



# St. Catherine's Academy Gazette

Holy Mother Church has dedicated this  
Month to the Sacred Heart of Jesus

Issue 35

June 2013

### Feasts and Fasts This Month:

June 7th - Feast of the  
Sacred Heart of Jesus

June 27th - Our  
Mother of Perpetual Help

June 18th is the day to start  
a novena to  
Our Mother of Perpetual  
Help

### HYMN TO THE SACRED HEART

"OH ! Sacred Heart of Jesus,  
I place my trust in Thee!"  
Whatever may befall me, Lord,  
Though dark the hour may be,  
In all my joys, in all my woes,  
Though naught but grief I see,  
"Oh! Sacred Heart of Jesus,  
I place my trust in Thee!"

When those I love have passed away,  
And I am sore distressed,  
Oh! Sacred Heart of Jesus,  
I fly to Thee for rest!  
In all my trials, great or small,  
My confidence shall be  
Unshaken, as I cry, dear Lord,  
"I place my trust in Thee!"

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This is my one sweet prayer, dear Lord!  
My faith, my trust, my love,  
But most of all in that last hour,  
When death points up Above;  
Ah! then, Sweet Saviour, may Thy face  
Smile on my soul set free:  
Oh! may I cry with rapturous love:  
"I've placed my trust in Thee!"

~ MERCEDES ~

*Mercedes is the nom de plume of a Sister of Mercy. She was an author and poet, and was stationed at St. Xavier's Academy, Beatty, Penn., which institution of learning she died.*

## A GREAT EUCHARISTIC MIRACLE

he story I am about to tell is true, of course. Otherwise I would never tell it, since it is about the Blessed Sacrament and about a wondrous miracle. The details are related in the *Revista Catholica*, a periodical edited by the Jesuits.

It happened at Ameca-Ameca, not far from Mexico City, the capital of Mexico, the land that has given so many martyrs for the Faith.

One morning a band of soldiers in the service of the Government forced their way into the little Carmelite convent at Ameca-Ameca, in order to drive out the poor Carmelite Nuns. They were rough and rude and harsh in the extreme, as they commanded the Nuns, who had done no wrong to anyone, to leave their home and get away—no matter where. Such crying injustices are only too frequent in days of godless persecution. The Superior tried her best to make the soldiers listen to reason. Humbly she pleaded with them, begged of them, at least to postpone their heartless orders. Whither should they go? "Give us a little time," she pleaded, "that we may find some other place or that we may at least call upon the charity of our benefactors. We are only poor Religious, and we do not know whither to turn . . . we have no help at all."

"Get out, and get out at once!" was the cruel command.

Then the good Nuns understood that it was out of the question to do anything with those ruffian soldiers and that it was useless to plead with them. Sadly the Superior bade the Nuns get together their few belongings and prepare to leave.

Meanwhile, accompanied by some of the Nuns, she entered the little convent chapel. What was she going to do? Why, the Blessed Sacrament was there and she wished to save it from desecration by the soldiers! Otherwise they would insult those sacred Hosts, make fun of them, perhaps throw them upon the ground, trample upon them, or commit even worse sacrileges. She had to take Jesus in the Blessed Sacrament along; for there was no priest around... The priests had been driven out too.

With deep emotion and heartfelt sentiments of tenderest love the Superior reverently opened the little tabernacle door. She removed the cover of the ciborium and with tearful eyes gazed upon the adorable little white Hosts—her hidden God. "Dearest Lord," she prayed, "am I forced to take You with me?"

The answer was one of the greatest Eucharistic miracles that has ever happened on earth. While the Sister stood there with folded hands the Hosts of their own accord raised themselves from the ciborium and floated through the air to the lips of the other Nuns. Moved to the heart's very depths the astonished Nuns could only submit, with burning love, to this extraordinary and tender manifestation of their heavenly Bridegroom's affection and favor. As each one opened her mouth the little Host descended gently upon her trembling tongue. What a wondrous Communion that was—given by the very omnipotence of God! The ciborium was empty.

But the pyx still remained, containing the large Host used for Benediction. The Superior took it into her hands when—O miracle again!—the Host left the golden pyx and arose into the air. Suspended thus, it folded itself, just as the priest folds the large Host before he gives it to himself in Communion during Holy Mass. Then it gently descended to the lips of the astonished Superior! With a heart full of heavenly joy she received her God. Jesus in the Blessed Sacrament was safe in the hearts of those who loved Him.

When they left their convent Jesus was with them. For the consolation of those loved ones He had worked a wonderful miracle and manifested His infinite mercy and compassion. And not only for their consolation, but also for ours—and for our edification and instruction.

~ *“Just Stories,” Imprimatur 1929* ~

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### QUIZ ON THE APOSTLES

1. Whom did our Lord make the first Pope?
2. By what name did our Lord call him?
3. Who was the brother of the first Pope?
3. What did our Lord say to the Apostles before ascending into Heaven?
4. What change took place in the Apostles at Pentecost?
5. What is meant by the “Acts of the Apostles?”
6. Where was St. Paul born?
7. To what race did he belong?
8. What was his other name?
9. Who wrote the Last Gospel of the Mass?
10. Why is the Apostle called “the divine”?

*Answers can be found on the last page of the Gazette*



## JACKIE, THE FAITHFUL PUP

*"There shall be joy in heaven upon one sinner that doth penance,  
more than upon ninety nine just who need not penance."*

o matter how lost a soul is, no matter how long it has been lost, Christ will always welcome it back. "There is more joy before the angels of God upon one sinner doing penance than upon ninety-nine just who need not penance."

This reminds me of a story about a faithful puppy dog named Jackie. Jackie lived with his master in a small town, just like any other small town in the country. When they would go for a long walk over the hills, Jackie would trot along happily. Usually he ran in front, but every now and then he would stop to see if his master were following. Never did Jackie let his master out of sight. In the evening he would curl up on the floor and keep one eye open all the time.

But what Jackie liked best was to meet his master when he came home from work on the 5:45 train. Every day, at 5:22, Jackie would leave the house and trot down Main Street right into the paper shop. The man would roll up the evening paper and put it between Jackie's teeth. Down the street he would go and up on the station platform three minutes before train time. Then he would sit down as proud as a little king and wait. When the train whistle blew, he would cock one ear and wag his tail. When the people got off the train, he would run between their legs and right up to his master, give him the paper, get a pat on the head, bark a few times, and follow him up the street to home.

