

St. Catherine's Academy Gazette®

Holy Mother Church has Dedicated the
Month of February to the Holy Family

Issue 44

February 2016



THE HOLY FAMILY

Ant. Jesus went down with them, and came to Nazareth,
and was subject to them.

V. Blessed are they that dwell in Thy house, O Lord.

R. They shall praise Thee forever and ever.

Let us pray.

OLORD Jesus Christ, Who, becoming subject to Mary and Joseph, didst hallow the life of the home by singular virtues, grant by the help of both that we may be instructed by the example of Thy Holy Family, and have a fellowship with them forever. Who livest and reignest for all ages of ages. Amen.

JESUS, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist my in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with thee!

Feasts and Fasts This Month

February 2nd ~
Purification of the
Blessed Virgin Mary

February 10th ~
Ash Wednesday

February 11th ~
Our Lady of Lourdes

February 17, 19, 20 ~
Ember Days

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ST. OSWALD, KING AND MARTYR

A.D. 642

OSWALD was the son of Ethelfrid the Ravager, and upon his death, being then but a child, he had to seek refuge among the Scots. It was thus he came in contact with Christians, for the labours of Columba had converted the people of Caledonia, and both Oswald and his companions were baptized during that long period of exile.

After the overthrow of the Deirian dynasty Oswald gathered together a small company against the Briton Cadwallon, and the unequally matched armies met near the great wall which the Emperor Severus had erected to keep out the Picts. Oswald occupied a height, afterwards called "Heaven's Field," from whence his little force could defy the soldiers of Cadwallon; and upon that height he raised a wooden Cross, the night before the great contest, and prayed God to give them victory over their enemies. Afterwards Oswald lay down to rest, and in a dream saw a vision of St. Columba, who, shining with heavenly radiance, stretched his robe over the little army as if in protection, and said to Oswald, "I have obtained for thee from God the victory over thine enemies, and the death of tyrants, thou shalt conquer and reign."

Awaking, he comforted his followers with relating this vision, and those who were not Christians promised to receive baptism if he proved conqueror. Early on the following day, the battle took place, and in it the powerful Cadwallon was slain, the Britons were completely routed by their apparently feeble opponents, and Oswald became king of the whole of Northumbria. He was the sixth of those who bore the title of *Bretwalda*. The first desire of Oswald's heart was to bring among his people the religion he had learned to love in exile, and he sent to the monasteries founded by Columba for missionaries. It was then that Aidan came to found the Church in Northumbria, and many accompanied him and began to preach and baptize. King Oswald did not content himself with aiding the spread of Christianity, but he began to practice a life of great perfection, caring more for heavenly things than for aught else, passing entire nights in prayer, and giving alms to the poor, the sick, and all those strangers who came to Bishop Aidan for teaching. He also patiently translated Aidan's sermons into the language of the Anglo-Saxons, for the Bishop as yet spoke it very imperfectly.

Oswald sought for his wife the daughter of the King of the West Saxons, who had been converted to Christianity, and one son was born to them. But the life of this good king was destined to be very brief. Penda was still living, although advanced in age; and

placing himself at the head of an army, began a war with Oswald, chiefly because he had embraced Christianity, and after two years a great battle was fought at Maserfeld, in which this much-loved King fell, being then but thirty-eight years of age. His last thought was for his people. "My God, save their souls," he cried, as he felt the lances and arrows of the enemies, who had gathered round him, and then he died; but that cry long remained imprinted on the hearts of the Saxon people.

Not satisfied that Oswald was dead, Penda caused his head and also his hands to be cut off and fixed upon stakes, that his followers might be intimidated, but afterwards the head was rescued and conveyed to the monastery of Lindisfarne, while the hands were placed in a chapel in the fortress of Bamborough.

Strange it seems that Oswald is one of those Saints whom we may almost term *forgotten*, so little is he known among us; yet he brought truth to his people; he spent his life in spreading the knowledge and love of God among them, and died at last, praying for the salvation of their souls. Thus has it with truth been said of the holy Oswald: "He was a soldier and a missionary, a king, and also a martyr."

Source: Stories of the Saints for Children, Vol. II, Imprimatur 1878

DID GOD SEND YOU, SIR?

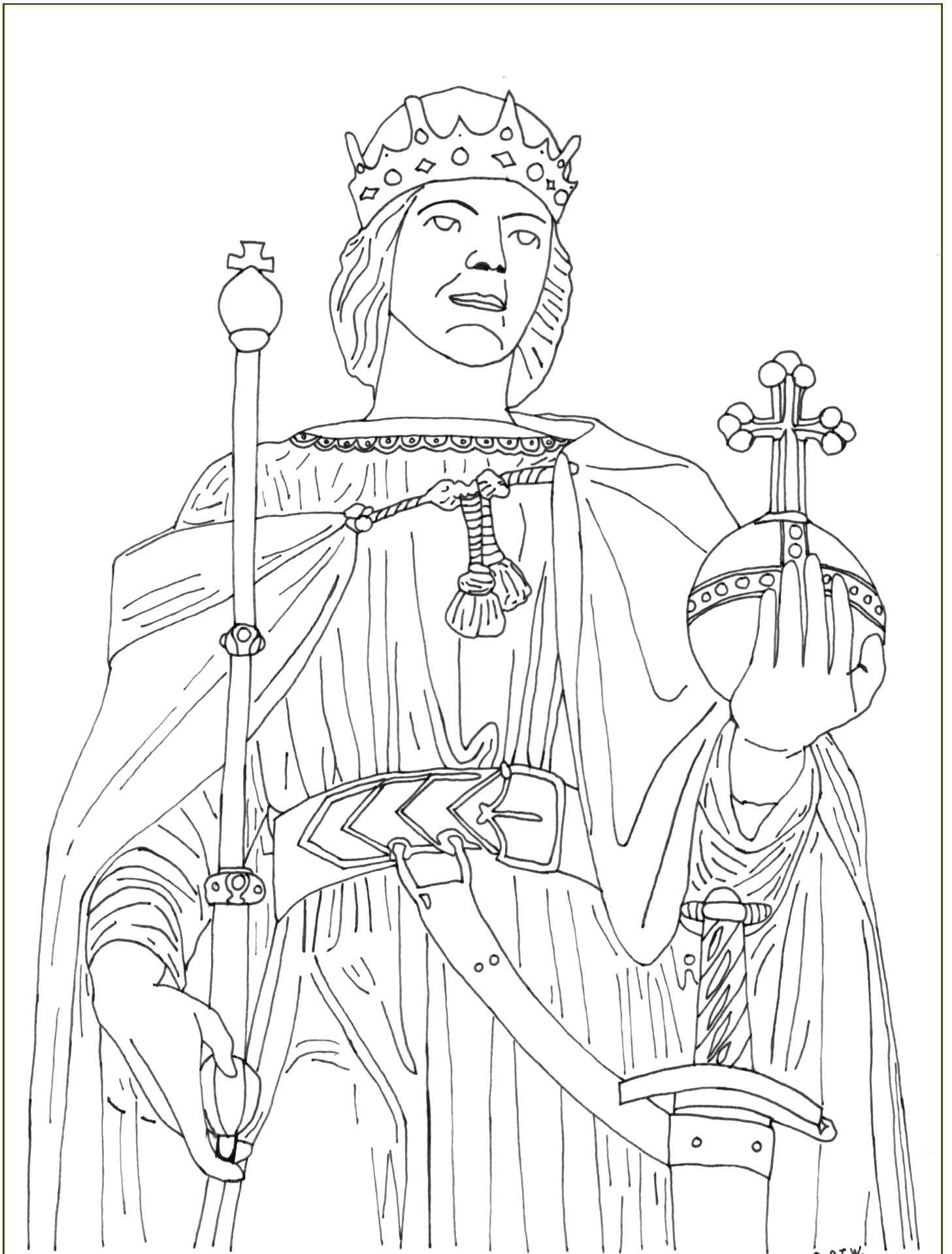
A gentleman saw two children before him in the car, a boy and a girl. Both looked tired. They were dressed poorly but neatly, and were traveling alone. Toward noon the little girl got up from her seat; presently he found her kneeling on the floor, with her head bowed in the cushion. Was she sick? Did she find this an easy way to sleep? No, she was praying. "What are you doing, my little girl?" he asked when she got up. "I was saying, 'Our Father who art in heaven,'" she said. "And what are you saying it for, now?" "I am so hungry," she said. "We have been travelling for two days," said the boy, "and our luncheon is all gone."

