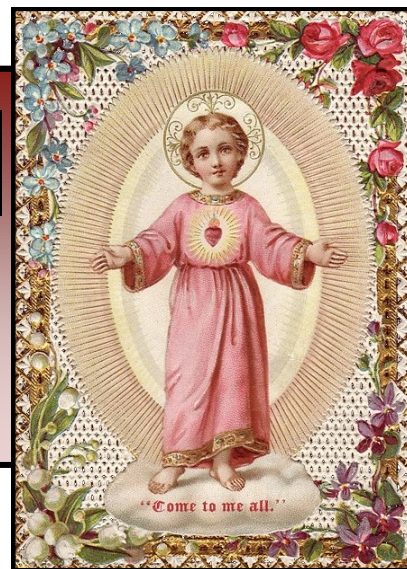


St. Catherine's Academy Gazette®

Holy Mother Church has Dedicated the
Month of June to the Sacred Heart of Jesus

Issue 43

June 2015



“Dear Jesus, give me a secure place in Thy Divine Heart,
a corner so very, very deep, that even if I should try,
I would not be able to get out.”



THE SACRED HEART

Dear children: The beautiful month of June is set aside to honor the Sacred Heart of Jesus.

The Heart of Jesus is filled with love for all creatures. Why do we honor the Heart of Jesus? We speak of the Heart of Jesus because the heart is the seat of love. When we want to show that we love a person much we say we love him with our whole heart. For this reason we honor the Heart of Jesus. Jesus loves us so much that He has given the last drop of His Blood to save us. After his death on the cross, a cruel soldier pierced His holy Side with a lance. The Heart of Jesus was opened and water and blood flowed from it.

Have you ever seen a picture of the Sacred Heart? What did you see? Yes, you Jesus pointing to His Sacred Heart. By this is meant that if we wish to love Jesus and please Him, we must learn to know and love His Heart and all that it means to us. The Heart of Jesus is meek and humble. In that beautiful prayer which I taught you, "Jesus, meek and humble of heart make my heart like unto Thine," you ask to be meek and humble like Jesus. You have learned what it means to be meek and humble. The Heart of Jesus teaches you that to be praised by people is not the greatest thing to be desired. It is far better to be praised by God. Sometimes people make great mistakes; they praise a person for doing something which to them seems good, but which to God is wicked and sinful. How foolish it is to be pleased when others praise us for doing what we should not do!

Feasts and Fasts This Month

June 4th - Corpus Christi

June 12th - Feast of the
Sacred Heart of Jesus

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*St. Francis de Sales, Patron of
the Catholic Press, be the
protector of this Gazette.*

What the Heart of Jesus Teaches Us

The Heart of Jesus is mild, that is, quiet and peaceful. Is your heart mild? Do you treat others gently? Do you not sometimes speak sharply to your companions and playmates? Are you rough in your actions? How often children burst out into anger when they do not get what they want, or when they cannot have everything their own way! Proud and vain children are not imitating Jesus. Jesus was meek and humble. When the bad men treated Him so cruelly He did not get angry with them. When they pulled Him about from place to place, He went with them meekly and calmly. He did not threaten them with eternal punishment. He could have struck them dead on the spot, but He wanted to bear insults in order to show us how we should act when we are mocked and insulted by others.

Try to have a great devotion to the Heart of Jesus. Jesus knows what children have to bear. He is willing to help you if you only ask Him. His Heart is filled with pity for your faults and failings, and He is ever ready to help you to become meek and humble. Often say the prayer, "Jesus, meek and humble of heart, make my heart like unto Thine." Try to think of the love the Heart of Jesus has for you. When you are tempted to do something wrong call on the Heart of Jesus to help you! "Heart of Jesus, help your little child!"

During this month, try to do something each day in honor of the Sacred Heart. Whatever you do, do it all for the honor and love of the Heart of Jesus. Offer all you do and say to the Sacred Heart and then one day when you come to die, Jesus will take you and keep you in His Heart, where you will have joy and rest forever. Ask the Sacred Heart of Jesus to bless your father and mother, your brothers and sisters, and your teachers and classmates. Ask the Heart of Jesus to help you with your lessons; ask Him to make you a good child, obedient, pure, gentle and kind. Never let a day pass without doing something to honor the Sacred Heart.

Practice:

1. Often in the day I will say a prayer to the Sacred Heart.
2. I will offer all I do today to the Sacred Heart of Jesus.

Source: Practical Aids for Catholic Teachers, Imprimatur 1928

A FEW HINTS FOR DAILY CONDUCT

In your Catechism of Christian Doctrine you will find a Rule of Life, forming the subject of the last two chapters. Follow that rule, and all will be well with you in this world and in the world to come.

The Catechism is a little book, and is so constantly used in school that perhaps you do not think so highly of it as you ought. But be sure of this: it contains the very pith and essence of the knowledge of God and of your duty to Him and your neighbour. The more you grow in this knowledge the more you will value that little book. Never be satisfied until you know it all by heart and understand it well.

Some give up going to Sunday Catechism when they grow tall, as if that had anything to do with it. They are ashamed to go because little children have to go too. This is very pitiful. Do not yield to such a temptation. The devil is afraid you should learn too much about God and the things of God.

