In this week pictorial section... it’s time to step back in time for...

HOLY CROSS AND IMMACULATE CONCEPTION PARISHES -- BACK IN THE DAY!

Each Issue Featuring
CATHOLIC NEWS
DAILY READINGS
LIVES OF THE SAINTS
DEVOTIONAL PRAYERS
SPIRITUAL TEXTS
PUZZLES
ACTIVITIES

Holy Cross Church in its original Bradford Street location circa 1940
May 9, 2020

Dear Parishioners and Readers,

Well, it is issue five of THE LANTERN. And once again we are replete with scripture, spiritual writings, lives of the saints, Catholic news, a pastor’s column, puzzles, trivia and and great photos. For those new to THE LANTERN welcome!

This issue’s cover features a photo of Holy Cross Church from the 1940s, when it was located on Bradford Street in downtown Dover, just up the street from Wesley College, then called the Wesley Collegiate Institute. What a beautiful Church building. The structure still stands today as the Chapel Arms Apartments.

So, this issue I decided to use our photo section to do something a little bit retro, and feature images from Immaculate Conception Parish and Holy Cross Parish from earlier times in their illustrious histories.

Holy Cross was founded in 1870, with the original Church in the heart of downtown Dover. The Church moved in 1956 to its new location (and its current location) on State Street. The "new" Church of 1956 was a temporary Church structure for 41 years until the a new permanent structure was built (shown below at left) in 1997.

Immaculate Conception’s Church building was erected in 1918, and it continues to be the home of our faith community.Unlike Holy Cross's Church -- which took the form of three different buildings over the years -- the Church at Marydel has been the same building, though extended and enlarged in the 1980s.

On our sightings page, we will have pictures from the past and present of both parishes.

Enjoy this issue of THE LANTERN.

Yours in Christ,
Fr. James Lentini
Pastor
WHO IN THE WORLD IS SANTA ROSALIA?

What does a saintly lady hermit from the 12th century have to do with a Plague in the 17th century, Brooklyn in the 20th century and our current circumstance in the 21st century?

By Fr. James Lentini, Pastor

Back in Brooklyn, around the corner from my family’s home, was a bustling main street called 18th Avenue (now called Christopher Columbus Blvd.). Eighteenth Avenue was where you went get anything you needed. There were “salumerias” (delicatessens), “trattorias” (small restaurants that also serve wine) “pescherias” (fish and seafood stores), pizzerias, butcher shops, cafes, pasta stores, grocery stores, clothing stores, a movie theatre, a supermarket… all in walking distance.

Social Network - Retro. One interesting place on 18th Avenue, just around the corner from us, was a store front that bore the name “The Santa Rosalia Society.” The Santa Rosalia Society (which carried the same name as St. Rosalia Church a few neighborhoods over) was what they used to call a men’s social club. It was a club where the men in the neighborhood, mostly older, would kibitz, smoke cigars, play cards, and do other activities (it’s also where you might go to “play the numbers,” etc.). In the front window of that store front was a statue of a saint — St. Rosalia. Her image was tall, standing, eyes looking heavenwards, hands in prayer, clasping a cross, and surrounded by mountainous or perhaps desert like trappings (on the ground near her was a skull, some sand, some rocks, but also some roses).

Who’s that Girl? But I wondered, who the heck is Santa Rosalia? I knew St. Francis, St. Dominic, St. Anthony, St. Joseph, St. Peter, St. Catherine, St. Mary, St. Maria Goretti and so on — but I’d never heard any details about Santa Rosalia. I remember asking my dad about the saintly name of the social club; he said there are lots of saints we don’t know about but that she was probably some Italian or Sicilian saint from way back. That made sense, in that the neighborhood was overwhelming Italian, and of the Italians, a large portion were Sicilians. In any event, I walked by that social club regularly for years, but in that pre-internet era, I settled for my dad’s answer, she’s an Italian saint from way back and probably thought no more about it.

Of Saints and Parmesan Cheese. Some years later, I was reading a book of hagiographies (saint biographies) and lo and behold, there was an entry for Santa Rosalia. Immediately my mind shot back to 18th Avenue and the Santa Rosalia Society. And I decided it was time to end the mystery of Santa Rosalia and find out about her. My eyes were glued to her story like Parmesan cheese melted on a veal cutlet.

The Writing is on the Wall. So, here’s the story: St. Rosalia was a Sicilian saint. She was raised in a royal family in Sicily, but rejected the trappings of royalty and wealth. So she moved away from her

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DAILY READINGS

Each day during the week, stop for a moment, pause and take a good listen to the word of God

Monday, May 18

Acts of the Apostles 16:11-15

We set sail from Troas, making a straight run for Samothrace, and on the next day to Neapolis, and from there to Philippi, a leading city in that district of Macedonia and a Roman colony. We spent some time in that city. On the sabbath we went outside the city gate along the river where we thought there would be a place of prayer. We sat and spoke with the women who had gathered there. One of them, a woman named Lydia, a dealer in purple cloth, from the city of Thyatira, a worshiper of God, listened, and the Lord opened her heart to pay attention to what Paul was saying. After she and her household had been baptized, she offered us an invitation, “If you consider me a believer in the Lord, come and stay at my home,” and she prevailed on us.

Psalm 149

Sing to the LORD a new song of praise in the assembly of the faithful. Let Israel be glad in their maker, let the children of Zion rejoice in their king.

R. The Lord takes delight in his people.

Let them praise his name in the festive dance, let them sing praise to him with timbrel and harp. For the LORD loves his people, and he adorns the lowly with victory.

R. The Lord takes delight in his people.

Let the faithful exult in glory; let them sing for joy upon their couches. Let the high praises of God be in their throats. This is the glory of all his faithful. Alleluia.

R. The Lord takes delight in his people.

Gospel - St. John 15:26-16:4

Jesus said to his disciples: “When the Advocate comes whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will testify to me. And you also testify, because you have been with me from the beginning.

“I have told you this so that you may not fall away. They will expel you from the synagogues; in fact, the hour is coming when everyone who kills you will think he is offering worship to God. They will do this because they have not known either the Father or me. I have told you this so that when their hour comes you may remember that I told you.”

Tuesday, May 19

Acts of the Apostles 16:22-34

The crowd in Philippi joined in the attack on Paul and Silas, and the magistrates had them striped and ordered them to be beaten with rods. After inflicting many blows on them, they threw them into prison and instructed the jailer to guard them securely. When he received these instructions, he put them in the innermost cell and secured their feet to a stake.

About midnight, while Paul and Silas were praying and singing hymns to God as the prisoners listened, there was suddenly such a severe earthquake that the foundations of the jail shook; all the doors flew open, and the chains of all were pulled loose. When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, thinking that the prisoners had escaped. But Paul shouted out in a loud voice, “Do no harm to yourself; we are all here.” He asked for a light and rushed in and, trembling with fear, he fell down before Paul and Silas. Then he brought them out and said, “Sirs, what must I do to be saved?” And they said, “Believe in the Lord Jesus and you and your household will be saved.” So they spoke the word of the Lord to him and to everyone in his house. He took them in at that hour of the night and bathed their wounds; then he and all his family were baptized at once. He brought them up into his house and provided a meal and with his household rejoiced at having come to faith in God.

Psalm 138

I will give thanks to you, O LORD, with all my heart, for you have heard the words of my mouth; in the presence of the angels I will sing your praise; I will worship at your holy temple, and give thanks to your name.

R. Your right hand saves me, O Lord.
Because of your kindness and your truth, you have made great above all things your name and your promise. When I called, you answered me; you built up strength within me.

R. Your right hand saves me, O Lord.

Your right hand saves me. The LORD will complete what he has done for me; your kindness, O LORD, endures forever; forsake not the work of your hands.

