithful, especially for the young. —Copyright © Libreria Editrice Vaticana

Patronage: against diabetes; diabetics; World Youth Day 2011

Highlights and Things to Do:

- Read more about St. Rafael:
 - [Vatican](#)
 - [Wikipedia](#)
 - [Bethlehem Cistercian Family](#)
 - [Anastpaul](#)
- We can turn to St. Rafael for help for diabetes: [Catholic News Agency](#).

Daily Readings for: [April 26, 2023](#) (Readings on USCCB website)

Collect:

Wednesday of the Third Week of Easter: Be present to your family, O Lord, we pray, and graciously ensure those you have endowed with the grace of faith an eternal share in the Resurrection of your Only Begotten Son. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Honey Chiffon Pie](#)

ACTIVITIES

- [Celebrating the Feasts of the Blessed Virgin](#)
- [Marian Hymn: 'Tis Said of Our Dear Lady](#)

- Marian Hymn: A Single Branch Three Roses Bore
- Marian Hymn: Ave Maria Dear
- Marian Hymn: Beautiful, Glorious
- Marian Hymn: Salve Regina
- Marian Hymn: Stella Matutina
- Marian Hymn: Virgin Blessed, Thou Star the Fairest
- Mary Garden
- Religion in the Home for Elementary School: April
- Religion in the Home for Preschool: April

PRAYERS

- Regina Coeli (Queen of Heaven)
- Prayers for the Easter Season
- Table Blessing for the Feasts of the Mother of God
- Novena to St. Catherine of Siena

LIBRARY

- Our Lady of Good Counsel | Zsolt Aradi
- Popes Through the Ages | Joseph Brusher

View this item on CatholicCulture.org:

<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-04-26>

Easter: April 27th

Thursday of the Third Week of Easter

Other Commemorations: Our Lady of Montserrat (Hist); St. Zita, Virgin (RM); St. Simeon, Bishop and Martyr (RM)

Today is the traditional feast of **Our Lady of Montserrat**. Monserrat is located in the region of Catalonia in Spain. Legend relates that the original sculpture was carved by St. Luke and brought to Montserrat by St. Peter in 50 A.D. St. Ignatius of Loyola, a former Crusader, decided to become a missionary after having prayed before this image of Mary.

The Roman Martyrology commemorates **St. Zita of Lucca (1218-1272)**, a virgin who died in 1278. She is the patroness of homemakers.

St. Simeon of Jerusalem (d. 107) is also commemorated today. He was the second bishop of Jerusalem (after St. James the Apostle), and died a martyr under the Emperor Trajan.



Our Lady of Montserrat The origin of the devotion to Our Lady at the shrine of Montserrat according to the earliest written records dates from 932, when the Count of Barcelona confirmed and renewed an endowment to the shrine made by his father in 888. This gift was again confirmed in 982 by Lothaire, King of France. Constant and unbroken tradition is that even previous to 888, an image of Our Lady was miraculously found among the rocks of Montserrat. Montserrat



itself is a fantastic mountain group, four thousand feet high, about twenty miles from Barcelona. The name, Montserrat, of Latin origin, means saw-edged mountain. It is formed by huge boulders that raise their immense bulk perpendicularly to that four thousand foot



summit. Outwardly, it resembles the seemingly inaccessible monasteries seen on high Mount Athos in Greece: “Montserrat is, and will forever be, a source of deep impressions caused by the singularity of the place. There, what is material becomes cyclopean, the mysterious is turned mystical and the picturesque is promoted to sublimity.” There is a story that the mountain was once a huge boulder with a smooth surface. At the time of the Crucifixion of Jesus, however, when the sun darkened, the rock was shaken to its very foundations and when light returned, the mountain had a thousand peaks.

The legend relates that the figure of Our Lady came from Jerusalem to Barcelona, and was brought into the mountains to save it from the Saracens. It is true that the Montserrat statue has oriental features, but this could well be traced to the Byzantine sculptors who were constantly employed in the West. The legend goes on to say that in the eighth century shepherds one night saw strange lights on the mountain and heard Seraphic music.

Guided by the shepherds, the Bishop of Manresa found, in a cavern, a wooden figure of Our Lady and the Holy Child. He ordered that the statue be carried into the cathedral immediately. However, the procession with the statue never reached the cathedral because, after much marching, the small wooden figure became too heavy so that the Bishop decided to accept it as a sign and left it in a chapel of a nearby hermitage. The statue remained there until a church was built on the site of the present abbey on the top of the rocks near where the statue was discovered.

Since that incident, this statue is the most celebrated, the most important of Spain; it is thirty-eight inches in height, and is known as “*La Morenata*”—The Little Black Madonna. The wood is now black with age; one of its most striking features is the dignified expression of Our Lady. In her right hand, she holds a majestic orb.

—Excerpted from *Shrines to Our Lady* by Zsolt Aradi

Highlights and Things to Do:

- Visit the website of the [Shrine of Our Lady of Montserrat](#).
- Read more about the statue of [Our Lady of Montserrat](#).

- Read about [Saint Josemaria and Our Lady of Montserrat](#).

St. Zita St. Zita spent her life from age 12 until her death at age 60 as a servant in the household of the Sagrati family. Zita had been born into a devout family, and when she was a child, she would respond with instant obedience when her mother would say either, “This is pleasing to God” or “That would displease God.” As a servant, Zita was an excellent worker. Both the household and the Sagrati children were committed to her care. Zita believed that “A servant is not pious if she is not industrious; work-shy piety in people of our position is sham piety.” Zita was also a great friend to the poor, giving away her food and contenting herself with scraps. For years she had to suffer hostility from the other domestics, but on several occasions her goodness was miraculously recognized. One morning, when she had inadvertently over-stayed in church praying until sunrise, she hurried home to find the bread dough already prepared for the oven. Zita’s last years were spent in the esteem of the household and engaged in contemplation and charity. She was especially devoted to prisoners awaiting execution, and she spent hours praying for them. St. Zita died very peacefully while at prayer.



—Excerpted from *Saints Calendar and Daily Planner* by Tan Books

Symbols and Representation: bag; cooking equipment; dishes; keys; kitchen equipment; loaves; plates; platters; rosary; serving maid with a bag and keys

Patronage: against losing keys; butlers; domestic servants; homemakers; housemaids; lost keys; maids manservants; people ridiculed for their piety; rape victims; servants; servers; single laywomen; waiters; waitpersons; waitresses; Lucca, Italy

Highlights and Things to Do:

- Read more about St. Zita:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [Catholic News Agency](#)
 - [AnaStpaul](#)

- [CatholicSaints.info](#)
- Bake a [loaf of bread](#) today in honor of [St. Zita, the Little Cook](#), or serve [Baked Ziti](#) as a play on Zita's name.
- Her body is incorrupt, and location in . [Wikipedia](#) lists describes some of the different diseases and damage to her body that tests have shown, revealing a life of much suffering and pain. Her body is located in [Basilica de San Frediano](#) in Lucca, Italy.

St. Simeon of Jerusalem A blood relative of Christ, he was martyred in early apostolic times. Succeeding the apostle James, Simeon, the son of Cleophas, was, it may be said, the second bishop of Jerusalem. He ruled over the Church of Jerusalem for forty years.

Under the Emperor Trajan he was arraigned before Atticus, the governor, on charges of being a Christian and a relative of Jesus. For at a certain period, all descendants of David were apprehended. After enduring all types of torture, he was affixed to a cross, even as His Savior. Those present marveled how a man of such advanced age (he was 120 years old) could so steadfastly excruciating pains of crucifixion. He died on the 18th of

The siege and the destruction of Jerusalem took place during his episcopacy. He accompanied the Christian community to Pella. —Excerpted from *The Church's Year of Grace*, Pius Parsch

Highlights and Things to Do:

- In the spirit of the blind man in today's Gospel and mindful of St. Simeon's joy upon his martyrdom, pray for vision to see the Crucified Christ in all your struggles.
- Saint Josemaria Escriva recommends that the serious Christian carry with him a small crucifix, which he may keep before himself at all times. In your case, this may be the kitchen, the office, the classroom, or any place in which you are fulfilling your duties. When it becomes difficult to persevere, look upon Christ



and be reminded of the value of your small trials.

- Read this account of the [martyrdom of St. Simeon](#) by St. Eusebius of Caesarea.
- If you are interested in genealogy you might like to read about the genealogy of Christ at [New Advent](#).

Daily Readings for: [April 27, 2023](#) (Readings on USCCB website)

Collect:

Thursday of the Third Week of Easter: Almighty ever-living God, let us feel your compassion more readily during these days when, by your gift, we have known it more fully, so that those you have freed from the darkness of error may cling more firmly to the teachings of your truth. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [St. Zita's Bread](#)

ACTIVITIES

- [Celebrating the Feasts of the Blessed Virgin](#)
- [Marian Hymn: 'Tis Said of Our Dear Lady](#)
- [Marian Hymn: A Single Branch Three Roses Bore](#)
- [Marian Hymn: Ave Maria Dear](#)
- [Marian Hymn: Beautiful, Glorious](#)
- [Marian Hymn: Salve Regina](#)
- [Marian Hymn: Stella Matutina](#)
- [Marian Hymn: Virgin Blessed, Thou Star the Fairest](#)

- Mary Garden
- Namedays
- Religion in the Home for Elementary School: April
- Religion in the Home for Preschool: April
- St. Zita, the Little Cook
- What is a Nameday?

PRAYERS

- Regina Coeli (Queen of Heaven)
- April Devotion: The Blessed Sacrament
- Prayers for the Easter Season
- Table Blessing for the Feasts of the Mother of God
- Novena to St. Catherine of Siena
- Novena to Our Lady of Montserrat
- Prayer to Our Lady of Montserrat

LIBRARY

- 08. The Stork's Assistant—the Nursemaid | Cardinal Joseph Mindszenty
- Reviving the Catholic Lay Vocation | Frank Morriss
- September 24: Feast of Our Lady of Ransom | Fr. Paul Haffner
- The Dignity of Woman and Her Mission | Pope Saint John Paul II
- The Holy Mountain of Montserrat | Zsolt Aradi
- The Most Ancient Shrines to Our Lady | Zsolt Aradi

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<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-04-27>

Easter: April 28th

Friday of the Third Week of Easter; Optional Memorial of St. Peter Chanel, Priest and Martyr (NZ, Feast); Optional Memorial of St. Louis Mary de Montfort, Priest

Other Commemorations: St. Gianna Molla, Mother (RM)

Today the Church celebrates the Optional Memorial of **St. Peter Chanel (1803-1841)**. St. Peter was born in France in 1802. He was ordained a priest in 1827, and engaged in the parochial ministry for a few years; but the reading of letters of missionaries in far-away lands inflamed his heart with zeal, and he resolved to devote his life to the Apostolate. He joined the Society of Mary (Marists), and in 1836 he embarked for Oceania. He died a martyr's death on the island of Futuna, Melanesia. He is called the apostle of Oceania where he spread the Gospel.



It is also the Optional Memorial of **St. Louis Mary de Montfort (1673-1716)**. During his relatively short life as a missionary, especially among the poor, St. Louis had to overcome considerable setbacks and opposition. He founded the Daughters of Wisdom and before his death established a society of priests, the Company of Mary, to carry on his work. His book *True Devotion to the Blessed Virgin* has been widely diffused in many languages.

The *Roman Martyrology* commemorates **St. Gianna Beretta Molla (1922-1962)**, and in some locations this is on the calendar as an Optional Memorial. She was a pro-life doctor and mother who gave her life for her unborn child. She was canonized by Pope St. John Paul II on May 16, 2004.

St. Peter Chanel On April 18, 1841, a band of native warriors entered the hut of Father Peter Chanel on the island of Futuna in the New Hebrides islands near New Zealand. They clubbed the missionary to death and cut up his body with hatchets.

Two years later, the whole island was Catholic.

St. Peter Chanel's death bears witness to the ancient axiom that "the blood of martyrs is the seed of Christians." He is the first martyr from Oceania, that part of the world spread over the south Pacific, and he came there as the fulfillment of a dream he had had as a boy.



Peter was born in 1803 in the diocese of Belley, France. At the age of seven, he was a shepherd boy, but the local parish priest, recognizing something unusual in the boy, convinced his parents to let him study, in a little school the priest had started. From there Peter went on to the seminary, where it was said of him: "He had a heart of gold with the simple faith of a child, and he led the life of an angel."

He was ordained a priest and assigned to a parish at Crozet. In three years he had transformed the parish. In 1831, he joined the newly founded Society of Mary, since he had long dreamed of being a missionary; but for five years he was assigned to teach at the seminary in Belley. Finally, in 1836, his dream was realized, and he was sent with other Marists to the islands of the Pacific. He had to suffer great hardships, disappointments, frustration, and almost complete failure as well as the opposition of the local chieftain. The work seemed hopeless: only a few had been baptized, and the chieftain continued to be suspicious and hostile. Then, when the chief's son asked for baptism, the chief was so angry that he sent warriors to kill the missionary.

Peter's violent death brought about the conversion of the island, and the people of Futuna remain Catholic to this day. Peter Chanel was beatified in 1889 and canonized in 1954.

St. Peter is considered the protomartyr of Oceania. —Excerpted from *The One Year Book of Saints* by Rev. Clifford Stevens

Patronage: Oceania

Highlights and Things to Do:

- Read more about St. Peter Chanel:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)

- [AnaStpaul](#)
- [My Catholic Life](#)
- Learn more about the [Society of Mary](#).
- Read a little about the [island](#) where St. Peter Chanel suffered martyrdom.

St. Louis Mary de Montfort Louis's life is inseparable from his efforts to promote genuine devotion to Mary, the mother of Jesus and mother of the church. *Totus tuus* (completely yours) was Louis's personal motto; Karol Wojtyla chose it as his episcopal motto. Born in the Breton village of Montfort, close to Rennes (France), as an adult Louis identified himself by the place of his baptism instead of his family name, Grignon. After being educated by the Jesuits and the Sulpicians, he was ordained as a diocesan priest in 1700.



Soon he began preaching parish missions throughout western France. His years of ministering to the poor prompted him to travel and live very simply, sometimes getting him into trouble with church authorities. In his preaching, which attracted thousands of people back to the faith, Father Louis recommended frequent, even daily, Holy Communion (not the custom then!) and imitation of the Virgin Mary's ongoing acceptance of God's will for her life.

Louis founded the Missionaries of the Company of Mary (for priests and brothers) and the Daughters of Wisdom, who cared especially for the sick. His book, *True Devotion to the Blessed Virgin*, has become a classic explanation of Marian devotion.

Louis died in Saint-Laurent-sur-Sevre, where a basilica has been erected in his honor. He was canonized in 1947. —Excerpted from *Saint of the Day*, Leonard Foley, O.F.M.

Patronage: preachers; Brothers of Saint Gabriel; Company of Mary; Daughters of Divine Wisdom

Highlights and Things to Do:

- Read more about St. Louis de Montfort:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [Catholic Fire](#)

- CatholicSaints.info especially his ebook links
- Read this [longer biography](#) at of St. Louis de Montfort's life.
- See his statue at [St. Peter's Basilica](#)
- Read some of [St. Louis de Montfort's works](#) and/or read [articles about his spirituality](#).
- Consider making the [consecration to Mary](#) recommended by St. Louis de Montfort.
- Resolve to pray the rosary daily starting today.
- From the Catholic Culture Library [The Spiritans](#) and [Under the Banner and Protection of Mary](#).

St. Gianna Molla Gianna Beretta was born in Magenta (Milan) October 4, 1922. Already as a youth she willingly accepted the gift of faith and the clearly Christian education that she received from her excellent parents. As a result, she experienced life as a marvellous gift from God, had a strong faith in Providence and was convinced of the necessity and effectiveness of prayer.

She diligently dedicated herself to studies during the years of her secondary and university education, while, at the same time, applying her faith through generous apostolic service among the youth of Catholic Action and charitable work among the elderly and needy as a member of the St. Vincent de Paul Society. After earning degrees in Medicine and Surgery from the University of Pavia in 1949, she opened a medical clinic in Mesero (near Magenta) in 1950. She specialized in Pediatrics at the University of Milan in 1952 and thereafter gave special attention to mothers, babies, the elderly and poor.

While working in the field of medicine—which she considered a “mission” and practiced as such—she increased her generous service to Catholic Action, especially among the “very young” and, at the same time, expressed her joie de vivre and love of creation through skiing and mountaineering. Through her prayers and those of others, she reflected upon her vocation, which she also considered a gift from God. Having chosen



the vocation of marriage, she embraced it with complete enthusiasm and wholly dedicated herself “to forming a truly Christian family”.

She became engaged to Pietro Molla and was radiant with joy and happiness during the time of their engagement, for which she thanked and praised the Lord. They were married on September 24, 1955, in the Basilica of St. Martin in Magenta, and she became a happy wife. In November 1956, to her great joy, she became the mother of Pierluigi, in December 1957 of Mariolina; in July 1959 of Laura. With simplicity and equilibrium she harmonized the demands of mother, wife, doctor and her passion for life.

In September 1961 towards the end of the second month of pregnancy, she was touched by suffering and the mystery of pain; she had developed a fibroma in her uterus. Before the required surgical operation, and conscious of the risk that her continued pregnancy brought, she pleaded with the surgeon to save the life of the child she was carrying, and entrusted herself to prayer and Providence. The life was saved, for which she thanked the Lord. She spent the seven months remaining until the birth of the child in incomparable strength of spirit and unrelenting dedication to her tasks as mother and doctor. She worried that the baby in her womb might be born in pain, and she asked God to prevent that.

A few days before the child was due, although trusting as always in Providence, she was ready to give her life in order to save that of her child: “If you must decide between me and the child, do not hesitate: choose the child - I insist on it. Save him”. On the morning of April 21, 1962, Gianna Emanuela was born. Despite all efforts and treatments to save both of them, on the morning of April 28, amid unspeakable pain and after repeated exclamations of “Jesus, I love you. Jesus, I love you”, the mother died. She was 39 years old. Her funeral was an occasion of profound grief, faith and prayer. The Servant of God lies in the cemetery of Mesero (4 km from Magenta).

“Conscious immolation”, was the phrase used by Pope Paul VI to define the act of Blessed Gianna, remembering her at the Sunday Angelus of September 23, 1973, as: “A young mother from the diocese of Milan, who, to give life to her daughter, sacrificed her own, with conscious immolation”. The Holy Father in these words clearly refers to Christ on Calvary and in the Eucharist.

Gianna was beatified by Pope St. John Paul II on April 24, 1994, during the International Year of the Family. She was canonized on May 16, 2004, by Pope St. John Paul II. —Vatican Website

Patronage: against abortion; mothers; pregnant women; unborn children; World Meeting of Families 2015

Highlights and Things to Do:

- Read more about St. Gianna:
 - [Catholic Sun](#)
 - [St. Gianna website](#)
 - [Salt and Light TV](#)
 - [Saints Stories for All Ages](#)
- Read [The Daughter of a Saint Speaks of Her Mother's Holiness](#).

Daily Readings for: April 28, 2023 **(Readings on USCCB website)**

Collect:

Friday of the Third of the Week of Easter: Grant, we pray, almighty God, that we, who have come to know the grace of the Lord's Resurrection, may, through the love of the Spirit, ourselves rise to newness of life. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Peter Chanel: O God, who for the spreading of your Church crowned Saint Peter Chanel with martyrdom, grant that, in these days of paschal joy, we may so celebrate the mysteries of Christ's Death and Resurrection as to bear worthy witness to newness of life. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Louis de Montfort: O God, who willed to direct the steps of the Priest Saint Louis along the way of salvation and of the love of Christ, in the company of the Blessed Virgin, grant us, by his example, that, meditating on the mysteries of your love, we may strive tirelessly for the building up of your

Church. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Honeyed Sweet Potatoes](#)
- [Maple Baked Chicken Breasts](#)

ACTIVITIES

- [Namedays](#)
- [Religion in the Home for Elementary School: April](#)
- [Religion in the Home for Preschool: April](#)
- [What is a Nameday?](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)
- [Easter Season I Table Blessing 1](#)
- [Act of Consecration to the Immaculate Heart of Mary](#)
- [Novena to St. Catherine of Siena](#)
- [Novena to Our Lady of Montserrat](#)

LIBRARY

- [A Mother Who Sacrificed Her Life For Her Unborn Child | Fernando Da Riese Da Riese](#)
- [Church Canonizes Wife, Mother, and Physician | Michael J. Miller M.Phil., M.A. Theol.](#)
- [God Alone Is My Every Good, My Life | Pope Saint John Paul II](#)
- [Saint Gianna Beretta Molla: Wife, Mother and Physician | Cardinal Raymond L. Burke D.D., J.C.D.](#)

- The Family Is Man's Most Important Heritage | Pope Benedict XVI
- The Rosary | St. Louis De Montfort
- True Devotion: The Book and the Practice | Fr. Joseph F. Beckman
- Under the Banner and Protection of Mary | Alberto Rum

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<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-04-28>

Easter: April 29th

Memorial of St. Catherine of Siena, Virgin and Doctor of the Church

Other Commemorations: St. Hugh of Cluny, Abbot (RM)

Today is the Memorial of **St. Catherine of Siena (1347-1380)**. She was born Catherine Benincasa in Siena at a date that remains uncertain, was favored with visions from the age of seven. Becoming a tertiary of the Dominican Order, she acquired great influence by her life of prayer and extraordinary mortifications as well as by the spread of her spiritual writings. Her continual appeals for civil peace and reform of the Church make her one of the leading figures of the fourteenth century. Worn out by her mortifications and negotiations she died in Rome on April 29, 1380.



The Roman Martyrology also commemorates **St. Hugh of Cluny (1024-1109)**, a prince related to the sovereign house of the dukes of Burgundy. He was an adviser to nine popes.

St. Catherine of Siena Catherine, the youngest of twenty-five children, was born in Siena on March 25, 1347. During her youth she had to contend with great difficulties on the part of her parents. They were planning marriage for their favorite daughter; but Catherine, who at the age of seven had already taken a vow of virginity, refused. To break her resistance, her beautiful golden brown tresses were shorn to the very skin and she was forced to do the most menial tasks. Undone by her patience, mother and father finally



relented and their child entered the Third Order of St. Dominic.



Unbelievable were her austerities, her miracles, her ecstasies. The reputation of her sanctity soon spread abroad; thousands came to see her, to be converted by her. The priests associated with her, having received extraordinary faculties of absolution, were unable to accommodate the crowds of penitents. She was a helper and a consoler in every need. As time went on, her influence reached out to secular and ecclesiastical matters. She made peace between worldly princes. The heads of Church and State bowed to her words. She weaned Italy away from an anti-pope, and made cardinals and princes promise allegiance to the rightful pontiff. She journeyed to Avignon and persuaded Pope Gregory XI to return to Rome. Even though she barely reached the age of thirty-three her accomplishments place her among the great women of the Middle Ages. The virgin Catherine was espoused to Christ by a precious nuptial ring which, although visible only to her, always remained on her finger. —Excerpted from *The Church's Year of Grace*, Pius Parsch

Patronage: against bodily ills; against fire; against illness; against miscarriages; against sexual temptation; against sickness; against temptations; fire prevention; firefighters; nurses; nursing services; people ridiculed for their piety; sick people; Theta Phi Alpha sorority; Europe (declared by Pope John Paul II); Italy; diocese of Allentown, Pennsylvania; diocese of Gamboma, Congo; diocese of Macau, China; Siena, Italy; Varazze, Italy

Symbols and Representation: Cross; heart; lily; ring; stigmata; crown of thorns

Highlights and Things to Do:

- If you have never done so today would be a good time to read some of [St. Catherine's Dialogue](#) or purchase a copy.
- Learn more about St. Catherine:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland Part 1](#) and [Part 2](#)
 - [Saint Stories for All Ages](#)
 - [Anastpaul](#)
 - [CatholicSaints.info](#) has SOOO many links to e-books and her writings.
- Find quotes from St. Catherine of Siena at the [Catholic Reader](#).

- See her statue in [St. Peter's Basilica Colonnade](#).
- Read *8 Things to Know and Share About St. Catherine of Siena* at the *National Catholic Register*.
- Learn more about the [Order of Preachers or Dominicans](#) founded by St. Dominic.
- See [Catholic Cuisine](#) for some clever food ideas for this saint.

St. Hugh of Cluny St. Hugh was a prince related to the sovereign house of the dukes of Burgundy, and had his education under the tuition of his pious Mother, and under the care of Hugh, Bishop of Auxerre, his great-uncle. From his infancy he was exceedingly given to prayer and meditation, and his life was remarkably innocent and holy.

One day, hearing an account of the wonderful sanctity of the monks of Cluny, under St. Odilo, he was so moved that he set out that moment, and going thither, humbly begged the monastic habit. After a rigid novitiate, he made his profession in 1039, being sixteen years old.

His extraordinary virtue, especially his admirable humility, obedience, charity, sweetness, prudence, and zeal, gained him the respect of the whole community; and upon the death of St. Odilo, in 1049, though only twenty-five years old, he succeeded to the government of that great abbey, which he held sixty-two years.

He received to the religious profession Hugh, Duke of Burgundy, and died on the twenty-ninth of April, in 1109, aged eighty-five.

He was canonized twelve years after his death by Pope Calixtus II. —Excerpted from *Lives of the Saints*, by Alban Butler, Benziger Bros. ed. 1894

Patronage: against fever

Highlights and Things to Do:

- Read more about St. Hugh:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)



Daily Readings for: [April 29, 2023](#) (Readings on USCCB website)

Collect:

Memorial of St. Catherine of Siena: O God, who set Saint Catherine of Siena on fire with divine love in her contemplation of the Lord's Passion and her service to your Church, grant, through her intercession, that your people, participating in the mystery of Christ, may ever exult in the revelation of his glory. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Baked Ziti](#)
- [Genoise Book Cake](#)
- [Heart Cake \(cut-up\)](#)
- [Mock Turtle Soup](#)
- [Nameday Sugar Cookies](#)

ACTIVITIES

- [Religion in the Home for Elementary School: April](#)
- [Religion in the Home for Preschool: April](#)
- [St. Catherine of Siena on Loving Your Neighbor, the Poor, and God's Omnipresence](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)

- [Easter Season II Table Blessing 2](#)
- [Prayers for the Easter Season](#)
- [Litany of Dominican Saints and Blesseds](#)
- [Novena to St. Catherine of Siena](#)

LIBRARY

- [Be Strong and Creative in Your Love | Pope Saint John Paul II](#)
- [Do Not Accept Ideas Without a Future | Pope Saint John Paul II](#)
- [Ecclesia in America | Pope Saint John Paul II](#)
- [Popes Through the Ages | Joseph Brusher](#)
- [Saint Catherine of Siena | Pope Benedict XVI](#)
- [The Cluniac Reform | Pope Benedict XVI](#)
- [Three Co-Patronesses of Europe | Pope Saint John Paul II](#)
- [Woman of the 14th Century | Christopher Check](#)

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<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-04-29>

Easter: April 30th

Fourth Sunday of Easter (Good Shepherd Sunday)

Jesus said: “The shepherd calls his own sheep by name and leads them out. When he has driven out all his own, he walks ahead of them, and the sheep follow him, because they recognize his voice. But they will not follow a stranger, they will run away from him, because they do not recognize the voice of strangers.” Christ Himself is the Good Shepherd, who knows each one of His sheep, who gives His life for them and snatches them from the jaws of the marauding wolf. He is the true shepherd who fulfills Ezechiel’s prophecy foretelling for Israel a shepherd from the end of time who was to deliver his people.



Christ’s sheepfold is the Church. In the Church He bestows on us His life in the Sacraments, His word in the teaching that she gives us, all the riches of His grace to light up our way and uphold our steps as we go forward to our heavenly home; through her He acts as the one Shepherd of our souls. Appointed to lead the flock, Peter gave his life for those entrusted to his care, and ever since then the priestly ministry has assured the continuous presence in the Church of Him who remains the true Shepherd of our souls.

The Fourth Sunday of Easter marks the 60th Anniversary of the **World Day of Prayer for Vocations** instituted by Pope Paul VI in 1964. Parishes are especially encouraged to include prayers for an increase in vocations to the priesthood and religious life in the general intercessions on that day and the homily may focus on vocations. Pope Francis’ messages **for each year** should be read and taken to heart.

The Optional Memorial of **St. Pius V**, which is ordinarily celebrated today, is superseded by the Sunday liturgy.

Fourth Sunday of Easter Mass Readings, Year A: The **First Reading** is taken from

the *Acts of the Apostles 2:14, 36-41* and if taken together with that of the following Sunday provides an alternative theme in exploring the preaching of the early Church in the persons of Paul and Barnabas. The mission first to the Jews is now to be placed second to the mission to the Gentiles,—a theme which the reading for next Sunday also explores with the warning of the preachers that those who follow the Lord will necessarily have to endure trial and sufferings. — *A Celebrants Guide to the New Sacramentary - A Cycle* by Kevin W. Irwin

The **Second Reading** is from the *First Letter of Peter 2:20-25*. In these verses today, St. Peter is giving advice to Christians who were slaves. He tells them to be submissive to their masters with all respect.

The **Gospel** is from *St. John 10:1-10*. One of the oldest paintings of Christ, in the Roman catacombs, represents Christ as carrying the injured, straying sheep gently on His shoulders back to the sheepfold. This is an image of Christ which has always appealed to Christians. We have Christ as our shepherd—He tells us so himself in today's gospel—and we do not resent being called sheep in this context. There is something guileless about a sheep, and at the same time a lot of foolishness! But with Christ as our shepherd and the “good shepherd” who is sincerely interested in the true welfare of His flock we have reason to rejoice.

The leaders of the Jews, the Pharisees and Sadducees, were false shepherds who tried to prevent the people from following Jesus, but they failed. They then killed the shepherd but in vain. He rose from the dead and His flock increased by the thousands and will keep increasing until time ends.

We surely are fortunate to belong to the sheepfold of Christ—His Church. We surely are blessed to have the Son of God as our Shepherd, who came among us in order to lead us to heaven. Do we fully appreciate our privileged position? Do we always live up to our heavenly vocation? We know His voice, we know what He asks of us, but do we always listen to that voice, do we always do what He asks of us?

There are many among us today who foolishly think they need no shepherd. They think they know all the facts of life while they are in total ignorance of the most basic fact of all, namely, the very purpose of life. Not that the thought of it does not arise disturbingly before their minds time and time again. But they try to smother that thought and ease their consciences by immersing themselves deeper and deeper in the affairs and the passing pleasures of this



temporary life. Alas for them, a day of reckoning lies ahead, a day that is much nearer than they would like to believe. What will be their fate when they meet Christ the Judge, whom they had refused to follow and acknowledge during their days on earth?



This is a misfortune that could happen to any one of us, unless we think often of our purpose and our end in life. We have a few short years, but short though they be, we can earn for ourselves an eternity of happiness during this life. Let the straying sheep boast of their false freedom and of the passing joys they may get in this life—this freedom and these joys are mixed with much sorrow, and will end very soon. We know that if we follow the shepherd of our souls, we are on the way to the true life, the perfect life, the unending life which will have no admixture of sorrow, regret or pain. Where Christ is, there perfect happiness is, and there with God's grace we hope and trust to be.

—Excerpted from *The Sunday Readings* by Fr. Kevin O'Sullivan, O.F.M.

Meditation: The Lord is My Shepherd We are a precious gift the Father has confided to Jesus. Thine they were: to me Thou gavest them. All that the Father gives me will come to me; and him that comes to me I will not cast out. This is the Father's will, that I should not lose one of these precious ones He has given to me. This charge which the Father has given me is more precious than anything whatsoever.

Jesus sees his own *raison d'être* as that of doing the will of the Father, and the will of the Father is precisely that He should care for each one of us and give us eternal life.

All that Jesus is is precisely for me. His care of me never slackens.

"The Lord is my shepherd, I can want for nothing." If I really believed this, how different my life would be! I would never willingly jib at what happens to me since I would everything as at least permitted by Him, knowing He will make everything turn to my good I would stop trying to run my own life, preventing this or that...I would cease to care for the judgements of others, whether they like me or not, whether they think well or ill of me. I would cease wanting to feel sure about everything, above all about my spiritual life: anxious, fearful, discouraged, plagued by guilt feelings... If my faith in the unfailing tender care of my Shepherd is real, how could I allow such self-occupation?

The Shepherd psalm is one Jesus must have prayed a thousand and more times to His Father. "The Lord carried you, as a man carries his child, all along the road you travelled"...at this hour you were led to the cross. Where are the nice green pastures on that stony and painful way? Were the still waters in His burning thirst? Did He feel His

head and body were being washed and anointed with oil when the crown of thorns was pressing against His temples?

“He leads me along the right path: he is true to his name...Surely goodness and kindness shall follow me all the days of my life.”

Had Jesus not held firmly to this certainty, that whatever it seemed or felt like this was the truth, the real nature of things, then we would not have been redeemed. His faith would have failed. But as it proved, His faith remained steadfast and triumphed.

The Good Shepherd is risen. He who laid down His life for the sheep, who died for His flock. He is risen. Alleluia! —Ruth Burrows, *Through Him, With Him, In Him*

Daily Readings for: [April 30, 2023](#) (Readings on USCCB website)

Collect:

Fourth Sunday of Easter (Good Shepherd Sunday): Almighty ever-living God, lead us to a share in the joys of heaven, so that the humble flock may reach where the brave Shepherd has gone before. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Spring or Summer Sunday Dinner \(Sample Menu\)](#)

ACTIVITIES

- [Can Catholic Parents Thwart a Religious Vocation?](#)
- [Marian Hymn: Bring Flowers of the Fairest](#)
- [Mary Shrines and the Angelus](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)

PRAYERS

- Prayer for Vocations to the Priesthood and Religious Life
- Book of Blessings: Blessing Before and After Meals: Easter Season (2nd Plan)
- Book of Blessings: Blessing Before and After Meals: Easter (1st Plan)
- Serran Prayer for Vocations

LIBRARY

- Follow the Good Shepherd | Pope Francis
- Great Is The Mystery Placed In Your Hands | Pope Saint John Paul II
- Living Icons of the Good Shepherd | Pope Saint John Paul II
- May the Lord of the Harvest Produce Many Holy Priests | Pope Benedict XVI
- No Distance Can Keep the Shepherd from His Lost Sheep | Pope Francis
- Recognizing Jesus' Voice and Following It | Pope Francis
- The Church Is Called to Seek Out Those Who Have Gone Astray | Pope Francis
- Those Who Administer Justice in the Church Must Remember the Good Shepherd | Pope Francis

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Easter: May 1st

Monday of the Fourth Week of Easter; Optional Memorial of St. Joseph the Worker

Other Commemorations: St. Peregrine, Religious (RM)

The Optional Memorial of **St. Joseph the Worker** was established by Pope Pius XII in 1955 in order to Christianize the concept of labor and give to all workmen a model and a protector. By the daily labor in his shop, offered to God with patience and joy, St. Joseph provided for the necessities of his holy spouse and of the Incarnate Son of God, and thus became an example to all laborers. “Workmen and all those laboring in conditions of poverty will have reasons to rejoice rather than grieve, since they have in common with the Holy Family daily preoccupations and cares” (Leo XIII).



The *Roman Martyrology* commemorates **St. Peregrine Laziosi (1260-1345)**. Peregrine was a member of the noble family of the Lazioli in Central Italy. He became a Servite Brother, and lived in Servite Monastery in Forlì. He was known as a fervent preacher, excellent orator, and gentle confessor. He was miraculously cured of cancer, and lived 20 years after the miracle, dying at the age of 85 from natural causes. He is often invoked for those fighting cancer.