People used to smile when they saw him, but once they didn't smile. They felt sorry for him. Jackie's master had to go away for a long time. Just the same, Jackie was waiting every day at the station with the paper. When his master didn't come he would leave the paper down, shake his head and walk slowly, very slowly, up the street without even a wag of his tail. Every day he came back and waited, for almost a year—until one day his master came back. He gave him the paper, barked a few times, and followed him home. If dogs could smile, Jackie would have smiled that day. There were no questions about why his master went away. The waiting was forgotten. Now he was back. That was enough for him. They were together again.

A man named Francis Thompson wrote a poem called, "The Hound of Heaven," in which he makes Christ like a hound who follows the soul all through life. It is not disrespectful to do so, because the hound is a noble animal.

When we go astray, our Lord always waits for our return. Every day, He is waiting for us to take the road back. Patiently, faithfully, He waits. When we do not return He is saddened, but is still waiting. When we do come back, He is there, with outstretched arms. There are no questions asked about why we went away. The waiting is forgotten. We were away. Now we are back. That is enough for Him. We are together again. "So I say to you there shall be joy before the angels of God, upon one sinner doing penance more than upon ninety-nine just who need not penance."

*~ "Sunday Morning Storyland," Imprimatur 1945~*

## INDULGENCES

here is one Catholic practice that is especially misunderstood by non-Catholic writers, namely, the bestowal of Indulgences. Non-Catholics, in general, are entirely ignorant of the Catholic meaning of an Indulgence. Could you explain it ?

The word Indulgence, from the Latin *Indulge*\* (remission) means in the language of the Church "a remission of the temporal punishment which is still due to sin after the guilt has been forgiven, this remission being made by the application of the treasures of Church on the part of competent ecclesiastical authorities. "Hence, an Indulgence does not remit the guilt of sin or the eternal punishment due to mortal sin. It is not, as many non-Catholics foolishly believe, a mission to commit sin. Guilt for sin and the eternal punishment due for serious sin can be remitted only supernatural sorrow and the sincere purpose of amendment of life, together with the use of those Sacrament instituted by Christ for the remission of the guilt of sin. Perfect contrition, with the resolution of confessing the sin as soon as possible, will also remove the guilt. An Indulgence can never be obtained when there is still guilt of sin or the determination to com sin. Thus to gain an Indulgence we must be in state of grace. Even when the guilt of sin has been forgiven the remains a temporal punishment due for the transgression. In other words, there remains an obligation of making atonement to God whom we have offended. This atonement is made by penance, as we see in the life of David, who was forgiven by God but watered his couch with tears of penance.

While the Sacrament of Baptism remits both the guilt and all punishment due for sin, the Sacrament of Penance is less efficacious. It remits the guilt but not the temporal punishment or atonement due on our part because of the sin. Hence, the Church in giving absolution always imposes a penance on the sinner in order to impress the idea of the need of such atonement. In the early centuries of the Church these penances were very severe and, at times, extended over a period of years.

The Church can not only impose penances, but she can remit them. She can grant Indulgences, or the Remission of the temporal punishment due for sin already forgiven. Christ bestowed this power upon The Church: "Amen, I say to you, whatsoever you shall bind upon earth shall be bound in Heaven; whatsoever you shall loose upon earth shall be loosed in Heaven" (St. Matthew xviii, 18). Indulgences, therefore, area remission not merely of the canonical penances, but also of the temporal punishment mentioned above which one would have to endure either in this life or in Purgatory.

But how is this done? The Church applies to the living by way of absolution or to the dead by way of suffrage the infinite merits of Christ and the superabundant merits of the Saints, constituting the Treasury of the Church. As our Saviour did more than was necessary for our redemption and as every action of His life on earth was meritorious before His Heavenly Father, these infinite merits were not lost, but were entrusted to His Church.

The Saints performed more deeds and penances than was required for their salvation. These superabundant merits and atonement for sin are likewise part of the Church's treasury from which she can draw in our favor. Thus we see that the doctrine of Indulgences flows from the doctrine of the Communion of Saints; and as satisfaction for sin is an external act it can be transferred to others.

A Plenary Indulgence remits all the temporal punishment or atonement due for sin, while a Partial Indulgence remits only a portion of what is due. The precise meaning of terms of time such as an Indulgence of seven years or of forty days has never been defined by the Church, but the common explanation is that such an Indulgence grants the same atonement as would have been obtained in the early Church by seven years or forty days of the canonical penances then imposed upon sinners.

It is false to say that Indulgences are sold. Certain good works are prescribed for obtaining them and if abuses ever happened, it was not the Church but individuals who were guilty.

~ "Can You Explain Catholic Practices," *Imprimatur* 1937 ~



each me, teach me, dearest Jesus,  
In Thine own sweet loving way.

All the lessons of perfection  
I must practice day by day.

Teach me *Meekness*, dearest Jesus,  
Of Thine own the counterpart;  
Not in words and actions only.  
But the meekness of the heart.

Teach *Humility*, sweet Jesus,  
To this poor, proud heart of mine,  
Which yet wishes, O my Jesus,  
To be modeled after Thine.

Teach me *Fervor*, dearest Jesus,  
To comply with every grace,  
So as never to look backwards,  
Never slacken in the race.

