



MARY, QUEEN OF ALL SAINTS

One night, as she knelt in prayer, in her poor home at Nazareth, a silver light gleamed all about her, and Gabriel, “One of the seven who stand before the Lord” bowed low in deep humility before her.

“Hail, full of grace, the Lord is with thee,” he cried, and when she did not understand, he explained God’s wonderful message. Out of all the world, and from all time, the King of heaven had chosen her to be the dear Mother of His Son, when He should come to earth. Mary bent her head, and answered low, “Behold the handmaid of the Lord, be it done unto me according to thy word.”

And then at Bethlehem, we see her in the tiny, bare cave, because there was no room for her at the inn on that first sweet Christmas night. In a little manger lined with straw lies the Baby King of all the world, and, kneeling beside Him, Mary, His Mother, looks at Him, in mingled joy and sadness. Dear Saint Joseph, in his rough, brown robe and sandaled feet, stands by her side, his gentle face alight with wonder and love. Over the hills come the weather-beaten shepherds, followed by their flocks, and kneel in the starlight adoring their newborn King.

But though Mary is Jesus Mother, we long to be able to call her our Mother. Thirty-three years have passed, and it is a cold, bitter day on the Mount of Calvary.

Nailed to a cross, Jesus, the same dear Lord Who rested in the manger at Bethlehem, and went about, through the lanes and by-ways of the cities, doing good, is dying for the sins of man. Darkness like a black cloud spreads over the sky; the sun hides its noontide glow. The last hour is nearing, and all the world is buried in gloom. At the foot of the cross stands Mary, the Mother of Jesus, close to Him now as she was in the little stable cave. Better than all the earth He loves her, and looking out over the sea of people surging at His feet like angry waves, His divine Heart is filled with yearning. He longs to save them, He knows their danger, and, turning to His Mother, He gives her to all who dwell in the world to be their Mother also.

O Mary, Mother of God, and our Mother, lead us by the hand through the valley of the shadow, and bring us safe at length to the Feet of Jesus our King!

-“Children of the Kingdom,” Imprimatur 1914-





Queen of the May ~ The Coronation of the Blessed Virgin Mary ~ Feast May 31st



MAY WORD SEARCH

Y A N D T E F M O N T C A U S E O F O U R J O Y U E
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 Q A E L S E U T H E R M I R R O R O F J U S T I C E
 G M Y S T I C A L R O S E I U M S A S C Q E N S I O
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 A L T I E C A R G F O L L U F O N L I M Z P S O N A

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|----------------------|---------------------|--------------------|
| 1. HOLY MARY | 7. MYSTICAL ROSE | 13. QUEEN OF PEACE |
| 2. MOTHER OF CHRIST | 8. TOWER OF IVORY | 14. CROWN |
| 3. MIRROR OF JUSTICE | 9. HOUSE OF GOLD | 15. TWELVE STARS |
| 4. SEAT OF WISDOM | 10. GATE OF HEAVEN | 16. CORONATION |
| 5. CAUSE OF OUR JOY | 11. MORNING STAR | 17. HAIL MARY |
| 6. SPIRITUAL VESSEL | 12. QUEEN OF ANGELS | 18. FULL OF GRACE |



THE MAGIC KEY

Keys are always interesting. Did you ever collect them as a hobby, and then begin weaving imaginative stories about them? Find a key, and you immediately wonder where it fits. If you find a key in some lonely spot in the wood or on the seashore, you immediately think of some treasure chest. Every key is made for a lock. Behind that lock is a treasure big or small.

In many places it happens when a great person visits a city, the Mayor gives him “the keys of the city.” What does that mean? Simply that he has access and power to the whole city. He can go to any of its buildings, its parks, its amusements, can see whatever he likes and whatever people he wishes to see. He is to feel free to come and go.

When we visit people and wish to remain out late, a key is given to us. We can then return at any hour, go to our room, and take a rest.

Now, there is a magic key to Haven. It may be used at any time of the night or day. It fits perfectly into the lock of Heaven. That magic key is perfect contrition.

What is perfect contrition? It is sorrow for having hurt God, out of pure love for Him. Suppose you disobey your mother. That night you go and throw your arms around her neck and give her a warm, loving kiss as you tell her: “Mother, I’m sorry I hurt you today by being disobedient. You have always been so good to me. You cook for me. You patch my clothes. You take care of me when I’m sick. You give me spending money. I’m sorry I have been so bad and hurt you because you are so good to me, and my disobedience hurts you. I won’t hurt you any more.” That is perfect love, perfect sorrow. That is the key to your mother’s heart, and she forgives you.

