

*A Life of Blessed Gennaro Maria Sarnelli: Redemptorist, [Francesco Chiovaro] on theinnatdunvilla.com *FREE* shipping on qualifying offers. Book by Francesco Chiovaro.*

Known in the local dialect as "Catinon-Menette", literally, "Cathy the little nun", she was the youngest of seven children born to a tenant farmer. She had a poor but happy childhood and was considered somewhat mischievous, since she liked to play jokes on her friends, for which she later apologized. She went to work as a domestic at the age of nine and lost her mother when she was As she grew up she learned to make lace and at the age of 20 moved to Mauriac. Poor and humble herself, the Lord called her to serve the less fortunate: She responded generously and entered the Dominican Third Order, becoming a 11 "menette", a "little nun", like her patron saint, Catherine of Siena. The "menettes" however made a promise of chastity and prayed in common. As she went begging for alms, she would finger her rosary, the Dominican prayer par excellence, under the apron of her dress focusing all her attention on contemplating the mysteries of Christ. Catherine loved to dance, particularly the graceful dance of Auvergne called the "bourree". Once she became a "menette", she had to give up all dancing: The next morning she repented and promised never to dance again - a promise she kept for the rest of her life. For 60 years, until the age of 82, the poor, the sick and orphans were her lords and masters. In them she saw the suffering face of Christ and she served, fed, clothed and cared for them as she would have for Christ himself. She spent part of the day begging for alms from the well-to-do families of Mauriac. With a gracious smile she would say in jest: In Catherine was very concerned about the priests who had refused to accept the Civil Constitution of the Clergy and were being driven from their posts. She was firmly opposed to the meddling of the civil power in religious matters, but fought back with charity. For nine years she devoted all her charitable efforts to aiding nonjuring clergy, particularly in when the persecution reached the region of Cantal. She found hiding places for the priests and brought them food and clothing. She was also able to procure vestments, hosts and wine so they could celebrate Mass. She even accompanied to the guillotine a nonjuring priest who had defended the sanctity of marriage. After the persecution ended, she helped rebuild the Church. Having been known as the "menette", of the poor", she was now called the "menette", of the priests". She died on 4 July In that region life has always been hard. She was a devout and good woman, but suffered occasional periods of depression. To some extent Neururer inherited this tendency. He had brilliant intellectual talents but was rather timid. By temperament he did not seem destined to the life of a hero. His formation was similar to that of many others born in the mountain villages who had the opportunity to pursue higher studies. At Brixen Bressanone he first attended the minor seminary and then entered the diocesan major seminary. After completing his studies he celebrated his first Mass in his native village. Otto Neururer was a curate and teacher of religion in many places. At the beginning of the century ideological and social tensions arose in Tirol both in political and ecclesiastical circles. Fr Neururer, who had fully understood the message of Rerum novarum, joined the Christian Social Movement. This decision caused problems with his higher superiors who in general adhered to more conservative views. The difficulties which resulted caused Fr Neururer acute suffering but they never affected his great priestly zeal. In the Nazis occupied Tirol. Their take-over triggered the first bloody persecution of the Church in the history of Austria. This persecution was particularly brutal because the Nazis sensed a strong ideological resistance on the part of the Tirolean faithful. Thousands of people were harassed, had their civil rights curtailed, were subjected to interrogation by the Gestapo and were thrown into prisons and concentration camps. Many priests were condemned to death or killed. At that time Otto Neururer was parish priest in Gotzens, a village near Innsbruck. Moved by a strong sense of priestly responsibility, he advised a girl not to marry a divorced man who was leading a notoriously dissolute life. This intervention of the parish priest brought the revenge of the Nazi authorities. The man who had been rejected by the girl happened to be a personal friend of the Gauleiter, i. Neururer was arrested on the charge of "slander to the detriment of German marriage" and interned first in the concentration camp of Dachau and later in Buchenwald. The sadistic tortures to which he was subjected caused incredible suffering, but even so he shared his scarce food rations with prisoners who were even