St. Joseph the Worker “May Day” has long been dedicated to labor and the working man. It falls on the first day of the month that is dedicated to the Blessed Virgin Mary. Pope Pius XII expressed the hope that this feast would accentuate the dignity of labor and would bring a spiritual dimension to labor unions. It is eminently fitting that St. Joseph, a working man who became the foster-father of Christ and patron of the universal Church, should be honored on this day.

The texts of the Mass and the Liturgy of the Hours provide a catechetical synthesis of the significance of human labor seen in the light of faith. The Opening Prayer states that God, the creator and ruler of the universe, has called men and women in every age to develop and use their talents for the good of others. The Office of Readings, taken from the document of the Second Vatican Council on the Church in the modern world, develops this idea. In every type of labor we are obeying the command of God given in Genesis 2:15



and repeated in the responsory for the Office of Readings. The responsory for the Canticle of Zechariah says that “St. Joseph faithfully practiced the carpenter’s trade. He is a shining example for all workers.” Then, in the second part of the Opening Prayer, we ask that we may do the work that God has asked of us and come to the rewards he has promised. In the Prayer after Communion we ask: “May our lives manifest your love; may we rejoice for ever in your peace.”

The liturgy for this feast vindicates the right to work, and this is a message that needs to be heard and heeded in our modern society. In many of the documents issued by Pope John XXIII, Pope Paul VI, the Second Vatican Council and Pope John Paul II, reference is made to the Christian spirit that should permeate one’s work, after the example of St. Joseph. In addition to this, there is a special dignity and value to the work done in caring for the family. The Office of Readings contains an excerpt from the Vatican II document on the modern world: “Where men and women, in the course of gaining a livelihood for themselves and their families, offer appropriate service to society, they can be confident that their personal efforts promote the work of the Creator, confer benefits on their fellowmen, and help to realize God’s plan in history” (no. 34). —Excerpted from *Saints of the Roman Calendar* by Enzo Lodi

Patronage: Against doubt; against hesitation; Americas; Austria; diocese of Baton Rouge, California; Belgium; diocese of Biloxi, Mississippi; Bohemia; diocese of Buffalo, New York; bursars; cabinetmakers; Canada; Carinthia; carpenters; China; Church; confectioners; craftsmen; Croatian people (in 1687 by decree of the Croatian parliament) dying people; emigrants; engineers; expectant mothers; families; fathers; Florence, Italy; happy death; holy death; house hunters; immigrants; interior souls; Korea; laborers; diocese of La Crosse, Wisconsin; archdiocese of Louisville, Kentucky; diocese of Manchester, New Hampshire; married people; Mexico; diocese of Nashville,

Tennessee; New France; New World; Oblates of Saint Joseph; people in doubt; people who fight Communism; Peru; pioneers; pregnant women; protection of the Church; diocese of San Jose, California; Sicily; diocese of Sioux Falls, South Dakota; social justice; Styria, Austria; travellers; Turin, Italy; Tyrol, Austria; unborn children; Universal Church; Vatican II; Vietnam; diocese of Wheeling-Charleston, West Virginia; wheelwrights; workers; working people.

Symbols and Representation: Bible; branch; carpenter's square; carpenter's tools; chalice; cross; hand tools; infant Jesus; ladder; lamb; lily; monstrance; old man holding a lily and a carpenter's tool such as a square; old man holding the infant Jesus; plane; rod

Highlights and Things to Do:

- Read more about St. Joseph the Worker:
 - [Catholic Ireland](#)
 - [Franciscan Media](#)
 - [Franciscan Media](#)
 - [Vatican](#)
 - [Crisis Magazine](#)
 - [St. Josemaria Institute](#)
- May 1 is celebrated in Communist countries as the Day of the International Solidarity of Workers. Today would be a good day to pray for atheistic Communism's influence to cease and a proper application of the principles explained by Leo XIII in *Rerum novarum* and John Paul II in *Centesimus annus* to be the guide used by nations.
- Read this comparison, [May Day the Socialist Worker vs. St. Joseph the Worker](#).
- Read *St. Joseph the Worker on May 1 and Every Day* in the *National Catholic Register*.
- Louisiana in 2021 made May 1 an [Annual 'St. Joseph the Worker Day' Statewide](#).
- Consider purchasing and reading *Consecration to St. Joseph: The Wonders of Our Spiritual Father* by Fr. Donald Calloway.
- The Josephites are a religious order of brothers and priests with the mission of serving African Americans. Visit their site for more information and [also some](#)

[prayers for the feast of St. Joseph the Worker](#). They are named Josephites because St. Joseph was the first missionary.

- Find some cooking inspiration for this feast day at [Catholic Cuisine](#).

St. Peregrine As a young man St. Peregrine was a member of an anti-papal party until he encountered St. Philip Benizi, the head of the Servite order, who had been sent to try to reconcile the divided community. While trying to preach in Forli, Philip was heckled and even struck by Peregrine, who was overcome by momentary political fervor. But that moment also changed Peregrine. He began to channel his energies in new directions, engaged in good works and eventually joined the Servites in Siena and went on to be ordained a priest. Returning to his home town, he founded a new Servite house there and became well known for his preaching and holiness as well as his devotion to the sick and poor.



One of the special penances he imposed on himself was standing whenever it was not necessary to sit. Over time, Peregrine developed varicose veins and, in turn, cancer of the foot. The wound became painful and diseased and all medical treatment failed. The local surgeon determined amputation of the leg was called for.

Tradition has it that the night before surgery was scheduled, Peregrine spent much time in prayer before the crucified Jesus, asking God to heal him if it was God's will to do so. Falling asleep at one point, Peregrine had a vision of the crucified Jesus leaving the cross and touching his cancerous leg. When Peregrine awoke, the wound was healed and his foot and leg, seemingly miraculously cured, were saved. He lived another 20 years.

Peregrine was canonized in 1726. —Excerpted from *Saint of the Day: Lives, Lessons and Feast* by Leonard Foley, O.F.M.

Patronage: against cancer; against breast cancer; against open sores; against skin diseases; AIDS patients; cancer patients; sick people; diocese of Forli-Bertinoro, Italy; Forli, Italy

Symbols and Representation: being supported by angels while Jesus descends from the Cross to heal him

Highlights and Things to Do:

- Read more about St. Peregrine:
 - [Communio](#)
 - [Anastpaul](#)
 - [Franciscan Mission Associates](#)
- Read more about the Order of Servites: [Catholic Encyclopedia: Order of Servites](#) and their official website in USA: [Order of Friar Servants of Mary, USA Province](#).
- Instead of a prayer shawl to knit or crochet for the sick or homebound, how about crocheting a [St. Peregrine Cowl](#)?
- His body rests in the Servite church of Forlì, the [Basilica of Saint Pellegrino Laziosi](#).

Daily Readings for: [May 01, 2023](#)
(Readings on USCCB website)
Collect:

Monday of the Fourth Week of Easter: O God, perfect light of the blessed, by whose gift we celebrate the paschal mysteries on earth, bring us, we pray, to rejoice in the full measure of your grace for ages unending. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Joseph the Worker: O God, Creator of all things, who laid down for the human race the law of work, graciously grant that by the example of Saint Joseph and under his patronage we may complete the works you set us to do and attain the rewards you promise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- Baptist Cakes
- Bauernfrühstück (Farmer's Breakfast)
- Cavazune (St. Joseph's Pants Cookies)
- Minestrone
- Pane de San Giuseppe (St. Joseph's Bread)
- Ricotta Filling
- Spaghetti with Fennel Sauce
- St. Joseph's Cream Puffs I
- St. Joseph's Sfinge I
- St. Joseph's Sfinge II
- Vuccidrato—Mary's Palms

ACTIVITIES

- Family and Friends of Jesus Scrapbook Album
- Feast of St. Joseph
- May, the Month of Mary
- Plenary Indulgences Attached to the Year of St. Joseph
- Religion in the Home for Elementary School: May
- Religion in the Home for Preschool: May
- St. Joseph's Table or Buffet Dinner
- Traditions related to Saint Joseph

PRAYERS

- Prayer to Saint Joseph for Working People by Pope Pius X
- Family Novena to Saint Joseph

- Regina Coeli (Queen of Heaven)
- Prayer to Saint Joseph for Protection
- Ad te Beate Ioseph - To thee, O Blessed Joseph
- Litany of Saint Joseph
- Chaplet of Saint Joseph
- Seven Sorrows and Joys of Saint Joseph
- Novena to St. Joseph II
- Thirty Days' Prayer to Saint Joseph
- Novena to St. Peregrine
- Prayer to Saint Peregrine
- Litany of Saint Joseph (Newer Translation)
- Prayer to Saint Joseph by the Congregation of the Sisters of Jesus and Mary
- Prayer to Saint Joseph by Pope Francis

LIBRARY

- Imitate St Joseph's Simple, Hard-Working Style | Pope Saint John Paul II
- On Devotion to St. Joseph (Quamquam pluries) | Pope Leo XIII
- Saint Joseph Continues in His Role as Protector of the Body of Christ | Pope Saint John Paul II
- Saint Joseph the Worker, Man of Faith and Prayer | Pope Saint John Paul II
- St. Joseph — a Compilation | Various
- St. Joseph the Workman | Fr. Robert Voigt
- St. Joseph, a Witness to Fulfillment of the Promise | Pope Saint John Paul II
- St. Joseph: Man of Trust | Pope Saint John Paul II

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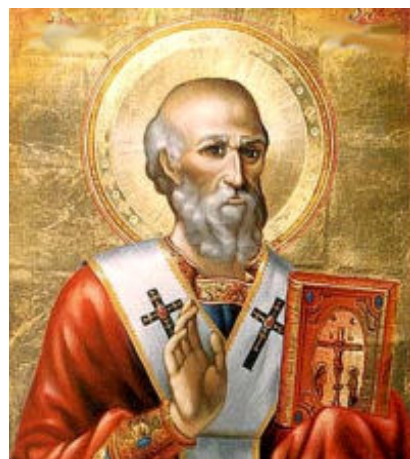
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Easter: May 2nd

Memorial of St. Athanasius, Bishop and Doctor of the Church

Other Commemorations: St. Antoninus, Bishop (RM)

Today the Church celebrates the **Memorial of St. Athanasius (295-373)**, Bishop of Alexandria and a great defender of the orthodox faith, throughout his life opposed the Arian heresy. By denying the Godhead of the Word the Arians turned Christ into a mere man, only higher in grace than others in the eyes of God. St. Athanasius took part in the Council of Nicea in 325 and until the end remained a champion of the faith as it was defined by the Council. In him the Church venerates one of her great Doctors. He was subjected to persecutions for upholding the true teaching concerning the person of Christ and was sent into exile from his see no less than five times. He died at Alexandria in 373 after an episcopate of forty-six years.



The *Roman Martyrology* commemorates **St. Antoninus (1389-1459)**, Bishop of Florence, and a member of the Dominican Order. In the exercise of his pastoral charge he showed great charity. He died in 1459.

St. Athanasius A champion of orthodoxy! He did not die a martyr, but his life was martyrdom in the truest sense. Athanasius was the Church's greatest hero in the battle against Arianism (a heresy that denied Christ's divinity). Even as a young deacon at the Council of Nicea (325), he was recognized as "Arius' ablest enemy" and the foremost defender of the Church's faith. After the death of his bishop (328), "the entire Catholic congregation with one accord, as



one soul and body, voiced the wish of the dying bishop Alexander that Athanasius should succeed him. Everyone esteemed him as a virtuous, holy man, an ascetic, a true bishop.”



There followed fifty years of constant conflict. Under five emperors and by exile on five different occasions, he gave testimony to the truth of the Catholic position. His allegiance to the Church never wavered, his courage never weakened. As consolation in the face of horrendous calumnies and cruel persecution, Athanasius looked to the unwavering love of his Catholic people. Even time brought no mitigation in Arian hatred. For five years he hid in a deep, dry cistern to be safe from their raging wrath and their attempts to assassinate him. The place was known only to one trusted friend who secretly supplied necessary food.

That Athanasius enjoyed God’s special protection should have been obvious to all. On one occasion when the emperor’s assassins were pursuing him, Athanasius ordered the ship on which he was fleeing to double-back and sail upstream so that he might meet and by-pass his persecutors. Not recognizing the boat upon meeting in semi-darkness, they naively asked whether the ship carrying Athanasius was still far ahead. Calmly and truthfully Athanasius himself called back, “He is not far from here.” So his persecutors kept sailing on in the same direction, allowing the saint to complete his escape.

Preserved by divine Providence through a lifetime of trial and danger, he finally died in his own quarters at Alexandria during the reign of the Emperor Valens (373). Athanasius enriched Christian literature with many important works, some pointed toward piety and edification, others polemical and dogmatic in nature. He ruled the Church of Alexandria for forty-six years. —Excerpted from *The Church’s Year of Grace*, Pius Parsch

Symbols and Representation: open book; two columns; boat on the Nile; equilateral triangle; open book between two Greek Doric columns; archbishop’s pallium; scroll with quotation from his writings.

Often portrayed as: Bishop arguing with a pagan; bishop holding an open book; bishop standing over a defeated heretic.

Patronage: Bellante, Italy

Highlights and Things to Do:

- Find out more about St. Athanasius:
 - [Catholic Encyclopedia](#)

- [Catholic Ireland](#)
- [Saints Stories for All Ages](#)
- [CNA](#)
- [uCatholic](#)
- [CatholicSaints.info](#)
- [Read more about the Athanasian Creed.](#)
- The Catholic Culture podcasts have several recordings on the life of Athanasius and his writings.
 - [Way of the Fathers: Episode 22: Anthony of the Desert: The Solitary Celebrity](#)
 - [Way of the Fathers: Episode 24: Athanasius Against the World](#)
 - [Catholic Culture Audiobook: St. Athanasius—Life of St. Anthony](#)
- If you are feeling academic you might like to read *Ecclesiastical History* by Salaminus Hermias Sozomenus.
- Catholic Culture’s library also has many writings of St. Athanasius:
 - [St. Athanasius of Alexandria, Encyclical Epistle to the Bishops Throughout the World](#)
 - [St. Athanasius of Alexandria, Discourses against the Arians](#)
 - [More works by the Fathers](#)
- Watch this excellent [EWTN video](#) on St. Athanasius of Alexandria.
- Read Select Treatises of St. Athanasius translated by John Henry Newman [here](#).
- Purchase a copy of *On the Incarnation* by St. Athanasius.
- See his statue on the [St. Peter’s Colonnade](#).
- St. Athanasius was originally buried in Alexandria, but his remains were later transferred to the [Chiesa di San Zaccaria](#) in Venice, Italy. In 1973, Pope Paul VI gave the Coptic Patriarch a relic of Athanasius, which is currently preserved in the [St. Mark’s Coptic Orthodox Cathedral](#) in Cairo, Egypt. See [Saints in Rome](#).

St. Antoninus He wanted to join the Dominicans, but



he was so small he scarcely reached above the tabletop in the office of Blessed John Dominici, the Dominican prior of Santa Maria Novella in Florence. To put him off, the prior told him to go home and memorize the Decrees of Gratian, a compilation of Church law. Within a year, the boy had returned, had committed the decrees to memory, and was given the habit of a Dominican.



St. Antoninus was one of the first novices at Fiesole, which Blessed John had built, and among his fellow novices was the future artist Fra Angelico. After his ordination to the priesthood, Antoninus was made prior at Rome, Gaeta, Siena, Fiesole, and finally at Florence where he founded the famous Convento di San Marco, where Fra Angelico did some of his most memorable work.

He was summoned by Pope Eugene IV to take part in the Council of Florence in 1438, and as prior of San Marco, welcomed many of the prelates and scholars to Florence for the sessions of the council that took place there. It was at this time also that the great library of San Marco was opened to the public.

In 1446, much against his will, he was appointed archbishop of Florence but continued to live as a simple Dominican friar. Then, he became a veritable dynamo of activity: he rebuilt churches, visited parishes, preached incessantly, and brought about peace between political factions and religious orders. He was in Rome at the deathbed of Pope Eugene IV and was consulted by succeeding pontiffs in the reform of the papal curia. He was a superb theologian, his writings on moral theology and economics are considered pioneer works in the changing society of his times.

Shortly before the death of Antoninus, a plague hit Florence, decimating the city, with many of his friars dying, and the people starving from famine. He sold everything to help the hungry and destitute. When a violent earthquake hit Florence, he helped to rebuild the city, housing some of the victims in his own home. He died on May 2, 1459, and Pope Pius II himself came to attend his funeral. The people of Florence, who loved Antoninus, placed his statue in the Uffizi Palace, the city's hall of fame. —Excerpted from *The One Year Book of Saints* by Rev. Clifford Stevens

Patronage: against fever; Filicaja, Italy; Moncalvo, Turin, Italy; University of Santo Tomas Graduate School, Manila, Philippines; Saint Antoninus Parish, Municipality of Pura, Tarlac Philippines

Symbols and Representation: Lily; pair of scales in which he weighs false merchandise against God's word; scales; wearing bishop's mitre, holding the cross, and

giving the sign of blessing in absolution.

Highlights and Things to Do:

- Read more about St. Antoninus:
 - [Catholic Encyclopedia](#)
 - [Nashville Dominicans](#)
 - [EWTN 1](#)
 - [EWTN 2](#)
- St. Antoninus' body lies in the Chapel of St. Antoninus in the [Church of San Marco, Florence, Italy](#).
- St. Antoninus was noted for his love of people: people of all kinds, from those in high places to the poorest of the city. To help the poor, he organized the [Men of St. Martin](#), who exist to this day.

Daily Readings for: [May 02, 2023](#)
(Readings on USCCB website)

Collect:

Memorial of St. Athanasius: Almighty ever-living God, who raised up the Bishop Saint Athanasius as an outstanding champion of your Son's divinity, mercifully grant, that, rejoicing in his teaching and his protection, we may never cease to grow in knowledge and love of you. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Roasted Garlic Bread](#)

ACTIVITIES

- Marian Hymn: Bring Flowers of the Fairest
- May, the Month of Mary
- Religion in the Home for Elementary School: May
- Religion in the Home for Preschool: May

PRAYERS

- Regina Coeli (Queen of Heaven)
- Easter Season II Table Blessing 3
- Prayer Cards for Easter Grace at Meals
- Prayers for the Easter Season

LIBRARY

- Saint Athanasius of Alexandria | Pope Benedict XVI
- The Father of Orthodoxy | Matthew Bunson
- The True Lesson of St. Athanasius | Kevin Tierney

View this item on CatholicCulture.org:

<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-05-02>

Easter: May 3rd

Feast of Sts. Philip and James, Apostles

Other Commemorations: Sts Alexander, Eventius and Theodulus, Martyrs (RM); St. Juvenal, Bishop (RM)

Today is the **Feast of the Apostles Philip and James**.

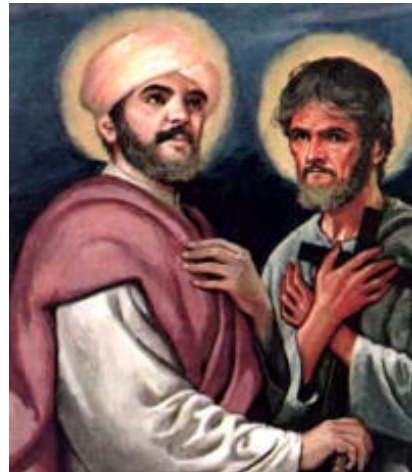
Like Sts. Peter and Andrew, St. Philip was from Bethsaida, in Galilee. According to tradition, he was crucified at Hierapolis in Phrygia, where he had preached the Gospel. He introduced St. Bartholomew (Nathaniel) to Christ. Christ declared to St. Philip, “Whoever has seen me has seen the Father...I am the Father and the Father is in me” (Jn 14:8, 11).

St. James was a cousin of Our Lord. He is often called St. James the Less because of St. Mark’s reference to him as “the younger” (Mk 15:40). As bishop of Jerusalem, St. James wrote an Epistle of the New Testament. He was thrown from the terrace of the Temple and then stoned to death. Sts. Philip and James are named in the Roman Canon (Eucharistic Prayer I).

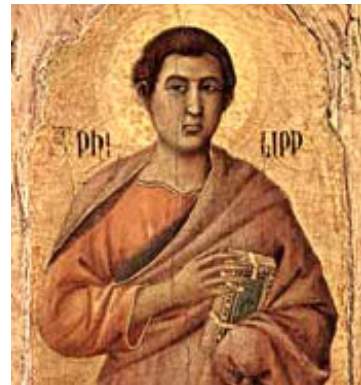
The Mass tells us that the example of the Apostles is the most certain and direct path to heaven. They suffered and were persecuted, but they placed their confidence in God and now they rejoice in heaven. We too must have confidence in God and not be troubled in our adversities. In our Father’s house there are many mansions, and if we follow the way indicated by Him, Christ will come at the end of our life and take us to Himself.

The Roman Martyrology commemorates the three companion martyrs of Rome: **Sts. Alexander, Eventius and Theodulus (d. 113)**. They were killed and buried along the Via Nomentana in Rome. Not much is known about them, and there has been some mistaken identity of Alexander with Pope Alexander I.

St. Juvenal (d. 373) is also commemorated today. He was the first bishop of Narni in the Umbrian region of Italy.



St. Philip The Apostle Philip was one of Christ's first disciples, called soon after his Master's baptism in the Jordan. The fourth Gospel gives the following detail: "The next day Jesus was about to leave for Galilee, and He found Philip. And Jesus said to him: Follow Me. Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael, and said to him: We have found Him of whom Moses in the Law and the Prophets wrote, Jesus the Son of Joseph of Nazareth. And Nathanael said to him: Can anything good come out of Nazareth? Philip said to him: Come and see" (John 1:43ff).



—*The Church's Year of Grace*, Pius Parsch

St. Philip is eighth in the Apostolic list of the Roman Canon; in the Synoptic Gospels he is named after the two groups of brother, Peter and Andrew, James and John (Matt 10:3; Mark 3:18; Luke 6:14). In St. John (I:43-44), we read that he was called after St. Peter to follow Jesus, and the Gospel adds he was of Bethsaida, as were Andrew and Peter. Philip introduced Nathaniel, who we know as the Apostle Bartholomew to Jesus (cf. St. Bartholomew). This same Gospel of St. John mentions Philip once again (John 14:9), in the passage, read at Mass, which serves also as the Antiphon of the Alleluia and for the Communion: "Philip, he that sees Me sees the Father also"; elsewhere (John 12:21) it tells us that certain Gentiles wishing to see Jesus had recourse to Philip, and in chapter 6 Jesus says to Philip, before the multiplication of the loaves, "Whence shall we buy bread, that these may eat?"

These little incidents, though they tell us nothing about St. Philip's inner life, show us that in the intimate companionship of the Apostles he played a distinct part. The Breviary story tells us that evangelized Phrygia, and that, at Hierapolis, he was fastened to a cross and then stoned. It adds that his relics, with those of St. James, were taken to Rome and placed in the Basilica of the Twelve Apostles. This church was once one of the most venerated in Rome. It corresponds to the famous church of Byzantium called the Apostoleion or Church of the Apostles. St. Julius I (341-352) erected it, Pelagius I (556-561) rebuilt it, and finally John III (561-574) dedicated it to the memory of all the Apostles, especially SS. Philip and James, whose relics were enshrined therein.

—Excerpted from *The Year's Liturgy, Volume II*, Fernand Cabrol, OSB

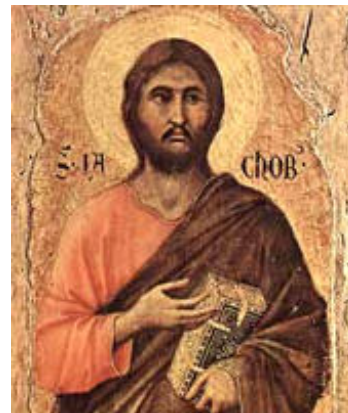
Patronage: Hatters; Luxembourg; pastry chefs; Uruguay

Symbols and Representation: basket; basket and Tau cross or letter Tau; two or three loaves and a cross; patriarchal cross and spear; knotted cross; broken idols; inverted

cross; tall column; dragon; carpenter's square and cross; long staff and spear; tall cross and book.

Often portrayed as: Elderly bearded man holding a basket of loaves and a cross which is often t-shaped; elderly man casting a devil from the idol of Mars; elderly man crucified on a tall cross; elderly man holding loaves and fishes; elderly man with a dragon nearby; elderly man with a loaf and book; elderly man with a snake nearby; loaves of bread; man baptizing the Ethiopian eunuch; man holding a book or scroll reading *descendit ad inferna*; with Saint Andrew.

St. James the Less St. James the Less, a brother of the Apostle Jude, was of Cana of Galilee. He is the author of one of the Catholic Epistles in the New Testament. He was favored by an appearance of the Risen Christ (I Cor. 15:7). After the dispersion of the Apostles he was made Bishop of Jerusalem. He was visited by St. Paul (Gal. 1:19). He spoke after Peter at the meeting of the Apostles (Acts 15:13). When he refused to deny the Divinity of Christ, the Jews cast him down from the terrace of the temple and clubbed him to death. The Breviary contains a very moving description of his death. "When he was ninety-six years old and had governed the Church for thirty years in a most holy manner, the Jews sought to stone him, then took him to the pinnacle of the temple and cast him off headlong. As he lay there half dead, with legs broken by the fall, he lifted his hands toward heaven and prayed to God for the salvation of his enemies, saying: Lord, forgive them for they know not what they do! While the apostle was still praying, a fuller struck his head a mortal blow." His relics now rest next to those of St. Philip in the church of the Holy Apostles in Rome, and their names are mentioned in the first list in the Canon of the Mass. —Excerpted from *The Church's Year of Grace*, Pius Parsch



The James here associated with St. Philip is St. James the Less, so-called to distinguish him from St. James the Greater, the brother of St. John, of whom we speak on his feast-day, July 25.

As to St. James the Less, his role, during the first years of Christianity, was far more important than St. Philip's. His position as one of the "brethren" or cousins of Our Lord was alone sufficient to make him an outstanding figure. Although certain incidents of his

life-story are disputed, he is usually considered to have been the first Bishop of Jerusalem, the city wherein he was martyred. His mortifications and his ascetic life won for him the title of the Just.

St. Paul, who met him at Jerusalem, speaks of the apparition with which he was favored after Christ's Resurrection (1 Cor 15:7).

Among the Catholic Epistles there is one attributed to him. It is thought to be of a later date than the Epistles of St. Paul, and was probably written towards A.D. 60. The author seems to have had in mind those who wrongly claimed St. Paul's authority to teach that Faith without Good Works was sufficient for salvation. St. James speaks of certain practical matters and insists on the necessity of good works, especially those of charity.

The Mass is proper to the day. Its chief feature is Our Lord's speech to St. Philip: "Have I been so long a time with you and have you not known Me? Philip, he that sees Me sees the Father also." Several antiphons repeat this text. The Gospel of the day gives the passage (John 14:6-14). It is an extract from Christ's discourse at the Last Supper, wherein answering the questions of Thomas and Philip, He explains the bond uniting Him to His heavenly Father. Then Philip, who has not yet grasped the mystery of the Unity of the Father and the Son in the Divine Nature, asks in his simplicity: "Lord, show us the Father, and it is enough for us." Our Lord reiterates His teaching, "I am in the Father and the Father in Me," therefore "he that sees Me sees the Father also." Theologians appeal to these words to establish the doctrine, technically known as *perichoresis* in the Greek, and in the Latin as *circumincessio*, in virtue of which the Father is in the Son and the Son in the Father. Thus St. Philip's question leads to the Gospel teaching of the theology of the Blessed Trinity.

The Alleluia ad Communion antiphons, as we have said, repeat Christ's answer to this question, and we realize that the Roman cantors seized the opportunity of this feast to bring this doctrine into high relief. —Excerpted from *The Year's Liturgy, Volume II*, Fernand Cabrol, OSB

Patronage: Apothecaries, druggists, dying people, fullers, hatmakers, hatters, milliners, pharmacists, Uruguay.

Symbols and Representation: Vertical saw; Fuller's club; windmill; halbert; three stones; loaf of bread. *Often portrayed as:* man holding a book.

Highlights and Things to Do:

- Read the [Letter of St. James](#).

- Read more about St. Philip and James:
 - Catholic Encyclopedia: [Philip and James](#)
 - Golden Legend: [Philip and James](#)
 - [Catholic Ireland](#)
 - [Saints Stories for All Ages](#)
- Read Pope Benedict XVI's catechesis in 2006 on [James the Lesser and Philip the Apostle](#)
- . St. James is referred to as “the brother of Jesus”, learn how to prove that Mary did not have any other children but remained ever a virgin.
- Relics of Sts. Philip and James are found in the [Santi XII Apostoli](#) church, dedicated to the 12 Apostles.

Sts. Alexander, Eventius and Theodulus Alexander governed the Church under the Emperor Hadrian. His name is inscribed in the Canon of the Mass. He was martyred at the same time as the priests Eventius and Theodulus, in 117, and their bodies rest in Rome, in the church of St. Sabina, where the Station is held on Ash Wednesday.

—*Saint Andrew Daily Missal*

Symbols and Representation: Nails; stiletto; angel with torch; Often pictured with his chest pierced with nails or spikes.

Highlights and Things to Do:

- The relics of Saints Alexander, Theodulus and Eventius were first buried along the Via Nomentana in Rome, Italy. Later their relics were transferred to [Santa Sabina](#) which is the traditional Station Church for Ash Wednesday.
- As mentioned above, there is confusion and misunderstanding on the identity of these martyrs. Earlier accounts say mix Alexander as Pope Alexander I, and also say that the other two men were priests. The latest Roman Martyrology just states they were martyrs along the Via Nomentana.

St. Juvenal A priest and physician from the East, he immigrated to Narni,



Italy, and was named first bishop of that See by Pope Damasus. Juvenal is reported to have saved Narni from destruction by invading Ligurians and Sarmatians when thousands of the invaders were drowned in a downpour reputedly brought on by his prayers. He was noted for his eloquent preaching, which converted many, and is the patron of Narni. — *Dictionary of Saints*, John J. Delaney



Highlights and Things to Do:

- Again, not much is known about this saint. It has been said that he might be a martyr, but the historical records have not been able to support this.
- See [CatholicSaints.info](https://catholicsaints.info) for more information.

Daily Readings for: [May 03, 2023](#) (Readings on USCCB website)

Collect:

Feast of Sts. Philip and James: O God, who gladden us each year with the feast day of the Apostles Philip and James, grant us, through their prayers, a share in the Passion and Resurrection of your Only Begotten Son, so that we may merit to behold you for eternity. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Apostle Cookies](#)
- [Middle Eastern Rice with Black Beans and Chickpeas](#)

ACTIVITIES

- [Apostle Cookies](#)
- [Family and Friends of Jesus Scrapbook Album](#)

- Hymn in Honor of St. Philip
- Hymn: Vexilla Regis Prodeunt
- Marian Hymn: Bring Flowers of the Fairest
- May, the Month of Mary
- Religion in the Home for Elementary School: May
- Religion in the Home for Preschool: May

PRAYERS

- Blessing of Crosses Placed in Fields and Vineyards
- Regina Coeli (Queen of Heaven)
- Easter Season II Table Blessing 3
- Prayers for the Easter Season
- Roman Ritual: Blessing of Crosses

LIBRARY

- James, the Lesser | Pope Benedict XVI
- Philip the Apostle | Pope Benedict XVI

View this item on CatholicCulture.org:

<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-05-03>

Easter: May 4th

Thursday of the Fourth Week of Easter

Other Commemorations: The English Martyrs (England); St. Florian, Martyr (RM)

England celebrates the **Feast of the English Martyrs**, a group of forty men, women, religious, priests, and lay people who were canonized by Pope Paul VI on October 25, 1970 (in Wales this feast is celebrated [October 25th as the Six Welsh Martyrs and Companions](#)).

The *Roman Martyrology* commemorates **St. Florian (d. 304)**, a Roman military officer stationed at Noricum (Austria) who openly declared himself a Christian during the persecution of Emperor Diocletian. With a boulder tied to the neck, he was precipitated from a bridge into the Enns River.



St. Florian The St. Florian commemorated in the Roman Martyrology on May 4th, was an officer of the Roman army, who occupied a high administrative post in Noricum, now part of Austria, and who suffered death for the Faith in the days of Diocletian. His legendary “Acts” state that he gave himself up at Lorch to the soldiers of Aquilinus, the governor, when they were rounding up the Christians, and after making a bold confession, he was twice scourged, half-flayed alive, set on fire, and finally thrown into the river Enns with a stone around his neck. His body, recovered and buried by a pious woman, was eventually removed to the Augustinian Abbey of St. Florian, near Linz. It is said to have been at a later date translated to Rome, and Pope Lucius III, in 1138, gave some of the saint’s relics to King Casimir of Poland and to the Bishop of Cracow. Since that time, St. Florian has been regarded as a patron of Poland as well as of Linz, Upper Austria and of firemen. There has been popular devotion to St. Florian in many parts of central Europe, and the tradition as to his martyrdom, not far from the spot where the

Enns flows into the Danube, is ancient and reliable. Many miracles of healing are attributed to his intercession and he is invoked as a powerful protector in danger from fire or water.

Patronage: against battle; against drowning; against fire; against flood; drowning victims; harvests; barrel-makers; brewers; chimney sweeps; coopers; fire prevention; firefighters; soap-boilers; Worshipful Company of Firefighters; Austria; Poland; Linz, Austria

Symbols and Representation: bearded warrior with a lance and tub; boy with a millstone; classical warrior leaning on a millstone, pouring water on a fire; dead man on a millstone guarded by an eagle; dead man whose body is being protected by an eagle; man being beaten; man on a journey with a hat and staff; man thrown into a river with a millstone around his neck; man with a palm in his hand and a burning torch under his feet; man with a sword; young man, sometimes in armor, sometimes unarmed, pouring water from a tub on a burning church

Highlights and Things to Do:

- Read a little more about St. Florian:
 - [uCatholic](#)
 - [Brookline Firefighters](#)
 - [Connectus Fund](#)
 - [Catholic Stand](#)
 - [CatholicFaithStore](#)
- St. Florian is patron saint for many, but especially popular with firefighters and brewers. A toast with beer today seems fitting for this saint!

The English Martyrs The English Men and Women martyred for the Catholic Faith 1535–1680 and beatified or canonised by the Holy See. On this day in 1535 there died at Tyburn three Carthusian monks, the first of many martyrs, Catholic and Protestant, of the English



reformation. Of these martyrs, forty two have been canonised and a further two hundred and forty two declared blessed, but the number of those who died on the scaffold, perished in prison, or suffered harsh persecution for their faith in the course of a century and a half cannot now be reckoned. They came from every walk of life; there are among them rich and poor, married and single, women and men. They are remembered for the example they gave of constancy in their faith, and courage in the face of persecution. —[The Liturgy Office of England and Wales](#)

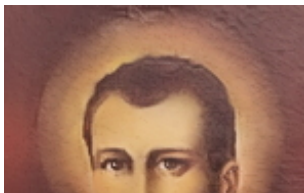
These forty were canonised by Pope Paul VI on October 25th, 1970. They are representative of the English and Welsh martyrs of the Reformation who died at various dates between 1535 and 1679. Some 200 of these martyrs had already been declared ‘Blessed’ (i.e. ‘beatified’) by previous Popes. They include:



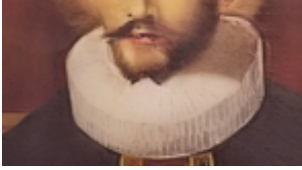
SS. John Houghton, Robert Lawrence and Augustine Webster, the first martyrs (1535), all priors of different Charterhouses (houses of the Carthusian Order, including the one in London) who, by virtue of the Carthusian vow of silence, refused to speak in their own defense.



St. Cuthbert Mayne, a Devonian, who was the first martyr not to be a member of a religious order. He was ordained priest at the then newly established English College at Douai in Northern France and was put to death at Launceston in 1577.