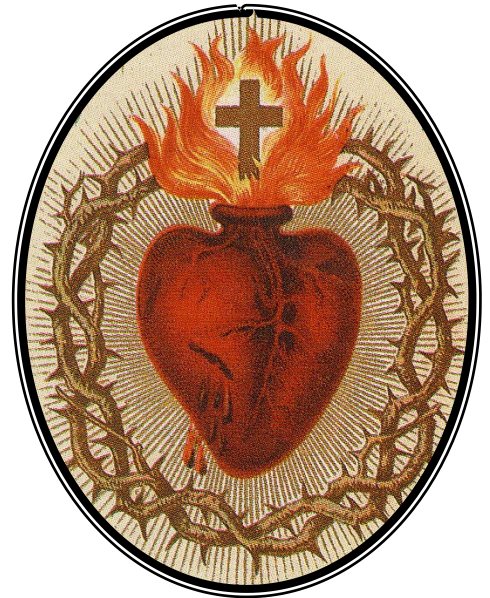
You begin your day with the sign of the Cross, and by offering your heart and soul to God. You end it with your evening exercise, and you give your last thoughts to your crucified Saviour.

If you live each day as if it were the last it will not matter when the last comes, as you will be found watching—one of God's 'faithful servants.'

Source: The Little Book of the Holy Child Jesus, Imprimatur 1875

JUNE WORD SEARCH

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 U E Y U E I C Z E A M M N O O
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|----------------|--------------|
| 1. CHARITY | 9. LOVE |
| 2. CONSOLATION | 10. MEEK |
| 3. GOODNESS | 11. MERCIFUL |
| 4. HEART | 12. OBEDIENT |
| 5. HUMBLE | 13. PATIENT |
| 6. JESUS | 14. SACRED |
| 7. JUSTICE | 15. WISDOM |
| 8. KNOWLEDGE | |



LEGEND OF THE ROSE OF HILDESHEIM

It was a wintry day, the wind keen and the ground covered with snow, when Louis, the son of Charlemagne, Emperor of Germany, went out to hunt, attended by a numerous suite. Suddenly the prince found that he had lost a little silver cross, which was most precious to him, and which contained several holy relics; he always carried it about him, and his distress at missing it was very great. He immediately ordered his attendants to search in all directions for this sacred treasure, whilst he fervently implored God's assistance, vowing that, if the cross was discovered, he would build a church upon the spot where it had fallen, in token of his gratitude and joy.

The servants of Louis were full of confidence in the power of Heaven, and went bravely into the thick masses of snow in the forest to make their search, and soon they observed a rose-tree in full bloom, from which came a most sweet fragrance. They advanced nearer, and then saw that in one bud a small silver cross was raised like a little altar amidst the snowy leaves, round which shone a strangely dazzling light and they fell on their knees as they recognized the prince's treasure, which was thus miraculously restored in answer to prayer; and after thankin God for His goodness, they carried it reverently to their master.

The prince rejoiced greatly, and lost no time in erecting upon the sopt a church, which should remain as a memorial of the power of the Almighty; and there, by the altar where the Divine Sacrifice is offered up, the spreading branches and pure white flowers of the rose-tree surround the tabernacle where the Lord is dwelling. Many hundred times the snow has fallen upon the forest, which has now disappeared and given place to the town of Hildesheim. The cathedral built by the pious Louis has stood for ages, and has even been attacked by fire; but the rose-tree has been miraculously preserved up the present time as a sweet silent teacher of God's glory, and His goodness to those who turn to Him for help with faith and love.

Source: Legends of the Saints, 1876



A Little Girl's Prayer to the Blessed Virgin

*Sweet Virgin Mary !
Oh ! watch over me ;
Guide my bark safely
Through Life's troubled sea.*

*And when in sorrow,
List to my prayer ;
Cherish me, love me,
With motherly care.*

*And should I wander
From truth and from right,
Lead me, O Mary !
Through Sin's gloomy night.*

*Teach me to love Him
Who died for mankind ;
Teach me to banish
Self-love from my mind.*

*Be with me, Mother,
At the hour of death,
" Jesus and Mary !"
Shall be my last breath !*

*—Composed by E. C. D. at the age of
Nine years.*

*Source: Little Compliments of the
Season, 1887*



SAINT ANTHONY OF PADUA

NEAR the cathedral in Lisbon there was a handsome mansion, where a noble soldier lived who had fought very bravely for the liberty of his country. This was the father of the little Ferdinand, afterwards called Anthony of Padua.

From a baby this child's good mother tried to plant in his heart a great love to God, and her constant prayer was that he might become a priest. As soon as he was old enough, little Ferdinand was sent to school to the priests at the cathedral, and he grew very fond of prayer, often getting up in the night to be present when they said the Divine Office. Every one noticed the thoughtful face and modest behaviour of this boy, and his parents soon felt sure that God had called him to His own service; so at the age of fifteen he went to the canons of St. Vincent, where he received the habit of a religious. But while he was there, Ferdinand saw his friends so often that he began to desire to be more separated from them, lest they should take any of his thoughts or love from God, so he went to his superior and begged to be allowed to go to another convent. At first the prior refused to let him go, but Ferdinand pleaded so hard that he obtained leave to make this change, and bid farewell to his native place. The monks at the Holy Cross were those who received him next; and as Ferdinand advanced in the love of God, and grew more holy and humble, it was plain that he had done well to come amongst them. His love to his brothers was so great, that although his greatest joy was to be present at holy Mass, he would give it up quite willingly to help any of them in the commonest work of the house if his superior bid him go; and no matter where he was, or what he might be doing, when he heard the bell at the Elevation he would adore Jesus upon his knees just the same as if he had been before the altar.

Near to Ferdinand's convent there was a community of Franciscans, who had a chapel dedicated to S. Anthony the Abbot, and here the young religious loved to pray, and talk to the monks of the joys of heaven and the goodness of God, The great poverty of these Franciscan friars made a great impression upon him He loved, too, the austere life they led, and a great desire came into his heart to live under their rule, and gain souls to God by preaching the faith as they did.