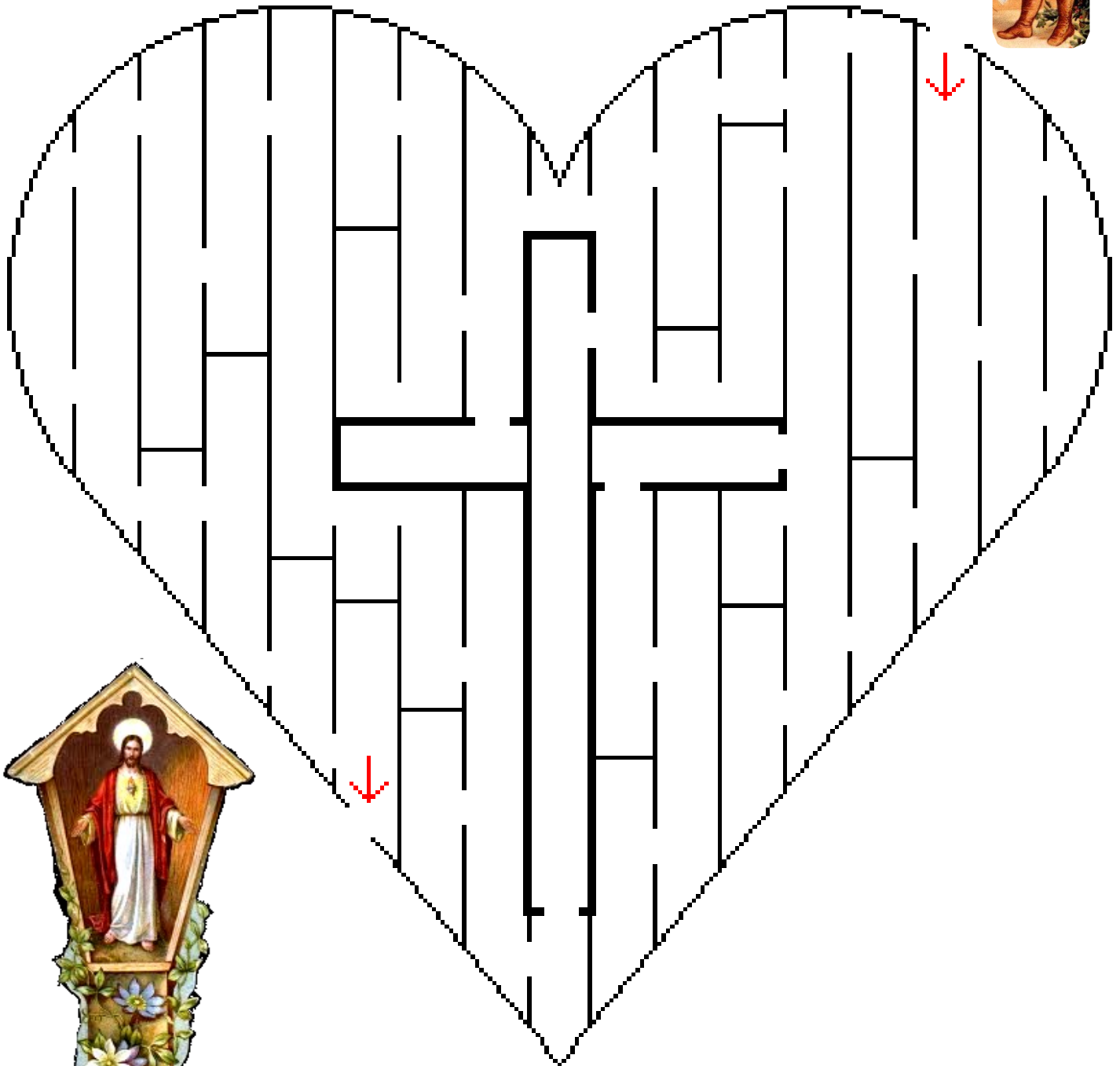
Teach me *Poverty*, sweet Jesus,  
That my heart may never cling  
To whatever its love might sever  
From my Saviour, Spouse, and King,

Teach me *Chastity*, sweet Jesus,  
That my every day may see  
Something added to the likeness  
That my soul should bear to Thee.

Teach *Obedience*, dearest Jesus,  
Such as was Thy daily food  
In Thy toilsome earthly journey  
From the cradle to the rood.

Teach *Thy Heart* to me, dear Jesus,  
Is my fervent, final prayer,  
For all beauties and perfections  
Are in full perfection there.

Help this young man find his way to the Sacred Heart Shrine!



## MISSAL

*"Through him, therefore, let us offer up a sacrifice of praise always to God, that is, fruit of lips praising his name." Hebrews, 13:15.*

Have you ever wondered what is in this big book here on the altar? A certain Protestant writer traveling in Europe happened to drop in for services at a Catholic cathedral. He, too, wanted to know what was in that big book. Somewhat of a student, he searched the book stores for a copy. Finally he found a large Missal. It was expensive, but his curiosity was aroused. He took the big book to his room and poured over it for hours and days. He knew enough Latin to figure out the various parts and divisions. He found it entrancing and enlightening. He asked Catholic friends and priests one question after another about the Mass book, until the grace of God told him to go all the way. He entered the Catholic Church.

Just what did he find in that big book? Perhaps I can give you some idea of what is in it. Our Franciscan Missal has this official title: ROMANS SERAPHIC MISSAL, which means ROMAN-FRANCISCAN MISSAL.

1. On the first few pages are five letters from the Popes on the importance of true church worship.
2. After the papal letters is a calendar of movable and immovable feasts entitled CONCERNING THE YEAR AND ITS PARTS.
3. Next come the rubrics or rules guiding the priest in offering the adorable Sacrifice. There are other rules sprinkled among the prayers of the Mass and written in red. "Ruber," in Latin, means "red"; hence the word "rubric."
4. There follows a minute and painstaking chapter on the rite to be observed in the celebration of Mass.
5. After that comes a section on accidents and defects that might occur during Mass.
6. This is followed by a chapter on the priest's preparation for Mass, and his thanksgiving afterwards.
7. You will then find several pages of illustrated directions on how the priest is to incense the altar.
8. Following this are 208 pages of Sunday Masses, taking us from the first Sunday of Advent to Holy Saturday.
9. Next comes the Ordinary of the Mass, that part of the prayers which is ordinarily the same, down to the section of Prefaces.
10. There are sixteen different Prefaces, each with its own musical setting.



