

February 19, 2023

Good Morning!

Catholic Appeal of SC - Please see the letter and video attached from Bishop Jacques Fabre-Jeune, CS Prayerfully "put your paddle in the water" to keep the boat moving and help others.

Religious Education and RCIA classes, 9:45-10:45

Divine Mercy Chaplet and Penitential Prayers, 3:00 in the Church

School newsletter is attached. No School tomorrow as it is a federal holiday.

1. Today's Readings: [Seventh Sunday in Ordinary Time | USCCB](#)

2. The RE Corner with Jan Heithaus: The penitential season of Lent begins this week on Ash Wednesday. When did Lent begin and how has it been observed over the course of history? This article was written in the 1880's by a Benedictine abbot.

He writes: "The Feast of Easter must be prepared for by 'forty-days' recollectedness and penance. Those forty-days are one of the principal Seasons of the Liturgical Year, and one of the most powerful means employed by the Church for exciting in the hearts of her children the spirit of their Christian vocation. It is of the utmost importance, that such a Season of penance should produce its work in our souls, - the renovation of the whole spiritual life."

The attached article from EWTN helps us to understand the history of Lent in the church and things to consider as we prepare for Lent this year. We should not take this season lightly. The article is long but it is Sunday so we should have plenty of time to read! We have a few days left to prepare. Let us do so prayerfully.

3. Quotes of the Day: Traditionally in the Catholic Faith this Sunday was "forgiveness" Sunday in preparation of the start of Lent. *Source: Kyle Clement*

Even today's Gospel tells us to turn the other cheek and to go the extra mile. So here are some quotes from the saints about forgiveness to help us be more perfect in the Lord's eyes.

~"Forgiveness is above all a personal choice, a decision of the heart to go against the natural instinct to pay back evil with evil." *Pope St. John Paul II*

~"The saints rejoiced at injuries and persecutions, because in forgiving them they had something to present to God when they prayed to him." *St. Teresa of Avila*

Daily Parish Communication

~"Practicing forgiveness not only saves families from divisiveness, but makes them capable of helping society to be less heartless and less cruel. Yes, each act of forgiveness fixes the cracks in the house and strengthens its walls." *Pope Francis*

St. Joseph, Pray for Us!

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Linda McCormick
St. Joseph Catholic Church & School
1200 Cornelia Road
Anderson, SC 29621

Phone: (864) 225-5341, ext. 102
Fax: (864) 225-6432

The History of Lent

Author: Abbot Gueranger O.S.B.

THE forty days' fast, which we call Lent, is the Church's preparation for Easter, and was instituted at the very commencement of Christianity. Our blessed Lord Himself sanctioned it by fasting forty days and forty nights in the desert; and though He would not impose it on the world by an express commandment (which, in that case, could not have been open to the power of dispensation), yet He showed plainly enough, by His own example, that fasting, which God had so frequently ordered in the old Law, was to be also practiced by the children of the new.

The disciples of St. John the Baptist came, one day, to Jesus, and said to Him: 'Why do we and the pharisees fast often, but Thy disciples do not fast?' And Jesus said to them: 'Can the children of the Bridegroom mourn, as long as the Bridegroom is with them? But the days will come, when the Bridegroom shall be taken away from them, and then they shall fast.'

Hence we find it mentioned, in the Acts of the Apostles, how the disciples of our Lord, after the foundation of the Church, applied themselves to fasting. In their Epistles, also, they recommended it to the faithful. Nor could it be otherwise. Though the divine mysteries whereby our Savior wrought our redemption have been consummated, yet are we still sinners: and where there is sin, there must be expiation.

The apostles, therefore, legislated for our weakness, by instituting, at the very commencement of the Christian Church, that the solemnity of Easter should be preceded by a universal fast; and it was only natural that they should have made this period of penance to consist of forty days, seeing that our divine Master had consecrated that number by His own fast. St. Jerome, St. Leo the Great, St. Cyril of Alexandria, St. Isidore of Seville, and others of the holy fathers, assure us that Lent was instituted by the apostles, although, at the commencement, there was not any uniform way of observing it.

We have already seen, in our 'Septuagesima,' that the Orientals begin their Lent much earlier than the Latins, owing to their custom of never fasting on Saturdays (or, in some places, even on Thursdays). They are, consequently, obliged, in order to make up the forty days, to begin the lenten fast on the Monday preceding our Sexagesima Sunday. Exceptions of this kind do but prove the rule. We have also shown how the Latin Church-

which, even so late as the sixth century, kept only thirty-six fasting days during the six weeks of Lent (for the Church has never allowed Sundays to be kept as days of fast)-thought proper to add, later on, the last four days of Quinquagesima, in order that her Lent might contain exactly forty days of fast.

The whole subject of Lent has been so often and so fully treated that we shall abridge, as much as possible, the history we are now giving. The nature of our work forbids us to do more than insert what is essential for entering into the spirit of each season. God grant that we may succeed in showing to the faithful the importance of the holy institution of Lent! Its influence on the spiritual life, and on the very salvation, of each one among us, can never be over-rated.

Lent, then, is a time consecrated in an especial manner to penance; and this penance is mainly practiced by fasting. Fasting is an abstinence, which man voluntarily imposes upon himself as an expiation for sin, and which, during Lent, is practiced in obedience to the general law of the Church. According to the actual discipline of the western Church, the fast of Lent is not more rigorous than that prescribed for the vigils of certain feasts, and for the Ember Days; but it is kept up for forty successive days, with the single interruption of the intervening Sundays.

We deem it unnecessary to show the importance and advantages of fasting. The sacred Scriptures, both of the old and new Testament, are filled with the praises of this holy practice. The traditions of every nation of the world testify the universal veneration in which it has ever been held; for there is not a people or a religion, how much soever it may have lost the purity of primitive traditions, which is not impressed with this conviction-that man may appease his God by subjecting his body to penance.

St. Basil, St. John Chrysostom, St. Jerome, and St. Gregory the Great, make the remark, that the commandment put upon our first parents in the earthly paradise was one of abstinence; and that it was by their not exercising this virtue, that they brought every kind of evil upon themselves and upon us their children. The life of privation, which the king of creation had thenceforward to lead on the earth (for the earth was to yield him nothing of its own natural growth, save thorns and thistles), was the clearest possible exemplification of the law of penance imposed by the anger of God on rebellious man. During the two thousand and more years, which preceded the deluge, men had no other food than the fruits of the earth, and these were obtained only by the toil of hard labour. But when God, as we have already observed, mercifully shortened man's life that so he