About this time there came the news that five Franciscans had been martyred in Morocco, and their remains were to be brought to Coimbra. Great preparations were made to show the joy which the people felt in having these holy relics in their city, and a procession; with the bishop and priests, went out to meet them. The king and queen, with many of the courts walked by the side of the mule which carried these relics of the martyrs to the cathedral, where they were to be placed. But nothing could persuade the animal to go that way; in spite of all that was done to force it into the right road, it turned obstinately towards the convent of the Holy Cross, into the church itself, and there bent its knees before the high altar, staying so until its burden was taken from it.

Every one felt sure this could not have happened unless God had permitted it, so the relics remained with the monks of the Holy Cross, to their great joy. Ferdinand was constantly kneeling at the shrine, begging God to admit him into the order of St. Francis, and to let him also shed his blood for Christ like those blessed martyrs had done, and once when he was praying so, the holy Francis appeared to him miraculously, bidding him become one of his friars.

After that Ferdinand sought his superior, telling him all that he wished, and this strange vision he had seen, and the monks let him go, although they were grieved to part with him. Hastening to the Franciscan convent, Ferdinand received their rough, coarse habit, and his name was changed to Anthony, in honour of the abbot to whom the chapel was dedicated. Now he found that he was in the place God called him to, which was to prepare him to work for the salvation of souls.

His great wish had been to go to Morocco, and after learning his new rule he was allowed to start upon the voyage to Africa. But directly he landed he became ill from fever, and during the winter which followed, he was never able to leave his bed. It was a hard trial, just when he seemed to have gained all he hoped for, but it was made known to him in prayer that his work was not to be done in Morocco, but amongst the Christians of Europe.

Anthony was only anxious to do what God desired, so he began at once to prepare to return to Portugal, and started on his voyage. But a contrary wind drove the ship out of its course to the island of Sicily, so that they had to anchor at Messina. There were some Franciscans dwelling in the city, and Anthony hastened to them; but when he heard that nearly all the friars had gone to Assisi to meet their Father Francis, he set out also to that place, taking a young companion with him.

By the time Anthony arrived, the meeting was over, and the Franciscans were forming themselves into little companies to settle in different places; so he obtained leave to join one of them, who were going to the neighborhood of Bologna, and there he was made cook for the others.

Anthony began his humble duties gladly, and would have been willing to remain always thus, leading a severe life, and keeping strict silence. On the mountain a cell had been hollowed out, which was so exposed to the heat of summer and the cold of winter that none could dwell there without great suffering of body, and here Anthony got leave to stay, receiving such graces from God, that he cared nothing for the hardness of his life.

But he was now twenty-seven years of age, and an order came for him to go with some other friars to Forli, to receive holy orders. Some young Dominican brothers were also there, and it happened after supper one night that some one proposed one of them should give an instruction to the rest they all refused, saying they had made no preparation.

The Franciscans were asked, and they also excused themselves, until the superior turned to Anthony—"You shall preach the word of God to us, then, since the others will not," he said. The Saint was very much distressed. He pleaded his ignorance, he said that he had no learning, and could only sweep and wash dishes; but in vain—he was forced to obey, and God gave him such eloquence and earnestness, as he spoke of the dignity of being called to the life of a priest, that every one present was astonished and delighted. His superiors were now sure that God intended Anthony to gain souls by his preaching, so they set him to study hard, that he might be ready for this duty, and also able to teach in the schools; and from this time Anthony became known by the power he gained over the hearts of others.

One day, when preaching at Bourges, so many people flocked to hear him that no building in the town was large enough to admit them, so a pulpit was formed in an open space outside the gates, to which the crowd followed him. Scarcely had Anthony begun his sermon than the bright summer day clouded over, and a flash of lightning was seen, which so terrified the people that they began to move off for shelter in the approaching storm; but the Saint cried out, "Christians, do

not go away. Remain where you are, and I promise, in "the Name of our Lord that not a drop of rain shall fall on you." The people remained still there as the holy preacher continued speaking to them, and though the rain fell heavily all round, and the crops in the fields were beaten down by hail-stones, the sky was bright and clear above the heads of the congregation, as a mark of the favour with which God regarded the words of Anthony.

A wonderful answer was once given to the Saint's prayer, which has led to the great faith all Catholics have in his power with God, in finding for them things which they have missed or lost, and in helping them in every difficulty. A novice had been received into the house, who, unfortunately, gave way to the temptations of the evil one, and was led to turn from the good course he had begun, so that at length he ran away secretly from his brothers one night, carrying with him a psalter he had stolen from St. Anthony. In those times books were far more difficult to obtain than they are nowadays, and the Saint being much grieved at his loss, knelt down before a crucifix to implore God to restore him his missing volume and pray for the unfortunate boy, that he might receive the light and grace of repentance, and return to the monastery. A little later, a knock came on the door of his cell. Anthony opened the door. On the threshold stood the novice, cowed and miserable. Apparently crushed by the weight of his wrongdoing, he dared not lift his eyes to those of the priest. St. Anthony was invariable kind and compassionate toward the penitent. He drew the frightened novice into the room and closed the door. Then he encouraged him to tell his story. Sobbing, the novice obeyed. As he was making his way through the deserted city with the psalter, he came to a bridge, he started to cross it when suddenly there appeared in his path a frightful apparition, a horrible monster, armed with a cutlass. This specter raised the weapon above his head and said to him: "Return to the servant of God, Anthony, and give the Psalter back to his Order." I was very afraid so I came back to return this." The young novice begged forgiveness of the saint and asked to be allowed to remain in the Order and promised to amend his ways.



