

December 1, 2022

Good Morning All,

Happy Birthday and Happy Anniversary Blessings to all our parishioners who are

celebrating a special occasion this month!



~Magnificat Advent Companions now available for free in the church. Get yours now - limited supply.

~Catholic Book Club 3:00-4:00 and 6:30-7:30 *Left to Tell Discovering: God Amidst the Rwandan Holocaust* by Immaculee Ilibagiza

1. Today's Readings: [Thursday of the First Week of Advent | USCCB](#)

2. The RE Corner with Jan Heithaus: Our next pope is St. Marcellinus who reigned from 296-304. St. Marcellinus was Roman by birth, though we're unsure the year in which he was born. His reign coincided with the beginning of the most brutal persecution the Church has ever seen. The emperor Diocletian was initially sympathetic to Christianity, given that his wife was a Christian. But a forceful encouragement by his colleague, Galerius, caused Diocletian to reconsider, ushering in a period where churches were seized or demolished, sacred vessels were surrendered, and death was the punishment for any who refused to sacrifice to the gods.

3. Meditation of the Day: Frequent Confession and Communion

1. Among the efficacious means of self-sanctification are frequent Confession and Holy Communion. Confession purifies the soul of sin, into which unfortunately we continue to fall, and confers sacramental grace, through which we are fortified against the assaults of the devil. It also gives us an opportunity of being guided on the right road by our Confessor, who knows our secret failings and will give us in God's name words of encouragement, comfort, and spiritual direction. We should frequently receive this sacrament of God's mercy; in fact, those who are striving after holiness should go to confession every week or at least every fortnight. Even if we have not committed grave sin, when we examine ourselves before God we shall find many faults and failings. The Holy Spirit reminds us that even the just man sins seven times a day, which means many times. "The just man falls seven times." (Prov. 24:16) "If we say that we have no sin," writes St. John, "we deceive ourselves, and the truth is not in us." (1 John 1:8) Since,

then, we are all poor sinners and Jesus in His infinite goodness has given us this means of purifying our souls, we should not neglect to use it to remain in the state of grace. Frequent confession is not difficult. On the contrary, if we have the proper disposition, it can be a great comfort and consolation to us. There is no greater solace than to possess the grace of God and to be pure and free from all sin. Furthermore, by remaining in venial sin we are in danger of drifting gradually into more grievous sin and into a state of tepidity, which is so dangerous as well as so displeasing to God.

2. Frequent confession keeps us prepared for a good and holy death. We do not know when our lives will end, and therefore it is necessary to keep ourselves pure and free from sin in the sight of God. We know that death will come to us when we least expect it, as the Gospel assures us, and it will come like a thief. It is necessary to be always ready for the great encounter with our Eternal Judge. In that way the natural fear of death will be diminished. Being free from sin through the infinite mercy of God, we shall face with greater courage the journey into eternity and we shall realize that the good sister Death has come to release us from bondage and to save us from the danger of ever offending God again.

3. The purifying and reforming action of frequent Confession is completed by the practice of receiving Communion as frequently as possible.

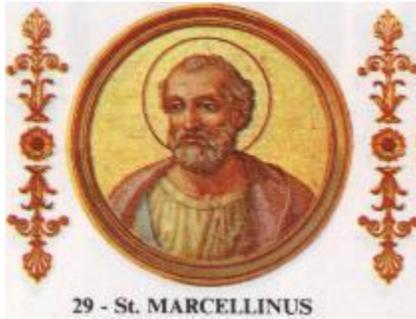
Sacramental Confession gives us the grace of God, while Holy Communion gives us the Author of that grace, Jesus Christ, living and really present, Who comes to dwell in our poor hearts. How can anybody who goes frequently to Confession and Communion commit sin? How can any man cast himself once more into the clutches of the devil after experiencing the heavenly consolation of the Eucharist? Do not protest that we are not worthy to go to Holy Communion frequently... It is true that we are not worthy, but we have a great need of this divine nourishment. If we wait until we are worthy, we shall never approach the Sacred Banquet; but if we realize our need of Jesus, we shall want to receive Him every day. This was the practice of the early Christians, who were persevering in prayer and in the 'Breaking of Bread,' that is, in receiving Holy Communion. From the Divine Eucharist they gained the courage to endure martyrdom. A good life is a slow martyrdom; we who must be virtuous have a continual need of Holy Communion, the food of the strong. *(Source: Antonio Cardinal Bacci)*

Pope St. Marcellinus, Pray for Us!
St. Joseph, Pray for Us!