might have less time and power for sin, He permitted him to eat the flesh of animals, as an additional nourishment in that state of deteriorated strength. It was then, also, that Noe, guided by a divine inspiration, extracted the juice of the grape, which thus formed a second stay for human debility. Fasting, then, is abstinence from such nourishments as these, which were permitted for the support of bodily strength. And firstly, it consists in abstinence from flesh-meat, because this food was given to man by God out of condescension to his weakness, and not as one absolutely essential for the maintenance of life. Its privation, greater or less according to the regulations of the Church, is essential to the very notion of fasting. For many centuries eggs and milk-meats were not allowed, because they come under the class of animal food; even to this day they are forbidden in the eastern Churches. In the early ages of Christianity, fasting included also abstinence from wine, as we learn from St. Cyril of Jerusalem, St. Basil, St. John Chrysostom, Theophilus of Alexandria, and others. In the west, this custom soon fell into disuse. The eastern Christians kept it up much longer, but even with them it has ceased to be considered as obligatory. Lastly, fasting includes the depriving ourselves of some portion of our ordinary food, inasmuch as it allows only one meal during the day. Though the modifications introduced from age to age in the discipline of Lent are very numerous, yet the points we have here mentioned belong to the very essence of fasting, as is evident from the universal practice of the Church. It was the custom with the Jews, in the old Law, not to take the one meal, allowed on fasting days, till sunset. The Christian Church adopted the same custom. It was scrupulously practiced, for many centuries, even in our western countries. But about the ninth century some relaxation began to be introduced in the Latin Church. Thus we have a capitularium of Theodulph, bishop of Orleans, who lived at that period, protesting against the practice, which some had, of taking their repast at the hour of None, that is to say, about three o'clock in the afternoon. The relaxation, however, gradually spread; for, in the tenth century, we find the celebrated Ratherius, bishop of Verona, acknowledging that the faithful had permission to break their fast at the hour of None. We meet with a sort of reclamation made as late as the eleventh century, by a Council held at Rouen, which forbids the faithful to take their repast before Vespers shall have been begun in the church, at the end of None; but this shows us that the custom had already begun of anticipating the hour of Vespers, in order that the faithful might take their meal earlier in the day. Up to within a short period before this time, it had been the custom not to celebrate Mass, on days of fasting, until the Office of None had been sung, which was about three o'clock in the afternoon; and, also, not to sing Vespers till sunset. When the discipline regarding fasting began to relax, the Church still retained the order of

her Offices, which had been handed down from the earliest times. The only change she made was to anticipate the hour for Vespers; and this entailed the celebration of Mass and None much earlier in the day; so early, indeed, that, when custom had so prevailed as to authorize the faithful taking their repast at midday, all the Offices, even the Vespers, were over before that hour.

In the twelfth century, the custom of breaking one's fast at the hour of None everywhere prevailed, as we learn from Hugh of Saint- Victor; and in the thirteenth-century, it was sanctioned by the teaching of the Schoolmen. Alexander Hales declares most expressly that such a custom was lawful; and St. Thomas of Aquin is equally decided in the same opinion.

But even the fast till None i.e., three o'clock- was found too severe; and a still further relaxation was considered to be necessary. At the close of the thirteenth century, we have the celebrated Franciscan, Richard of Middleton, teaching that those who break their fast at the hour of Sext--i.e., midday-are not to be considered as transgressing the precept of the Church; and the reason he gives is this: that the custom of doing so had already prevailed in many places, and that fasting does not consist so much in the lateness of the hour at which the faithful take their refreshment, as in their taking but one meal during the twenty- four hours.

The fourteenth century gave weight, both by universal custom and theological authority, to the opinion held by Richard of Middleton. It will, perhaps; suffice if we quote the learned Dominican, Durandus, bishop of Meaux, who says that there can be no doubt as to the lawfulness of taking one's repast at midday; and he adds that such was then the custom observed by the Pope, and Cardinals, and even the religious Orders. We cannot, therefore, be surprised at finding this opinion maintained, in the fifteenth century, by such grave authors as St. Antoninus, Cardinal Cajetan, and others. Alexander Hales and St. Thomas sought to prevent the relaxation going beyond the hour of None; but their zeal was disappointed, and the present discipline was established, we might almost say, during their lifetime.

But whilst this relaxation of taking the repast so early in the day as twelve o'clock rendered fasting less difficult in one way, it made it more severe in another. The body grew exhausted by the labors of the long second half of the twenty-four hours; and the meal, that formerly closed the day, and satisfied the cravings of fatigue, had been already taken. It was found necessary to grant some refreshment for the evening, and it was called a The

word was taken from the Benedictine rule, which, for long centuries before this change in the lenten observance, had allowed a monastic collation. St. Benedict's rule prescribed a great many fasts, over and above the ecclesiastical fast of Lent; but it made this great distinction between the two: that whilst Lent obliged the monks, as well as the rest of the faithful, to abstain from food till sunset, these monastic fasts allowed the repast to be taken at the hour of None. But, as the monks had heavy manual labour during the summer and autumn months (which was the very time when these fasts till None occurred several days of each week, and, indeed, every day from September 14), the abbot was allowed by the rule to grant his religious permission to take a small measure of wine before Compline, as a refreshment after the fatigues of the afternoon. It was taken by all at the same time, during the evening reading, which was called conference (in Latin,) because it was mostly taken from the celebrated 'Conferences' of Cassian. Hence this evening monastic refreshment took the name of collation.

We find the Assembly, or Chapter of Aix-la-Chapelle, held in 817, extending this indulgence even to the lenten fast, on account of the great fatigue entailed by the offices, which the monks had to celebrate during this holy season. But experience showed that, unless something solid were allowed to be taken together with the wine, the evening collation would be an injury to the health of many of the religious; accordingly, towards the close of the fourteenth or the beginning of the fifteenth century, the usage was introduced of taking a morsel of bread with the collation- beverage.

As a matter of course, these mitigations of the ancient severity of fasting soon found their way from the cloister into the world. The custom of taking something to drink on fasting days, out of the time of the repast, was gradually established; and even so early as the thirteenth century, we have St. Thomas Aquinas discussing the question, whether or not drink is to be considered as a breaking of the precept of fasting. He answers in the negative; and yet he does not allow that anything solid may be taken with the drink. But when it had become the universal practice (as it did in the latter part of the thirteenth century, and still more fixedly during the whole of the fourteenth) that the one meal on fasting days was taken at midday, a mere beverage was found insufficient to give support, and bread, herbs, fruits, etc., were added. Such wee the practice, both in the world and in the cloister. It was, however, clearly understood by all, that these eatables were not to be taken in such quantity as to turn the collation into a second meal.

Thus did the decay of piety, and the general deterioration of bodily strength among the people of the western nations,, infringe on the primitive observance of fasting. To make our history of these humiliating changes anything like complete, we must mention one more relaxation. For several centuries, abstinence from flesh- meat included likewise the prohibition of all animal food, with the single exception of fish, which, on account of its cold nature, as also for several mystical reasons, founded on the sacred Scriptures, was always permitted to be taken by those who fasted. Every sort of milk-meat was forbidden.

