

Saint John Henry Newman (page 17)

- Born Feb 21, 1801 died Aug 11, 1890
- The 19th-century's most important English-speaking Catholic theologian, spent the first half of his life as an Anglican and the second half as a Roman Catholic.
- He was a priest, popular preacher, writer, and eminent theologian in both churches.
- Newman wrote 40 books and 21,000 letters that survive.
- Three years after Newman died, a Newman Club for Catholic students began at the University of Pennsylvania in Philadelphia. In time, his name was linked to ministry centers at many public and private colleges and universities in the United States.
- In 2010, Pope Benedict XVI beatified Newman in London. Benedict noted Newman's emphasis on the vital place of revealed religion in civilized society, but also praised his pastoral zeal for the sick, the poor, the bereaved, and those in prison. Pope Francis canonized Newman in October 2019. Saint John Henry Newman's liturgical feast is celebrated on October 9.

Dionysius the Areopagite (page 18)

- Prior to his baptism, Dionysius grew up in a notable family in Athens, attended philosophical school at home and abroad, was married and had several children, and was a member of the highest court in Greece, the Areopagus. After his conversion to the True Faith, St. Paul made him Bishop of Athens. Eventually he left his wife and children for Christ and went with St. Paul in missionary travel.
- Seeing St. Paul martyred in Rome, St. Dionysius desired to be a martyr as well. He went to Gaul, along with his presbyter Rusticus and the deacon Eleutherius, to preach the Gospel to the barbarians. There his suffering was equalled only by his success in converting many pagans to Christianity.
- In the year 96, St. Dionysius was seized and tortured for Christ, along with Rusticus and Eleutherius, and all three were beheaded under the reign of the Emperor Domitian. St. Dionysius' head rolled a rather long way until it came to the feet of Catula, a Christian. She honorably buried it along with his body.
- Four theological works are attributed to Dionysius: The Divine Names, The Mystical Theology, The Celestial Hierarchy, and The Ecclesiastical Hierarchy, as well as eleven letters.

Saint Francis of Assisi (page 19)

- Born 1181 Died 1226
- Founder of the Franciscan Order
- Canonized July 16 1228 by Pope Gregory IX
- Patron of Animals, Merchants & Ecology
- Canticle of Brother Sun:

Most High Almighty Good Lord, Yours are praise, glory, honor and all blessings; To You alone! Most High, do they belong, and no man is worthy of speaking Your Name!

Be praised, Lord, with all Your creatures, and above all our Brother Sun, who gives us the day by which You light our way, and who is beautiful, radiant and with his great splendor is a symbol to us of You, O Most High!

And be praised, Lord, for our Sister Moon and the Stars. You created them in the heavens bright, precious and beautiful!

And be praised, Lord, for our Brother the Wind and for the air and the clouds and for fair weather and for all other through which You sustain Your creatures.

And be praised, Lord, for our Sister Water, so useful, and humble, and chaste!

And be praised, my Lord, for our Brother Fire, through whom You light up the night and who is handsome, joyful, robust, and strong!

And be praised, my Lord, for our Sister, Mother Earth, who supports and carries us and produces the diverse fruits and colorful flowers and trees!

Praise and bless the Lord and give thanks to Him and serve Him with great humility!

Be praised, my Lord, for our Sister, bodily Death from whom no living man can escape!

Woe only to those who die in mortal sin; but blessed are those who have done Your most holy will; for the second death can cause them no harm!

Yahweh (page 20)

- The Bible uses many terms and descriptions for God, one of the most prominent of which is Yahweh. This is the personal name by which the Israelites referred to Him.
- The name is generally thought to be based on the Hebrew verb for “to be” (HWH), though its precise meaning is unclear. Proposals include “I am the One Who Exists,” “He who causes to be,” and “I am/will be present.”

