

November 14, 2022

Good Morning All,

1. Today's Readings: [Monday of the Thirty-third Week in Ordinary Time | USCCB](#)

2. The RE Corner with Jan Heithaus: Our next pope is St. Fabian who we will cover on his memorial on January 20. Following him is St. Cornelius. Hopefully his name will sound familiar as we wrote about him on September 16. Following Cornelius is today's featured pope, St. Lucius I, whose very skull was able to bring peace to the land.

3. Meditation of the Day: Good Example

1. The Saints achieved a great deal by preaching and by conversation, but they achieved far more by good example. Their spiritual power of personality touched even the most hardened sinners. It is said of St. Romuald that everyone who visited him experienced great interior happiness. His appearance alone was enough to cheer them. He was so detached from himself and from the things of the world, and so absorbed in God, that he was always smiling. The Cure d'Ars, too, converted more people by the unseen impact of his personal holiness than by the simple sermons which he delivered to the crowds gathered about him. Unfortunately, quite the opposite influence is exerted by hardened sinners and by self-centred worldlings, and even greater damage is done by those who are immersed in soul-destroying sensuality. The latter exhale the breath of death, and the familiarity of their friendship perverts and corrupts those with whom they come in contact. Examine your behaviour at home and in society, for it affects not only your own spiritual welfare, but that of your neighbour as well.

2. The Holy Spirit tells us that God entrusts to everyone the care of his neighbour. (Ecclus. 17:12) "Let your light shine before men," says Jesus Christ, "in order that they may see your good works and give glory to your Father in heaven." (Mt. 5: 16) St. Paul echoes this counsel when he warns us not to return evil for evil, but to "provide good things not only in the sight of God, but also in the sight of all men." (Cf. Rom. 12:17) In other words, we are obliged to edify our neighbour by our good example. Good example is the most effective sermon, and it is a sermon which all of us can and should deliver. We ought to preach this sermon everywhere and at all times—in the Church and outside it, in our family circle and in society, with our superiors, equals and inferiors, when we are speaking and when we are silent, in our behaviour and in our appearance.

3. Above all, we must avoid giving scandal. Jesus Christ strongly condemned this sin, which destroys so many souls. "Woe to the world because of scandals! . . . Woe to the man through whom scandal does come! . . . It were better for him to have a great millstone hung around his neck, and to be drowned in the depths of the sea." (Mt. 18:5-7) If we are compelled to admit that by our behaviour or conversation we have given rise to scandal and have endangered the eternal salvation of our neighbour, let us

repent humbly and do our best to repair the damage as far as possible. Let us henceforth endeavour, moreover, to edify our fellow-men in every possible way. What a consolation it would be for us to know that we had led a soul back to God. It would be more than a consolation; in fact, it would be a guarantee of our own future salvation. "My brethren," says St. James, "if any one of you strays from the truth and someone brings him back, he ought to know that he who causes a sinner to be brought back from his misguided way, will save his soul from death, and will cover a multitude of sins." (James 5:19-20) *Source: Antonio Cardinal Bacci*

St. Joseph, Pray for Us!

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Pope St. Lucius I

Lucius was born in Rome. Nothing is known about his family except his father's name, Porphyrianus. He was elected probably on 25 June 253. His election took place during the persecution which caused the banishment of his predecessor, Cornelius, and he also was banished soon after his consecration, but succeeded in gaining permission to return.

Lucius is praised in several letters of Cyprian for condemning the Novationists for their refusal to readmit to communion Christians who repented for having lapsed under persecution.

Veneration

Lucius I's feast day is 5 March, on which date he is commemorated in the Roman Martyrology in the following terms: "In the cemetery of Callistus on the Via Appia, Rome, burial of Saint Lucius, Pope, successor of Saint Cornelius. For his faith in Christ, he suffered exile and acted as an outstanding confessor of the faith, with moderation and prudence, in the difficult times that were his."

His feast did not appear in the Tridentine Calendar of Pope Pius V. In 1602, it was inserted under the date of 4 March, into the General Roman Calendar. With the insertion in 1621 on the same date of the feast of Saint Casimir, the celebration of Pope Lucius was reduced to a commemoration within Saint Casimir's Mass. In the 1969 revision Pope Lucius's feast was omitted from the General Roman Calendar, partly because of the baselessness of the title of "martyr" with which he had previously been honored and was moved in the Roman Martyrology to the day of his death.

In spite of what is mistakenly stated in the *Liber Pontificalis*, he did not in fact suffer martyrdom. The persecution of Valerian in which he was said to have been martyred is known to have started later than March 254 when Pope Lucius died.

Tomb

Lucius I's tombstone is still extant in the catacomb of Callixtus. His relics were later brought to the church of Santa Cecilia in Trastevere, along with the relics of Cecilia and others. His head is preserved in a reliquary in St. Ansgar's Cathedral in Copenhagen, Denmark. This relic was brought to Roskilde around the year 1100, after Lucius had been declared patron saint of the Danish region Zealand. According to tradition, there had been demons at large at the Isefjord at Roskilde city, and as they declared that they feared nothing but Lucius' skull, this had to be brought to Denmark, whereupon peace took reign of the fjord again. After the Reformation, the skull was taken to the exhibition rooms of King Frederik III in Copenhagen, where it was on exhibit along with the petrified embryo a woman had carried inside her for 28 years, as well as other monstrosities the king had collected. The skull remained in Roskilde Cathedral until 1908, when it was moved to Saint Ansgar's Cathedral while the property of Copenhagen's National Museum.

Pope Lucius' head is among the few relics to have survived the Reformation in Denmark. However, the Norwegian researcher, Øystein Morten, started wondering if Lucius' skull might have been mixed up with the skull of the Norwegian king Sigurd the Crusader (1090–1130). This skull had also been kept in the Danish National Museum collection in the 1800s until it was donated to Oslo University in 1867. Danish experts from the National Museum then studied the skull, using carbon dating which concluded that the skull belonged to a man who lived between AD 340 and 431, nearly 100 years after the death of Lucius in 254. So, the skull in question never belonged to Lucius, who died around AD 254. The results also rule out that it may have belonged to King Sigurd.

Source: catholic.org