

# St. Catherine's Academy Gazette®

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

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## THE FEAST OF THE PURIFICATION

**T**HIS Feast has many names. It is called the Purification because Our Lady, some what more than a month after the birth of Our Blessed Lord, came to the Temple to make the poor woman s offering a pair of turtle doves or two young pigeons to satisfy a law by which she was not bound. It is called also the Feast of the Presentation of Our Lord in the Temple, because Our Saviour was offered to God by Mary His Mother and redeemed with the five shekels of sacred silver commanded by Moses. It is also called Candlemas Day, because of Simeon's word, "a light to the revelation of the Gentiles."

To make this beautiful thought come home to us by means of the senses, the Church puts into our hands a burning candle. We see its flame, feel its warmth, and are gladdened by its brilliancy. This light is the symbol of the little Child Saviour; He is brightness, comfort, enlightenment. We are to carry Him, as we carry the candle, to our homes, and keep Him with us to illumine our darkness, cheer us in coldness, safeguard us in fear. The shadow of Lent is already upon us; very few days more are given to the childhood of Our Lord. We shall soon have to turn to the "Man of Sorrows." But whilst He is still with us in Baby-beauty, let us take Him to our hearts, try to grow in His love, so that when sorrow creeps into His soul and overwhelms it we may be there to share it and to comfort Him.

There is another source of comfort in this beautiful Gospel story. We see Simeon and Anna in extreme old age delighting in God, and God delighting in them. Simeon, "just and devout," has been kept waiting all his years for "the consolation of Israel." Day by day the promise to see the "salvation of God," the "light of the Gentiles," the "joy of Israel," has

### FEASTS AND FASTS THIS MONTH

February 2nd - Purification  
of the B.V.M, or Candlemas

February 11th -  
Our Lady of Lourdes

February 14th -  
Saint Valentine's Day

### What's Inside

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Brought him to the house of God. And day by day the promise was deferred. Youth passed, early man hood, ripe maturity, old age. Then, led once again by the Spirit into the Temple, his eyes saw the “salvation prepared for all peoples,” he held in his arms and pressed to his breast the Child Jesus, and in the joy of his heart he sang a canticle that has become the song of joy of departing day and of departing life: a song to be sung when hopes are fulfilled, trust made good, promises kept a song of overflowing thankfulness. Simeon was old, and had waited years confiding in God, trusting in His Word. And that Lord, though He kept him waiting, rewarded him even here below with rapturous joy.

Anna, a prophetess far advanced in years, dedicates her widowhood to God, departs not from the Temple night nor day, “by fastings and prayers serving the Lord” And the day of her reward came as it came to Simeon. Her prophetic eyes, like his, are gladdened by the sight of the Little One of Israel; her seer’s soul perceives the majesty of the Jewish Babe, and she “confesses to the Lord and speaks of Him to all who look for the redemption of Israel.”



And what lesson are we to learn? This: Simeon and Anna in extreme old age are delighting in God; there is no sense of emptiness in their hearts as in the hearts of worldlings; they have not grown disgusted with the Temple and the God of the Temple; there is no cry of despair in their simple hearts such as there was in that of the worlds wise man.

*Source: Saints and Festivals, Imprimatur 1913*



### LIVE FOR SOMETHING

LIVE for something; be not idle  
 Look about thee for employ;  
 Sit not down to useless dreaming--.  
 Labor is the sweetest joy.  
 Folded hands are ever weary.  
 Selfish hearts are never gay,  
 Life for thee hath many duties  
 Active be, then, while you may.  
 Scatter blessings in thy pathway,  
 Gentle words and cheering smiles  
 Better are than gold and silver.  
 With their grief-dispelling wiles.

As the pleasant sunshine falleth  
 Ever on the grateful hearth.  
 So let sympathy and kindness  
 Gladden well the darkened hearth.  
 Hearts there are oppress'd and weary;  
 Drop the tear of sympathy,  
 Whisper words of hope and comfort,  
 Give and thy reward shall be  
 Joy unto thy soul returning  
 From this perfect fountain-head; .  
 Freely, as thou freely givest,  
 Shall the grateful light be shed.