R. Your right hand saves me, O Lord.

Gospel - St. John 16:5-11

Jesus said to his disciples: “Now I am going to the one who sent me, and not one of you asks me, ‘Where are you going?’ But because I told you this, grief has filled your hearts. But I tell you the truth, it is better for you that I go. For if I do not go, the Advocate will not come to you. But if I go, I will send him to you. And when he comes he will convict the world in regard to sin and righteousness and condemnation: sin, because they do not believe in me; righteousness, because I am going to the Father and you will no longer see me; condemnation, because the ruler of this world has been condemned.”

Acts of the Apostles 17:15,22-18:1

After Paul’s escorts had taken him to Athens, they came away with instructions for Silas and Timothy to join him as soon as possible.

Then Paul stood up at the Areopagus and said: “You Athenians, I see that in every respect you are very religious. For as I walked around looking carefully at your shrines, I even discovered an altar inscribed, ‘To an Unknown God.’ What therefore you unknowingly worship, I proclaim to you. The God who made the world and all that is in it, the Lord of heaven and earth, does not dwell in sanctuaries made by human hands, nor is he served by human hands because he needs anything. Rather it is he who gives to everyone life and breath and everything. He made from one the whole human race to dwell on the entire surface of the earth, and he fixed the ordered seasons and the boundaries of their regions, so that people might seek God, even perhaps grope for him and find him, though indeed he is not far from any one of us. For ‘in him we live and move and have our being,’ as even some of your poets have said, ‘For we too are his offspring.’ Since therefore we are the offspring of God, we ought not to think that the divinity is like an image fashioned from gold, silver, or stone by human art and imagination. God has overlooked the times of ignorance, but now he demands that all people everywhere repent because he has established a day on which he will ‘judge the world with justice’ through a man he has appointed, and he has provided confirmation for all by raising him from the dead.”

When they heard about resurrection of the dead, some began to scoff, but others said, “We should like to hear you on this some other time.” And so Paul left them. But some did join him, and became believers. Among them were Dionysius, a member of the Court of the Areopagus, a woman named Damaris, and others with them.

After this he left Athens and went to Corinth.

Psalm 148

Praise the LORD from the heavens; praise him in the heights. Praise him, all you his angels; praise him, all you his hosts.

R. Heaven and earth are full of your glory.

Let the kings of the earth and all peoples, the princes and all the judges of the earth, Young men too, and maidens, old men and boys.

R. Heaven and earth are full of your glory.

Praise the name of the LORD, for his name alone is exalted; His majesty is above earth and heaven.

R. Heaven and earth are full of your glory.

He has lifted up the horn of his people; Be this his praise from all his faithful ones, from the children of Israel, the people close to him. Alleluia.

R. Heaven and earth are full of your glory.

Gospel - St. John 16:12-15

Jesus said to his disciples: “I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you.”

Thursday, May 21


Paul left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla because Claudius had ordered all the Jews to leave Rome. He went to visit them and, because he practiced the same trade, stayed with them and worked, for they
were tentmakers by trade. Every sabbath, he entered into discussions in the
synagogue, attempting to convince both Jews and Greeks.

When Silas and Timothy came down from Macedonia, Paul began to occupy
himself totally with preaching the word, testifying to the Jews that the Christ was
Jesus. When they opposed him and reviled him, he shook out his garments
and said to them, “Your blood be on your heads! I am clear of responsibility. From
now on I will go to the Gentiles.” So he left there and went to a house belonging
to a man named Titus Justus, a worshiper
of God; his house was next to a
synagogue. Crispus, the synagogue
official, came to believe in the Lord along
with his entire household, and many of
the Corinthians who heard believed and
were baptized.

**Psalm 98**

Sing to the LORD a new song, for he has
done wondrous deeds; His right hand has
won victory for him, his holy arm.

R. The Lord has revealed to the nations
his saving power.

The LORD has made his salvation
known: in the sight of the nations he has
revealed his justice. He has remembered
his kindness and his faithfulness toward
the house of Israel.

R. The Lord has revealed to the nations
his saving power.

All the ends of the earth have seen
the salvation by our God. Sing joyfully to the
LORD, all you lands; break into song;
sing praise.

R. The Lord has revealed to the nations
his saving power.

**Gospel - St. John 16:16-20**

Jesus said to his disciples: “A little while
and you will not see me, and again
a little while and you will see me.”
So some of his disciples said to one
another, “What does this mean that he is
saying to us, ‘A little while and you will
not see me, and again a little while and
you will see me,’ and ‘Because I am
going to the Father?’” So they said,
“What is this ‘little while’ of which he
speaks? We do not know what he means.”
Jesus knew that they wanted to ask him,
so he said to them, “Are you discussing
with one another what I said, ‘A little
while and you will not see me, and again
a little while and you will see me’?
Amen, amen, I say to you, you will weep
and mourn, while the world rejoices; you
will grieve, but your grief will become joy.”

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**Friday, May 22**

**Acts of the Apostles 18:9-18**

One night while Paul was in Corinth, the
Lord said to him in a vision, “Do not be
afraid. Go on speaking, and do not be
silent, for I am with you. No one will
attack and harm you, for I have many
people in this city.” He settled there for
a year and a half and taught the word of
God among them.

But when Gallio was proconsul of
Achaia, the Jews rose up together against
Paul and brought him to the tribunal,
saying, “This man is inducing people to
worship God contrary to the law.” When
Paul was about to reply, Gallio spoke to
the Jews, “If it were a matter of some
crime or malicious fraud, I should with
reason hear the complaint of you Jews;
but since it is a question of arguments
over doctrine and titles and your own law,
see to it yourselves. I do not wish to be a
dJudge of such matters.” And he drove
them away from the tribunal. They all
seized Sosthenes, the synagogue official,
and beat him in full view of the tribunal.
But none of this was of concern to Gallio.
Paul remained for quite some time, and
after saying farewell to the brothers he
sailed for Syria, together with Priscilla
and Aquila. At Cenchreae he had shaved
his head because he had taken a vow.

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**Psalm 47**

All you peoples, clap your hands, shout
to God with cries of gladness, For the
LORD, the Most High, the awesome, is
the great king over all the earth.
R. God is king of all the earth.

He brings people under us; nations under
our feet. He chooses for us our inheritance, the glory of Jacob, whom he
loves.

R. God is king of all the earth.

God mounts his throne amid shouts of
joy; the LORD, amid trumpet blasts. Sing
praise to God, sing praise; sing praise to
our king, sing praise.

R. God is king of all the earth.

**Gospel - St. John 16:20-23**

Jesus said to his disciples: “Amen, amen,
I say to you, you will weep and mourn,
while the world rejoices; you will grieve,
but your grief will become joy. When a
woman is in labor, she is in anguish
because her hour has arrived; but when
she has given birth to a child, she no
longer remembers the pain because of her
joy that a child has been born into the
world. So you also are now in anguish.
But I will see you again, and your hearts
will rejoice, and no one will take your joy
away from you. On that day you will not
question me about anything. Amen, amen,
I say to you, whatever you ask the
Father in my name he will give you.”

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**Saturday, May 23**


After staying in Antioch some time, Paul
left and traveled in orderly sequence
through the Galatian country and
Phrygia, bringing strength to all the
disciples.

A Jew named Apollos, a native of
Alexandria, an eloquent speaker, arrived
in Ephesus. He was an authority on the
Scriptures. He had been instructed in the
Way of the Lord and, with ardent spirit,
spoke and taught accurately about Jesus,
although he knew only the baptism of
John. He began to speak boldly in the
synagogue; but when Priscilla and Aquila
heard him, they took him aside and
explained to him the Way of God more
accurately. And when he wanted to cross
to Achaia, the brothers encouraged him.
and wrote to the disciples there to welcome him. After his arrival he gave
great assistance to those who had come to
believe through grace. He vigorously
refuted the Jews in public, establishing
from the Scriptures that the Christ is
Jesus.