Now, when you go to confession and say those words to God, “My God, I am sorry for my sins because they hurt Thee, Who art so good. I won’t commit sin any more,” that is perfect contrition. You are, as it were, throwing your arms around God’s neck and kissing Him. You are saying to Him: “My God, my sins have scourged Thee, have crowned Thee with thorns. Thou hast been so good to me. Thou hast suffered so much for me. I am sorry, my good Lord, for my sins because they hurt Thee, Who art so good, and I won’t hurt Thee anymore.” That is the magic key to God’s heart. That is perfect contrition.

How important is perfect contrition? Apart from the Sacrament of Penance, or Extreme Unction under certain conditions when imperfect contrition suffices, perfect contrition is the only Key to Heaven. It opens the lock of Heaven if we are in mortal sin, dying, and no priest can reach us. Suppose Johnny is out swimming on Sunday. He missed Holy Mass that day through his own fault. Now he is far from shore, in mortal sin, going down the third time, and no priest can reach him. How can he be saved? By making an act of perfect contrition—“My God, I am sorry for having offended Thee. I love Thee. I won’t do it again.”

This little act of contrition opened heaven for an old lady. A Sister was teaching a class of nurses. After the class had started, one of the nurses came in late. She seemed very excited, as though something had happened. She told Sister, “I’ll give you my excuse for coming late after the class.” Then she told Sister this story:

“An old lady was sent up to one of the rooms after she had traveled a long way, all alone and sick, to the hospital. I was asked to wash her, to take care of her, so that she could be examined by the doctor, who would find out what her illness was. While I was taking care of her, I notice that she changed. I couldn’t leave to call another nurse, so I began to pray.”



“What did you pray?” Sister asked this nurse, who was not a Catholic.

“I prayed the prayers we say in class.”

The prayers were a Hail Mary, “All for the greater honor and glory of God,” “Our Lady of Light, Spouse of the Holy Ghost, pray for us,” and an act of perfect contrition. “O My God, I am sorry for having offended Thee. I love Thee. I won’t sin again.”

The nurse continued. “The old lady looked at me, smiled, and nodded her head, as if agreeing and saying everything I said, and after I had finished the last prayer, she gave one long breath and died, right there.”

The old lady, far away from home, all alone, went to God with an act of perfect contrition on her lips. A non-Catholic nurse had opened the gate of Heaven for her.

We should become familiar with the act of perfect contrition. We should say it often. When we are in danger or trouble that will be the first prayer that rises to our lips. It is the magic key which opens Heaven for us.

Perhaps you had the misfortune to commit mortal sin. You told God, by doing so, “God, get out of my way. I don’t want Thee.” While out riding, you have a head-on collision, and are dying. No priest is near. What can save you? Unless you want God to say to you, “Get out of my life, I don’t want you with me in eternity,” you must be able to make an act of perfect contrition. That is your key to Heaven.

Imperfect contrition will suffice for Confession. It, however, is not sufficient for forgiveness of mortal sin when it is impossible to go to confession. You will be able to remember better the difference between Perfect Contrition, which is the Magic Key, and imperfect contrition, by the following example:

The father of Larry and Gene decided to build a nice fish pond in his backyard. He hurried home from the office every night. He dug the fish pond. He cemented it. He put rocks around it and made it very beautiful. Then he bought pond lily plants and other water plants. He purchased gold fish, tropical fish, and other beautiful fish. He deprived himself of smokes, ballgames, and other recreation to pay for the materials, and to build the pond. When it was finished he and the family sat around the pond, watched the fish, and all enjoyed the beauty of Dad’s Back Yard Fish Pond.

One hot afternoon Larry and Gene decided to go fishing in their back yard. They got bait, and had a good time catching all of the goldfish on a hook. They removed the fish, left them lying on the side of the pond, re-baited their rods and cast again, until all of Dad’s fish were caught. Of course, when they wanted to return them to the pond, it was too late. The fish just didn’t live anymore.

About four o’clock, when it was near the time that Dad returned from the office, the boys began to get afraid. What would Dad say? He would be, as Larry said, “Blazing mad.” Both began to fear the punishment that Dad would inflict. Well, they had to face the music.