## CONSTANTINE THE GREAT

**C**onstantine, the first Christian ruler of the Roman empire, was born, in the ancient city of Haissus, near the Danube River, in the year 274. He was the son of Constantius and his wife Helena, who is honored as one of the saints of the Church.

The Roman empire had become so vast in extent before the birth of Constantine, that it was difficult for one ruler to govern all of it, and, therefore, the realm was divided into four provinces, each governed by a Caesar. Constantine's father was the Caesar of the West, a territory comprising, besides Spain and Britain, the ancient province of Gaul, now the countries of France, Belgium, Switzerland, and the western part of Germany. The four Caesars were jealous of one another, and quarrels were frequent among them. The Emperor Diocletian, the principal of the four rulers, was so suspicious of Constantius, that Constantine was sent to Rome, as a pledge for his father's loyalty. While the young hostage was in Rome, war broke out in Egypt, and he accompanied Diocletian and the Roman army to that country, serving with great distinction throughout the campaign. After the return of the army from Egypt, Constantine joined the forces of the Caesar of the East, Galerius, who was conducting a war against the Persians. Galerius was a man of ignoble and jealous nature, and when he saw that Constantine was very popular with the army, he repeatedly exposed the young soldier to unusual danger, in the hope of ridding himself of a rival whom he feared.

In the year 305, the two Roman rulers of superior rank abdicated, and were succeeded by Constantius, Constantine's father, and by Galerius, the same who had commanded the Roman army in Persia. It was his province to appoint another Caesar, an honor which belonged, in all justice, to Constantine. But Galerius not only refused to give him the well-merited appointment, but actually detained him, a sort of prisoner in Rome, until compelled, by repeated letters from Constantius, to allow Constantine to return to Gaul.

Constantius desired his son's aid in some military enterprises he was preparing to undertake, and Constantine joined him at Boulogne, where they embarked, with the army, for Britain. They landed safely and reached York without accident, when Constantius was suddenly taken ill and died, leaving Constantine at the head of the army, in a foreign land. The young prince was much beloved by the troops, who clamored that he be made Caesar in his father's place. But this position was subordinate to the ruler in Borne, and Galerius was the deadly enemy of Constantine. He did not wish to offend Galerius, but it was also necessary to avoid losing the favor of the army, who wished him to succeed his father as Caesar of Gaul. At length, he allowed himself to be declared his father's successor, writing, at the same time, a carefully worded letter to Galerius, explaining the circumstances of his assuming the purple, at the solicitation of the army, and regretting that the great distance from Borne had not permitted him to delay until the approbation of Galerius could be obtained. The receipt of this letter threw Galerius into a passion, and he at first declared that he would never recognize Constantine as Caesar of Gaul. Wise counsel prevailed, however, and Constantine returned unmolested with his army to Gaul, which he governed with wisdom and vigor. The barbarians of the North suffered several severe defeats at his hands, and a line of forts built along the River Rhine prevented their entrance into Gaul. The country became very prosperous, partly owing to Constantine's wise policy of toleration towards the Christians, who came from Rome in large numbers to escape the persecutions of Galerius.

While Constantine was laboring for the welfare of his subjects in Gaul, great events were transpiring in distant Rome. A revolt took place against Galerius, resulting in the overthrow of the tyrant, and the elevation to power of six emperors, among them Maximian, whose daughter Fausta was Constantine's wife. Maximian and his son Maxentius both claimed the sole right to reign over Italy, and an unnatural conflict between the father and son was begun. Maxentius finally triumphed and drove his father into Gaul. The fugitive sought protection at the court of his son-in-law Constantine, who received him kindly and caused him to be treated with the respect due to his rank, generosity which was repaid with treachery by the false Maximian.