Anthony now had worked hard in preaching and teaching, he began to long for a quiet time alone with God, so he went to Mount Alvernia (where S. Francis had received the marks of Christ's sacred Passion), that he might give himself wholly to prayer and penance. For some while he dwelt there in a little hut, which was miserable to look at, but in his eyes a happy, blessed spot, because God gave him so many helps and graces there; but when Lent came he left it to go and preach his last mission in the city of Padua.

People had always flocked round him, but never so many followed him as at that time, even from the villages and towns round about; and in order to secure good places, they thought nothing of collecting near his pulpit overnight, so that they might be ready to hear him preach God's Word next morning.

The town itself looked almost deserted, the shops were closed, for scarce any one thought of buying and selling—the people were listening eagerly to the earnest words of Anthony, and they even pressed near him when he passed to his dwelling, trying to touch his habit or to cut morsels from it, which they preserved as relics.

During this mission God allowed the devil to visit His servant one night when he had gone to rest very weary with the day's toil, and Anthony was nearly strangled by him; but making the sign of the Cross, he began to sing a little Latin hymn to the Blessed Virgin, and at the mention of her name the tempter vanished and appeared to him no more, whilst the cell was illumined with a golden light which filled his soul with joy.

At length the mission ended, and Anthony being aware that he would not live long, obtained leave to go to a quiet little convent about four miles from the city, where he might prepare his soul to meet God. Close by in the forest, there was a little cave, to which he went for greater retirement, but feeling his weakness greater, he set out for Padua, that he might die there. However, it was at Ara Coeli that he passed away, at a convent just outside the city, where he had every care which could be given him in the hope that his useful life might last yet a little longer; but God's Will was that Anthony should die, and he grew quickly worse. On the 13th of June, after receiving Holy Communion, his face was raised to heaven, glowing with such an unearthly light that some one by his bed-side asked at what he was gazing. "Dear brothers," he answered, "I behold my Lord." Then a priest hastened to anoint him, with the brothers kneeling round, mingling tears with their prayers, and his soul passed peacefully away, without a struggle or sign of pain being visible.

The gates of Ara Coeli were crowded when the news spread; men and women flocked there questioning and weeping, little children ran about the streets saying, "Alas! the Saint is dead," and it was only with difficulty that the town could be kept in peace, so afraid were the inhabitants that the sacred body might be removed from Padua.

Five days after his death the Saint was buried in the church of S. Mary's, and upon the first day miracles were worked by touching the stone which covered his body. Lords and ladies knelt there with choice offerings, the poor whom he had loved, the sinful whom he had reconciled to God, all flocked to the spot, and it very soon became a place of pilgrimage for all Europe. St. Anthony did not live to a great age, he died when he was but thirty-six years old; but it was a wonderful life of acts done for God, of days and years given to His service, of faithfulness to every inspiration of the Holy Spirit, which won for him the reward in this world of leading many souls to the feet of Christ crucified, and in heaven a place amongst the saints for ever.

His feast day is June 13th

~ Source, *Stories of the Saints for Children*, 1874



“May Thy holy mysteries, O Lord Jesus, produce in us a divine fervor, whereby having tasted the sweetness of Thy most dear Heart, we may learn to despise earthly things and love those of heaven. Who livest and reignest God world without end. Amen.



ST. JOHN THE BAPTIST

Born in the same year as our Blessed Lord and in the same country, John the Baptist spent most of his younger days in the desert fasting and doing penance.

This life was a preparation for the great work which he was about to begin.

His dress was of camel's hair with a belt around his waist.

When he was thirty years of age, he began to preach, saying: "Do penance, for the kingdom of heaven is at hand."

Then the people of Jerusalem, of Judea, and all the county about the Jordan went to John the Baptist, and were baptized by him in the river Jordan, confessing their sins.

On day, Jesus came from Galilee to be baptized by him.

John said to Him: "I ought to be baptized by You, and comest Thou to me?"

Jesus answering said to John: "Suffer it to be so now, for so it becometh us to fulfill all justice."

Jesus, being baptized, came out of the water; and lo! The heavens were opened: and He was the Spirit of god descending as a dove and coming upon Him.

Behold a voice came from heaven, saying: "This is my Beloved Son in Whom I am well pleased."

Shortly after this remarkable event, the Jews sent to John priests to ask him: "Who art thou?"

John answered: "I am not Christ."

They asked him: "What then? Art thou Elias?"

He said: "I am not."

"Art thou the prophet?"

And he answered: "No."

Then they said to him: "Who art thou, that we may give an answer to them that sent us?"

John the Baptist answered: "I am the voice of one crying in the wilderness; make straight the way of the Lord."

The priests said to him: "Why then doest thou baptize, if thou are not Christ, nor Elias, nor the prophet?"

John said to them: "I baptize with water, but there hath stood one in the midst of you, Whom you know not. The same is he that shall come after me, Who is preferred before me, the latchet of Whose shoe I am not worthy to loose."

me, the latchet of Whose shoe I am not worthy to loose.”

John the Baptist was really a very wonderful saint. He preached the Word of God and feared no man.

On one occasion, he told Herod that it was not right for him to marry his brother's wife, Herodias.

So Herod cast John the Baptist into prison, and would have put him to death, but he was afraid of the people.

On Herod's birthday, the daughter of Herodias danced before Herod and all the guests.

She did so well that Herod promised that he would give her what she asked of him:

The girl went to her mother and said: “What shall I ask?”

The mother answered: “Ask for the head of John the Baptist on a dish.”

Then the daughter went to Herod and said: “Give me the head of John the Baptist on a dish.”