As soon as Dad came home he went back to the fish pond, and very soon he saw the destruction. One quick guess told him that his two sons were guilty. He called them.

Here is Larry’s story: “Gee, Dad, I’m awfully sorry that I did that to those fish. Please don’t whip me. Don’t keep me away from the ball diamond. I won’t do it again. But don’t punish me. I’m sorry, yes I am. But don’t get the whip.”



This is Gene's story: "I'm awfully sorry I was such a bad boy, Dad. You worked so hard to make that pond fine and nice for Mother and the rest of us. You deprived yourself of so much to get the materials and the fish. I know how hurt you are. I am the cause of it. I know you're going to whip me. I don't want to be whipped; it'll hurt. But I've hurt you worse, and you are so good. I'm sorry I caught those fish and killed them, because I hurt you. I won't ever hurt you again. I'll take my whipping like a man. Only, please, Dad, don't feel bad about it. I'll try to buy you some new fish and plants."

You see, Larry was sorry because he was going to be punished. Gene was sorry because his Dad loved him, he loved his Dad, and he hurt his Dad. Comparing the sorrow of the two boys to the sorrow we have for offending God, whose sorrow was perfect? Who used the Magic Key of Perfect Contrition? Gene, of course.

But in order to use this Magic Key at all times, you, boys and girls, must practice it often. Any one who became great in some game or art had to practice long and hard. So we must practice making an act of perfect contrition, day after day. Say often, "O My God, I am sorry for having offended Thee, because I love Thee. I won't offend Thee again."

Then when we come to die, we will find that act on our lips. We will use the Magic Key to Heaven's door, when we are at that door. Be sure to say it every night before you retire, while waiting to cross the street, before going on any trip, even when you go out to play ball, before confession and as often as you can. It is the Magic Key that will fit Heaven's door.

- "Hello Halo," Imprimatur 1947 -

A Man
Amiable in Society
Shall be
More friendly
Than a Brother

Proverbs 18: 24.

Be ye
Doers
Of the Word
Not
Hearers Only.

James 1: 22.





CONFESSION

Even a child in the lowest grammar grade of our parochial schools knows what Confession is. To receive the Sacrament of Penance worthily one is obliged to confess all the mortal sins of which one is conscious, to have supernatural sorrow for them, and to make a firm purpose of amendment. Confession is made to an authorized priest. Although a priest at his ordination receives power to forgive sins, he cannot ordinarily exercise this power without jurisdiction from proper ecclesiastical authorities. A priest who has faculties to hear Confessions in his own diocese cannot do so in another diocese unless granted authorization by the Bishop of this diocese. We said *Ordinarily*, for when there is danger of death, any priest, even one who has been suspended from his office, can administer the Sacrament of Penance.

A priest must be in the state of grace when he administers a Sacrament. Though the Sacrament would be valid if administered by one who was in mortal sin, he would commit a sacrilege. The Church requires sanctity in her priests. It also requires that he must be ready to die rather than reveal a penitent's sin. He cannot act upon what he learns in Confession. He can never by word or action break the seal of the sacrament even after the death of the penitent. Outside of the confessional he cannot speak even to the penitent about the sins that person has confessed, without his permission to do so.

The Sacrament of Penance was instituted by Christ when He conferred on the Apostles and on those succeeding them in the priesthood in His Church, the power of forgiving sins. "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, and they are retained." This judicial power of forgiving our retaining could not be exercised without a confession of our sins. This demands the telling of all mortal sins. Although venial sins do not have to be confessed, they can form valid matter for absolution. Confession is usually oral, but in the case of a grave illness or of a serious accident, when oral Confession is impossible, some external sign would suffice to fulfill the obligation of manifesting our sins to the priest.

Every Catholic knows that mere confession of sin in the Sacrament of Penance does not bring forgiveness. There must be a careful examination of conscience, an honest telling of all mortal sins to the best of our ability. There must also be sorrow for our sins because he have offended God either because He is worthy of all love or at least through fear of his just punishments, with the firm resolution to avoid in the future, with the help of God's grace, every serious form of sin. Supernatural sorrow then is essential for the valid reception of the Sacrament. Satisfaction for sin is also an integral, though no essential, part of the Sacrament. We must also make amends for our sins, hence, the priest imposes a penance which we must be willing to perform. To neglect willfully this penance imposed would not affect the validity of the absolution given but would be a sin, grievous or venial according to the nature of the sins confessed and the consequent relative gravity of the penance itself.