During Constantine's absence from his court at Arles, upon a necessary military expedition to the Rhine, Maximian basely tried to overthrow his son-in-law and usurp his place. When Constantine heard of this plot, he marched with all speed to Arles. Maximian fled to Marseilles, closely pursued by Constantine, who would have laid siege to the city, had not the frightened inhabitants consented to deliver the usurper into his hands. Maximian, upon learning of his betrayal, committed suicide. This was the first of a series of events which led to the establishment of Constantine, as the sole emperor of the West. His brother-in-law, Maxentius, wishing to depose the ruler of Gaul, and reign over that country in his place, was preparing for an invasion, when Constantine was warned, by an embassy from Rome, of this design against him. He anticipated Maxentius by marching into Italy with a large and well-drilled army. He had crossed the Alps, and was on the plain of Piedmont, in Northern Italy, before Maxentius knew that he had left Gaul. The two armies met, and, after Constantine had gained brilliant victories at Turin and Verona, there occurred the decisive battle of the Milvian bridge, near Rome. It was before this battle that Almighty God was pleased to work the miracle which was the means of converting Constantine, as well as thousands of his subjects, to the True Faith.

The troops were preparing for the conflict, when a luminous cross appeared suddenly in the sky, having the words inscribed on it, "In hoc signo vinces." By this sign, conquer. Constantine and his army gained a complete victory, by which he became sole emperor of the West. His colleague, Licinius reigned in the East, and the two emperors jointly issued a proclamation, revoking all former edicts against the Christians, placing them on an equal footing with other Roman subjects, which led to the establishment of Constantine, as the sole emperor of the West and ordering all their confiscated property to be returned to them.

To understand how greatly the Church benefited by this proclamation, it is necessary to know something about her condition, during the three hundred and thirteen years that had elapsed from the time of Our Lord's crucifixion to the reign of Constantine.

On the first Pentecost, when the twelve humble apostles began to preach the gospel in Jerusalem, the entire known world was practically under the dominion of the Roman emperor, whose power over his subjects, was almost without limit. The Romans were pagans, worshiping gods and goddesses, some of them the personification of various evil passions. When the Christian religion was brought to Rome, by the glorious apostles, St. Peter and St. Paul, many converts were made, who at once became the object of furious and unrelenting persecution. The emperor Nero began these persecutions in the year 64, the Christians were thrown to the wild beasts in the arena of the Coliseum, or covered with tar and pitch, they were set on fire and stationed in Nero's gardens at night to light

them in place of torches. It was during this persecution that St. Peter and St. Paul suffered martyrdom. Then followed ten persecutions of the Christians under various emperors, during which countless thousands of martyrs gave up their lives for the Faith. If there were nothing else to prove the divine origin of the Church, the fact that she survived these terrible persecutions, would be sufficient.

As it was necessary for the Christians to practice their religion secretly, churches were established in the catacombs, which were also used as burial-places for the dead. The catacombs were subterranean apartments under the city of Rome, where, on rude stone altars, the holy sacrifice of the Mass was daily offered up. The candles used on our altars today, are placed there, partly to remind us of the trials undergone by our forefathers in the Faith, who, being compelled to worship God secretly in the darkness of the catacombs, found it necessary to use candles to light the altar. The catacombs are filled with proofs of the antiquity of our holy Faith. Besides the altars, there are stone confessionals, very much like those in our churches today, a proof that confession was practiced among the early Christians.

The reign of Constantine was the beginning of a glorious era for the Church. Emerging from the catacombs, the Christians were at liberty to practice their holy religion openly and without fear. Constantine himself built the beautiful church of St. John Lateran, and, in his eagerness to see it completed, he helped to dig the foundations with his own hands. The triumph of Christianity was complete, and the divine symbol of the cross was everywhere seen. It was inscribed on the shields of Constantine's soldiers, as well as on the standard which was borne before them in battle. The emperor had himself enrolled among the catechumens or candidates for baptism, although he did not receive the sacrament until shortly before his death.

The next important event in the life of Constantine was a war, lasting several years, with his colleague, Licinius. The origin of this war is somewhat obscure, but it was probably brought about by Licinius' treachery. In a battle fought at Adrianople, Constantine totally defeated his enemy, and became the sole emperor of the East as well as of the West.

