

April 10, 2023

Good Morning!

The school and parish office are closed today.

[How to Recite the Chaplet of The Divine Mercy | The Divine Mercy](#)

[The Chaplet of The Divine Mercy Novena - Day 4 | The Divine Mercy](#)

1. Today's Readings: [Monday in the Octave of Easter | USCCB](#)
2. The RE Corner with Jan Heithaus: Because Easter is fundamental to our faith as Catholics, we celebrate it for 8 days, an octave. Our article today explains what is meant by that.
3. Quotes of the Day: Some of the blessings described by the saints about the Resurrection of our Lord Jesus!

“He has risen. This is the heart of our faith. Mary was a silent witness of all these events. Let us ask her to help us also to receive the fullness of this Easter message.”
— *St. John Paul II, 2000*

“The Church is alive, as her Divine Founder is alive! The Church advances with the very virtue of life, as Jesus, after having submitted to the debt of mortal nature, proceeds victoriously beyond the stone barrier, which his enemies have placed to guard the tomb! Over the centuries, too, there have been other enemies for the Church, who have tried to close it as if in a sepulcher, celebrating its agony and death from time to time. But she, who has within her the invincible strength of her Founder, is always reborn with him, forgiving everyone and assuring serenity and peace to the humble, the poor, the suffering, to men of goodwill.” — *St. John XXIII, 1959*

“All I want to know is Christ and the power flowing from His Resurrection!” — *St. Francis of Assisi*

St. Joseph, Pray for Us!

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The Easter Octave



This is the day the Lord has made; let us rejoice and be glad in it, alleluia!

With the whole Church we rejoice at the resurrection of Christ! The Church celebrates the Easter season or Eastertide. St. Athanasius said “[t]he fifty days from the Sunday of the Resurrection to Pentecost Sunday are celebrated in joy and exultation as one feast day, indeed as one ‘great Sunday’” (*General Norms of the Liturgical Calendar*), but the first eight days or octave specifically celebrate the solemnity of Easter every day.

Two Principal Solemnities

There are two principal feasts in the Liturgical Year: Easter and Christmas. These are both solemnities and in the current liturgical calendar are the only feast days that have octaves attached (the 1962 Extraordinary Form calendar also has an Octave of Pentecost). Solemnities are festive and exceptional days, the highest ranked feasts of the liturgical calendar marked with special characteristics:

11. Solemnities are counted as the principal days in the calendar and their observance begins with Evening Prayer I of the preceding day. Some also have their own vigil Mass for use when Mass is celebrated in the evening of the preceding day.

The celebration of Easter and Christmas, the two greatest solemnities, continues for eight days, with each octave governed by its own rules. (General Norms of the Liturgical Calendar)

And Friday in the Octave of Easter is not a day of abstinence, because it is a solemnity (see Canon 1251 from the 1983 Code of Canon Law).



Strasser, 1947, p. 39).

What is an octave?

An *octave* is the eight-day period during which Easter or Christmas is celebrated and includes the actual feast. The eighth day is also called the octave or “octave day,” and days in between are said to be “within the octave”:

Octave means an eight-day celebration, that is, the prolongation of a feast to the eighth day (dies octava) inclusive. The feast itself is considered the first day, and it is followed by six days called “days within the octave.” The eighth or octave day is kept with greater solemnity than the “days within the octave” (With Christ Through the Year by Bernard

The Easter Octave begins on Easter Sunday and ends on the Second Sunday of Easter of the Divine Mercy with every day being another solemnity or another “little Easter.” The current title for each of the octaves is “Monday in the Octave of Easter,” “Tuesday in the Octave of Easter” etc., but commonly called “Easter Monday,” “Easter Tuesday,” and so forth. The Easter Octave “overrides” any other feasts on the calendar.

The Greatest Week of the Church Year

Christ is risen! He is risen indeed! The comprehension and joy of this amazing gift of Christ conquering sin and death by His death and resurrection cannot be confined to just one day. The Church as a mother understands the needs of man. Within the liturgical calendar there is a built-in pattern that corresponds to human rhythms: times of preparation and penance building up to major feasts with

celebrations that are prolonged, and multi-level feast days spread throughout the year. The Easter Octave gives us time to impress upon our souls the mysteries, joys and graces of the greatest feast of the Church. Each day of the Octave the liturgy dwells on the mysteries of the resurrection of Christ and our own resurrection through the sacrament of Baptism.

The greatness and uniqueness of the Octave of Easter within the Liturgical Year needs to be proclaimed:

If Holy Week is the most sacred and most important week of the entire ecclesiastical year, it is because it draws its importance from Good Friday, the day on which Christ, the God-Man and Redeemer, died on the cross for us. Rightly therefore can this week be considered the most serious and awe-inspiring in the Church's calendar. But Easter Week is the antithesis of Holy Week. Since the resurrection was the most significant event in the life of our Lord who by means of this wonderful and undeniable fact made His divinity known to the entire world, Easter is the highest Sunday and Easter Week the great week of the entire Church year. No other feast is ever celebrated during this week (*With Christ Through the Year*, 1947, Bernard Strasser, p. 144).

The Liturgy of Easter Week indicates that every day within the Octave is treated the same as the original solemnity of Easter.

8 Days of Feasting

Starting from at least the 3rd or 4th century, Christians began to extend certain feasts beyond the initial day. This meant that the joyous celebrations of Easter Sunday were prolonged and lasted a full eight days.

In fact, Christians treated each day in the octave as if it were Easter Sunday. This tradition has been preserved by the Roman Rite and many of

the Eastern Rites, where the liturgical readings and actions of each day mimic what happened on Easter Sunday.

The *St. Andrew Daily Missal* further explains the connection the Easter Octave had to the newly baptized members of the Catholic Church.

The Octave of Easter, during which formerly no servile work was done, was one continual feast. Each day the neophytes attended Mass at a [different church in Rome], at which they received Holy Communion. In the evening they went to Saint John Lateran for the Office of Vespers.

Furthermore, the newly baptized would wear their baptismal gowns during the entire octave. According to the *Catholic Encyclopedia*, the Second Sunday of Easter “was consequently known as *dominica in albis* (*deponendis*), the Sunday of the (laying aside of the) white garments.”

While these particular baptismal traditions are no longer practiced by the Catholic Church, the Octave of Easter remains a celebratory time for Christians around the world and is meant to be a joyous time to remain in the beauty of the Lord’s resurrection.

As with the way Christmas is celebrated in the Catholic Church, the Easter season only *begins* with Easter Sunday. It is a season for feasting, praising God and enjoying the company of family and friends.

Gone are the fasting days of Lent! (Even the weekly Friday abstinence, which many Catholics practice all year long, is suspended on Easter Friday.) Now is the time to feast!

Sources: aleteia.org and catholicculture.org