

April 27, 2023

Good Morning!

Men's Club Meeting tonight at 6:30 PM, Parish Hall.

[Facebook](#) Taste of St. Joseph!

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

2. The RE Corner with Jan Heithaus: The timeline of these few popes may be confusing because the times they lived in were tumultuous for them. There was strong influence from the emperor and the Roman officials and controversy reigned as popes were elected, deposed and restored to their office.

3. Meditation of the Day: Word and Example, *Antonio Cardinal Bacci*

~ There is great power in the spoken word. It can act like a ray of light upon the mind of a man groping about in the darkness of error. It can present a moving appeal to a sinner to return to God. It can comfort the soul in affliction and in loneliness. Good example, however, is even more powerful than speech. At times it can be irresistible. A man can remain deaf to good advice, but it is difficult for him to remain unaffected by the virtuous behaviour and spirit of sacrifice of someone who is trying to lead him towards goodness. The sermons of the Saints were effective not only because they were inspired by love for God and for souls, but also because they were reinforced by the holiness of the preachers. St. Augustine was converted by the pleadings and prayers of St. Monica, but apart from the grace of God it was the example of his mother's sanctity which made her exhortations so convincing. It was as much by the example of his untiring zeal as by the simplicity of his sermons that the Cure d' Ars converted thousands upon thousands of people. St. Francis de Sales would never have converted so many heretics if his apostolic personality had not possessed such a quality of supernatural attractiveness. Let us do as much good as we can by means of speech whenever the opportunity arises, but above all let us make sure that our lives reflect faithfully the principles which we proclaim. This is the only way in which we shall be able to lead our fellow-men to God.

~ Good example is the most effective sermon, and we are all obliged to preach in this fashion. God entrusted the care of his neighbour to each one of us. (Ecclus. 17:12) Each of us is responsible for the salvation of those who have been entrusted to him in this way, especially for the salvation of those who live near him and are influenced by his behaviour. Jesus' exhortations in this regard have the force of a command. "Let your light shine before men," He says, "in order that they may see your good works and give glory to your Father in heaven." (Mt. 5:16) St. Paul urges us to "provide good things not only in the sight of God, but also in the sight of all men." (Cf. Rom. 12:17) This must not be interpreted as meaning that we should be anxious for others to see our good deeds in order that they may respect and praise us. It is our own undoing if our good example is tainted with ostentation, for we should lose all merit for it and should deserve to hear the words of the

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Eternal Judge: "You have received your reward." (Cf. Mt. 6:5) Our good example should be inspired only by the love of God and of our neighbour but never by self-love. ~ We should give good example everywhere and in every way, at home and in the church, in the company of those who are subordinate to us and of those who have authority over us, in speech and in dress, by moderation in our eating habits and in the furnishings of our house, by the pictures which we hang in our rooms and by the books and magazines which we read. We should be particularly careful to keep in safe custody those books and journals which are necessary to us for purposes of study but could be an occasion of sin for others. Our whole demeanor should radiate goodness. Let us remember the words of St. James: "He who causes a sinner to be brought back from his misguided way, will save his soul from death, and will cover a multitude of sins." (James 5:20) By saving the souls of others we save our own.

***St. Joseph, Pray for Us!***

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## Popes of the mid 900s, part 3

### 132. Leo VIII (963-64)

Leo VIII's date of birth is unknown. He died between February 20 and April 13, 965. When the Emperor Otho I illegally brought about the deposition of the unworthy Pope John XII (November, 963), he equally illegally caused to be elected, to fill his place, a lay man, "Leo, the venerable protonotary". Leo was a Roman and the son of one John. His family was well known in the Clivus Argentarii (now Via di Marforio, between the Corso and the Forum Romanum), and he himself gave his name to various streets in the neighborhood of his home. Chosen pope on December 4, he was consecrated Bishop of Rome on December 6, all the lesser orders having, in violation of the canon law, been bestowed upon him in the meantime by Sico, Bishop of Ostia. A few weeks after Leo's consecration, the Romans made a vain effort to overthrow the authority of the emperor. They were severely punished for their attempt; but, through the intercession of Leo, Otho restored to them the hostages he had received from them. No sooner, however, did the emperor leave Rome, than the people rose and expelled his nominee (February, 964). John XII at once returned to the city, summoned a council, condemned Leo "one of the employees of our curia, who has broken his faith with us", and degraded those clerics who had been ordained by him. Soon after this John died (May 14, 964), and the Romans unwisely elected to succeed him the Cardinal-Deacon Benedict. Indignant at the expulsion of Leo, and the election of Benedict, Otho hurried to Rome, and was soon in possession of both it and the new pope. Leo returned with the emperor, and at once brought Benedict to trial. With the consent of all his would-be judges, Benedict was degraded to the rank of a deacon, Leo himself tearing the pallium from his shoulders (July, 964). If it be the fact, as is asserted by a contemporary, that Benedict acquiesced in his deposition, and if, as seems certain, no further protest was made against Leo's position, he may well be regarded as a true pope from July, 964, to his death in 965, about the month of March.