weaker than himself. In the Buchenwald camp he was approached by a prisoner who asked to be baptized. Perhaps he was an agent provocateur. Neururer suspected that the request could be a trap, but his sense of duty did not allow him to refuse. Two days later he was transferred to the much feared "bunker", which in concentration camps was the place of extreme punishment. There he was hanged upside down until he died on 30 May. Neururer was the first priest killed in a concentration camp and this explains why his mortal remains were brought to a private crematorium. The ashes, placed in an urn and sent to Gotzens by this crematorium, are authentic, as further painstaking investigations also show. The urn, in a gold mounting, will now be placed under the altar of the parish church of Gotzens. On the following day he was baptized in the parish church of St Laurence in Wattens. After completing secondary school in his native village, he entered the Franciscan high school in Hall, a Tirolean town, in 1914. Jakob was called to military service in May and served on the Italian front, where he was wounded in 1915. For this he received the silver medal of Courage Second Class. On 4 November he was interned as a prisoner of war in Riva del Garda and released on 18 August 1918. Jakob entered the Marianist novitiate at Greisinghof, Upper Austria, where he made his first vows in 1919. The young religious was assigned to the Marian Institute in Graz, where he worked as a teacher and sacristan for four years. At the same time he was preparing himself through private study for the seminary. He made his profession of perpetual vows at Antony, France, on 27 August 1923. Returning to Austria, he worked until 1938 as a teacher, director of religious education, and chaplain in Marianist schools. He collected food and other necessities from his students, but also refused to heat his own room in the winter to be able to give fuel to the poor. In his teaching and preaching he continued this truth fearlessly. When German troops arrived in Austria in March 1938, he was obliged to leave Graz. After a few months at Freistadt his superiors sent him to his home town in Tirol, since they saw in his anti-Nazi preaching a threat to the very existence of those institutions whose elimination had already been decided by the Nazis. In Tirol he enjoyed the last moment of peace in his life. He had been an assistant pastor in Breitenwang-Reutte for only two months when the Gestapo, at the end of October 1938, forbade him to teach religion. Fr Gapp had taught the uncompromising law of love for all men and women without reference to nationality or religion. In a sermon on 11 December he defended Pope Pius XI against the attacks of the Nazis, and directed the faithful of the parish to read Catholic literature rather than Nazi propaganda. After this sermon Jakob Gapp was advised to leave the country. With the help of his religious superiors Fr Gapp escaped to Bordeaux, France, where he worked at the cradle of the Society of Mary as a chaplain and librarian. In Spain he stood alone and misunderstood because of his rejection of Nazism. The Gestapo, having followed him since he left Austria, took advantage of his loneliness. Two individuals pretending to be Jews from Berlin told Fr Gapp about their fictitious experience of flight from Nazi persecution. In Valencia they asked him to instruct them in the Catholic faith. After gaining his confidence, they invited him on a trip, and then abducted him across the border into German-occupied France. On 2 July 1944, the feast of the Sacred Heart of Jesus, he was condemned to death. Any pardon and the transfer of his remains to his relatives for simple burial were denied because Fr Gapp had "defended his conduct on expressly religious grounds. For an explicitly religious people Fr Gapp would be considered a martyr for the faith, and his burial could be used by the Catholic population as an opportunity for a silent demonstration in support of an already judged traitor of his people who was pretending to die for his faith". The two farewell letters he wrote after this announcement are truly moving expressions of his faith. Fr Gapp was guillotined in the Plotzensee Prison, Berlin. His remains were sent for research to the Anatomical-Biological Institute of the University of Berlin. After the 18th-century partitions of the Polish-Lithuanian Commonwealth Rzeczpospolita, this area was governed by the Russian Empire. It was the intention of successive Russian sovereigns to incorporate all Eastern-rite Catholics into the Orthodox Church: The Bishop and those priests who refused to join the Orthodox Church had already been deported to Siberia or imprisoned. The laity, deprived of their pastors, had to defend their Church, their liturgy and their union with the Pope. On 24 January 1945 an extraordinary event took place in the village of Pratulin. Soldiers came to the village to transfer the local parish to the Orthodox Church. The faithful said "good-bye" to their families and friends and took new clothes for, as they said, they were going to fight for "the holy things". At first the officer tried to disperse the people, but they refused. Then he promised some "favours of the tsar" for joining the Orthodox Church, but this they rejected as well. Then he started to

threaten the people with many kinds of punishment but they remained in their places around the church. The officer understood that he was not having any success, so he ordered, his men to prepare their guns. The people knelt down, waiting for death and singing hymns.