11. On page 295 begins the Canon or unchanging part of the Sacrifice, printed in larger type, with tabs on the edges for convenience in turning the pages.
12. On page 313 the Missal again takes up the Sunday Masses, extending from Easter to the twenty-fourth or last Sunday after Pentecost.
13. The next few pages contain prayers for special intentions, prayers, for example, in honor of the Holy Spirit, our Blessed Mother, and for the Pope.
14. Pages 413 to 808 are devoted to proper Masses for the saints, from November 27 to November 26 of the next year.
15. Then you find Masses for each class of saints. These are called the Commons of the saints.
16. There are 40 pages of Votive Masses. *Votum*, in Latin, means free choice. Votive Masses are left more or less to the free choice of the celebrant. In this section we find among others the Votive Mass for a groom and bride, the Mass for a wedding.
17. From page 93 to 103 of this Appendix you will find 35 prayers for particular intentions reaching from the Pope down through every grade of the Church to kings, emperors, and prelates. You will find a prayer against persecutors, against famine, against earthquakes, and for rain. There is a prayer to be said in trials and troubles, and against evil thoughts, a prayer for friends and a prayer for enemies, a prayer for prisoners and one for sailors, a prayer for the health of the living and a prayer for the living and deceased.
18. Masses for the dead start on page 104 of the Appendix and include several pages of prayers for the Poor Souls; for a dead Pope, for a dead bishop, for a dead priest, for deceased parents, for everyone who rests in a particular cemetery.
19. On page 127 you will find the prayers for the blessing of Holy Water, which takes place every Sunday before the High Mass, and on page 130 several blessings frequently used.
20. The consecration of the paten and chalice are found on page 134 of the Appendix. At the end of the book there is a complete alphabetical index of Masses in honor of our Lord, our Blessed Mother, and of the saints. The large colored ribbons are used to mark the Proper Mass for the day, the Preface, the commemorations, and so forth.

This brief summary merely hints at the almost inexhaustible treasures of the Missal. A deeper study of it will repay you richly.

Many of you have a shortened form of this large Missal. You have the Sunday Missal, which gives you the Masses for the Sundays of the year and a few other parts of the large Missal. Some of you may even have a daily Missal in English. That gives you in English the proper parts peculiar to each day, each feast and each saint.

The Missal is one of the greatest works of literature in all history. It is a mine of pointed and prayerful thought. It is, above all, the official prayer of Mother Church offered up by millions throughout the world every moment of every day and night.

Learn to use the Missal. Have one of your own. Look up, before you start the Mass, or as soon as you arrive in Church before the Mass begins—look up the Mass for that day and then follow the priest at the altar.

That is the modern, up-to-date, intelligent way of attending Mass. May the Missal lead you closer to God as it led that Protestant writer to the very bosom of God's Church. Amen

*~ Talks on the Sacramentals, "Imprimatur 1951 ~*



#### ST. MARGARET OF SCOTLAND

The life of Margaret, who afterwards became the Queen and Saint of Scotland, takes us back to the days when her grandfather, Edmund Ironsides, was murdered, and his son (her father) sent away to find shelter at the court of the King of Hungary. So, though of English birth, the little Margaret passed her earliest years in exile; fortunately she was in a country where the king taught by his own example the practice of Christian virtues and a great devotion to the Blessed Mother of God. At about ten years of age, Margaret, with her father and his family, returned to her own country, where all that was good was still before her in the lives of S. Edward the Confessor and his Queen Edith. But dark days were coming; changes occurred in England, and Edward's death placed the whole land in sorrow; Edgar, the brother of Margaret, was the rightful heir to the crown, but he was no match for the rivals, Harold and William, and when the attempt to put forward his claim had failed, he prepared immediately to return to Hungary, with his mother and sister.

But God had other designs for them, and during their short sea-voyage they were assailed by a storm, which drove them from their course and ship-wrecked them upon the coast of Scotland.

Malcolm was reigning there, and he hastened to receive the royal fugitives with every mark of welcome and respect, and about a year afterwards he had learned to admire the beauty and piety of Margaret so much, that he asked her to be his queen.

The girl's hopes had all been set upon a higher love than his; safely in her heart a desire had been hidden which grew stronger every hour, and this was, that, like her sister Christina, she might receive the religious habit and become a spouse of Christ. So when Edgar and her mother sought her with congratulations, and exclaimed, "Health to the future Queen of Scotland," Margaret trembled and turned pale, as she murmured out, "I had aspired to be the spouse of Christ."

Then her brother pleaded with her for himself, for his mother; showing her that a refusal to become Malcolm's queen would force them to leave that land and once more wander as exiles to a foreign shore.

Margaret hesitated, and begged a few days delay, so that she might ask guidance from God; hard as it would be to enter upon a state she had never desired, if *He* called her she was ready to obey.

Long hours she knelt before her crucifix—it spoke to her of sacrifice. "I am not worthy," was the cry of her humble heart, and as she prayed, God gave her light to know that He pointed to the state of marriage and the throne of a queen as the way in which she was to sanctify herself; then at the foot of the cross she laid down all her desires, all her regrets, and rose up strengthened to do the divine will.

There was joy throughout Scotland when Margaret was proclaimed queen; but the universal homage never disturbed the humility of her heart; her gentle voice and smile bound her people more closely to her, and she was content to offer herself, her tears, her prayers as a sacrifice for them to God.

Margaret's first care was to choose a wise director for the assistance of her soul, and under his eye she arranged her daily exercises of piety and devotion. Each morning saw her at one Mass, if not two or three, and no day passed without her reading in the Holy Gospels.

Although her health was weak, she did not find this a reason for dispensations from fasting and other penances; she also waited upon the poor and sick, and would sell her own jewels if she had not sufficient money to assist them.

The Saint devoted a great many hours to the work of the altar, and as she sat amidst her ladies engaged in rich embroidery, her thoughts were with God and



those who suffered for His sake—the poor prisoners without air, or light, or nourishment, whom she longed to restore to liberty.

Malcolm was very proud of his gentle queen, and by her influence he was persuaded to desire peace, and while defending his rights, never to let a desire for vengeance enter his heart, and the rough king often asked her to pray that God would give him those graces which would assist him to be a good ruler over his subjects.

At that time a great many pilgrims resorted to St. Andrews, although they suffered many hardships in going and returning, so the thoughtful Queen had houses built upon the shores of the Frith of Forth, where their wants were provided for at her expense, and ferry-boats were in readiness to take them to the shrine of the apostle.

One thing which gave great pain to Margaret was the general neglect of Sundays and the indifference even towards Easter Communion; the fast of Lent, also, instead of beginning on Ash Wednesday, was delayed until the Sunday after, and all these evils were made right by the queen's gentle influence and bright example. She encouraged the habit of saying grace at meals, by beginning the custom of drinking to the health of all those who had given God thanks for His temporal mercies, and for many, many years after her death this habit lived, and was called " The grace-drink " or " St. Margaret's blessing."