Dating from the ninth century, the custom of eating milk-meats during Lent began to be prevalent in western Europe, more especially in Germany and the northern countries. The Council of Kedlimberg, held in the eleventh century, made an effort to put a stop to the practice as an abuse; but without effect. These Churches maintained that they were in the right, and defended their custom by the dispensations (though, in reality, only temporary ones) granted them by several sovereign Pontiffs: the dispute ended by their being left peaceably to enjoy what they claimed. The Churches of France restated this innovation up to the sixteenth century; but in the seventeenth they too yielded, and milk-meats were taken during Lent, throughout the whole kingdom. As some reparation for this breach of ancient discipline, the city of Paris instituted a solemn rite, whereby she wished to signify her regret at being obliged to such a relaxation. On Quinquagesima Sunday, all the different parishes went in procession to the church of Notre Dame. The Dominicans, Franciscans, Carmelites, and Augustinians, took part in the procession. The metropolitan Chapter, and the four parishes that were subject to it, held, on the same day, a Station in the courtyard of the palace, and sang an anthem before the relic of the true cross, which was exposed in the These pious usages, which were intended to remind the people of the difference between the past and the present observance of Lent, continued to be practiced till the revolution.

But this grant for the eating of milk-meats during Lent did not include eggs. Here the ancient discipline was maintained, at least this far, that eggs were not allowed, save by an Indult, which had to be renewed each year. Invariably do we find the Church seeking, out of anxiety for the spiritual advantage of her children, to maintain all she can of those penitential observances, whereby they may satisfy divine justice. It was with this intention that Pope Benedict XIV., alarmed at the excessive facility wherewith dispensations were then obtained, renewed, by a solemn dated June 10, 1745, the prohibition of eating fish and meat, at the same meal, on fasting days.

The same Pope, whose spirit of moderation has never been called in question, had no sooner ascended the papal throne, than he addressed an encyclical letter to the bishops of the Catholic world, expressing his heartfelt grief at seeing the great relaxation that was introduced among the faithful by indiscreet and unnecessary dispensations. The letter is dated May 30, 1741. We extract from it the following passage: 'The observance of Lent is the very badge of the Christian warfare. By it we prove ourselves not to be enemies of the cross of Christ. By it we avert the scourges of divine justice. By it we gain strength against the princes of darkness, for it shields us with heavenly help. Should mankind grow remiss in their observance of Lent, it would be a detriment to God's glory, a disgrace to the Catholic religion, and a danger to Christian souls. Neither can it be doubted that such negligence would become the source of misery to the world, of public calamity, and of private woe.'

More than a hundred years have elapsed since this solemn warning of the Vicar of Christ was given to the world; and during that time, the relaxation he inveighed against has gone on gradually increasing. How few Christians do we meet who are strict observers of Lent, even in its present mild form!

And must there not result from this ever-growing spirit of immortification, a general effeminacy of character, which will lead, at last, to frightful social disorders? The sad predictions of Pope Benedict XIV. are but too truly verified. Those nations, among whose people the spirit and practice of penance are extinct, are heaping against themselves the wrath of God, and provoking His justice to destroy them by one or other of these scourges—civil discord, or conquest. In our own country there is an inconsistency, which must strike every thinking mind: the observance of the Lord's day, on the one side; the national inobservance of days of penance and fasting, on the other. The first is admirable, and, if we except puritanical extravagances, bespeaks a deep-rooted sense of religion; but the second is one of the worst presages for the future. The word of God is unmistakable: unless we do penance, we shall perish. But if our ease-loving and sensual generation were to return, like the Ninivites, to the long-neglected way of penance and expiation, who knows but that the arm of God, which is already raised to strike us, may give us blessing and not chastisement?

Let us resume our history, and seek our edification in studying the fervor wherewith the Christians of former times wed to observe Lent. We will first offer to our readers a few instances of the manner in which dispensations were given.

In the thirteenth century, the archbishop of Braga applied to the reigning Pontiff, Innocent III., asking him what compensation he ought to require of his people, who, in consequence of a dearth of the ordinary articles of food, had been necessitated to eat meat during the Lent. He at the same time consulted the Pontiff as to how he was to act in the case of the sick, who asked for a dispensation from abstinence. The answer given by Innocent, which was inserted in the Canon Law, is, as we might expect, full of considerateness and charity; but we learn from this fact that such was then the respect for the law of Lent, that it was considered necessary to apply to the sovereign Pontiff when dispensations were sought for. We find many such instances in the history of the Church.

Wenceslaus, king of Bohemia, being seized with a malady which rendered it dangerous to his health to take Lenten diet, applied, in the year 1297, to Pope Boniface VIII., for leave to eat meat. The Pontiff commissioned two Cistercian abbots to inquire into the real state of the prince's health; they were to grant the dispensation sought for, if they found it necessary, but on the following conditions: that the king had not bound himself by a vow, for life, to fast during Lent; that the Fridays, the Saturdays, and the vigil of St. Mathias, were to be excluded from the dispensation; and, lastly, that the king was not to take his meal in presence of others, and was to observe moderation in what he took.

In the fourteenth century we meet with two briefs of dispensation, granted by Clement VI., in 1351, to John, king of France, and to his queen consort. In the first, the Pope, taking into consideration that during the wars in which the king is engaged he frequently finds himself in places where fish can with difficulty be procured, grants to the confessor of the king the power of allowing, both to his Majesty and to his suite, the use of meat on days of abstinence, excepting, however, the whole of Lent, all Fridays of the year, and certain vigils; provided, moreover, that neither he, nor those who accompany him, are under a vow of perpetual abstinence. In the second brief the same Pope, replying to the petition made him by the king for a dispensation from fasting, again commissions his Majesty's present and future confessors, to dispense both the king and his queen, after having consulted with their physicians.

A few years later--that is, in 1376--Pope Gregory XI. sent a brief in favor of Charles V., king of France, and of Jane, his queen. In this brief, he delegates to their confessor the power of allowing them the use of eggs and milk-meats during Lent, should their physician think they stand in need of such dispensation; but he tells both physicians and confessor that he puts it upon their consciences, and that they will have to answer before God for their

decision. The same permission is granted also to their servants and cooks, but only as far as it is needed for tasting the food to be served to their Majesties.

The fifteenth century, also, furnishes us with instances of applications to the holy See for lenten dispensations. We will cite the brief addressed by Xystus IV., in 1483, to James III., king of Scotland, in which he grants him permission to eat meat on days of abstinence, provided his confessor considers the dispensation needed. In the following century, we have Julius II. granting a like dispensation to John, king of Denmark, and to his queen Christina; and, a few years later, Clement VII. giving one to the emperor Charles V., and again, to Henry II. of Navarre, and to his queen Margaret.

Thus were princes themselves treated, three centuries ago, when they sought for a dispensation from the sacred law of Lent. What are we to think of the present indifference wherewith it is kept? What comparison can be made between the Christians of former times, who, deeply impressed with the fear of God's judgments and with the spirit of penance, cheerfully went through these forty days of mortification, and those of our own days, when love of pleasure and self-indulgence are forever lessening man's horror for sin? Where there is little or no fear of having to penance ourselves for sin, there is so much the less restraint to keep us from committing it.