The gentleman wished he had something in his pocket, but it was empty. At the next stopping place he went out and bought something for the children to eat. When he handed it to the child, "I knew it would come," she said, looking up with a blush of joy upon her face. "Did God send you, sir?" Yes, God sent the gentleman. The child did not see how the train was to furnish the "daily bread" going so fast, and no pantry. But the Son of God taught her to pray, "Give us this day our daily bread," and the little girl believed it. She asked him, and God well knows ever so many ways to answer our prayers. You see, he let a kind gentleman bring her some.

There is a small word in the Bible of which some people ask, "What does it mean?" The word is "faith." What is faith?

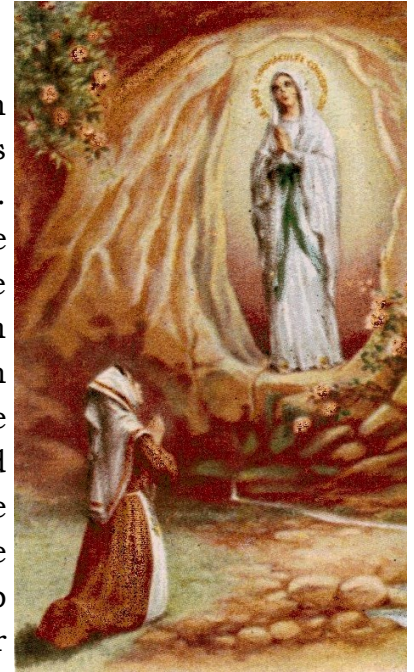
It is asking God, believing and trusting him. This is what the little girl did: and it is the kind of asking which God loves, and loves to answer.

Source: The BeeHive, Volume III, No. 10, Imprimatur 1906



I Am the Immaculate Conception

It was a cold, dark Thursday in the month of February in 1858. Bernadette Soubirous, a little French girl of 14, was on her way to the hills outside of Lourdes to gather firewood. With her were Toinette, her younger sister, and Jeanne, a little neighbor. For a time the children walked along the bank of the River Gave and then over a meadow, where a mill stream crossed their path. The two younger girls took off their wooden shoes and waded over. Bernadette, however, was afraid of the cold water, for she had never been strong and feared she would become ill. Toinette and Jeanne went on alone and poor little Bernadette was left behind, not knowing what to do. At first she tried throwing large stones into the water so that she might step on them, but it was of no use. Then she decided to take off her shoes and stockings and wade across as the others had done.



Suddenly she heard a great noise, as if a storm were coming. She looked to the right and to the left, but nothing moved. Thinking that she might have been mistaken, she continued to take off her stockings. The noise came again. Then she jumped up frightened, and stood still. On the other side of the water rose a high rocky wall in which was a cave or grotto. As she looked over at this grotto, a golden cloud seemed to be rising from it; then a young and beautiful Lady came out and stood in an opening on one of the rocks. She wore a shimmering white gown with a blue girdle. On her head was a flowing white veil and on each of her bare feet a golden rose.

Bernadette rubbed her eyes, shut and opened them again. The Lady was still there; she was smiling as if to tell the girl that she is not dreaming. What was Bernadette to do? She was not a bright child. She had never learned to read or write, and just now when she was preparing for her First Holy Communion, she found it very hard even to learn her catechism. But she knew how to pray the rosary and always carried one with her. She pulled out her beads and knelt down. The beautiful Lady on the rock nodded and took her own rosary of pure white beads which she carried on her right arm. With her eyes on the lovely vision before her, Bernadette prayed as she had never prayed before. And whenever she said the "Glory be to the Father" at the end of each decade, the Lady said the prayer along with her. When the rosary was said, the Lady went back into the grotto and the golden cloud disappeared. Just then the two younger girls came back and called Bernadette to help them.

"Did you see anything in the grotto?" Bernadette asked them.

"No," they answered, "Why do you ask?"

"Never mind," said Bernadette, "It does not matter."

At home Bernadette told her mother what had happened.

"You have imagined that," said her mother. "You must not go there again."

Bernadette knew that she had really seen the sweet, lovely Lady, and she became very sad when her mother would not let her go to the grotto again. But a few days later Bernadette's mother, seeing how sad her little girl was, told her she might go again to the grotto and take some of her little friends along. They took a bottle of holy water with them,

"For," they said, "if it is an evil spirit, it will not like the holy water and will go away."