Chapter 2 : The Wanderer Newspaper | Archive | saints

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They had eight children, of whom six were boys and two were girls. Januarius was their fourth son. Andrew, who was the next to him in age, is that secular priest who set on foot at his own expense, a house of missionaries in the territory of Ciorani, who were instituted that they might go about in the diocese of Salerno, and in the neighbourhood, labouring for the salvation of the destitute souls in the country. Januarius manifested most pious dispositions from his very infancy; and he was even then remarkable for his angelic modesty, which caused him always to keep his eyes cast down in presence of women, even in that of his sisters and mother. His obedience and submission to his parents were equally exemplary, and when he perceived that he had at all annoyed them, he used instantly to beg for forgiveness, and would kiss their hand or even throw himself at their feet in order to appease them. He evinced the greatest love of mortification from his earliest youth, and even then always abstained from fresh fruit from a spirit of penance. When his parents gave any entertainment, he used instantly to leave the house and go to the Church of Saint Francis Xavier, which was just opposite to where they lived. In a word, from all we know regarding his childhood and the whole course of his life, it is easy to infer that he never lost his baptismal innocence. When he was fourteen, he earnestly begged his father to allow him to leave the world and to enter into the Society of Jesus, but as he was so young he would not permit him to do so. From this time, however, Januarius re-doubled his fervour in the service of God; he increased the number of his meditations, and led a still more retired life than before. He never conversed with those of his own age, but after he had gone through his studies, his love of solitude caused him to retire into the church, to pray to God before the Blessed Sacrament to enlighten him as to his vocation. After that he would return home, where his conduct towards his parents was a source of great edification to the whole household. At an after period, he embraced the profession of the law in obedience to his father, and he succeeded in it in a wonderful manner. Although he was still very young; the management of the revenues and of the rents of the Duke of Cirifalco were soon entrusted to him. This was asserted by the priest of the place. He used also to visit the sick in the hospital of the incurables several times a week, and he said that he received such great lights from God when he was there, that these visits gave him constant food for meditation, and he came away full of consolation, and replenished with the spirit of God. It was also in this place that God made known to him that he was called by Him to leave the world. After consulting with his director on the subject, he immediately resolved to do so, quitting the bar and becoming a priest. As soon as he was ordained he gave up all earthly possessions; he distributed all the money he had laid by amongst the poor, as well as the clothes he had worn in the world. He gave himself up unreservedly to God from this time, and spent all his time in prayer, study, and the assistance of his neighbour. In order to live in still greater solitude, and to give up all connection with the world, he retired into the Congregation of the Holy Family, or, in other words, into the Chinese College, which is established at Naples. During all the time he stayed among these exemplary priests, his constant occupation was either meditation and study, or else going about the neighbourhood teaching the Christian doctrine; he also went several times a week to the hospital, where he would spend as many as six hours consecutively, in teaching, consoling, and attending the poor patients. About this time he became a member of the Congregation of Apostolical Missions, which was set on foot in the Archbishopric of Naples for missionary purposes, in which he laboured in a most exemplary and efficacious manner from the moment he entered the priesthood. Some years afterwards he heard that a congregation of missionary priests had been recently formed in the town of Scala, under the direction of Monsignor Falcoja, the bishop of Castellamare, and that they were to devote their time to the service of the destitute country poor, by means of missions and other spiritual exercises; and as he heard that regular observance of rule was strictly attended to among them, and that besides the simple vows of poverty, chastity, and obedience, a fourth vow and oath of perseverance was taken by its members, he felt a great desire to enter

it. In order therefore to satisfy his desire to lead a life of greater perfection, and one in which he would be entirely consecrated to God, and animated by the counsels of Father Manulius, of the Society of Jesus, who died some years ago with a high renown for sanctity, he resolved to enter the new congregation, and quitted Naples for Scala. He did not, however, lose sight of the Congregation of Apostolical Missions, of which we have already spoken, but continued to support it as far as possible whenever it called upon him for help. He spent the rest of his days in the rising congregation, in which he edified all his brothers by the constant practice of every virtue, above all, by his mortification, obedience, and charity towards others. It was specially noticed that he was so exact in obeying the sound of the bell, that if he were writing, he arose immediately, and would even leave a letter unfinished. Such was his mode of life while he lived in our house at Scala. His superiors afterwards sent him to Naples, both because the air of Scala did not suit his infirm health, and to enable him to continue the great undertakings he had already commenced in the capital, especially that of delivering it from women of bad character, as we shall relate more at length hereafter, and it was here that his life terminated. Although he laboured with the most indefatigable zeal in the duties of his own institute, he did not neglect to assist the brothers of the congregation of missions from time to time. Although engaged in the laborious enterprise of expelling all abandoned women out of Naples, he yet found time to devote him self with such ardour to the salvation of souls, that when Cardinal Spinelli, the present archbishop of Naples, , sent for Father Alphonso de Liguori, the rector-major of the said congregation, to come with his companions, and give missions in the villages of his diocese at his expense, he wished that Father Januarius Maria might be one of the missionaries; and he gave them a permanent abode near the village of Saint Sorio, to enable them to go about in the neighbourhood more easily. When Father Alphonso was obliged to leave the city on business connected with the affairs of his congregation, the cardinal left the whole charge of the mission in the hands of Father Januarius, who thus continued the good work which had been commenced by that excellent missionary Matthew Testa, who is at present a most worthy canon in the capital. Our father continued to labour in these missions with the utmost success until his blessed death, which took place some years afterwards. But before relating his precious death, it will be well to give some brief details regarding his virtues. He was so fond of meditation, that even when he was a secular, he used to steal time from business to go and pray in some church, but from the time he became a priest, he gave himself up unreservedly to this holy exercise. He used daily to repair to the Church of the Cross of the Palace for this purpose, where he would shut himself in a little cell behind the sacristy, and remain in prayer from dinner-time until the evening; this was his daily practice until he entered the Chinese College, except when he went to the hospital. He received so much celestial light, and felt such holy ardour in meditation, and had such a gift of tears, that he himself owned that he had nearly lost his sight in consequence. The Gospel was the book from whence he derived all his light and consolation. From this time he would only speak of, and listen to conversation about, God and the salvation of souls, as I can myself testify; and when he heard people talking on indifferent subjects, it pained him so much that he always strove to turn the conversation on spiritual things, or else tried to steal away if he could do so without giving offence. Our Father Januarius Maria had also a great devotion for the Blessed Trinity, in Whose honour he celebrated mass as often as he could, and tried to inspire every one with a devotion to this mystery. He also published a very pious book to propagate this devotion. He was also specially devout towards the Passion of Jesus Christ. His room was full of crosses and pictures to remind him of the sufferings of the Incarnate God, and he caused a great many to be made, which he distributed, that they might be placed in the different houses and streets. His devotion was no less great towards the holy sacrifice of the mass, as we can see by his works, and he never omitted to celebrate it for a single day to the end of his days, although he was several times on the point of fainting at the altar through his infirmities, and once he really did so, yet even then he persisted in finishing it as soon as he recovered, although it cost him a great effort, as he declared that all his hopes were centred in this august mystery. In order to spread this devotion, he gave away a great quantity of pictures of her as well as of scapulars and rosaries, and his great delight during the recreation established in our congregation after dinner and supper, consisted in making rosaries, images, or scapulars. He had also a special love for the holy name of Mary. Once when he was present at a sermon on the Blessed Sacrament, which was delivered by a most zealous preacher, he was quite satisfied with the discourse, yet it grieved him to think that