Where is now that simple and innocent joy at Easter, which our forefathers used to show, when, after their severe fast of Lent, they partook of substantial and savory food? The peace, which long and sharp mortification ever brings to the conscience, gave them the capability, not to say the right, of being light-hearted as they returned to the comforts of life, which they had denied themselves in order to spend forty days in penance, recollection, and retirement from the world. This leads us to mention some further details, which will assist the Catholic reader to understand what Lent was in the ages of faith.

It was a season during which, not only all amusements and theatrical entertainments were forbidden by the civil authority, but even the law courts were closed; and this in order to secure that peace and calm of heart, which is so indispensable for the soul's self-examination, and reconciliation with her offended Maker. As early as the year 380, Gratian and Theodosius enacted that judges should suspend all lawsuits and proceedings, during the forty days preceding Easter. The Theodosian Code contains several regulations of this nature; and we find Councils, held in the ninth century, urging the kings of that period to enforce the one we have mentioned, seeing that it had been sanctioned by the canons, and approved of by the fathers of the Church. These admirable Christian traditions have

long since fallen into disuse in the countries of Europe; but they are still kept among the Turks, who, during the days of their , forbid all law proceedings. What a humiliation for us Christians!

Hunting, too, was for many ages considered as forbidden during Lent: the spirit of the holy season was too sacred to admit such exciting and noisy sport. Pope St. Nicholas I., in the ninth century, forbade it the Bulgarians, who had been recently converted to the Christian faith. Even so late as the thirteenth century, we find St. Raymund of Pennafort teaching that those who, during Lent, take part in the chase, if it be accompanied by certain circumstances which he specifies, cannot be excused from sin. This prohibition has long since been a dead letter; but St. Charles Borromeo, in one of his Synods, reestablished it in his province of Milan.

But we cannot be surprised that hunting should be forbidden during Lent, when we remember that, in those Christian times, war itself, which is sometimes so necessary for the welfare of a nation, was suspended during this holy season. In the fourth century, we have the emperor Constantine the Great enacting that no military exercises should be allowed on Sundays and Fridays, out of respect to our Lord Jesus Christ, who suffered and rose again on these two days, as also in order not to disturb the peace and repose needed for the due celebration of such sublime mysteries. The discipline of the Latin Church, in the ninth century, enforced everywhere the suspension of war during the whole of Lent, except in cases of necessity. The instructions of Pope St. Nicholas I. to the Bulgarians recommend the same observance; and we learn, from a letter of St. Gregory VII. to Desiderius, abbot of Monte Cassino, that it was kept up in the eleventh century. We have an instance of its being practiced in our own country, in the twelfth century, when, as William of Malmesbury relates, the empress Matilda, Countess of Anjou, and daughter of king Henry, was contesting the right of succession to the throne against Stephen, count of Boulogne. The two armies were in sight of each other; but an armistice was demanded and observed, for it was the Lent of 1143.

Our readers have heard, no doubt, of the admirable institution called 'God's truce,' whereby the Church in the eleventh century succeeded in preventing much bloodshed. This law, which forbade the carrying of arms from Wednesday evening till Monday morning throughout the year, was sanctioned by the authority of Popes and Councils, and enforced by all Christian princes. It was an extension of the lenten discipline of the suspension of war. Our saintly king Edward the Confessor carried its influence still further

by passing a law (which was confirmed by his successor, William the Conqueror), that God's truce should be observed without cessation from the beginning of Advent to the octave of Easter; from the Ascension to the Whitsuntide octave; on all the Ember days; on the vigils of all feasts; and lastly, every week, from None on Wednesday till Monday morning, which had already been prescribed.

In the Council of Clermont, held in 1095, Pope Urban II., after drawing up the regulations for the Crusades, used his authority in extending God's truce, as it was then observed during Lent. His decree, which was renewed in the Council held the following year at Rouen, was to this effect: that all war proceedings should be suspended from Ash Wednesday to the Monday after the octave of Pentecost, and on all vigils and feasts of the blessed Virgin and of the apostles, over and above what was already regulated for each week, that is, from Wednesday evening to Monday morning.

Thus did the world testify its respect for the holy observances of Lent, and borrow some of its wisest institutions from the seasons and feasts of the liturgical year. The influence of this forty days' penance was great, too, on each individual. It renewed man's energies, gave him fresh vigor in battling with his animal instincts, and, by the restraint it put upon sensuality, ennobled the soul. There was restraint everywhere; and the present discipline of the Church, which forbids the solemnization of marriage during Lent, reminds Christians of that holy continency, which, for many ages, was observed during the whole forty days as a precept, and of which the most sacred of the liturgical books, the missal, still retains the recommendation.

It is with reluctance that we close our history of Lent, and leave untouched so many other interesting details. For instance, what treasures we could have laid open to our readers from the lenten usages of the eastern Churches, which have retained so much of the primitive discipline! We cannot, however, resist devoting our last page to the following particulars.

We mentioned, in the preceding volume, that the Sunday we call *Quinquagesima*, is called, by the Greeks, because the opening of Lent is proclaimed on that day. The Monday following it is counted as the first day of the next week, which is *Sexagesima*, the name they give to the Sunday which closes that week, and which is our *Sexagesima* Sunday. The Greek Church begins abstinence from flesh-meat with this week. Then on the morrow, Monday, commences the week called *Septuagesima*, which ends with the Sunday of that name, corresponding to our *Quinquagesima*. White meats are allowed during that week. Finally, the morrow is the first day of the first week

of Lent, and the fast begins with all its severity, on that Monday, whilst, in the Latin Church, it is deferred to the Wednesday.

During the whole of the Lent preceding Easter, milk-meats, eggs, and even fish, are forbidden. The only food permitted to be eaten with bread, is vegetables, honey, and, for those who live near the sea, shellfish. For many centuries wine might not be taken, but it is now permitted, and on the Annunciation and Palm Sunday a dispensation is granted for eating fish.

Besides the Lent preparatory to the feast of Easter, the Greeks keep three others in the year: that which is called 'of the apostles,' which lasts from the octave of Pentecost to the feast of Saints Peter and Paul; that 'of the Virgin Mary,' which begins on the first of August, and ends with the vigil of the Assumption, and lastly, the Lent of preparation for Christmas, which consists of forty days. The fasting and abstinence of these three Lents are not quite so severe as those observed during the great Lent. The other Christian nations of the east also observe several Lents, and more rigidly than the Greeks, but all these details would lead us too far. We therefore pass on to the mysteries which are included in this holy season.

Source: ewtn.com



LET'S BE TOGETHER.



My Dear Brothers and Sisters in Christ,

As Christians, we believe in the power of prayer. Our faith drives us to lift our hearts and minds to God so that He may address our needs and the needs of others. We believe in His infinite goodness and mercy, and we trust that when He answers our prayers, it is a blessing and a gift. Though it may not seem like our prayers are always answered directly, it does not mean that we should lose faith, because the Lord may be calling on *you* to fulfill the prayers of others. As the philosopher Blaise Pascal once quoted, **"In calling us to pray for one another, God has extended to us the dignity of becoming causes."**

We have the power to be a cause for good in someone else's life; the answer to their prayers. Our blessings enable us to provide care for those without hope, clear the path for the future generation of saints, and encourage those who choose to devote their lives to Christ. When I announced the **Catholic Appeal of South Carolina** (formerly the Bishop's Annual Appeal), I knew there was a solid foundation of faithful Catholics in our state who believed in being a cause for others.