Church Father Irenaeus of Lyons (page 20)

- Irenaeus was born sometime around AD 130 and grew up in Asia Minor under the ministry of Polycarp in Smyrna, who was himself a disciple of the apostle John according to tradition. Irenaeus recounts his memories of sitting under Polycarp’s teaching, hearing the accounts of the apostles to the life of Jesus. These experiences only strengthened his conviction of the apostolic nature of the Christian faith.
- Irenaeus’ writings reveal that a significant aspect of his ministry was defending the faith against false teachers. Two of his writings remain. *The Demonstration of Apostolic Preaching* is a summary of the Christian faith drawn from the Scriptures. His other work is *Against the Heresies*, five books refuting the false teachings of Valentinus, Marcion, and others. From these writings, Irenaeus saw the tenuous future of Christianity if it were allowed to splinter

into countless sects under these false teachers. Therefore, he sought to defend the Christian faith by establishing a unified church under the teaching of the apostles.

- According to tradition, Irenaeus went on to be martyred for his faith around AD 200. Though Irenaeus spoke his own lack of training and skill as a teacher, his work would go on to shape the Christian understanding of the Scriptures and the church for many more centuries, so that his influence remains discernible even today.

N. T. Wright

- Nicholas Tom Wright (born 1948) is an English New Testament scholar, Pauline theologian, and Anglican Bishop.
- Wright writes about theology and Christian life and the relationship between them, he is the author of over seventy books.

Church Father Origen (page 22)

- Born 185 Died 254
- The oldest of seven children in a Christian home, he grew up learning the Bible and the meaning of commitment. In 202 when his father, Leonidas, was beheaded for his Christian beliefs, Origen wanted to die as a martyr, too. But his mother prevented him from even leaving the house—by hiding his clothes.
- This first Bible scholar analyzed the Scriptures on three levels: the literal, the moral, and the allegorical. As he put it, "For just as man consists of body, soul, and spirit, so in the same way does the Scripture."
- Answering the charge that Christians, by refusing military service, fail the test of good citizenship, he wrote, "We who by our prayers destroy all demons which stir up wars, violate oaths, and disturb the peace are of more help to the emperors than those who seem to be doing the fighting."
- The authorities, however, were not convinced: in 250 the emperor Decius had Origen imprisoned and tortured. He was deliberately kept alive in the hope that he would renounce his faith. But Decius died first and Origen went free. His health broken, Origen died shortly after his release.

Isaiah (page 24)

- He was born around the year 700 B.C. and lived in Jerusalem. There is a good basis for thinking that he belonged to a distinguished priestly and perhaps noble family, judging from his education and culture and from his contacts with the court and nobility of the kingdom of Judah. He was married, with two children.
- In the year 740, on the death of King Uzziah, he received his calling as a prophet in a vision in the Temple of Jerusalem as he himself describes in Isaiah 6:1-8.
- After the Psalms, Isaiah is the Old Testament book most quoted in the New Testament: 22 quotations and 13 references (six to the first part part of the book and seven to the second)

and all referring to Isaiah by name. There are 66 chapters in all, and these are usually divided up in three sections: The Book of the Judgments of God (chap. 1-37), the second part, called The Book of the Consolation of Israel (chap. 40-55), the third part (56-66) contains a series of prophecies which extend the Book of Consolation, although they also include a series of instructions to the returned exiles.

Jeremiah (page 26)

- Jeremiah ben Hilkiyah was born in 640 B.C. in Anathoth, a small town just three miles north of Jerusalem. At age twelve or thirteen he had a mystical experience in which God spoke to him as he describes in Jeremiah 1:5-10.
- Jeremiah's early years were his happiest and it was of these that he likely wrote, When I found your words, I devoured them; your words were my joy, the happiness of my heart, Because I bear your name, LORD, God of hosts (Jeremiah 15:16).
- God called Jeremiah a fortified city, an iron pillar, and a bronze wall (Jer 1:18); a tester and refiner of metals, a tower and fortress (Jer 6:27); a man through whom He would speak against false prophets and shepherds who mislead their sheep. *Is not my word like fire, declares the LORD, and like a hammer that breaks a rock in pieces?* (Jer 23:29) Jeremiah would be the voice of that word. Hated and feared by many, yet secretly sought by the king, He belonged to no one but God, was indebted to no one but God.
- The book of Jeremiah has three main parts: (a) the reprobation and condemnation of the Jewish people (1-19); (b) the execution of God's sentence against them (20-45); (c) prophecies against foreign nations (46-52).

