

February 15, 2023

Good Morning!

No Adoration due to Parish Mission
VBS Planning Meeting, Office 1:30

Parish Mission - Today's Topics:

10:00 AM ***Flow of Grace, continued***

7:00 PM ***Faculties of the Human Person***

Hope to see you there! There has been great discussion and questions. Yesterday we started on angels - always a popular topic!

1. Today's Readings: [Wednesday of the Sixth Week in Ordinary Time | USCCB](#)
2. The RE Corner with Jan Heithaus: Our next two popes continued to battle the heresy of Monothelitism against the emperors who supported it. These two popes are listed as saints: Pope St. Eugene I and Pope St. Vitalian.

3. Quote of the Day:

~"Do not look forward in fear to the changes in life; rather, look to them, with full hope that as they arise, God, whose very own you are, will lead you safely through all things and when you cannot stand it, God will carry you in His arms. Do not fear what may happen tomorrow; the same understanding Father who cares for you today, will take care of you, then and every day. He will either shield you from suffering or will give you unfailing strength to bear it." *St. Francis de Sales*

Pope St. Eugene & Pope St. Vitalian, Pray for Us!
St. Joseph, Pray for Us!

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Two saint popes of 650's

75. St. Eugene I (655-57)

Eugene was a Roman from the Aventine, son of Rufinianus. He was brought up in the Church's ministry and was already an elderly priest when a dispute flared up between the papacy in Rome, which opposed the Monothelite teachings, and the imperial government in Constantinople, which supported it. As a result, Pope Martin I was deposed by Emperor Constans II and carried off from Rome on 18 June 653, eventually ending up banished to Cherson. Little is known about what happened in Rome after Martin's departure, but it was typical in those days for the Holy See to be governed by the archpriest and archdeacon. Martin hoped that a successor would not be elected while he lived, but the imperial court exerted pressure on Rome through the exarch of Ravenna. On 10 August 654, Eugene was appointed the new pope. Martin, though disappointed, seems to have acceded. The imperial government believed that Eugene would be cooperative and ratified his election.

As pope, Eugene consecrated twenty-one bishops for different parts of the world.

Eugene I showed greater deference than his predecessor to the emperor's wishes and made no public stand against the Monothelitism of the patriarchs of Constantinople. One of the first acts of the new pope was to send legates to Constantinople with letters to Emperor Constans II informing him of his election and professing his faith. The legates were deceived, or bribed, and brought back a synodical letter from Patriarch Peter of Constantinople (656–666), while the emperor's envoy, who accompanied them, brought offerings for Saint Peter and a request from the emperor that the pope would enter into communion with the patriarch of Constantinople. Peter's letter proved to be written in a difficult and obscure style and avoided making any specific declaration as to the number of "wills or operations" in Christ. When its contents were read to the clergy and people in the church of St. Mary Major in 656, they not only rejected the letter with indignation, but would not allow the pope to leave the basilica until he had promised that he would not on any account accept it.

The imperial officials were furious at this harsh rejection of the wishes of the emperor and patriarch. Constans threatened to dispose of Eugene just as he had disposed of Martin, but was preoccupied by defending the empire from the Muslim conquests.

Eugene I died on 2 June 657, before Constans II could act against him. He was buried in Old St. Peter's Basilica. He was acclaimed a saint, his day being 2 June.

Source: catholic.org

76. St. Vitalian (657-72)

Vitalian was born in Segni, Lazio, the son of Anastasius. After the death of Eugene I on 2 or 3 June 657, Vitalian was elected to succeed him. He was consecrated as pope on 30 July, keeping his baptismal name.

Like Eugene, Vitalian tried to restore the connection with Constantinople by making friendly advances to Emperor Constans II and to prepare the way for the settlement of the Monothelite controversy. He sent letters (synodica) announcing his elevation to the emperor and to Patriarch Peter of Constantinople, who was inclined to Monothelitism. The emperor confirmed the privileges of the Holy See as head of the Church in the West and sent to Rome a codex of the Gospels in a cover of gold richly ornamented with precious stones as a good-will gesture.