This Appeal is not for me as Bishop. It is for all of us; coming together to act as His hands and feet.

Your generosity allows our ministries to share the Lord's love with thousands of our brothers and sisters who are struggling with meals, medical care, and basic hygiene needs. It gives our Catholic schools valuable resources to teach His Word to a generation that is growing to be more-and-more secular. It is keeping His light shining bright in South Carolina. We will be able to accomplish even more with your continued support in this new era of our diocese.

This year, I humbly ask you to consider the blessings in your own life and to continue being a cause for good with a gift to the Catholic Appeal of South Carolina. I pray that our renewed message of bringing our community together to help one another inspires you.

Thank you for your consideration and most importantly thank you for being an answer to someone's prayers.

A handwritten signature in black ink that reads "+ Jacques Fabre-Jeune" followed by a small circular mark.

Most Reverend Jacques Fabre-Jeune, CS

Bishop of Charleston

OFFER A GIFT



This is a visual representation of your generosity at work!

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901 Orange Grove Rd., Charleston, SC 29407



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

-Psalm 118:24

February 17, 2023

Our mission is to be faithful disciples of Jesus Christ, which will prepare us for outstanding achievements in all aspects of life. Our education will enable us to realize spiritual, intellectual, moral, and social growth in a safe, disciplined, family-oriented environment.

Virtue † Academic Excellence † Discipleship

Follow Us



[Facebook.com/StJosephCatholicSchoolAnderson](https://www.facebook.com/StJosephCatholicSchoolAnderson)



[Instagram.com/SJCSAnderson](https://www.instagram.com/SJCSAnderson)

Important...



NO SCHOOL

**No School –
Monday,
February 20th!
Presidents' Day**

Important...



Parking Lot Procedures

MORNING DROP-OFF

Please **DO NOT** let your student out of the car before you pull up to where the teachers are. The teachers are there to assist the children out of the cars and to maintain the safety of your children in the parking lot.

Students should only get out of the **passenger side**. Please consider parking if your student is not ready to exit when you reach the teachers.

Please **DO NOT** drive around other cars during drop off.

If you arrive after 7:55am the teachers will be inside – you must park, come inside, and sign your child in at the front desk.

Remember to always be patient and kind.

Important...



February 21st

Bring your masks
and beads on
Tuesday!

Important...



**Wednesday,
Feb 22nd**

Lent Begins

**Students to Wear
MASS UNIFORMS**

3 Masses with Distribution of Ashes

8:30am - Student Mass
Children's Choir Performs

12:00pm
Children's Choir Performs

5:30pm

Important...

School Lunch Lent Menu

Please note that during Lent, the school lunch menu will be altered slightly:

- Ash Wednesday we will offer a cheese quesadilla instead of chicken
- Fridays during Lent, cheese pizza will be offered instead of pepperoni



LENT

Did you know...

Fridays in Lent

Each week a different group will provide a meatless meal for the Fridays in Lent. Beginning at 5:30pm in the hall, come and enjoy a meatless dinner followed by the Stations of the Cross in the church.

Lenten Meatless Suppers

5:30pm – 6:45pm in Hall

Stations of the Cross

7:00pm in Church

Sponsors:

2/24 – Confirmation Class

3/3 – Knights of Columbus (Fish Fry)

3/10 – CWS

3/17 – Men's Club

3/24 – St. Joseph Catholic School & Holy Family Group

3/31 –

Need
Volunteers!



Important...



Feb 18th!

Great items and some of the proceeds benefit our school!

Hosted by the Knights of Columbus!

**Knights of Columbus -
Friday
Fish Fry Mar 3rd!**

**Fr. Friend Hall
5:30-6:30 Dinner
6:30-7:15 The Chosen series
and popcorn**

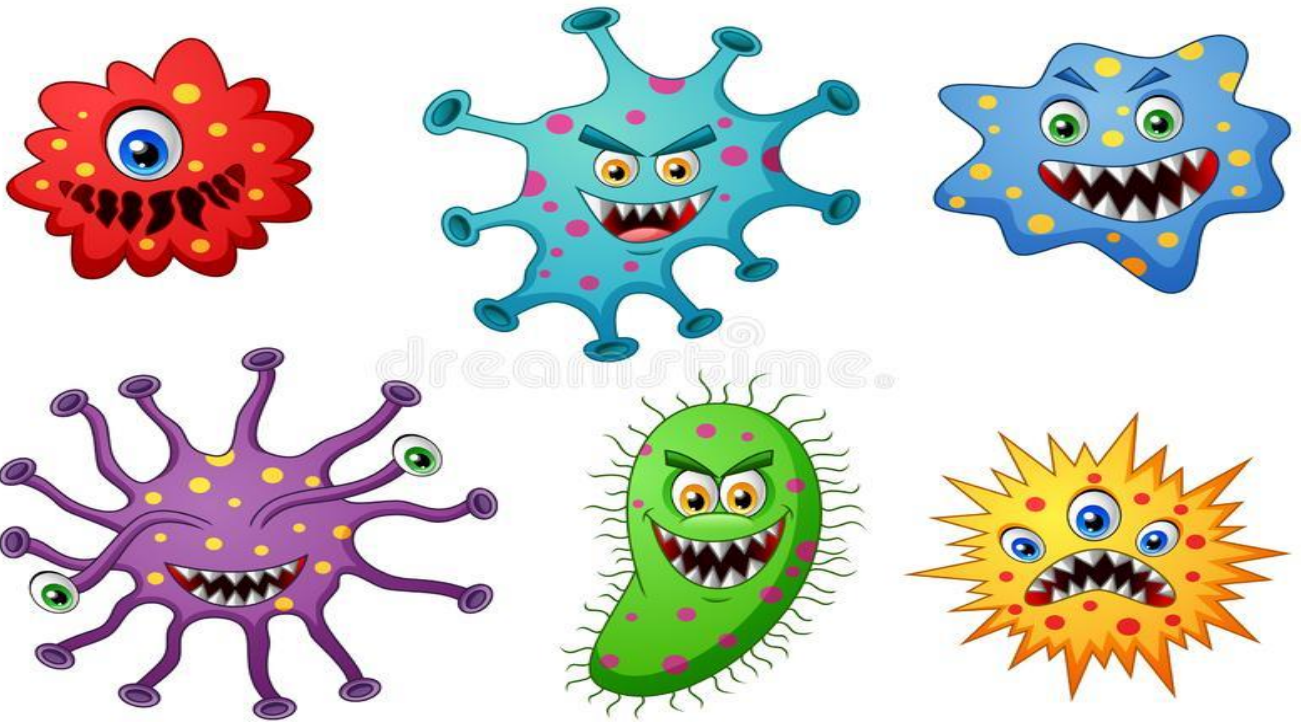
**Adults - \$15
Kids under 12 - \$5
Immediate Family - \$40**

Tickets on sale at the door!