The practice of Confession of sins in the Sacrament of Penance goes back to the Apostolic days. It is the one Sacrament that is administered in secret. In the early centuries of the Church, the penitent knelt at the feet of the priest or sat beside him in the open church. Our familiar box-confessionals, with grated screen, are a modern development and were introduced to help the penitent.

What are the words for the absolution given in the Confession? When the priest has recited the last won sentences of the Confiteor, he says: "May the Lord Jesus Christ absolve thee, and I by His authority absolve thee from every bond of excommunication [suspension] and interdict in so far as I can and as thou needed it; and so I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"May the passion of our Lord Jesus Christ, the merits of the Blessed Mary ever Virgin, whatsoever good thou hast done and whatever evil thou has borne, be for thee unto the remission of sins, the increase of the grace, and the reward of everlasting life. Amen."



A Game With The Saints

What Saint is represented with:

- | | |
|-----------------------------------|----------------------------|
| 1. Keys | A) St. Therese of Lisieux |
| 2. Shamrock | B) St. Catherine of Siena |
| 3. A child on his shoulder | C) St. Peter |
| 4. Roses dropping down to earth | D) St. Vincent de Paul |
| 5. A lamb | E) St. Andrew |
| 6. A lily and a skull | F) St. Patrick |
| 7. An eagle | G) St. Agnes |
| 8. A dragon at the horse's feet | H) St. Christopher |
| 9. An infant wrapped in his cloak | I) St. John the Evangelist |
| 10. A cross in the shape of an X | J) St. George |

(Answers to be found on the last page of the Gazette)





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"Can You Explain Catholic Practices," Imprimatur 1937

ST. STANISLAUS KOSTKA

Stanislaus Kostka was a Polish prince born in September, 1550, in the castle of Rostkov. We know little of the childhood of Stanislaus, though we learn from his brother Paul that he was braver than the rest of his young brothers.

In July of 1564, when Stanislaus was fourteen years old, he was sent with his brother Paul to attend a school in Vienna conducted by the Jesuit fathers. At first they boarded at a hostel near the college. They ate their meals in the dining room with the priests, heard the books that were read during the meals, and lived in many ways as the Jesuits themselves did. Here Stanislaus was very happy. He spent his free time in the church before Our Lord in the Blessed Sacrament; he heard Mass three times daily. He wished to become a Jesuit, and he asked again and again to be received as a novice, but he was as yet too young.

Stanislaus and his brother had lived at the hostel but eight months when the emperor demanded from the Jesuits the house which had been leant to them by the government. Paul and Stanislaus had to take lodgings in town. Paul looked for good rooms in a fashionable part of the city and found them in the house of a Lutheran senator.

Here it was difficult for Stanislaus to continue saying the prayers he loved. However, he kept up his practice of weekly Confession and Communion. He fasted the evening of the day before he received Holy Communion. This angered Paul and the tutor when he left to finish the meal alone. Often he went to the garret and to the empty rooms of the senator's house when he prayed. He began, too, to get up at midnight to pray and flog himself.

Paul and his friends had no patience with Stanislaus' practices of piety. They knocked the boy about, kicked him over as he knelt, and cut at him with their canes. They made fun of him and did all in their power to make him leave off his works and lead a careless life with them. In the end, Stanislaus fell ill, and his life was soon in danger. Then Paul and the tutor were sorry for their cruelty to the boy and they cared for him kindly.

The Lutheran senator refused to permit a Catholic priest to enter his house to administer the Last Sacraments to the sick boy. But Stanislaus belonged to a Confraternity of Saint Barbara, whose members trust to their Patron Saint to obtain for the Viaticum before their death. Stanislaus prayed to her, begging her not to let him die without going to Holy Communion.

One night he suddenly seized his tutor's shoulder and cried out, "On your knees! See St. Barbara? She is coming into the room with two angels, and they are bringing me the Blessed Sacrament!" Three times the boy said, "O Lord, I am not worthy that Thou shouldst enter under my roof. Say but the word and my soul shall be healed." Then he cried out, "God of my heart!" and he felt the Sacred Host placed upon his tongue.