It pleased God to give the good Scottish, queen the care of eight children to bring up in His love and fear, and we may be sure from their earliest babyhood she prayed much for grace to train them aright. Very little has been told of her life amongst this little family, excepting that she always taught them strict habits of obedience and self-denial, and insisted upon them yielding one to another. The later history of these children shows the happy result of the guidance of this holy mother, for those who died young and those who lived to a more mature age left behind them beloved and honoured names for piety and charity.

For nearly twenty-five years Queen Margaret's life brought blessings upon Scotland, and it was perhaps the happiest time she had known amidst the changes which had befallen her, but it was God's purpose that the close of her days should be in sorrow and storm. She had a foreshadowing of approaching death, and would at times speak of it to her confessor, begging him never to forget to offer Masses for her soul, and especially commending her children to his care, desiring him to reprove them if he saw them falling into any faults or neglecting their souls. The monk gave her his promise and then they parted, never in this world to meet again.

War was now engaging the English and the Scots, and four days before she died, Margaret was unusually sad and spoke to her attendants of some great loss which had overtaken the country, At the time they did not particularly heed her words, but they were struck by them a day or two afterwards, when news came that King Malcolm had been slain.

On the last day of her life the dying queen seemed a little better, and was carried to her oratory to hear Mass and receive Holy Communion, but she became worse directly after, and was laid once more in bed. Every one could see that her end was approaching. The priests who were there commended her soul to Christ and placed the cross in her hands, which she kissed again and again, repeating the Psalm "Miserere."

At this moment her son Edgar came into the room, on his arrival from the scene of war, and the queen, who had not heard of her husband's death, asked immediately for news of him and Edward. The young prince hesitated to answer her, but as she kept bidding him conceal nothing, he told her that both his father and brother had fallen in battle four days before.

The sweet face was perhaps a little paler, but her voice was firm and her eyes tearless as she gave thanks to God for allowing her to suffer, even in her last moments, and besought Him to let it purify her soul from her sin and imperfections, and then, with half-audible prayers upon her lips, she died, at the age of forty-six, upon the 16th of November, 1093, and her body was laid to rest near the altar of the church she had herself founded at Dunfermline.

About thirty years later, the belief that Margaret was a Saint in heaven began to grow in those hearts which revered her name, but it was not until 1251 that Pope Innocent IV proclaimed her canonized.

Then a grand procession, such as Scotland had never seen, went to her tomb, and opening it, placed her sacred body in a chest of silver enriched with jewels. Still there are memorials of the Sainted Queen of Scotland in places which bear her name. A little apart from the city of Edinburgh is a holy well, called St. Margaret's, and visitors to the castle will find the Chapel of S. Margaret, which many believe to be the oratory where she received that last Communion before she entered her heavenly home, after the days of exile and sorrow on earth were ended.

*~ Stories of the Saints for Children, 1875 ~*



EXACTNESS in little duties is a wonderful source of cheerfulness.

*~ REV. F. W. FABER ~*



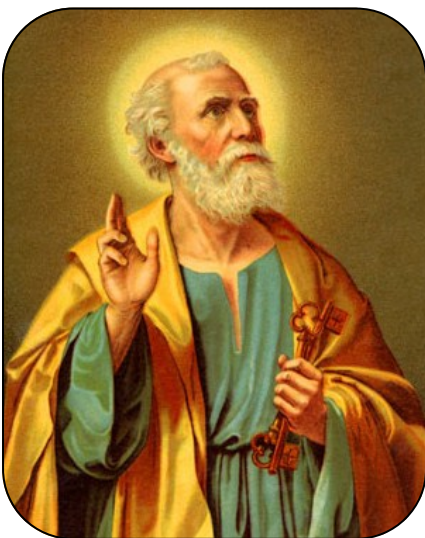
## THE LABOURS OF THE APOSTLES

T. PETER—It is evident from what has already been said of St. Peter that from the first he was always looked upon as the chief of the Apostles and the head of the Church. After the Ascension of our Lord, it was St. Peter who proposed the election of St. Matthias; it was he who delivered the first public sermon after the coming of the Holy Ghost; he who worked the first miracle by curing the lame man before the Beautiful Gate. It was St. Peter, again, who answered the Jews in the Sanhedrim, who condemned Ananias and Saphira, and who received the first Gentile convert, Cornelius, into the Church. He presided at the Council of Jerusalem, and was the first to make a visitation of the Churches founded by the other Apostles. We see him everywhere acting as the shepherd both of the sheep and of the lambs of the flock of Christ.

St. Peter's first work was the foundation of the Church in Jerusalem, and in the neighbouring provinces of Judea. He and St. John were twice cast into prison by the Jews. The second time they were released by an angel, but, the persecution continuing, they were obliged to leave Jerusalem. St. Peter's mission was principally to the Jews, whom he evangelized throughout Syria, though he did not shut out the Gentiles from his sermons. After fixing his See at Antioch, St. Peter, with St. Mark as his companion and evangelist, preached throughout Pontus, Cappadocia, Galatia, and Bithynia.

He transferred his bishopric to Rome, the Bishop of capital of the pagan world, whence he continued A.D. 42, to govern the Church for twenty-five years. He probably went there after his miraculous release from prison. St. Peter did not, however, always live in Rome. Thus, we know that he was in Jerusalem in A.D. 50-51, when he went there to preside at the Council at which all the Apostles were present.

When the persecution under Nero broke out, during first general persecution the faithful implored St. Peter to leave Rome, on his way he had a vision of our Lord bearing His Cross as though going to be crucified again. St. Peter remembered our Lord's prophecy,



"When thou wast young, thou didst gird thyself and didst walk whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and lead thee whither thou wouldst not" (St. John xxi. 18), and understood that it was now to be fulfilled. He returned to the city, where he was cast into the Mamertine prison with St. Paul. They converted SS. Processus and Martinian, captains of the guard, and forty-seven others. After eight months' imprisonment, St. Peter was martyred, near Nero's palace on the Vatican Hill, by being crucified with his head downwards, A.D. 67. He was buried near the same spot over which the Church of St. Peter now stands.