Important...

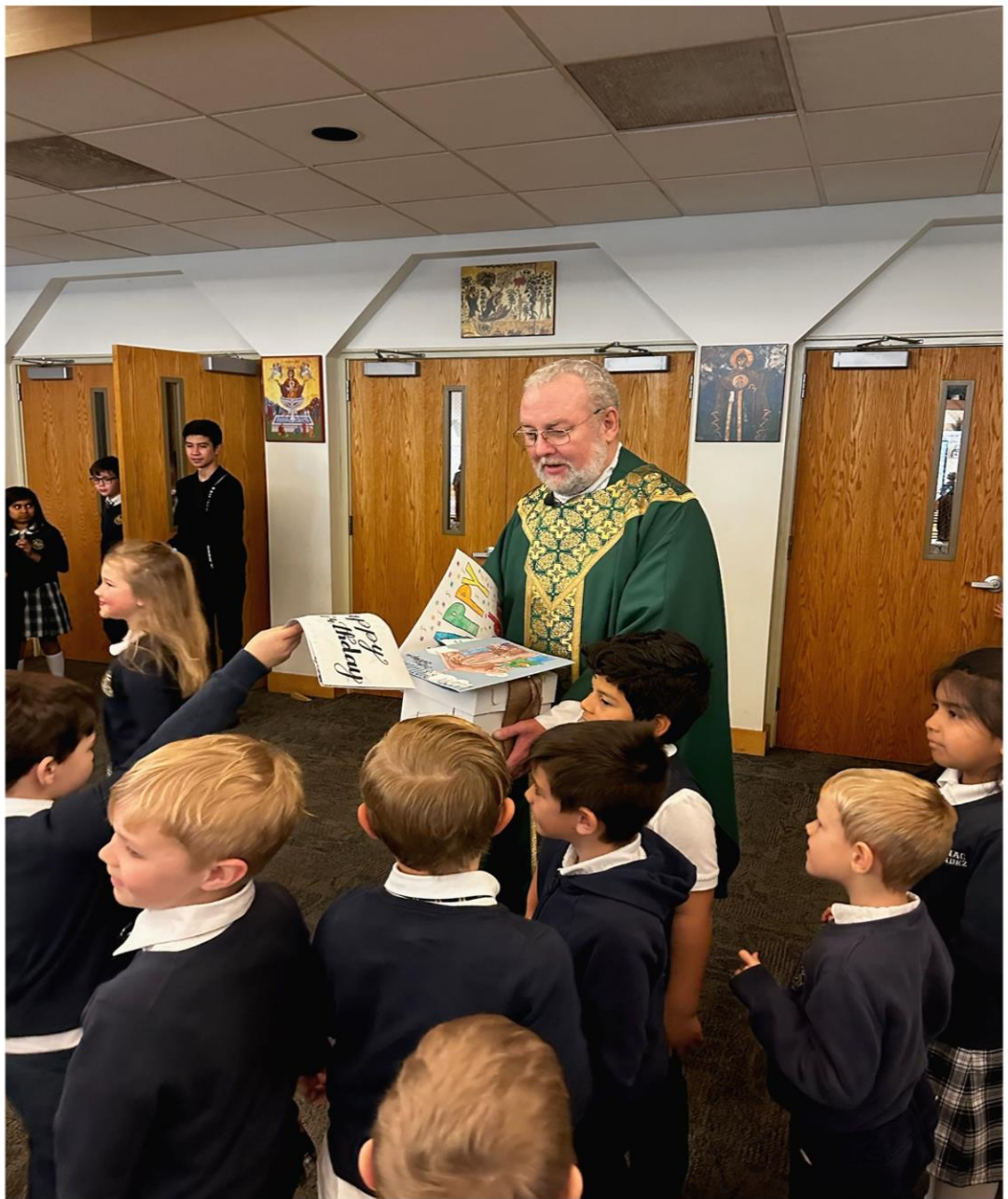
We love it when students share - but, not germs!



To minimize the spread of illness, please keep your student home when they are sick. In case of fever, diarrhea, or vomiting, **PLEASE WAIT 24 HOURS AFTER THE LAST EPISODE** before sending your student back to school.

Important...

Happy Birthday, Fr. Gillespie!



Important...

*Happy
Birthday*

-Mrs. Smith-



Going On Now...

RE-ENROLL for the
23-24 school year
Reenroll now for \$310

RE-ENROLLMENT FEES (per family):

Special Discount Rate – Re-enrollment Fee for Returning Students January 6 th – January 31 st	\$260
Early Bird – Re-enrollment Fee for Returning Students February 1 st – March 20 th	\$310
Regular Re-enrollment Fee for Returning Students March 21 st and after	\$360

Note: Enrollment Fees are non-refundable.

Financial Aid Application is
NOW OPEN in FACTS!

Deadline for Financial Aid Applications is March 20th.

**YOU MUST BE RE-ENROLLED TO BE CONSIDERED FOR
FINANCIAL AID.**

Catholic families are eligible to apply for the
St. Elizabeth Ann Seton Grant. Pick up your
application in the school office.

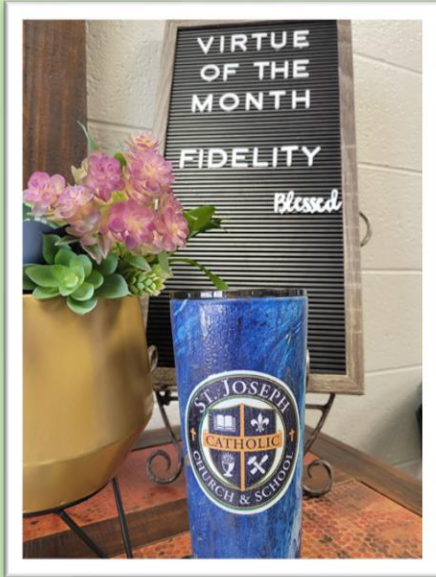
**You must be re-enrolled and have completed the
FACTS financial aid application to qualify.**

Going On Now...

a dozen reasons to choose Catholic Schools



Going on Now...