St. Edmund Campion, the famous Jesuit missionary and theologian who published secretly from Stonor Park, the ancient Catholic country house near Henley-on-Thames, who



died in 1581 on the same day as St. Ralph Sherwin, the first martyr to have been trained at the English College in Rome.



St. Margaret Clitherow, the wife of a butcher with a shop in the famous Shambles in York, who allowed her house to be used as a Mass centre, who was sentenced to be crushed to death under a large stone at the Ouse Bridge Tollbooth in the city



St. Philip Howard, eldest son of the fourth Duke of Norfolk (himself executed for treason in 1572) who led a dissolute existence and left behind an unhappy wife in Arundel Castle until he was converted by the preaching of St. Edmund Campion, and died in the Tower in 1595.



St. Nicholas Owen, Jesuit lay brother and master carpenter, who constructed many priests' hiding-holes in houses throughout the country, some of them so cunningly concealed they were not discovered until centuries later (1606).

Under James I and Charles I the purge died down, but did not entirely cease. **St. John Southworth**, missionary in London, was put to death under Cromwell and is venerated in



Westminster Cathedral, and the final martyrs died in the aftermath of the Titus Oates plot in 1679. [SS. **John Fisher & Thomas More** are not included in this list for they had been canonized in 1935]. —Taken from Sacred Heart Parish, Waterloo



Highlights and Things to Do:

- If you would like to learn more about the Forty Martyrs you can purchase a pamphlet published by the Catholic Truth Society, [A Book of Martyrs](#) by Fr John S. Hogan.
- For a list of the forty martyrs and a little more information about some of them, you can [visit this site](#).

Daily Readings for: [May 04, 2023](#) (Readings on USCCB website)

Collect:

Thursday of the Fourth Week of Easter: O God, who restore human nature to yet greater dignity than at its beginnings, look upon the amazing mystery of your loving kindness, and in those you have chosen to make new through the wonder of rebirth may you preserve the gifts of your enduring grace and blessing. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Tea Scones](#)

ACTIVITIES

- [Celebrating the Feasts of the Blessed Virgin](#)
- [Marian Hymn: 'Tis Said of Our Dear Lady](#)

- Marian Hymn: Bring Flowers of the Fairest
- May Day
- May, the Month of Mary
- Religion in the Home for Elementary School: May
- Religion in the Home for Preschool: May

PRAYERS

- Regina Coeli (Queen of Heaven)
- May Pilgrimages
- Easter Season II Table Blessing 3
- Prayers for the Easter Season
- Prayer to Saint Florian for Firefighters

LIBRARY

- A Man of Enduring Conscience | Jack Kenny
- Bishop John Fisher: Defender of the Faith and Pastor of Souls | Thomas McGovern
- Did Thomas More and John Fisher Die for Nothing? | Archbishop Samuel J. Aquila D.D.
- Divorce, Dissolution, and Death: The English Martyrs | Bess Twiston-Davies
- St. John Fisher, Marriage, and Moral Absolutes | Dr. Samuel Gregg
- Sts. Thomas More and John Fisher: Men for Our Season | Archbishop Thomas Wenski
- The Indictment of Sir Thomas More | Paul R. Rust O.M.I.

View this item on [CatholicCulture.org](https://www.catholicculture.org):

<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-05-04>

Easter: May 5th

Friday of the Fourth Week of Easter

Other Commemorations: St. Angelus of Jerusalem, Religious (RM); Bl Caterina Cittadini, Religious (RM)

Today the *Roman Martyrology* commemorates **St. Angelus of Jerusalem, O.Carm (1185-1220)**, priest, martyr, hermit, mystic, reformer, thaumaturge, missionary, convert from Judaism and a professed Priest of the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel. He is also known as St. Angelus of Sicily and St. Angelo. Born in 1145 at Jerusalem and died by being stabbed to death in 1220 at Licata, Sicily.

Bl. Caterina Cittadini (1801-1857) is also commemorated today. She was an Italian Roman Catholic religious from Bergamo who established the Ursuline Sisters of Saint Jerome Emiliani. The order was dedicated to the education of girls in Bergamo and in the surrounding areas and has since expanded outside of the Italian nation.



St. Angelus of Jerusalem St. Angelus was born in Jerusalem to a Jewish family. His mother converted to Christianity and Angelo, along with his twin brother John, was Baptised and converted along with her. His parents died while he was in his childhood and the Patriarch Nicodemus oversaw their education until the twins turned eighteen. He and his brother John entered the Carmelites then, at the Saint Anne convent near the Golden Gate to commence their novitiate. They were well learned and already spoke Greek, Latin and Hebrew. In 120, when he was twenty-six, Angelo was Ordained in Jerusalem and travelled throughout Palestine. Various miraculous cures were attributed to him as he travelled. His “Acta” tells us that he sought to avoid fame and when he was becoming known for his miracles, he withdrew from society to a hermitage to avoid the pilgrims who were following him. Angelus withdrew to a hermitage on Mount Carmel,

until he was instructed by Christ in a vision, to leave Mount Carmel for Italy to preach against the Albigensians, Bulgars and other heresies.

He set off on a Genoese ship on 1 April 1219 and stopped first in Messina before heading off to Civitavecchia before he ended up in Rome to meet with the pope. The friar preached in the Basilica of Saint John Lateran while in Rome where he met both Saint Francis of Assisi and Saint Dominic. He foretold that Francis would receive the stigmata while Francis foretold his premature death. st angelus of jerusalem snip From there he was a



guest of the Basilians in Palermo where he was for about a month, before preaching in Agrigento for over a month before settling in Licata. He had healed seven lepers and the ailing Archbishop of Palermo Bernardo de Castanea while in Palermo. He settled on the Sicilian island though his fame as a wonderworker caused crowds to flock to him. He also had success in converting some Jews though most Jews in Palermo came to despise him for this since he himself was once Jewish.

He wanted to convert a Knight named Berenger. Catholic tradition states that Berenger was living in incest and that Angelo convinced the knight's companion to leave him. Berenger became enraged and arranged to have him attacked and murdered, in front of the Church of Saints Filippo and Giacomo in Licata. He didn't die from the attack until four days after the attack and during that time, he prayed for his assassin and asked the civil authorities to pardon him. He showed the ultimate in forgiveness, setting an example for all those that he preached to. He was buried at Saints Filippo and Giacomo Church. His sepulchre at Licata quickly became a site of Pilgrimage.

The Carmelites venerated him as a saint from 1456 and Pope Pius II Canonised him in 1459. His relics were translated to a new Church in Licata, Saint Maria del Carmine. It was through St Angelo's intercession that the plague in the Kingdom of Naples was halted. —Excerpted from Anastpaul

Symbols and Representation: Carmelite with a knife in his head; Carmelite with a sword in his breast, holding a book, palm, and three crowns; Carmelite with an angel bringing him three crowns; Carmelite with lilies and roses falling from his mouth,

indicative of his eloquence; lily

Patronage: Licata, Italy; Palermo

Highlights and Things to Do:

- Read more about St. Angelus:
 - [NCRegister](#)
 - [CatholicSaints.info](#)
 - [uCatholic](#)
 - [Aleteia](#)
- Watch this [video about St. Angelus](#).
- His relics are housed in [Santuario della Madonna del Carmine, Catania](#) in Sicily.

Bl. Caterina Cittadini Daughter of Giovanni Battista and Magherita Lanzani. Her mother died when Caterina was seven, and her father abandoned the girl and her younger sister Giuditta. They were accepted and grew up at the orphanage of the Conventino of Bergamo. There she developed a strong faith, a big sister's sense of responsibility, and a devotion to Our Lady and Saint Jerome Emiliani.

The sisters left the orphanage in 1823 to live with their cousins Giovanni and Antonio Cittadini, both parish priests at Calolzio, Italy. Caterina became a teacher at a girl's public school in Somasca in 1824.

The sisters felt a call to the religious life; their spiritual director recommended that they should stay in Somasca, and become the basis of a new congregation.

In 1826 the sisters rented a house in Somasca, bought and furnished a building, and in October opened a boarding school for girls. Caterina taught religion, managed the school, and instituted the oratory style of education for her girls. Word of her success spread, attracting more students. The sisters established another "Cittadini" private school in 1832, and another in 1836.

Giuditta directed these new school until her sudden death in 1840. Caterini's cousin, Father Antonio Cittadini, died in 1841,



followed quickly by her spiritual director from the orphanage. The rapid succession of tragedy ruined Caterina's health, and she fell gravely ill, but was cured through the intercession of Saint Jerome Emilani.

Caterina quit her public teaching position in 1845 to manage the schools, care for the orphans, and guide the three companions who help her. To help organize the work and lives of her companions, she wrote the beginnings of a new rule similar to that of religious orders. In 1850 she obtained permission to build a private oratory to keep the Blessed Sacrament at her boarding school. In 1851 she applied for approval of her new religious family.

In 1854 her bishop encouraged her work, and told her to write the rules of the new order; her first attempt, based on the Constitution of the Ursulines of Milano was rejected. A second attempt was accepted on 17 September 1854 under the title Orsoline Gerolimiane (Ursuline Sisters of Somasca). On 14 December 1857, six months after her death, the bishop of Bergamo gave his approval; the order achieved papal recognition on 8 July 1927. The order's mandate is to teach, and to care for the abandoned; today they work in Italy, Switzerland, Belgium, Brazil, Bolivia, India, and the Philippines.

She died on May 5, 1857 in Somasca, Bergamo, Italy of natural causes. —Excerpted from Catholic.net

Patronage: Ursuline Sisters of St. Jerome Emiliani; Orphans; Educators

Highlights and Things to Do:

- Read more about Bl. Caterina:
 - [Vatican](#)
 - [Anastpaul](#)
 - [Wikipedia](#)
 - [CatholicSaints.info](#)



Daily Readings for: [May 05, 2023](#) (Readings on USCCB website)

Collect:

Friday of the Fourth Week of Easter: O God, author of our freedom and of our salvation, listen to the voice of our pleading and grant that those you have redeemed by the shedding of your Son's Blood may have life through you and, under your protection, rejoice for ever unharmed. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Minced Chicken \(or Turkey\) a la King](#)
- [St. Mary's Mocha Surprise](#)

ACTIVITIES

- [Marian Hymn: Stella Matutina](#)
- [Mary Garden](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)
- [May Pilgrimages](#)
- [Easter Season II Table Blessing 3](#)
- [May Devotion: Blessed Virgin Mary](#)
- [Litany of the Blessed Virgin Mary \(Litany of Loreto\)](#)

- [Prayers for the Easter Season](#)

LIBRARY

- None

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Easter: May 6th

Saturday of the Fourth Week of Easter

Other Commemorations: St. Peter Nolasco, Priest (RM); St. John before the Latin Gate (Hist)

Today marks the older observance of **St. John before the Latin Gate** in Rome, Italy. A tradition mentioned by St. Jerome, which goes back to the second century, says St. John the Apostle was taken to Rome under the Emperor Domitian and plunged into a cauldron of boiling oil; by a striking miracle he came out safe and sound from this torture. A church dedicated in honor of St. John was built near the Latin Gate, the spot referred to by the tradition.

The *Roman Martyrology* commemorates **St. Peter Nolasco (1182-1258)**, born in France, but later settled in Barcelona, Spain. After taking part in the Crusades against the Albigensians, he used his inheritance to free Christian prisoners held by the Moors. He later founded the Order of Our Lady of Mercy (Mercedarians) beginning in 1218 devoted to ransoming Christians.



St. John before the Latin Gate

One day Salome presented her two sons, James and John, to Jesus, and with a mother's ambition asked Him to grant them the highest places in his Kingdom. In reply, the Savior spoke of the chalice which He Himself would have to drink, and foretold that these two disciples would also drink of it. The elder, James the Great, was the first to give his Master this proof of his love. John, the younger brother, offered his life in testimony of Jesus' divinity.

But the martyrdom of the latter Apostle called for a scene worthy of the event. Asia Minor, which his zeal had evangelized, was not a sufficiently glorious land for such a

combat. Rome, whither Peter had transferred his Chair and where he died on his cross, and where Paul had bowed down his venerable head beneath the sword, alone deserved the honor of seeing the beloved disciple march on to martyrdom, with that dignity and sweetness which are the characteristics of this veteran of the Apostolic College.

In the year 95 John appeared before the tribunal of pagan Rome. He was convicted of having propagated, in a vast province of the Empire, the worship of a Jew who had been crucified under Pontius Pilate. He was considered a superstitious and rebellious old man, and it was time to rid Asia of his presence. He was, therefore, sentenced to an ignominious and cruel death.

A huge cauldron of boiling oil was prepared in front of the Latin Gate. The sentence ordered that the preacher of Christ be plunged into this bath. The hour had come for the second son of Salome to partake of his Master's chalice. John's heart leapt with joy. After cruelly scourging him, the executioners seized the old man, and threw him into the cauldron. But, lo! the boiling liquid lost all its heat; the Apostle felt no scalding. On the contrary, when they took him out again he felt all the vigor of his youthful years restored to him.

The praetor's cruelty was foiled, and John, a martyr in desire, was to be left to the Church for some few years longer. An imperial decree banished him to the rugged Isle of Patmos, where God revealed to him the future of the Church even to the end of time.

—Excerpted from *The Liturgical Year*, Abbot Gueranger O.S.B.

Highlights and Things to Do:

- Although not longer a feast on our current liturgical calendar, the tradition still remains. The chapel in Rome opens up once a year for this feast day:
 - [New Liturgical Movement](#)
 - [Roman Churches: San Giovanni a Porta Latina](#)
 - [Anastpaul](#)
 - [Catholic Traveler](#)

St. Peter Nolasco One night while Peter Nolasco was praying, the Blessed Virgin appeared (1228) and told him how greatly pleased she and her divine Son would be if a religious order were established in her honor for



the express purpose of delivering Christians held in bondage by the infidels. In compliance with her wish, Peter, together with St. Raymond of Penafort and James I, King of Aragon, founded the Order of Our Lady of Mercy for the ransom of captives. Besides the usual vows, all members were required to take a fourth, one by which they bound themselves to become captives of the pagans, if necessary, to effect the emancipation of Christians.



On one occasion Peter Nolasco ransomed 400 at Valencia and Granada; twice he traveled to Africa as “the Ransomer,” not without peril to his own life; and records show that through his personal efforts a total of 890 Christians regained their liberty. He died with these words from Psalm 110 on his lips: *The Lord has sent redemption to His people.* —Excerpted from *The Church’s Year of Grace*, Pius Parsch

Highlights and Things to Do:

- Read more about St. Peter:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [CatholicSaints.info](#)
- See St. Peter’s statue in the [St. Peter’s Basilica Colonnade](#) and the [Founder Statue](#) in St. Peter’s Basilica.
- To find out more about the [history of the Mercedarian Order](#) read this account.

Daily Readings for: [May 06, 2023](#) (Readings on USCCB website)

Collect:

Saturday of the Fourth Week of Easter: O God, who in the celebration of Easter graciously give to the world the healing of heavenly remedies, show benevolence to your Church, that our present observance may benefit us for eternal life. Through our Lord Jesus Christ, your Son, who lives and reigns with

you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- Heart Cake (cut-up)
- Stuffed Raw Peppers

ACTIVITIES

- Marian Hymn: Bring Flowers of the Fairest
- Mary Garden
- May, the Month of Mary
- Religion in the Home for Elementary School: May
- Religion in the Home for Preschool: May

PRAYERS

- Regina Coeli (Queen of Heaven)
- Easter Season II Table Blessing 3
- Prayers for the Easter Season
- Prayer to Saint Dominic Savio

LIBRARY

- In Plurimis (On The Abolition Of Slavery) | Pope Leo XIII
- Prayers for the Prisoners | John Hennig M.A.
- September 24: Feast of Our Lady of Ransom | Fr. Paul Haffner

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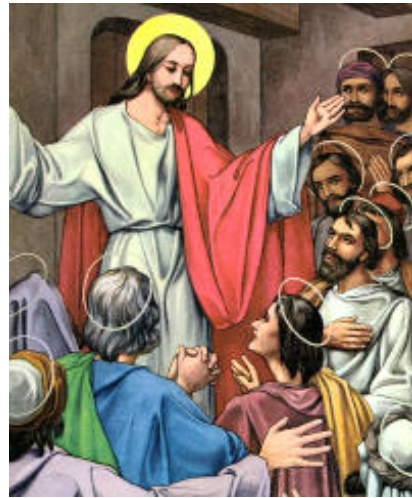
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Easter: May 7th

Fifth Sunday of Easter

Jesus said to his disciples: “Do not let your hearts be troubled. Trust in God still, and trust in me. There are many rooms in my Father’s house; if there were not, I should have told you. I am going now to prepare a place for you, and after I have gone and prepared you a place, I shall return to take you with me; so that where I am you may be too.”

“Christ, high priest and unique mediator, has made of the Church ‘a kingdom, priests for his God and Father.’ The whole community of believers is, as such, priestly. The faithful exercise their baptismal priesthood though their participation, each according to his own vocation, in Christ’s mission as priest, prophet, and king. Through the sacraments of Baptism and Confirmation the faithful are ‘consecrated to be...a holy priesthood.’” (CCC 1546)



Fifth Sunday of Easter Mass Readings, Cycle A: The **First Reading** is taken from the *Acts of the Apostles 6:1-7* and continues the description of the missionary preaching and missionary activity of Paul and Barnabas. For those who follow the reign of God as inaugurated in Christ, these apostles can promise nothing for sure but trials and hardships. And yet, the paradox of suffering and yet being joyful in the Holy Spirit is here expressed as it was in the ending of the readings from Acts last week. —*A Celebrants Guide to the New Sacramentary - A Cycle* by Kevin W. Irwin

The **Second Reading** is from the *First Letter of St. Peter 2:4-9* in which he reminds the new converts to Christianity, that they must be holy, for they are the living stones out of which the new spiritual temple of God is formed. The cornerstone, the base and binding force of this temple, is the risen Christ. . Because of Him, and through Him, they are able to offer sacrifices which are acceptable to God.

The **Gospel** is from *St. John 14:1-12*. We may well wonder at the slowness of the Apostles in seeing in Christ nothing more than a man—a great man, a man with power from God, yes, but still a mere man. That He was the Messiah, they were convinced, but their idea of the Messiah was wrong. They thought He would free Israel from foreign domination (Lk. 24 21), and set up a new kingdom of God—a prosperous, earthly kingdom with God guaranteeing peace and plenty for all. If, therefore, He allowed His enemies to put Him to death, all their hopes would be dashed to the ground. Hence, the mention of His impending death at the Last Supper filled them with dismay and despair.

But we must not judge them too harshly. Christ had indeed often claimed to be God, but His words fell on deaf ears. It was only after His resurrection that they began to understand that He had spoken literally—it was only then they believed He was indeed the Son of God, in human nature.

For us today, the Incarnation is still a mystery, but it is not the “how” that should trouble us, we know that with God all things are possible. It is rather the “why” that should cause us amazement. Why should God go to that length for our sake—mere creatures, and sinful, ungrateful creatures at that? The infinite goodness and the infinite love of God are the answer, but still an answer which is mysterious to us. For we, with our limited capacity for love, can form no idea of infinite love.

God created us “in His own image and likeness” (a very limited likeness, granted) and intended, because of the spiritual faculties He gave us, which enable us to see and enjoy truth and beauty, to give us a share in His eternal life and glory. To do this, the Incarnation of the second Person of the Holy Trinity was God’s plan. There must have been other ways of doing this, but God, we can be sure, chose the best way. Even with our limited intelligence, we ourselves can see what a perfect way this was for proving to us the infinite love, goodness and compassion of our Creator.

Sin entered the world of man, as God had foreseen, but notwithstanding this ingratitude on our part, God’s Son came in our lowly, human nature and suffered, even though sinless, all the effects of men’s sins. He suffered in our name, and because He was God, His sufferings in His human nature made infinite atonement for the sins of all mankind.

His Incarnation had made us His brothers and’ co-heirs to heaven. His death on the cross wiped out, and gave us the means of wiping out, our sins, so that we would be capable of possessing our inheritance.

Knowing the story of the Incarnation therefore, we know of the love and kindness of God toward us. We need not ask, with Philip, “show us the Father,” we have seen Him in His riches and wisdom and knowledge of God! “How unsearchable are His judgments

and how inscrutable are His ways!” (Rom. 11 :33).

“What return can I make to the Lord?” All the mortifications and good works of all the holy men and women that ever lived, or will live, would not be adequate a return to God for the miracle of love He has shown toward us. But He accepts the widow’s mite, the little acts of love, the little proofs of gratitude, the willing acceptance of the crosses He sends us, to purify us. In one word, all He asks in return is that we try to live our Christian life day after day, ever thanking Him for the gift of Christ and the Christian faith. —Excerpted from *The Sunday Readings* by Fr. Kevin O’Sullivan, O.F.M.

Daily Readings for: [May 07, 2023](#) (Readings on USCCB website)

Collect:

Fifth Sunday of Easter: Almighty ever-living God, constantly accomplish the Paschal Mystery within us, that those you were pleased to make new in Holy Baptism may, under your protective care, bear much fruit and come to the joys of life eternal. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Chocolate Pecan Pie](#)

ACTIVITIES

- [Family May Crowning](#)
- [Marian Hymn: Bring Flowers of the Fairest](#)
- [May Day](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)

PRAYERS

- [Book of Blessings: Blessing Before and After Meals: Easter Season \(2nd Plan\)](#)
- [Prayers for the Easter Season](#)
- [Book of Blessings: Blessing Before and After Meals: Easter \(1st Plan\)](#)

LIBRARY

- None

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Easter: May 8th

Monday of the Fifth Week of Easter

*Other Commemorations: St. Acacius, Martyr (RM);
Apparition of St. Michael the Archangel (Hist)*

If the world hates you, realize that it hated me first. If you belonged to the world, the world would love its own; but because you do not belong to the world, and I have chosen you out of the world, the world hates you. (*John 15*)

Today the *Roman Martyrology* commemorates **St. Acathius (d. 303)**, a priest at Sebaste, Armenia, during Diocletian's persecution. He is included in the list of [Fourteen Holy Helpers](#).

According to the 1962 Missal of the Roman Rite, today is the **feast of the apparition of St. Michael**. The feast commemorates an apparition of St. Michael on the summit of Monte Gargano (Castel Sant' Angelo), in Italy on the Adriatic coast in 590 A.D., and the dedication of the sanctuary built on the site of the apparition.



St. Acacius (or Achatius) St. Achatius, is one of the Holy Helpers who, as a Roman soldier, died for Christ. He was a native of Cappadocia and as a youth joined the Roman army during the reign of Emperor Hadrian, attaining the rank of captain. One day, when leading his company against the enemy, he heard a voice saying to him, "Call on the God of Christians!" He obeyed, was instructed, and received Baptism. Filled with zeal, he henceforth sought to convert also the pagan soldiers of the army. When the emperor heard of this, Achatius was thrown into prison, then placed on the rack, bound to a post and scourged,



because he refused to offer sacrifice to the idols. When all these tortures availed nothing, he was brought before the tribune Bibianus.

Asked by him what was his name and country, Achatius replied, “My name is Christian because I am a follower of Christ; men call me Achatius. My country is Cappadocia. There my parents lived; there I was converted to the Christian faith, and was so inspired by the combats and sufferings of the Christian Martyrs that I am resolved to shed my blood for Christ to attain heaven.” Then Bibianus ordered him to be beaten with leaden clubs, after which he was loaded with chains and returned to the prison.

After Achatius had been in prison seven days, Bibianus was called to Byzantium and ordered all prisoners to be transported there. On the journey Achatius suffered greatly, for his entire body was covered with wounds, his chains were galling, the guards were cruel and the roads were bad. He thought himself dying. Praying to God, a voice from the clouds answered him, “Achatius, be firm!” The soldiers of the guard were terrified and asked each other, “What is this? How can the clouds have a voice?” Many prisoners were converted. The next day some of the converts saw a number of men in shining armor speaking to Achatius, washing his wounds and healing them, so that not even a scar remained.

Arrived in Byzantium the Saint was again cast into prison, and after seven days dragged before the judge. When neither promises nor the cruelest torments shook the constancy of the brave confessor of the Faith, the judge sent him to Flaccus, the proconsul of Thracia, who imprisoned him for five days and meanwhile read the records of his former trials. Then he ordered him to be beheaded. Achatius suffered death for Christ on May 8, 311.

Note: St. Achatius’ name is also spelled Acacius. He is invoked for headaches.
—Excerpted from the *The Fourteen Holy Helpers* by Fr. Bonaventure Hammer, O.F.M.

Patronage: against pain; against headaches; soldiers; archdiocese of Guardavalle, Italy; Catanzaro-Squillace, Italy

Symbols and Representation: centurion; soldier carrying cruets; soldier carrying a chalice; soldier carrying a bunch of thorns; soldier carrying a dead tree bough; soldier carrying sacred vessels; soldier in armor with standard and shield; soldier in golden armor; soldier with a palm branch of martyrdom; soldier with a hand full of thorns; soldier with large cross; with Saint Theodore Tyro

Highlights and Things to Do:

- Read [Legends of the Fourteen Holy Helpers – Saint Achatius, Martyr](#)

- See [August 8](#) for more information on the Fourteen Holy Helpers.

Apparition of St. Michael It is evident from Holy Scripture that God is pleased to make frequent use of the ministry of the heavenly spirits in the dispensations of His providence in this world. The Angels are all pure spirits; by a property of their nature, they are immortal, as is every spirit. They have the power of moving or conveying themselves at will from place to place, and such is their activity that it is not easy for us to conceive of it. Among the holy Archangels, Saints Michael, Gabriel, and Raphael are particularly distinguished in the Scriptures. Saint Michael, whose name means *Who is like unto God?*, is the prince of the faithful Angels who opposed Lucifer and his followers in their revolt against God. Since the devil is the sworn enemy of God's holy Church, Saint Michael is given to it by God as its special protector against the demon's assaults and stratagems.

Various apparitions of this powerful Angel have proved the protection of Saint Michael over the Church. We may mention his apparition in Rome, where Saint Gregory the Great saw him in the air sheathing his sword, to signal the cessation of a pestilence and the appeasement of God's wrath. Another apparition to Saint Aubert, bishop of Avranches in France, led to the construction of Mont-Saint-Michel in the sea, a famous pilgrimage site. May 8th, however, is destined to recall another no less marvelous apparition, occurring near Monte Gargano in the Kingdom of Naples.



In the year 492, a man named Gargan was pasturing his large herds in the countryside. One day a bull fled to the mountain, where it could not be found. When its refuge in a cave was discovered, an arrow was shot into the cave, but the arrow returned to wound the one who had sent it. Faced with this mysterious occurrence, the persons concerned decided to consult the bishop of the region. He ordered three days of fasting and prayers. After three days, the Archangel Michael appeared to the bishop and declared that the cavern where the bull had taken refuge was under his protection and that God wanted it to be consecrated under his name and in honor of all the Holy Angels.

Accompanied by his clergy and people, the pontiff went to that cavern, which he

found already disposed in the form of a church. The divine mysteries were celebrated there, and there arose in this same place a magnificent temple where the divine Power has wrought great miracles. To thank God's adorable goodness for the protection of the holy Archangel, the effect of His merciful Providence, this feast day was instituted by the Church in his honor.

It is said of this special guardian and protector of the Church that, during the final persecution of Antichrist, he will powerfully defend it: "At that time shall Michael rise up, the great prince who protects the children of thy people." —Excerpted from *Little Pictorial Lives of the Saints*, a compilation based on *Butler's Lives of the Saints* and other sources by John Gilmary Shea (Benziger Brothers: New York, 1894); *Vie des Saints pour tous les jours de l'année*, by Abbé L. Jaud (Mame: Tours, 1950).

Apparition of St. Michael the Archangel: Of all the angels, none is accorded greater veneration than St. Michael; his cult dates to ancient Christian times. He is the protector and patron of the Church on earth, and leads departed souls into paradise. Traditionally his feast has been celebrated on September 29; then in the sixth century a feast called the Apparition of St. Michael at Siponte, Gargano, was added locally, but soon spread to the universal Church. What actually is commemorated today is the dedication of this church.

The best known among the apparitions of our archangels is that which took place about 590 A.D. atop Castel Sant' Angelo, and from which the fortification took its present name. In that year, Pope Gregory the Great ordered a great penitential procession on the occasion of a plague; to indicate that his prayers were heard, the archangel appeared and replied his sword in its scabbard. Today's feast has not proven too popular; that in honor of St. Michael in September is much better known. —Excerpted from *The Church's Year of Grace* by Pius Parsch

Daily Readings for: [May 08, 2023](#) (Readings on USCCB website)

Collect:

Monday of the Fifth Week of Easter: May your right hand, O Lord, we pray, encompass your family with perpetual help, so that, defended from all wickedness by the Resurrection of your Only Begotten Son, we may make our way by means of your heavenly gifts. Through our Lord Jesus Christ, your Son, who lives and

reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [St. Michael's Oatmeal Waffles](#)

ACTIVITIES

- [Fourteen Holy Helpers](#)
- [Marian Hymn: Bring Flowers of the Fairest](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)
- [May Pilgrimages](#)
- [May Devotion: Blessed Virgin Mary](#)
- [Prayer to Saint Michael, the Archangel](#)
- [Litany of the Blessed Virgin Mary \(Litany of Loreto\)](#)
- [Litany of the Fourteen Holy Helpers](#)
- [Invocation of St. Achatius](#)

LIBRARY

- [Prayer to St. Michael | Pope Leo XIII](#)
- [St. Michael: Guardian of the Church | Fr. William Saunders](#)

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Easter: May 9th

Tuesday of the Fifth Week of Easter

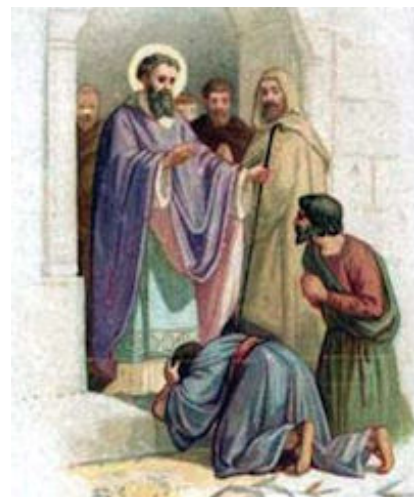
Other Commemorations: St. Pachomius, Abbot (RM)

The *Roman Martyrology* commemorates **St. Pachomius of Tabenna (290-346)**, father of the cenobitical life, born near Esneh, Egypt; died at Phebôou c.346. After spending some time with the hermit Palemon, he withdrew to Tabennisi where he introduced community life among the hermits who gathered around him. Before he died he had established nine monasteries for men and two for women. His order continued until the 11th century. Represented in hermit's garb, or crossing the Nile on the back of a crocodile.



St. Pachomius St. Pachomius can justifiably be called the founder of cenobitic monasticism (monks who live in community). Even though St. Antony the Great was the first to go into the desert to live a life of seclusion pursuing evangelical perfection, he lived an eremitic life, that is, a primarily solitary life.

Pachomius first started out as a hermit in the desert like many of the other men and women in the third and fourth centuries who sought the most radical expression of Christian life and he developed a very strong bond of friendship with the hermit Palemon. One day he had a vision during prayer in which he was called to build a monastery, and was told in the vision that many people who are eager to live an ascetic



life in the desert, but are not inclined to the solitude of the hermit, will come and join him. His hermit friend Palemon helped him to build the monastery and Pachomius insisted that his cenobites were to aspire to the austerity of the hermits.

However, he knew that his idea was a radical one, in that most of the men who came to live in his monastery had only ever conceived of the eremitic lifestyle; his great accomplishment was to reconcile this desire for austere perfection with an openness to fulfilling the mundane requirements of community life as an expression of Christian love and service. He spent most of his first years as a cenobitic doing all the menial work on his own, knowing that his brother monks needed to be gently inducted into serving their brothers in the same manner. He therefore allowed them to devote all their time to spiritual exercises in those first years. At his death, there were eleven Pachomian monasteries, nine for men and two for women.

The rule that Pachomius drew up was said to have been dictated to him by an angel, and it is this rule that both St. Benedict in the west and St. Basil in the east drew upon to develop their better known rules of cenobitic life. — Catholic News Agency

Highlights and Things to Do:

- Read more about St. Pachomius:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [uCatholic](#)
 - [EWTN](#)
 - [CatholicSaints.info](#)
- St. Pachomius is considered to be the father of cenobitic monasticism. What does cenobitic even mean? The first type monastic living was the life of a hermit, living solitarily, called eremitic. Cenobitic monasticism emphasizes community life. In Western monasticism the cenobitic monks join in a community of a religious order, regulated by a religious rule, a collection of precepts. St. Augustine and St. Benedict followed the example set by Pachomius for their religious orders.

Daily Readings for: [May 09, 2023](#) (Readings on USCCB website)

Collect:

Tuesday of the Fifth Week of Easter: O God, who restore us to eternal life in the Resurrection of Christ, grant your people constancy in faith and hope, that we may never doubt the promises which we have learned from you. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Beignets de Pommes \(Apple Fritters\)](#)
- [Stuffed Pigeons](#)

ACTIVITIES

- [Marian Hymn: Bring Flowers of the Fairest](#)
- [Marian Hymn: Salve Regina](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)
- [Easter Season I Table Blessing 1](#)
- [Litany of the Blessed Virgin Mary \(Litany of Loreto\)](#)
- [Prayer to God for His Goodness to Us Sinners](#)

LIBRARY

- [Saint Basil | Pope Benedict XVI](#)

- [St. Basil - Part 2 | Pope Benedict XVI](#)
- [St. Basil The Great | Eric J. Scheske](#)

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Easter: May 10th

Wednesday of the Fifth Week of Easter; Optional Memorial of St. Damien de Veuster, Priest; Optional Memorial of St. John of Avila

Today the Proper Calendar for the US celebrates the **Optional Memorial of Father Damien de Veuster, SS.CC. (1840-1889)**, formerly Joseph de Veuster, and fondly called St. Damien of Molokai. (In Hawaii this is an Obligatory Memorial.) He was a Belgian missionary of the Congregation of the Sacred Hearts of Jesus and Mary and revered primarily by Hawaii residents and Christians for having dedicated his life in service to the lepers of Molokai in the Kingdom of Hawaii. Father Damien is the spiritual patron of lepers, outcasts, and those with HIV/AIDS, and of the State of Hawaii. April 15 is his commemoration date in the *Roman Martyrology*.



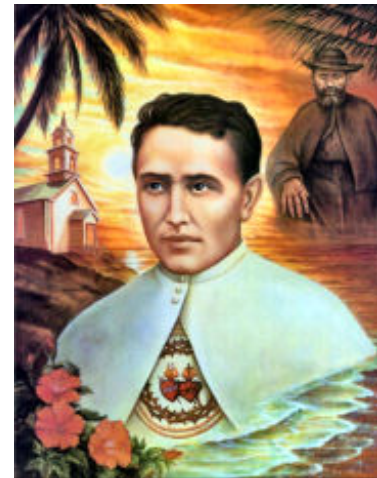
The Universal Calendar celebrates **Optional Memorial of St. John of Avila (1499-1569)**. St. John was declared a Doctor of the Church by Pope St. John Paul II in 2012. He was the Apostle of Andalusia and the spiritual advisor of St. Teresa, St. Francis Borgia, St. John of the Cross, St. Peter of Alcantara, and others. He was born on January 6, 1499, at Almodovar del Campo, Spain. After studying law at the University of Salamanca, he left the university to be a hermit. He then went to Alcala, where he was ordained. John drew great crowds with his fiery denunciations of evil and his many sermons. A brief imprisonment by the Inquisition in Seville made him even more popular. His missionary efforts were centered on Andalusia, and his letters and other writings have become Spanish classics. John was canonized in 1970.