Stanislaus grew rapidly worse until there was little hope for his life. One night, when the servant who was caring for him fell asleep at his post, the tutor stole back into the room to see how the boy was. There, by the flickering night lamp, he saw Stanislaus sitting up and calling out that he was cured. Stanislaus wished to get up at once and go straight to the church to thank God for his recovery. His tutor persuaded him to wait for the doctors' coming. When they arrived they declared that he had recovered. Then the lad told his story. During that last night of illness, a vision of our Blessed Lady had appeared before him. The gentle Virgin had held her Baby in her arms and, stooping, had placed the Holy Child beside the boy. The two had kissed each other, and the kiss of Jesus had healed Stanislaus. Then our Lady bade him give himself forever to the Society of Jesus.

After his recovery, Stanislaus asked the Jesuit provincial to receive him as a novice, but the provincial would not accept him without the permission of his father, for Stanislaus was scarcely seventeen years old. So, dressing himself as a peasant, Stanislaus left Vienna and set out for Germany, where he intended to ask again for admission into the Jesuit Society. There the provincial received him, but sent him on the novitiate in Rome.

Stanislaus arrived in Rome in the fall of 1567, and was received into the Jesuit novitiate by St. Francis Borgia. There he spent the ten remaining months of his life.

He was known to all in the house by his great love of the Blessed Mother. He collected stories about her, made visits to her altar night and day to ask her blessing, and sang hymns in her honor.

Stanislaus had not been long in Rome when the hot climate began to tell on his health. He grew weaker and weaker. On the fifth of August on the following year he paid a visit to the Church of St. Mary with one of the Jesuit Fathers. On the way home from church he told the priest that he hoped to celebrate the Feast of the Assumption in Heaven. On the Feast of St. Lawrence, five days later, he asked the Saint to obtain for him from God the favor of dying on Our Blessed Mother's feast day. He wrote a letter to Mary, asking the same favor, and went with it on his breast to Holy Communion.

That night, Wednesday, he fell ill and was helped to bed. He told his friends the request he had made to our Blessed Mother, but to them his sickness seemed very slight. He had a fever, however, and on Friday evening he was moved to a higher and cooler room. When he saw his bed he knelt down, made the sign of the cross over it, and said, "I shall not leave this bed again; that is, if it be God's will."

When the evening of August fourteenth came, it was clear that Stanislaus was indeed dying. He went to confession and received Holy Communion and Extreme Unction. He could no longer say his rosary, but his fingers were twined about it. As the night wore on, he kept repeating, "My heart is ready! Oh God, my heart is ready!"

Stanislaus was troubled, as death approached, that he should die in a soft bed, while Christ, his Master, had had nothing but the Cross. So he asked to die lying on the floor. Those watching with him placed his mattress on the tiles and laid him there.

At the first sign of dawn a beautiful light shown around the head of the dying boy. A priest bent low to hear what he was saying. He said that Mary, with many virgins dressed in white, was once more near him, and that the voice that had told him to be a Jesuit was now calling him to Heaven.

So, at three o'clock in the morning, Stanislaus, still smiling, holding his rosary and a lighted candle, went to live forever with Mary, his dearly-loved Mother.



THE ASCENSION.

FOR forty days, dear children, our risen Lord visited with His Apostles. When they least expected it, Jesus would appear among them suddenly. How happy were the Apostles in His holy Presence! Our Lord commanded His Apostles to go forth and convert the world, baptizing all in the name of the Father, and of the Son, and of the Holy Ghost. He gave them and their successors the power to forgive sin. Jesus told them also of the suffering and persecution that they would have to bear for His dear sake, and promised to stay with them, always strengthening them by His grace and His love.

Many and beautiful were the talks which our Lord had with His chosen followers. After the last time that all assembled in Jerusalem, our Lord led them out to the Mount of Olives. Then like a kind and loving Father, he waited until all the Apostles were gathered about Him. He raised His Sacred Hands where the Wounds now shone with brilliant light. He blessed His faithful children, and slowly ascended toward Heaven where a cloud received Him out of their sight. They fell on their knees adoring and glorifying their Lord and Saviour. Joy now fills the hearts of the Apostles. But why should they be so happy? Had not Jesus gone away from them? Yes, dear children, but they remember the promise of our Lord, that He would be with them and with us always.