This request made King Herod very sad.

So, sending for a soldier, he commanded that the head of John the Baptist be brought to him.

Having beheaded the Saint in prison, the soldier put the Baptist's head on a dish and gave it to the girl.

She then in turn gave it to her wicked mother, who was then satisfied.

Source: Ideal Catholic Fourth Reader, Imprimatur 1916



HYMN TO THE SACRED HEART

Let me, Lord, oh, let me ever, Thy dear wounded Heart behold!
 And, O Jesus, may I never, to earth's pomp my heart unfold;
 In Thy Heart, by lance deep smitten, let me find a refuge sure;
 May Thy Name, with Thy Blood written, on my soul, ever keep me pure!

Thou alone, O Heart most tender, joy of souls, my joy shalt be;
 To my heart but one aid render - may I Lord, love none but Thee!
 Thy sweet love, so strong ascending, from Thy cross to Heaven's throne.
 Heart divine, in grace low bending, sink Thou deep into my own!

Source: The BeeHive, Vol. III, Imprimatur 1906



©KRWAK

CORDS, BLESSED

"They drew up Jeremias with the cords, and brought him forth out of the dungeon." Jeremias, 38:13

Jeremias was one of the great prophets of the Old Testament. God had made known to him many of the misfortunes that were to come upon the Jewish people. The prophet was pathetic in his appeal to the chosen people to be true to their God. He saw the holy city of Jerusalem overrun with vice which he knew would ruin his country. Again and again he warned his fellow citizens of the calamities that would come upon them. His zeal displeased the wicked and angered those in power. He saw the gathering storm of persecution. But, undaunted, he continued to preach in even more animated and vigorous terms.

The wicked princes could stand him no longer. They asked King Sedecias for permission to throw the prophet into a cistern of deep mud. Though he admired Jeremias, the king weakly yielded. The preacher was thrown into a cistern where he surely would have stifled to death in a short time, had not an officer of the king by the name of Abdemelech begged the king to free the prophet. How they drew him out is interesting. Let Scripture tell it:

"So Abdemelech taking the men with him, went into the king's house that was under the storehouse: and he took from thence old rags, and old rotten things, and he let them down by cords to Jeremias into the dungeon.

"And Abdemelech said to Jeremias: Put these old rags and these rent and rotten things under thy arms, and upon the cords: and Jeremias did so.

"And they drew up Jeremias with the cords, and brought him forth out of the dungeon." *Jeremias, 38:11-13.*

Who would have thought that old rags and rotten things and cords could be the means of saving the life of a great man of God? Yet, by means of those material things the prophet was drawn forth from the dungeon of death.

In a similar but more spiritual way the Church uses cords to help save the souls of her children. A cord may seem a trifling, insignificant thing, but if it can save a prophet of God from physical death, it can also save a child of God from spiritual death. Blessed cords are sacramentals. They are cinctures or ropes worn by the members of certain pious associations in honor of some saint, to keep in mind some special grace or favor which they hope to obtain through that saint's intercession. Four such cinctures have been approved and indulged by Mother Church.

1. One is the black leathern belt of the Archconfraternity of Our Lady of Consolation, or of the Black Belt of St. Monica, St. Augustine, and St. Nicholas of Tolentino. According to tradition St. Monica in a vision received a black leathern belt from the Blessed Virgin, who assured the holy widow that she would take under her special protection all those who wore it in her honor. St. Ambrose girded St. Augustine with it at the latter's Baptism.

After the canonization of St. Nicholas it came into general use among the faithful. All confraternities of the black leather belt must be affiliated with the archconfraternity at Bologna in order to share its privileges and indulgences. The members are obliged to wear this black leather belt, to recite daily thirteen Our Fathers and Hail Marys, and the Salve Regina. They must fast on the vigil of the feast of St. Augustine, August 2nd. The general of the Augustinians has the faculties for this archconfraternity.

2. The Archconfraternity of the Cord of St. Francis of Assisi is perhaps the most widespread and well-known. After his conversion the Little Poor Man of Assisi girded himself with a rough cord over a rough habit in memory of the cords with which Christ had been bound during His passion. Later a white cord with three knots came to form a part of the Franciscan habit. As such, it is worn by more than four million members of the third orders of St. Francis.

Besides the ordinary requirements for the gaining of all plenary and partial indulgences, the wearing of the cord and enrollment in the archconfraternity are the only conditions imposed on members. Membership in one does not require membership in the Third Order.

3. Regarding the Archconfraternity of the Cord of St. Joseph we recall the miraculous cure of an Augustinian nun at Antwerp in 1657 through the wearing of a cord in honor of St. Joseph. This gave rise to the pious practice of wearing it to obtain the grace of purity through his intercession. Members must wear a cord with seven knots, and are urged to recite seven times daily the Glory Be. They must be affiliated with the church of St. Rocco at Rome.

4. The Confraternity of the Cord of St. Thomas took its start from the incident in his life when the Angelic Doctor resisted a temptation to impurity. As a reward angels girded him with a cord that protected him against all such temptations in the future. To obtain a similar grace of purity many wear the cord of St. Thomas. Members must have their name enrolled, must wear a cord with fifteen knots and recite daily fifteen Hail Marys in honor of St. Thomas.

When any of these four types of religious cords is blessed it becomes a helpful sacramental, helping the wearer to rise from the dungeon despair and doubt and indifference to new graces and spiritual blessings.

A cord was the means of saving the prophet Jeremias. Every day cords and ropes are used to save people who are drowning, people in burning buildings, people in dangerous situations.