he had not once pronounced the sweet name of Mary. He therefore humbly entreated him never to omit the name of the Blessed Virgin in his sermons for the future, assuring him that it would add greatly to the benefit they already produced. He was really proud of being called by the names Januarius Maria, and could not help mildly showing some dissatisfaction when he was only addressed by the name of Januarius, without the addition of that of Maria. He begged his friends to unite with him in praising the Divine Mother in the month of September, as he said she always granted him all the favours he asked for during this month. Before he went to bed, he was in the habit of winding his rosary round his arm to remind him of his Divine Mother during the night, and he told one of his confidential friends, that in his greatest trials and combats with the powers of darkness, he was always quite fortified when he held his rosary in his hands. He preached on the glories of Mary wherever he went; he recommended devotion to her in all his sermons, and made every exertion to get novenas celebrated in her honour. He had but one cause of regret at the hour of death, viz. We will here mention that after the great consolations with which God favoured him for so many years, He ordained that on a certain feast-day for which he had prepared with much fervour, his soul should fall into a state of frightful aridity and profound desolation, which lasted throughout the remainder of his life. At his last moments indeed God restored the sense of His grace and presence to his soul, and gave him the favour of dying inflamed with an ardent desire of seeing God; but with the exception of these happy moments his heart always remained dry and cold, both during meditation and also in his labours for the salvation of souls. It seemed to him as if God had abandoned him, and he felt no consolation in any of his spiritual exercises. He also endured the most horrible temptations, especially to infidelity, gluttony, and despair, which caused him to say that he had become quite incapable of occupying himself in the service of God, and that it seemed to him as if these words of the Psalmist were constantly resounding in his ears: He was indeed a man of great strength of mind, and full of ardour to spread the glory of God and to do His holy will. During this bitter privation of all celestial consolation, he always maintained a firm confidence in God, and placed all his trust in the efficacy of prayer. In fact, this confidence in meditation purchased for him all the favours with which God endowed him. By it he triumphed over the many difficulties he had to contend with in his immense labours for the glory of God, for he had recourse to his own prayers and to those of others on. To meditation he united mortification of the senses. When he was ordained priest he fasted three days in the week on bread and water; his failing health afterwards compelled him to give up this practice; but even then he always abstained from taking fruit except when his superiors made him do so through obedience. His mother related to one of his confessors, that when there was any delicacy at dinner he never touched it even when a mere child, and he limited himself to such sparing quantities that what he took hardly sufficed for the support of nature. Although his health was much impaired he never omitted to take the discipline. Yet he could only have struck on bones, for his penances, sufferings, and labours had reduced him to a mere skeleton. When he could not do anything else, he bore the stings of insects without endeavouring to escape from them, and they often cause greater pain than hair-cloth and disciplines. He also had such a great wish to be despised for the love of Jesus Christ, that he made a firm resolution never to justify himself before any one when he might be accused of a fault. He prayed for the love of humiliation in all his masses; and for this end he said the collect *ad petendam humilitatem*, as often as he could. He confided to a brother of the congregation that God answered this prayer soon after he began to say it, by sending him a great many opportunities of practising humility, and that he not only granted him grace to bear humiliation with patience, but also with interior gladness. Whenever he received any slight, he thanked God for it, and he confided to the same brother that he was so far from dreading reproach and shame, that he felt an ardent desire to be dragged through the mud in the streets of Naples. In order to look contemptible, he always wore old and ragged clothes, such as are hawked through the streets, declaring that he wished to have nothing in common with the world; and when his parents reproached him for thus dishonouring his family by his shabby appearance, he told them not to distress themselves about it, for that if anyone asked his name, he would never say that he was the son of the Baron of Sarnelli, but would call himself Father Januarius Maria, as if the former were his Christian name, and the latter his surname. One day when he entered the church of our Lady of Good Help at Naples to say mass, the cleric on duty on seeing his ragged attire sent him away most unceremoniously, and would not permit him to celebrate. Our father was