We cannot see Jesus with our bodily eyes, It is true, dear children, but oh, He is so close to us on the Alter. There we can go and talk with Him as did the Apostles on earth. We can tell Him that we love Him very, very much; and how can we show this love? By keeping His commandments, by being Apostles in our own little way, going about through life and helping others to love our Lord. We can have a special devotion to our Mother of Sorrows, and as we grieve with her at the foot of the Cross, so can we also rejoice and be happy with her in the resurrection of Jesus. The Blessed Mother is now the Queen of Angels and of the Saints, the bright Queen of Heaven seated on a throne of everlasting happiness at the side of her Divine Son; let us pray to her every day of our lives, not only for ourselves, but for all who are near and dear to us; for the poor, and the unfortunate, and most of all for sinners, so that when the resurrection comes for us we may all rise with bright and glorious bodies, and we may ascend free from sin and corruption to enjoy eternal happiness in Heaven with Jesus and His Blessed Mother.

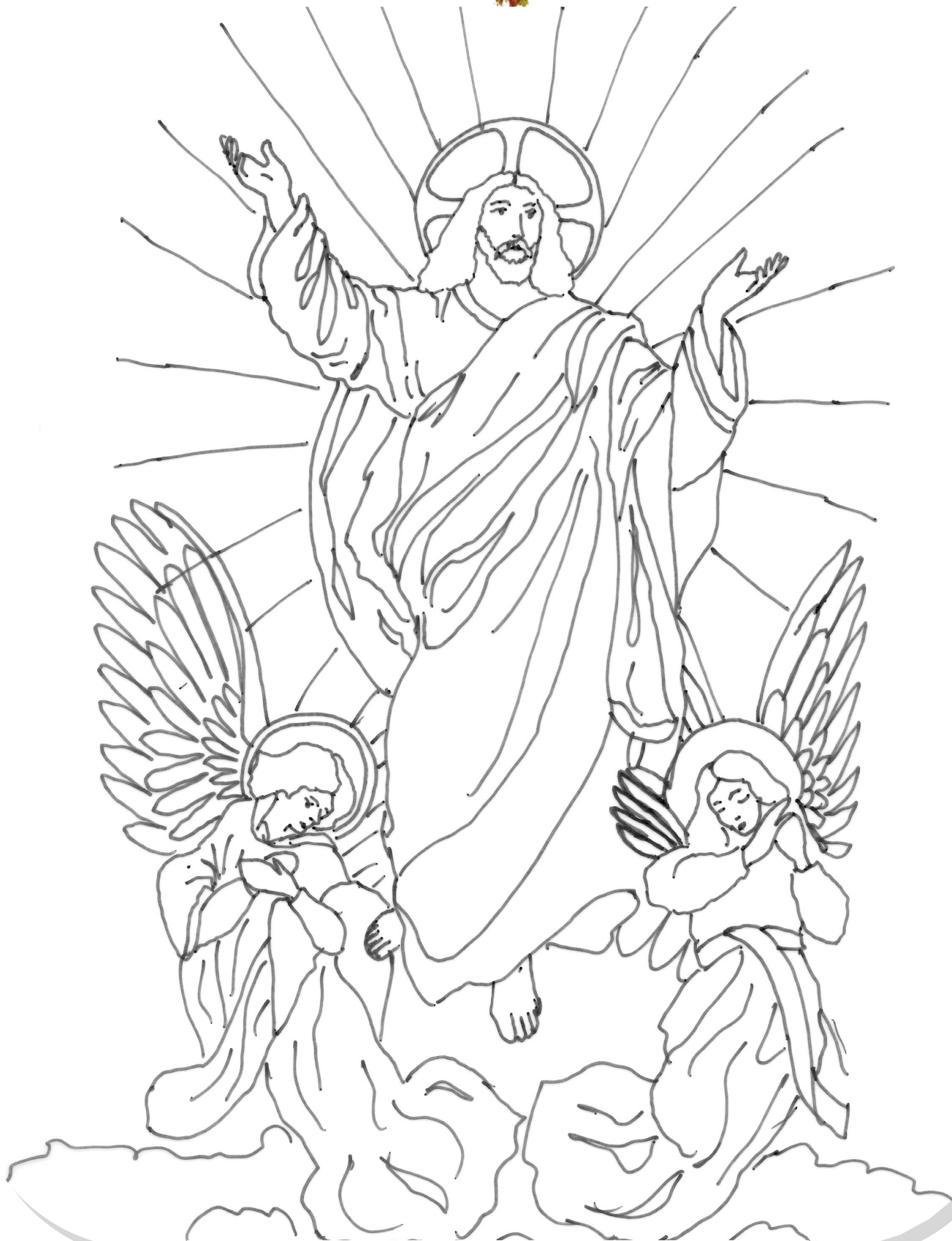
-*"Bible Stories for Children", Imprimatur 1916*-



Mary, thy heart for love,
 Along had ever sighed;
 So much it loved at length,
 Of very love it died.
 O happy, happy death;
 If death indeed could be,
 Blest Virgin that sweet end
 Which God bestowed on thee.