Tumblers \$20



Umbrellas \$25

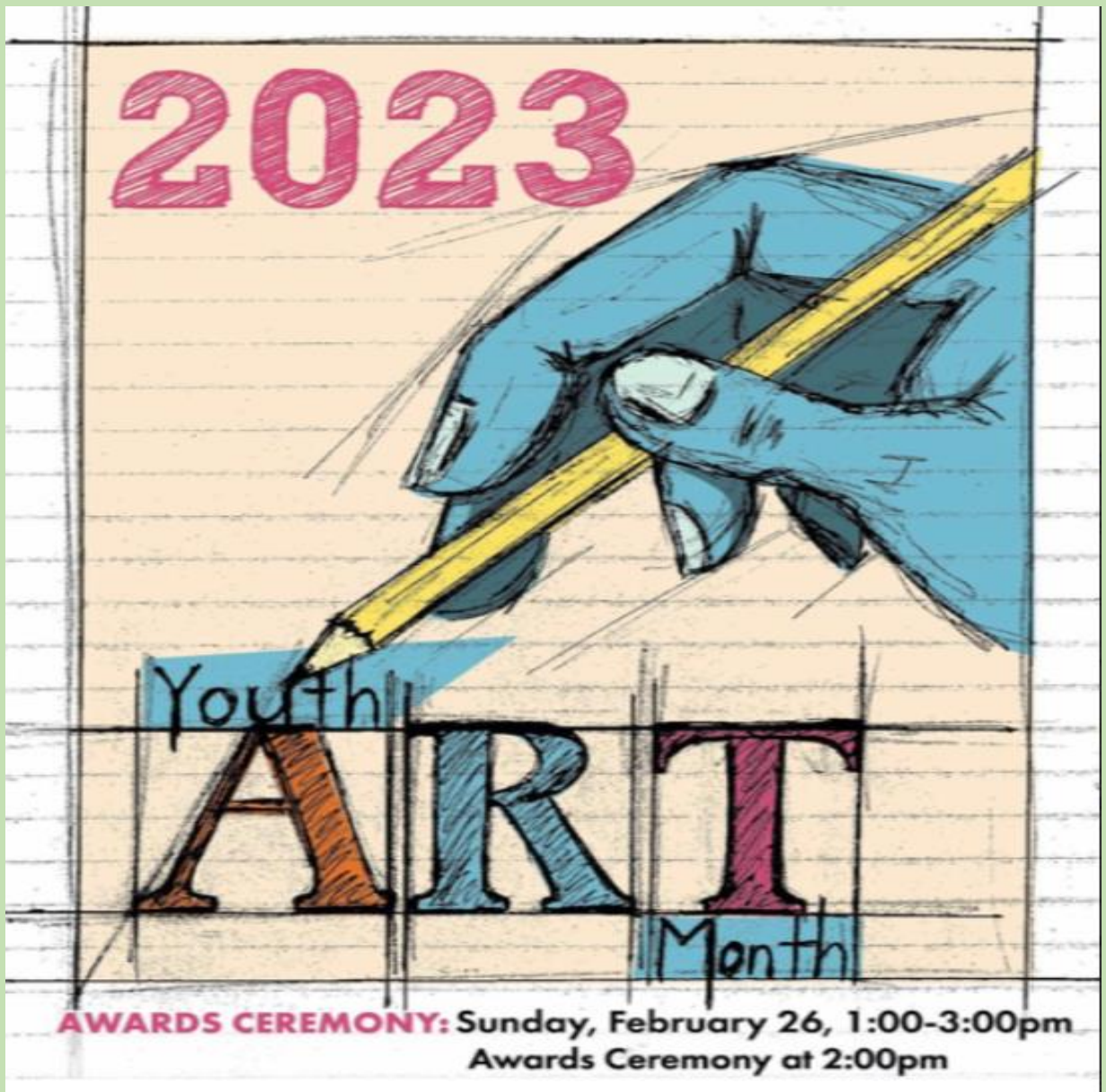


T-Shirt \$20

**New SJCS
shirts and
sweatshirts
on sale now!**

Sweatshirt \$30

Going on Now...



The annual Youth Art Month exhibit is now open at the Anderson Art Center. The best of the best are displayed to highlight the growing talent in our community. **9 of our students' art are being showcased!**

Going on Now...

Foothills
PLAYHOUSE

The SOUND of MUSIC



Directed by: *Rebecca Evatt*

FEBRUARY 10 - 19, 2023
THE FOOTHILLS ARE ALIVE WITH THE SOUND OF MUSIC!

Tickets Available at:
www.foothillsplayhouse.org/tickets

\$14 - Adults \$12 - Sr. Adults/Students/First Reponders

A SPECIAL THANK YOU TO OUR SEASON SPONSORS:



UNCLE SAM'S ANTIQUES
AND COLLECTIBLES
864-855-2150



- THE CITY OF -
EASLEY
SOUTH CAROLINA



PHILLIP PRICE
STATE FARM AGENT
864-859-5741

THE SOUND OF MUSIC, Music by RICHARD RODGERS Lyrics by OSCAR HAMMERSTEIN II
Book by HOWARD LINDSAY and RUSSEL CROUSE, Suggested by "The Trapp Family Singers" by Maria August Trapp
PRESENTED BY SPECIAL AGREEMENT WITH CONCORD THEATRICALS AND R&H - NEW YORK, NEW YORK

Starting Now...

Online Fundraiser with School Store!

We are partnering again with SchoolStore.com to raise money for our school. SchoolStore is 100% online! Your participation is easy with no more than 12 minutes of your time!

1. Go to schoolstore.net and sign up using our school ID: **197225**
2. Send form emails inviting family, friends, and co-workers to support your student



3. Return the Envelope with Student Prize Code for your child to get their really fun participation prize!
4. Shop online at The Family Book Store and earn up to 50% of your purchase for the school, or
5. Shop online with over 400 stores and earn a small percentage of your purchase for the school.

These Stores ... And Many More!!!

Going on Now...

We enjoyed reading, *Nun on the Run – The 100th Day of School*, today. This book is based at our very own St. Joseph's Catholic School and is written by a school parent, Heather Slaughter. It is a lighthearted book featuring a 'little' Nun who encourages students (and parents) to make good choices. The story even mimics what our school does for the 100th day of school, such as the canned food drive and dressing up. Our Sister Rose Nun was inspired from the real Sister Rose who lived and is buried right here in Anderson, SC and is known for bringing Catholic education to the South.



Want to get your own Book and Doll?

Heather will be signing and selling at the Chili Cook Off 1/27 and at the School's Open House this Sunday 1/29.

Can't make it to either event, you can always purchase online by visiting this link.

<https://linktr.ee/heatherslaughter>



Did you know that Sister Rose has an Instagram account? Follow her to see where all she visits. Share pictures with your own Sister Rose by using #nunontherun_sisterrose.

Going On Now...

Perfect Easter Gifts!

Pick your favorite Saint!

Items will be delivered to the school office in
time for Easter!

Last chance to order is March 3rd!



Work Hard Pray Hard - St.
Joseph the Worker



St. Joseph Adult Socks



St. Michael Kid Socks

89 Adults Sock Options, 29 Child Sock Options,
14 Fun T-Shirt Options, Stickers, and Mugs!

**Order you Easter
gifts and help the
school raise money!**



<https://stores.inksoft.com/stjoefund>

Coming Up...

Calling Catholic Women!

Calling All Women to Our Annual Catholic Women's Conference



Be Still and Know

The Diocese of Charleston
Belonging
Catholic Conference for Women



with Keynote speaker,
Rachel Balducci,

20 workshops,
delicious catered
lunch, vendors and
Catholic artists,
music performance,
and Mass

Saturday, February 25
St. Joseph's Catholic School
Greenville, SC

**Con un tema especial
en español este año.**

<https://www.heartridgeministries.com/belonging.html>

February Virtue of the Month

Cheerfulness-

Looking on the bright side

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

- Psalm 118:24

PK – 2nd

St. John Bosco

3rd – 5th

St. Philip Neri

6th – 8th

Bl. Miguel Pro

Click [HERE](#) for the Parent Guide and access to all home projects.

