

# Restore the Roots



Cultivating Your Domestic Church

A Liturgical Living Initiative of St. Joseph the Workman Cathedral, La Crosse, WI

Vol. 3 No. 10

## March

### 4 St. Casimir



St. Casimir was a son of the King of Poland and Elizabeth of Austria in the 15<sup>th</sup> century. He was devout from a young age. Despite having access to luxury, wealth and power, Casimir chose to wear plain clothing and sleep on the ground, not a royal bed. At age 13, to obey his father, Casimir led an army sent to overtake the throne of Hungary. Casimir believed the mission was wrong, and when soldiers began deserting, he returned home to Poland. The king was furious and banished his son to a castle in Dobzki for 3 months. Casimir used that time to deepen his life of prayer and devotion to Christ. Casimir's favorite hymn was, 'Daily, Daily Sing to Mary', requesting a copy of it be buried with him. Today, listen to his favorite hymn, available on YouTube, see page 3.

### 8 St. John of God



St. John of God was born in Portugal, left home at 8, was a shepherd until 27, then joined the Spanish army and lived a worldly life. Known for spontaneous decision-making, at 38 he went to Africa to ransom Christian captives but instead helped an exiled noble family. He worked unloading ships before switching to peddling books. Upon hearing St. John of Avila preach on repentance, he gave up everything, was sent to a mental hospital and was whipped for 40 days. St. John of Avila visited him and stopped the "penance." For love of the sick and poor, he started a hospital in an old Carmelite monastery. When the Royal Hospital was on fire, he rushed in and rescued patients. He died of pneumonia after trying to save a drowning boy. St. John of God is the patron saint of heart problems. If you or someone you love has heart problems, say the prayer on page 3.

### 24 St. Catherine of Sweden



St. Catherine of Sweden (1331-1381) was the daughter of St. Bridget of Sweden. She was married at a young age and took a vow of chastity with her husband. Catherine and her mother traveled to Rome, and soon after, Catherine's husband died. Bridget and Catherine stayed in Rome for 25 years to pray, be a pilgrim and serve the sick and poor, especially women who had suffered a miscarriage. While in Rome, Catherine was pursued by many men due to her beauty. Legend has it a red deer protected her from her pursuers; therefore she is often depicted with a red deer. When Bridget died, Catherine became Superior of the community her mother founded, the Order of the Holy Savior. She also returned to Rome, and together with St. Catherine of Siena, supported Pope Urban VI during the Western Schism. She is the patron saint against abortions and miscarriages. Today, pray for the preborn! If you are looking for a sweet treat, try the Swedish chocolate cake recipe, Kladdkaka on page 3.

### 29 Palm Sunday



Today, starts Holy Week. Look for our Holy week/Easter Issue for ways to commemorate today and the days of this week.

Monthly Devotion: **St. Joseph**

# Second and Third Councils of Constantinople

If the early Councils of the Church sound like variations on a theme, then you have a pretty good grasp. An emperor faces threats and controversy from the East and wants them reconciled. He encourages the Pope to call a council. The council settles the matter, but the emperor fails to recover a real political advantage (either because he dies, he is occupied with other wars, or he refuses to comply with Rome). The Second and Third Councils of Constantinople follow this trend; though a century apart, they continue the narrative from Chalcedon.

Justinian was the Eastern Roman Emperor from 527 to 565, and he dreamed of a reunited Empire. Rome had fallen in 476 and was repeatedly sacked by the Ostrogoths. With very limited success, Justinian tried to reclaim Italy. Both because Rome was in decline and because the political and theological powerhouses were centered in the Middle East, many popes either hailed from or spent significant time in Constantinople. This 200-year period from the mid-sixth through the mid-eighth centuries is called the Byzantine Papacy. Before his suspicious rise to the papacy, Pope Vigilius (537-555) was papal legate in Constantinople. Upon the death of Agapetus, Silverius was made pope but was deposed a year later. What role Vigilius had in this deposition is unclear. Some claim that he had made a deal with the Empress Theodora (who wanted to reverse the Council of Chalcedon) to restore the monophysite bishops throughout the East, and Theodora then worked to depose Silverius. Whatever his initial motivations, Vigilius either lost interest in the monophysites or returned to Catholic orthodoxy, because he enraged Theodora by not reinstating the bishops.