afterwards revenged on him, but it was only with that revenge which saints are wont to take on those who injure them; for by his assistance the uncourteous cleric was afterwards enabled to become a priest. In a word, he lived and died in such poverty, that the priest who assisted at his death procured new clothes to bury him in, as all his own were worn out and in rags. Our Father Januarius Maria possessed charity towards his neighbour to a heroic degree. When he was absent from our houses he lived as scantily as he could, ate little, and wore the most wretched clothes, not only to draw down contempt on himself, but also to enable him to have more at his disposal for the poor. He would sometimes even take off his clothes, go without shoes, and deprive himself of the food which was served up to him, that he might bestow them on the indigent. He would often go about Naples collecting the poor together, after which he would conduct them to his own house, where he washed their feet, waited on them, and supplied their wants. To enable him to do this he selected a room midway on the stairs, which was so very dark and out of repair, that one of his friends even saw the mice jumping up and down on his bed. Here, however, he received all the poor who came to him, for had he attempted to do so anywhere else the servants would have sent them away. He did not receive women there, but when any of them wished to speak to him, he went to some church to hear them. After he entered the Congregation, his greatest happiness consisted in obtaining leave from his superior to bestow alms on the poor. He had an incredible affection for the sick in the hospital, and bore any amount of fatigue to assist them in spiritual or temporal necessities. When he was only a secular he went about begging for provisions from his relatives. He collected together as much as he could, after which he arranged it all in baskets with his own hands, and sent it to the hospital. When ever he went to visit these poor sufferers after he became a priest, he would carry some little luxury in the shape of fruit or sweet-meats or such like, which he concealed under his cloak, and which he had either procured expressly for them, or which he had deprived himself of in order to bestow it on them. He even went the length of having long earthenware vessels constructed to hold roast meat; and he carried them to the sick by hanging one on each side. He used also to make up and distribute a number of little packets of tobacco among them. He would make their beds for them, and wash their feet; in fact, he never omitted any office of charity which could contribute to their relief. In all works of spiritual mercy and zeal for the salvation of souls, Januarius Maria Sarnelli attained to the most heroic degree of perfection. From the time he left the world to devote himself to God in the ecclesiastical state, he was always studying how he could be most usefully engaged for the salvation of souls; and all his thoughts and words were directed to this one point, even during his familiar conversations during recreation. The patron saint who was most dear to him, was Saint John Francis Regis, on account of his love for the poor. It was this same predilection which caused him to enter the Congregation of the Most Holy Redeemer, for he knew that it was chiefly instituted for the assistance of the destitute country poor. He was unceasingly engaged in preaching and hearing confessions whenever his health permitted it. After he had been nearly worn out by his labouring in church all the morning during missions, he would only take a bit of bread or a few raisins, which he ate in the sacristy, and spent the rest of the day in preaching and in the confessional. Once when he was in the territory of Bracigliano, he bore the fatigues of a mission for two months consecutively without having even a coadjutor to aid him; yet he was in the confessional by day-break. His only refreshment consisted in a cup of chocolate, which he took very late in the day, after which he immediately began to preach and hear confessions, so that he alone heard the confessions of about two thousand people.

Chapter 3 : Bd. Gennaro Sarnelli - Redemptorist Vocation Ministry

Blessed Gennaro Maria Sarnelli (12 September - 30 June) was an Italian Roman Catholic priest and a professed member from the Redemptorists. Sarnelli was one of Saint Alphonsus Maria de' Liguori's earliest companions and was also a prolific writer during his life; he wrote on a range of religious topics which still survive.