Psalm 47
All you peoples, clap your hands; shout
to God with cries of gladness. For the
LORD, the Most High, the awesome, is
the great king over all the earth.
R. God is king of all the earth.
For king of all the earth is God; sing
hymns of praise. God reigns over the
nations, God sits upon his holy throne.
R. God is king of all the earth.
The princes of the peoples are gathered
together with the people of the God of
Abraham. For God's are the guardians of
the earth; he is supreme.
R. God is king of all the earth.

Gospel - St. John 16:23-28
Jesus said to his disciples: "Amen, amen,
I say to you, whatever you ask the Father
in my name he will give you. Until now
you have not asked anything in my name;
ask and you will receive, so that your joy
may be complete.

"I have told you this in figures of speech.
The hour is coming when I will no longer
speak to you in figures but I will tell you
clearly about the Father. On that day you
will ask in my name, and I do not tell you
that I will ask the Father for you. For the
Father himself loves you, because you
have loved me and have come to believe
that I came from God. I came from the
Father and have come into the world.
Now I am leaving the world and going
back to the Father."

Sunday, May 24

In the first book, Theophilus, I dealt with
all that Jesus did and taught until the day
he was taken up, after giving instructions
through the Holy Spirit to the apostles
whom he had chosen. He presented
himself alive to them by many proofs
after he had suffered, appearing to them
during forty days and speaking about the
kingdom of God. While meeting with the
them, he enjoined them not to depart
from Jerusalem, but to wait for "the
promise of the Father about which you
have heard me speak; for John baptized
with water, but in a few days you will be
baptized with the Holy Spirit."

When they had gathered together they
asked him, "Lord, are you at this time
going to restore the kingdom to Israel?"
He answered them, "It is not for you to
know the times or seasons that the Father
has established by his own authority. But
you will receive power when the Holy
Spirit comes upon you, and you will be
my witnesses in Jerusalem, throughout
Judea and Samaria, and to the ends of the
earth." When he had said this, as they
were looking on, he was lifted up, and a
cloud took him from their sight. While
they were looking intently at the sky as
he was going, suddenly two men dressed
in white garments stood beside them.
They said, "Men of Galilee, why are you
standing there looking at the sky? This
Jesus who has been taken up from you
into heaven will return in the same way
as you have seen him going into heaven."

Psalm 47
All you peoples, clap your hands, shout to
God with cries of gladness. For the LORD,
the Most High, the awesome, is the great
king over all the earth.

R. God mounts his throne to shouts of joy: a blare of trumpets for the Lord.

God mounts his throne amid shouts of joy; the LORD, amid trumpet blasts. Sing praise to God, sing praise; sing praise to our king, sing praise.

R. God mounts his throne to shouts of joy: a blare of trumpets for the Lord.

For king of all the earth is God; sing hymns of praise. God reigns over the nations, God sits upon his holy throne.

R. God mounts his throne to shouts of joy: a blare of trumpets for the Lord.

**Letter to the Ephesians 1:17-23**

Brothers and sisters: May the God of our Lord Jesus Christ, the Father of glory, give you a Spirit of wisdom and revelation resulting in knowledge of him. May the eyes of your hearts be enlightened, that you may know what is the hope that belongs to his call, what are the riches of glory in his inheritance among the holy ones, and what is the surpassing greatness of his power for us who believe, in accord with the exercise of his great might, which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens, far above every principality, authority, power, and dominion, and every name that is named not only in this age but also in the one to come. And he put all things beneath his feet and gave him as head over all things to the church, which is his body, the fullness of the one who fills all things in every way.

**Gospel - St. Matthew 28:16-20**

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. Then Jesus approached and said to them, “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

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**CLICK HERE TO READ DAILY REFLECTIONS ON THE SCRIPTURE BY OUR CLERGY**

**Word on Fire: From Last Sunday — Bishop Barron’s Homily from the Fifth Sunday of Easter**

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**SUNDAY HOMILY from Bishop Barron**

*May 10, 2020*
OFFICE OF READINGS

Below are daily selection from the Office of Reading — extended scriptures and spiritual writings. Let these beautiful texts help your grow in your spiritual life!

Monday, May 18

First reading
From the First Letter of the Apostle John 2:1-11

The new commandment

My little ones, I am writing this to keep you from sin. But if anyone should sin, we have, in the presence of the Father, Jesus Christ, an intercessor who is just. He is an offering for our sins, and not for our sins only,

but for those of the whole world. The way we can be sure of our knowledge of him is to keep his commandments. The man who claims, “I have known him,” without keeping his commandments, is a liar; in such a one there is no truth. But whoever keeps his word, truly has the love of God been made perfect in him. The way we can be sure we are in union with him is for the man who claims to abide in him to conduct himself just as he did.

Dearly beloved, it is no new commandment that I write to you, but an old one which you had from the start. The commandment, now old, is the word you have already heard. On second thought, the commandment that I write you is new, as it is realized in him and you, for the darkness is over and the real light begins to shine. The man who claims to be in light, hating his brother all the while, is in darkness even now. The man who continues in the light is the one who loves his brother; there is nothing in him to cause a fall. But the man who hates his brother is in darkness. He walks in shadows, not knowing where he is going, since the dark has blinded his eyes.

Second Reading
From the treatise On the Trinity by Didymus of Alexandria

The Holy Spirit renews us in baptism

The Holy Spirit renews us in baptism through his godhead, which he shares with the Father and the Son. Finding us in a state of deformity, the Spirit restores our original beauty and fills us with his grace, leaving no room for anything unworthy of our love. The Spirit frees us from sin and death, and changes us from the earthly men we were, men of dust and ashes, into spiritual men, sharers in the divine glory, sons and heirs of God the Father who bear a likeness to the Son and are his co-heirs and brothers, destined to reign with him and to share his glory. In place of earth the Spirit reopens heaven to us and gladly admits us into paradise, giving us even now greater honor than the angels, and by the holy waters of baptism extinguishing the unquenchable fires of hell.

We men are conceived twice: to the human body we owe our first conception, to the divine Spirit, our second. John says: To all who received him, who believed in his name, he gave power to become children of God. These were born not by human generation, not by the desire of the flesh, not by the will of man, but of God. All who believed in Christ, he says, received power to become children of God, that is, of the Holy Spirit, and to gain kinship with God. To show that their parent was God the Holy Spirit, he adds these words of Christ: I give you this solemn warning, that without being born of water and the Spirit, no one can enter the kingdom of God.

Visibly, through the ministry of priests, the font gives symbolic birth to our visible bodies. Invisibly, through the ministry of angels, the Spirit of God, whom even the mind’s eye cannot see, baptizes into himself both our souls and bodies, giving them a new birth.

Speaking quite literally, and also in harmony with the words of water and the Spirit, John the Baptist says of Christ: He will baptize you with the Holy Spirit and with fire. Since we are only vessels of clay, we must first be cleansed in water and then hardened by spiritual fire — for God is a consuming fire. We need the Holy Spirit to perfect and renew us, for spiritual fire can
Tuesday, May 19

First Reading
From the First Letter of the Apostle John 2:12-17
Obedience to the will of God

Little ones, I address you, for through his Name your sins have been forgiven. Fathers, I address you, for you have known him who is from the beginning. Young men, I address you, for you have conquered the evil one. I address you, children, for you have known the Father. I address you, fathers, for you have known him who is from the beginning. I address you, young men, for you are strong, and the word of God remains in you, and you have conquered the evil one.

Have no love for the world, nor the things that the world affords. If anyone loves the world, the Father’s love has no place in him, for nothing that the world affords comes from the Father. Carnal allusions, enticements for the eye, the life of empty show—all these are from the world. And the world with its seductions is passing away but the man who does God’s will endures forever.