St. Damien of Molokai Joseph De Veuster, the future Father Damien, was born at Tremelo in Belgium, January 3rd, 1840. His was a large family and his father was a

farmer-merchant. When his oldest brother entered the Congregation of the Sacred Hearts (called 'Picpus' after the street in Paris where its Generalate was located), his father planned that Joseph should take charge of the family business. Joseph, however, decided to become a religious. At the beginning of 1859 he entered the novitiate at Louvain, in the same house as his brother. There he took the name of Damien.

In 1863, his brother who was to leave for the mission in the Hawaiian Islands, became ill. Since preparations for the voyage had already been made, Damien obtained permission from the Superior General to take his brother's place. He arrived in Honolulu on March 19th, 1864, where he was ordained to the priesthood the following May 21st. He immediately devoted himself, body and soul, to the difficult service of a "country missionary" on the island of Hawaii, the largest in the Hawaiian group.

At that time, the Hawaiian Government decided on a very harsh measure aimed at stopping the spread of "leprosy," the deportation to the neighboring island of Molokai, of all those infected by what was thought to be an incurable disease. The entire mission was concerned about the abandoned "lepers" and the Bishop, Louis Maigret ss.cc., spoke to the priests about the problem. He did not want to send anyone "in the name of obedience," because he knew that such an order meant certain death. Four Brothers volunteered, they would take turns visiting and assisting the "lepers" in their distress. Damien was the first to leave on May 10th, 1873. At his own request and that of the lepers, he remained definitively on Molokai.



He brought hope to this hell of despair. He became a source of consolation and encouragement for the lepers, their pastor, the doctor of their souls and of their bodies, without any distinction of race or religion. He gave a voice to the voiceless, he built a community where the joy of being together and openness to the love of God gave people new reasons for living.

After Father Damien contracted the disease in 1885, he was able to identify completely with them: "We lepers." Father Damien was, above all, a witness of the love of God for His people. He got his strength from the Eucharist: "It is at the foot of the altar that we find the strength we need in our isolation..." It is there that he found for himself and for others the support and the encouragement, the consolation and the hope, he could, with a deep faith, communicate to the lepers. All that made him "the happiest missionary in the world," a servant of God, and a servant of humanity.

Having contracted “leprosy” himself, Fr. Damien died on April 15th, 1889, having served sixteen years among the lepers. His mortal remains were transferred in 1936 to Belgium where he was interred in the crypt of the church of the Congregation of Sacred Hearts at Louvain. His fame spread to the entire world. In 1938 the process for his beatification was introduced at Malines (Belgium): Pope Paul VI signed the Decree on the “heroicity of his virtues” on July 7th 1977. He was canonized on October 11th, 2009.

In Father Damien, the Church proposes an example to all those who find sense for their life in the Gospel and who wish to bring the Good News to the poor of our time.

—Excerpted from [SSCC Website](#)

Patronage: Lepers; against leprosy

Highlights and Things to Do:

- Read more about Fr. Damien:
 - [Catholic Encyclopedia](#)
 - [CatholicSaints.info](#)
 - [Catholic Ireland](#)
 - [Saints Stories for All Ages](#)
- Be adventurous and prepare a [Hawaiian luau](#) in honor of St. Damien. Or see some other food ideas at [Catholic Cuisine](#).
- Father Damien was originally buried next to Saint Philomena Church, Molokai, Hawaii, then later interred in a basement chapel in the church of Saint Antonius, Leuven, Belgium in 1936, which was bought and remodeled by the Congregation of the Sacred Hearts. See [St. Anthony’s Chapel](#). Also see [Saints in Rome](#) for relics information about St. Damien.
- Virtually visit [the Cathedral of Our Lady of Peace in Honolulu](#), where there is a [relic](#) of Fr. Damien.

St. John of Avila Saint John of Ávila was born in Almodóvar del Campo of a wealthy and pious family of Jewish *converso* descent. At the age of fourteen he was sent to the University of Salamanca to study law but returned after a year to his father’s home, where he



spent the next three years in the practice of austere piety. His sanctity impressed a Franciscan journeying through Almodóvar, on whose advice he took up the study of philosophy and theology at Alcalá de Henares, where he was fortunate to have as his teacher the famous Dominican Domingo de Soto. While he was a



student his parents died and after his ordination he celebrated his first Mass in the church where they were buried, sold the family property and gave the proceeds to the poor.

He saw in the severing of natural ties a vocation to foreign missionary work and prepared to go to Mexico. In 1527, while he was in Seville looking for a favorable opportunity to set out for his new field of labor, his unusually great devotion in celebrating Mass attracted the attention of Hernando de Contreras, a priest of Seville, who mentioned him to the archbishop and Inquisitor General, Don Alonso Manrique de Lara. The archbishop saw in the young missionary a powerful instrument to stir up the faith in Andalusia, and after considerable persuasion Juan was induced to abandon his journey to America.

His first sermon was preached on 22 July 1529, and immediately established his reputation. During his nine years of missionary work in Andalusia, crowds packed the churches at all his sermons. However, his strong pleas for reform and the denunciation of the behavior of the high society brought him before the inquisitor at Seville. He was charged with exaggerating the dangers of wealth and with closing the gates of heaven to the rich. The charges were quickly refuted and he was declared innocent in 1533. By special invitation of the court he was appointed to preach the sermon on the next great feast in the church of San Salvador, in Seville. Like other Spanish mystics of the period, including La Beata de Piedrahita, he was suspected several times during his career of belonging to the Alumbrados, deemed a heretical sect.

John of Avila is also remembered as a reformer of clerical life in Spain. He founded several colleges where his disciples dedicated themselves to the teaching of youths. Among the disciples attracted by his preaching and saintly reputation were Saint Teresa of Ávila, Saint John of God, Saint Francis Borgia and the Venerable Louis of Granada. Of special importance was the University of Baeza established in 1538 by a papal bull of Pope Paul III. Its first rector was Saint John of Ávila and became a model for seminaries and for the schools of the Jesuits.

He is especially revered by the Jesuits. Their development in Spain is attributed to his friendship and support to the Society of Jesus.

St. John of Avila was declared Venerable by Pope Clement XIII on February 8, 1759

and beatified by Pope Leo XIII on November 15, 1893. On May 31, 1970 he was canonized by Pope Paul VI. Pope Benedict XVI named him a Doctor of the Church on October 7, 2012, the Feast of the Holy Rosary. —Excerpted from [Patron Saints](#)

Patronage: Andalusia, Spain; Spain; Spanish secular clergy; World Youth Day 2011

Highlights and Things to Do:

- Read more about St. John of Avila:
 - [New Doctors of the Church: St. Hildegard, St. John of Avila](#)
 - [St John of Avila: Learning the Language of God](#)
 - [St. John of Avila's Life of Prayer](#)
 - [Who was John of Avila?](#)
 - [CatholicSaints.info](#)
 - [Catholic Encyclopedia](#)
- The [Letters of St. John of Avila](#) can be found at the Open Library.
- St. John's body is interred in the [Basílica de San Juan de Ávila in Montilla, Spain](#).

Daily Readings for: [May 10, 2023](#) (Readings on USCCB website)

Collect:

Wednesday of the Fifth Week of Easter: O God, restorer and lover of innocence, direct the hearts of your servants towards yourself, that those you have set free from the darkness of unbelief may never stray from the light of your truth. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Damien: Father of mercy, who gave us in Saint Damien a shining witness of love for the poorest and most abandoned, grant that,

by his intercession, as faithful witnesses of the heart of your Son Jesus, we too may be servants of the most needy and rejected. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. John of Avila: Almighty and eternal God, who gave your holy Church blessed John of Avila as Doctor, grant that what he taught when moved by the divine Spirit may always stay firm in our hearts; and, as by your gift we embrace him as our patron, may we also have him as our defender to entreat your mercy. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Haupia](#)
- [Potato-Mac Salad](#)
- [Slow Cooker Kalua Pig](#)

ACTIVITIES

- [Marian Hymn: Bring Flowers of the Fairest](#)
- [Marian Hymn: Stella Matutina](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)
- [Rogation Days: Cross Days](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)
- [May Pilgrimages](#)
- [Easter Season II Table Blessing 4](#)

- Religious Processions
- Prayer for the Feast of Bl. Damien Joseph de Veuster

LIBRARY

- Apostolic Letter Proclaiming St. John of Avila a Doctor of the Church | Pope Benedict XVI
- Holy Father Inaugurates the Synod on the New Evangelization | Pope Benedict XVI
- Proximity to People Suffering from Infectious Illness | Pope Benedict XVI
- Saint John of Avila and the Reform of the Priesthood | Sr. Joan Gormley
- See that Sunday Is Recognized and Celebrated as the Lord's Day | Pope Saint John Paul II
- The Doctors of the Church | Fr. Stephen McKenna
- The Eminent Doctrine of St. John of Avila: A Most Dynamic Priesthood | Brother John Paoletti MIC
- The Poor You Will Always Have With You | Pope Francis
- True and False Martyrdom | Fr. Peter Joseph

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<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-05-10>

Easter: May 11th

Thursday of the Fifth Week of Easter

Other Commemorations: St. Francis di Girolamo, Priest (RM)

Today the *Roman Martyrology* commemorates **St. Francis di Girolamo (1642-1716)** (also known as Francis de Geronimo), a Jesuit priest from Italy who spent most of his life working as a rural missionary in the countryside near Naples. He died in 1716. His sermons were short but vigorous, and he touched many hearts.



Meditation Shallow minds are easily scandalized at the thought that, despite Christ Jesus' divine mission and His heroic earnestness in fulfilling it, despite the limitless possibilities of the Sacrifice of Calvary glorified in the power of the Resurrection, even now so many human souls are still sick and diseased, even dead in sin and seemingly lost in impenitence.

But think for a moment of some definite astounding force in nature, as for instance lightning, or even better, of so simple a force as the stroke of a hammer or the approach of a lighted match; notice the vast difference in the effects produced on a block of granite, on a cake of ice, and on a keg of powder. Even so, the definite effect of the same graces upon different individual souls depends on the receptivity of each. Yet never doubt, the doors of the treasury of the merits and fruits of Calvary are wide open; the fountains of the Savior are pouring out heavenly waters to purify and cure and refresh souls; the invitation goes out to all:

“Come, eat My bread, and drink the wine which I have mingled for you. All you that thirst come to the waters, and you that have no money, make haste, buy, and eat: come ye, buy wine and milk without money! Come! to experience the virtue of the waters, and of the food, and of the medicine, and of the fire. Come and drink lest you die of thirst! Come and eat lest your soul hunger and starve! Come,

approach the fire of My charity, to be stirred out of your spiritual coldness and numbness!”

—*Our Way to the Father* by Rev. Leo M. Krenz, S.J.

St. Francis di Girolamo (also Francis de Geronimo)

St. Francis di Girolamo was the famous Jesuit pulpit orator of Naples: a volume would hardly suffice to record the wonderful effect of his eloquence. “His voice” says Butler “was loud and sonorous, ... and the style of his preaching simple and impressive... . His descriptions forcible and graphic and his pathetic appeals were sure to draw tears while his energy astounded and terrified,” yet there must have been much of the magnetism of the popular orator in his manner for whenever he spoke whether in the streets of Naples — a constant habit of his — or in the church great crowds followed him and not a few of the sudden conversion made by him of hardened sinners sound like the records of some modern “Revivalist” preachers.

He was an earnest untiring faithful worker to the very last. Born in 1642, at a very early age he became a prefect in the “College of Nobles of the Society of Jesus” and soon after his novitiate was completed took high rank in the society. It was as a preacher and evangelist that he excelled. He died May 11th, 1716 and was beatified by Pius VII, on the feast of St. Joseph in 1806, and canonized by Gregory XVI, on Trinity Sunday 1839. —Excerpted from *Saints and Festivals of the Christian Church*, by H. Pomeroy Brewster

Patronage: Grottaglie, Italy; Naples

Highlights and Things to Do:

- Read more about St. Francis:
 - [Catholic Encyclopedia](#)
 - [Butler’s Lives of the Saints](#)
 - [CatholicSaints.info](#)
 - [Aleteia](#)

Daily Readings for: [May 11, 2023](#) (Readings on USCCB website)

Collect:

Thursday of the Fifth Week of Easter: O God, by whose grace, though sinners, we are made just and, though pitiable, made blessed, stand, we pray, by your works, stand by your gifts, that those justified by faith may not lack the courage of perseverance. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [St. Mary's Mocha Surprise](#)
- [Vuccidrato—Mary's Palms](#)

ACTIVITIES

- [Marian Hymn: Bring Flowers of the Fairest](#)
- [Marian Hymn: Stella Matutina](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)
- [Easter Season II Table Blessing 4](#)
- [Litany of the Blessed Virgin Mary \(Litany of Loreto\)](#)
- [Prayers for the Easter Season](#)

LIBRARY

- None

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<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-05-11>

Easter: May 12th

Friday of the Fifth Week of Easter; Optional Memorial of Sts. Nereus and Achilleus, Martyrs; Optional Memorial of St. Pancras, Martyr

Other Commemorations: Bl. Imelda Lambertini, Virgin (RM)

The Church celebrates the Optional Memorial of **Saints Nereus and Achilleus (d. 98)** who were Roman soldiers in the household of Flavia Domitilla. They were instructed and converted by St. Peter. These two soldiers in turn inspired St. Domitilla to consecrate her virginity to God. Thereupon, Aurelianus, the fiancée of Domitilla, reported all three to the Roman authorities as being Christians. They were martyred out of hatred for Christianity.

It is also the **Optional Memorial of Saint Pancras (d. 290)**, a noble Phrygian youth, came to Rome at the age of fourteen and was martyred in 275 because he refused to offer sacrifices to the pagan gods.

The *Roman Martyrology* commemorates **Bl. Imelda Lambertini (1322-1333)**, daughter of Count Egano Lambertini of Bologna and Castora Galuzzi. She was a student at Dominican Convent of Valdi-Pietra in Bologna and had a great devotion to Saint Agnes of Rome, of whom she may have had visions. On May 12, 1333 she miraculously received her First Communion, and immediately after died in an ecstasy of love and joy.



St. Nereus and Achilleus The mention in the Missal of these saints awakens within us today little or no memory, but in the Christian Rome of the first centuries these names were dear to popular piety. The catacomb of Domitilla on the Ardeatine Way was well

known, and the two Martyrs Nereus and Achilleus were buried there.

A certain Falvia Domitilla belongs to the illustrious family of the Flavii, which, during the first century, had given three emperors to Rome. She was the wife of the Consul Flavius Clemens, a relative of Domitian, and was one of the aristocratic Romans who had embraced Christianity. She it was who in all probability founded the catacomb referred to. Another Flavia Domitilla, grandchild of the first, was, like her, exiled for the Faith.

The two martyrs Nereus and Achilleus are also celebrated as having been in Domitian's service. Their bodies were translated from the catacomb of Domitilla to another Roman church, the basilica of *Fasciola*. These are ancient Roman memorials, recalling to our memory that St. Peter, delivered from prison, was preparing to leave Rome, where he feared to be put to death, the at this point on the road the little band (*fasciola*) tied round his leg became loosened. Stopping to retie it, Christ appeared to him. "Master, whither goest Thou?" demanded the Apostle. "I go to Rome," replied his Lord, "there to be crucified again." Peter understood. He it was who returned to Rome, where he was to be sacrificed.

The basilica of the *Fasciola*, for a time abandoned, was bestowed as a title on the famous cardinal Baronius, towards the close of the sixteenth century. The Cardinal restored it, and it may be visited today. It was known by the names of SS. Nereus and Achilleus even before their translation.

The Acts of these Martyrs do not belong to the class of *Acta sincera*; fantastic details have been added, embroidered upon authentic facts which are guaranteed by these tombs and these churches. One of St. Gregory's Homilies was pronounced over their tomb, and a Damasian inscription is dedicated to them.

Archeologists have studied these Acts profoundly during the last few years. The latest hypothesis, which appears more or less justified, would place their martyrdom in the reign of Nero, in the year 63. In this case these two soldiers, of Germanic origin, would be the proto-martyrs of the Roman Church. —Excerpted from *The Year's Liturgy, Volume 2* by Fernand Cabrol, OSB

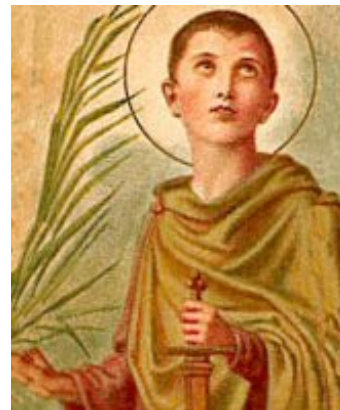
Symbols and Representation: Two posts and lions; fire; two swords.

Highlights and Things to Do:

- Even though Nereus and Achilleus died for Christ about 1800 years ago, Christians are still suffering and dying for their faith in this century. Offer a prayer for the persecuted Church and for the modern martyrs.

- These two Roman soldiers threw away their “shields, their armor, and their blood-stained javelins” and gave their lives for Christ. Examine how much you are willing to sacrifice for the love of Christ and offer up a small sacrifice today.
- Read more about Nereus and Achilleus:
 - [Golden Legend](#)
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [CNA](#)
 - [Saints Stories for All Ages](#) and [Part Two](#)
- See the statues on the St. Peter’s Colonnade: [Nereus](#) and [Achilleus](#).
- Their remains are located in [Santi Nereo e Achilleo \(Church of Saints Nereus and Achilleus\)](#) in Rome.

St. Pancras Pancratius was the descendant of a noble Phrygian family. As a youth of fourteen, he came to Rome while Diocletian and Maximian were in power (about 304). He was baptized by the Pope and given instructions in the Christian religion. Arrested for his action, he steadfastly refused to sacrifice to the pagan gods and was condemned to death. With manly courage, he bared his neck for the sword and received the martyr’s crown. During the night his body was removed by the pious matron Octavilla, anointed with sweet smelling balsam and interred on the Via Aurelia.



Pancratius is the patron saint of fidelity to oaths. The basilica that Pope Symmachus erected over his remains about the year 500 later became a station church (since 1798 his relics have been lost). On the first Sunday after Easter the saint exhorted the catechumens gathered at his station church to remain loyal to their baptismal vows. The saint warns us to proceed slowly and prudently before taking an oath or vow. But once our word is given we must remain true to our pledge, true unto death itself, whether it concerns baptismal vows, ordination vows, profession vows, or marriage vows.

—Excerpted from *The Church’s Year of Grace*, Pius Parsch.

Symbols and Representation: Sword and stone; armor; Saracen crown under his

feet.

Patronage: Against false witness; against perjury; children; cramps; headaches; fidelity to oaths; treaties.

Highlights and Things to Do:

- Read more about St. Pancras:
 - [Catholic Encyclopedia](#)
 - [Golden Legend](#)
 - [Catholic Ireland](#)
- See St. Pancras' statue on the [St. Peter's Basilica Colonnade](#).
- The Church of [San Pancrazio](#) was built over the tomb of St. Pancras. [Saints in Rome](#) gives more expansion on the location of Pancras' relics.

Bl. Imelda Lambertini Bl. Imelda Lambertini is a model for all in her great love for the Blessed Sacrament. Born in Bologna, she was a pious child who begged her parents to allow her to become a Dominican when she was just nine. Her parents, though saddened at having to be separated from their only child, recognized God's will for their daughter, and Imelda joined the nuns at Val di Pietra.

Her status among the nuns is unclear. She received the habit and participated in the life of the nuns to some extent.



At that time, children were not allowed to make their First Holy Communion until age 14, but Imelda prayed continually that she would be able to receive Our Lord without having to wait so long. When she was 11, after Mass on the vigil of the Feast of the Ascension, the Sacred Host was seen suspended amidst a brilliant light above Imelda's head. The chaplain, who was immediately summoned, gave the Host to Imelda. Afterwards, the nuns left her alone to make her thanksgiving. The prioress soon discovered, however, that Imelda, who had been in ecstasy, had died shortly after receiving her First Holy Communion, so much in love was she with Our Lord in the Eucharist.

Blessed Imelda was declared Patroness of First Communicants by Pope St. Pius X.

Symbols and Representation: very young Dominican novice kneeling before the altar with a sacred Host appearing above her; Wearing first communion dress, chapel veil with attached to a chaplet of flowers on her head and rosary

Patronage: First Communicants

Highlights and Things to Do:

- Read more about Bl. Imelda:
 - [Nashville Dominicans](#)
 - [Aquinas and More](#)
 - [My First Communion](#)
 - [Anastpaul](#)
- [Catholic Cuisine](#) has an inspirational post on Kids in the Kitchen, inspired by young Blessed Imelda.
- Bl. Imelda's body remains incorrupt, and it is located in the San Sigismondo Church in Bologna, Italy.

Daily Readings for: [May 12, 2023](#) (Readings on USCCB website)

Collect:

Friday of the Fifth Week of Easter: Grant us, Lord, we pray, that, being rightly conformed to the paschal mysteries, what we celebrate in joy may protect and save us with perpetual power. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of Sts. Nereus and Achilleus: Grant, we pray, almighty God, that we, who know the great courage of the glorious Martyrs Nereus and Achilleus in confessing you, may experience their loving intercession for us in your presence. Through our Lord Jesus Christ, your Son, who lives and reigns with you

in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Pancras: May your Church rejoice, O God, confident in the intercession of the Martyr Saint Pancras, and by his glorious prayers may she persevere in devotion to you and stand ever firm. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Old-Fashioned Bean Soup](#)

ACTIVITIES

- [Family Procession for a Blessing on the Crops](#)
- [Marian Hymn: 'Tis Said of Our Dear Lady](#)
- [Marian Hymn: Ave Maria Dear](#)
- [Marian Hymn: Beautiful, Glorious](#)
- [Marian Hymn: Stella Matutina](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)
- [Easter Season II Table Blessing 4](#)
- [Prayer of the Christian Farmer](#)
- [Litany of the Blessed Virgin Mary \(Litany of Loreto\)](#)

LIBRARY

- If Anyone Eats This Bread, He Shall Live | Pope Saint John Paul II
- My Eucharistic Day | St. Peter Julian Eymard
- On Catechesis in Our Time (Catechesi Tradendae) | Pope Saint John Paul II
- Sick Children And The Canonical Right To Sacraments | Peter John Vere JCL/M (Canon Law)
- The Eucharist and Culture | Ralph McInerny
- The Sacrament of the Eucharist | Rev. G. D. Smith D.D., Ph.D.

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<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-05-12>

Easter: May 13th

Saturday of the Fifth Week of Easter; Optional Memorial of Our Lady of Fatima

Other Commemorations: Our Lady of the Most Blessed Sacrament (Hist); Julian of Norwich, Religious (Hist)

Today the Church celebrates an **Optional Memorial of Our Lady of Fatima**, which is a title of the Blessed Virgin Mary following apparitions to three shepherd children — Lucia, Jacinta and Francisco — in Portugal in 1917. The message of Fatima includes a call to conversion of heart, repentance from sin and a dedication to the Blessed Virgin Mary, especially through praying the Rosary. This optional memorial is new to the USA liturgical calendar and is inscribed on May 13.



Today is also the traditional commemoration of **Our Lady of the Most Blessed Sacrament**. This title was given to our Blessed Mother in May 1868 by Saint Peter Julian Eymard to honor her relationship to the Holy Eucharist and to place her before us as a model in our duties and devotion to the Blessed Sacrament.

Julian of Norwich, England (1342-1423) is traditionally honored today. She is not included in the *Roman Martyrology* but popular piety sees her as a holy woman of God, and so often refer to her as Mother, Saint or Blessed Julian. She is most known for her book, *Revelations of Divine Love*.

Our Lady of Fatima The famous apparitions of the Virgin Mary to the children of Fatima took place during the First World War, in the summer of 1917. The inhabitants of this tiny village in the diocese of



Leiria (Portugal) were mostly poor people, many of them small farmers who went out by day to tend their fields and animals. Children traditionally were assigned the task of herding the sheep.



The three children who received the apparitions had been brought up in an atmosphere of genuine piety: Lucia dos Santos (ten years old) and her two younger cousins, Francisco and Jacinta. Together they tended the sheep and, with Lucy in charge, would often pray the Rosary kneeling in the open. In the summer of 1916 an Angel appeared to them several times and taught them a prayer to the Blessed Trinity.

On Sunday, May 13, 1917, toward noon, a flash of lightning drew the attention of the children, and they saw a brilliant figure appearing over the trees of the Cova da Iria. The “Lady” asked them to pray for the conversion of sinners and an end to the war, and to come back every month, on the 13th.

Further apparitions took place on June 13 and July 13. On August 13 the children were prevented by local authorities from going to the Cova da Iria, but they saw the apparition on the 19th. On September 13 the Lady requested recitation of the Rosary for an end to the war. Finally, on October 13, the “Lady” identified herself as “Our Lady of the Rosary” and again called for prayer and penitence.

On that day a celestial phenomenon also took place: the sun seemed to tumble from the sky and crash toward earth. The children had been forewarned of it as early as May 13, the first apparition. The large crowd (estimated at 30,000 by reporters) that had gathered around the children saw the phenomenon and came away astounded.

Official recognition of the “visions” which the children had at the Cova da Iria came on October 13, 1930, when the bishop of Leiria - after long inquiry - authorized the cult of Our Lady of the Rosary at the site. The two younger children had died: Francisco (who saw the apparition but did not hear the words) on April 4, 1919, and his sister Jacinta on February 20, 1920. Sister Lucia died on February 13, 2005, at her Carmelite convent in Coimbra, Portugal, after a long illness. —Excerpted from *Dictionary of Mary*, Catholic Book Publishing Company.

The Message of Fatima The public message of Fatima recalls that of Lourdes. Through the children Mary urges prayer for sinners, recitation of the Rosary, and works of penance. On October 13 she



said: “I have come to exhort the faithful to change their lives, to avoid grieving Our Lord by sin; to pray the Rosary. I desire in this place a chapel in my honor. If people mend their ways, the war will soon be over.”

But Mary also confided several “secrets” to the children, some of which Lucy subsequently transmitted. Presumably there was prediction of another war in the near future and a request for special veneration of the Immaculate Heart of Mary.

The final secret Lucy is thought to have entrusted to Pope John XXIII.

As at Lourdes, the “apparitions” of Fatima have brought crowds of visitors. Pilgrimages, which began in the summer of 1917, have experienced growing success, not only among the Portuguese themselves but also among people from other countries, including the United States. The national pilgrimage following ecclesiastical recognition of the apparitions (May 13, 1931) is said to have drawn more than a million participants.

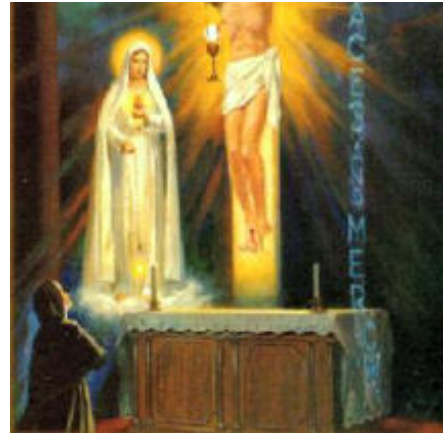
Popes have shown exceptional favor toward Fatima, Pius XII, Paul VI, and John Paul II in particular making a visit to the shrine. The papal interest and the basilica built at the site of the apparitions has helped to swell the summer pilgrimages to Fatima. Crowds comparable to, and sometimes larger than, those at Lourdes are not uncommon. In a rustic setting, pilgrims hear the message repeated that Mary spoke to the children: prayer, works of penance, recourse to her Immaculate Heart. —Excerpted from

Dictionary of Mary, Catholic Book Publishing Company

Patronage: diocese of Leiria–Fátima, Portugal

Highlights and Things to Do:

- Visit Catholic Culture’s special section on [Our Lady of Fatima](#).
- For further reading:
 - [CatholicSaints.info](#)
 - [Catholic Ireland](#)
- See [Catholic Cuisine](#) for food ideas.
- Virtually visit the [Shrine of Our Lady of Fatima](#) in Portugal.



Our Lady of the Blessed Sacrament This title penetrates the mystery itself of the Eucharist, and when well understood, manifests to us the most important part granted to Mary in the economy of the Holy Eucharist.

If we have thoroughly seized Pierre Eymard's thought we understand that she is, first, the Mother of Jesus, giving to the Word her most pure blood, which was changed on the day of the Incarnation into His own Body, into His own Blood, in order to consecrate it later, on the night of the Last Supper, into His Sacrament of Love.



Our Lady of the Blessed Sacrament is Mary receiving in quality of universal dispensatrix of grace, the full and absolute disposition of the Eucharist and the graces that It contains, because this Sacrament is the most efficacious means of salvation, the fruit par excellence of the Redemption of Jesus Christ. To her, consequently, it belongs to make Jesus in the Sacrament known and loved; to her it belongs to spread the Eucharist throughout the world, to multiply churches, to raise them in infidel lands, and to defend faith in the Eucharist against heretics and the impious; to her it belongs to prepare souls for Communion, to rouse them to make frequent visits to Jesus, and to assist zealously at the Holy Sacrifice of the Mass. She is the treasure-house of all the graces comprised in the Eucharist, both those that prepare the soul for It and those that flow from It. — *Month of Our Lady of the Blessed Sacrament* by St. Peter Julian Eymard

Highlights and Things to Do:

- Read the [Month of Our Lady of the Blessed Sacrament](#) by Pierre Julian Eymard.
- Pray the [novena](#) to Our Lady of the Blessed Sacrament.

Julian of Norwich Almost nothing is known of her early life before she became an anchoress. It is unknown if she was from Norwich or chose to move there, and even not verified that her name was Julian before she became an anchoress near the church of Saint Julian. Recluse under the direction of



Benedictines in Norwich, England. Mystic, visionary, and writer. Her book, *Revelations of Divine Love*, which contains sixteen revelations she received while in an ecstatic trance, is still in print. She meditated on, spoke on, and wrote on the power of love of evil, Christ's Passion, and the nature of the Trinity. In her early 60s she shut herself in complete seclusion at Conisford, Norwich, and never left again.



Not much is known about her personal life, even if her name was truly Julian. She was born around 1342 and died in 1423, lived as an anchoress near the Church of St. Julian in Norwich, England. Because she was never formally beatified or canonized, she is not included in the *Roman Martyrology* but popular piety sees her as a holy woman of God, and so often refer to her as Mother, Saint or Blessed Julian.

Highlights and Things to Do:

- Read more about St. Julian:
 - [Catholic Encyclopedia](#)
 - [CatholicSaints.info](#)
 - [Saint Stories for All Ages](#)
 - [Medievalists.net](#)
- See this [online source](#) for her writings.

Daily Readings for: May 13, 2023 (Readings on USCCB website)

Collect:

Saturday of the Fifth Week of Easter: Almighty and eternal God, who through the regenerating power of Baptism have been pleased to confer on us heavenly life, grant, we pray, that those you render capable of immortality by justifying them may by your guidance attain the fullness of glory. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy

Spirit, God, for ever and ever.

Optional Memorial of Our Lady of Fatima: O God, who chose the Mother of your Son to be our Mother also, grant us that, persevering in penance and prayer for the salvation of the world, we may further more effectively each day the reign of Christ. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Leek Soup](#)
- [Portuguese Chicken](#)

ACTIVITIES

- [Celebrating the Feasts of the Blessed Virgin](#)
- [Explanation and Origin of Rogation Days](#)
- [Family Procession for a Blessing on the Crops](#)
- [Fatima and the Popes](#)
- [Marian Hymn: Virgin Blessed, Thou Star the Fairest](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)
- [The Farmer's Sacramentals](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)
- [Religious Processions](#)
- [Litany of the Blessed Virgin Mary \(Litany of Loreto\)](#)
- [Fatima Prayer of Reparation](#)

- [Fatima Pardon Prayer](#)
- [Fatima Sacrifice Prayer](#)
- [Fatima Eucharistic Prayer](#)
- [Fatima Prayer for the Rosary](#)

LIBRARY

- [Believe in God's Mercy | S.J. Raoul Plus](#)
- [Compendium of Pope Benedict XVI's Addresses on Women of Faith | Pope Benedict XVI](#)
- [For Greater Things You Were Born | Archbishop José H. Gomez S.T.D.](#)
- [Julian of Norwich | Pope Benedict XVI](#)
- [Mary And The Moslems | Archbishop Fulton J. Sheen](#)
- [Mary: Catechist at Fatima | Rev. Frederick L. Miller STD](#)
- [Must Catholics Believe in Fatima? | Rev. Eamon R. Carroll O. Carm., S.T.D.](#)
- [The Message of Fatima | Congregation for the Doctrine of the Faith](#)
- [The Message of Fatima | Zsolt Aradi](#)
- [The Paschal Triduum Is a Story of Love that Knows No Bounds | Pope Francis](#)
- [The Three Children of Fatima | Unknown](#)

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Easter: May 14th

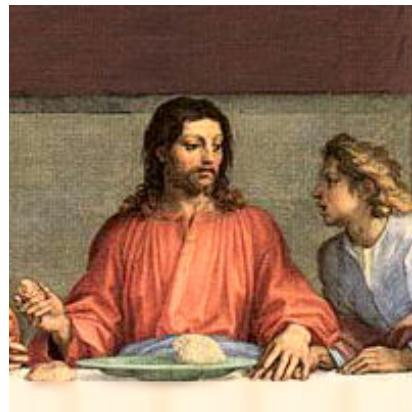
Sixth Sunday of Easter

Jesus said to his disciples: “If you love me you will keep my commandments. I shall ask the Father, and He will give you another Advocate to be with you forever, that Spirit of truth whom the world can never receive since it neither sees nor knows Him, but you know Him, because He is with you, He is in you. I will not leave you orphans; I will come back to you.”

“Because the Holy Spirit is the anointing of Christ, it is Christ who, as the head of the Body, pours out the Spirit among his members to nourish, heal, and organize them in their mutual functions, to give them life, send them to bear witness, and associate them to his self-offering to the Father and to his intercession for the whole world. Through the Church’s sacraments, Christ communicates his Holy and sanctifying Spirit to the members of his Body.” (CCC 739)

We are entering the final weeks of Easter. Tomorrow begins the traditional observance of the Minor Rogation Days. We petition the Father’s blessing upon springtime planting in the fields and in our souls. We ask in the “Name” of Jesus. He intercedes for us with the Father. In some locations the Solemnity of the Ascension is celebrated on Thursday, while others have it transferred to the Seventh Sunday of Easter. Regardless of when the Ascension falls, we prepare for this liturgical shift in the season of contemplating closely the Lord’s Resurrection.

Today’s feast of [St. Matthias, Apostle](#) is superseded by the Sunday Liturgy.



Sixth Sunday of Easter Mass Readings, Cycle A: The **First Reading** is taken from the *Acts of the Apostles* 8:5-8, 14-17. In this reading Peter and John are sent from Jerusalem to Samaria to be ministers of the coming of the Spirit to the new converts in that town. These men had already been baptized in the name of the Lord Jesus, and the imposition of hands completes the initiation of these converts. —*A Celebrant’s Guide to the New*

Sacramentary - A Cycle by Kevin W. Irwin

The **Second Reading** is from the *First Letter of Peter 3:15-18* and indicates that baptism initiates a person to imitation of the death and resurrection of Jesus and that the destiny of all believers is to live according to the realm of the Spirit. — *A Celebrant's Guide to the New Sacramentary - A Cycle* by Kevin W. Irwin

The **Gospel** is from *St. John 14:15-21*. In this discourse at the Last Supper, which was His last will and testament, our divine Lord promised His Church, through the Apostles, that the Holy Spirit would be with it until the end of time. The Spirit of truth will be directing it and effectively aiding it to preserve the faith, the doctrine, and the morals which Christ taught His Apostles.

