

January 31, 2021

Good Morning All,

Today is the start of Catholic Schools Week, a Celebration of Faith, Excellence and Service. Every day the school will honor a different group in our community, The school will be open from 12-2 for any prospective families. Let your family and friends know. If they want to come another time, we will be happy to arrange a private tour. Help us spread the word about our wonderful school!

Divine Mercy Chaplet at 3:00 - prayers for our parish. Join in as the power of prayer is real.

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

2. ***The RE Corner with Jan Heithaus:*** Looking ahead on the liturgical calendar, Lent is less than a month away. Some of you may remember the Pre-Vatican II calendar that designated the three Sundays before Ash Wednesday as preparation time before Lent began. The attached article gives a little history of Septuagesima, Sexagesima and Quinquagesima Sundays. Though no longer celebrated on the Roman calendar, we can use this time as did our ancestors to begin preparing for a fruitful, faith filled Lent.

3. Quote of the Day:

"Blessed is the man who knows his own weakness, because awareness of this becomes for him the foundation and beginning of all that is good and beautiful. For whenever someone realizes and perceives that he is truly and indeed weak, then he draws in his soul from the diffuseness which dissipates knowledge, and he becomes all the more watchful of his soul. But no one can perceive his own weakness unless he has been remiss a little, has neglected some small thing, has been surrounded by trials, either in the matter of things which cause the body suffering, or in that of ways in which the soul is subject to the passions. Only then, by comparing his own weakness, will he realize how great is the assistance which comes from God. When someone is aware that he is in need of divine help, he makes many prayers. And once he has made much supplication, his heart is humbled, for there is no one who is in need and asks who is not humbled. "A broken and humbled heart, God will not despise" (Ps. 51.17) *Isaac of Syria from the The Joy of Saints*

St. Isaac, Pray for Us!

St. Joseph, Pray for Us!

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Pre-Lent

This excerpt from The Easter Book by Father Francis X. Weiser, S.J. explains the pre-Lent, or Septuagesima in the 1962 Calendar. He also describes many of the Carnival traditions from around the world.

The three Sundays preceding Lent in the pre-conciliar calendar were called *Septuagesima* (seventieth), *Sexagesima* (sixtieth), and *Quinquagesima* (fiftieth). Actually, they are not the seventieth, sixtieth, and fiftieth days before Easter as their names would indicate. These titles may have been arbitrarily chosen for the sake of round numbers, in keeping with the much older term of *Quadragesima* (fortieth) which denotes the first Sunday of Lent.

The preparatory time of pre-Lent was established by the practice of the Greek Church, which started its great fast earlier than the Roman Church did. We find the pre-Lenten Sundays mentioned as early as 541, in the fourth Council of Orleans. At the time of pope Saint Gregory I (604), they were already celebrated in Rome with the same liturgical Mass texts that are used today.

The spirit of pre-Lent was one of penance, devotion, and atonement, the Sunday Masses and the liturgical rules reflecting this character. The Gloria was omitted, purple vestments were worn, and the altars were no longer decorated with flowers.

In ancient times, when the law of abstinence was much stricter and included many other foods besides meat, the clergy and a good number of the laity started abstaining progressively during the pre-Lenten season, until they entered the complete fast on Ash Wednesday. After *Quinquagesima* (i.e., the last Sunday *before Lent*) this voluntary fasting began with abstinence from meat; consequently, this Sunday was called *Dominica carnevala* (Farewell-to-meat Sunday), from which comes the word "carnival." Another, more scholarly, explanation of the derivation of carnival is that it comes from the Latin *Carnem levare* (*carnelevarium*) which means "withdrawal" or "removal" of meat.

The Oriental Church, too, abstained first from meat, but began on *Sexagesima* (the second Sunday before Lent), which is called "Meatless" (*apokreo*, in Greek; *miasopust*, in Slavic). With *Quinquagesima* the Eastern Church began (and

still begins) the abstinence from butter, cheese, milk, and eggs. Thus, in eastern Europe that day is called "Cheeseless Sunday" (*syropust*).

In preparation for Lent the faithful in medieval times used to go to confession on Tuesday before Ash Wednesday. From this practice, that day became known as "Shrove Tuesday" (the day on which people are shriven from sins). An old English sermon of the eleventh century exhorts the faithful thus: "In the week immediately before Lent, everyone shall go to his confessor; and his confessor shall so shrive him as he then may hear by his deeds what he is to do."¹⁶

Source: catholicculture.org