As soon as they had arrived at the grotto, Bernadette knelt down to pray, while the others watched eagerly to see what would happen. All of a sudden they heard her say:

"There she is, there she is!"

"Quick, throw some holy water at her," one of them said, handing her the bottle.

The lovely Lady nodded and smiled. The other little girls, who could see nothing but the bare stones, knelt down beside Bernadette. But she did not notice them any longer. Her face was lit up with joy. She seemed to be in another world.

When Bernadette saw the Lady the third time, she was asked to come back every day for two weeks. She agreed gladly; and many people came with her, although they could see nothing out of the ordinary except the wonderful look on the girl's face.

One day the beautiful Lady told Bernadette to take a drink from the spring. The girl looked around puzzled. There was no spring near. Then she began to dig in the earth with her fingers. All of a sudden water began to flow out of the ground. Among the people who heard about Bernadette's vision were some who would not believe her story.

"Who is the Lady," they asked, "and why does she not tell her name?"

Then came the twenty-fifth of March, the Feast of the Annunciation. Bernadette hurried to the grotto, and even before she reached there, she saw the Lady waiting for her. Three times she asked:

"Will you not tell me your name, dear Lady?" At last the answer came!

"I am the Immaculate Conception."

It was the Blessed Mother. She told Bernadette that she wanted a church built on the spot where she appeared.

Two years later Bernadette went to live the life of a simple nun in a convent. Her only desire was to see our Lady in heaven. She died when she was only 35 years old, with the words on her lips,

"Holy Mary, Mother of God." Since December 8, 1933, she is known as St. Bernadette of Lourdes. Her feast is celebrated on April 10.

In the place where our Lady appeared to little Bernadette, now stands a beautiful church to which thousands of pilgrims come from all over the world. Here many sick are cured in the waters of the spring, and many souls are brought back to God and His Blessed Mother.

Now answer these questions:

1. Who were the three little girls that went out to get firewood ?
2. Why did Bernadette not cross the stream with the others ?
3. What happened while she was alone?
4. How was the Lady dressed?
5. What did Bernadette's mother say when she told her about the beautiful Lady?
6. Why did the girls take holy water?
7. What did the Lady tell Bernadette to do during one of her other visits?
8. Who was the lovely Lady?
9. What do we find on the spot where our Lady appeared to Bernadette?
10. What often happens at the spring?
11. Where did Bernadette go some years after she had seen our Lady?

† † †

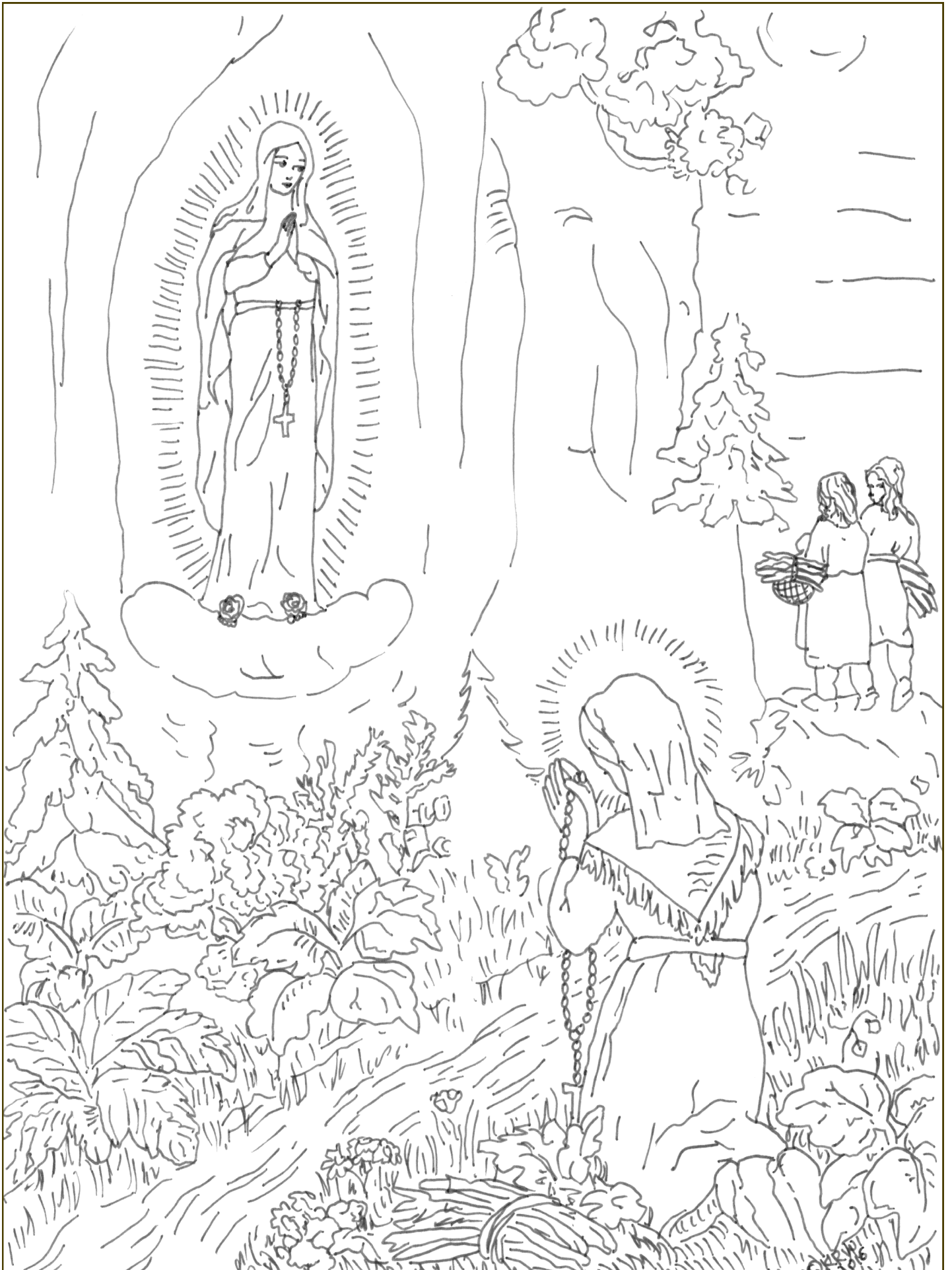
Mary was the purest of all women. Sin never touched her soul. She is our mother and our model. Like her we must be pure — in our thoughts, in our words, in our actions.