Looking back now over almost 2,000 years of the Church's history we can see how this promise has been fulfilled. There were heretics and schismatics who threatened the very continuance of the Church as God's faithful people on earth. There were crises and near catastrophes caused by the human weaknesses of its heads and its members, yet the Church survived and spread and continued to send saints to heaven because of the direct and active aid of the Holy Spirit.

During those two thousand years great empires have risen and fallen. They had large armies and vast wealth and earthly resources at their disposal, yet they disintegrated like all things human. The names of one-time mighty men who ruled over millions are now nothing more than a nuisance for children in their history classes. The large tracts of our globe which they ruled are now divided and known by other names. This was, is, and will be the lot of all merely human enterprises. Today's despots, where they rule with iron hand, will share the same fate.

In the midst of all these upheavals the Church of Christ has continued to flourish because it was directed and sustained by the Holy Spirit, who abides within it. How can we ever show enough gratitude to the three Divine Persons of the Blessed Trinity who planned so lovingly and so efficaciously for our safe journey to heaven? The Father sent His Son as man among us so that we men could become His brothers, and adopted sons of the Father. The Son suffered hardships, insults and misunderstandings during His temporary stay on earth, and ended like a crucified malefactor because of the sins of mankind. But He rose triumphantly



from the dead and set up the Church as a society which would bring to men of all races, ages and colors the salvation and exaltation of mankind, which His life and death had won for us.

Knowing only too well the weaknesses and waywardness of human nature, He and the Father sent the Holy Spirit to remain with His Church as its infallible guide until the last man has entered heaven.

This is a very brief summary of what the Blessed Trinity has done, and is continuing to do for us, through the Church. We, the people of God, the chosen race of the New Testament are God's Church on earth. It is for you and me that the Holy Spirit is at work this very day. When He guides the steps of Peter's successor, the Pope, or the deliberations of the bishops, the heirs of the apostolic college, it is for us and for our salvation that He is acting. While we are faithful members of the Church, and of Christ's mystical body, while we remain live branches safely attached to the vine who is Christ, we have nothing to fear; we are on the sure road to heaven, to enjoy eternal happiness with the Father, Son and Holy Spirit whom we shall thank and glorify forever.

—Excerpted from *The Sunday Readings* by Fr. Kevin O'Sullivan, O.F.M.

Daily Readings for: [May 14, 2023](#) (Readings on USCCB website)

Collect:

Sixth Sunday of Easter: Grant, almighty God, that we may celebrate with heartfelt devotion these days of joy, which we keep in honor of the risen Lord, and that what we relieve in remembrance we may always hold to in what we do. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Spinach-Stuffed Chicken](#)
- [Garlic Mashed Potatoes](#)

ACTIVITIES

- Family May Crowning
- Marian Hymn: Ave Maria Dear
- May, the Month of Mary
- Religion in the Home for Elementary School: May
- Religion in the Home for Preschool: May

PRAYERS

- Book of Blessings: Blessing Before and After Meals: Easter Season (2nd Plan)
- Prayers for the Easter Season
- Book of Blessings: Blessing Before and After Meals: Easter (1st Plan)

LIBRARY

- None

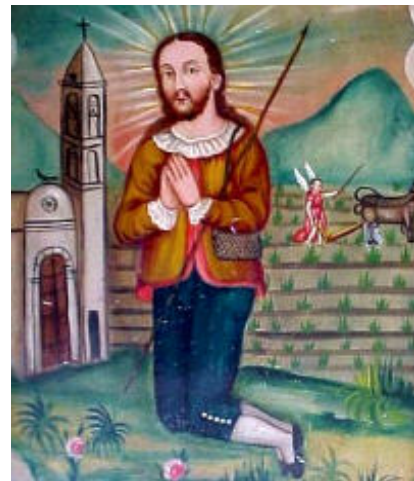
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Easter: May 15th

Monday of the Sixth Week of Easter; Optional Memorial of St. Isidore (USA); Minor Rogation Day

The diocese of the US celebrate the **Optional Memorial of St. Isidore the Farmer (1070-1130)**. He was a Spanish laborer who worked most of his life as a ploughman for a nobleman who lived near Madrid, Spain. Although working many hours a day, he never failed to attend daily Mass, and spend time praying before the Holy Eucharist. He married a maid-servant, Maria de la Cabeza, who was also canonized a saint. They were always willing to help their neighbors and worked with the poor in the city slums. In 1947, he was proclaimed the Patron of the National Rural Life Conference in the United States.



Today marks the beginning of the **Minor or Lesser Rogation Days**, which fall Monday through Wednesday preceding Ascension Thursday.

Minor Rogation Days Monday, Tuesday and Wednesday of this week we commemorate the traditional dates for the Minor Rogation Days. These are days of prayer and formerly fasting, which take place every year on April 25th and the three days preceding the feast of the Ascension, the former being known as the Major Rogation and the latter as the Minor Rogations. The word “rogation” has its origins in the Latin word *rogare*, which means to supplicate or ask, and the purpose of Rogation Days is to beg God for His mercy, to turn away His anger, and to ask Him to bless the fruits of the earth while protecting us from natural disasters. The Rogation Days no longer appear on the General Roman Calendar, but [celebrated according to the local conference of bishops](#).

The celebration of Rogation Days consists in a procession followed by the Rogation

Mass. In this procession we may sense the last remnant of the obsolete station processions observed by ancient Christians almost daily during Lent and during the first week after Easter. They would gather in a church known as the *ecclesia collecta* (hence the word “Collect”) and from there walk in procession with the bishop and clergy to another church singing the Litany of the Saints and the Kyrie. The place of destination was known as the *station* or station church, and holy Mass was celebrated there.

Our present Rogation liturgy has preserved something of these venerable practices. Our prayer should not only be sincere and personal, we should also pray as units of a community, for to this type of prayer a special efficacy is attached. In the Rogation procession the Litany of the Saints is recited; it gives us an opportunity to call upon the entire Church triumphant to intercede in our behalf. The prayers concluding the Litany are usually beautiful and edifying.

What petitions will surely be answered? Those which, according to Christ’s words, are made in “the right spirit,” and which are offered in the Name of Jesus, I.e., tend to further the kingdom of God. In the “Our Father” Christ has given us a summary of such petitions. Therefore, if our wishes are similar to those in the Lord’s Prayer, we can assume that they will be heard. These petitions fall under three headings: God’s kingdom, daily food, sin. God will certainly grant petitions of this kind.

a) God’s kingdom. For this purpose Christ came to earth. Prayers to further God’s sovereignty within us or about us are petitions of Christ Himself. Their object is that we may give greater glory to God with heart and tongue, in deed and action; that we may become and remain God’s children; that the mystical Body may grow in numbers and in virtue; that worthy priests may be found; in short, that God’s kingdom on earth may prosper in every way. To know the will of God and do it, to see God’s Providence in the course of human affairs, are petitions which will certainly be fulfilled and which will open the floodgates of grace. In these matters let us resemble the importunate friend and the confident child in the Gospel parable.

b) Daily Bread. Do not think that all your petitions must be for spiritual and supernatural benefits. God wishes to relieve earthly needs, provided these are to our spiritual advantage. Yes, we may, we should pray for earthly goods; and our prayers will undoubtedly be heard even though the answer may not always be identical with our desire. Among such petitions are the following: that God spare us from unemployment; that we may be able to supply our needs in the matter of clothing, nourishment, housing; that we enjoy good health, be granted a bountiful harvest, be preserved from pestilence, famine, and war. Our prayer will certainly be heard, even though God’s answer at times may be on a higher level. And when God does not answer the petition, He certainly gives

the strength and grace to accept His holy Will.

c) *Sin*. Now we come to a petition, forgiveness of sin, the always is heard, and here there are no restrictions. We must, of course, make it a genuine prayer, “forgive us as we forgive those who trespass against us”; otherwise our “prayer may be hindered” (1 Pet. 3:7). “Lead us not into temptation.” God will never permit anyone to be tempted beyond his strength. If we ask, He will give the grace to overcome the tempter. It is ten for granted that will not place ourselves in the occasion of sin. “Deliver us from evil.” This petition God will surely grant as life ebbs to an end. And once the victory is won, we will experience no tears, no lamenting, no suffering, no evil—in heaven. —Excerpted from *The Church’s Year of Grace*, Pius Parsch

Highlights and Things to Do:

- [Rogation Days: Cross Days \(Activity\)](#)
- [Rogation Day Prayers \(Prayer\)](#)
- Read more about the Rogation Days at [Catholic Saints Info](#).
- For more see [Rogation Days](#).

Monday of the Sixth Week of Easter, Monday of the Lesser Rogation Days

Station with *Santa Maria Maggiore* (St. Mary Major): Following the disasters that afflicted the diocese of Vienne in Dauphiny in the fifth century, St. Mamertus instituted a solemn penitential procession on three days preceding Ascension Day. In 511 the Council of Orleans ordered it for the rest of France. It soon spread to the whole Church. The Rogation Days, though they remain an occasion for imploring God’s blessing on the whole life of the Church, have in our days become a time of prayer for Him to bless the year’s harvest. The singing of the Litany of the Saints has given its name to these three days of public intercession, but as at Rome there was already a similar procession on April 25, the Rogation Days came to be called the Lesser Litanies. *The bishop may appoint another date for the Rogation Days, if it better meets local needs or customs.*



For more on *Santa Maria Maggiore*, see:

- [Churches of Rome](#)
- [Rome Art Lover](#)
- [Roman Churches](#)
- [PNAC](#)
- [Aleteia](#)

For further information on the Station Churches, see [The Stational Church](#).

St. Isidore the Farmer When he was barely old enough to wield a hoe, Isidore entered the service of John de Vergas, a wealthy landowner from Madrid, and worked faithfully on his estate outside the city for the rest of his life. He married a young woman as simple and upright as himself who also became a saint-Maria de la Cabeza. They had one son, who died as a child.

Isidore had deep religious instincts. He rose early in the morning to go to church and spent many a holiday devoutly visiting the churches of Madrid and surrounding areas. All day long, as he walked behind the plow, he communed with God. His devotion, one might say, became a problem, for his fellow workers sometimes complained that he often showed up late because of lingering in church too long.

He was known for his love of the poor, and there are accounts of Isidore's supplying them miraculously with food. He had a great concern for the proper treatment of animals.

He died May 15, 1130, and was declared a saint in 1622 with Ignatius of Loyola, Francis Xavier, Teresa of Avila and Philip Neri. Together, the group is known in Spain as "the five saints."

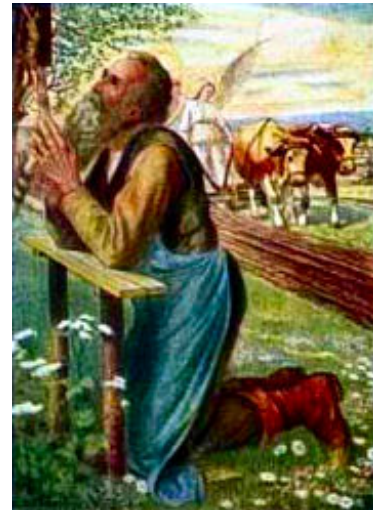
Patronage: Farmers; farm workers; ranchers; rural communities; Madrid, Spain; National Catholic Rural Life Conference in the United States; death of children; for rain; livestock.

Symbols and Representation: White oxen; spade; hoe or rake; plough.

Highlights and Things to Do:

- St. Isidore (and his wife Maria) are the patrons of the [Catholic Rural Life Conference](#). Read this reflection on [St. Isidore, their patron](#), some [ideas to celebrate his feast](#) and [Novena to St. Isidore](#).

Two books we especially recommend: *Cooking for Christ* by Florence Berger (although we prefer the original 1949 edition; this is an edited version), and *Rural Life Celebration Guide*.



- Learn more about [St. Isidore the farmer](#).
- Establishing or replenishing a [Mary garden](#) would be an appropriate way to celebrate the combination of the feast of St. Isidore and the month of May, dedicated to Mary.
- Visit mgardens.org to learn more about Mary Gardens.
- There is also a lovely book on Mary gardens printed by St. Anthony Messenger Press called *Mary's Flowers: Gardens, Legends and Meditations* by Vincenzina Krymow.
- Visit [Stokes Marys Gardens](#).
- Another book by Vincenzina Krymow is *Healing Plants of the Bible* which explains Biblical gardens and plants.

Daily Readings for: [May 15, 2023](#) (Readings on USCCB website)

Collect:

Monday of the Sixth Week of Easter: Grant, O merciful God, that we may experience at all times the fruit produced by the paschal observances. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Isidore the Farmer: Lord God, to whom belongs all creation, and who call us to serve you by caring for the gifts that surround us, inspire us by the example of Saint Isidore to share our food with the hungry and to work for the salvation of all people. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Paella I](#)

- Paella II

ACTIVITIES

- Hymn: Holy God, We Praise Thy Name
- May, the Month of Mary
- Religion in the Home for Elementary School: May
- Religion in the Home for Preschool: May
- The Farmer's Sacramentals
- The Man of the House

PRAYERS

- Seed Planting: Prayer to St. Isidore
- Novena to St. Isidore the Farmer
- Prayer of the Christian Farmer
- Prayer of a Rural Family
- Prayer for Rain
- Prayer Against Pests
- Prayer Against Storms and Floods
- Prayer of Thanksgiving
- Litany of St. Isidore
- Prayer of the Christian Farmer and Gardener
- Novena to St. Rita
- Prayer to Saint Isidore the Farmer, Patron of Countrymen
- Prayer in Honor of Saint Isidore the Farmer
- A Farmer's Prayer of Thanksgiving

LIBRARY

- A Spiritual and Material Mission to Rural America | The Most Reverend Edwin V. O'Hara D.D.
- Animals in the Psalter | Marion Craig
- Back to the Land! | Emerson Hynes
- Farming with Integrity | Catherine Doherty
- For This We Stand | Mons. L. G. Ligutti
- Jean-Baptiste de La Salle: Educator and Saint | Joseph F. X. Sladky
- Manifesto on Rural Life | Bishop Aloisius J. Muench D.D.
- Mater Et Magistra (Christianity and Social Progress) | Pope Saint John XXIII
- Partnership with God: Christ Glorified in the Sacrifice of the Farmer | Bishop Aloisius J. Muench D.D.
- Prayers for Farmers | John Hennig M.A.
- Rural Life in a Peaceful World | National Catholic Rural Life Conference
- Sacramental Protection of the Family | Emerson Hynes
- Seven Keys to a Christian Home | Emerson Hynes
- Seven Keys to a Christian Home | Emerson Hynes
- Speech to Italian Farmers | Pope Pius XII
- Standing on Both Feet: The Rural Homestead | Rev. Patrick T. Quinlan
- The Land and the Spirit | The Most Reverend Peter W. Bartholome D.D.
- The Pope (Pius XII and Leo XIII) Speaks on Rural Life | Pope Pius XII
- The Task of Woman in the Modern World | Janet Kalven
- Towards a Better Distribution of Land: the Challenge of Agrarian Reform | Pontifical Council for Justice and Peace
- Woman and Post-War Reconstruction | Janet Kalven

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<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-05-15>

Easter: May 16th

Tuesday of the Sixth Week of Easter; Minor Rogation Day

Other Commemorations: St. Ubaldus, Bishop (RM); St. Simon Stock, Religious (RM); St. Brendan, Abbot (RM)

Today's *Roman Martyrology* commemorates several saints today:

- **St. Ubaldus (1085-1160):** Bishop of Gubbio. He is remembered in central Italy as a Bishop who was entirely devoted to the duties of his office. He led a life of exceptional austerity. He belonged to the Order of Canons Regular of St. Augustine. He died on May 16, 1160.
- **St. Simon Stock (1165-1265):** Simon was a hermit who became a member of the Carmelite order. He received a vision of the Blessed Mother promising salvation to all those who wore the brown scapular which she showed him—a vision that led to the widespread devotion to Mary over the next centuries of wearing this scapular in her honor.
- **St. Brendan, abbot of Clonfert (Born c.484-489; died c.577-583):** He was often called “Brendan the Navigator” or “the Voyager” or “the Bold”. He is one of the early Irish monastic saints and chiefly renowned for his legendary quest to the “Isle of the Blessed,” also called Saint Brendan’s Island. He is considered one of the Twelve Apostles of Ireland.



Today continues the traditional observance of the **Minor Rogation Days**, which fall Monday through Wednesday preceding Ascension Thursday.

Rogation Days Monday, Tuesday and Wednesday of this week we commemorate the traditional dates for the Minor Rogation Days. These are days of prayer and formerly fasting, which take place every year on April 25th and the three days preceding the feast of the Ascension, the former being known as the Major Rogation and the latter as the Minor Rogations. The word “rogation” has its origins in the Latin word *rogare*, which means to supplicate or ask, and the purpose of Rogation Days is to beg God for His mercy, to turn away His anger, and to ask Him to bless the fruits of the earth while protecting us from natural disasters. The Rogation Days no longer appear on the General Roman Calendar, but [celebrated according to the local conference of bishops](#).

Second Rogation Day, Station at St. John Lateran. If at all possible, we will take part in the in the Rogation procession and Mass today and tomorrow. In spirit we will observe the venerable liturgy at St. John Lateran, the church where baptisms were administered in ancient times. It may aid our piety to group our petitions on these three days. the first day we will devote to our personal needs; the second, to family and community; the third, to the needs of the universal Church. Not only at the morning liturgy but throughout the day we will continue to pour forth our pleading to God.

Reflections on the Nature of True Prayer. In the Rogation liturgy we are reminded of what a great privilege it is to place our needs before God in prayer. The liturgical texts provide 1) instruction on the value and significance of prayer; 2) incentives and aids on how to pray fervently and perseveringly. We need but look at the beautiful Gospel triptych with Christ’s words: “Ask and it shall be given to you; seek, and you shall find; knock and it shall be opened to you. For everyone who asks receives...,” in the center panel flanked by the importunate friend and the pleading child. Petition is the key to the riches of God’s fatherly heart, the key that opens up the treasures of divine mercy.

Yet if we are honest, we will be very ready to admit having had doubts concerning Christ’s words just quoted. How often we asked in vain for some favor! What then are the qualities that our petition lacked? How must we pray in order to have our prayers heard? The answer may lie in the object for which we pray, in defects in our disposition, or in the spirit that animates us.

a) The object of prayer. The words of Christ are indeed general in character, they set no limit to the object of one’s petition. Nevertheless, our Savior clearly stated that only such pleas will be answered which harmonize with the aims of the kingdom of God. He said: “If you, evil as you are, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!”

God will not give his children harmful gifts. the phrase “good things” is mystical and

can perhaps be best explained as covering items that will serve our eternal goal.

Certainly we may pray for material favorites, but on the condition that they will be “good things” for us. Sometimes God answers a prayer by granting the opposite to that which is asked; instead of a stone, a serpent, or scorpion, He blesses us with bread, eggs, or fish.

b) The second reason why our prayers may not be heard lies in our personal disposition, our lack of faith and love and humility. (1) Whenever Christ performed a miracle, He demanded faith as a prerequisite. On one occasion the apostles could not heal a possess body; to their queries Jesus said, “Because of your little faith; for amen I say to you, if you have faith like a mustard seed, you will say to this mountain: Remove from here, and it will remove. And nothing will be impossible to you” (Mt 17:19). We need the faith that moves mountains. (2) A second obstacles is our lack of love. If we ourselves neither give nor forgive, we can expect no favors from God. In his epistle St. Peter makes a pertinent observation: “Husband, in like manner dwell with your wives considerately, paying honor to the woman as to the weaker vessel...that your prayers be not hindered” (1 Pt 3:7). Our prayers are “hindered” through lack of love for our neighbor. (3) Lack of humility likewise closes God’s dispensing hand. We need only recall the story of the publican and the pharisee. The same parable also teaching us that past sin does not prevent prayers from being heard. God listens to the prayer of a humble sinner rather than to the effusions of a just but proud man.

c) Finally, the spirit with which one prays is important. Do you pray perseveringly, in union with others, submissive to God’s will? (1) The two Gospel parables speak clearly of persevering, even importunate petition. God wants to hear our prayers. He does not, however, want us to dictate the time when He should respond. There is high pedagogical wisdom in that God does not reply at once to our prayers. Perseverance in pleading is good training spiritually, and it purifies our longing. One who is expecting further gifts will more easily be grateful for benefits already received. Old age had already come upon Zacharias, the father of John the Baptist, before his petition was granted. (2) A special efficacy is attached to prayer made in common. “If two of you shall agree on earth about anything at all for which they ask, it shall be done for them by My Father in heaven” (Mt 18:19). (3) Lastly, our prayer must be rooted deeply in God’s holy will. Of this there is no example more moving and convincing than that of Christ Himself during His agony on Mt. Olivet. His Father did not hear Him, did not remove the chalice from Him. And yet our Savior’s prayer was answered. He was given strength to drink the chalice to its dregs.

Prayer does not imply the gratification of one’s own will, rather that we submerge our wills in that of God. In prayer, in every act, we must leave behind our own pagan,

egotistical selves and selflessly seek the good of God's kingdom. As long as prayer serves nothing more than one's own selfish interests, it will never be heard. However, once our hearts and minds are oriented to welfare of God's kingdom, then prayer will become the bond uniting us most intimately to God. Then we will realize what tremendous power it has. —Excerpted from *The Church's Year of Grace*, Pius Parsch

Highlights and Things to Do:

- [Rogation Days: Cross Days \(Activity\)](#)
- [Rogation Day Prayers \(Prayer\)](#)
- Read more about the Rogation Days at [Catholic Saints Info](#).
- For more see [Rogation Days](#).

Tuesday of the Sixth Week of Easter, Tuesday of the Lesser Rogation Days, Station with [San Giovanni in Laterano \(St. John Lateran\)](#) The Station today is at St. John Lateran which is the seat of the Roman Pontiff, and the cathedral church for the Diocese of Rome. The official name of the basilica in Italian is *Santissimo Salvatore e Santi Giovanni Battista ed Evangelista in Laterano*. The Lateran is comprised of the Basilica, the Pontifical Palace and the Baptistry. The church is dedicated to the Christ the Savior. In the fifth century the titles of St. John Baptist and St. John the Evangelist were added. The Papal altar contains the wooden altar on which St. Peter is said to have celebrated Mass. This basilica is the mother of all churches and is the only church which has the title of Archbasilica. The first Rogation Day we kept with our Mother. The second we celebrate with our Brother. In spirit we enter the Lateran Basilica dedicated to our Most Holy Savior, "The First-born among many brethren." In union with our eldest Brother we praise today "His Father and our Father, His God and our God. Especially this second rogation day should fill our souls with renewed awe and respect for the "Our Father" prayer so filled with love for the Father, so divine in origin, so embracing in content; a prayer sanctified by millions of Christ-branches, in particular by the holy martyrs who had it upon their lips while making the supreme sacrifice of their life for Him that taught. —Excerpted from *The Vine and the Branches*, by Martin Hellriegel



For more on *San Giovanni in Laterano*, see:

- [Rome Art Lover](#)
- [Roman Churches](#)
- [Churches of Rome](#)
- [Aleteia](#)
- Click [here](#) for a 360 degree virtual tour.

For further information on the Station Churches, see [The Stational Church](#).

St. Ubaldus The saint was born in 1085 in Gubbio, Italy, and was from a noble family. He was related to Saint Sperandea. Ubaldus' father, Rovaldo Baldassini, died when the boy was very young; his mother was an invalid, probably afflicted with a neurological disease. Because of his mother's condition, he was raised by his uncle. He was ordained a priest, and quickly made a canon. Against his own wishes but upon the request of Pope Honorius II, he became the bishop of Gubbio in 1128. He lived at the time of Frederick Barbarossa, but little is known of his life, save that he was able to defend his city against the anger of the German Emperor.

In this capacity he was a model of apostolic simplicity, pastoral zeal, and personal holiness. His aid is popularly invoked against evil spirits. The tomb and shrine of Ubaldus is still a place of pilgrimage.

The power St. Ubaldus possessed against evil spirits was evident. The Church moves in a spirit world—good angels are all about, while constant vigilance is exercised against Satan and his devils. The liturgy contains a considerable number of exorcisms and adjurations. Then there are a series of sacramentals directed against the power of evil spirits; for example, holy water, palms, candles. Hold these sacramentals in highest esteem. —Excerpted from *The Church's Year of Grace*, Pius Parsch

Symbols and Representation: bishop giving a blessing as angels carry his crozier; bishop delivering a blessing while a devil flees from it; bishop holding a model of Gubbio

Patronage: against autism; against demonic possession; against migraine; against neuralgia; against obsession; autistic children; autistics; Gubbio, Italy; Montovi, Italy; obsessive compulsives; possessed people; sick children

Highlights and Things to Do:

- Learn more about St. Ubaldus:
 - [Catholic Encyclopedia](#)
 - [CatholicSaints.info](#)
 - [Key to Umbria](#)
- See his statue on [St. Peter's Basilica Colonnade](#).
- Find out more about the [Festa of St. Ubaldo](#), or [Festa Die Ceri](#).
- His relics are located in [Basilica of Sant Ubaldo, Gubbio](#). It is thought his body

is still [incorrupt](#).

St. Simon Stock Little is known of his early life. Legend says that at age twelve he began to live as a hermit in a hollow oak tree; the name Stock is believed derived from the old English for tree trunk. Itinerant preacher. Pilgrim to the Holy Lands, but left when invading Muslims chased out Christians. Joined the Carmelite Order soon after its arrival in England.

Simon lived and studied for several years in Rome, Italy and Mount Carmel. Elected sixth general of the Carmelites in 1247 around age 82. He helped the Order spread through England, southern and western Europe. Founded houses in Cambridge, England in 1248, Oxford in 1253, Paris, France in 1260, and Bologna, Italy in 1260. Revised the Rule of the Order to make them mendicant friars instead of hermits.



Regardless of these successes, the Order was oppressed on all sides, including by the clergy and other orders. The friars took their woes to their patroness, the Virgin Mary. Tradition says that in answer, she appeared to Simon bringing him the brown Scapular of Mount Carmel. “This shall be the privilege for you and for all the Carmelites,” she told him, “that anyone dying in this habit shall be saved.” On January 13, 1252 the Order received a letter of protection from Pope Innocent IV, protecting them from harassment. —Excerpted from [CatholicSaints.Info](#)

Patronage: Bordeaux, France

Symbols and Representation: Carmelite friar holding a scapular; Carmelite friar receiving the scapular from the Blessed Virgin; Carmelite friar surrounded by and praying for souls in purgatory; elderly man in a Carmelite habit in prayer

Highlights and Things to Do:

- Read more about St. Simon Stock:
 - [EWTN, *Butler's Lives of the Saints*](#)
 - [Catholic Ireland](#)
 - [Catholic Encyclopedia](#)
 - [CatholicSaints.info](#)

- Read the [Catechesis and Ritual for the Scapular of Our Lady of Mount Carmel](#).
- Find out more about the [Brown Scapular Confraternity](#).

St. Brendan Brendan was born in Tralee in what would one day be known as Country Kerry, Ireland, about the year 484 (just ten years after the death of St. Patrick). What we know about his life comes to us through a tract known as *Navigate Sancti Brendani Abbatis*, (The Voyages of St. Brendan the Abbot), written about three centuries after his death. This recounts how Brendan founded the monastery of Clonfert near the center of Ireland. There he served for many years as abbot of a community of over 3000 monks (a number which historians tell us was common for sixth century Ireland). Fervent in zeal, Brendan was filled with desire to bring to other lands the faith which had only recently transformed his own homeland.



One day an itinerant monk named Barrind visited Clonfert and shared with Brendan and his brothers how he and a hermit named Mernoc had undertaken a voyage to the Promised Land of the Saints. Barrind described sailing to a land in the west, where they walked about for fifteen days without needing to eat or drink. Reaching a river, they met a man who told them many things about this strange Land, which, he said, had been there since the creation of the world. He instructed the two travelers to return home, and escorted them back to their boat, whereupon they set sail and returned to Mernoc's monastery.

Enthralled with Berrind's tale, Brendan selected fourteen monks from his own community and confided to them his desire to visit the Promised Land of the Saints. After praying and fasting, Brendan and his companions set out for Inishmore of the Aran Islands to seek the blessing of St. Edna. Near a small creek under a mountain now called Brendan's Seat, they pitched camp and built a small wood-framed boat, covered in oxhides tanned with oak bark, and smeared the joints with animal fat to seal them. In the boat they placed supplies for forty days and other equipment. As they prepared to set sail, three strange monks approached them, asking to be taken along. Brendan agreed, but warned that two of them would endure a hideous end, and that the third would not

return from the voyage.

Brendan and his companions sailed westward for fifteen days until they lost their bearings and drifted to an island which looked like a huge rock tower with streams cascading down its cliffs. Finding a small harbor, they landed, and were greeted by a dog which led them to a hall where they found food set out for them. They stayed for several days, and the whole time they were on the island they saw no one, yet always found meals set out for them. After three days, as they boarded the boat to leave, one of the three monks who had joined them went into a fit. A demon leaped from his breast, and he died. It was then discovered that he had tried to steal a silver platter from the hall.

Their journey next took them to a large island called the Island of Sheep because of the numerous flocks which roamed its hills. They stayed there from Holy Thursday through Holy Saturday. While there, a man known as the Steward provided for them, and gave them fresh meat to take with them. He instructed them to travel to another island to celebrate Easter. Soon after leaving the Island of Sheep, they found a small barren island and landed there. But when they lit the fire to roast some of the meat they had been given, the island began to shake and move, and the monks scrambled back into their boat. They watched as the island moved away, their fire still burning. Brendan informed his monks that the “island” was in fact Jasconius, the largest whale in the ocean. Across a channel from the Island of Sheep the travelers found the Paradise of Birds, with a river leading inland. A mile upstream they discovered a huge tree covered with white birds. At vespers and at other times the birds burst into hymns and verses. One of the flock flew down to the boat and began speaking to Brendan, informing him that he and his companions would search seven years before reaching the Promised Land of the Saints. Throughout their stay on the Paradise of Birds, the Steward brought them food and water and provided for all their needs. When the Feast of Pentecost came, the Steward instructed them to set sail once again.

For many months they traveled westward and saw no sign of island or coast. Finally, just before Christmas, they spotted an island. When they reached the shore they found a white-haired elder who led them to the nearby Monastery of St. Ailbe. At the door of the monastery they were greeted in silence by eleven monks. The abbot washed their feet and led them to a meal of roots and bread. The abbot broke the silence to explain that no cooked food was ever eaten at the monastery, that the bread was miraculously provided, that their lamps never burned out, and that the monks never grew older. They had been on the island for eighty years, never speaking a word. After the other monks had gone to sleep, the abbot led Brendan to the chapel, where they watched as a fiery arrow sped through a window, touched the lamps at the altar to replenish their oil, and sped out

again. When Epiphany came, Brendan and his companions left the Monastery of St. Ailbe and set sail again. They sailed until Lent, without sight of any land, their food and water depleted. After three days without water, they came upon an island where they found a well. But after drinking the water, the monks fell into a deep sleep, some for three days, some for two, some for one. Once they all awoke, Brendan ordered that they leave the island immediately.

Sailing toward the north, they hit a calm and their boat drifted aimlessly for twenty-five days. Finally a wind sped them eastward, returning them to the Island of Sheep on Holy Thursday. The Steward greeted them there, providing them with shelter and fresh clothing. Having observed Holy Saturday, he instructed them to sail off again to observe Easter on the back of Jasconius, the whale, then to proceed to the Paradise of Birds. They did as the Steward said. Again the Steward provided the travelers with food and water while they stayed on the Paradise of Birds. He instructed Brendan that they would repeat the cycle for several years—spending Holy Thursday on the Island of Sheep, Easter on the whale, Easter to Pentecost on the Paradise of Birds, and Christmas to Epiphany with the monks of the monastery of St. Ailbe. The times spent sailing between these islands would bring many adventures.

And so it happened. During one of these times the monks saw speeding toward their boat a huge beast spewing foam from his snout, looking as though it will devour them. The monks cried out in fear, but just as it drew next to the boat a second beast came from the west and attacked the first beast, cutting it into three pieces. Then the second beast swam back the way it had come. On another occasion a flying griffin attacked their boat, but before it could strike, a large bird dove out of the sky and killed the griffin. One day the companions came upon an island on which they found three choirs—one of boys, one of youth and one of elders. Throughout the day they sang the praises of God. A cloud of extraordinary brightness covered the island from dusk till dawn. When the travelers were ready to leave, the choirs invited one of the three monks who had joined Brendan's company to stay with them on the island. With Brendan's blessing, the monk remained. After this the wind blew them to a rocky, barren island from which came the sounds of hammer and anvil. Filled with apprehension, Brendan and his companions made a valiant effort to row away, but an islander appeared from out of a forge and threw a huge piece of slag at them. It flew over their heads, and when it fell into the sea, the water boiled and hissed. Other islanders rushed to the shore, likewise hurling slag at the boat. The water all around the Island of Smiths steamed like a furnace, and a horrible stench arose. Brendan informed his companions that they were on the edges of Hell.

Soon they were run aground at an island at the base of a huge black cliff. The third of

the monks who had joined the band jumped off the boat and began walking towards the cliff, saying he was powerless to turn back. As he reached the cliff, demons carried him off and set him ablaze. Another time they saw a man chained to a pillar of rock, the wind and waves flailing against him. Brendan called out to him, and was told that he was Judas, upon whom the Lord showed mercy by freeing him from his torments in Hell to sit on this rock on Sundays and holy days.

Finally the travelers reached an island where Brendan found an ancient monk sitting at the entrance to a cave. The ancient one told Brendan he had been a companion of St. Patrick and had been a hermit on the island for ninety years since Patrick's death. The hermit instructed Brendan to return once more to the Island of Sheep and once again to the Paradise of Birds, and after that he would be led to the Promised land of the Saints. There



he and his companions would stay for forty days, and then be brought safely home to Ireland. After receiving the ancient monk's blessing, the companions sailed off and came to the Island of Sheep where they were once again attended to by the Steward. This time when they prepared to leave the Steward joined them in their boat. Next they met Jasconius who brought them on his back to the Paradise of Birds. After filling their water vessels, they companions set sail with the Steward as their guide, for, he said, without him they would never find the Promised Land of the Saints.

On the fortieth day a great fog swallowed up their boat. The Steward told them that the fog always surrounded the land for which they had been searching these seven years. An hour later a brilliant light shone forth, and the boat touched shore. The monks disembarked and found a beautiful land filled with fruit-laden trees. They explored the land for forty days, never coming to the end of it. But on the fortieth day they discovered a wide river, which Brendan said they should not cross. A young man approached and greeted each of them by name. He explained that God had delayed them in finding the Promised Land of the Saints so that they might discover many things along the way. He instructed them to gather up fruit and supplies and to set sail for, he said, Brendan's last days were near. The Promised Land, he assured them, would be made known to

Brendan's successors at a time when Christians were being persecuted, so that they might find a new home in peace. Brendan and his companions gathered up fruit and, taking their leave of the Steward, sailed out into the fog. They came again to the island of the ancient hermit, and stayed there with him for three days. Then they set sail once again and returned safely to Ireland. The monastery at Clonfert greeted him with great joy, and he recounted to them everything which they had encountered on their journey. Finally he told them of his approaching death, as foretold by the young man. After making everything ready, Brendan received the sacraments, and soon thereafter died among his companions in about the year 570.

While the story of The Voyage of Brendan is filled with fanciful images, many modern scholars believe it has an historical foundation. Some claim that Brendan's voyage brought him to the shores of North America, making him and his companions the first Europeans to reach the continent—nearly a thousand years before Columbus. In 1977 a modern navigator built a replica of Brendan's boat and retraced his route across the Atlantic to Newfoundland, proving that such a journey was indeed possible.