David (page 26)

- According to the usual chronology, David was born in 1085 and reigned from 1055 to 1015 B.C.
- The history of David falls naturally into three periods: (1) before his elevation to the throne; (2) his reign, at Hebron over Juda, and at Jerusalem over all Israel, until his sin; (3) his sin and last years. He first appears in sacred history as a shepherd lad, tending his father's flocks in the fields near Bethlehem, "ruddy and beautiful to behold and of a comely face". Samuel, the Prophet and last of the judges, had been sent to anoint him in place of Saul, whom God had rejected for disobedience.
- Despite his human frailty, his will was notably attached to the love and service and praise of God and it was King David who wrote the one hundred and fifty Psalms which the Catholic Church uses in every part of its prayer, in the Mass and in the Divine Office. King David has been called "a man after God's own Heart."

Moses (page 26)

- He was the great patriarch and lawgiver of the Old Testament who wrote the first five books of the Bible. He is not called Saint Moses when referred to scripturally, but only on September 4, his feast day.
- At Sinai the Ten Commandments are promulgated, Moses is made mediator between God and the people, and, during two periods of forty days each, he remains in concealment on the mount, receiving from God the multifarious enactments, by the observance of which Israel is to be moulded into a theocratic nation. On his first descent, he exhibits an all-consuming zeal for the purity of Divine worship, by causing to perish those who had indulged in the idolatrous orgies about the Golden calf; on his second, he inspires the deepest awe because his face is emblazoned with luminous horns.
- The life of Moses was divided into three periods of forty years. He was forty years in Egypt, a little child picked up near a river bank and educated and trained in the court of Pharaoh. He was then forty years in Madianite country, south of the Holy Land. And then he was forty years with the Hebrews in the desert on their way to the Promised Land. Moses died before the Israelites reached the Promised Land. As a worthy legacy to the people for whom he has endured unparalleled hardships, Moses in his last days pronounces the three memorable discourses preserved in Deuteronomy. His chief utterance relates to a future Prophet, like to himself, whom the people are to receive. He died on Mount Nebo at the age of one hundred and twenty.

Raymond E. Brown (page 27)

- Priest and biblical scholar: born New York 22 May 1928; ordained priest 1953; Professor of Biblical Studies, Union Theological Seminary, New York 1971-90; died Redwood City, California 8 August 1998.
- Was perhaps the foremost English-speaking Catholic biblical scholar. The author of some 40 books in his long career, he was regarded as occupying the center ground in the field of biblical studies and developed a reputation for being rigorous in his writings.
- Despite his well-received books, it was lecturing that brought out all Brown's gifts, his tall figure at the lectern dominating the room and holding the audience spellbound. "His erudition never obscured his clarity and simplicity," one of his colleagues recalled. His courses at Union Seminary several times had to be moved to larger rooms to accommodate all who signed up.
- In the wake of his books on the birth of Christ and the death of Christ, he was constantly asked if he was planning a trilogy, to conclude with a book on the resurrection. Responding with "mock indignation", he always replied emphatically that he had no such plans. "I would rather explore that area face to face."

Caravaggio (page 28)

- <https://caravaggio.org/the-calling-of-saint-mathew.jsp>
- Born 1571 Died 1610
- Most of Caravaggio's commissions after 1600 were for religious art and these works were new and raw. As a result, reactions to such paintings were mixed. Occasionally, his powerful and sometimes shocking naturalism was rejected by patrons as unsuitable but this very realism was in keeping with Counter Reformation ideas of spirituality.
- Caravaggio's paintings constitute some of the most stunning works in the entire history of Western art. Observing the evolution of his style from his early works to his last paintings is a chronicle of his life. Caravaggio played a key role in defining 17th century Italian art.

Erasmio Leiva-Merikakis (page 28)

- born in Havana, Cuba on December 28, 1946.
- Leiva-Merikakis obtained his Ph.D. in comparative literature and theology from Emory University in Atlanta Georgia. He was a professor of literature and theology at the University of San Francisco, where he was introduced to Fr. Joseph Fessio, S.J., founder of Ignatius Press, which would publish many of Leiva-Merikakis's original works as well as his translations. In his relationship to Ignatius Press, he would come into contact with eminent Catholic theologians such as Hans Urs von Balthasar and Louis Bouyer.
- In 2003, Leiva-Merikakis entered St. Joseph's Abbey, a Trappist monastery in Spencer, Massachusetts, where he took the monastic name, Simeon. Fr. Simeon was ordained to the priesthood in 2013. He has served as Secretary to the Abbot-General in the OCSO Generalate in Rome since 2015.