Blessed Gennaro Maria Sarnelli, Redemptorist: They met in Naples, and both were lawyers, there. They came from fairly well-off families,- Alphonsus from Naples, and Gennaro was son of the Baron of Ciorani, some distance from Naples. As young men, they were both passionate about their faith, attending their confraternities, and caring for the sick. There was no cure for them, and young Alphonsus and Gennaro, along with others of their friends, tended to them. Both eventually chose the priesthood, in their twenties. Gennaro worked mostly in Naples, and his lifelong passion was for the care of prostitutes, and of girls who were at risk of becoming prostitutes. Gennaro worked hard to get the city authorities to care for them and to regulate the great amount of prostitution going on everywhere in this port city. He was well known in the city for his work, and was held in great esteem. He also cared deeply for the young boys who were forced, by poverty, to work around the docklands. His first attempt at gathering people around him, at Scala near Amalfi, in November , came to a sad end, when all but one of the group abandoned him. Alphonsus became the laughing-stock of many clergy and former friends back in Naples. Vitus Curtius remained at their post in Scala, and continued to believe in the project of Missions and in a particular style of preaching to even the poorest. Gennaro , newly ordained a priest, came to his rescue a few months later. Alphonsus planned a Mission in May , in the nearby town of Ravello -above Amalfi, and nowadays a favourite haunt of the glitterati! The mission was a huge success, and Gennaro, went back to Naples and wrote a public letter about it, and about the method and vision of his friend, Fr. No longer was Liguori the butt of jokes in his native city. Gennaro then went to his Dad, the Baron, back in Ciorani, and persuaded him to give a parcel of land to himself and his friend Alphonsus, and to their newly-arriving companions. His health gave way before long, from exhaustion. He wrote over thirty books, in his work for the Gospel. He died in his early forties. He was beatified by St. John Paul II on May 12, Click here for information about the Blessed Sarnelli Community in downtown Philadelphia. Collect of the Mass for his Feast, June 30th. Grant that, animated by your love, we may follow his example in giving ourselves generously, taking to heart those in need.

Chapter 4 : Blessed Gennaro Maria Sarnelli - Saturday, June 30

A Life of Blessed Gennaro Maria Sarnelli: Redemptorist (Liguori Publications ()), pgs.) It struck me as prudent to start my "Year of Books" endeavor with a short work, and one that should spiritually edifying.

Ignatius of Loyola who wrote the Spiritual Exercises, St. While they focused on the spiritual formation of souls, St. Simon focused on organizing the laity to play a more active role in performing the corporal works of mercy. The Catholic Church suffered many tragic losses as priests and religious bore the crown of martyrdom. Churches, monasteries, and schools were confiscated by the anticlerical forces. Anyone who remained true to the Catholic Church and her teachings must have had a deep love and commitment to following Christ. The Perboyre family was among those who did have that love. John Gabriel Perboyre was born into that family on January 6, Vincent de Paul while two others became Daughters of Charity, another order founded by de Paul. To have six of their â€¦Continue Reading Catholic Heroes. This place, Mont Saint-Michel, is dedicated to St. Michael the Archangel, since he appeared to St. Aubert and ordered him to erect the church in his honor. Born late in the seventh century, Aubert was born of a noble family from Genetas. He received an extensive education and became known for both his wisdom and his piety. During the most challenging times of Church history, God has sent men to restore peace to His Church. Bernard of Clairvaux should be counted among that number. His father, Teceline, Lord of Fontaines, possessed a great fear of God. Members of the Schoenstatt were formed for a renewal in the Catholic Church. Kentenich had been assigned the pastoral care of students living in Schoenstatt. He prepared the students to entrust their lives to Mary and to establish a chapel which would become a home where they could obtain the grace of welcome, interior transformation, and a fruitful apostolate. In , the group received formal approval. One of these is in India: Thomas the Apostle Christians. From this tiny group of Catholics have come a growing number of holy men and women recognized by Rome. So far, there are ten servants of God, three venerables, three blessed, and four saints. Alphonsa of the Immaculate Conception was the first Indian to be canonized. The noble family of Muttathupadathu of Kudamalar, Changanacherry in India had a terrible shock in When Maria Puthukari was pregnant she fell asleep only to be wakened when a deadly snake had wrapped itself around â€¦Continue Reading Catholic Heroes. John Vianney, was not particularly brilliant and almost did not become a priest, but he had a love of both God and neighbor that led him to heroic practices to win souls for the Kingdom of God. He was the fourth of six children. There is the peasant girl, St. Maria Goretti, patron of young women. Thomas More, patron of lawyers, comes to mind when thinking of putting God before government. There are the many lay martyrs, especially in the first few centuries of the Church as well as during World War II. Another holy man the Church honors is not only a lay person, but perhaps the only lay person who founded several religious orders. Some of the names by which we know them may not be the names they were given at birth, but indicate their special gifts. He has called me to be faithful. Bridget of Sweden experienced all of these in her lifetime. Bridget, a descendant of Swedish royalty, was born on June 13, , in the province of Uppland, north of Stockholm on the Baltic Sea. Her father, Birger Persson, came from the Finsta family, which possessed great wealth and influence. Birger acted as governor and judge while being â€¦Continue Reading.