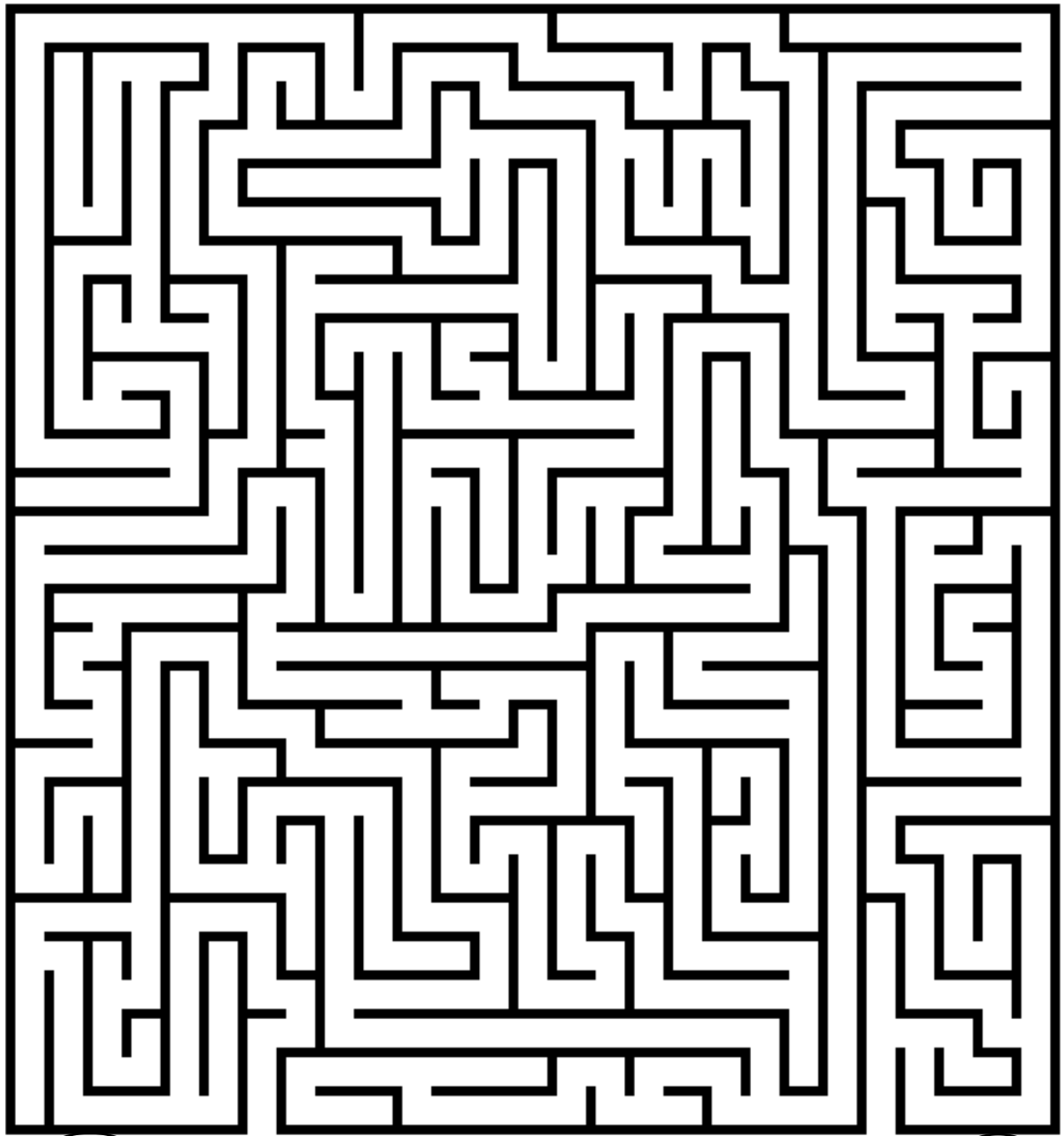
How to keep pure:

- ~ Remember that God sees you always and knows your most secret thoughts.
- ~ Pray to Mary, the Mother of Purity, to keep you free from sin.
- ~ Keep away from bad companions, movies, and books.
- ~ Keep a strict watch over yourself. Do not look at evil, do not speak evil, do not listen to evil.
- ~ There are certain saints that are special patrons of purity.
- ~ Here are some of them. Do you know anything about their lives?

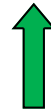
St. Joseph, St. Aloysius, St. John the Evangelist, St. Stanislaus, St. Dorothy, St. Agnes, St. John Berchmans.

Source: The Vine and the Branches, Imprimatur 1934





Walk with Saint Bernadette
To the grotto at Lourdes



INCENSE

"Let my prayer be directed as incense in thy sight." Psalm 140:2.

Read the Bible, especially the second book called Exodus, and you will find directions from God as to how He wants to be worshipped. In Exodus, Chapter 30, we read, for example, that God commanded the use of incense.

The first verse reads:

"Thou shalt make also an altar to burn incense . . ."

The chapter concludes with these verses:

"And the Lord said to Moses: Take unto thee spices, stacte, and onycha, galbanum of sweet savour, and the clearest frankincense, all shall be of equal weight."

"And thou shalt make incense compounded by the work of the perfumer, well tempered together, and pure, and most worthy of sanctification."

"And when thou hast beaten all into very small powder, thou shalt set of it before the tabernacle of the testimony, in the place where I will appear to thee. Most holy shall this incense be unto you."

"You shall not make such a composition for your own use, because it is holy to the Lord. "Exodus, 30:34-37.

Surely what God commanded for divine worship in the Old Law must be pleasing to Him in the New Law. Incense is a material used to produce a fragrance when burned. It is a mixture of spices and gums burned during religious rites to produce a fragrant smoke. These grains of spices are obtained from trees in Eastern and tropical countries. When blessed, incense becomes a sacramental.

The priest sprinkles a few spoonfuls of incense on the burning coals in the censer, the covered metal vessel hanging from chains, which the server swings to and fro. The incense is kept in a boat-shaped vessel, from which it is transferred to the censer with a little spoon. Incense is from the Latin word, 'incensum' which means burnt. Its beautiful meaning is seen in its uses:

1. Incense used at Mass and Benediction represents:

- a. Adoration or the worship paid to God alone, present in the Eucharist. The burning of the fragrant spices shows the unimportance of all creatures before their Creator.
- b. Prayer, which rises to God like smoke, as the Psalmist sang: "Let my prayer be directed as incense in Thy sight." Psalm 140:2.

c. Grace, which God pours into our souls as incense pours fragrance throughout the church.