Pharisees page 29

- The Pharisees were lay leaders, a sect of Judaism that held great influence among Jewish people of Jesus' day. They were characterized by observance of both the written laws (the Torah or Old Testament teachings) as well as oral tradition. In contrast to the Sadducees, the Pharisees also believed in the resurrection of the dead, angels, and demons.
- In general, the Gospels portray the Pharisees quite negatively, painting them as hypocrites and strict legalists, often in opposition to Jesus. Although some clearly opposed Jesus, it is fair to assume that others were sympathetic to his teachings and way of life. There is some postulation that Pharisees were the forerunners of Jewish rabbis who became the synagogue leaders after the destruction of the Temple in 70 A.D.

Bethsaida page 29

- beth-sa'-i-da (Bethsaida, "house of fishing")

- Bethsaida of Galilee, a city East of the Jordan, in a "desert place" (that is, uncultivated ground used for grazing). Where dwelt Philip, Andrew, Peter, and perhaps also James and John. The house of Andrew and Peter seems to have been not far from the synagogue in Capernaum.
- To this area Jesus retired by boat with His disciples to rest awhile. The multitude following on foot along the northern shore of the lake would cross the Jordan by the ford at its mouth which is used by foot travelers to this day. At this spot is where Jesus miraculously fed the multitude with five loaves and two fishes (Mark 6:32-44, Luke 9:10-17).

Dorothy Day (page 38)

- https://en.wikipedia.org/wiki/Dorothy_Day
- Dorothy Day (November 8, 1897 – November 29, 1980) was an American journalist, social activist who became a Catholic without abandoning her social and anarchist activism. Day's effort in her writing was to highlight social injustices and serve as a voice for those who could not or did not know how to advocate for themselves. Her advocacy and charity was prominent during tough times in American history, especially at the beginning of the Catholic Worker movement during the Great Depression.
- Widely regarded as the most influential lay person in the history of American Catholicism, Day was proposed for sainthood by the Claretian Missionaries in 1983. The Vatican granted the Archdiocese of New York permission to open her "cause" in March of 2000.
- Pope Benedict XVI, on February 13, 2013, in the closing days of his papacy, cited Day as an example of conversion. He quoted from her writings and said: "The journey towards faith in such a secularized environment was particularly difficult, but Grace acts nonetheless."
- On September 24, 2015, Pope Francis became the first pope to address a joint meeting of the U.S. congress. Day was one of four Americans mentioned by the Pope in his speech to the joint session that included Abraham Lincoln, Martin Luther King, Jr., and Thomas Merton. He said of Day: "Her social activism, her passion for justice and for the cause of the oppressed, were inspired by the Gospel, her faith, and the example of the saints."

Christopher Dawson page 39

- ***Catholic historian Christopher Dawson (1889-1970) was probably the most penetrating student of the relationship of religion and culture who has ever written.*** Though himself a committed Catholic, Dawson was an immensely learned and broadminded scholar whose aim was to reach as wide as possible an audience through his writings, in order to stimulate thought on issues that affect us all. He was the author of twenty-two books and numerous articles.

- “Dawson has succeeded in reminding us of the immense importance of religion in the history of civilization.”– The Journal of Modern History

Aristotle page 40

- 384 B.C.—322 B.C.
- Aristotle wrote an estimated 200 works, most in the form of notes and manuscript drafts touching on reasoning, rhetoric, politics, ethics, science and psychology. They consist of dialogues, records of scientific observations and systematic works.
- In *Nicomachean Ethics*, which is believed to have been named in tribute to Aristotle’s son, Nicomachus, Aristotle prescribed a moral code of conduct for what he called “good living.” He asserted that good living to some degree defied the more restrictive laws of logic, since the real world poses circumstances that can present a conflict of personal values. That said, it was up to the individual to reason cautiously while developing his or her own judgment. *Eudemian Ethics* is another of Aristotle’s major treatises on the behavior and judgment that constitute “good living.”
- The golden mean: Aristotle also defined what he called the “golden mean.” Living a moral life, Aristotle believed, was the ultimate goal. Doing so means approaching every ethical dilemma by finding a mean between living to excess and living deficiently, taking into account an individual’s needs and circumstances.