## ST. PAUL

Foremost among the early persecutors of the Church was a young Pharisee called Saul of Tarsus. Having procured letters authorizing his persecutions, Saul was on his way to Damascus, when suddenly a bright light appearing in the heavens struck him and his company to the earth. At the same time a voice was heard saying, "Saul, Saul, why persecutest thou Me?" And to Saul's question, "Who art Thou, Lord?" it replied, "I am Jesus of Nazareth, Whom thou persecutest" Then Saul cried out, "Lord, what wilt Thou have me to do?" to which the answer came, "Arise, go into the city, and there it shall be told thee what thou must do." Though struck blind, he obeyed, and spent three days in fasting and prayer. In the meantime, God sent a vision to Ananias, a disciple in Damascus, and told him to go to Saul and cure his blindness. As soon as Ananias had laid his hands on him, the scales fell from the eyes of Saul, who, rising up, was instructed and baptized.

Saul, better known to us as St. Paul, very soon began to preach the word of God in the synagogues, to the astonishment of all who heard him, and who knew how bitterly he had persecuted the Christians but a short time before. This change in St. Paul and the number of converts he made angered the Jews against him, so that he was obliged to leave Damascus for Jerusalem. There he was received into the number of the Apostles. The Jews, however, continued to persecute him, so that he left Jerusalem and went to Caesarea and Tarsus, and St. Barnabas brought him afterwards to Antioch.

St. Paul devoted himself to the conversion of the Gentiles, of whom the first had been received into the Church by St. Peter in the person of Cornelius. St. Paul's travels can be divided into three great missions.



On his first mission he was accompanied by St. Barnabas. They preached in Cyprus and the south of Asia Minor, returning to Antioch, and from thence to Jerusalem for the Council held here, A.D. 50.

About the year A.D. 52, St. Paul started with Silas, and preached the Gospel in Syria and nearly all the countries in Asia Minor. At Lystra he took St. Timothy as his disciple, and at Troas he was joined by St. Luke, who became his chronicler and evangelist. St. Paul afterwards crossed to Macedonia, but was driven from Thessalonica by persecution. At Athens he preached in the Areopagus the knowledge of the "Unknown God," adored by the Greeks.



After visiting Corinth, St. Paul returned to Antioch (A.D. 54) by Ephesus, Caesarea, and Jerusalem.

The third mission was undertaken by St. Paul in order to revisit the Churches he had founded in Asia Minor. Driven out of Ephesus, he continued his work in Macedonia and Achaia, whence he returned to Jerusalem.

There he was immediately arrested, but he claimed his rights as a Roman citizen, and so was sent to Rome to be judged, A.D. 61. Here he was kept a captive for two years, though allowed to preach freely. Some say that St. Paul, after he was set at liberty, visited Spain, and preached in the churches of Italy. It is certain that he was in Rome in A.D. 65, for he was then arrested and thrown into prison by Nero. St. Paul was martyred on the same day as St. Peter by being beheaded. His martyrdom took place outside Rome, where the church of the Three Fountains now stands. St. Paul wrote numerous letters to the Churches he had founded. Fourteen have come down to us, and are known as his Epistles.

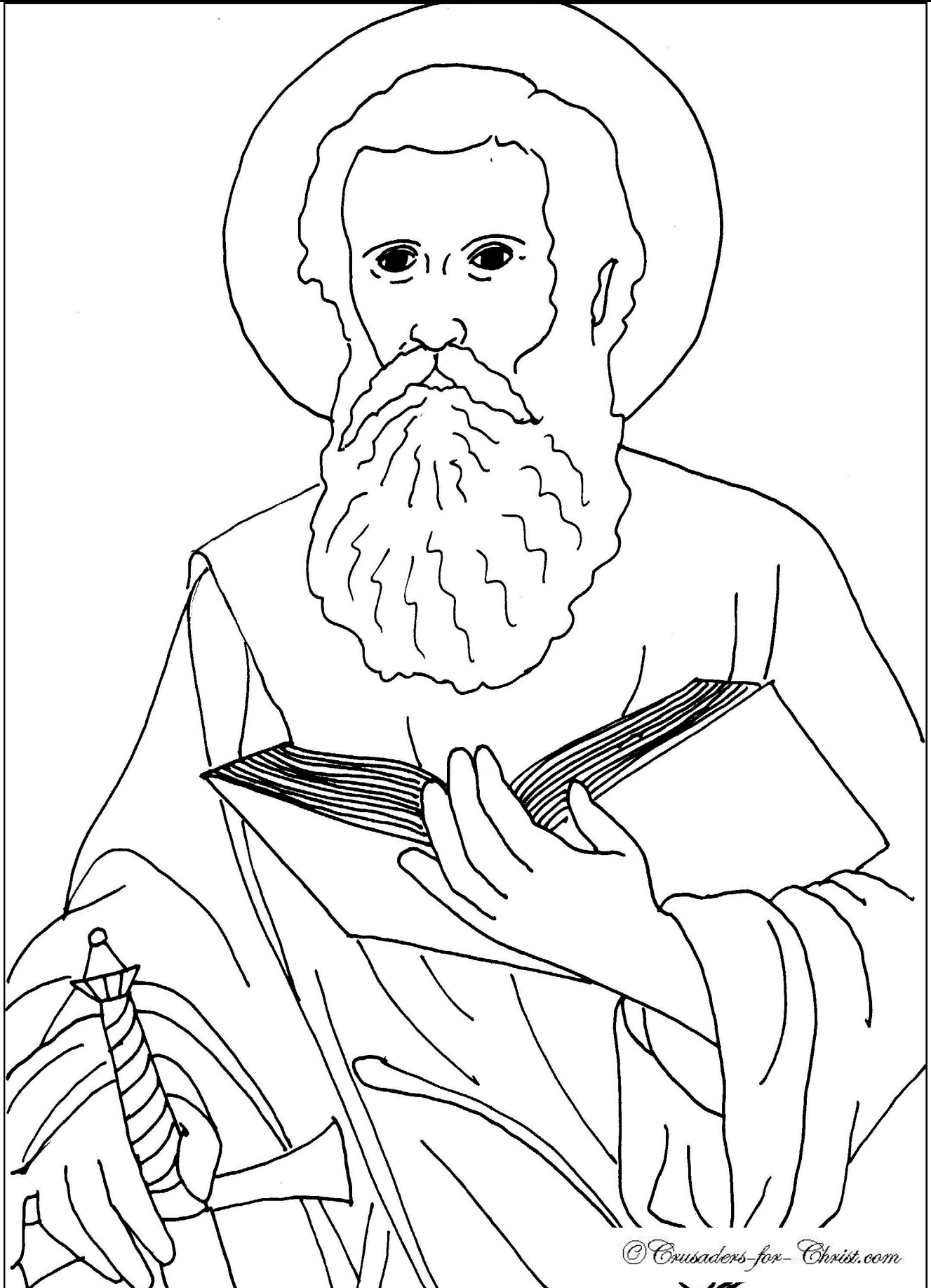
*~ The Story of Sts Peter and Paul were taken from: Leading Events in the History of the Catholic Church, Imprimatur 1909*



### Serving Our Lord

Then let us love our holy Church  
As all her children should  
The prayers we say at morn and night  
Will help us to be good.  
A slight, a sorrow, cruel words,  
Bear these with gentleness:  
So may the life of every child  
Its love for Him confess.