Justinian, on the other hand, followed Chalcedon. He went so far as to condemn the writings of three late bishops, accusing them of Nestorianism (the writings of one greatly influenced by Nestorius). The difficulty was that these bishops were not ill-regarded in the West, and two had been restored to their bishoprics after condemning Nestorius at Chalcedon. To further complicate matters, Pope Vigilius, although living in Constantinople, did not read Greek well. He and his fellow Latin bishops could not scrutinize the documents as well as they would have liked. After several disputes in which Vigilius had to flee for

his safety, Justinian convened a Council in 553. Vigilius initially agreed but changed his mind shortly before its beginning, again fleeing for his life. The Council of 150 bishops proceeded anyway and condemned the so-called Three Chapters. Vigilius' time seeking sanctuary gave him the chance to go over the writings of the disputed theologians, and he came to confirm the Council and condemn the Three Chapters.

A hundred years later, emperors and popes had still failed to reconcile the divisions. A bishop named Sergius tried to appease both sides and proposed that Christ has two natures but one will or energy (monothelitism and monoenergism). A holy monk named Sophronius called him out on his error, defending Jesus' true humanity. Soon after, Heraclius imposed monothelitism as the official religion of the Empire. Pope St. Martin I and St. Maximus held a synod in Rome condemning monoenergism and monothelitism; they were later exiled. The next emperor, Constantine IV, desired to restore unity and asked Pope Donus to call a Council. Donus died, and his successor Pope Agatho called the Council in 680. There, the documents from all six previous councils were read aloud, a strong example of the regard for tradition in the Church. The bishops condemned monothelitism and monoenergism, as well as writings from a previous pope, Honorius I! This precedent will be important in future debates in the Church. A somewhat comical, nail-in-the-coffin moment for monothelitism arose at the conclusion of Constantinople III. A monothelite priest, trying to prove his case, claimed that he could raise the dead and ordered a corpse to be brought. After hours of failed attempts, he was thrown out, and other heretical priests left embarrassed or converted, acknowledging that Jesus possessed two wills: a human will in perfect subjection to a divine and all-powerful will. The Second and Third Councils of Constantinople are good lessons to us in the Church that we should be pursuing the truth rather than political gain and to those in governance to obey the Church on matters of faith and morals. We cannot trade away truth to achieve unity; unity only comes from being firmly rooted in the truth.

Next month we will consider the Second Council of Nicaea and summarize the importance of these first Seven Ecumenical Councils.



# Daily, Daily Sing to Mary

MARCH 4

Daily, daily sing to Mary;  
 Sing, my soul, her praises due.  
 All her glorious actions cherish,  
 With the heart's devotion true.  
 Lost in wond'ring contemplation,  
 Be her majesty confessed!  
 Call her Mother, call her Virgin,  
 Happy Mother, Virgin blest!



She is mighty to deliver;  
 Call her, trust her lovingly.  
 When the tempest rages round you,  
 She will calm the troubled sea.  
 Gifts of heaven she has given,  
 Noble Lady, to our race;  
 She, the Queen, who clothes her subjects  
 With the light of God's own grace.

Sing, my tongue, the Virgin's honors,  
 Who for us her Maker bore,  
 For the curse of old inflicted,  
 Peace and blessings to restore.  
 Sing in songs of praise unending,  
 Sing the world's majestic Queen;  
 Weary not nor faint in telling  
 All the gifts that earth has seen.



Listen to the rest of the song by searching YouTube or scanning the QR Code.

MARCH 8

St. John of God,  
 you are honored as the patron of those who are afflicted by heart disease. Obtain for me the grace from God to be well again. Bless me with a healthy heart, I ask you for your intercession and help. Grant that I receive the favor for which I now ask through Jesus Christ, Our Lord. Amen.



# Kladdkaka

MARCH 24

1/2 c. unsalted butter plus 1/2 T. for the pan  
 6 T. cocoa plus 1 to 2 T. more for the pan  
 1 c. all-purpose flour  
 2 large eggs gently whisked  
 1-1/2 c. sugar  
 1/8 tsp. kosher salt  
 1 T. pure vanilla extract  
 powdered sugar for sprinkling over the top