Patriarch Peter also replied, although his answer was somewhat noncommittal as to Monothelitism, a belief he defended. In his letter, he gave the impression of being in accord with the pope, whose letter to Peter had expounded the Catholic faith. Thus, ecclesiastical intercourse between Rome and Constantinople was restored, but the mutual reserve over the dogmatic question of Monothelitism remained. Vitalian's name was entered on the diptychs of the churches in Byzantium—the only name of a pope so entered between the pontificate of Honorius I (d. 638) and the Sixth Ecumenical Council of 680–81. The inclusion of Vitalian's name on the diptych was seen by some as being too conciliatory towards heresy, but that charge was unfounded.

Vitalian showed reciprocity toward Constans when the latter came to Rome in 663 to spend twelve days there during a campaign against the Lombards. On 5 July, the pope and members of the Roman clergy met the emperor at the sixth milestone and accompanied him to St. Peter's Basilica, where the emperor offered gifts. The following Sunday, Constans went in state to St. Peter's, offered a pallium wrought with gold, and was present during the Mass celebrated by the pope. The emperor dined with the pope on the following Saturday, attended Mass again on Sunday at St. Peter's, and after Mass took leave of the pope. On his departure Constans removed a large number of bronze artworks, including the bronze tiles from the roof of the Pantheon, which had been dedicated to Christian worship.

Constans then moved on to Sicily, oppressed the population, and was assassinated at Syracuse in 668. Vitalian supported Constans' son Constantine IV against the usurper Mezezius and thus helped him attain the throne. As Constantine had no desire to maintain the Monothelite decree of his father, Vitalian made use of this inclination to take a more decided stand against Monothelitism and to win the emperor over to orthodoxy. In this latter attempt, however, he did not succeed. The Monothelite Patriarch Theodore I of Constantinople removed Vitalian's name from the *diptychs* (official lists of the living and departed that are commemorated by the local church). It was not until the Sixth Ecumenical Council (681) that Monothelitism was suppressed and Vitalian's name was replaced on the diptychs of the churches in Byzantium.

Pope Vitalian was successful in improving relations with England, where the Anglo-Saxon and British clergies were divided regarding various ecclesiastical customs. At the Synod of Whitby, King Oswy of Northumbria accepted Roman practices regarding the keeping of Easter and the shape of the tonsure (a part of a monk's or priest's head left bare on top by shaving off the hair). Vitalian sent a highly educated monk, Theodore of Tarsus, who understood both Latin and Greek, to be archbishop of Canterbury.

The archiepiscopal See of Ravenna reported directly to Rome. Archbishop Marcus (644–71) sought to end this dependence and make his see autocephalous. When Pope Vitalian called upon him to justify his theological views, Maurus refused to obey and declared himself independent of Rome, initiating a schism. The pope excommunicated him, but Maurus did not submit and excommunicated

Vitalian in return. Emperor Constans II sided with the archbishop and issued an edict removing the archbishop of Ravenna from the patriarchal jurisdiction of Rome. He ordained that the former should receive the pallium from the emperor. The successor of Maurus, Reparatus, was consecrated in 671. It was not until the pontificate of Leo II (682–83) that the independence of the See of Ravenna was suppressed.

Vitalian played a role in exonerating a bishop of the Eastern Church. Bishop John of Lappa had been deposed by a synod under the presidency of Metropolitan Paul. John appealed to the pope and was imprisoned by Paul for so doing. He escaped, however, and went to Rome, where Vitalian held a synod in December 667 to investigate the matter and pronounced John guiltless. He then wrote to Paul demanding the restoration of John to his diocese and the return of the monasteries which had been unjustly taken from him. At the same time the pope directed the metropolitan to remove two deacons who had each married after consecration.

Vitalian died on 27 January 672 and was succeeded by Adeodatus II. Venerated as a saint by the Catholic Church, his feast day is January 27. The introduction of church organ music is traditionally believed to date from the time of Vitalian's papacy.

Source: catholic.org