2. Mother Church incenses relics, statues and images of the saints:

a. To honor God who crowned the saints in heaven, who worked wonders through them here on earth, who sanctified and glorified their bodies.

b. To show respect and devotion to the special friends and servants of the Almighty.

3. The Church incenses her ministers, her bishops and priests, in order to honor in their person Jesus Christ, whom they represent and with whose sacred character they are clothed.

4. The Church incenses the faithful in order to honor in them the likeness to Christ which was imprinted upon them in Baptism.

5. Mother Church incenses the bodies of the departed:

a. To honor the bodies which were sanctified and made holy by Baptism.

b. To beg God to receive the prayers and petitions we offer for the deceased.

6. The Church directs that five grains of incense, each enclosed in a piece of wax shaped like a nail, be inserted in the Paschal Candle on Holy Saturday in the form of a cross, to represent the five wounds of our Lord.

7. When an altar or an altar-stone is consecrated, grains of incense are burned upon it, and other grains are put into the so-called 'sepulchre' or cavity within the stone where the relics of the saints are preserved.

8. After the very beginning of Mass the altar and priest are incensed. First the celebrant offers the fragrant smoke to the cross, or to the Blessed Sacrament if It is enthroned. He incenses the relics of the saints, and then the entire altar. Lastly the priest himself is incensed by the deacon.

The altar represents the God-man whose divinity was hidden as the altar is hidden by the perfumed clouds. These clouds are today, as they were on Sinai and in the desert, a figure of the glory of the Lord. At the altar the priest is another Christ; his heart should be like a fire burning with love of God. All this is represented by the incensing.

At the Offertory the priest swings the censer over the bread and wine, the things to be sacrificed to Almighty God.

Incense shows forth several things:

1. Its burning represents zeal in the service of the Lord. Think of that as you see the sacred smoke rising in the sanctuary. Recall that you are to give of your time and talent, your service and means to the worship of God. Are

you going to let a mere material creature like incense out do you in divine service? The incense is burnt for the glory of God. How about you?

2. Its fragrance represents virtue, pleasing to God as it always is. How pleasing is your life and your service? Can you feel that your devotion in church, your thoughtfulness of God, your keeping of His law, is of a kind that will please Him?

3. The rising smoke represents prayer:

- a. The smoke rising shows that your prayers are rising.
- b. The smoke rising reminds you to pray, if you are not praying.
- c. The fragrance of the smoke shows that our prayer and service are pleasing to God.

God commanded Moses and His chosen people to use incense. Mother Church uses it in her service. Think of what this sacramental means, and it will be a source of grace and spiritual strength to you. Amen.

Source: Talks on the Sacraments, Imrpimatur1956



A Very Powerful Prayer To Obtain a Favor

O great Passion! O deep Wounds!
 O Blood shed in abundance! O meekness!
 O God of meekness, O cruel death,
 have mercy on me and grant my
 Request if it be for my salvation



RECEPTION OF A CONVERT

My visitor had been under instruction for some time.

This evening there was a smile of joy upon his face, because I had told him that he was now sufficiently prepared to be received into the Church. As the following Thursday had been set for the reception, he was anxious to know something of the ceremony. I opened the Ritual.

"In receiving a convert into the Church," I said, "we consider three cases. If it is found that no Baptism had been conferred, or that the one conferred was invalid, then the person must be baptized unconditionally. Where there is a reasonable doubt about the validity of a former Baptism, the convert is baptized conditionally. In a case where it is certain that the Baptism was valid, then only the abjuration or profession of Faith is exacted."

"As I am to be baptized conditionally, Father, what will be the ceremony of my reception?"

"First, you make your profession of Faith; then you will be baptized conditionally. The Baptism will be followed by sacramental Confession with conditional absolution.

"For the profession of Faith, the Ritual tells us that the priest, wearing a surplice and violet stole, sits down before the middle of the altar, if the Blessed Sacrament is not in the tabernacle; otherwise he sits on the Epistle side. The convert kneels before him and, touching the book of the Gospels with his right hand, reads or recites the words of the profession of Faith, that is, his renunciation of heresy and his acceptance of the doctrines of the Catholic Church. While the convert is kneeling, the priest recites Psalm 50 or Psalm 129, followed by a prayer and by absolution from possible excommunication."

"But why will the absolution of sacramental Confession be given only conditionally in my case?"

"Your Baptism is conditional, that is, the formula will be: 'If you are not baptized, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.' If your former Baptism was valid, then your sins would be remitted by the conditional absolution; if there was no former valid Baptism, your present Baptism will remit your sins without the need of absolution."

"You say you are going to receive me into the Church on Thursday. Supposing I die between now and Thursday?"

"If your first Baptism was not valid and you die before Thursday," I answered, "you would have Baptism of desire. If it happened to be valid, then remember that an act of Perfect Contrition remits sin in the time of danger, when it is not possible to go to Confession.

An act of Perfect Contrition is sorrow for our sins, not because we fear the loss of Heaven or the pains of hell, but from a motive of love, namely, because God is all good and deserving of our love."

Source: Can You Explain Catholic Practices, Imprimatur 1937



QUIZ ON THE SACRAMENTS

1. To confer a sacrament must the one administering it be in the state of grace?
2. Define the sacrament of Penance.
3. Can a man validly receive all sacraments?
4. What is the Holy Eucharist?
5. Define the sacrament of Matrimony.
6. What is ordination?
7. Of how many sacraments may lay persons be the ministers?
8. In what words did Our Lord institute the sacrament of the Holy Eucharist?
9. What is Extreme Unction?
10. Of the sacraments, which ones (a) are received only once, (b) may be received more than once, (c) should be received many times by most people?



Source: *Catholic Quiz Book, Imprimatur 1945*

AT THE SANCTUS

Angels that form His holy Crown
 Break hands and fly above;
 He kisses sweet the thorny wreath
 That typifies His love.
 And puts it on His Sacred Brow
 He hangs His scepter up.
 To take the cross and sweet descend
 Into the chalice-cup.
 That He might plead for us again
 Who with men would have part”
 And from the altar cup He steps
 Into many a heart.
 Oh, think! He leaves the saints, and more,
 His Mother, Mary, too,
 To be the sinful’s company.
 Love Him, faint heart, oh, do!