Tridentine Liturgy page 41

- The Tridentine Mass takes its name from the Council of Trent (1545-63), which had called for a modest revision of the Roman rite. The "Tridentine rite" is more properly called the old or traditional Roman rite.
- The term "Latin Mass" is frequently used to denote the [Tridentine Mass](#), that is, the [Roman Rite](#) liturgy of the Mass celebrated in Latin and in accordance with the successive editions of the Roman Missal published between 1570 and 1962.
- The Tridentine Mass has three different levels of solemnity which it can be celebrated in. They are, respectively, Low Mass, High Mass, and Solemn High Mass.
- Low Mass (Latin: *Missa Privata* (Private Mass) or *Missa Lecta* (Read Mass)) is celebrated by a Priest with (usually) at least one [altar server](#). The celebrant does not sing the Mass, nor is incense used. Only two candles on the altar are lit. After the dismissal, the priest offers the [Leonine Prayers](#).
- (The **Leonine Prayers** are a set of prayers that from 1884 to early 1965 were prescribed for recitation by the priest and the people after [Low Mass](#), but not as part of Mass itself. Hence

they were commonly called **Prayers after Mass**. The name "Leonine" derived from the fact that they were initially introduced by [Pope Leo XIII](#). They were slightly modified under [Pope Pius X](#).)

- A High Mass (Latin: *Missa Cantata* or Sung Mass) is celebrated by the Priest with at least four altar servers (there can be more). The texts are sung, and incense is used several times. Before Mass, the priest sprinkles the congregation with [holy water](#). Three candles are customarily lit on the altar. No Leonine Prayers are said.
- A Solemn High Mass has the priest, a deacon, and a subdeacon and is the full ritual of the Extraordinary Form. Six candles are lit. It is comparable to a High Mass, but the deacon and subdeacon perform certain parts instead of the priest.
- The Tridentine Mass consists of two main sections: the Mass of the Catechumens and the Mass of the Faithful. These correspond with the Liturgy of the Word and the Liturgy of the Eucharist in the Mass of Paul VI. The Mass of the Catechumens has the Prayers at the Foot of the Altar, the Collect(s), the Epistle/Lesson, the Gospel, sometimes a Sermon/Homily, and lastly the Nicene Creed. Mass of the Faithful contains the Offertory Prayers, the Preface, the Roman Canon (Eucharistic Prayer), Communion rite, Closing Prayers, and the Last Gospel.

Trinitarian God page 45

- **The mystery of the Holy Trinity is the most fundamental of our faith. On it everything else depends and from it everything else derives. Hence the Church's constant concern to safeguard the revealed truth that God is One in nature and Three in Persons.**
- **We confess and we believe that the holy and indescribable Trinity, Father, Son, and Holy Spirit is one only God in His nature, a single substance, a single nature, a single majesty and power.** We acknowledge Trinity in the distinction of persons; we profess Unity because of the nature or substance. The three are one, as a nature, that is, not as person. Nevertheless, these three persons are not to be considered separable, since we believe that no one of them existed or at any time effected anything before the other, after the other, or without the other.

---Eleventh Synod of Toledo in Spain (675 AD)

- The Council of Florence, in the long Trinitarian Creed that it issued, stated as follows: The Father is entirely in the Son and entirely in the Holy Spirit; the Son is entirely in the Father and entirely in the Holy Spirit; the Holy Spirit is entirely in the Father and entirely in the Son. None of the persons precedes any of the others in eternity, nor does any have greater immensity or greater power. From eternity, without beginning, the Son is from the Father; and from eternity and without beginning, the Holy Spirit has proceeded from the Father and the Son.

- All above from: ---FATHER JOHN A. HARDON, S.J.
<https://www.catholiceducation.org/en/culture/catholic-contributions/catholic-doctrine-on-the-holy-trinity.html>