### LEGEND OF THE SAN GRAIL

THE San Grail, or Holy Cup, from which our Blessed Lord drank at His Last Supper had disappeared from the sight of Christians. No more were pilgrims to the altar where it had been kept, rewarded by gazing upon what they longed to see—the sacred relic had mysteriously vanished, and none knew where.

Many a knight searched for the San Grail, seeking by prayer and God's grace to keep heart and conscience free from stain of sin, for well was it known that none might find the Holy Cup who was not in the friendship and favour of the Almighty. Some passed it by unknowingly; but one Sir Galahad was permitted to discover and to recognize the precious treasure which he had so long prayed to behold.

Very early in the morning would he go to visit this Holy Cup, venerating it in remembrance of his Lord, and one day on repairing to the spot he found some one already there; but no earthly visitor was it, for a company of angels surrounded him.

Sir Galahad trembled, and would perchance have drawn back, but the stranger said, "Come, thou servant of the Lord, and thou shalt see what thou hast so long desired to see. Knowest thou who I am ? "

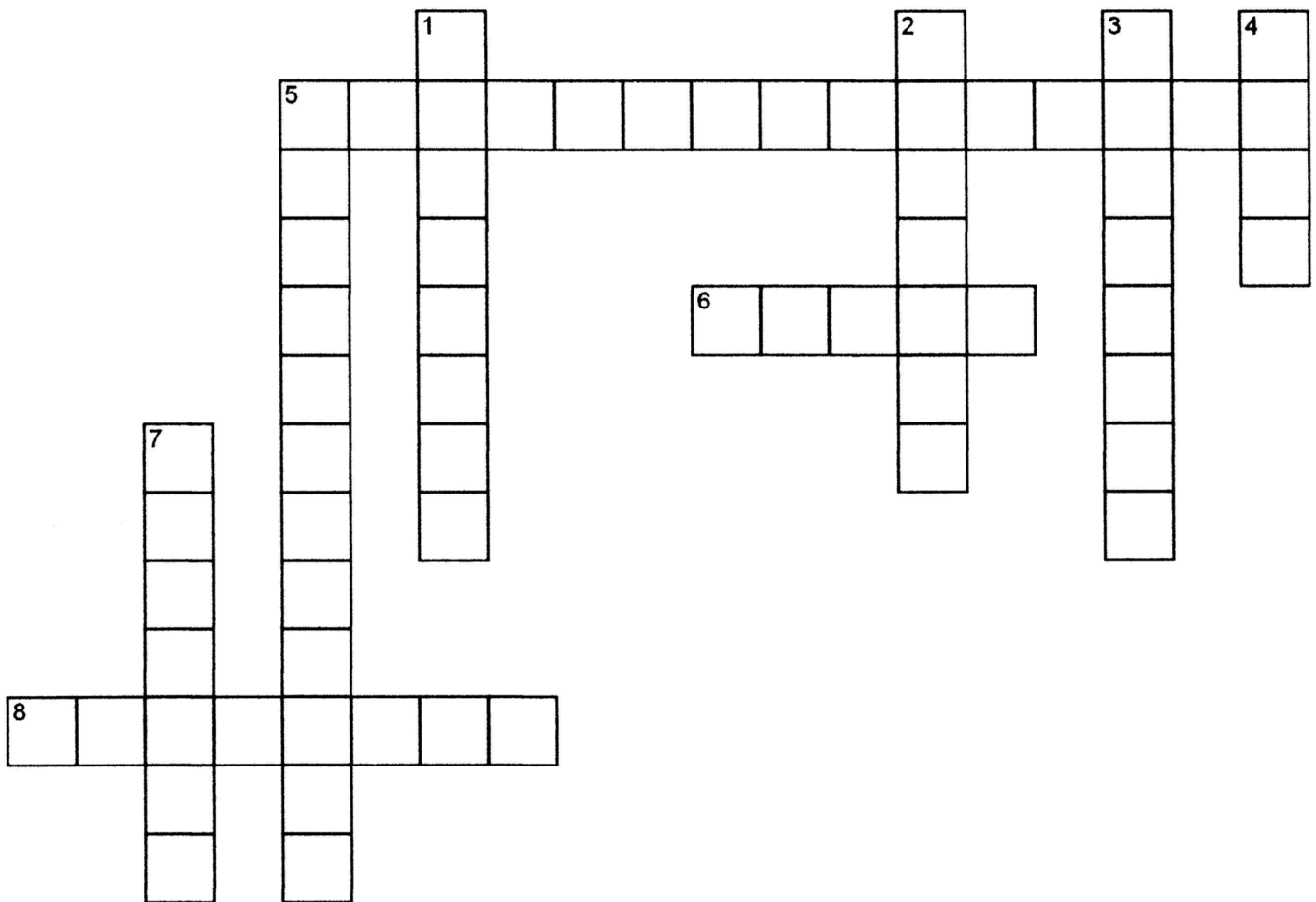
And the knight answered, " Nay."

"I am Joseph of Arimathsea, and the Lord hath sent, me here to bear thee company."

Then Sir Galahad lifted his clasped hands to heaven, saying, "Blessed Lord, I thank Thee that Thou hast granted me so great a proof of Thy favour. If it be Thy Will to take me from this world, I pray thee release me, for heavenly joys alone will suffice me now."

As he said these words he knelt down before the Holy Grail, praying fervently to God, and suddenly his soul was carried to heaven by a vast company of angels in the sight of all present. Then a hand from heaven took the sacred vessel and bore it away from earth, and since then human eye hath not looked upon it.