'Tis in a sweet repose,
 With smile of heavenly mirth,
 Thou takest joyful flight
 To paradise from earth:
 And see! Above the choirs
 Of saints and angels bright,
 God's Mother near her Son
 Enthroned in dazzling light.

Come, then, to fetch thy child,
 O Mary, Mother dear;
 And tarry be my side
 When my last hour is near.
 Yes, this I hope from thee—
 Despise not my request—
 To yield my soul in peace
 Upon my Mother's breast.



The Ascension of Our Lord ~ Feast May 17, 2012



GREGORY VII

In the year 1020 a little boy was born of poor parents in Tuscany, Italy. The boy's name was Hildebrand. He was chosen by God to be a great defender of the rights of the Church at a time when kings and princes were trying their best to rule the Church and even to take charge of her spiritual affairs.

When Hildebrand was still young, his uncle took him to Rome and had him educated in the school of the Lateran Palace. How happy the boy was, to be in the great city of Rome. He studied hard and learned to love the Eternal City with all his heart.

When Hildebrand was older, he became the pope's secretary. Soon the young man learned that the Church was going through evil days. Kings and princes were selfish and unjust. They oppressed the people, mistreated bishops and even the pope, if he did not do their will. Sometimes things looked so dark and troubled that it seemed as if the whole world had become bad.

The pope was later banished from Rome and Hildebrand followed him. After the pope's death, Hildebrand went to France to the famous Benedictine monastery of Cluny. This monastery was a renowned center of learning, where many splendid leaders and great saints received training. It was at Cluny that the next pope, Leo IX, found Hildebrand. Leo took him back to Rome, where for 23 years he stood by the popes on after the other and helped them in fighting the evils that threatened the Church on all sides.

At last Hildebrand himself was elected pope. He was called Gregory VII. No one knew better than he what meant to guide the Church in those terrible times. To be at the head of the Church at that time meant to fight against powerful kings and princes, who claimed the right to appoint bishops and priests to their office and who even went so far as to imprison a pope if he did not do their will. To be pope meant to have many bitter enemies and few trusted friends; it meant to stand almost alone in the fight for the rights of the Church.

But Gregory knew that he did not stand alone. There was One with him who was stronger than all the powerful princes of the earth; and that was Christ Himself who had promised the Apostles: "Behold, I am with you all days even to the consummation of the world."

Gregory began at once to make war on all who were guilty of wrong, whether they were kings, princes, bishops or priests. There were especially three great evils that he had to fight. The first was simony, or the selling of holy offices. No one but the Church can say who is worthy to be bishop or to hold any other high office of the Church. Yet many rulers claimed this right and accepted large sums of money in return. The second evil was the conduct of the unworthy bishops and priests who refused to obey the strict laws which had been made by the pope for the good of the Church; and the third was the claim of kings and princes that they had the right to appoint new bishops. It was a tremendous task to fight against all these evils, and it took a man who had made himself strong by prayer and self-denial to carry out the work to the end.

Perhaps the greatest trouble of all was made by King Henry IV of Germany. In spite of the pope's orders that kings must not appoint bishops, Henry continued to do so. Gregory excommunicated him. When Henry saw that the pope's power was stronger than his, he went to the castle of Canossa to kneel at the pope's feet and to tell him





he was sorry for his disobedience. For three days Henry did public penance, by standing barefoot in the snow before the castle. Gregory thought that the King Henry was really sorry for his sins, and gave him absolution. But soon the king showed that he was not sincere. He was hardly gone, when he continued to break the laws of God and of the Church as before. Then he was once more excommunicated by the pope. Henry sent his troops and the pope had to leave the city. He died shortly afterward. He had loved justice and hated evil, as he himself said, and therefore he had to die in exile.

Although Gregory died before the struggle for the rights of the Church was over, victory was really won by him. In the twelve short years that he was pope, he had shown that the Church is more powerful than kings and must be obeyed in spiritual matters even by the rulers of the world.