Second Reading
From a commentary on the gospel of John
by Saint Cyril of Alexandria, Bishop

Christ is the bond of unity

All who receive the sacred flesh of Christ are united with him as members of his body. This is the teaching of Saint Paul when he speaks of the mystery of our religion that was hidden from former generations, but has now been revealed to the holy apostles and prophets by the Spirit; namely, that the Gentiles are joint-heirs with the Jews, that they are members of the same body, and that they have a share in the promise made by God in Christ Jesus.

If, in Christ, all of us, both ourselves and he who is within us by his own flesh, are members of the same body, is it not clear that we are one, both with one another and with Christ? He is the bond that unites us, because he is at once both God and man.

With regard to our unity in the Spirit, we may say, following the same line of thought, that all of us who have received one and the same Spirit, the Holy Spirit, are united intimately, both with one another and with God. Taken separately, we are many, and Christ sends the Spirit, who is both the Father’s Spirit and his own, to dwell in each of us. Yet that Spirit, being one and indivisible, gathers together those who are distinct from each other as individuals, and causes them all to be seen as a unity in himself. Just as Christ’s sacred flesh has power to make those in whom it is present into one body, so the indivisible Spirit of God, dwelling in all, causes all to become one in spirit.

Therefore, Saint Paul appeals to us to bear with one another charitably, and to spare no effort in securing, by the bonds of peace, the unity that comes from the Spirit. There is but one body and one Spirit, just as there is but one hope held out to us by God’s call. There is one Lord, one faith, one baptism, one God and Father of all, who is above all, and works through all, and is in all. If the one Spirit dwells in us, the one God and Father of all will be in us, and he, through his Son, will gather together into unity with one another and with himself all who share in the Spirit.

There is also another way of showing that we are made one by sharing in the Holy Spirit. If we have given up our worldly way of life and submitted once for all to the laws of the Spirit, it must surely be obvious to everyone that by repudiating, in a sense, our own life, and taking on the supernatural likeness of the Holy Spirit, who is united to us, our nature is transformed so that we are no longer merely men, but also sons of God, spiritual men, by reason of the share we have received in the divine nature. We are all one, therefore, in the Father and the Son and the Holy Spirit. We are one in mind and holiness, we are one through our communion in the sacred flesh of Christ, and through our sharing in the one Holy Spirit.

Wednesday, May 20

First Reading
From the First Letter of the Apostle John 2:18-29
Concerning the Antichrist

Children, it is the final hour; just as you heard that the antichrist was coming, so now many such antichrists have appeared. This makes us certain that it is the final hour. It was from our ranks that they took their leave—not that they really belonged to us; for if they had belonged to us, they would have stayed with us. It only served to show that none of them was ours.

But you have the anointing that comes from the Holy One, so that all knowledge is yours. My reason for having written you is not that you do not know the truth but that you do, and that no lie has anything in common with the truth. Who is the liar? He who denies that Jesus is the Christ. He is the antichrist, denying the Father and the Son. Anyone who denies the Son has no claim on the Father, but he who acknowledges the Son can claim the Father as well.

As for you, let what you heard from the beginning remain in your hearts. If what you heard from the beginning does remain in
your hearts, then you in turn will remain in the Son and in the Father. He himself made us a promise and the promise is no less than this: eternal life. I have written you these things about those who try to deceive you.

As for you, the anointing you received from him remains in your hearts. This means you have no need for anyone to teach you. Rather, as his anointing teaches you about all things and is true—free from any lie—remain in him as that anointing taught you.

Remain in him now, little ones, so that, when he reveals himself, we may be fully confident and not retreat in shame at his coming. If you consider the holiness that is his, you can be sure that everyone who acts in holiness has been begotten by him.

Second Reading
From a sermon by St. Leo the Great, Bishop

The days between the resurrection and ascension of our Lord

Beloved, the days which passed between the Lord’s resurrection and his ascension were by no means uneventful; during them great sacramental mysteries were confirmed, great truths revealed. In those days the fear of death with all its horrors were taken away, and the immortality of both body and soul affirmed. It was then that the Lord breathed on all his apostles and filled them with the Holy Spirit; and after giving the keys of the kingdom to blessed Peter, whom he had chosen and set above all the others, he entrusted him with the care of his flock.

During these days the Lord joined two of his disciples as their companion on the road, and by chiding them for their timidity and hesitant fears he swept away all the clouds of our uncertainty. Their lukewarm hearts were fired by the light of faith and began to burn within them as the Lord opened up the Scriptures. And as they shared their meal with him, their eyes were opened in the breaking of bread, opened far more happily to the sight of their own glorified humanity than were the eyes of our first parents to the shame of their sin.

Throughout the whole period between the resurrection and ascension, God’s providence was at work to instill this one lesson into the hearts of the disciples, to set this one truth before their eyes, that our Lord Jesus Christ, who was truly born, truly suffered and truly died, should be recognized as truly risen from the dead. The blessed apostles together with all the others had been intimidated by the catastrophe of the cross, and their faith in the resurrection had been uncertain; but now they were so strengthened by the evident truth that when their Lord ascended into heaven, far from feeling any sadness, they were filled with great joy.

Indeed that blessed company had a great and inexpressible cause for joy when it was man’s nature rising above the dignity of the whole heavenly creation, above the ranks of angels, above the exalted status of archangels. Nor would there be any limit to its upward course until humanity was admitted to a seat at the right hand of the eternal Father, to be enthroned at last in the glory of him to whose nature it was wedded in the person of the Son.

Thursday, May 21

First Reading
From the First Letter of the Apostle John 3:1-10

We are children of God

See what love the Father has bestowed on us in letting us be called children of God! Yet that is what we are. The reason the world does not recognize us is that it never recognized the Son.

Dearly beloved, we are God’s children now; what we shall later be has not yet come to light. We know that when it comes to light we shall be like him, for we shall see him as he is.

Everyone who has this hope based on him keeps himself pure, as he is pure. Everyone who sins acts lawlessly for sin is lawlessness. You know well that the reason he revealed himself was to take away sins; in him there is nothing sinful. The man who remains in him does not sin. The man who sins has not seen him or known him.

Little ones, let no one deceive you; the man who acts in holiness is holy indeed, even as the Son is holy. The man who sins belongs to the devil, because the devil is a sinner from the beginning. It was to destroy the devil’s works that the Son of God revealed himself. No one begotten of God acts sinfully because he remains of God’s stock; he cannot sin because he is begotten of God.

That is the way to see who are God’s children, and who are the devil’s. No one whose actions are unholy belongs to God, nor anyone who fails to love his brother.

Second Reading
From a sermon by St. Leo the Great, Bishop

Our faith is increased by the Lord’s ascension

At Easter, beloved brethren, it was the Lord’s resurrection which was the cause of our joy; our present rejoicing is on account of his ascension into heaven. With all due solemnity we are commemorating that day on which our poor human nature was carried up, in Christ, above all the hosts of heaven, above all the ranks of angels, beyond the highest heavenly powers to the very throne of God the Father. It is upon this ordered structure of divine acts that we have been firmly established, so that the grace of God may show itself still more marvellous when, in spite of the withdrawal from men’s sight of everything that is rightly felt to command their reverence, faith does not fail, hope is not shaken, charity does not grow cold.

For such is the power of great minds, such is the light of truly believing souls, that they put unhesitating faith in what is not seen with the bodily eye; they fix their desires on what is beyond
sight. Such fidelity could never be born in our hearts, nor could anyone be justified by faith, if our salvation lay only in what was visible.

And so our Redeemer’s visible presence has passed into the sacraments. Our faith is nobler and stronger because sight has been replaced by a doctrine whose authority is accepted by believing hearts, enlightened from on high. This faith was increased by the Lord’s ascension and strengthened by the gift of the Spirit; it would remain unshaken by fetters and imprisonment, exile and hunger, fire and ravening beasts, and the most refined tortures ever devised by brutal persecutors. Throughout the world women no less than men, tender girls as well as boys, have given their life’s blood in the struggle for this faith. It is a faith that has driven out devils, healed the sick and raised the dead.