Likewise, religious cords are the means of helping millions to remember the thrilling example of the saint they honor. By that remembrance they are helped spiritually.

One might say, for example, that the Franciscan cord encircles the globe in the sense that the members of the three orders and the works and missions of all three orders encircle the world. May that cord help pull the world up closer to God. Amen.

PLAIN LESSONS IN CATHOLIC DOCTRINE

Three Spiritual Works of Mercy

The catechism calls our attention to the seven Spiritual Works of Mercy. The seven Corporal Works of Mercy are performed for the good of our neighbor's body, for which reason they are called *corporal* works. The seven Spiritual Works of Mercy are performed for the purpose of doing good to our neighbor's soul, and therefore they are called *spiritual* works.

The catechism proposes the question: "Which are the *Spiritual Works of Mercy*?" Answer: "The Spiritual Works of Mercy are these seven: First, to admonish sinners," etc. Let us consider these Seven Works in the order in which we find them mentioned in this answer of the catechism.

"First to admonish the sinners." By "sinners" are meant those who have committed mortal sin, or who are living in the state of mortal sin. To "admonish" means to reprove and exhort in a kind, gentle manner.

We all know what will happen to a person who has committed any kind of mortal sin, and who dies with the guilt of that sin still clinging to the soul. That person's souls will more surely be condemned to the everlasting fire of hell. After the general judgment that person's body and soul together will have to endure the never-ending torments of hell. It is therefore one of the best, most meritorious acts of charity to try to bring such a sinner to repentance and conversion, thereby to save him from the danger of being condemned to hell.

Is it a small matter to know your neighbor to be in danger of hell-fire, and yet to make no effort in the way of trying to save his soul? What can you do? What SHOULD you do? Practice charity by admonishing that sinner. Speak to him kindly, gently, patiently. Try to be very prudent. Do not say too much at one time. Above all, avoid whatever might make him worse than he already is, such as scolding, calling offensive names, using harsh language, etc. "Fire is not to be quenched with tow." It is worth while to repeat: When you undertake to admonish any sinner, speak to him kindly, gently, patiently.

Here are a few Scripture passages which tell us about this charitable work of "admonishing sinners." "If thy brother shall offend thee, go and reprove him between thee and him alone. If he shall hear thee, thou shalt gain thy brother." (*Matt. 18: 15*) "Brethren, and if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of mildness, considering thyself, lest thou also be tempted." (*Gal. 6: 1*) "Them that sin reprove before all, that the rest also may fear." (*Tim. 5: 20*) "My brethren, if any of you shall err from the truth, and anyone convert him: he must know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." (*James 5: 19-20*)

"Second to instruct the ignorant." You perform this work of mercy whenever you instruct anyone in the truths of the Catholic religion. It is performed by the teachers in our schools whenever they explain the doctrines of the Catholic catechism to their pupils. It is performed by our Sunday-school teachers when they instruct their classes in the doctrines of the catechism. It is performed by parents whenever they instruct their children by explaining to them as well as they can the truths of the Catholic faith.

Various indulgences are granted in favor of those who perform this work of charity, among which are the following: Seven years to teachers on any Sunday or holyday, when they gather their pupils and teach them Christian doctrine. One hundred days to teachers when on any weekday

they explain the catechism to their pupils in their schools; the same also to fathers and mothers, whenever in their homes they explain the Christian doctrine to their children and servants; the same also to all faithful in general, whenever they spend half an hour either in self-instruction or in teaching others the doctrines of the catechism.

“There are ever so many opportunities offered, even outside the church, school and home, for the exercise of this work of charity. There are a great many Catholics who are but poorly instructed in the truths of our religion. And the number of non-Catholics who are altogether ignorant as regards the Catholic faith is very large. And in many cases their ignorance is all the harder to overcome because they imagine they know ever so much about our religion, whereas in reality their minds are filled only with mistaken ideas and false notions. Here is a double field for the practice of the best kind of charity. See to keep yourself well instructed, and then impart your knowledge of our religion to others as often as an opportunity presents itself.

What does the Bible say on this point? “Know the law of thy God, yea, and the ignorant teach ye freely.” (*I Esdr. 7: 25*) “The lips of the just teach many, but they that are ignorant shall die in the want of understanding.” (*Prov. 10: 21*) “Blessed is he that findeth a true friend, and that declar-eth justice to an ear that heareth.” (*Ecclus. 25: 12*) “You who are spiritual, instruct such a one in the spirit of mildness.” (*Gal. 6: 1*)

“Third to counsel the doubtful.” “Counsel is one of the Seven Gifts of the Holy Ghost. By means of this gift we are enabled to impart correct and wholesome advice to those who need it and ask it of us. Thus pastors are often asked for advice by their parishioners, teachers by their pupils, parents by their children. One friend seeks counsel from another. When your advice is asked by one who is in doubt as to some matter or duty relating to the welfare of his soul, then you have an opportunity for practicing this spiritual work of charity, namely that of “counseling the doubtful.” Give the advice asked for after due reflection, as you think it to be right and good, for the love of God and for God’s honor, and you can be sure that God will reward you for having done an act of charity.