It was the ardent desire of Constantine to found a city which had never been profaned by the worship of idols. After casting about for a site for the new city, he decided upon a beautiful location at the junction of the Bosphorus and the Propontis, or Sea of Marmora as it is now called. Constantinople was built, a splendid city of churches, palaces, baths and gardens. The sum allotted to the building of the walls, porticos and aqueducts, incredible as it may seem, was equal to something over twelve million dollars of our money. Constantine urged the progress of the work, with so much energy, that, in a few years it was completed, and the birthday of Constantinople celebrated with a solemn consecration of the city to the Blessed Virgin.

St. Helena, the pious mother of Constantine, made a pilgrimage to Jerusalem, while the city of Constantinople was being built. Although advanced in years, her desire to find the true cross of Our Lord, prompted her to undergo the fatigues and dangers of the journey to the Holy Land. Each one of the crosses was permitted to touch, in turn, a woman afflicted with an incurable disease. Immediately upon touching the third one, the woman was cured, and thus the True Cross was found. St. Helena caused a portion of the holy relic to be sent to the new city of Constantinople, where it was received by

Constantine with great reverence, and enshrined in the church of St. Sophia.

In spite of the many pressing cares of his station, Constantine found opportunity to arrange, with infinite prudence and care, a plan of education for his five sons. Most of the Roman emperors who had preceded him, had been addicted to many vices, the result, Constantine thought, of their having been brought up in luxury and indolence. He inaugurated quite a different system of training for his sons. The young princes were compelled to rise early, to subsist on the plainest fare, and to practice all kinds of athletic exercises, such as leaping, running, and wrestling. They also became very proficient in horsemanship as well as in the use of all the weapons of that period. But, while their bodies were trained with care, the cultivation of their minds was not neglected.

The most pious and learned prelates, as well as celebrated Greek and Roman teachers, were invited by Constantine to take up their residence at court, and to instruct his sons in the articles of the Christian Faith, and in all branches of profane learning. The emperor himself instructed the young princes in the science of government, and the knowledge of mankind. They were admitted to a share in the government of the Roman empire at a very early age. The young Constantine was appointed to hold his court in Gaul, where his father had first ruled. Constantius governed the East, and the third son Constans had Africa and Italy for his portion.

The Church which had enjoyed peace since the conversion of Constantine, was assailed, in the year 320, not, as in former times, by pagans, but by one of her own sons. Arius, a Catholic bishop, began to teach the Arian heresy, as it was called, which denied the divinity of Our Lord. To refute this dangerous heresy, which soon found many adherents, the first general council of the church was held at Nicsea, and the Nicene creed composed. Constantine was present at the council of Nicaea, and became a persistent enemy of Arianism. The emperor banished Arius to the remote country of Illyricum, but the heresiarch returned after a time to Constantinople, where he died a very sudden and terrible death.

In the year 336, Constantine celebrated the thirtieth anniversary of his prosperous and glorious reign, and, a few months after the joyous festival, was seized with an illness which proved fatal. He did not die in his beloved city of Constantinople, but in Nicodemia. After a weary search, three crosses were found, buried, and near them the inscription and nails used at the crucifixion. It remained to ascertain which of the three crosses was the one St. Helena had gone in search of. At the suggestion of the bishop of Jerusalem, a city of Asia Minor famed for its medicinal baths. It was in the vain hope of restoration to health, by means of these baths, that Constantine journeyed to Nicodemia. The great emperor was baptized upon his death-bed, and edified all the assembled prelates, by the fervor with which he received the holy sacrament. After his baptism, he refused to resume his robes of imperial purple, preferring the white garb of the catechumen, which he prized more highly, he said, than the insignia of his exalted rank. Having arranged all his affairs, and directed that his body be interred in the church of the Apostles at Constantinople, the great emperor peacefully breathed his last, May 22, 337, in the sixty-fourth year of his age, and the thirtieth of his reign. His body, dressed in the imperial robes, lay in state on a golden bed in the royal palace at Constantinople, where there was universal mourning over the loss of a ruler who was so justly beloved by all his subjects.