Even the blessed apostles, though they had been strengthened by so many miracles and instructed by so much teaching, took fright at the cruel suffering of the Lord’s passion and could not accept his resurrection without hesitation. Yet they made such progress through his ascension that they now found joy in what had terrified them before. They were able to fix their minds on Christ’s divinity as he sat at the right hand of his Father, since what was presented to their bodily eyes no longer hindered them from turning all their attention to the realization that he had not left his Father when he came down to earth, nor had he abandoned his disciples when he ascended into heaven.

The truth is that the Son of Man was revealed as Son of God in a more perfect and transcendent way once he had entered into his Father’s glory; he now began to be indescribably more present in his divinity to those from whom he was further removed in his humanity. A more mature faith enabled their minds to stretch upward to the Son in his equality with the Father; it no longer needed contact with Christ’s tangible body, in which as man he is inferior to the Father. For while his glorified body retained the same nature, the faith of those who believed in him was now summoned to heights where, as the Father’s equal, the only-begotten Son is reached not by physical handling but by spiritual discernment.

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**Friday, May 22**

**First reading**

*From the First Letter of the Apostle John 3:11-17*

*Love one another*

This is the message you heard from the beginning: we should love one another. We should not follow the example of Cain who belonged to the evil one and killed his brother. Why did he kill him? Because his own deeds were wicked while his brother’s were just.

No need, then, brothers, to be surprised if the world hates you. That we have passed from death to life we know because we love the brothers. The man who does not love is among the living dead. Anyone who hates his brother is a murderer, and you know that eternal life abides in no murderer’s heart.

The way we came to understand love was that he laid down his life for us; we too must lay down our lives for our brothers. I ask you, how can God’s love survive in a man who has enough of this world’s goods yet closes his heart to his brother when he sees him in need?"

**Second Reading**

*From the treatise on John by Saint Augustine, Bishop*

**Two kinds of life**

The Church recognizes two kinds of life as having been commended to her by God. One is a life of faith, the other a life of vision; one is a life passed on pilgrimage in time, the other in a dwelling place in eternity; one is a life of toil, the other of repose; one is spent on the road, the other in our homeland; one is active, involving labor, the other contemplative, the reward of labor.

The first kind of life is symbolized by the apostle Peter, the second by John. All of the first life is lived in this world, and it will come to an end with this world. The second life will be imperfect till the end of this world, but it will have no end in the next world. And so Christ says to Peter: Follow me; but of John he says: If I wish him to remain until I come, what is that to you? Your duty is to follow me.

You are to follow me by imitating my endurance of transient evils; John is to remain until my coming, when I will bring eternal blessings. A way of saying this more clearly might be: Your active life will be perfect if you follow the example of my passion, but to attain its full perfection John’s life of contemplation must wait until I come.

Perfect patience is to follow Christ faithfully, even to death, but for perfect knowledge we must await his coming. Here, in the land of the dying, the sufferings of the world must be endured; there, in the land of the living, shall be seen the good things of the Lord.

Christ’s words, I wish him to remain until I come, should not be taken to imply that John was to remain on earth until Christ’s coming, but rather that he was to wait because it is not now but only when Christ comes that the life he symbolizes will find fulfillment. On the other hand, Christ says to Peter: Your duty is to follow me, because the life Peter symbolizes can attain its goal only by action here and now.

Yet we should make no mental separation between these great apostles. Both lived the life symbolized by Peter; both were to
attain the life symbolized by John. Symbolically, one followed, the other remained, but living by faith they both endured the sufferings of this present life of sorrow and they both longed for the joys of the future life of happiness.

Nor were they alone in this. They were one with the whole Church, the bride of Christ, which will in time be delivered from the trials of this life and live for ever in the joy of the next. These two kinds of life were represented respectively by Peter and John, yet both apostles lived by faith in this present, passing life and in eternal life both have the joy of vision.

And so for the sake of all the saints inseparably united to the body of Christ, to guide them through the storms of this life, Peter, the chief of the apostles, received the keys of the kingdom of heaven with the power to bind and loose sins; and for the sake of those same saints, to plumb the depths of that other, hidden life, John the evangelist reclined on the breast of Christ.

For it is not only Peter but the whole Church that binds and looses from sin; and as for the sublime teaching of John about the Word, who in the beginning was God with God, and everything else he told us about Christ’s divinity, and about the trinity and unity of the Godhead, which now, until the Lord comes, is all like a faint reflection in a mirror, but which will be seen face to face in the kingdom of heaven—it was not only John who drank in this teaching that came forth from the Lord’s breast as from a fountain. All who belong to the Lord are to drink in it, each according to his capacity, and this is why the Lord himself has spread John’s gospel throughout the world.

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**Saturday, May 23**

First reading
From the First Letter of the Apostle John 3:18-24

*The commandment of faith and love*

Little children, let us love in deed and in truth and not merely talk about it. This is our way of knowing we are committed to the truth and are at peace before him no matter what our consciences may charge us with; for God is greater than our hearts and all is known to him.

Beloved, if our consciences have nothing to charge us with, we can be sure that God is with us and that we will receive at his hands whatever we ask. Why? Because we are keeping his commandments and doing what is pleasing in his sight.

His commandment is this: we are to believe in the name of his Son, Jesus Christ, and are to love one another as he commanded us. Those who keep his commandments remain in him and he in them. And this is how we know that he remains in us: from the Spirit that he gave us.

Second reading
From a sermon on the Song of Songs by Saint Gregory of Nyssa, Bishop

*The glory you gave to me, I have given to them*

When love has entirely cast out fear, and fear has been transformed into love, then the unity brought us by our savior will be fully realized, for all men will be united with one another through their union with the one supreme Good. They will possess the perfection ascribed to the dove, according to our interpretation of the text: One alone is my dove, my perfect one. She is the only child of her mother, her chosen one.

Our Lord’s words in the gospel bring out the meaning of this text more clearly. After having conferred all power on his disciples by his blessing, he obtained many other gifts for them by his prayer to the Father. Among these was included the greatest gift of all, which was that they were no longer to be divided in their judgment of what was right and good, for they were all to be united to the one supreme Good. As the Apostle says, they were to be bound together with the bonds of peace in the unity that comes from the Holy Spirit. They were to be made one body and one spirit by the one hope to which they were all called. We shall do better, however, to quote the sacred words of the gospel itself. I pray, the Lord says, that they all may be one; that as you, Father, are in me and I am in you, so they also may be one in us.

Now the bond that creates this unity is glory. That the Holy Spirit is called glory no one can deny if he thinks carefully about the Lord’s words: The glory you gave to me, I have given to them. In fact, he gave this glory to his disciples when he said to them: Receive the Holy Spirit. Although he had always possessed it, even before the world existed, he himself received this glory when he put on human nature. Then, when his human nature had been glorified by the Spirit, the glory of the Spirit was passed on to all his kin, beginning with his disciples. This is why he said: The glory you gave to me, I have given to them, so that they may be one as we are one. With me in them and you in me, I want them to be perfectly one.

Whoever has grown from infancy to manhood and attained to spiritual maturity possesses the mastery over his passions and the purity that makes it possible for him to receive the glory of the
Spirit. He is that perfect dove upon whom the eyes of the bridegroom rest when he says: One alone is my dove, my perfect one.

Sunday, May 24

First reading
First reading From the letter of The apostle Paul to the Ephesians 4:1-24

He ascended to heaven and led captivity captive

I plead with you, as a prisoner for the Lord, to live a life worthy of the calling you have received, with perfect humility, meekness, and patience, bearing with one another lovingly. Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force. There is but one body and one Spirit, just as there is but one hope given all of you by your call. There is one Lord, one faith, one baptism; one God and Father of all, who is over all, and works through all, and is in all.