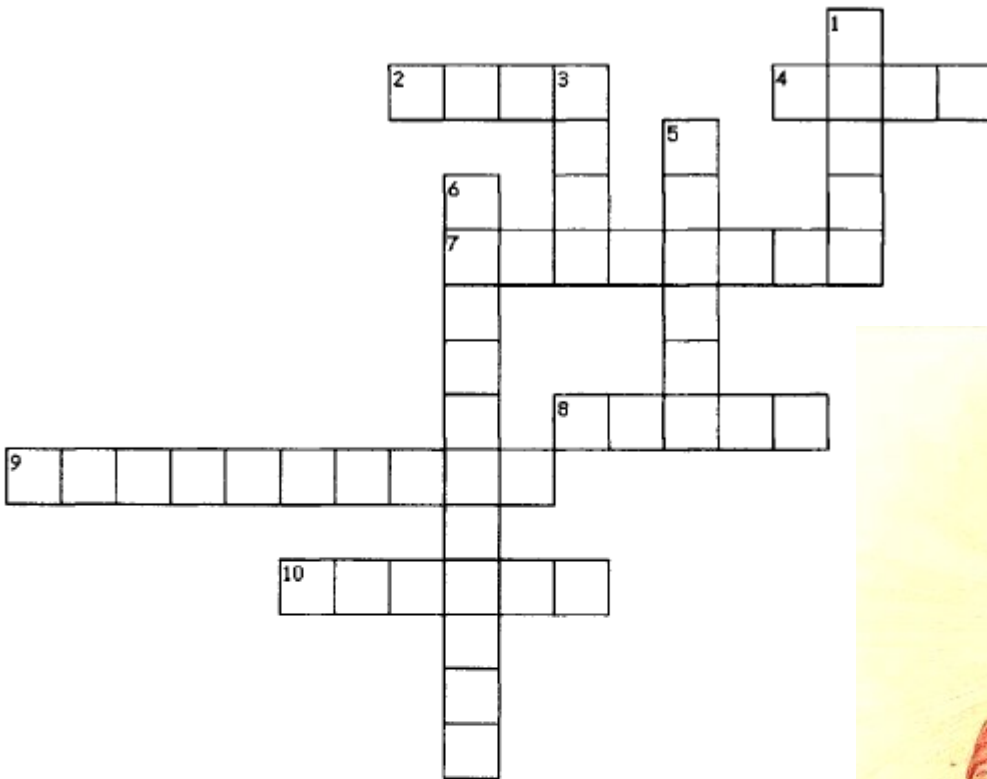
“Return a true answer with wisdom. If thou have understanding, answer thy neighbor; but if not, let thy hand be upon thy mouth.” (*Ecclus. 5: 13-14*) “Ointment and perfumes rejoice the heart, and the good counsels of a friend are sweet to the soul.” (*Prov. 27: 9*) “Gold and silver make the feet stand sure, but wise counsel is above them both.” (*Ecclus. 40: 35*) “Go no aside after wizards, neither ask anything of soothsayers, to be defied by them: I am the Lord your God.” (*Lev. 19: 31*)

Source: The BeeHive Vol. V, by Rev. A.M. Grussi, Imprimatur 1908

The Disciple

I do not mind the cruel things they say of me.
 Because, dear Lord, I truly wish to be like Thee.
 If I should put each thorny word beneath my feet,
 I could not wear a crown like Thine, oh King so sweet!

HEART OF JESUS CROSSWORD PUZZLE



ACROSS

- 2. Heart of Jesus, _____ and center of all hearts.
- 4. Jesus, _____ and humble of heart.
- 7. Heart of Jesus, _____ unto death.
- 8. Heart of _____, burning furnace of charity.
- 9. Heart of Jesus, _____, of the Most High.
- 10. Heart of Jesus, _____ for sin.

DOWN

- 1. _____ of Jesus of Infinite Majesty.
- 3. Heart of Jesus, house of God and _____ of Heaven.
- 5. Heart of Jesus, delight of all the _____.
- 6. Heart of Jesus, source of all _____.

Answers can be found on the last page of the Gazette

THE CONSECRATION OF FAMILIES TO THE SACRED HEART

The Consecration of families to the Sacred Heart is a practice strongly urged upon all Catholics. The Consecration of the family is performed in the privacy of the home, on any day that may be convenient the presence of the pastor or other priest, though desirable and blessed with special Indulgences, is not necessary.

In His revelations to St. Margaret Mary, our Lord promises to souls devoted to His Sacred Heart to "establish peace in their houses," to "comfort them in all their afflictions," and "to bless every place where a picture of My Heart shall be set up and honored." We give here the form prescribed for the Consecration:

PRAYERS FOR THE CONSECRATION OF THE FAMILY TO THE SACRED HEART

Sacred Heart of Jesus, who didst manifest to Saint Margaret Mary the desire of reigning in Christian families, we today wish to proclaim Thy most complete regal dominion over our own. We would live in future with Thy life, we would cause to flourish in our midst those virtues to which Thou hast promised peace here below, we would banish far from us the spirit of the world which Thou hast cursed; and Thou shalt reign over our minds in the simplicity of our faith, and over our hearts by the whole-hearted love with which they shall burn for Thee, the flame of which we shall keep alive by the frequent reception of Thy Divine Eucharist ,

Deign, O Divine Heart, to preside over our assemblings, to bless our enterprises, both spiritual and temporal, to dispel our cares, to sanctify our joys, to alleviate our sufferings. If ever one or other of us should have the misfortune to afflict Thee, remind him, O Heart of Jesus, that Thou art good and merciful to the penitent sinner. And when the hour of separation strikes, when death shall come to cast mourning into our midst, we will all, both those who go and those who stay, be submissive to Thy eternal decrees. We will console ourselves with the thought that a day will come when the entire family, reunited in Heaven, can sing, forever Thy glories and Thy mercies.

May the Immaculate Heart of Mary and the glorious Patriarch, St. Joseph, present this consecration to Thee and keep it in our minds all the days of our life. All glory to the Heart of Jesus, our King and our Father!

(Indulgenced May 19, 1908. Prescribed for the ceremony of Consecration, March 1, 1918.)