Whether or not Brendan's voyage is historically factual, the story speaks to us throughout the centuries. We, too, are on a journey. Our God has invited us to travel with our companions, and to invite others to journey with us along the way. We are cared for by the Steward and often make the journey through the years from Epiphany to Holy Thursday to Easter. We encounter many strange and wonderful things along the way. And, in the end, we, too, are promised that we will be brought safely home. —Excerpted from [St. Brendan's Catholic Church and School](#)

Patronage: boatmen; mariners; sailors; travelers; watermen; whales; diocese of Ardfer, Ireland; diocese of Clonfert, Ireland; diocese of Kerry, Ireland

Symbols or Representation: priest celebrating Mass on board ship with fish gathering to listen; whale; member of a group of monks in a small boat.

Highlights and Things to Do:

- Read more about St. Brendan at
 - [Catholic Encyclopedia](#)
 - [Golden Legend](#)
 - [St. Brendan the Navigator](#)
 - [Catholic Ireland](#)
 - [St. Brendan the Navigator](#)

- Did St. Brendan Reach North America 500 Years before the Vikings? Read more about his at [National Geographic](#).
- Learn more about Fenit Harbor, [St. Brendan's birthplace](#).
- Who are the [Twelve Apostles of Ireland](#)?
- Brendan is interred in the [Clonfert Cathedral](#), Clonfert, County Galway in Ireland, which was founded by St. Brendan.

Daily Readings for: May 16, 2023 (Readings on USCCB website)

Collect:

Tuesday of the Sixth Week of Easter: Grant, almighty and merciful God, that we may in truth receive a share in the Resurrection of Christ your Son. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Boxty Bread](#)
- [Boxty Dumplings](#)
- [Fish Cake](#)
- [Irish Soda Bread I](#)
- [Oatmeal Carmelite Bars](#)

ACTIVITIES

- [Marian Hymn: 'Tis Said of Our Dear Lady](#)
- [Marian Hymn: Bring Flowers of the Fairest](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)

- Religion in the Home for Preschool: May
- St. Simon Stock, Traditional Feast May 16

PRAYERS

- Regina Coeli (Queen of Heaven)
- Litany of the Blessed Virgin Mary (Litany of Loreto)
- Novena to St. Rita
- Prayer of St. Brendan the Navigator

LIBRARY

- An Explanation of the Sabbatine Privilege | Rev. Eamon R. Carroll O. Carm., S.T.D.
- Different Kinds of Scapulars | Fr. William Saunders
- Order Of The Brothers Of The Most Blessed Virgin Mary Of Mount Carmel (Carmelites: White Friars: O. Carm.) | Helen Walker Homan
- The Scapular Devotion | Christian P. Ceroke O. Carm.
- The Scapular Medal | Holy Office
- The Value Of Sacramentals | Paul Kokoski

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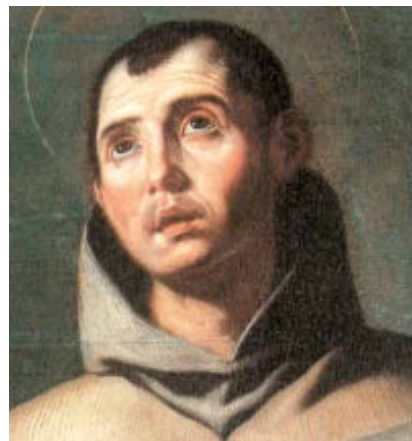
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Easter: May 17th

Wednesday of the Sixth Week of Easter; Minor Rogation Day

Other Commemorations: St. Paschal Baylon, Religious (RM)

The *Roman Martyrology* commemorates **St. Paschal Baylon (1540-1592)**, who lived and died in the kingdom of Aragon, Spain. He spent his early years as a shepherd and often gave religious instruction to the shepherds on the hills of Aragon. At the age of twenty-four, he entered the Franciscan Order and embraced the humble, austere life of a lay brother. He was noted for his devotion to the Holy Eucharist. Pope Leo XIII declared him protector of all Eucharistic Congresses and works.



Today marks the final day of the traditional observance of the **Minor Rogation Days**, which fall Monday through Wednesday preceding Ascension Thursday.

Rogation Days Monday, Tuesday and Wednesday of this week we commemorate the traditional dates for the Minor Rogation Days. These are days of prayer and formerly fasting, which take place every year on April 25th and the three days preceding the feast of the Ascension, the former being known as the Major Rogation and the latter as the Minor Rogations. The word “rogation” has its origins in the Latin word *rogare*, which means to supplicate or ask, and the purpose of Rogation Days is to beg God for His mercy, to turn away His anger, and to ask Him to bless the fruits of the earth while protecting us from natural disasters. The Rogation Days no longer appear on the General Roman Calendar, but [celebrated according to the local conference of bishops](#).

We keep the third and last of the rogation days with our pastor, St. Peter. With profound reverence and filial devotion we will chant today the invocation: “*Sancte Peter, ora pro nobis.*” Great is St. Peter’s joy whenever the Church *militant* calls upon his

triumphant Canon). St. Peter, pray for us.

Highlights and Things to Do:

- [Rogation Days: Cross Days \(Activity\)](#)
- [Rogation Day Prayers \(Prayer\)](#)
- Read more about the Rogation Days at [Catholic Saints Info](#).
- For more see [Rogation Days](#).

Wednesday of the Sixth Week of Easter, Wednesday of the Lesser Rogation Days Station with [San Pietro in Vaticano \(St. Peter's in the Vatican\)](#): Today is the third and last Rogation day. If possible we will take part in the ancient and venerable station procession and in chanting the Litany of the Saints. In spirit we will feel ourselves present within the station church of St. Peter at Rome, and in union with all Christendom celebrate the Rogation Mass.



For more on *San Pietro in Vaticano*, see:

- [Rome Art Lover](#)
- [Roman Churches](#)
- [Aleteia](#)
- [St. Peter's Basilica Info](#)

For further information on the Station Churches, see [The Stational Church](#).

St. Paschal Baylon Paschal Baylon (named after the day of his birth and death: Pentecost Sunday—*Pascha Pentekostes*) was a simple, pious shepherd boy who later became an ardent spiritual son of St. Francis and the heavenly patron of adorers of the Most Blessed Sacrament. He belongs to that illustrious circle of saints



who, by heroic holiness of life, refurbished the Church's crown that had been desecrated by the heretics of the sixteenth century. He hailed from the Spanish section of Valencia in the year 1540, and died at the age of 52. As he lay dead upon the bier, he opened and closed his eyes twice when the sacred species were elevated at the consecration. Leo XIII declared him the heavenly patron of all Eucharistic leagues and societies.



One day Paschal heard the bells of a convent announce the approaching consecration at Mass. Such an ardent longing for God overcame him that, prompted by yearning and love, he involuntarily cried out: "O God, most worthy of all adoration, please let me see You!" Hardly had he uttered the prayer when a glowing star appeared in the sky. As he watched, the heavens opened; the star disappeared and was replaced by a chalice with the Host, flanked by two adoring angels. Christian art has selected this vision to show his chief virtue, viz., love for the most holy Eucharist. —Excerpted from *The Church's Year of Grace*, Pius Parsch

Patronage: cooks; shepherds; male children; Eucharistic congresses and organizations (proclaimed 28 November 1897); priestly vocation; Bisenti, Italy; Castelnuovo, Assisi, Italy; Montebello, Orciano di Pesaro, Italy; Obado, Bulacan, Philippines; diocese of Segorbe-Castellón de la Plana, Spain

Symbols and Representation: In adoration before a vision of the Host; Monstrance; Franciscan habit; Before the Eucharist

Highlights and Things to Do:

- Read more about St. Paschal:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [Saints Stories for All Ages](#)
 - [Franciscan Tradition](#)
 - [CatholicSaints.info](#)
- Tomie de Paola wrote a children's book *Pascual and the Kitchen Angels* that retells some of the goings on in the kitchen with St. Pascal.
- St. Paschal's tomb is located in [Sanctuary of St. Paschal Baylon, or de Sant Pasqual](#), popularly known as *El Sant* in Villarreal, Spain.

Daily Readings for: [May 17, 2023](#) (Readings on USCCB website)

Collect:

Wednesday of the Sixth Week of Easter: Grant, we pray, O Lord, that, as we celebrate in mystery the solemnities of your Son's Resurrection, so, too, we may be worthy to rejoice at his coming with all the Saints. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Vigil for the Ascension: O God, whose Son today ascended to the heavens as the Apostles looked on, grant, we pray, that, in accordance with his promise, we may be worthy for him to live with us always on earth, and we with him in heaven. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Coffee Bread-and-Butter Pudding](#)

ACTIVITIES

- [Family May Crowning](#)
- [Marian Hymn: Bring Flowers of the Fairest](#)
- [Mary Garden](#)
- [May Day](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)

PRAYERS

- Regina Coeli (Queen of Heaven)
- Litany of the Blessed Virgin Mary (Litany of Loreto)
- Litany of St. Paschal Baylon, Patron of Eucharistic Congresses
- Novena to St. Rita

LIBRARY

- Mary Magdalen, Apostle of Hope | Pope Francis
- Mirae Caritatis (On The Holy Eucharist) | Pope Leo XIII
- Sacramentum Caritatis | Pope Benedict XVI
- The Doctors of the Church | Fr. Stephen McKenna
- The Eucharist: Source and Summit of the Life and Mission of the Church | Synod of Bishops

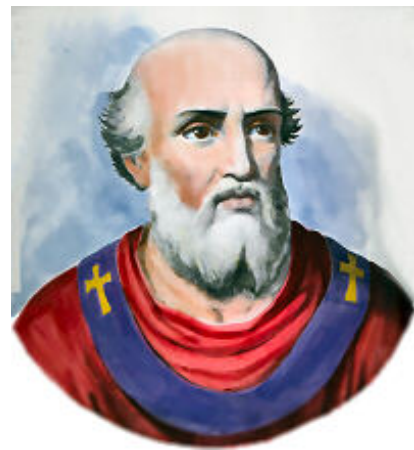
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Easter: May 18th

Thursday of the Sixth Week of Easter or Solemnity of the Ascension (for certain ecclesiastical provinces); Optional Memorial of St. John I, Pope and Martyr

In the United States, the ecclesiastical provinces of Boston, Hartford, New York, Newark, Omaha, and Philadelphia have retained the celebration of the **Solemnity of the Ascension** on the proper Thursday while all other provinces have transferred this solemnity to the [Seventh Sunday of Easter, May 21](#). If transferred to Sunday, today is observed as the **Optional Memorial of St. John I, Pope**.



Today marks the beginning of the [Pentecost Novena to the Holy Spirit](#), honoring the original novena (9 days of prayer) of the Apostles and Mary, awaiting the promised coming of the Paraclete. Catholic Culture has several versions to use. We also highly recommend this [10-Day Devotion to the Holy Spirit](#) from the St. Josemaria Institute, taken from *The Handbook of Prayers*. The actual timespan between Ascension Thursday and Pentecost is 10 days, so you can choose a 9 or 10 day devotion. If you choose a 9-day devotion, end a day early or start Friday after Ascension Thursday.

Pope St. John I (d. 526) was elected Pope in 523. The Arian King Theodoric sent him as his ambassador to Emperor Justin in Constantinople. On John I's return, he was captured by the king, who was displeased at the outcome of the embassy and cast him into prison at Ravenna where he died a few days later. As pope he was responsible for introducing the Alexandrian computation of the date of Easter; it came to be accepted throughout the West.

Ascension Thursday Station with *San Pietro in Vaticano* (St. Peter's in the Vatican):

For the solemnity of the Ascension, we return again to St. Peter's in the Vatican. Here we join Peter and the other apostles watching Jesus ascend triumphantly into heaven. The Church acclaims Him in His holy humanity, invited to sit on the Father's right hand and to share His glory. But Christ's Ascension is the pledge of our own. Filled with an immense hope, the Church looks up towards her leader, who precedes her into the heavenly home and takes her with Him in His own person. The whole life of the Church is placed between our Lord's Ascension and His return on the last day. Confident that she does not wait in vain, she preaches His Gospel and spreads His grace everywhere until the day when He returns in all His Father's glory for those whom He came down to earth to snatch from Satan's power.



For more on *San Pietro in Vaticano*, see:

- [Rome Art Lover](#)
- [Roman Churches](#)
- [Aleteia](#)
- [St. Peter's Basilica Info](#)

For further information on the Station Churches, see [The Stational Church](#).

St. John I This Tuscan was destined to be glorified not only during his lifetime but after his death as well. Although peace with the East had been restored, a suspicious Theodoric grumbled in his castle at Ravenna. An Arian, the king saw the new friendliness between East and West as a serious threat to his reign. To further alarm him, Emperor Justin had reinstated the laws against heretics, Arians included, and had embarked on a campaign of confiscating churches and excluding heretics from public office, causing many Arians to abandon their faith. Infuriated, Theodoric summoned John to Ravenna and ordered him to head a delegation to the orthodox emperor to ask that the persecution stop and allow forced converts to return to Arianism. At first John refused, then fearing that the king's wrath would be taken out on Western Catholics, he agreed to do Theodoric's bidding on every count save one. He boldly told the king that

he would not ask the emperor to allow converts to return to heresy.

The pope arrived in Constantinople shortly before Easter in 526, and since he was the first pope to leave Italy, his reception was more than he could have dreamed. He had been met by the entire city at the twelfth milestone, where the clergy led the procession carrying candles and crosses, and even the emperor prostrated himself before the Holy Father. The day of Easter, John was seated in a throne higher than the one occupied by the patriarch, in the church of Sancta Sophia, where he celebrated Mass in the Latin tradition. John was accorded the highest honor when he placed the customary Easter crown on the head of Emperor Justin.



After meeting with Justin on Theodoric's behalf, the pope made the exhausting trip back to Ravenna. The king's fury raged. Jealous of the pope's grand reception in the East, Theodoric accused the pope of failing his mission by not securing all of the demands put to Justin. The king then ordered John to remain in Ravenna at his disposal. The aged pope was spent; the prospects before him were dismal. Already ailing, Pope John died and was hastily buried outside the castle walls. Pope John's body was exhumed and on May 27, 526, was returned to Rome and placed in the nave of St. Peter's. —Excerpted from *The Popes: A Papal History*, J.V. Bartlett

Highlights and Things to Do:

- The Church has had a long, unbroken line of popes. Have your children answer the following questions: How many popes has the Church had? How many popes are honored with the title of saint, blessed or venerable? Which pope reigned longest? Which three names have been chosen most frequently by popes? You can check [this page](#) to help get the answers.
- Pray especially for the Holy Father today. Pray a type of the [Morning Offering](#) in which we pray for the [Holy Father's intentions](#).
- Read more about Pope St. John I:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)

- [Pope History](#)
 - [Popes in a Year](#)
 - [Saints Stories for All Ages](#)
 - [Catholic News Agency](#).
-
- Pope John is buried in [St. Peter's Basilica](#).

Daily Readings for: [May 18, 2023](#) (Readings on USCCB website)

Collect:

Thursday of the Sixth Week of Easter: O God, who made your people partakers in your redemption, grant, we pray, that we may perpetually render thanks for the Resurrection of the Lord. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Vigil for the Ascension: O God, whose Son today ascended to the heavens as the Apostles looked on, grant, we pray, that, in accordance with his promise, we may be worthy for him to live with us always on earth, and we with him in heaven. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Ascension Thursday: Gladden us with holy joys, almighty God, and make us rejoice with devout thanksgiving, for the Ascension of Christ your Son is our exaltation, and, where the Head has gone before in glory, the Body is called to follow in hope. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. John I: O God, who reward faithful souls and who have consecrated this day by the martyrdom of Pope Saint John the First, graciously hear the prayers of your people and grant that we, who venerate his merits, may imitate his constancy in the faith. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Lamb And Feta Lasagna](#)

ACTIVITIES

- [Family May Crowning](#)
- [Marian Hymn: Bring Flowers of the Fairest](#)
- [Mary Shrines and the Angelus](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)

PRAYERS

- [Regina Coeli \(Queen of Heaven\)](#)
- [Novena to St. Rita](#)

LIBRARY

- [None](#)

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Easter: May 19th

Friday of the Sixth Week of Easter

Other Commemorations: St. Peter Celestine, Pope (RM); St. Ives, Priest (RM); St. Urban I, Pope and Martyr (RM)

Today the *Roman Martyrology* commemorates **St. Peter Celestine (Pope Celestine V) (1210-1294)**, who was born in Isneria, Abruzzi, Italy as Pietro del Morrone and retired into the desert as a hermit when he was only 20. His virtues soon drew disciples around him. This was the origin of the branch of the Benedictine order known as the Celestines. He was chosen as the 192nd pope, but reigned only five months, and abdicated on December 13, 1294.



St. Ives (Yves or Ivo), priest and confessor from Brittany, is also commemorated today. He worked hard for justice both as a civil and canon lawyer, often working without charge for the poor. He worked to help the less fortunate, building hospitals, orphanages, and helping widows and the poor.

Another pope commemorated today is **St. Urban I (d. 230)**, a Roman and successor of Callistus in the papal chair (222-230).

>>>Continue praying the Pentecost Novena to the Holy Spirit.<<<

St. Peter Celestine (Pope Celestine V) Saint Peter Celestine was the eleventh of the twelve children of a poor Italian farmer. As a child, Peter had visions of our Blessed Lady, Angels and Saints. His heavenly visitors encouraged him in his prayers and chided him when he fell into any fault. His mother, though only a poor widow, sent him to school, feeling sure that he would one day be a Saint.

At the age of twenty, he left his home in Apulia to live in a mountain solitude. Here he passed three years, assaulted by the evil spirits and



beset with temptations of the flesh, but consoled by the visits of Angels. After this his seclusion was invaded by disciples who refused to be sent away; and the rule of life which he gave them formed the foundation of



the Celestines, a branch of the Order of Saint Benedict. Angels assisted in the church which Peter built; unseen bells rang peals of surpassing sweetness, and heavenly music filled the sanctuary when he offered the Holy Sacrifice; he had consented to be ordained, to find in the Holy Eucharist assistance against temptation.

Suddenly the poor anchorite found himself torn from his loved solitude, having been named by acclamation to the Papal throne, which had remained vacant for twenty-seven months. Resistance was of no avail. He took the name of Celestine, to remind him of the heaven he was leaving and for which he sighed. He was seventy-two years old. After a reign of five months, Peter judged himself unfit for the office, and summoning the cardinals to his presence, he solemnly resigned his trust.

During the remaining three years of his life he worked many and great miracles. On the day after his abdication, his blessing after Mass healed a lame man. Saint Peter left the palace, desiring seclusion, but was brought back by the papal guards, for his successor feared a schism; crowds had followed Saint Peter. Lest he be prevailed upon to take back his office, he was put under surveillance at Anagni. Content, he remarked: I desired nothing but a cell, and a cell they have given me. And there he enjoyed his former loving intimacy with the Saints and Angels, and sang the Divine praises almost continually.

At length, on Pentecost Sunday he told his guards he would die within the week, and immediately fell ill. He received the Last Sacraments, and the following Saturday, as he finished the concluding verse of Lauds, Let every spirit bless the Lord! he closed his eyes to this world and opened them to the vision of God. —Excerpted from *The Lives of the Saints*

Patronage: Aquila, Italy; bookbinders.

Highlights and Things to Do:

- St. Peter Celestine proved one could place a life of humility above the highest ecclesiastical honors. Think of a specific way in which you can imitate him.
- Read more about St. Peter Celestine:

- [Catholic Encyclopedia](#)
- [Catholic News Agency](#)
- [Pope History](#)
- [Popes in a Year](#)
- [Wikipedia](#)
- See his statue on [St. Peter's Basilica Colonnade](#).
- His relics are now located in the
- [Basilica of Santa Maria di Collemaggio](#)/Read [St. Peter Celestine's biography](#) from *The Lives or the Fathers, Martyrs and Other Principal Saints* by the Rev. Alban Butler
- See also [Italy Heritage](#) for more information.

St. Ives (or Yves or Ivo) Kermartin of Bretagne St.

Ives, born at Kermartin, near Tréguier, Brittany, 17 October, 1253; died at Louannee, 19 May, 1303, was the son of Helori, lord of Kermartin, and Azo du Kenquis. In 1267 Ives was sent to the University of Paris, where he graduated in civil law. He went to Orléans in 1277 to study canon law. On his return to Brittany having received minor orders he was appointed "official", or ecclesiastical judge, of the archdeanery of Rennes (1280); meanwhile, he studied Scripture, and there are strong reasons for holding that he joined the Franciscan Tertiaries sometime later at Guingamp. He was soon invited by the Bishop of Tréguier to become his "official", and accepted the offer (1284). He displayed great zeal and rectitude in the discharge of his duty and did not hesitate to resist the unjust taxation of the king, which he considered an encroachment on the rights of the Church; by his charity, he gained the title of advocate and patron of the poor. Having been ordained he was appointed to the parish of Tredrez in 1285 and eight years later to Louannee, where he died. He was buried in Tréguier, and was canonized in 1347 by Clement VI, his feast being kept on 19 May. He is the patron of lawyers, though not, it is said, their model, for—" *Sanctus Ivo erat Brito, Advocatus et non latro, Res miranda populo.*" He is noted



as being a great preacher and arbitor. He built a hospital with his own money, providing for the sick poor. He is known as a miracle worker, with an instance of feeding hundreds from a single loaf of bread. —Excerpted from *Catholic Encyclopedia*.

Patronage: abandoned people; advocates; attorneys; bailiffs; barristers; Brittany; canon lawyers; canonists; judges; jurists; lawyers; notaries; orphans.

Symbols and Representation: Scroll with legal seals; law books. *Often represented as:* lawyer enthroned between rich and poor litigants; lawyer holding a book, with an angel near his head and a lion at his feet; lawyer surrounded by suppliants, holding a parchment and pointing upwards; lawyer surrounded by symbols of the Holy Spirit such as doves.

Highlights and Things to Do:

- Read about St. Ives:
 - [Life of St. Ives](#) in the *Golden Legend*
 - [Catholic Encyclopedia](#)
 - [Catholic News Agency](#)
- St. Ives is buried in [Minihi-Tréguier in the church he founded](#).
- Pray the [Litany to St. Ives](#).

St. Urban St. Urban, who succeeded Pope St. Callistus (cf. October 14), was the 17th pope and reigned from 222 to 230. During his pontificate the Church enjoyed peace, because Emperor Alexander Severus forbade the persecution laws to be enforced. Of special interest is a decree ascribed to Pope Urban regarding use made of the gifts offered at Mass. “The gifts of the faithful that are offered to the Lord can only be used for ecclesiastical purposes, for the common good of the Christian community, and for the poor; for they are the consecrated gifts of the faithful, the atonement offering of sinners, and the patrimony of the needy” (Breviary).



St. Urban’s body was transferred to the Church of St. Praxedes in the year 818, where it remains to this day. Some hagiographers hold that his grave is in the Church of St. Cecilia in Rome. Vintagers honor Pope St. Urban as their patron. —Excerpted from *The Church’s Year of Grace*, Pius Parsch.

Symbols and Representation: Vine and grapes; fallen idol beneath broken column; scourge; stake; severed head.

Highlights and Things to Do:

- Read more about Pope St. Urban I:
 - [Catholic Encyclopedia](#)
 - [Golden Legend](#)
 - [Pope History](#)
 - [Popes in a Year](#)
 - [Catholic Exchange](#)
- The location of where Urban I was buried is [in dispute](#).

Daily Readings for: [May 19, 2023](#)
(Readings on USCCB website)

Collect:

Friday of the Sixth Week of Easter after Ascension Thursday: O God, who restore us to eternal life in the Resurrection of Christ, raise us up, we pray, to the author of our salvation, who is seated at your right hand, so that, when our Savior comes again in majesty, those you have given new birth in Baptism may be clothed with blessed immortality. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Friday Before Ascension Sunday: Hear our prayers, O Lord, so that what was promised by the sanctifying power of your Word may everywhere be accomplished through the working of the Gospel and that all your adopted children may attain what the testimony of truth has foretold. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- Potage Paysanne (Peasant Soup)
- Pot-au-Feu

ACTIVITIES

- Family May Crowning
- Marian Hymn: 'Tis Said of Our Dear Lady
- Marian Hymn: Ave Maria Dear
- Marian Hymn: Beautiful, Glorious
- Marian Hymn: Bring Flowers of the Fairest
- Marian Hymn: Salve Regina
- Marian Hymn: Stella Matutina
- Mary Garden
- May, the Month of Mary
- Religion in the Home for Elementary School: May
- Religion in the Home for Preschool: May

PRAYERS

- Regina Coeli (Queen of Heaven)
- May Pilgrimages
- May Devotion: Blessed Virgin Mary
- Litany of the Blessed Virgin Mary (Litany of Loreto)
- Novena to St. Rita
- Litany of Saint Yves

LIBRARY

- Of St. Ivo Helory of Brittany | Pope Saint John Paul II
- St. Ives, Patron Saint of Lawyers | John H. Wigmore

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Easter: May 20th

Saturday of the Sixth Week of Easter; Optional Memorial of St. Bernardine of Siena, Priest

Other Commemorations: St. Lydia (RM)

The Church celebrates the Optional Memorial **St. Bernardine of Siena (1380-1444)**. Bernardine left the world at an early age in order to lead a hermit's life. When he was twenty-two, he entered the Franciscan Order, one of whose glories he is. Having been made General of the Order, he resigned this charge in order to devote himself to preaching. He preached the name of Jesus with such love that it wrought the transformation of many souls. He was instrumental in effecting many conversions. He died at Aquilea, in the midst of his missionary labors, on May 20, 1444, and was canonized six years later.



Also included in the *Roman Martyrology* is the commemoration of **St. Lydia**, a native of Thyatira, a city in Asia Minor famous for its dye-works, whence Lydia's trade—purple seller. She was at Philippi in Macedonia when she became St. Paul's first convert in Europe and afterward his hostess.

The Saturday after Ascension Thursday is the **Feast of Mary, Queen of Apostles**, celebrated in some areas and by certain religious congregations.

>>>Today is Day 3 of the Pentecost Novena to the Holy Spirit.<<<

Mary, Queen of the Apostles The feast of the Queen of Apostles was established on the first Saturday after Ascension Thursday by the Sacred Congregation of Rites at the request of the Pallottine Fathers. Mary initiated her mission as Queen of Apostles in the Cenacle. She gathered the apostles together, comforted them, and assisted them in prayer. Together with them she hoped, desired and prayed; with them her petitions were

heeded and she received the Holy Spirit on the day of Pentecost.

Because the Blessed Mother occupies a most important position in God's plan of salvation, all humanity should pay homage to her. Whoever spreads devotion to the Queen of Apostles is an apostolic benefactor of the human race, because devotion to Mary is a treasure. Blessed is the person who possesses this treasure! Mary's devotees will never be without grace; in any danger, in every circumstance they will always have the means to obtain every grace from God.

Several religious congregations practice devotion to Mary under the title of Queen of Apostles, including the Pallotines, the Marianists, and the congregations founded by Bl. James Alberione (the Society of St. Paul, the Daughters of St. Paul, and several others). In the twentieth century, Bl. Alberione promoted this devotion. —Excerpted from *Favorite Prayers and Novenas*, copyright 1997 Pauline Books & Media

St. Bernadine Bernardine was born in Carrara, Italy, in 1380. Even as a boy he nursed the sick during a time of pestilence in Siena. During a severe illness he decided upon entering a monastery and becoming a Franciscan. His superiors assigned him the task of preaching, and he submitted humbly despite a throat affliction. God heard his petition, and the ailment was miraculously cured.

A powerful and eloquent preacher (Pius II called him “a second Paul”) and a zealous apostle, Bernardine traveled the length and breadth of Italy, inculcating love and reverence toward the holy Name of Jesus. He exerted a powerful influence upon his contemporaries, inaugurating a genuine reformation within the Church. Seldom has a saint had so many and so distinguished followers (including St. John Capistran). Upon entering a city, Bernardine had a standard carried before him upon which was the holy Name of Jesus (IHS) encircled with twelve golden rays and surmounted by a cross.



When he preached, this symbol was placed alongside the pulpit; or he would hold in his hand a tablet bearing the divine monogram in letters large enough to be visible to the entire audience. It was also his zealous appeals that induced many priests to put the Name of Jesus on the altars and walls of their churches, or to have little cards with the inscription distributed among the people. At his instigation the public buildings in many cities of Italy were adorned with the monogram suitably enlarged, as can still be seen in

Siena. At the Council of Florence St. Bernardine labored strenuously to end the schism (1439). —Excerpted from *The Church's Year of Grace*, Pius Parsch.

Symbols and Representation: IHS within a circle of golden rays; open book; pile of vanities in flames;

Often portrayed as: A Franciscan holding a sun upon which the Name of Jesus is inscribed.

Patronage: advertisers; advertising; against hoarseness; communications; compulsive or uncontrolled gambling; gambling addicts; lungs; public relations; chest, respiratory, or lung problems; Aquila, Italy; diocese of San Bernardino, California; Italy;

Highlights and Things to Do:

- Our saint's glowing love for the holy Name of Jesus fills us with admiration. Keep this blessed Name on your lips, and more so in your heart. It is a Name that always arouses love for Christ. Never use it lightly or irreverently.
- From the Catholic Culture Library: [St. Bernardino Fostered Holy Name Devotion](#).
- Read more about St. Bernadine of Siena:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [Saints Stories for All Ages](#)
 - [Anastpaul](#)
 - [Catholic News Agency](#)
 - [My Catholic Life](#)
- His tomb is located in the [Basilica of San Bernardino](#) in L'Aquila, Italy.

St. Lydia Saint Lydia was born during the first century in Thyatira, a town famous for its dye works in Asia Minor, famous for its dye works, (hence, her name which means purple seller). She was a seller of purple dye and was St. Paul's first convert at Philippi. The following is from the Acts of the



Apostles:

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, did hear: whose heart the Lord opened to attend to those things which were said by Paul. And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us (Acts 16:14-15).



She was baptized with her household. Thereafter, Paul made his home with her while in Philippi.

Lydia was a woman of hospitality, a woman of faith. As a successful businesswoman, she most likely had a home spacious enough to welcome guests and to use her home as a Christian center, where others would gather for the Holy Mass and prayer. After Paul and Silas were released from prison, they went immediately to Lydia's house to see and encourage the believers gathered there. Lydia served the Lord through her gift of hospitality by welcoming others into her home. —Excerpted from [Catholic Fire](#)

Highlights and Things to Do:

- Read more:
 - [NCR: St. Lydia—The Lord Opened Her Heart](#)
 - [Catholic Fire](#)
 - [Aletheia: Craving Community? Let St. Lydia be your Guide](#)
- Watch [St. Lydia—The Woman of Purple](#).

Daily Readings for: May 20, 2023
(Readings on USCCB website)

Collect:

Saturday of the Sixth Week of Easter after Ascension: O God, whose Son, at his Ascension to the heavens, was pleased to promise the Holy Spirit to the Apostles, grant, we pray, that, just as they received manifold gifts of heavenly teaching, so on us, too, you may bestow spiritual gifts. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Saturday before Ascension Sunday: Constantly shape our minds, we pray, O Lord, by the practice of good works, that, trying always for what is better, we may strive to hold ever fast to the Paschal Mystery. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Bernardine: O God, who gave the Priest Saint Bernardine of Siena a great love for the holy Name of Jesus, grant through his merits and prayers, that we may ever be set aflame with the spirit of your love. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Chicken Tetrazzini](#)

ACTIVITIES

- [Art in the Christian Home](#)
- [Family May Crowning](#)
- [Marian Hymn: Salve Regina](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)

PRAYERS

- [Novena to St. Rita](#)

LIBRARY

- [All Graces? A Study of the Title ‘Mary Mediatrix of All Graces’ | Steven Lovison](#)
- [Behold the Handmaid of the Lord | Fr. Francis J. Connell C.SS.R.](#)
- [Devotion to the Hearts of Jesus and Mary: Its Origin and History | Alliance of Two Hearts & Immaculate Mediatrix](#)
- [Munificentissimus Deus | Pope Pius XII](#)
- [On Promoting Devotion to the Most Precious Blood of Our Lord Jesus Christ | Pope Saint John XXIII](#)
- [The Feast of the Holy Name of Jesus | Fr. William Saunders](#)
- [What’s in a name? | Dr. Michael P. Foley](#)

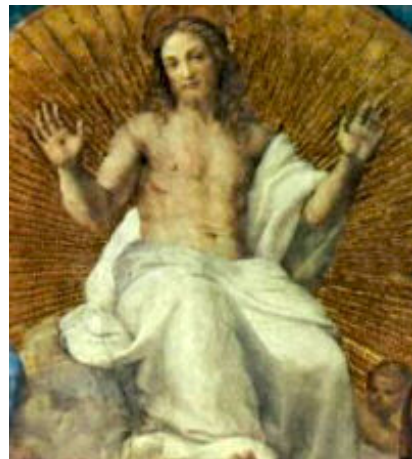
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Easter: May 21st

Solemnity of the Ascension or the Seventh Sunday of Easter

At the end of His earthly life Jesus ascends triumphantly into heaven. The Church acclaims Him in His holy humanity, invited to sit on the Father's right hand and to share His glory. But Christ's Ascension is the pledge of our own. Filled with an immense hope, the Church looks up towards her leader, who precedes her into the heavenly home and takes her with Him in His own person: "for the Son of God, after incorporating in Himself those whom the devil's jealousy had banished from the earthly paradise, ascends again to His Father and takes them with Him" (St. Leo).



The ecclesiastical provinces of Boston, Hartford, New York, Newark, Philadelphia, and the State of Nebraska have retained the celebration of the Ascension of the Lord on the proper Thursday, while all other provinces have transferred this solemnity for today, the Seventh Sunday of Easter.

The Optional Memorial of [Christopher Magallanes & Companions](#) which is superseded by the Sunday Liturgy.

>>>Today is Day 4 of the [Pentecost Novena to the Holy Spirit](#).<<<

The Ascension

The death of a member of his family or of a loved friend, must be the saddest event imaginable in the life of an atheist. He is one who really is convinced that there is no God, no future life and therefore that the relative or friend is to turn into dust in the grave, never to be met with again. The thought that every day that passes is bringing him too nearer to that same sad fate, death, which will be the end



of all his ambitions, all his enjoyments, the end of everything he thought he was or had, must be something hard to live with.



Thank God, we have the good fortune to know, and reason and faith convince us of this truth, that death is not the end of man. It is rather the real beginning. Today's feast—the Ascension of our Lord in his human nature—to his Father's and our Father's home, is the confirmation and the guarantee of this doctrine of our faith. We shall all rise from the grave with new, glorified bodies and ascend to heaven, as Christ did. There we'll begin our true life of eternal happiness.

While it is true that even for good Christians the death of a beloved one is a cause of sorrow and tears, this is natural as we still are of the earth earthly. Yet the certitude that our beloved one has gone to his true life and will be there to meet us when our turn comes, is always at the back of our minds to console and comfort us. What all human beings want is to live on forever with our dear ones. Death breaks that continuity but only for a little while. That break is necessary for the new life to begin.

It is only in heaven that this natural desire of an unending life with all those we love can be realized and death on earth is the door to that eternal life.

Look up to heaven today. See Christ ascending to his Father and our Father. Say : Thank you, God, for creating me, and for giving me, through the Incarnation of your beloved Son, the possibility and the assurance that if I do my part here, when death comes it will not be an enemy but a friend, to speed me on my way to the true, supernatural life which you have, in your love, planned and prepared for me.