Chapter 5 : Shop - Dolfi Shop

For more information on Blessed Sarnelli, check out A Life of Blessed Gennaro Maria Sarnelli: Redemptorist, by Francesco Chiovaro, CSsR. Blessed Gennaro Sarnelli Gennaro Sarnelli was born in Naples (Italy) in

He was obedient to his parents though when he perceived he was disobedient he begged their pardon and would either kiss their hand or throw himself at their feet. He often visited the church of Saint Francis Xavier as a child. One of the rules of this association - which he observed - was visiting the sick in the Hospital of the Incurables. It was while tending to the ill in the hospital that his call to become a priest blossomed to the point he could not ignore such a call. His zeal showed itself at once in his labours for children whom he catechized with wonderful success. On 4 June he became a boarder at the Collegio della Santa Famiglia to continue his studies under more peaceful conditions though left on 8 April to enter the novitiate of the Congregation of the Apostolic Missions. He concluded this probation on 28 May He also visited the old people in the Hospice of Saint Gennaro and those condemned to death who were ill in the hospital at the docks. He had to return to Naples where he spent the next decade in a poor apartment with one religious as a companion. In he prepared for the canonical visitation of Cardinal Giuseppe Spinelli so planned and participated in missions at Casali. Having become aware of the rampant corruption of girls he decided to direct all his work against prostitution. But doing this work earned him threats from the criminal element that made profit from this. On his death date the doctor came at around 8: The religious rushed to summon the priest who gave him absolution; Sarnelli kissed his clasped Crucifix from time to time. He died at His old friend Liguori was present at his bedside as Sarnelli died and noted a sweet odour that remained in the room even long after Sarnelli was buried; the religious Francesco Tartaglione and the novice Francisco Romito were also present. The confirmation of his life of heroic virtue allowed for Pope Pius X to name him as Venerable on 2 December One such case was investigated in a diocesan process with the Congregation for the Causes of Saints validating the process and receiving all the medical documents. The medical experts consulting the C. The current postulator for this cause is the Redemptorist priest Antonio Marrazzo. Writings[edit] In his writings he pointed out that the ministers of state bore great responsibilities that could not be ignored while the effect of his exhortations on public life aided him in his pastoral mission but also earned him praise from the faithful. He insisted on meditation as vital for perseverance and demonstrated that all could reach this and make it a practice. He wrote so much on this - and promoted it so much - that after his death Pope Benedict XIV issued an apostolic letter granting indulgences to meditation on 16 December Trinita e Maria e Devozioni per apparecchio ad una buona morte.

A Life of Blessed Gennaro Maria Sarnelli by Francesco Chiovaro, May , Liguori Publications edition, Paperback in English.

It came to be known as the Tyburn Tree, listing the many Catholics who were hung in Tyburn for refusing to deny their faith. The plaque has been restored and rededicated, placed on one of the busiest intersections in Hyde Park. This infamous place of execution began in a village of Middlesex. More than men and women won the crown of martyrdom in this way. The capital, Rabaul, is on the eastern tip of a smaller New Guinea island that sits just east of the main island. It is an island with a dark history of witchcraft, cannibalism, and violence against women. Into this bleak place, the light of Christ had a bearer of good news: Blessed Peter To Rot. John Paul II and St. Teresa of Calcutta, St. John of Avila of the Cross and St. Teresa of Avila, and St. Blessed Gennaro was the son of noble parents, born on September 12, , in Naples, Italy. Gennaro received an education commensurate with his station in life. More and more Catholics left the faith, or simply stopped going to Mass and practicing their faith. Then God sent a man to the French who preached tirelessly and then spent hours in the confessional, helping the penitents return to a vibrant practice of the faith. On January 31, in Fontcouverte, France, John Francis Regis came into the world, welcomed by his father, Jean Regis, who was honored for his service during the Wars of the League â€” a Catholic organization dedicated to removing Protestantism from France â€” and his mother, Marguerite de Cugunhan, who was from a noble â€”Continue Reading Catholic Heroesâ€” St. On January 31, in Fontcouverte, France, John Francis Regis came into the world, welcomed by his father, Jean Regis, who was honored for his service during the Wars of the League â€” a Catholic organization dedicated to removing Protestantism from France â€” and his mother, Marguerite de Cugunhan, who was from a noble â€”Continue Reading Catholic Heroes. As more and more priests were martyred, the Church searched for good young men to replace them. In the history of the Church, there have been men who seemed unable to fulfill the role, but nonetheless became great saints, such as St. Marcellin Champagnat â€” another seemingly unqualified candidate for the priesthood. Their lives are certainly irreproachable. Their jailers and their families become their disciples and embrace their religion. To prolong this state is only to give them the opportunity of increasing the number of Christians. Peter Sanz was born on September 22, in the Catalan region of Spain. His uncle, an ecclesiastic of the Cathedral of Lerida, monitored his education before Peter entered the Dominican order. Benedict of Nursia who is the patron saint of Europe â€” a man also venerated by many Christian denominations. In Future Shock , Alvin Toffler explained why too much change in too little time will have a detrimental effect. People will feel disconnected, suffering from stress and disorientation caused by information overload. Time spent on things leaves less time for God. We are blessed in the Catholic Church to have recourse to patrons for mental illness. Following are the stories of four of them. Born to royal Irish parents in the seventh century, Dymphna was an only child. Although you cannot go inside, you can view it from the street and see the home where St. Magdalena of Canossa was born on March 1, Sadly their first two children died shortly after birth, as did their fourth child, a boy. In , â€”Continue Reading.