Each of us has received God’s favor in the measure in which Christ bestows it. Thus you find Scripture saying:

“When he ascended on high, he took a host of captives and gave gifts to men.”

“He ascended”—what does this mean but that he had first descended into the lower regions of the earth? He who descended is the very one who ascended high above the heavens, that he might fill all men with his gifts.

It is he who gave apostles, prophets, evangelists, pastors and teachers in roles of service for the faithful to build up the body of Christ, till we become one in faith and in the knowledge of God’s Son, and form that perfect man who is Christ come to full stature.

Let us, then, be children no longer, tossed here and there, carried about by every wind of doctrine that originates in human trickery and skill in proposing error. Rather, let us profess the truth in love and grow to the full maturity of Christ the head. Through him the whole body grows, and with the proper functioning of the members joined firmly together by each supporting ligament, builds itself up in love.

I declare and solemnly attest in the Lord that you must no longer live as the pagans do—their minds empty, their understanding darkened. They are estranged from a life in God because of their ignorance and their resistance; without remorse they have abandoned themselves to lust and the indulgence of every sort of lewd conduct.

That is not what you learned when you learned Christ! I am supposing, of course, that he has been preached and taught to you in accord with the truth that is in Jesus: namely, that you must lay aside your former way of life and the old self which deteriorates through illusion and desire, and acquire a fresh, spiritual way of thinking. You must put on that new man created in God’s image, whose justice and holiness are born of truth.

Second reading
From a Sermon by Saint Augustine, Bishop

No one has ever ascended into heaven except the one who descended from heaven

Today our Lord Jesus Christ ascended into heaven; let our hearts ascend with him. Listen to the words of the Apostle: If you have risen with Christ, set your hearts on the things that are above where Christ is, seated at the right hand of God; seek the things that are above, not the things that are on earth. For just as he remained with us even after his ascension, so we too are already in heaven with him, even though what is promised us has not yet been fulfilled in our bodies.

Christ is now exalted above the heavens, but he still suffers on earth all the pain that we, the members of his body, have to bear. He showed this when he cried out from above: Saul, Saul, why do you persecute me? and when he said: I was hungry and you gave me food.

Why do we on earth not strive to find rest with him in heaven even now, through the faith, hope and love that unites us to him? While in heaven he is also with us; and we while on earth are with him. He is here with us by his divinity, his power and his love. We cannot be in heaven, as he is on earth, by divinity, but in him, we can be there by love.

He did not leave heaven when he came down to us; nor did he withdraw from us when he went up again into heaven. The fact that he was in heaven even while he was on earth is borne out by his own statement: No one has ever ascended into heaven except the one who descended from heaven, the Son of Man, who is in heaven.

These words are explained by our oneness with Christ, for he is our head and we are his body. No one ascended into heaven except Christ because we also are Christ: he is the Son of Man by his union with us, and we by our union with him are the sons of God. So the Apostle says: Just as the human body, which has many members, is a unity, because all the different members make one body, so is it also with Christ. He too has many members, but one body.

Out of compassion for us he descended from heaven, and although he ascended alone, we also ascend, because we are in him by grace. Thus, no one but Christ descended and no one but Christ ascended; not because there is no distinction between the head and the body, but because the body as a unity cannot be separated from the head.
FIVE GOOD CATHOLIC MOVIES

WORD ON FIRE: THE HERESY OF GNOSTICISM
LIVES OF THE SAINTS

Let’s remember these exemplars of the faith who have gone before.
Let’s ask their intercession before the Lord, in our need.

MONDAY
MAY 18

POPE
ST. JOHN I

PRAY FOR US

Pope St. John I was a priest in Rome, was later a bishop, and was elected the 53rd Pope in 523. In Italy, following the fall of the Roman Empire in 476, various Barbarian tribes ruled. During John I’s reign, Theodoric the Goth ruled Italy; he was an Arian (believed Christ was just another creation of God and not Divine); for a while, he left Catholics alone. However, as time passed, Theodoric became suspicious of everyone, imagining conspiracies and attempts to seize his throne. Pope John led a delegation to Constantinople to negotiate with Emperor Justin I; he was the first Pope ever to travel to Constantinople and, while he was there, he formally crowned Justin. The mission was successful, but the paranoid Theodoric thought John and Justin I had plotted against him. As he was returning to Rome, Pope John was kidnapped and imprisoned by Theodoric’s soldiers. He died of thirst and starvation while in custody in prison in Ravenna, Italy, on May 18, 526.

St. Dunstan of Canterbury was born in 909 in Glastonbury, England, and was educated by Irish monks. He was an expert metal worker. It is said that Dunstan was tempted by the Devil one day in his metal shop. St. Dunstan rebuked the Devil, and using hot tongs grabbed the Devil by the nose and dragged him out and cast him away. This led to the traditional English folk rhyme: “St Dunstan, as the story goes, once pull’d the devil by the nose, with red-hot tongs, which made him roar, that he was heard three miles or more.” St. Dunstan was later ordained a priest, and later became Archbishop of Canterbury a great reformer. During his time as an advisor to King Edwy, Dunstan commented about the king’s profligate sexual ways; this prompted his exile. In 978, during the reign of King Ethelred the Unready, St. Dunstan retired from public life to Canterbury, where he lived as a hermit. Tradition says that he possessed the gift of prophecy in those later years. He died in 988.

TUESDAY
MAY 19

ST. DUNSTAN OF CANTERBURY

PRAY FOR US

The unfortunately named St. Lucifer was a fierce defender of the Catholic faith as expressed in the words of the Nicene Creed. He was sent as an envoy from Rome to the Emperor Constantius II to convolve a Church Council. At the Council of Milan in 354, Lucifer rebuked the Arian heresy, which was rising in popularity at the time, and he defended the orthodoxy of the Church. Emperor Constantius II, a supporter of Arianism, jailed and then exiled Lucifer. While in exile, St. Lucifer wrote to the emperor saying he stood by his faith and was ready to suffer martyrdom for his beliefs. When Emperor Constantius II died, Lucifer was able to return from exile in 362. He died in 370 in Cagliari, Italy.

WEDNESDAY
MAY 20

ST. LUCIFER OF CAGLIARI

PRAY FOR US
Born December 12, 1724 in Rheims, France, Blessed Jean Mopinet was a devoted member of the Brothers of the Christian Schools. In 1744, he entered the Order’s novitiate at age 20, and served there faithfully for some fifty years. In 1794, during the anti-Catholic persecutions of the French Revolution, Blessed Jean Mopinet along with his fellow brothers, was imprisoned and left to die on the prison ship Deux-Associés in the harbor of Rochefort, France. He died on May 21 and is one of the Martyrs of the Hulks of Rochefort.

St. Rita of Cascia was born in 1386. Following an arranged marriage to an abusive husband, and the death of her two sons, Rita was permitted to join the local Augustinian sisters’ convent. St. Rita lived for forty years in the convent, spending her time in prayer and doing good works. She was devoted to the Passion and prayed to suffer as Christ. She received a chronic head wound that appeared to have been caused by a crown of thorns and the wound bled for fifteen years. St. Rita was bed-ridden during her final years. In her last days, she asked a visitor to her to bring her a rose from her family’s estate. The visitor went home, but as it was winter, there was no hope of finding a flower. Miraculously, however, there sprouted — on an otherwise bare bush — a single rose blossom. This patron saint of desperate causes died on May 22, 1457 at the convent. She was canonized in 1900 by Pope Leo XIII.

St. John Baptist dei Rossi, an Italian saint, was born near Genoa in 1698, educated in Rome and ordained a priest. He became a model of holy living to the secular clergy of Rome. He suffered from epilepsy and hesitated to hear confessions for fear of having a seizure in the confessional. After he received his bishop’s counsel, he conquered his fear, and became a notable confessor. He devoted all of his time and powers to his priestly work among the people, living a devoted life of prayer and penance. He was assigned as catechist to many government and prison officials, including the public hangman, and helped many return to and live out their faith. He died May 23, 1764, from multiple strokes and was canonized by Pope Leo XIII in 1881.