THE CHURCH

World of Grace ! mysterious Temple!
 Holy, Apostolic, One!
 Never changing, ever blessing
 Ev'ry age and ev'ry zone;

She has tracked the Northern Savage
 Even to his rocky den;
 She has tamed the vengeful Huron
 Wandering in the woody glen.

Church, sweet mother ! may all nations
 Know thee, love thee as of yore,
 May thy children learn to prize thee,
 Daily, hourly, more and more.

She has written in the tablets
 Of the infantine Chinese;
 She has sung amid the bowers
 Of the happy Bengalese;

Where on earth the hapless region
 Not illumined by her light,
 Where the shore her saintly heralds
 Never gladdened with their sight ?

She has snatched the trembling Hindoo-
 From the smoking funeral pile;
 She has lit the dusky features
 Of the bond-slave with a smile.

Unconfined by wave or mountain,
 Spreads her voice from pole to pole,
 Threat'ning Hell or pledging Heaven
 To the pure or guilty soul.

All of Truth, and naught of Error,
 Is her dowry—hers alone;"
 While her life of inward beauty
 Knows—hopes—loves the Triune One.

Vainly did the haughty Roman
 Smite her with imperial rod,
 Vainly did the subtler Attic'
 Spread his toils where'er she trod.

From the heart of her Beloved
 Flows a fount in seven-fold stream,
 Whence her children draw the waters
 Lit by Heaven's quickening beam.

Through the adverse crowd she wended,
 In the triumph of her might,
 Baffling Warrior, Sage, and Sophist,
 Skilled in wiles or bold in fight.

Church of God ! mysterious Temple!
 Holy, Apostolic, One!
 Never changing, ever blessing
 Ev'ry age and ev'ry zone.

From his couch of fragrant roses
 She has torn the Sybarite,
 She has checked the rushing Vandal
 In the hottest of the fight

Church, sweet mother ! may all nations
 Know thee, love thee as of yore,
 May thy children learn to prize thee,
 Daily, hourly, more and more.

Source: Songs for Catholic Schools, 1862



MATCH THE PATRON SAINT WITH THEIR PROFESSION OR OCCUPATION

- | | |
|----------------------|-----------------------------|
| 1. ALTAR BOYS | A. ST. JOSEPH OF ARIMATHEA |
| 2. ATHLETES | B. ST. PEREGRINE |
| 3. BODILY ILLS | C. ST. JOHN BERCHMANS |
| 4. CANCER PATIENTS | D. ST. RAPHAEL |
| 5. DEAF | E. ST. GREGORY THE GREAT |
| 6. FUNERAL DIRECTORS | F. ST. SEBASTIAN |
| 7. LIBRARIANS | G. OUR LADY OF LOURDES |
| 8. NURSES | H. ST. LOUIS KING OF FRANCE |
| 9. PRINTERS | I. ST. JEROME |
| 10. TEACHERS | J. ST. FRANCES DE SALES |



Answers can be found on the last page of the Gazette

*Our Fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate
If they, like them, could die for Thee!"*

FATHER CUTHBERT MAINE

THREE centuries ago England was wet with the blood of many martyrs. There were men dying daily for conscience sake. There were men bearing daily the most cruel tortures, who lay in damp and uncleanly dungeons awaiting the rack and the gallows, simply because they were true to the faith taught by Jesus Christ, and for His sake were glad to lay down their lives.

Yet these champions of the faith are little known by us who have succeeded them, and who tread the ground hallowed by their sufferings, with scarce a thought of those whose fortitude preserved the Church in England, that we might share in all its glorious privileges without fear or hindrance.

Elizabeth was then upon the throne, and she had brought about an entire change in the religion of the country. Holy Mass was abolished, and "common prayer" established in its place, and—as if the loss of liberty and of goods was not deemed punishment sufficient for those who continued faithful to the Church of God—it was made high treason for a Catholic priest to remain in the kingdom, high treason for any one who helped or concealed such priests, and high treason, too, for any one who paid regard to commands or letters coming from the Pope of Rome. These severe laws would soon have left England destitute of priests to administer the sacraments, as death and imprisonment made great havoc among the clergy; but God in His good providence inspired His servants in other lands to raise up seminaries, where English students might fit themselves for the priesthood, and return to their own land again, ready, first to work for God, and then to die for Him.

At Douai the first seminary was instituted, from whence many noble missionaries came to face the danger which had for them no terror, the labour which to them was sweet, because they loved their Master so well; but later, in the year 1578, this seminary was removed from Douai to Rheims, in France.

The proto-martyr of Douai College was Cuthbert Maine, the first missionary priest who suffered in England for conscience sake. His early home was near the town of Barnstaple, in Devonshire; and an old uncle, who was a schismatical priest, brought him up, seeing that he was properly educated at school, so that he might afterwards be his own successor to the benefice he enjoyed.



After this Cuthbert went to Oxford, where he remained some years, much beloved because of his mild and sweet disposition. Many Catholics who knew this young man grieved much that one so good and earnest should not wholly belong to God, and embrace the true faith, so they prayed constantly for him, and tried to show him the danger in which he stood.

Cuthbert's eyes were gradually opened to see that the new doctrines introduced were heretical, and he deeply lamented over his own position; but even then he continued some time at college, though his judgment was convinced that the Catholic Faith alone was the truth of God. He had been friendly with Edmund Campion and others who were then banished from their country for adhering to their faith, and these good men would often write to Cuthbert Maine, beseeching him to give up what he had proved to be wrong, and to come to Douai. One of these letters fell into the hands of the Bishop of London, who immediately sent to Oxford for Mr. Maine, but happily he was absent then on a visit to his native town, and, as a friend let him know the danger which threatened him, he embarked in a little ship from the Cornish coast and went direct to Douai.