No extant records inform us of any deeds which Leo performed during the period when he may be safely regarded as a true pope. He is said, indeed, to have given Otho the right of nominating any one he chose to be pope or bishop, and to have restored to Otho all the lands which his predecessors had bestowed upon the papacy. It is generally allowed, however, that the documents which make these statements are imperial productions forged during the investiture quarrel.

*Source: catholic.com*

### **133. Benedict V (964)**

Benedict V was elected pope (May, 964) in very critical circumstances. The powerful emperor, Otho I, had forcibly deposed the unworthy John XII, and had replaced him by a nominee of his own who took the title of Leo VIII. But at the first opportunity the Romans expelled Leo, and on the death (14 May, 964) of the lawful pope, John XII, elected the Cardinal-Deacon Benedict. Otho was furious, marched on Rome, seized Benedict, and put an end to his. It is more probable that Benedict was degraded by force than that he voluntarily declared himself an intruder. After reinstating Leo, Otho left Rome and carried Benedict with him to Germany. Placed under the care of Adaldag, Archbishop of Hamburg-Bremen, who treated him with great consideration, he was even then acknowledged as pope by some of the German clergy. His remains, first laid to rest in the cathedral at Hamburg, were afterwards translated to Rome.

*Source: newadvent.org*

### **134. John XIII (965-72)**

John XIII's date of birth is unknown. He was enthroned on October 1, 965 and died on September 6, 972. After the death of John XII in 964 Benedictus Grammaticus was elected his successor as Benedict V. But Otto I brought back to Rome the anti-pope Leo VIII, whom he had set up in 963, and banished Benedict to Ham-burg. Leo VIII died in March, 965, whereupon the Romans requested the emperor to send Benedict back to them as pope. But Otto refused, and Benedict died shortly after in July, 965. In presence of the imperial envoys, Liutprand, Bishop of Cremona, and Otgar, Bishop of Speyer, the emperor's candidate, John, Bishop of Narni, was elected pope, and crowned on October 1, 965, as John XIII. He belonged to the family of the elder Theodora, who by her marriage with the senator Theophylactus had, besides Marozia, another daughter, the younger Theodora, who married the consul, John. This John later entered the ecclesiastical state and became a bishop. From his union with Theodora sprang two daughters and three sons, among the latter one called John, who, while still in his youth, entered the priesthood at Rome, and later became Bishop of Narni. It was on this scion of the Roman nobility that the choice of the electors fell. Some of the nobles were hostile to the new pope because he was the imperial candidate, and, when he endeavored to repress their encroachments, they plotted against him, and in December, 965, succeeded in getting possession of his person. They shut him up in the Castle of Sant' Angelo, and subsequently removed him to a fortified place in Campagna. John succeeded,

however, in escaping from his prison, and found welcome and protection with Prince Pandulf of Capua. At Rome a reaction set in towards the exiled pope, and, when in 966 Emperor Otto undertook another expedition to Italy, the Romans were terrified and permitted John to return to the city on November 14. In December the emperor arrived and dispensed stern justice to the conspirators, some of whom were hanged, and others banished.

The pope now allied himself closely with the emperor. On January 11, 967, a synod was held in St. Peter's, concerning the results of which nothing is known. John travelled with Otto to Ravenna, where in April, 967, he held another synod in which the elevation of Magdeburg to metropolitan dignity was confirmed, disputes were decided, privileges conferred upon churches and convents, and Ravenna with its territory restored to the pope as part of the Ecclesiastical States. Relations between John and the emperor continued cordially. On Christmas Day, 967, the latter's thirteen-year-old son, Otto II, came to Rome, and was crowned joint emperor with his father. Shortly after, at one of the synods held in Rome, the monastery which the emperor had founded at Meissen in Saxony was made a see. After long and arduous negotiations, he succeeded in arranging a Byzantine marriage for Otto II, in an effort to legitimize the Ottonian claim to imperial dignity. He also established church hierarchy in Poland and Bohemia. John XIII died on 6 September 972, and was buried in the Basilica of Saint Paul Outside the Walls.

*Sources: catholic.com and Wikipedia.org*