St. Joanna the Myrrh-bearer was a first century lay woman who was married to Chusa, a household aid of King Herod Antipas. St. Joanna was a disciple of Jesus; she is mentioned in St. Luke’s Gospel (8:3) as providing for Jesus and the Apostles. Eastern Catholic tradition says that she gave the head of John the Baptist an honorable burial. She is ascribed as one of the women (Luke 24:10) who discovered the empty tomb on the first Easter when she went to anoint the body with myrrh. She is especially venerated by the Jesuits. In the Orthodox faith, she is commemorated with other myrrh-bearers on the Third Sunday of Easter. She is depicted in art works as a woman carrying a pitcher and basket.
Holy Cross Church, circa 1940, as it looked at its original location on Bradford Street in Dover, just up the street from Wesley College.

The original 1952 Holy Cross school was an extension of the parish hall (then on New St.). New building on State St. would be dedicated April 29, 1956.

Holy Cross Church, dedicated in 1956, in its new location on State Street. This building was replaced with the current Holy Cross Church in 1997.

At right: One of the Felician Nuns addressing the Holy Cross High School girls at an assembly in the gymnasium.

Below: Holy Cross High School around 1970 or so.


Announcement of Bishop Becker celebrating Confirmation at Holy Cross (Daily Gazette, April 1880)

Students attending Mass at the old Holy Cross Church building on State Street, circa 1970.
Immaculate Conception Church in 1938.

Immaculate Conception 1958 May Crowning

Immaculate Conception Church under renovation, as it is being expanded to its present size in 1987.

The installation of beautiful window of Mary’s Immaculate Conception in the 1980s.

At Left: Immaculate Conception Church looking beautiful in the 1970s.

At Left: Bishop FitzMaurice (left) in 1936 with Fr. Lienheiser (right) an early Pastor of ICC.

At Right: The original 1918 altar of Immaculate Conception Church being reset and put in place during renovations in 1991.
family, and, at the age of 14, adopted the life of a hermit, living in a cave (to which angels had led her) on Mount Pellegrino near the city of Palermo, Sicily. In that cave, she wrote a message on the wall that read, “I, Rosalia, daughter of Sinibald, Lord of Roses, and Quisquina, have taken the resolution to live in this cave for the love of my Lord, Jesus Christ.” She wrote this message on that wall to remind her of where she came from, where she was, and why she was there. As the story goes, St. Rosalia lived a hermit-like life of prayer and penance in and around her cave. She remained separated from the world until the end of her life, 16 years later; she died alone buried in a cave in, at the age of 30 in 1160.

Cave, Man. In 1625, a local resident from Palermo stumbled upon St. Rosalia’s cave. He dug down into it, and found her relics (remains) and her message on the cave wall. People in Sicily knew about story of St. Rosalia, but this finding of her remains spiritually electrified the nation. Sicily at the time was suffering from a period of terrible plague, with many people sick and dying. The man who found the St. Rosalia’s remains announced his find, and the relics were taken as a sign of God’s favor. The relics were then paraded, for all to venerate, through the streets of Palermo, Sicily, with people gathering in prayer. Three days later the destructive plague abated, and St. Rosalia’s intercession was deemed the cause of the ending of that terrible plague. Ultimately, her feast day became a grand national day of celebration in Sicily and throughout portions of Italy. In 1927, the Pope (Pius XI) declared her feast day (September 4) to be a Holy Day of Obligation throughout Italy (though that is no longer the case).

Go Tell It on the Mountainside. Over the years, I’ve seen artwork of this little known saint of great importance, and it seems that the Santa Rosalia Society in Brooklyn in their window display of Santa Rosalia knew a lot about how she was depicted in Church art over the years: shown with a skull; holding a cross or Bible; her hands in prayer; shown on a mountainside, etc. While that Santa Rosalia social club is now long gone, the memory of that image of Santa Rosalia has remained with me over the years. And I would guess that is how devotion or histories of the lives of the saints are spread over the years: from images, from memories, and from stories repeated or written down. So, I guess, right here, in this column, I am continuing to spread the facts about the life a great saintly woman, and making her known to another generation of Catholics.

Questions. Of course, there are always questions, like, “If Santa Rosalia went off to the mountain and saw no one throughout her life, how do we know angels led her there? How do we know about her holding a cross and a Bible? How do we even know she died, let alone in what year?” These questions reminded me of a horror movie I once saw, where one character tells another about the story of a haunted house, and then says that no one who learns about the secrets of this house lives to tell the tale. The obvious question: Then how does anyone know the house has secrets, and how does the tale get known? But there I go, over-thinking things, rather than using the example of our Blessed Mother and just pondering.

Answers. However, not to leave you with the seeds of doubt, let me answer my questions about Santa Rosalia which help explain how we got to know about her. The truth about Santa Rosalia and other hermits of her era was this: Though hermits lived lives of seclusion, they still lived in the context of the world, and indeed as specific and unique part of society. People, back in the day, would visit hermits, who were deemed by their way of life to be extremely holy people because they spent so much time alone, in prayer, pondering the wonders of God. Hermits would be sought out for their wisdom and spiritual insight. Thus, while Santa Rosalia, lived the life of a hermit, she still encountered people; people likely brought her food and tended to some of her basic needs; and people knew exactly where she was living her hermit-like life. That’s how we know about the life of Santa Rosalia.

Silver Lining. These days, even with the lock-down looking to be in its wind-down, we are still living a more hermit-like existence than we normally would. We are more isolated than we normally would be. We have time to ponder more, reflect more, pray more and rely on God more. If I were to craft a scripture quote about the past two month it might be this: “Man does not live by socializing alone, but by every word that falls from the
mouth of God.” We are social beings, and we strive by nature to be with other people. But right now we are experiencing, in some ways, the sacrificial life of the hermit. And that may be tough going for many of us, but perhaps there is a silver lining, perhaps this period of lock-down will bear fruit for us, especially in our relationship with the Lord, and in our prayer life. And thus:

- This period of lock-down, and period when we emerge from it, could be the first moments of a spiritual revival among the people of God. This could be a period where we had time to contemplate things we busily brushed off in previous more hectic times.

- This period of lock-down, and period when we emerge from it, could be a time when we learn to appreciate friendships and personal interactions more by having been deprived of them. As the saying goes, “Absence makes the heart grow fonder.”

- This period of lock-down, and period when we emerge from it, could be the time when we come to appreciate the Sacramental Life of the Church, as we emerge from a desert experience of having been without the Eucharist and Confession, and as we experience the seedbed of the Church parched without the waters of Baptism having flowed, without the joy of Marriages having been celebrated, and without the sacred oil of Chrism anointing the heads those seeking Confirmation.

“Privated” Property. We have all experienced in different ways and on different levels, during the past two months or so, what scholastic philosophy might call “privation.” St. Thomas Aquinas defined privation (being deprived of something) as the want of some property in a subject that ought naturally to possess that property. Indeed we are naturally social, we naturally seek out others, and we understand that “it is not good for man to be alone” (cf. Genesis 2:18). Over these two months, have been deprived (experienced privation) of many things which are natural for us to possess.

And through this period of lock-down, perhaps not only did we come to truly feel a loss of things that we may have taken for granted, but perhaps we have come away with greater appreciation of these many things we have missed.

Santa Rosalia’s holiness blossomed while in her own lock-down. Perhaps ours has, too. When we return to the Sacraments, when we worship together again, and when we are in each other’s company again, let’s be sure to thank God for His many gifts and blessings and never take them or Him for granted. Praise God, always, seek holiness, and stay safe.