CROSSWORD PUZZLE FOR JUNE



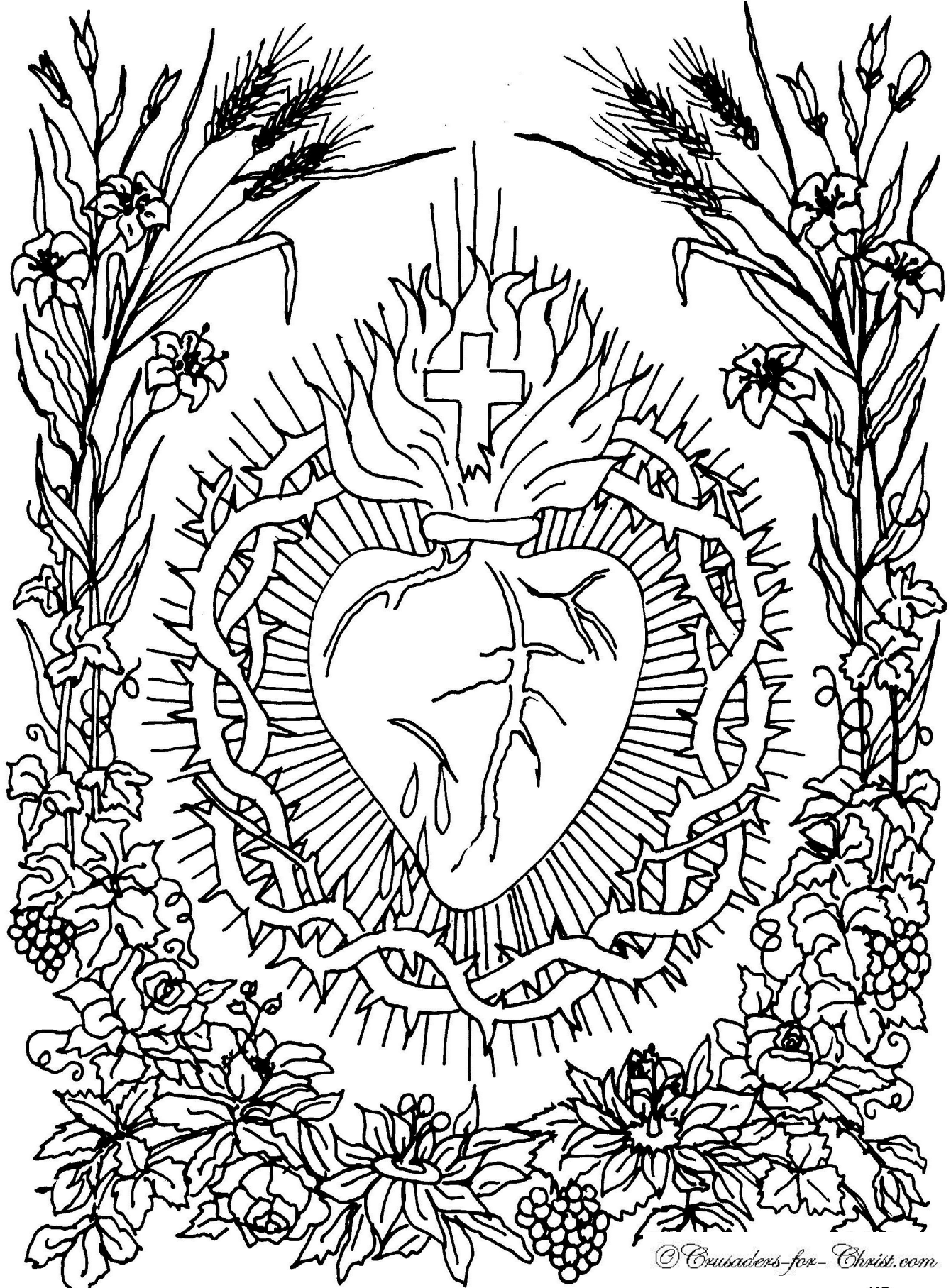
ACROSS

- 5. Who is the patron saint of Christian youth?
- 6. Who was the first pope?
- 8. A queen; wife of the Frankish King Clovis I

DOWN

- 1. Who bears the title “Apostle of Germany?”
- 2. Who is the Patron and Protector of Bohemia?
- 3. Who is the patron saint of Cyprus?
- 4. This saint was converted after God struck him off his horse.
- 5. Who founded the Ursuline order?
- 7. Which saint do we ask when we need to find lost objects?

*Answers can be found on the last page of the Gazette*



## ANSWERS TO QUIZ ON THE APOSTLES.

1. Our Lord made St. Peter the first Pope.
2. Peter which means "rock".
3. Andrew, who was also one of the apostles.
4. He said, "Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world." (Matt 28: 19-20)
5. They were filled with the Holy Ghost.
6. The deeds or activities of the Apostles.
7. St. Paul was born in the Roman city of Tarsus.
8. He was a Jew of the tribe of Benjamin.
9. His other name was "Saul".
10. St. John the Evangelist.
11. Because he preached often about the divinity of Christ.

## ANSWERS TO CROSSWORD PUZZLE

ACROSS 5. Aloysius Gonzaga; 6. Peter; 8. Clotilda;

DOWN 1. Boniface; 2. Norbert; 3. Barnabus; 4. Paul; 5. Angela Merici; 7. Anthony



This is a series of Catholic Gazettes for children. We pray that it will help all to know and love their Faith better. It is put together by the students of St. Catherine's Academy as part of their Language, Religion, Art and Typing Courses. A.M.D.G. We hope you enjoy it. If you have any suggestions, ideas or comments please let us know at : <jwillson61@charter.net>

God Bless all of you! Tim, the father of this clan, Timmy, Mary, Sarah, Katie, Patrick, Elizabeth and the teacher, Julie. God is good!!

**~ ALL ARTICLES ARE MEANT TO BE IN KEEPING WITH THE SOUND TEACHINGS OF THE ONE, HOLY, CATHOLIC, AND APOSTOLIC CHURCH, WHICH IS THE SAME CHURCH FOUNDED BY OUR LORD AND SAVIOUR JESUS CHRIST AND WILL LAST UNTIL THE END OF TIME.~**

We have also started a Catholic website as another school project. There are weekly Sunday Sermons for both Children and Adults and many other goodies. you can check it out at:

[www.Crusaders-for-Christ.com](http://www.Crusaders-for-Christ.com)