It was written, and foretold, that Christ should suffer and so enter into his glory. The servant is not above the Master. I too must suffer. I too must accept the hardships and the trials of this life, if I want, and I do, to enter into the life of glory. Christ, who was sinless, suffered hardship and pain. I have earned many, if not all of my hardships, by my own sins. I should be glad of the opportunity to make some atonement for my past offenses, by willingly accepting the crosses he sends me. These crosses are signs of God's interest in my true welfare. Through him he is giving me a chance to prepare myself for the day of reckoning, for the moment of my death which will decide my eternal future. For every prayer I say for success in life, I should say three for a successful death, a death free from sin and at peace with God.

—Excepted from *The Sunday Readings*, Fr. Kevin O'Sullivan, O.F.M.

Things to Do:

- We continue the novena to the Holy Spirit which is said between the feast of the Ascension and Pentecost Sunday.

Meditation: I Go to the Father

As we all know well, the Resurrection, Ascension and gift of the Holy Spirit are all one mystery looked at from different angles. The great mystery of reconciliation, the marriage between God and His creation, is split up for us in liturgical time to enable us to cope with it. The Ascension is not different from the Resurrection, rather we are asked to dwell on a partial aspect of the Resurrection.

The Ascension means essentially that Jesus is with His Father, “I go to the Father”; and this is His supreme joy, His goal, His reward. “If you loved me you would be full of joy because I am with my Father.” Are we? With a joy that can supersede all subjective states of trouble and grief?

The first aspect of the Ascension is unalloyed joy that no man can take away from us. The Father at last has all He wants—an open heart into which He can pour His love without hindrance. Jesus is the recipient of that blissful love, and we rejoice in Him and for Him.

Secondly, Jesus has entered heaven as our pioneer. He has blazed a trail. More, He is our representative; in a real way we are there with Him. The great work of reconciliation has been accomplished. The massive dam walls that human beings, through their wrong choices, had built up against the love of God have been demolished. We have only to stand in the way of these flood waters and not fly from them as though fleeing from death.

“Abide in my love.” How do we abide in His love? He tells: “If you keep my commandments you will abide in my love, as it is by keeping my Father’s commandments that abide in His love.” What we have seen Jesus doing in relation to the Father, we must do. Jesus has shown us the Father and what the Father wants of us; has shown us how we must live to be in truth His children. We have to be living embodiments of Jesus as He is of His Father. And this, says Jesus, is my joy which you must share.

How the thought of the Ascension should lift our lives above our petty, selfish concerns, to live with Jesus where He is now—in the glory of the Father! That we are

able to do this, able to enter into the mystery of Jesus, to receive His life and live by it, is the mystery of Pentecost.

Just as in Advent the Church invites us to assume the attitude of those to whom the Lord has not yet come, and to yearn for that coming, so now in the time between Ascension and Pentecost. We are invited to put ourselves with the waiting disciples. Our ardent willing must hasten the coming of the Spirit, the Power from on high, who will enable us to live the very life of Jesus.

Let us attend to Paul's exhortation: With unflagging energy, with ardour of spirit serve the Lord. Let hope keep you joyful, In trouble stand firm, Persist in prayer.

—Ruth Burrows, *Through Him, With Him, In Him*

Daily Readings for: May 21, 2023 (Readings on USCCB website)

Collect:

Seventh Sunday of Easter: Graciously hear our supplications, O Lord, so that we, who believe that the Savior of the human race is with you in your glory, may experience, as he promised, until the end of the world, his abiding presence among us. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Ascension Sunday: Gladden us with holy joys, almighty God, and make us rejoice with devout thanksgiving, for the Ascension of Christ your Son is our exaltation, and, where the Head has gone before in glory, the Body is called to follow in hope. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Apple Fritters](#)
- [Apple Ring Fritters](#)

- Beignets
- Beignets de Pommes (Apple Fritters)
- Dolmas
- Stuffed Pigeons

ACTIVITIES

- Ascension Day, the Final Message from Jesus
- Ascension Liturgy and Customs
- Ascension Thursday Activities
- Ascension Thursday Picnic and Traditions
- Family and Friends of Jesus Scrapbook Album
- Family May Crowning
- May, the Month of Mary
- Pentecost “Novena” — Focus on the Gifts of the Holy Spirit
- Religion in the Home for Elementary School: May
- Religion in the Home for Preschool: May
- Teaching the Ascension

PRAYERS

- Easter Season II Table Blessing 1
- Book of Blessings: Blessing Before and After Meals: Easter Season (2nd Plan)
- Ascension and Pentecost Prayer Suggestions
- Prayer Cards for Easter Grace at Meals
- Novena to the Holy Spirit
- Book of Blessings: Blessing Before and After Meals: Easter (1st Plan)
- Novena to the Holy Spirit (2)

- [Novena for the Ascension](#)
- [Novena for Pentecost](#)

LIBRARY

- [Glory of the Trinity in Christ's Ascension | Pope Saint John Paul II](#)
- [Holy Days of Obligation, Or Holy Days of Opportunity | Brother John M. Samaha S.M.](#)
- [The Ascension Invites Us to a Profound Communion with Jesus | Pope Benedict XVI](#)
- [Ut Unum Sint \(That They May Be One\) | Pope Saint John Paul II](#)

View this item on CatholicCulture.org:

<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-05-21>

Easter: May 22nd

Monday of the Seventh Week of Easter; Optional Memorial of Saint Rita of Cascia, Religious

Other Commemorations: St. Julia of Corsica, Virgin and Martyr (RM)

Today is the **Optional Memorial of St. Rita Cascia (1386-1457)**. After eighteen years of married life, St. Rita lost, by death, her husband and her two sons. Called afterwards to the religious state, she professed the Rule of St. Augustine at Cascia her native town, in central Italy. In a life-long and terrible malady her patience, cheerfulness, and union by prayer with almighty God, never failed her. Jesus imprinted on her brow the mark of a thorn from His crown. She died May 22, 1456, and both in life and after death has worked many miracles. She was not canonized until 1900 by Pope Leo XIII.



The *Roman Martyrology* commemorates **St. Julia of Corsica (d. 616–620)**. She was put to death in Corsica, probably by Saracen marauders in the sixth or seventh century.

In the US it is the **National Day of Prayer and Remembrance for Mariners and People of the Sea.**

>>>Today is Day 5 of the Pentecost Novena to the Holy Spirit.<<<

St. Rita of Cassia Rita's childhood was one of happiness to her parents. To satisfy her desire of a life of union with God by prayer, her parents fitted up a little room in their home as an oratory, where she spent all her spare moments. At the age of twelve, however, she desired to consecrate herself to God in the religious state. Pious though her

parents were, their tearful pleadings to postpone her noble purpose prevailed on Rita, and they gave her in marriage, at the age of eighteen, to an impulsive, irascible young man, who was well fitted to try the patience and virtue of the holy girl. Two sons were born to them, each inheriting their father's quarrelsome temperament. Rita continued her accustomed devotions, and her sanctity and prayers finally won her husband's heart so that he willingly consented that she continue her acts of devotion.

Eighteen years had elapsed since her marriage, when her husband was murdered by an old enemy; both of her sons died shortly after. Rita's former desire to consecrate herself to God again took possession of her. Three times she sought admittance among the Augustinian Nuns in Cascia, but her request was refused each time, and she returned to her home in Rocca Porrena. God Himself, however, supported her cause. One night as Rita was praying earnestly in her humble home she heard herself called by name, while someone knocked at the door. In a miraculous way she was conducted to the monastic enclosure, no entrance having been opened. Astonished at the miracle, the Nuns received Rita, and soon enrolled her among their number.

St. Rita's hidden, simple life in religion was distinguished by obedience and charity; she performed many extreme penances. After hearing a sermon on the Passion of Christ she returned to her cell; kneeling before her crucifix, she implored: "Let me, my Jesus share in Thy suffering, at least of one of Thy thorns". Her prayer was answered. Suddenly one of the thorns detached and fastened itself in her forehead so deeply that she could not remove it. The wound became worse, and gangrene set in. Because of the foul odor emanating from the wound, she was denied the companionship of the other Sisters, and this for fifteen years.



Miraculous power was soon recognized in Rita. When Pope Nicholas IV proclaimed a jubilee at Rome, Rita desired to attend. Permission was granted on condition that her wound would be healed. This came about only for the duration of the trip. Upon her return to the monastery the wound from the thorn reappeared, and remained until her death.

As St. Rita was dying, she requested a relative to bring her a rose from her old home at Rocca Porrena. Although it was not the season for roses, the relative went and found a rose in full bloom. For this reason roses are blessed in the Saint's honor.

After St. Rita's death, in 1457, her face became beautifully radiant, while the odor

from her wound was as fragrant as that of the roses she loved so much. The sweet odor spread through the convent and into the church, where it has continued ever since. Her body has remained incorrupt to this day; the face is beautiful and well preserved.

When St. Rita died the lowly cell was aglow with heavenly light, while the great bell of the monastery rang of itself. A relative with a paralyzed arm, upon touching the sacred remains, was cured. A carpenter, who had known the Saint, offered to make the coffin. Immediately he recovered the use of his long stiffened hands.

As one of the solemn acts of his jubilee, Pope Leo XIII canonized St. Rita on the Feast of the Ascension, May 24, 1900. —Excerpted from *Heavenly Friends*, Rosalie Marie Levy.

Patronage: Abuse victims; against loneliness; against sterility; bodily ills; desperate causes; difficult marriages; forgotten causes; impossible causes; infertility; lost causes; parenthood; sick people; sickness; sterility; victims of physical spouse abuse; widows; wounds.

Symbols and Representation: Nun holding a crown of thorns; nun holding roses; nun holding roses and figs; nun with a wound on her forehead.

Highlights and Things to Do:

- From the Catholic Culture library: [St. Rita of Cascia](#) and [A Life of Heroic Humility and Obedience](#).
- Visit the [National Shrine of St. Rita of Cassia](#) and read this [life of St. Rita](#).
- Watch these videos of St. Rita's life [here](#) and [here](#).

St. Julia of Corsica St. Julia was a noble virgin of Carthage, who, when the city was taken by Genseric in 489, was sold for a slave to a pagan merchant of Syria named Eusebius. Under the most mortifying employments of her station, by cheerfulness and patience she found a happiness and comfort which the world could not have afforded.

All the time she was not employed in her master's business was devoted to prayer and reading books of piety. Her master, who was charmed with her fidelity and other virtues, carried her with him on one of his voyages to Gaul. Having reached the northern part of Corsica, he cast anchor, and went on shore to join the pagans of the place in an idolatrous festival. Julia was left at some distance, because she would not be defiled by the superstitious ceremonies which she openly reviled.

Felix, the governor of the island, who was a



bigoted pagan, asked who this woman was who dared to insult the gods. Eusebius informed him that she was a Christian, and that all his authority over her was too weak to prevail with her to renounce her religion, but that he found her so diligent and faithful he could not part with her. The governor offered him four of his best female slaves in exchange for her. But the merchant replied, “No; all you are worth will not purchase her; for I would freely lose the most valuable thing I have in the world rather than be deprived of her.” However, the



governor, while Eusebius was drunk and asleep, took upon him to compel her to sacrifice to his gods. He offered to procure her liberty if she would comply. The Saint made answer that she was as free as she desired to be as long as she was allowed to serve Jesus Christ. Felix, thinking himself derided by her undaunted and resolute air, in a transport of rage caused her to be struck on the face, and the hair of head to be torn off, and lastly, ordered her to be hanged on a cross till she expired. Certain monks of the isle of Gorgon carried off her body; but in 768 Desiderius, King Of Lombardy, removed her relics to Breseia, where her memory is celebrated with great devotion.

St. Julia, whether free or a slave, whether in prosperity or in adversity, was equally fervent and devout. She adored all the sweet designs of Providence; and far from complaining, she never ceased to praise and thank God under all his holy appointments, making them always the means of her virtue and sanctification. God, by an admirable chain of events, raised her by her fidelity to the honor of the saints, and to the dignity of a virgin and martyr. —Excerpted from *Butler's Lives of the Saints*

Patronage: torture victims; Corsica, France; Brescia, Italy; Leghorn, Italy; Livorno, Italy; pathologies of the hands and feet

Symbols and Representation: Palm of martyrdom; crucifix

Highlights and Things to Do:

- Read more about St. Julia:
 - [Newman Connection](#)
 - [uCatholic](#)
 - [CatholicSaints.info Anastpaul](#)

- Purchase this beautiful [print](#) of St. Julia.
- See [here](#) for some details about her relics and devotion to her during the Middle Ages.

Daily Readings for: [May 22, 2023](#) (Readings on USCCB website)

Collect:

Monday of the Seventh Week of Easter: May the power of the Holy Spirit come to us, we pray, O Lord, that we may keep your will faithfully in mind and express it in a devout way of life. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Rita: Bestow on us, we pray, O Lord, the wisdom and strength of the Cross, with which you were pleased to endow Saint Rita, so that, suffering in every tribulation with Christ, we may participate ever more deeply in his Paschal Mystery. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Fig Swirl](#)

ACTIVITIES

- [Explanation and Origin of Rogation Days](#)
- [Family Procession for a Blessing on the Crops](#)
- [Marian Hymn: Stella Matutina](#)
- [May, the Month of Mary](#)

- Religion in the Home for Elementary School: May
- Religion in the Home for Preschool: May
- Rogation Days: Cross Days
- St. Rita of Cascia
- The Farmer's Sacramentals

PRAYERS

- Blessing of Sprouting Seed, Rogation Days
- Religious Processions
- Rogation Day Prayers
- Litany of St. Rita of Cascia
- Daily Prayer to St. Rita
- Prayer to Saint Rita in Special Need
- Novena to St. Rita
- Roman Ritual: Rogation Days Procession
- Ceremonies for the Observance of the Rogation Days

LIBRARY

- A Life of Heroic Humility and Obedience | Pope Saint John Paul II
- St. Rita of Cascia | Rev. Vincent F. Kienberger O.P.

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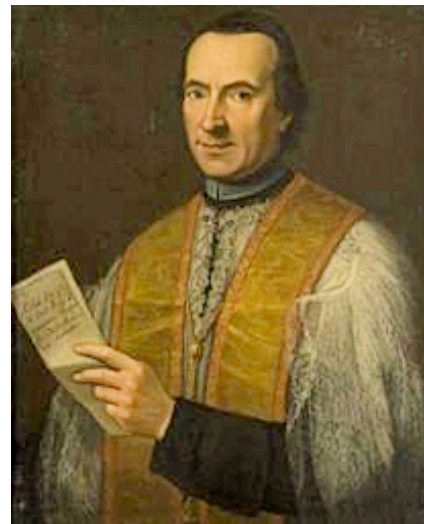
Easter: May 23rd

Tuesday of the Seventh Week of Easter

Other Commemorations: St. John Baptist de Rossi, Priest (RM)

The *Roman Martyrology* commemorates **St. John Baptist de Rossi (1698-1764)**, who was from Genoa, and studied and worked in Rome before becoming a priest there and a canon of Santa Maria in Cosmedin. He worked tirelessly for homeless women, the sick, prisoners and workers, and was a very popular confessor, being called a second Philip Neri.

>>>Today is Day 6 of the Pentecost Novena to the Holy Spirit.<<<



St. John Baptist de Rossi

St. John was born at Voltaggio in the Diocese of Genoa on February 22, 1698 and died at Rome on May 23, 1764. His parents, Charles de Rossi and Frances Anfossi, were not rich in earthly goods, but had solid piety and the esteem of their fellow-citizens. Of their four children, John excelled in gentleness and piety. At the age of ten he was taken to Genoa by friends for his education. There he received news of the death of his father.

After three years he was called to Rome by a relative, Lorenzo de Rossi, who was canon at



St. Mary in Cosmedin. He pursued his studies at the Collegium Romanum under the direction of the Jesuits, and soon became a model by his talents, application to study, and virtue. As a member of the Sodality of the Blessed Virgin and of the Ristretto of the Twelve Apostles established at the college, he led the members in the meetings and pious exercises, in visits to the sick in the hospitals and in other works of mercy, and merited even then the name of apostle.

At the age of sixteen he entered the clerical state. Owing to indiscreet practices of mortification he contracted spells of epilepsy, notwithstanding which he made his course of scholastic philosophy and theology, in the college of the Dominicans, and, with dispensation, was ordained priest on 8 March, 1721. Having reached the desired goal, he bound himself by vow to accept no ecclesiastical benefice unless commanded by obedience. He fulfilled the duties of the sacred ministry by devoting himself to the laborers, herds, and teamsters of the Campagna, preaching to them early in the morning, or late in the evening, at the old Forum Romanum (Campo Vaccino), and by visiting, instructing, and assisting the poor at the hospital of St. Galla. In 1731 he established near St. Galla another hospital as a home of refuge for the unfortunates who wander the city by night ("Rom. Brev.", tr. Bute, Summer, 573).

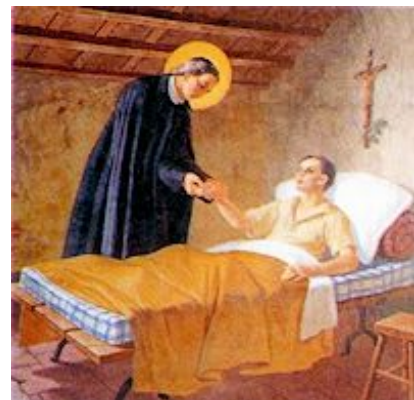
In 1735 he became titular canon at St. Mary in Cosmedin, and, on the death of Lorenzo two years later, obedience forced him to accept the canonry. The house belonging to it, however, he would not use, but employed the rent for good purposes.

For a number of years John was afraid, on account of his sickness, to enter the confessional, and it was his custom to send to other priests the sinners whom he had brought to repentance by his instructions and sermons. In 1738 a dangerous sickness befell him, and to regain his health he went to Civit  Castellana, a day's journey from Rome.

The bishop of the place induced him to hear confessions, and after reviewing his moral theology

he received the unusual faculty of hearing

confessions in any of the churches of Rome. He showed extraordinary zeal in the exercise of this privilege and spent many hours every day in hearing the confessions of the illiterate and the poor whom he sought in the hospitals and in their homes. He preached to such five and six times a day in churches, chapels, convents, hospitals, barracks, and prison cells, so that he became the apostle of the abandoned, a second Philip Neri, a hunter of souls.



In 1763, worn out by such labors and continued ill-health, his strength began to ebb away, and after several attacks of paralysis he died at his quarters in Trinità de' Pellegrini. He was buried in that church under a marble slab at the altar of the Blessed Virgin. God honoured his servant by miracles, and only seventeen years after his death the process of beatification was begun, but the troubled state of Europe during the succeeding years prevented progress in the cause until it was resumed by Pius IX, who on 13 May, 1860, solemnly pronounced his beatification. As new signs still distinguished him, Leo XIII, on 8 December, 1881, enrolled him among the saints.

—Excerpted from *The Catholic Encyclopedia*

Patronage: of the abandoned

Highlights and Things to Do:

- Read the life of [St. John Baptist de Rossi](#) free at Google Books
- Read more about St. John Baptist de Rossi:
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [Catholic 365](#)
 - [Anastpaul](#)
- His relics are located in Rome at [the Church of San Giovanni Battista de Rossi](#)

Daily Readings for: [May 23, 2023](#) (Readings on USCCB website)

Collect:

Tuesday of the Seventh Week of Easter: Grant, we pray, almighty and merciful God, that the Holy Spirit, coming near and dwelling graciously within us, may make of us a perfect temple of his glory. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- Kiddley Broth
- Leek Soup
- Veal Cutlets in Marsala Wine

ACTIVITIES

- Explanation and Origin of Rogation Days
- Family May Crowning
- Family Procession for a Blessing on the Crops
- Marian Hymn: Salve Regina
- May Day
- May, the Month of Mary
- Practical Suggestions for Christian Living (Confirmation)
- Religion in the Home for Elementary School: May
- Religion in the Home for Preschool: May
- Rogation Days: Cross Days
- The Farmer's Sacramentals

PRAYERS

- Blessing of Sprouting Seed, Rogation Days
- May Pilgrimages
- May Devotion: Blessed Virgin Mary
- Religious Processions
- Litany of the Blessed Virgin Mary (Litany of Loreto)
- Rogation Day Prayers
- Roman Ritual: Rogation Days Procession
- Ceremonies for the Observance of the Rogation Days

LIBRARY

- Directory on Popular Piety and the Liturgy: Principles and Guidelines | Congregation for Divine Worship and the Discipline of the Sacraments
- General Norms for the Liturgical Year and the Calendar | Sacred Congregation of Divine Worship
- How to Make the Church Year a Living Reality | Very Reverend Martin B. Hellriegel
- Prayers for Farmers | John Hennig M.A.
- Rogation Days | Catholic Culture Staff
- Sacramental Protection of the Family | Emerson Hynes

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Easter: May 24th

Wednesday of the Seventh Week of Easter

Other Commemorations: Mary Help of Christians (Solemnity, Australia); Bl. Louis-Zepherin Moreau, Bishop (RM; Opt Mem, CAN)

Today the Church in Australia celebrates the **Solemnity of Mary Help of Christians**. Mary Help of Christians was adopted as patron of the new Church of Australia in 1844, at a significant time in their history. British settlement was just over fifty years old, the transportation of convicts was coming to an end, and the first elections in Australian history had been held in 1843. Issues of land, immigration and education had begun to surface and the Church was involved in these social problems. The Holy See confirmed the patronage in 1852.



The *Roman Martyrology* commemorates **Bl.**

Louis-Zepherin Moreau, Bishop (1824-1901) today. He founded the communities of the Sisters of Saint Joseph and the Sisters of Sainte Marthe. He also participated in the founding of numerous other institutions and pious works. He died on May 24, 1901. The Proper Calendar in Canada includes this as an Optional Memorial.

>>>Today is Day 7 of the Pentecost Novena to the Holy Spirit.<<<

Today is the **World Day of Prayer for the Church in China.**

Pope Benedict XVI has designated today as the **World Day of Prayer for the Church in China**. Pope Benedict called on all Catholics throughout the world to unite in prayer for the Church in China. He personally composed the text of the [prayer](#) to be used to Our Lady of Sheshan. The idea for a Day of Prayer to be celebrated each year on May 24 was issued by Benedict XVI in his [Letter to Chinese Catholics](#) in 2007.





Mary Help of Christians As Mother of God's children, Mary has responded by helping Christians throughout the ages. She has done this by coming to the aid of individuals, families, towns, kingdoms and nations.

In 1214 she gave the Rosary to Saint Dominic as a weapon to combat the Albigeian heresy which was devastating Southern France. It is very clear to Christians and it is also the Will of God that we have and will continue to have the Help of Mary through the recitation of the Holy Rosary.

In the year 1531 Our Lady appeared in Mexico to an indian named Juan Diego. He was a humble peasant aged 51. As a result of the apparitions, over 10 million indians were converted to Catholicism, the sacrificial killings of babies stopped, and Our Lady left an image which is a reflection of herself imprinted miraculously on the tilma of Juan Diego.

In 1571 the whole of Christendom was saved by Mary Help of Christians when faithful Catholics throughout Europe prayed the Rosary. The great battle of Lepanto occurred on October 7th 1571. For this reason this date has been chosen as the feast of the Holy Rosary. In 1573 Pope Pius V instituted the feast in thanksgiving for the decisive victory of Christianity over Islamism.



Near the end of the 17th century, Emperor Leopold I of Austria took refuge in the Shrine of Mary Help of Christians at Pasau, when 200,000 Ottoman Turks besieged the capital city of Vienna. Pope Innocent XI united Christendom against the ominous attack of Mohammedanism. A great victory occurred thanks to Mary Help of Christians. On September 8th, Feast of Our Lady's Birthday, plans were drawn for the battle. On September 12, Feast of the Holy Name of Mary, Vienna was finally freed through the intercession of Mary Help of Christians. All Europe had joined with the Emperor crying out "Mary, Help!" and praying the Holy rosary.

In 1809, Napoleon's men entered the Vatican, arrested Pius VII and brought him in chains to Grenoble, and eventually Fontainebleau. His imprisonment lasted five years. The



Pope smuggled out orders from prison for the whole of Christendom to pray to Our Lady Help of Christians, and thus the whole of Europe once again became a spiritual battle ground, not



of arms against ruthless arms, but of Rosaries against ruthless military might. Soon Napoleon was off the throne and the Pope freed from prison.

After proving her maternal help, throughout the centuries, Our Lady has continued to appear in hundreds of places throughout the world mainly during the 20th century, Lourdes and Fatima being the most famous apparitions. She has brought help from Heaven, and has warned her children to do prayer and penance as a formula for peace. She has stressed that her children must pray the Holy Rosary daily. —Taken from [The Work of God](#) website.

Patronage: Church in Australia; Andorran security forces; Australian military chaplains; New York; New Zealand.

Highlights and Things to Do:

- Make a virtual visit to the Basilica of [Our Lady, Help of Christians](#) in Hubertus, Wisconsin.
- Read more about [Our Lady, Help of Christians](#).
- Travel via the Internet to the [Shrine of Mary Help of Christians](#) built by St. John Bosco as a monument to the Virgin Mary, with the title *Help of Christians*, as the mother church and spiritual center of the Salesian Congregation.

Bl. Louis-Zepherin Moreau Born and baptised at Becanour on the first of April 1824, the future saint was the fifth of thirteen children from the marriage Louis-Zephirin Moreau and Marquerite Champoux-Saint-Pair. This “intelligent, pious, modest, gentle, and thoughtful” child was educated in his native parish until the age of fifteen before being admitted into the Seminary of Nicolet. In 1844, he received the ecclesiastic habit at Quebec, but in 1845, Msgr. Signay sent him back home, because he found him to be in fragile



health. It would take more than this setback to discourage the young man on his path towards the priesthood. He then begged Msgr. Bourget to permit him to achieve his dream at the Ecole de theology of Montreal. This was accomplished, thanks to the kindness of Msgr. Prince, head of this institution. Father Moreau was ordained a priest on December 19, 1846 at the age of 22. Six years later, Msgr. Prince became the first titular of the new diocese of Saint-Hyacinthe and he appointed Father Moreau as secretary-chancellor. The apprenticeship of the future prelate was as parish priest for the cathedral, and he was administrator of the diocese five times. On January 15, 1876, at the age of 51, Father Moreau became the fourth bishop of Saint Hyacinth.

As bishop, he remained what he had always been: “good, simple, humble, and poor.” Twenty three years after his death, steps were taken towards his beatification and canonization. The numerous healings which were attributed to him would later launch this irrevocable progression towards the formal recognition of his holiness. —Excerpted from *Our French-Canadian Ancestors*, Thomas J. Laforest

Patronage: diocese of Saint-Hyacinthe, Québec

Highlights and Things To Do:

- Read more about Blessed Louis-Zepherin:
 - [CCC](#)
 - [Catholic Hierarchy](#)
 - [CRC](#)
- He is buried in the [Cathedral of Saint-Hyacinthe-le-Confesseur](#), Saint Hyacinthe, Québec, Canada

Daily Readings for: May 24, 2023
(Readings on USCCB website)

Collect:

Wednesday of the Seventh Week of Easter: Graciously grant to your Church, O merciful God, that, gathered by the Holy Spirit, she may be devoted to

you with all her heart and united in purity of intent. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Fresh Broccoli Parmesan](#)
- [Green Rice](#)
- [Kiddley Broth](#)
- [Leek Soup](#)
- [Spiced Lamb Cutlets](#)

ACTIVITIES

- [Explanation and Origin of Rogation Days](#)
- [Family May Crowning](#)
- [Family Procession for a Blessing on the Crops](#)
- [Marian Hymn: Ave Maria Dear](#)
- [Marian Hymn: Beautiful, Glorious](#)
- [Marian Hymn: Salve Regina](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)
- [Religion in the Home for Preschool: May](#)
- [Rogation Days: Cross Days](#)
- [The Farmer's Sacramentals](#)

PRAYERS

- [Blessing of Sprouting Seed, Rogation Days](#)
- [Easter Season II Table Blessing 4](#)
- [Religious Processions](#)

- Litany of the Blessed Virgin Mary (Litany of Loreto)
- Rogation Day Prayers
- Novena in Honor of Mary Help of Christians
- Prayer to Our Lady of Sheshan
- Roman Ritual: Rogation Days Procession
- Ceremonies for the Observance of the Rogation Days

LIBRARY

- Directory on Popular Piety and the Liturgy: Principles and Guidelines | Congregation for Divine Worship and the Discipline of the Sacraments
- General Norms for the Liturgical Year and the Calendar | Sacred Congregation of Divine Worship
- How to Make the Church Year a Living Reality | Very Reverend Martin B. Hellriegel
- Our Lady, Help of Christians | John O'Connell
- Prayers for Farmers | John Hennig M.A.
- Rogation Days | Catholic Culture Staff
- Sacramental Protection of the Family | Emerson Hynes

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Easter: May 25th

Thursday of the Seventh Week of Easter;
Optional Memorials of St. Bede the Venerable,
Priest and Doctor; St. Gregory VII, Pope; St.
Mary Magdalene de Pazzi, Virgin

Other Commemorations: St. Madeline Sophie Barat, Religious (RM)

There are three saints that are offered as Optional Memorials today.

1. **St. Bede, the Venerable (672-735)**, who was born in England. A Benedictine, he was “the most observant and the happiest of all monks.” His writings were so full of sound doctrine that he was called “Venerable” while still alive. He wrote commentaries on Holy Scripture and treatises on theology and history. He died at Jarrow, England, in 735.
2. **St. Gregory VII (1020-1085)** was a Benedictine monk of Cluny. Before ascending to the papacy as the 157th pope, he fought against the abuse of lay investiture, the source of the evils from which the Church was suffering. His energetic stance as Pope Gregory VII earned for him the enmity of the Emperor Henry IV. He was exiled to Salerno where he died on May 25, 1085.
3. **St. Mary Magdalene de’Pazzi (1566-1607)**, who was born in Florence and joined the Carmelites when she was nineteen. She practiced great mortification for the salvation of sinners; her constant exclamation was, “To suffer, not to die!” With apostolic zeal, she urged the renewal of the entire ecclesiastical community. She died on May 25, 1607.



The *Roman Martyrology* also commemorates **St. Madeline Sophie Barat (1779-1865)**, foundress in France of the Society of the Sacred Heart. She died at Paris, France of natural causes in 1865.

>>>Today is Day 8 of the Pentecost Novena to the Holy Spirit.<<<

St. Bede the Venerable Bede occupies an important niche in Church history by bridging the gap between patristic and early medieval times, the era when the Germanic nations had just been Christianized. Through him Christian tradition and Roman culture came to the Middle Ages. He is also honored as the “father of English history.” His writings were read publicly in churches while he was still alive; but since he could not be called “Saint,” the title of Venerable was attached to his name, a usage which continued down through the centuries.



True Benedictine that he was, his life revolved around prayer and work. On the vigil of the Ascension he felt death approaching and asked to be fortified with the last sacraments. After reciting the Magnificat antiphon of the feast’s second Vespers, he embraced his brethren, had himself placed upon a coarse penitential garment on the earth, and breathed forth his soul while saying softly: “Glory be to the Father, and to the Son, and to the Holy Ghost.”

How St. Bede loved the Bible! Anyone who intends to live with the Church must keep the Scriptures near—day in, day out. St. Bede explained the Bible to others. At times you too will have this privilege. Use it. —Excerpted from *The Church’s Year of Grace*, Pius Parsch.

Patronage: Lectors; historians; Redemptoris Mater Seminary, Uzhhorod, Ukraine

Symbols and Representation: Pitcher of water and light from Heaven; scroll; pen and inkhorn; volume of ecclesiastical history.

Often portrayed as: Monk writing at a desk; old monk dying amidst his community; old monk with a book and pen; old monk with a jug.

Highlights and Things to Do:

- Learn more about [monasticism](#) and about the [Benedictine Order](#).
- Watch this [video](#) of the life of St. Bede or this [video](#).
- Read the *Ecclesiastical History of the English People* by St. Bede or listen to the [Audiobook](#) here
- Learn more about St. Bede:
 - [Golden Legend](#)
 - [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [Saints Stories for All Ages](#)
 - [Anastpaul](#)
- See [Saints in Rome](#) and [Wikipedia](#) for details about his relics.

St. Gregory VII Gregory VII—his name had been Hildebrand before becoming Pope—was born about the year 1020. For two years he was a Benedictine monk of Cluny (1047-1049), then he became a cardinal, and finally, in 1073, Pope. A strong character with a remarkable personality, he easily takes a place with the greatest popes in the Church's history.

His life was one long struggle to purify and unify the Church, and to make her free and independent of secular powers. He enacted strict prohibitions against simony (the purchasing of ecclesiastical preferments), clerical concubinage, and lay investiture (appointment to ecclesiastical offices by civil authorities). On this later score he soon became involved in a dispute with the Emperor Henry IV which caused him untold trouble and which finally resulted in banishment and death. But his stand cleansed the Church and restored its status. Gregory died in exile with these words on his lips: "I loved justice and hated iniquity, therefore I die in exile."



Concerning him the Protestant historian Gregorovius wrote: "In the history of the

papacy, there will always be two shining stars to reveal the spiritual greatness of the popes. The one is Leo, before whom the terrible destroyer Attila drew back; the other is Gregory, before whom Henry IV knelt in the garb of a penitent. Each of these world renowned men, however, engenders a different reaction. Where Leo inspires highest reverence for pure moral greatness, Gregory fills one with admiration because of an almost superhuman personality. The monk who won without weapons has more right to be admired than Alexander, Caesar, or Napoleon.

"The battles fought by medieval popes were not waged with weapons of iron and lead, but with moral weapons. It was the application and operation of such lofty, spiritual means that occasionally raised the Middle Ages above our own. Alongside Gregory, Napoleon appears as a bloody barbarian... Gregory's accomplishment is a distinctly medieval phenomenon, to study it will always be exciting. The history of the Christian world would lose one of its rarest pages if this stalwart character, this artisan's son in the tiara, were missing." —Excerpted from *The Church's Year of Grace*, Pius Parsch.

Highlights and Things to do:

- As we recall this great pope, we should spend some time reading the writings of our current pope and thanking God for the gift of the papacy to the Church.
- Read more about St. Gregory:
 - [Anastpaul](#)
 - [My Catholic Life](#)
 - [Popes in a Year](#)
 - [Pope History](#)
 - [Catholic Ireland](#)
- Read about Emperor Henry IV and the Internecine wars [here](#).
- Watch this [video](#) about the conflict between Pope Gregory VII and Emperor Henry IV.

St. Mary Magdalene de Pazzi St. Mary Magdalene de'Pazzi was born in 1566 at Florence, Italy, as Catherine. she was a highly gifted mystic, had made a vow of chastity at the age of ten. She entered the



convent of the Discalced Carmelite nuns in Florence, because the practice of receiving holy Communion almost daily was observed there. For five years her only food was bread and water. She practiced the most austere penances and for long periods endured complete spiritual aridity. Her favorite phrase was:



"Suffer, not die!" Her body has remained incorrupt to the present day; it is preserved in a glass coffin in the church of the Carmelite nuns at Florence.

Purity of soul and love of Christ are the chief virtues which the Church admires in St. Mary Magdalene of Pazzi. These virtues matured her spiritually and enabled her to take as a motto, "Suffer, not die!" Purity and love are also the virtues which the Church today exhorts us to practice in imitation of the saint. We may never attain her high degree of holiness, but we can at least strive to suffer patiently out of love for Christ. —Excerpted from *The Church's Year of Grace*, Pius Parsch.

Patronage: Bodily ills; sexual temptation; sick people.