Chapter 7 : Biographies of Blesseds -

Gennaro Sarnelli was born in Naples, Italy, on September 12, Son of the Baron of Ciorani, he had a solid cultural and spiritual formation. Dedicating himself to the study of jurisprudence, he gained a doctorate in civil and canon law at age

At the age of 14 following the beatification of Francis Regis he decided to become a Jesuit. Having been dissuaded by his father because of his youth he began the study of jurisprudence and took his Doctorate in ecclesiastical and civil law in Among the rules of this Association there was the obligation of visiting the sick in the Hospital of the Incurables. It was here he heard the call of the Lord to become a priest. In September he became a seminarist and was incardinated by Cardinal Pignatelli as a cleric in the parish of St. On June 4, in order to study in more peaceful conditions he became a boarder in the College of the Holy Family known as the Chinese College, founded by Matthew Ripa. On April 8 of the following year he left the Chinese College and on June 5 began his novitiate in the Congregation of the Apostolic Missions. On May 28 he concluded his novitiate and on July 8 of the following year he was raised to the Priesthood. During these years in addition to his visits to the hospital he devoted himself to helping young children forced to work and to teaching them the catechism. He also visited the old people in the Hospice of St. Gennaro and those condemned to the galleys who were ill in the hospital at the docks. These were also the years when he developed a friendship with St. Alphonsus de Liguori and his apostolate. Together they devoted themselves to teaching the catechism to laypeople by organizing the Evening Chapels. Following his ordination he was assigned by Cardinal Pignatelli as Director of Religious Instruction in the parish of Sts. Francis and Matthew in the Spanish quarter. Having become aware of the rampant corruption of young girls he decided to direct all his energy against prostitution. In the same period he tenaciously defended St. In June of the same year having gone to Scala to help his friend during the mission at Ravello, he decided to become a Redemptorist while at the same time continuing to be a member of the Apostolic Missions. With the consent of St. Alphonsus he returned to Naples for treatment and there renewed his apostolate for the rescue of prostitutes. He also campaigned against blasphemy in another book. In he planned and took part with St. Alphonsus in the great missions preached in the hamlets outside Naples in preparation for the canonical visitation of Cardinal Spinelli. Despite the permanently insecure state of his health he continued to preach until the end of April when by now extremely ill he returned to Naples where he died on June 30 at the age of His body lies at rest in Ciorani, the first Redemptorist Church. Gennaro Maria Sarnelli has left us 30 works which treat of meditation, mystical theology, spiritual direction, law, pedagogy, moral and pastoral themes. By his social action in favour of women he is considered one of the authors who treated this subject most fully in the Europe of the first half of the eighteenth century.

Chapter 8 : Memorial of Blessed Gennaro Sarnelli, theinnatdunvilla.comR., June 30, | english

Friend of Saint Alphonsus Maria de Liguori. While working with terminally ill patients, Gennaro felt a call to the priesthood, and in he gave up the law and entered the seminary. Ordained on 8 June , he gave away all his personal property and wealth to the poor.

Chapter 9 : A Life of Blessed Gennaro Maria Sarnelli (May edition) | Open Library

Blessed Gennaro Maria Sarnelli Advocate for the Dignity of Women. Mondarte CC. Share. Print. Redemptorist Priest () His life + Gennaro Maria was born in Naples. A diligent and faithful.