After some years spent there in the diligent observance of the rules of the seminary, he was made priest, and then, with a heart longing to work for God in the country where he had once dishonoured Him by heresy, he obtained permission to return to England, for greater safety placing himself as steward to a good Catholic gentleman, whose home was near Truro, in Cornwall. But the spirit of persecution was rife, and Cuthbert Maine was not long undiscovered, and only a year after his arrival the sheriff of the county came to search for him in the house of Mr. Tregian. They did not ask for him by name, but said they were looking for a person called Mr. Bourne, who had committed some great misdemeanour in London, and fled for refuge to Cornwall. Mr. Tregian at once replied that no one so named was in his house, and he objected to the search, on the ground that they held no commission from the Queen. The sheriff, however, was not so easily repulsed, and he swore with frightful oaths that he would search the house, even at the cost of his life; and thus with great violence he made his entrance and went straight to the room which was used by Cuthbert Maine. The door was locked, and they beat upon it roughly till Mr. Maine opened it for them, and then the sheriff seized him, and asking him "who he was," tore open his coat and found an Agnus Dei hanging round his neck. That little, silent memorial of Jesus, the Lamb of God, was enough to warrant the sheriff in taking his prisoner at once before the bishop; and his books, letters, and papers were examined, and he was called a traitor and a rebel.

From one house to another Mr. Maine was taken until he reached Launceston, and there he was imprisoned in a small room from June to September, chained to the posts of his bed, with heavy irons round his ankles, while it was forbidden that any one should converse with him.

At the time of Michaelmas the judges came upon their circuit, and he was arraigned upon several accusations. Among his papers had been found a printed copy of the bull of the Jubilee of the year before, and this gave them the opportunity of saying that he was guilty of high treason,— By holding a bull from Borne, giving authority for absolving the subjects of the Queen. That he had made known this bull in the house of Mr. Tregian.

The third charge was that he upheld the authority of the Pope, and thus denied the supremacy of the Queen.

The fourth charge was that he had brought into the kingdom an Agnus Dei.

The fifth that he had said Mass in Mr. Tregian's house. The jury who were to try this case gladly gave in a verdict of "guilty" to all these charges; even had there been no proof against him, the fact of his being a Catholic priest was sufficient to decide them, and accordingly the judge gave sentence of execution within fifteen days. The servant of God did not tremble or fear; he lifted his hands to heaven, exclaiming, "Deo gratias," for it was indeed with him a matter of thanksgiving that he was so soon permitted to die for the truth of Christ. However, the time of his execution was afterwards postponed until St. Andrew's Day.

Three days before, a servant-man came to Mr. Maine to tell him that the hour of his death drew near, and the pious priest gave himself wholly to prayer during those last days. Upon the second night as he was thus engaged, a sudden brilliant light was seen in his chamber, so that some of the prisoners who were confined in rooms close by called to him to ask what this might be, because they knew he had neither a fire nor a candle; but he answered not, except by begging them to be quiet. Whatever God granted him of Divine favours he hid in the humility of his heart. Thus drew on the hour for the execution, and many gentlemen came to visit the priest, bringing ministers of the new religion to argue with him; but he answered them on every point and covered them with confusion. His life was offered him if he would give up his faith and swear upon the Bible that the Queen of England was supreme head of the Church, but he would not do this. Taking the Bible in his hands, he made upon it the sign of the Cross he loved, the Cross he died for; and, kissing the sacred sign, declared aloud that the Queen was not, nor ever would be, the head of the Church of England.

There was no further chance of life given after that. He had been sentenced to death, and after death to be drawn and quartered, as the cruelty of those times would have it; but first he was to be dragged upon a sledge to the place of execution.

There in the market-place of the town an unusually high gibbet had been prepared, and at the sight of it the martyr knelt down calmly for a moment's prayer; then the rope was put about his neck, and he attempted to speak to the people, but the judges would not permit him. His last words were a prayer: "In manus tuas Domine commendo spiritum meum;" but even before he had uttered them he was thrown off the ladder on which he

Had been standing, and falling from the beam, which was very high, he was scarcely sensible of the cruel butchery which followed, for some present had begged the Sheriff to allow him to be quartered alive.

One quarter of the martyred body was sent to Barnstaple, one to Bodmin, another to Trigny, while the fourth remained at Launceston Castle, and his head was fixed upon a pole at Wadebridge. Thus, on the 29th of November, 1577, died one whose only crime was the love of God and faithful allegiance to the Vicar of Jesus Christ; but though his enemies had destroyed a holy and useful life, its work had borne fruit which was beyond their reach.

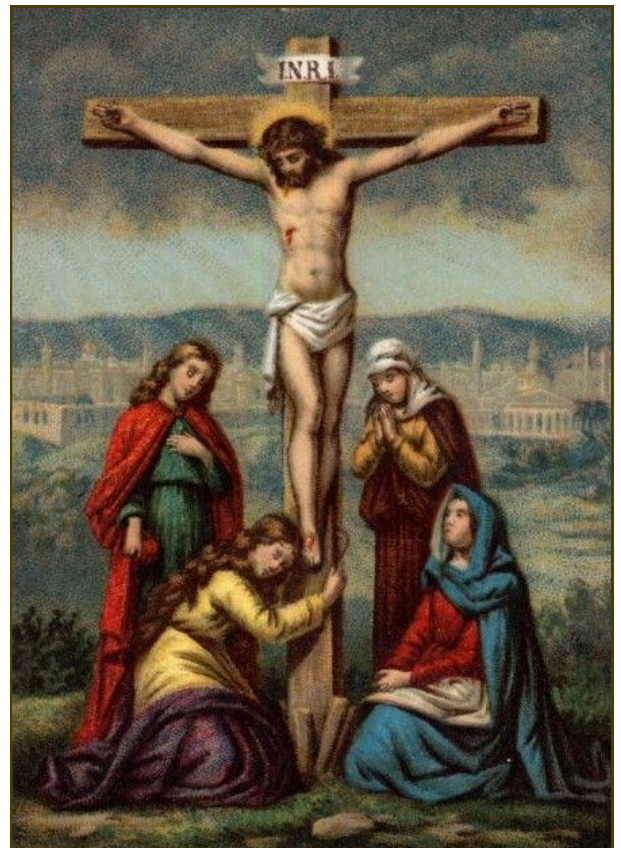
Many persons had been reconciled to the Catholic Church by Mr. Maine, many had received Christ's pardon from his lips, and learned truth which sank deep down into their hearts, and it is recorded that there was not one of these who could ever be induced to renounce what they had been taught by so holy a father; in poverty, in temptation, in prison, in torture, and in death they were steadfast as he had been steadfast, helped by the example he had set them, and still more strengthened by the prayers he made for them before the throne of God.