WORD ON FIRE: WHAT IS BAPTISM?
PUZZLE PAGE

CLICK ON THE PUZZLE IMAGE BELOW TO TRY TO SOLVE "OLD TESTAMENT FOLKS" CROSSWORD PUZZLE ONLINE

or Click to go to Puzzle Website and download a PDF of the puzzle
if you do this, look at left of that webpage under "Print Option" to select to print to printer or make a PDF
ACTIVITIES

TEST YOUR CATHOLIC TRIVIA SKILLS
ON THIS CHALLENGING TRIVIA QUIZ!

CLICK THE IMAGE BELOW TO PLAY

CHURCHES OF THE DIOCESE OF WILMINGTON

We all know what Holy Cross Church (Dover) and Immaculate Conception Church (Marydel) look like. But how many of these other churches of the Diocese of Wilmington can you identify?

START

Catholic Trivia
CATHOLIC NEWS

ON THE WAY TO SAINTHOOD...

A Teenage Saint? Italian Youth who died in 2009 declared ‘Venerable’ by Pope Francis

Vatican City, May 6, 2020 - Pope Francis advanced the sainthood causes of five men and women, including an Italian teenager who died of a brain tumor in 2009, declaring them “venerable.”

After a May 5 meeting with Cardinal Angelo Becciu, the prefect of the Congregation for the Causes of Saints, the pope approved the heroic virtue of Italian priests Francesco Caruso (1879-1951) and Carmelo De Palma (1876-1961), as well as the Spanish Redemptorist priest Francisco Barrecheguren Montagut (1881-1957). Before becoming a priest, Barrecheguren Montagut was married (he was later widowed) and had a daughter, Maria de la Concepción Barrecheguren García (1905-1927), who was also declared venerable by the pope May 6.

The fifth sainthood cause to move a step toward canonization was that of Italian teenager Matteo Farina (1990-2009)

Farina grew up in a strong Christian family in the southern Italian town of Brindisi. He was very close to his sister, Erika. The parish where he received the sacraments was under the care of Capuchin friars, from whom he gained a devotion to St. Francis and St. Padre Pio.

The postulator of Farina’s cause for sainthood said that from a young age Farina had the desire to learn new things, always undertaking his activities with diligence, whether it was school or sports or his passion for music.

Starting at eight years old, he would receive the sacrament of reconciliation often. He was also devoted to the Word of God. At nine years old, he read the entire Gospel of St. Matthew as a Lenten practice. Farina also prayed the rosary every day.

When he was nine years old, he had a dream in which he heard St. Padre Pio

Matteo Farina, who died at age 19, declared ‘Venerable’ may become a modern day teenage saint.

tell him that if he understood that “who is without sin is happy,” he must help others to understand this, “so that we can all go together, happy, to the kingdom of heaven.”

From that point onward, Farina felt a strong desire to evangelize, especially among his peers, which he did politely and without presumption.

He once wrote about this desire, saying “I hope to succeed in my mission to ‘infiltrate’ among young people, speaking to them about God (illuminated by God himself); I observe those around me, to enter among them as silent as a virus and infect them with an incurable disease, Love!”

In September 2003, a month before his 13th birthday, Farina began to have symptoms of what would later be diag-nosed as a brain tumor. As he was undergoing medical tests, he began to keep a journal. He called the experience of the bad headaches and pain “one of those adventures that change your life and that of others. It helps you to be stronger and to grow, above all in faith.”

Over the next six years, Farina would experience several brain operations and undergo chemotherapy and other treatments for the tumor.

His love for our Blessed Mother Mary strengthened during this time and he consecrated himself to the Immaculate Heart of Mary.

In between hospitalizations, he continued to live the ordinary life of a teenager: he attended school, hung out with his friends, formed a band, and fell in love with a girl.

He later called the chaste relationship he had with Serena during his last two years of life “the most beautiful gift” the Lord could give him.

When he was 15, he reflected on friendship, saying “I would like to be able to integrate with my peers without being forced to imitate them in mistakes. I would like to feel more involved in the group, without having to renounce my Christian principles. It’s difficult. Difficult but not impossible.”

Eventually, the teenager’s condition worsened and after a third surgery he became paralyzed in his left arm and leg. He would often repeat that “we must live every day as if it were the last, but not in the sadness of death, but rather in the joy of being ready to meet the Lord!”

Farina died surrounded by his friends and family on April 24, 2009.

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Teenage Saint
continued from previous page

Francesca Consolini, the postulator of Farina’s cause, wrote on a website dedicated to the young venerable that in him emerged “a deep inner commitment oriented toward purifying his heart from every sin” and he experienced this spirituality “not with heaviness, effort or pessimism; indeed, from his words there emerges constant trust in God, a tenacious, determined and serene gaze turned to the future...”

Farina often thought about the faith and the “difficulty of going against the current.” Concerned about a lack of good faith education for young people, he undertook this task among his own peers.

He once wrote in his journal: “When you feel that you can’t do it, when the world falls on you, when every choice is a critical decision, when every action is a failure ... and you would like to throw everything away, when intense work reduces you to the limit of strength ... take time to take care of your soul, love God with your whole being and reflect his love for others.”

PRO-LIFE NEWS

Coloradans Gather Final Round of Signatures for Late-Term Abortion Ban

Denver, Colo., May 15, 2020 A coalition of volunteers in Colorado hopes to gather enough signatures in the next two weeks on a petition to put a late-term abortion ban on the November ballot – an effort complicated by restrictions related to the coronavirus pandemic.

The Coalition for Women and Children, a Christian group led by Giuliana Day, filed the petition during July 2019 with the Colorado Secretary of State. The initiative would ban abortions in the state after 22 weeks, with an exception to save the life of the mother.

Colorado remains one of the only states where late-term abortion is not, under law, explicitly protected or restricted. As a result, abortions can take place up until birth. Notably, the Boulder Abortion Clinic is one of just a handful of clinics in the U.S. that publicly accept patients seeking late-term abortions from anywhere in the world.

The organization of volunteers supporting the petition – known as Due Date Too Late – was originally tasked with collecting nearly 125,000 signatures within a six-month time limit in order to have the question appear on the ballot in November 2020.

DAILY REFLECTIONS BY OUR CLERGY

During the time when the faithful are challenged by an ongoing health crisis, the clergy serving our Parishes are providing Daily Reflections on the scriptures for the faithful.

• Click here to see the latest Daily Reflections •

DEVOTIONS FOR THE DAYS OF THE WEEK

In its tradition, the Church has a focus of devotion for each day of the week to nourish the prayer life of the faithful and keep them close to the heart of Christ and his Church.

In Catholic tradition, these are the focus of prayers each day of the week:

Monday – Poor Souls in Purgatory
Tuesday – The Holy Angels
Wednesday – St. Joseph
Thursday – The Most Blessed Sacrament
Friday – The Passion of our Lord Jesus Christ
Saturday – Blessed Virgin Mary
Sunday – The Most Holy Trinity

Click on any of the links above to access these litanies for your prayer life.
ONLINE GIVING

HERE’S HOW YOU CAN SUPPORT YOUR PARISH ONLINE

During this current lockdown period, with many stuck at home, with the Churches of the Diocese closed, and with public Masses suspended, many people want to know how they can continue to donate to their Parish with their weekly offertory. Many mail in their envelopes or donations, but please be aware that there is also an a way of giving your offertory or other donations by online — electronic — means. Here's how:

- **Holy Cross Parish** is part of the Faith Direct program, which allows for one-time gifts, or regular giving. You can make a one-time gift or sign up for a Holy Cross - Faith Direct account for even easier access.
- **Immaculate Conception Parish** has a “My Parish Offering” page for weekly offertory or other donations. Just click, fill out the form, and make your donation with a few click.

Click below to access Holy Cross' Faith Direct Online Giving Page

Click below to access Immaculate Conception's "My Parish Offering" Online Giving Page