A Plenary Indulgence may be gained by the members of the family on the day of Consecration, and every year on the day of renewal, on the usual conditions: Confession, Communion, Visit, and prayers for the Pope's intentions.

The Enthronement of the Sacred Heart in the home is also another beautiful Catholic devotion similar to the Consecration of the family. It is a result of the zeal of the Reverend Matheo Crawley-Boevey, a priest of the Society of the Sacred Hearts.

Source: Can you Explain Catholic Practices, Imprimatur 1937

A BEAUTIFUL LEGEND OF CORPUS CHRISTI

ONE FINE morning in the month of June old Mother Birch tree told her children not to be a bit frightened should some one come in the course of a few hours and cut them down. "Yours may be a glorious lot," she said. "But only the fine, tall, straight trees will be taken. Listen, my children, it may be your happiness to stand honorary guard when the Lord Jesus moves in triumph through the streets on the feast of Corpus Christi tomorrow. It is indeed true that afterwards you will have to die, but you will see that which is the most beautiful on the face of God's earth, and you will be giving your lives for Him. I could not see Him when I was young, because I have grown crooked." And Mother Birch sobbed.

Nearly all the young Birches were delighted with the prospect; only a few tried to hide themselves, faintheartedly, behind their mother. The others were only proud of the honor that might be accorded them and looked forward with joy to the hour of their glorious sacrifice. "After having seen that which is fairest under the sun," they said to each other, "we can afford to die; for then a nameless longing would consume us, and we would die slow deaths anyhow. As it is we shall die like so many martyrs."

Now, one tiny little Birch heard all this, too; but it was too frail, too small, too gentle—a mere baby Birch. And when it hesitatingly asked whether it would probably be taken also, the others only looked sympathetic and shook their leaves most doubtfully. Then the little Birch became very sad indeed; not even its mother, nor the sunshine, nor the birds that sang so jubilantly in its branches every morning, could console it in its sorrow. To see the Lord Jesus! Oh, the twinkling stars up above its head so high had told it so much about this dear, good God; when the others were asleep it used to listen to their wonderful talk for a long, long time.. To adorn the way along which He would walk; to see Him; to die for Him;—what an enviable lot!

† † †

Suddenly the tread of heavy feet was heard, and rough voices sounded. Ah, surely, many of the youthful Birches, so brave but a moment before, must have trembled then, even in spite of themselves. But they were quickly cut down, one after the other. With pain, and yet joy, did Mother Birchtree look upon her children as they fell before her very eyes. Theirs was to be a happy lot indeed!

"Oh, if they would only come to me," the weak little Birch sobbed in a whisper.

"Enough," called out one of the voices. So it was not to be taken along after all! Oh, how it had hoped against hope that it would be needed anyhow! A dewdrop ran down its fair white trunk like a tear.

"One is still wanting," a voice said again, "but there is not a single nice tree left. Ah, here, this one will do . . ." A blow, a fall, and the little Birch, happy in its very pain and all aglow, was piled onto the wagon with the rest.

It is the great feast of Corpus Christi. All in a row the Birches stand proudly side by side along the flower-covered road, young and fresh and smiling in their bliss, each beauteous leaf trembling in adoration, the favored guard of honor of the Lord God, Jesus in the Blessed Sacrament, to be adored forever! But where is our little Birch, the blessed one? Oh, the good fortune that fell to its lot! In addition to other larger and leafier trees two smaller ones were wanted in order the more

more symmetrically to adorn the high altar in the open. They were placed just next to the tabernacle. And one of them was our thrice happy little Birch!

Oh, how long it seems before the Eucharistic King comes! Now the last Gospel is being read. And lo! the procession enters: first the little girls, dressed in white, with wreaths upon their hair, looking for all the world like angels; then the priests in their gold embroidered vestments; and then, beneath the starry baldachin, the venerable bishop reverently bearing the Most Blessed Sacrament. The little Birch sees the Lord at once; it cannot turn its eyes away from Him, the God of all, Whom the stars spoke about in those holy night watches and Whose delight it is to be with the children of men under the humble appearances of bread.

He has come to the altar at last. The little Birch can see Him from very near. And oh! what a trembling passes through it from head to foot when the bishop places the golden monstrance upon the altar of spotless white and its branches touch the glowing gems. Now it will die gladly—oh, so gladly! It has seen that which is the most beautiful upon the face of God's blessed earth—Jesus in the Blessed Sacrament.

The *Te Deum* is intoned. All join in, and the mighty volume of sound jubilantly ascends on high. So it must be in heaven, where the saints and angels sing the praises of God; such melodies must be in the hearts of those whose constant prayer is this, "Thy Eucharistic kingdom come!" -



But the little Birch was dead. Too great had been its happiness: it had died of joy. The others still stood proudly there, fresh and strong. But baby Birch let its leaves hang pitifully low. Its withered branches drooped as they leaned lightly against the tabernacle, a touching symbol of love clinging in death to the Lord Whom it had joyously clung to in life.

Source: Tell Us Another, Imprimatur 1925





ANSWERS TO CROSSWORD PUZZLE

ACROSS

2. King, 4. meek, 7. obedient, 8. Jesus, 9. tabernacle, 10. Victim

DOWN

1. Heart, 3. gate, 5. saints, 6. consolation

This is a series of Catholic Gazettes for children. We are trying to put a little information in each gazette for all ages. 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 HOLY ROMAN CATHOLIC CHURCH, WHICH IS THE SAME CHURCH FOUNDED BY OUR LORD AND SAVIOUR JESUS CHRIST AND WILL LAST UNTIL THE END OF TIME.~