Source: Stories of Martyr Priests, Imprimatur 1876

Prayer to be Said Every Morning During Lent:

O Lord Jesus, I offer up to thee my fasting and self-denial, to be united to Thy fasting and sufferings, for Thy glory, in gratitude for so many benefits received from Thee, in satisfaction for my sins and those of others, and to obtain Thy holy grace that I may overcome my sins and acquire the virtues which I need. Look upon me, O Jesus, in mercy.

Amen.



PLAIN LESSONS IN CATHOLIC DOCTRINE.

The Only Saving Church.

The last of the four inherent qualities or attributes that Christ Jesus gave to His Church is expressed by these words: She is the only saving Church. What does that mean? It means that none of those can be saved who *through their own fault* are outside the pale of the one true Church founded and organized by Jesus Christ, if they die in that sad condition.

The catechism asks the following question: "If the Catholic Church is to lead all men to eternal salvation, and has for that purpose received from Christ her doctrine, her means of grace, and her powers, what for his part is every one obliged to do?" Answer: "Everyone is obliged, under pain of eternal damnation, to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority."

That here is no salvation for those who *through their own fault* live and die outside the Church founded and organized by Jesus Christ is a truth declared by Christ Himself. Christ namely said to His apostles, "Go ye into the whole world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but *he who believeth not, shall be condemned.*" (Mark, 16, 15-16.) Baptism is the door to Christ's Church. Whosoever, knowing the religion taught by Christ's Church to be the true one, refuses to become a professed member of the Church by having himself baptized, cannot hope to be saved, however good he may think his manner of life to be, if he dies in that condition. Again Christ says: "If he will not hear the Church, let him be to thee as the heathen and the publican." (Mat. 18, 17.) By "heathen and publican" is meant any great sinner who knowingly lives in separation from God. Consequently, if he will not "hear the Church," that is, if he will not join the Church and submit to her authority, his is to be considered no better than a "heathen and publican," or a great sinner, who, if he dies in that condition, will be forever excluded from the kingdom of heaven.

We have had quite a number of "Lessons" on "the four marks of the Church." It was shown and proved that Christ gave to His Church four exterior marks by which she can be easily distinguished; namely, He made her *one, holy, catholic, and apostolic.* It was further shown and proved that of all the so-called Christian "churches" existing today the Roman Catholic Church alone possesses these four marks. Consequently the Roman Catholic Church alone is the one true Church founded and organized by Jesus Christ; and it is therefore to this Church alone that the words must be applied: "Outside of the Church of Christ there is no salvation."

The catechism contains a remark that is not only worth reading, but well worth remembering. It is this: "The Catholic Church is justly called the *only saving* Church. To despise her is the same as to despise Christ, namely, His doctrine, His means of grace, and His powers; to separate from her is the same as to separate from Christ, and to forfeit eternal salvation. Therefore St. Augustine, and the other bishops of Africa, pronounced, A.D. 412, at the Council of Zirta, this decision:" Whosoever is separated from the Catholic Church, however commendable in his own opinion his life may be, he shall for this very reason, that he is at the same time separated from the Unity of Christ, *not see life, but the wrath of God abideth on him.*" (John, 3, 36.)

The Catholic Church (meaning always the *Roman* Catholic, for there is now other Church really and truly *catholic* except the Roman Catholic) positively teaches that “outside of the Catholic Church there is no salvation.” This may seem a hard doctrine even to some Catholics; but it is neither hard to understand, nor hard to believe, if it be properly explained . To give a proper explanation of this doctrine of the Catholic Church several more questions have to be answered, namely these: Who belongs to the Catholic Church , and who does not? Will all those be saved who are Catholics by a profession? Will fallen-away Catholics be saved? Will *bad* Catholics be saved? Can Protestants or non-Catholics be saved? These important questions will be answered fully and clearly in number of “Lessons” that are to follow.

Source: The BeeHive, Vol III, Imprimatur 1906

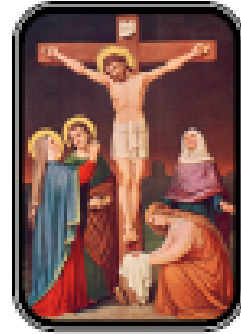
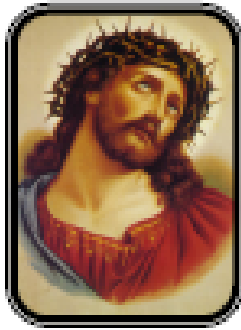
ANSWERS TO QUIZ ON THE SACRAMENTS

1. No, but he must have the intention of conferring the sacrament.
2. It is that sacrament in which by the absolution of the priest and the acts of the penitent, sins committed after Baptism are forgiven.
3. Yes. If after marriage, say on the death of his wife, he became a priest.
4. The Holy Eucharist is the Sacrament which contains the Body and Blood, soul, and Divinity, of Our Lord Jesus Christ under the appearances of bread and wine.
5. Matrimony is the sacrament which united a Christian man and woman in lawful marriage and gives them grace to perform faithfully the special duties of the married state.
6. The creation of sacred ministers in the Church for divine worship and to rule the faithful. Minor and major orders precede the priesthood.
7. Two – Baptism and Matrimony (the priest is a witness, not the minister, in Matrimony, of which the man and woman are ministers).
8. Our Lord, at the last Supper, when He said, “This is My Body,” and “This is My Blood,” and “Do this for a commemoration of Me.”
9. It is the sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul and sometimes to the body, when we are in danger of death from sickness.
10. (a) Baptism, Confirmation, Holy Orders, (b) Matrimony, Extreme Unction © Penance, Holy Eucharist.

ANSWERS TO PATRON SAINTS OF OCCUPATIONS

1. C, 2. F, 3. G, 4. B, 5. J, 6. A, 7. I, 8. D, 9. H, 10. E

My Lenten Cross - All for Jesus



			1. ASH WEDNESDAY	2.			
			3.	4.			
			5.	6.			
7.	8.	9.	10.	11.	12.	13.	14.
15.	16.	17.	18.	19.	20.	21.	22.
OFFERINGS _____ _____ _____ _____ _____ _____ _____ _____ _____ _____			23.	24.	PENANCES _____ _____ _____ _____ _____ _____ _____ _____ _____ _____		
			25.	26.			
			27.	28.			
			29.	30.			
			31.	32.			
			33.	34.			
			35.	36.			
			37.	38. Holy Thursday			
			39. Good Friday	40. Holy Saturday			

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.~