## Instructions

1. Preheat oven to 350° F.
2. In a medium saucepan over medium heat, melt the butter. Remove from heat to cool
3. While butter is melting and then cooling: Prepare an 8" round cake pan by first buttering the bottom and sides. Line bottom of pan with parchment paper, and butter top of parchment paper. Add extra cocoa powder to the pan, and then tilt it about, allowing cocoa to distribute over the butter and cover the entire interior of the pan. Invert pan over the sink and tap it gently with your hand to remove any excess cocoa. Set pan aside.
4. Sift flour, cocoa, and salt into a medium bowl and then whisk in the sugar.
5. Add cocoa mixture to melted butter in saucepan. With a sturdy spatula, stir gently until halfway incorporated. Add whisked eggs and vanilla. Stir gently to bring all ingredients together. Transfer mixture to prepared pan.
6. Bake on lower oven rack for about 25 minutes, until the top is set but the center is still gooey. The top should be firm, but crack under light pressure from your finger. We bake this cake exactly 24 minutes for it to be perfectly set with a sticky/goosey interior.
7. Remove pan from oven and let cool on a rack for 1 hour. Run a butter knife between the pan and the cake to loosen it. Invert onto plate.
8. Dust cake top with powdered sugar, if desired. Serve cold for a more firm and fudgy texture. Or serve slightly warm or at room temperature for a sticky/goosey texture. Top individual slices with fresh berries, whipped cream, and/or ice cream, if desired.

**Editors: Msgr. Richard Gilles and Natalie Elskamp**  
**Special thanks to all the contributing writers.**  
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# Another Year of Jubilee!



On January 10, 2026, Pope Leo XIV officially inaugurated a special Jubilee Year of Saint Francis of Assisi, marking the 800th anniversary of the holy death (transitus) of Francis of Assisi, the beloved founder of the Franciscan movement. This extraordinary observance, which will continue through January 10, 2027, invites all of us into a time of spiritual renewal, peace, and compassionate witness to the Gospel.

The Year of St. Francis is part of a broader tradition in the Catholic Church of declaring Jubilee years - sacred times set apart for reflection, forgiveness, and transformation. Last year was the Jubilee of Hope which ended on January 6th. Historically, jubilees recall both ancient biblical rhythms of mercy and more recently, expressions of the Church's call to conversion and grace. In this case, the Jubilee commemorates eight centuries since the peaceful passing of St. Francis on October 3, 1226. In his decree, Pope Leo emphasized that this Year is not a mere historical celebration, but a call to live out St. Francis' radical discipleship in the world today - to embrace poverty of spirit, love for the poor, care for creation, and heartfelt peace.

Central to the Year of St. Francis is the opportunity for the faithful to receive a plenary indulgence (the full remission of temporal punishment due to sin) under the usual conditions of sacramental confession, Eucharistic communion, and prayer for the intentions of the Pope. These graces are available to those who undertake pilgrimage to a Franciscan church or shrine dedicated to St. Francis. (Special provisions have also been made so that the elderly, the sick, and those unable to travel can obtain the indulgence by uniting themselves spiritually with the Jubilee celebrations.)

In his message at the opening of the Year, Pope Leo stressed that St. Francis remains a vital spiritual presence for our time, one whose witness speaks powerfully amid a world marked by conflict, division, and ecological concern. Rather than offering "technical solutions," the Pope noted, Francis points to the source of authentic peace: a life surrendered to Christ and lived in solidarity with all creation. This vision of universal reconciliation among human beings,

between humanity and the environment, and within our own hearts, provides a compelling framework for the faithful to engage Scripture, sacraments and service with renewed commitment throughout the Jubilee year.

*Here are some Midwest pilgrimage options:*

- *Parishes under the Patronage of St. Francis of Assisi, i.e. St. Francis, in Ellsworth, WI, Necedah, WI, West Des Moines, IA, among others.*
- *Maria Angelorum Chapel at St. Rose Convent, La Crosse, WI*
- *San Damiano at Viterbo, La Crosse, WI*
- *Basilica of St. Josaphat in Milwaukee, WI*
- *National Shrine of St. Maximilian Kolbe (aka, 'Marytown') in Libertyville, IL*
- *Franciscan Brothers of Peace in St. Paul, MN Queen of Peace Friary and Blessed Solanus Friary*

*\*This is not an exhaustive list, just the more "major" sites. We recommend that you check your location before going to find out if there are any other sites!*

Here are the six steps for receiving a plenary indulgence during the Franciscan Jubilee Year:

- Visit, in the form of a pilgrimage, any Franciscan conventual church or place of worship named after St. Francis or connected to him for any reason.
- Spend time in meditation and prayer, focusing on the example of St. Francis, his love for all and his zeal for peace among people.
- Pray the following: Our Father, Nicene Creed and Invocations to the Blessed Virgin Mary, St. Francis of Assisi, St. Clare and saints of the Franciscan Family (e.g. St. Francis, pray for us, etc.)
- Pray for the Intentions of Pope Leo XIV.
- Detach yourself from all sin, even venial.
- Participate in sacramental confession that day or within 8 days before or after the pilgrimage.
- Receive Holy Communion.