He is honored by the Church as a saint of God and as one of the greatest popes of all times.

- "The Vine and the Branches," *Imprimatur* 1934 -

CATHOLIC QUIZ ON THE PAPACY

1. What is the Fisherman's Ring?
2. How is the Pope chosen?
3. What is a Papal Bull?
4. What name has been most frequently chosen by Popes following their election?
5. What is an encyclical?
6. Can you give the titles these men chose when they were elected Pope: Achille Ratti, Eugenio Pacelli, and Guiseppe Sarto?
7. What are the colors of the Papal flag?
8. What is the Holy See?
9. St. Peter was the first Pope - who was the second?
10. What is the doctrine of Papal Infallibility?

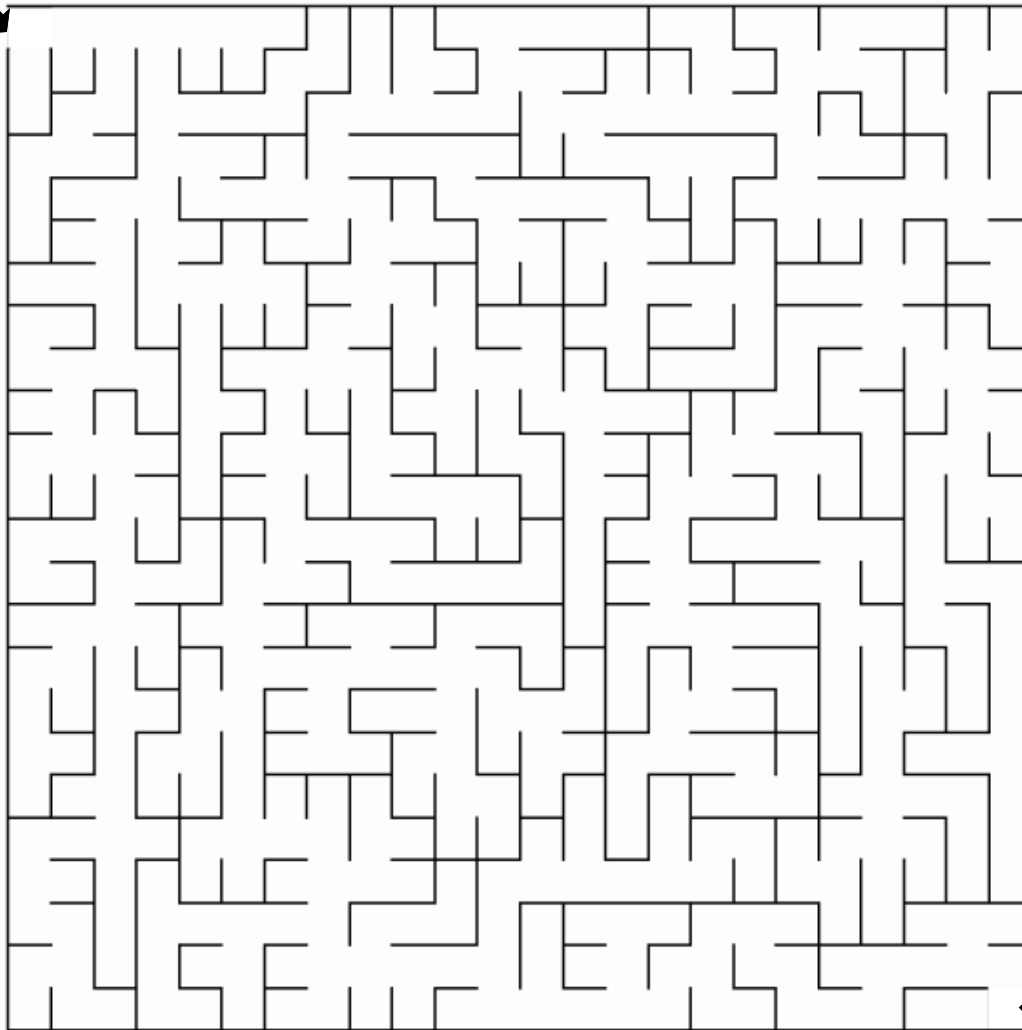
(Answers to be found on the last page of the Gazette)





All for Jesus through Mary!

Go with these children and the Blessed
Mother to find Jesus!



*“Bless us Mary Maiden Mild,
Bless us too Her Tender Child!*





