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Pope St. Marcellinus

For some time after the death of Marcellinus in 304, the Diocletian persecution continued with unabated severity. After the abdication of Diocletian in 305, and the accession in Rome of Maxentius to the throne of the Caesars in October of the following year, the Christians of the capital again enjoyed comparative peace. Nevertheless, nearly two years passed before a new bishop of Rome was elected. Then in 308, according to the *Catalogus Liberianus*, Marcellus first entered on his office: "He was bishop in the time of Maxentius, from the 4th consulship of Maxentius when Maximus was his colleague, until after the consulship." At Rome, Marcellus found the church in the greatest confusion. The meeting-places and some of the burial-places of the faithful had been confiscated, and the ordinary life and activity of the church was interrupted. Added to this were the dissensions within the church itself, caused by the large number of weaker members who had fallen away during the long period of active persecution and later, under the leadership of an apostate, violently demanded that they should be readmitted to communion without doing penance.

Pontificate

According to the *Liber Pontificalis*, Marcellus divided the territorial administration of the church into twenty-five districts (tituli), appointing over each a priest, who saw to the preparation of the catechumens for baptism and directed the performance of public penances. The priest was also made responsible for the burial of the dead and for the celebrations commemorating the deaths of the martyrs. The pope also had a new burial-place, the Cœmeterium Novellœ on the Via Salaria (opposite the Catacomb of St. Priscilla), laid out. The *Liber Pontificalis* says: "He established a cemetery on the Via Salaria, and he appointed 25 "title" churches as jurisdictions within the city of Rome to provide baptism and penance for the many who were converted among the pagans and burial for the martyrs." At the beginning of the 7th century, there were probably twenty-five "title" churches in Rome; even granting that, perhaps, the compiler of the *Liber Pontificalis* referred this number to the time of Marcellus, there is still a clear

historical tradition in support of his declaration that the ecclesiastical administration in Rome was reorganized by this pope after the great persecution.

The work of the pope was, however, quickly interrupted by the controversies to which the question of the readmittance of the lapsi into the church gave rise. As to this, we gather some light from the poetic tribute composed by Pope Damasus I in memory of his predecessor and placed over his grave. Damasus relates that Marcellus was looked upon as a wicked enemy by all the lapsed, because he insisted that they should perform the prescribed penance for their guilt. As a result, serious conflicts arose, some of which ended in bloodshed, and every bond of peace was broken. At the head of this band of dissenters was an apostate who had denied the Faith even before the outbreak of persecution. The tyrannical Maxentius had the pope seized and sent into exile. This took place at the end of 308 or the beginning of 309 according to the passages cited above from the *Catalogus Liberianus*, which gives the length of the pontificate as no more than one year, six (or seven) months, and twenty days. Marcellus died shortly after leaving Rome and was venerated as a saint.

Veneration

His feast day was 16 January, according to the *Depositio episcoporum* of the Chronography of 354 and every other Roman authority. Nevertheless, it is not known whether this is the date of his death or that of the burial of his remains, after these had been brought back from the unknown place to which he had been exiled. He was buried in the catacomb of St. Priscilla where his grave is mentioned by the itineraries to the graves of the Roman martyrs as existing in the basilica of St. Silvester a 5th-century "Passio Marcelli", which is included in the legendary account of the martyrdom of Cyriacus and is followed by the *Liber Pontificalis*, gives a different account of the end of Marcellus. According to this version, the pope was required by Maxentius, who was enraged at his reorganization of the church, to lay aside his episcopal dignity and make an offering to the gods. On his refusal, he was condemned to work as a slave at a station on the public highway (catabulum). At the end of nine months, he was set free by the clergy; but a matron named Lucina having had her house on the Via Lata consecrated by him as "titulus Marcelli" he was again condemned to the work of attending to the horses brought into the station, in which menial occupation he died.

All this is probably legendary, the reference to the restoration of ecclesiastical activity by Marcellus alone having an historical basis. The tradition related in the verses of Damasus seems much more worthy of belief. The feast of Saint Marcellus, whose name is to this day borne by the church at Rome mentioned in the above legend, is still celebrated on 16 January. There still remains to be mentioned Mommsen's peculiar view that Marcellus was not really a bishop, but a simple Roman presbyter to whom was committed the ecclesiastical administration during the latter part of the period of vacancy of the papal chair. According to this view, 16 January was really the date of Marcellus' death, the next occupant of the chair being Eusebius. This hypothesis has, however, found no support.

Source: catholic.org