Highlights and Things to Do:

- Contemplative nuns and monks spend their whole lives praying for the needs of the world and doing penance for the sins of others, but they also need our prayers. Say a prayer today for someone you know who is a contemplative religious or for a contemplative community which is in your area.
- Read more about St. Mary Magdalene de Pazzi:
 - [Catholic Encyclopedia](#)
 - [Anastpaul](#)
 - [My Catholic Life](#)
 - [Catholic Ireland](#)
 - [Order of Carmelites](#)
- Read [Who Was St. Mary Magdalene de Pazzi?](#) at the Divine Mercy.
- Watch this [video](#) on St. Mary Magdalene de' Pazzi.
- See her statue on [the St. Peter's Basilica Colonnade](#)

St. Madeleine Sophie Barat

Under the guidance of her brother Madeleine Sophie Barat became at an early age proficient in Latin, Greek, Spanish and Italian. The brother, nine years her senior, was a stern disciplinarian. If her work was bad, she was punished—sometimes by a box on the ears—but if she did well, no word of praise was uttered. She was never allowed to relax from this discipline—even walks were forbidden unless they were strictly necessary for exercise; and when, in a moment of mistaken tenderness, she gave her brother a present, he threw it on the fire. She was ten when the French Revolution occurred in 1789. Afterwards, and still under the influence of her brother, she met Father Varin who desired to found a female counterpart of the Jesuits which should do for girls' education what they did for boys' education. On November 21, 1800, Madeleine with three companions dedicated herself to the Sacred Heart and so the New Congregation was begun. From the first house at Amiens it was to spread in the lifetime of its foundress all over Europe and to Africa and America, and its boarding schools have become famous.



Madeleine's energy in extending the work was seconded by her reliance on God which enabled her to succeed in times of great difficulty. 'Too much work is a danger to an imperfect soul,' she said, 'but for one who loves our Lord it is an abundant harvest.' —Excerpted from *The Saints* edited by John Coulson

Highlights and Things to Do:

- Read more about St. Madeleine Sophie Barat:
 - [Catholic Encyclopedia](#)
 - [FaithND](#)
 - [Catholic Ireland](#)
 - [EWTN](#)
 - [CatholicSaints.info](#)
- Read *In Paris Walking with Saint Madeleine-Sophie Barat*. This pdf file gives St. Madeleine-Sophie's life and the history of the religious family she found as well as the history of Paris just after the French Revolution.
- See her Founder's Statue at [St. Peter's Basilica](#).

- Her tomb is located in Paris, France at [the Church of Saint François Xavier](#)>
- Watch this short [video](#) of St. Madeleine Sophie Barat.

Daily Readings for: [May 25, 2023](#) (Readings on USCCB website)

Collect:

Thursday of the Seventh Week of Easter: May your Spirit, O Lord, we pray, imbue us powerfully with spiritual gifts, that he may give us a mind pleasing to you and graciously conform us to your will. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Bede: O God, who bring light to your Church through the learning of the Priest Saint Bede, mercifully grant that your servants may always be enlightened by his wisdom and helped by his merits. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Gregory VII: Give to your Church, we pray, O Lord, that spirit of fortitude and zeal for justice which you made to shine forth in Pope Saint Gregory the Seventh, so that, rejecting evil, she may be free to carry out in charity whatever is right. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Mary Magdalene de'Pazzi: O God, lover of virginity, who adorned with heavenly gifts the Virgin Saint Mary Magdalene de'Pazzi, setting her on fire with your love, grant, we pray, that we, who honor her today, may imitate her example of purity and love. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever

and ever.

RECIPES

- Heart Cake (cut-up)

ACTIVITIES

- Explanation and Origin of Rogation Days
- Family May Crowning
- Family Procession for a Blessing on the Crops
- Marian Hymn: 'Tis Said of Our Dear Lady
- Marian Hymn: Ave Maria Dear
- Marian Hymn: Beautiful, Glorious
- Marian Hymn: Bring Flowers of the Fairest
- Marian Hymn: Salve Regina
- Marian Hymn: Stella Matutina
- Mary Garden
- May, the Month of Mary
- Religion in the Home for Elementary School: May
- Religion in the Home for Preschool: May
- Rogation Days: Cross Days
- St. Madeleine Sophie Barat
- The Farmer's Sacramentals

PRAYERS

- Blessing of Sprouting Seed, Rogation Days
- Prayer to the Holy Spirit
- May Pilgrimages

- May Devotion: Blessed Virgin Mary
- Religious Processions
- Litany of the Blessed Virgin Mary (Litany of Loreto)
- Rogation Day Prayers
- Roman Ritual: Rogation Days Procession
- Ceremonies for the Observance of the Rogation Days

LIBRARY

- Directory on Popular Piety and the Liturgy: Principles and Guidelines | Congregation for Divine Worship and the Discipline of the Sacraments
- How to Make the Church Year a Living Reality | Very Reverend Martin B. Hellriegel
- Prayers for Farmers | John Hennig M.A.
- Rogation Days | Catholic Culture Staff
- Sacramental Protection of the Family | Emerson Hynes
- Universal Norms on the Liturgical Year and the New General Roman Calendar | Congregation for Divine Worship and the Discipline of the Sacraments

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<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-05-25>

Easter: May 26th

Memorial of St. Philip Neri, Priest

Other Commemorations: St. Eleutherius, Pope and Martyr (RM)

Today is the **Memorial of St. Philip Neri (1515-1595)**, who was born in Florence and died in Rome. He lived a spotless childhood in Florence. Later he came to Rome and after living for fifteen years as a pilgrim and hermit was ordained a priest. He gradually gathered around him a group of priests and established the Congregation of the Oratory. He was a man of original character and of a happy, genial and winning disposition. A great educator of youth, he spent whole nights in prayer, had a great devotion to the Blessed Sacrament, and burned with an unbounded love for mankind. He died on the feast of Corpus Christi.



The *Roman Martyrology* also commemorates **Pope St. Eleutherius (d. 189)** (also Eleuterus), who governed the Church for 15 years, after the persecution of the Emperor Commodus. He was the 13th pope, He died in 189.

>>>Today is Day 9 of the Pentecost Novena to the Holy Spirit.<<<<

St. Philip Neri This gracious, cheerful saint was Rome's apostle of the sixteenth century (1515-1595). A peculiar charism was his burning love of God, a love that imperceptibly communicated itself to all about him. So ardently did this fire of divine love affect him during the octave of Pentecost in his twenty-ninth year that the beating of his heart broke two ribs. It was a wound that never healed.

For fifty years the saint lived on in the intensity of that love which was more at home in heaven than on earth. Through those fifty years his was an apostolate to renew the religious and ecclesiastical



spirit of the Eternal City, a task he brought to a happy conclusion. It is to his credit that the practice of frequent Holy Communion, long neglected in Rome and throughout the Catholic world, was again revived. He became one of Rome's patron saints, even one of the most popular.

Philip Neri loved the young, and they responded by crowding about him. As a confessor he was in great demand; among his penitents was St. Ignatius. To perpetuate his life's work, St. Philip founded the Congregation of the Oratory, a society of secular clergy without religious vows. The purpose of his foundation was to enkindle piety among the faithful by means of social gatherings which afforded not only entertainment but religious instruction as well. Joy and gaiety were so much a part of his normal disposition that Goethe, who esteemed him highly, called him the "humorous saint." It was his happy, blithe spirit that opened for him the hearts of children. "Philip Neri, learned and wise, by sharing the pranks of children himself became a child again" (epitaph).



As a youth Philip Neri often visited the seven principal churches of Rome. He spent entire nights at the catacombs, near the tombs of the martyrs, meditating on heavenly things. The liturgy was the wellspring of his apostolic spirit; it should likewise motivate us to Catholic Action. —Excerpted from *The Church's Year of Grace*, Pius Parsch

Patronage: Gravina, Italy; archdiocese of Manfredonia-Vieste-San Giovanni Rotondo, Italy; Rome, Italy; United States Army Special Forces; Venice, Italy; Philippines; laughter; joy; comedians; artists; writers

Symbols and Representation: Rosary; lily; angel holding a book.

Highlights and Things to Do:

- St. Philip Neri was well known for his sense of humor. To honor him today try to laugh at yourself when something annoying happens, try to make someone else happy by your cheerful disposition. [Catholic Cuisine](#) suggests making Snickerdoodles in honor of his joyfulness.
- St. Philip's favorite feast was Corpus Christi. Make a visit to Jesus in the Blessed Sacrament.
- Read more about St. Philip Neri:

- [Catholic Encyclopedia](#)
 - [Catholic Ireland](#)
 - [Catholic Saints.info](#)
 - [Saints Stories for All Ages](#)
 - [SPNParish](#)
 - [Anastpaul](#)
- Read [St. Philip Neri: The Patron Saint of Joy and Apostle of Rome](#).
 - See St. Philip's statues in the [St. Peter's Basilica Colonnade](#) and [Founder Statue in St. Peter's Basilica](#).
 - Philip's remains are honored in [Chiesa Nuova](#) in Rome. See [Saints in Rome](#) for more details about his body and relics.

Pope St. Eleutherius Eleutherius was born at Nicopolis in Greece. He was a deacon of Pope Anicetus, and was chosen to govern the Church during the reign of the emperor Commodus, the 13th pope. At the beginning of his pontificate he received letters from Lucius, king of the Britons, begging him to receive himself and his subjects among the Christians. Wherefore Eleutherius sent into Britain Fugatius and Damian, two learned and holy men; through whose ministry the king and his people might receive the faith. It was also during his pontificate that Irenaeus, a disciple of Polycarp, went to Rome, and was kindly received by Eleutherius. The Church of God was then enjoying great peace and calm, and the faith made progress throughout the whole world, but nowhere more than at Rome. Eleutherius governed the Church fifteen years and twenty-three days. He thrice held ordinations in December, at which he made twelve priests, eight deacons, and fifteen bishops for diverse places. He was buried in the Vatican, near the body of St. Peter. —Excerpted from *The Church's Year of Grace*, Pius Parsch.



Symbols and Representation: Model of Tournay cathedral; flaming oven; dragon; scourge; angel bearing scroll.

Highlights and Things to Do:

- Read more about St. Eleutherius:
 - [Catholic Encyclopedia](#)
 - [PopeHistory.com](#)
 - [Popes in a Year](#)
- Read this [account](#) of St. Eleutherius from the *Lives of the Early Popes*, Chapter 5, by Thomas Meynick.
- He is still buried in the Vatican near Saint Peter the Apostle.

Daily Readings for: [May 26, 2023](#) (Readings on USCCB website)

Collect:

Memorial of St. Philip Neri: Father, you continually raise up your faithful to the glory of holiness. In your love kindle in us the fire of the Holy Spirit who so filled the heart of Philip Neri. We ask this through our Lord Jesus Christ, your Son who lives and reigns with you and the Holy Spirit, God, for ever and ever.

RECIPES

- [Beignets de Pommes \(Apple Fritters\)](#)
- [Dolmas](#)
- [Genoise Book Cake](#)
- [Gingersnaps](#)
- [Stuffed Pigeons](#)

ACTIVITIES

- [Ascension Day, the Final Message from Jesus](#)
- [Ascension Liturgy and Customs](#)

- Ascension Thursday Activities
- Ascension Thursday Picnic and Traditions
- Family May Crowning
- Family Procession for a Blessing on the Crops
- Marian Hymn: Ave Maria Dear
- Marian Hymn: Beautiful, Glorious
- Marian Hymn: Bring Flowers of the Fairest
- Marian Hymn: Salve Regina
- May, the Month of Mary
- Paschal Candle as a Centerpiece
- Pentecost “Novena” — Focus on the Gifts of the Holy Spirit
- Religion in the Home for Elementary School: May
- Religion in the Home for Preschool: May
- Rogation Days: Cross Days
- St. Philip’s Suggestions for Idleness and Learning Patience
- Teaching the Ascension

PRAYERS

- Regina Coeli (Queen of Heaven)
- Ascension and Pentecost Prayer Suggestions
- Litany of the Blessed Virgin Mary (Litany of Loreto)
- Prayers between Ascension and Pentecost
- Novena to the Holy Spirit
- Novena for the Ascension
- Novena for Pentecost

LIBRARY

- Holy Days of Obligation, Or Holy Days of Opportunity | Brother John M. Samaha S.M.
- Saint Philip Neri and the Priesthood | Rev. Frederick L. Miller STD
- The Ascension Invites Us to a Profound Communion with Jesus | Pope Benedict XVI
- Ut Unum Sint (That They May Be One) | Pope Saint John Paul II

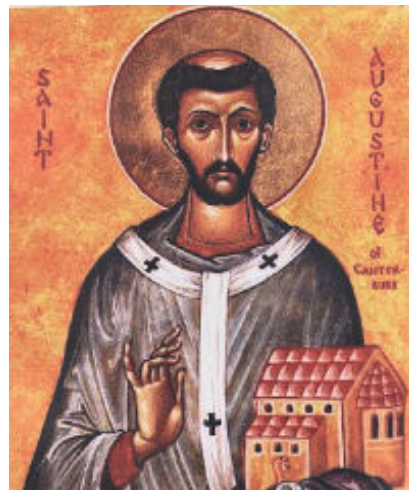
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Easter: May 27th

Saturday of the Seventh Week of Easter (Vigil of Pentecost); Optional Memorial of St. Augustine of Canterbury, Bishop

Today is the **Optional Memorial of St. Augustine of Canterbury** (d. 6050, who was born in Rome and died in Canterbury, England, in 604. When Pope Gregory I heard that the pagans of Britain were disposed to accept the Catholic Faith, he sent the prior of St. Andrew, Augustine, and forty of his Benedictine brethren to England. Despite the great difficulties involved in the task assigned to him, Augustine and his monks obeyed. The success of their preaching was immediate. King Ethelbert was baptized on Pentecost Sunday, 596, and the greater part of the nobles and people soon followed his example. St. Augustine died as the first Archbishop of Canterbury.



>>>Today is Day 10 of the Pentecost Novena to the Holy Spirit.<<<<

The Vigil of Pentecost, Station with *San Giovanni in Laterano* (St. John Lateran)

The Station is at St. John Lateran, beside the Baptistry. The night before Pentecost, like that before Easter, was at Rome, and in many other churches, a baptismal feast. Baptism was administered to those who, for one reason or another, had not received it at Easter; or to fresh candidates. Hence the resemblance between these two Virgils. It also expresses the idea of our Baptism by the Holy Spirit.

For more on *San Giovanni in Laterano*, see:



- [Rome Art Lover](#)
- [Roman Churches](#)
- [Churches of Rome](#)
- [Aleteia](#)

- Click [here](#) for a 360 degree virtual tour.

For further information on the Station Churches, see [The Stational Church](#).

St. Augustine of Canterbury

St. Augustine was the agent of a greater man than himself, Pope St. Gregory the Great. In Gregory's time, except for the Irish monks, missionary activity was unknown in the western Church, and it is Gregory's glory to have revived it. He decided to begin with a mission to the pagan English, for they had cut off the Christian Celts from the rest of Christendom. The time was favorable for a mission since the ruler of the whole of southern England, Ethelbert of Kent, had married a Christian wife and had received a Gaulish bishop at his court. Gregory himself wished to come to Britain, but his election as pope put an end to any such idea, and in 596 he decided to send an Italian monk following the comparatively new Rule of St Benedict. Augustine set out with some companions, but when they reached southern Gaul a crisis occurred and Augustine was sent back to the pope for help. In reply the pope made Augustine their abbot and subjected the rest of the party to him in all things, and with this authority Augustine successfully reached England in 597, landing in Kent on the Isle of Thanet. Ethelbert and the men of Kent refused to accept Christianity at first, although an ancient British church dedicated to St Martin was restored for Augustine's use; but very shortly afterwards Ethelbert was baptized and, the pope having been consulted, a plan was prepared for the removal of the chief see from Canterbury to London and the establishment of another province at York. Events prevented either of these projects from being fulfilled, but the progress of the mission was continuous until Augustine's death, somewhere between 604 and 609.

The only defeat Augustine met with after he came to England was in his attempt to reconcile the Welsh Christians, to persuade them to adopt the Roman custom of reckoning the date of Easter, to correct certain minor irregularities of rite and to submit to his authority. Augustine met the leaders of the Welsh church in conference but he unfavorably impressed them by remaining seated when they came into his presence — it



is likely that in this he unfavorably impressed St Bede too. Augustine was neither the most heroic of missionaries, nor the most tactful, but he did a great work, and he was one of the very few men in Gaul or Italy who, at that time, was prepared to give up everything to preach the gospel in a far country. —Excerpted from *The Saints* edited by John Coulson

Patronage: England.

Symbols and Representation: Banner of the crucifixion; King Ethelbert rising out of a font (Bishop baptizing a king); fountain; cross fitchée pastoral staff and book; cope, mitre and pallium;

Highlights and Things to Do:

- Pope Gregory brought the faith to different countries by sending groups of missionaries. Consider how you can help the missions, either monetarily or spiritually.
- St. Augustine has been called “Apostle of England” because of his missionary efforts. Pray to him today that England will return to the one true Faith.
- Read more about St. Augustine of Canterbury:
 - [Golden Legend](#)
 - [Catholic Encyclopedia](#)
 - [Anastpaul](#)
 - [Catholic Ireland](#)
 - [Amy Steedman](#)
 - [Saints Stories for All Ages](#)
- Watch this [" target="_blank">video](#) on the life of St. Augustine of Canterbury.
- St Augustine of Canterbury’s shrine was destroyed and his relics were lost during the English Reformation. [Wikipedia](#) has some further details.

Daily Readings for: May 27, 2023
(Readings on USCCB website)

Collect:

Saturday of the Seventh Week of Easter, Morning Mass: Grant, we pray, almighty God, that we, who have celebrated the paschal festivities, may by your gift hold fast to them in the way that we live our lives. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Vigil for Pentecost: Almighty ever-living God, who willed the Paschal Mystery to be encompassed as a sign in fifty days, grant that from out of the scattered nations the confusion of many tongues may be gathered by heavenly grace into one great confession of your name. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Optional Memorial of St. Augustine of Canterbury: O God, who by the preaching of the Bishop Saint Augustine of Canterbury led the English peoples to the Gospel, grant, we pray, that the fruits of his labors may remain ever abundant in your Church. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Canterbury Cherry Bars](#)
- [Hobby Horse Cake](#)

ACTIVITIES

- [Ascension Thursday Picnic and Traditions](#)
- [Elementary Parent Pedagogy: Regularity in Prayer](#)
- [Family May Crowning](#)
- [Marian Hymn: Bring Flowers of the Fairest](#)
- [May, the Month of Mary](#)
- [Religion in the Home for Elementary School: May](#)

- Religion in the Home for Preschool: May

PRAYERS

- Prayer to the Holy Spirit
- Ascension and Pentecost Prayer Suggestions
- Litany of the Blessed Virgin Mary (Litany of Loreto)
- Prayers for the Easter Season
- Prayers between Ascension and Pentecost
- Novena to the Holy Spirit
- Litany of Saint Augustine of Kent
- Novena for Pentecost

LIBRARY

- Directory on Popular Piety and the Liturgy: Principles and Guidelines | Congregation for Divine Worship and the Discipline of the Sacraments
- Verses For A Pentecost Novena | St. Edith Stein

View this item on CatholicCulture.org:

<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-05-27>

Easter: May 28th

Pentecost Sunday

And when the days of Pentecost were drawing to a close, they were all together in one place. And suddenly there came a sound from heaven, as of a violent wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as of fire, which settled upon each of them. And they were all filled with the Holy Spirit and began to speak in foreign tongues, even as the Holy Spirit prompted them to speak (Acts 2, 1-4).

Pentecost Sunday marks the end of the [first novena](#) and the Easter Season.

Pentecost (Whitsunday), with Christmas and Easter, ranks among the great feasts of Christianity. It commemorates not only the descent of the Holy Spirit upon the Apostles and Disciples, but also the fruits and effects of that event: the completion of the work of redemption, the fullness of grace for the Church and its children, and the gift of faith for all nations.

The Pentecost liturgy includes a Vigil, during which the extended form echoes the Easter Vigil. There are options for these First Readings:

- **1st Option, Genesis 11:1-9:** It was called Babel because there the Lord confused the speech of all the world.
- **2nd Option, Exodus 19:3-8a, 16-20b:** The Lord came down upon Mount Sinai before all the people.
- **3rd Option, Ezekiel 37:1-14:** Dry bones of Israel, I will bring spirit into you, that you may come to life.
- **4th Option, Joel 3:1-5:** I will pour out my spirit upon the servants and handmaids.

After the Epistle or Second Reading of the Mass, the ancient [Sequence Veni, Sancte](#)



[Spiritus \(Come, Holy Spirit\)](#) is recited or sung. There are only 3 Sequences that are included in the liturgy throughout the year, Easter, Pentecost and Corpus Christi.

Pentecost Sunday Station with [San Pietro in Vaticano \(St. Peter's in the Vatican\)](#): We return once again to the Vatican, gathering around St. Peter as the Apostles did at Pentecost. Guided by New Testament chronology, the Church on this fiftieth day after Easter assembles her children in the “Upper Room” of the house of God and awaits the fullness of the Holy Spirit in the Eucharistic Sacrifice. In mystery the feast's Mass re-enacts the descent of the Holy Ghost. We gather in spirit at St. Peter's, the church of all nations, even as on the first Pentecost people from every nation assembled around the Cenacle.



For more on *San Pietro in Vaticano*, see:

- [Rome Art Lover](#)
- [Roman Churches](#)
- [Aleteia](#)
- [St. Peter's Basilica Info](#)

For further information on the Station Churches, see [The Stational Church](#).

Pentecost After Jesus had ascended to heaven from Mt. Olivet, the apostles and disciples returned to the Holy City. They remained together in the Upper Room or Cenacle, the place where Jesus had appeared to them and which may well be called the first Christian church. About a hundred and twenty persons were assembled there. They chose Matthias as an apostle in place of the unhappy Judas; they prayed and waited for the Paraclete.



Ten days had passed, it was Sunday, the seventh Sunday after the resurrection. At about nine o'clock in the morning, as they were together praying fervently, the Holy Spirit descended upon them. Note how all the great theophanies in Christ's life occurred during the course of prayer. After His baptism, for instance, when Jesus was praying the heavens



opened and the Holy Spirit descended in the form of a dove; likewise, it was during prayer at night that the transfiguration took place on Tabor. Surely too it was while Mary was praying that Gabriel delivered his message, and the Holy Spirit overshadowed her. Pentecost followed precedent. The small community of Christians had prepared themselves through prayer for the coming of the Paraclete. The same is true at Mass today, every day; through prayer we ready our souls for the advent of the Spirit.

The descent upon the apostles was internal and invisible in nature although accompanied by certain visible phenomena. There came a mighty roar, like the onrush of a violent wind. It came suddenly, from heaven; but unlike storms that strike a structure from without, this one penetrated and filled the room where the disciples were gathered. Therefore it was not a natural wind, it was a miracle peculiar to the occasion. A second visible sign consisted in tongues of fire that descended upon each one present. These fiery tongues gave visible evidence that the Holy Spirit had descended upon them.

Today at Mass, particularly at holy Communion, the power of the Holy Spirit will come down upon us; fiery tongues will not be seen, but invisible tongues of fire will not be absent. There was still another external manifestation of the Holy Spirit; the apostles and disciples were enabled to speak various languages.

After the roar of the wind many of Jerusalem's pilgrims hurried to the Cenacle. Pentecost was one of the three festivals which obliged all Jews to be present in Jerusalem. Jews from distant lands, and Jewish converts from paganism too, attended these feasts. As a result, a colorful crowd speaking a variety of languages surrounded the house. Now the apostles, who so shortly before had hid in fear behind locked doors, came forth and courageously walked among the multitude speaking to each in his native tongue. It was indeed amazing! Galileans, and multilingual?

But the malicious too were present; they had the answer. Nothing marvelous at all! Those Galileans were simply drunk, and their drunken babble sounded like a foreign



language! Peter showed no hesitation in answering the charge. None of their number, he said, were intoxicated; it was but nine o'clock in the morning, and at that hour men usually are sober. What the multitude saw was, in fact, the fulfillment of Joel's prophecy: In those days (of the Messiah), God will pour forth His Spirit upon men and they will prophesy... Then the apostle pointed his words more directly against the accusers: they had killed Jesus, had nailed Him to the Cross; but God had awakened Him and after His departure to heaven, He sent the Holy Spirit.



The pilgrims who had heard Peter give this first pentecostal sermon "were pierced to the heart and said: Brethren, what shall we do? But Peter said to them: Repent and be baptized; and you will receive the gift of the Holy Spirit." Three thousand responded.

One final question: why the miracle of tongues? In answer, recall the story regarding the tower of Babel. Puffed up by pride, men attempted to build a tower that would touch the heavens. To punish their sin, God confused their speech. Sin causes confusion and division. Now Christ came to gather all men into His Church and thereby to unite them to Himself. This should result in creating but one family of nations again. To this blessed state the miracle of tongues points.

Yes, even we as individuals have a gift of tongues which all men can understand. It is the gift of love infused into us by the Holy Spirit. Love unites, love is a common language, by means of love we can speak to all nations. —Excerpted from *The Church's Year of Grace*, Pius Parsch

Meditation: Pentecost But I tell you the truth; it is expedient to you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you" (John 16:7). When Christ ascended into heaven, He went to His Father. Today He fulfills His promise of sending to His apostles and to His Church the Paraclete, the Holy Spirit. This coming is further proof that He has been glorified and that He sits at the right hand of the Father.

"At Christmas, God became incarnate; He came to share with us His



participation in the divine life and in the grace of God. Easter is the feast of the resurrection of the soul from sin and of the incorporation of man in the mystical body of the Eucharist. Pentecost is the feast of the visible



mission of the Holy Spirit to the apostles, to the Church, to each Christian family, and to each individual soul. By virtue of His death on the cross, the Lord has merited the grace of the sending of the Holy Spirit. Now that He is in heaven He prays for and effects the coming of the Holy Spirit, that we may grow in grace and holiness, that we may be strong and firm in faith, that we may reach perfection and share in the inheritance of Christ our head.

During His life on earth, and even in His mortal human body, Christ possessed the fulness of the Holy Spirit. But after His resurrection and ascension into heaven He is so completely united to and informed by the Holy Spirit that St. Paul speaks of Him as being made into a "quickening spirit" (1 Cor 15:45). Since we are His members He lives and works in us to the extent that the Holy Spirit lives and works in Him. Thus, for St. Paul "to live in Christ" means the same as "to live in the Spirit." "Baptism in Christ is baptism in the Spirit." For this reason St. John can say, "In this we know that we abide in Him and He in us; because He hath given us of His Spirit" (John 4:13).

We have been elevated to the divine life by Christ, but the Holy Spirit also took part in this operation. Where the Holy Spirit is not operating, there can be no body of Christ. "The faithful become members of the body of Christ when they attain life through the Spirit of Christ," the Holy Spirit (St. Augustine). The divine life is always given through Christ, the incarnate God. When we allow Him to do so, He always sends us the Holy Spirit, the Spirit of love. This Spirit always binds us again firmly to the Father, so that we long and strive with all our strength to be true children of the Father and to attain to perfect love. Therefore the life of Christ which was implanted in our souls by baptism (Easter) cannot be made perfect without the coming of the Holy Spirit (Pentecost).

Pentecost is the complement and the completion of Easter. Easter gives us the beginning of supernatural life and incorporation in Christ. But this new life must unfold; it must be strengthened and enkindled into a burning fire which can resist all things; it must be imbued with a love which is stronger than death, so that we are prepared to suffer all things Christ, even the sacrifice of our life. This strengthening of our spirit is

brought about by our baptism with the Holy Spirit at Pentecost. The spirit of Pentecost is the spirit that makes the confessors and martyrs. It gives light, power, and unconquerable strength. This effect is visible in the apostles, who “went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus” (Acts 5:41).

Pentecost
is the
birthday of
the Church
and of
Christianity,
the
beginning of
the New



Dispensation. Man, having been touched by the Spirit, no longer lives according to the flesh, according to the principles and ideals of fallen human nature; he lives in the Spirit. He is filled with the light of truth and is guided by the Spirit of truth Himself, the Holy Spirit. The new generation of men now sees all things in their proper place in the plan of divine providence and in their relationship to eternity. In the spirit of truth and love the new generation is called to act for good and upright motives, to do only what is pleasing to the Father. It is a generation of spiritual men. Since they “live in the spirit,” they must also “walk in the spirit” (Gal 5:25). They belong to Christ, and with Him they are not envious of one another, but practice mildness, patience, and charity (Gal. 5:26f.). “The fruit of the spirit is charity, joy, peace, patience, benignity, goodness, longanimity,

In the baptism of the Spirit, which the Church receives at Pentecost, she is washed clean in the blood of Christ; she arises with Him; she is imbued with the fullness of new life. Today she stands with the divine dowry which Christ earned for her and gave to her. She is bright with the glory of eternal youth and fertility as she stands at the side of her heavenly bride-groom. Now she has been prepared for that arduous life for which she is destined upon earth. She has been prepared to share the life of her bridegroom and to remain faithful to Him in spite of all that may befall her; she is prepared to represent Him under all circumstances, and joyfully to bring forth new generations of children. The

Holy Spirit, the Spirit of love and truth, dwells within her and operates in her. He is the soul of the body of the Church. He guides her and leads her to her eternal nuptials with her divine spouse, Jesus Christ. That is the meaning of the mission of the Holy Spirit and of the feast of Pentecost.

The feast of Pentecost is a day of thanksgiving for the foundation of the Church, in which are contained all the treasures of supernatural riches, and through which all grace and redemption are given to men. Pentecost is a day of thanksgiving for the coming of the Holy Spirit and for the establishment of the sacrament of confirmation. It is a day on which we place a joyful and grateful trust in the operation of the Holy Spirit within us, and thank Him for His inspiration and guidance. On this day we again place ourselves in the hands of the Holy Spirit with complete confidence. He should be the soul of our souls; He should reign in us, amid the ruins of our own fallen nature. Pentecost is a day of petition, a day on which we should implore the Holy Spirit for a full measure of His graces and gifts. With the Church we pray:

Come, Thou Holy Spirit, come, And from Thy celestial home Send Thy light and brilliancy.

Come, Thou father of the poor, Come, Thou source of gifts secure, Come, our hearts, true radiancy.

Thou, of all consolers best, Thou, the soul's most welcome guest, Sweet refreshment constantly.

In our labor, rest most sweet, Grateful coolness in the heat, Solace in adversity.

O Thou light most pure and blest, Shine within the inmost breast Of Thy faithful company.

Lacking Thy divinity Nothing good in man can be, Nothing but iniquity.

What is sordid, make Thou pure, What is wounded, do Thou cure, Slake now our aridity.

What is rigid, gently bend; What is frigid, warmly tend, Strengthen what goes erringly.

Fill Thy faithful who confide In Thy power to guard and guide, With Thy sevenfold mystery.

Give them virtue's sure reward, Give them Thy salvation, Lord, Give eternal felicity. Amen.

—Benedict Bauer, O.S.B, from *The Light of the World*, Vol II, Pentecost

Highlights and Things to Do:

- Meditate on Fr. Roger Landry's homily for [Pentecost Sunday](#).
- Pray the Golden Sequence, [Veni, Sancte Spiritus](#) which is read or sung at the Pentecost Vigil and Sunday Mass.
- Find some ideas for celebrating Pentecost in the home:
 - Therese Mueller, [Celebrating Pentecost in the Home](#)
 - P. Craig Stewart and Helen McLoughlin, [Whitsunday, The Cenacle](#) and [The Cenacle Project](#).
 - Ethel Marbach, [Pentecost Activities](#) and [Pentecost Wheel](#)
 - Helen McLoughlin, [Pentecost Visual Display](#)
 - Jan Wilson, [Make Your Own Windmill](#)
 - Mary Reed Newland, [Pentecost Favors, Gifts and Fruits](#)
 - Family Life Bureau, [Planting a Pentecost Tree](#)
- Pentecost Feasting Ideas: Catholic Culture has a large list of suggested recipes in the right hand column. But the themes are red, something with flames, or something that reminds of flames. Strawberry placed upside down have the shape of a flame. And also, fruits help us think of the fruits of the Holy Spirit. Another way of thinking is presenting the meal in "gift" form, like the "gifts of the Holy Spirit."
 - Evelyn Vitz, [Twelve Fruit Salad](#)
 - Demetria Taylor, [Special Strawberry Shortcake](#)
 - Florence Berger, [Pentecost Picnic](#) and [Strawberry Cake](#)
- For further inspiration, see the blog posts by Jennifer Gregory Miller:
 - [Pentecost and Confirmation](#)
 - [Pentecost with Mary, Mary, Queen of Apostles](#)
 - [Preparing for Pentecost Filled with Joy](#)
 - [The Solemnity of Pentecost: An Element-ary Feast](#)

Daily Readings for: [May 28, 2023](#) (Readings on USCCB website)

Collect:

Vigil for Pentecost: Almighty ever-living God, who willed the Paschal Mystery to be encompassed as a sign in fifty days, grant that from out of the scattered nations the confusion of many tongues may be gathered by heavenly grace into one great confession of your name. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Pentecost Sunday: O God, who by the mystery of today's great feast sanctify your whole Church in every people and nation, pour out, we pray, the gifts of the Holy Spirit across the face of the earth and, with the divine grace that was at work when the Gospel was first proclaimed, fill now once more the hearts of believers. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

RECIPES

- [Baba au Rhum](#)
- [Cheese Blintzes](#)
- [Cheese Knishes](#)
- [Coffee-Rum Syrup](#)
- [Fruit Brulee](#)
- [Gateau au Rhum](#)
- [Gingerbread for Whitsun Monday](#)
- [Gook \(Play dough\)](#)
- [Gooseberry Pudding](#)
- [Herb Salad Dressing](#)
- [Herb Vinegar](#)
- [Milk and Honey Cookies](#)

- Nut Sponge Cake
- Pentecost Cake
- Pentecost Cake with Strawberry Frosting
- Rum Cream Filling
- Special Strawberry Shortcake
- Strawberry Cake
- Strawberry Glaze
- Twelve Fruit Salad
- Wiltshire Whitsuntide Cake

ACTIVITIES

- Celebrating Pentecost in the Home
- Cenacle Project
- Confirmation Catechesis
- Family and Friends of Jesus Scrapbook Album
- Hymn: Come, Holy Ghost
- Hymn: To Thee the Holy Ghost, We Now Pray
- Make Your Own Windmill
- Pentecost “Novena” — Focus on the Gifts of the Holy Spirit
- Pentecost Activities
- Pentecost Favors
- Pentecost Picnic
- Pentecost Tree
- Pentecost Wheel
- Religion in the Home for Elementary School: June
- Religion in the Home for Preschool: June
- Visual Display in the Home for Pentecost

- Whitsunday, The Cenacle
- Wooden Doves for Pentecost

PRAYERS

- Prayer to the Holy Spirit
- Veni, Sancte Spiritus (Come, Holy Spirit): The Golden Sequence
- Renewal of Confirmation
- Pentecost Prayers
- Book of Blessings: Blessing Before and After Meals: Easter Season (2nd Plan)
- Prayer Commemorating the Reception of Confirmation
- Veni, Creator Spiritus
- Novena to the Holy Spirit
- Book of Blessings: Blessing Before and After Meals: Easter (1st Plan)
- Novena to the Holy Spirit (2)
- Novena for Pentecost

LIBRARY

- Holy Spirit Transforms the ‘Closed’ Into Courageous Witnesses of Christ | Pope Francis
- On the Holy Spirit and Acts of the Apostles | Pope Francis
- Pentecost: The Holy Spirit Makes Us Capable of Dedicating Ourselves to Works of Justice and Peace | Pope Francis
- The Holy Spirit Teaches Us to See with Christ’s Eyes | Pope Francis
- The Holy Spirit: a Reflection for Pentecost | Bishop Athanasius Schneider
ORC

View this item on CatholicCulture.org:

<http://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2023-05-28>

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