

March 29, 2023

Good Morning!

From Fr. Gillespie: A famous sermon from St. Leonard of Port Maurice.
Two versions are available for your review.

1. Video link: [The Little Number of Those Who Are Saved - Bing video](#) or
2. The written homily. It is long; however, it outlines the fervent need for confession and resolution of any mortal sins. [St. Leonard of Port Maurice Sermon on The Little Number of Those Who Are Saved \(todayscatholicworld.com\)](#)

We are reaching the end of the Lenten season. Have you gone to confession? Time is available - make it happen.

3/29 Wednesday 9:15-10:15am and 4-5pm
3/30 Thursday 6:00-7:00pm
3/31 Friday 9:15-10:15am and 4:00-5:00pm
4/1 Saturday 3:15-4:45pm
4/5 Wednesday 9:15-10:15am and 4:00-5:00pm

[St. Leonard of Port Maurice Sermon on The Little Number of Those Who Are Saved \(todayscatholicworld.com\)](#)

St. Leonard of Port Maurice is also well known for the following: St. Leonard who composed, especially as a reparation for the sin of blasphemy, the Divine Praises we say at the end of every Benediction ("blessed be God, blessed be His Holy Name...").

We also owe the devotion of the Stations of the Cross. Wherever he went he promoted the Via Crucis. Here is a link to read more about this saint. [St. Leonard of Port Maurice, the Greatest Missionary of the 18th Century | Traditional Catholic](#)

~Adoration today following the morning Mass.

1. Today's Readings: [Wednesday of the Fifth Week of Lent | USCCB](#)

2. The RE Corner with Jan Heithaus: Our next 2 popes are Pope St. Nicholas I (the Great) and Adrian II. These 2 popes both dealt energetically with the rulers of their day. They fought to defend the inviolability of marriage among other teachings of the Church.

3. Quotes of the Day:

~"I encourage you to make a good confession before Easter, even if it has been a long time." *Most Rev. Jose H. Gomez*

Daily Parish Communication

~"In failing to confess, Lord, I would only hide you from myself, not myself from you." *St. Augustine*

~"Let your door stand open to receive Him, unlock your soul, to Him, offer Him a welcome in your mind and then you will see the riches of simplicity, the treasures of peace, the joy of grace. Throw wide the gate of your heart, stand before the sun of the everlasting light." *St. Ambrose*

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

Popes of the mid 800s, part 3

106. Pope St. Nicholas I (the Great) (858-67)

Pope St. Nicholas I was one of the great popes of the Middle Ages, who exerted decisive influence upon the historical development of the papacy and its position among the Christian nations of Western Europe. He was of a distinguished family, being the son of the Defensor Theodore, and received an excellent training. Already distinguished for his piety, benevolence, ability, knowledge, and eloquence, he entered, at an early age, the service of the Church, was made subdeacon by Pope Sergius II (844-47), and deacon by Leo IV (847-55). He was employed in all important matters during the pontificate of his predecessor, Benedict III (855-58). After Benedict's death (April 7, 858) the Emperor Louis II, who was in the neighborhood of Rome, came into the city to exert his influence upon the election. On April 24 Nicholas was elected pope, and on the same day was consecrated and enthroned in St. Peter's in the presence of the emperor.

Christianity in Western Europe was then in a most melancholy condition. The empire of Charlemagne had fallen to pieces, Christian territory was threatened both from the north and the east, and Christendom seemed on the brink of anarchy. Christian morality was despised; many bishops were worldly and unworthy of their office. Nicholas appeared as a conscientious representative of the Roman Primacy in the Church. He was filled with a high conception of his mission for the vindication of Christian morality, the defense of God's law against princes and dignitaries, and of ecclesiastical law against powerful bishops.

He developed an interesting theory of church-state relations: both the pope and the emperor possess power; their spheres, however, are different. The pope, since his realm of power is spiritual, can interfere in matters of state, but the emperor, because his realm of power is temporal, cannot interfere in matters of the church. Nicholas was firm in dealing with people who displeased him. He excommunicated and deposed Archbishop John of Ravenna, when he behaved as if Ravenna were independent of Rome, treated his bishops with violence made unjust demands upon them for money, and illegally imprisoned priests. Nicholas deposed Patriarch Photios of Constantinople for deposing the previous patriarch, Ignatius. Photios later excommunicated Nicholas.

Nicholas showed the same zeal in other efforts to maintain ecclesiastical discipline, especially as to the marriage laws. Nicholas refused to allow Lothair II to abandon his wife, Theutberga, to marry his mistress. Another matrimonial case in which Nicholas interposed was that of Judith, daughter of Charles the Bold, who had married Baldwin, Count of Flanders, without her father's consent. Frankish bishops had excommunicated Judith, and Hincmar of Reims had taken sides against her, but Nicholas urged leniency, in order to protect freedom of marriage. He commanded Hincmar to bring about a reconciliation between father and daughter, and succeeded in obtaining Charles's consent to the marriage. In many other ecclesiastical matters, also, he issued letters and decisions, and he took active measures against bishops who were neglectful of their duties.

He also encouraged the missionary activity of the Church.

Sources: catholic.com and catholic.org

107. Adrian II (867-72)

After the death of St. Nicholas I, the Roman clergy and people elected, much against his will, the venerable Cardinal Adrian, universally beloved for his charity and amiability, descended from a Roman family which had already given two pontiffs to the Church, Stephen III and Sergius II. Adrian was now seventy-five years old, and twice before had refused the papacy. He had been married before taking orders, and his old age was saddened by his wife and daughter being carried off and murdered.

As pope, he followed closely in the footsteps of his energetic predecessor. He strove to maintain peace among the greedy and incompetent descendants of Charlemagne. In an interview at Monte Cassino he admitted to communion the repentant King Lothair of Lorraine, after exacting from him a public oath that he had held no intercourse with his concubine since the pope's prohibition, that he would take back his lawful wife Theutberga, and abide by the final decision of the Roman See. He upheld with vigor against Hincmar of Reims the unlimited right of bishops to appeal to the Sovereign Pontiff. At the Eighth General Council, which he convened at Constantinople in 869, and presided over through ten legates, he effected the deposition of Photius and the restoration of unity between the East

and the West. He was unsuccessful in retaining the Bulgarians for the western patriarchate; that nation unwisely determined to adhere to Constantinople, a course which was destined to bring upon it ruin and stagnation. Adrian saved the western Slavs from a similar fate by seconding the efforts of the saintly brothers, Cyril and Methodius. Of enduring influence, for good or evil, was the endorsement he gave to their rendering of the liturgy in the Slavonic tongue. Adrian died towards the close of the year 872.

Source: catholic.com