Upcoming Events

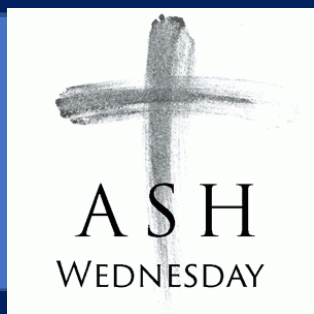
*Calendar can be located at www.sjccs.net.



No School – President's Day
Feb 20th



Mardi Gras
Feb 21st



Ash Wednesday
Feb 22nd



Progress Reports
Feb 23rd



PTO Meeting
Mar 1st

Upcoming Events

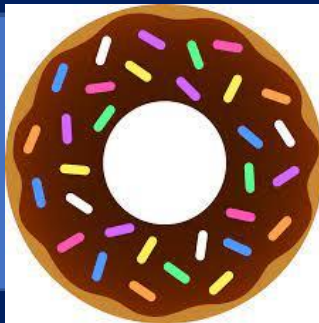
*Calendar can be located at www.sjccs.net.



No School
Mar 3rd



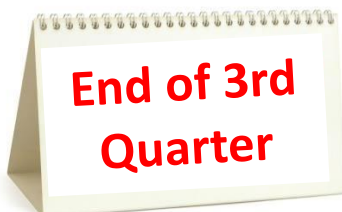
St. Patrick's Day
Mar 17th



Donuts w/ Dad
Mar 17th



Feast of St. Joseph
Apr 19th



End of Quarter 3
Apr 21st

How to help... Sign up today



Box Tops for Education

Download the App, select our school, scan your receipts. Or bring in your receipts and we will do it for you! EASY!



We are still collecting bottlecaps to create awesome works of art!



When you shop at **Ingles**, they donate money to the school for new supplies and equipment. Click [HERE](#) and link your Ingles Advantage Card to St. Joseph Catholic School.



Click [HERE](#) to sign up for Club Publix, under your profile, click Publix Partners (scroll all the way to the right) and search for us. Enter your phone number when you shop.

February Birthdays

Barbara B 2-1

Nevaeh D 2-1

Nathaniel H 2-2

Bodhi W 2-12

Giannina C 2-14

Zoe D 2-24

School Life

View more pictures on St. Joseph of Anderson Facebook Page!

Gala Pics!



Desserts made by Mrs. Cantu! Beautiful and delicious!



A beautiful space filled with beautiful people!

School Life

View more pictures on St. Joseph of Anderson Facebook Page!

Gala Pics!



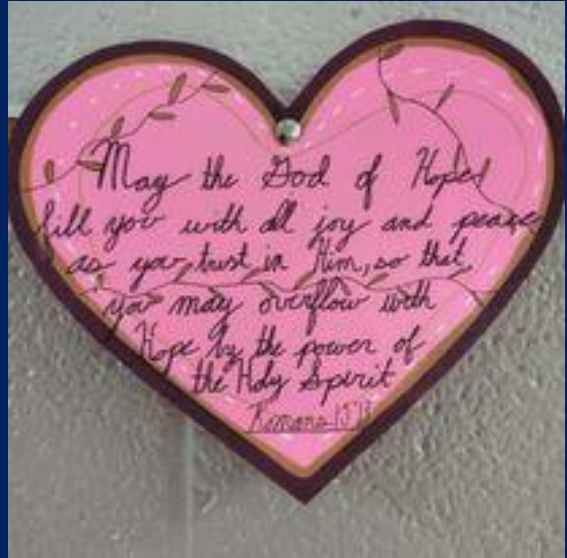
Few centerpieces remain for sale - \$100!



School Life

View more pictures on St. Joseph of Anderson Facebook Page!

St. Valentine's Day Pics!



Volunteer Spotlight

Thanks to all the volunteers that help make our school great!
You are awesome!

Lunches:

Catholic Women Serving:

Betty Briggs
Joanne Carothers
Linda Ketchapaw

Evelyn Hooks
Wilma Aguado
Mayra Salgado
Isbel Mercado
Maria Tortolero
Gladys Tortolero
Elizabeth Medrano
Elizabeth Wingard



Readers:



Linda Ketchapaw
Alice Henderson
Linda Firneno
Beth Cartlidge
Mary Donovan



CWS, Thank You!

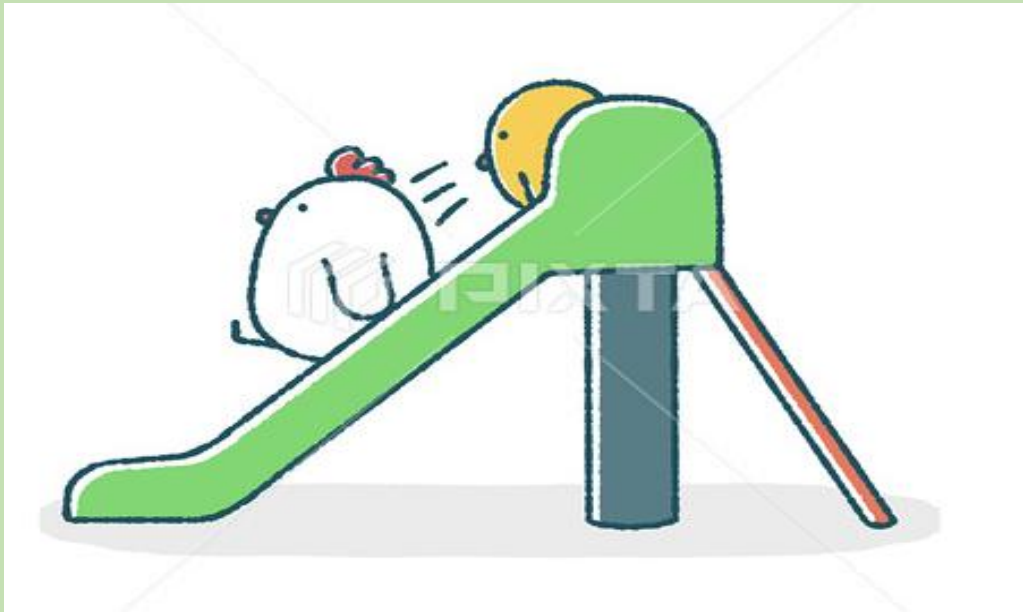
Our St. Valentine's Day brunch was so delicious! Thank you for getting up early to help us start our day with the best way!

Thank you,
School Volunteers!

Isbel Mercado
Cary Infante

Joke Corner!

Why did the chicken cross the playground?



To get to the other slide!

Students - submit your funny joke!

If your joke gets picked for the newsletter –
you will win a Dress Down Pass!

Submit your joke to the office.

Plan for it...

Church



corner



**Kidz Camp VBS
Save the Date!
June 19-23, 2023**