The reign of Constantine was glorious, not only temporally, but spiritually also. Besides professing his belief in the Catholic faith, he issued a proclamation, advising all his subjects to become members of the one true Church. Shortly after the battle of the Milvian bridge, he caused medals to be struck, on which the emperor was represented kneeling before a cross. In many other ways, he manifested his love for the Christian religion, and his zeal for its advancement. The city of Constantinople was placed under the patronage of the Blessed Virgin Mary, and no pagan temple was permitted within its precincts.

Constantine is justly regarded as one of the true sons of the Church, and he is honored by the presence of his effigy in the vestibules of two of Rome's most ancient and important churches, St. Peter's and St. John Lateran.

*Source: True Historical Stories for Catholic Children, 1907*



### THE ALL-SEEING EYE OF GOD

ALMIGHTY GOD! thy piercing eye  
Strikes through the shades of night,  
And our most secret actions lie  
All open to thy sight!

There's not a sin that we commit,  
Nor wicked word we say.  
But in thy dreadful book 'tis writ,  
Against the judgment day.

And must the crimes that I have done  
Be read and published there?  
Be all exposed before the sun.  
While men and angels hear?

Lord, at thy feet ashamed I lie;  
Upward I dare not look;  
Pardon my sins before I die,  
And blot them from thy book.

Remember all the dying pains  
That my Redeemer felt.  
And let his blood wash out my stains  
And answer for my guilt.

Oh I may I now forever fear  
To indulge a sinful thought;  
Since the great God can see and hear  
And writes down every fault!

## THE APOSTLES' CREED

**M**y child, the Catechism tells us that the Creed is the sum of our belief made by the twelve Apostles; that is to say, that it contains the chief things God has revealed, and which we have to believe. Therefore, when you say the Creed in your prayers, how fervently you should say it! for it is a solemn declaration to God that you believe all the things He has revealed.

### THE APOSTLES COMPOSE THE CREED

Before the Apostles went forth to preach the Gospel throughout the world, they assembled together for the last time, and drew up that short formula of belief which, even at the present day, is known as the Apostles' Creed.

It is composed of twelve parts, or articles, and there is a tradition, which the great historian Baronius has recorded in his "Annals," that each of the Apostles made one of the articles it contains, inspired by the Holy Ghost.

St. Peter began in these words: "I believe in God the Father Almighty."

To which St. John added: Creator of Heaven and earth."

St. James said: "And in Jesus Christ His only Son Our Lord."

Then St. Andrew said: "Who was conceived by the Holy Ghost, born of the Virgin Mary."

Then St. Philip said: "Suffered under Pontius Pilate.

St. Thomas then said: "He descended into hell; the third day He rose again from the dead."

St. Bartholomew next said: "He ascended into Heaven, sitteth at the right hand of God the Father Almighty."

Then St. Matthew spoke, saying: "From thence He shall come to judge the living and the dead."

Next St. James, the son of Alphaeus, said: "I believe in the Holy Ghost, the Holy Catholic Church."

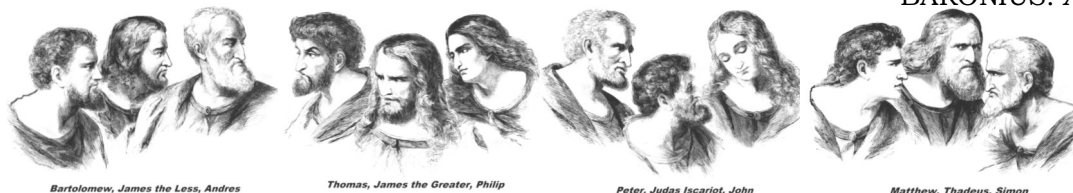
St. Simon Zelotes then added: "The Communion of Saints, the forgiveness of sins."

St. Jude came next; he said: "The resurrection of the body."

Finally, St. Matthias said: "And life everlasting."

It is the great St. Augustine himself who has told us in his writings that the above was the manner in which the Creed was composed. (*Sermo. 115, deTemp.*).

BARONIUS: Anno 44



Bartolomew, James the Less, Andrew

Thomas, James the Greater, Philip

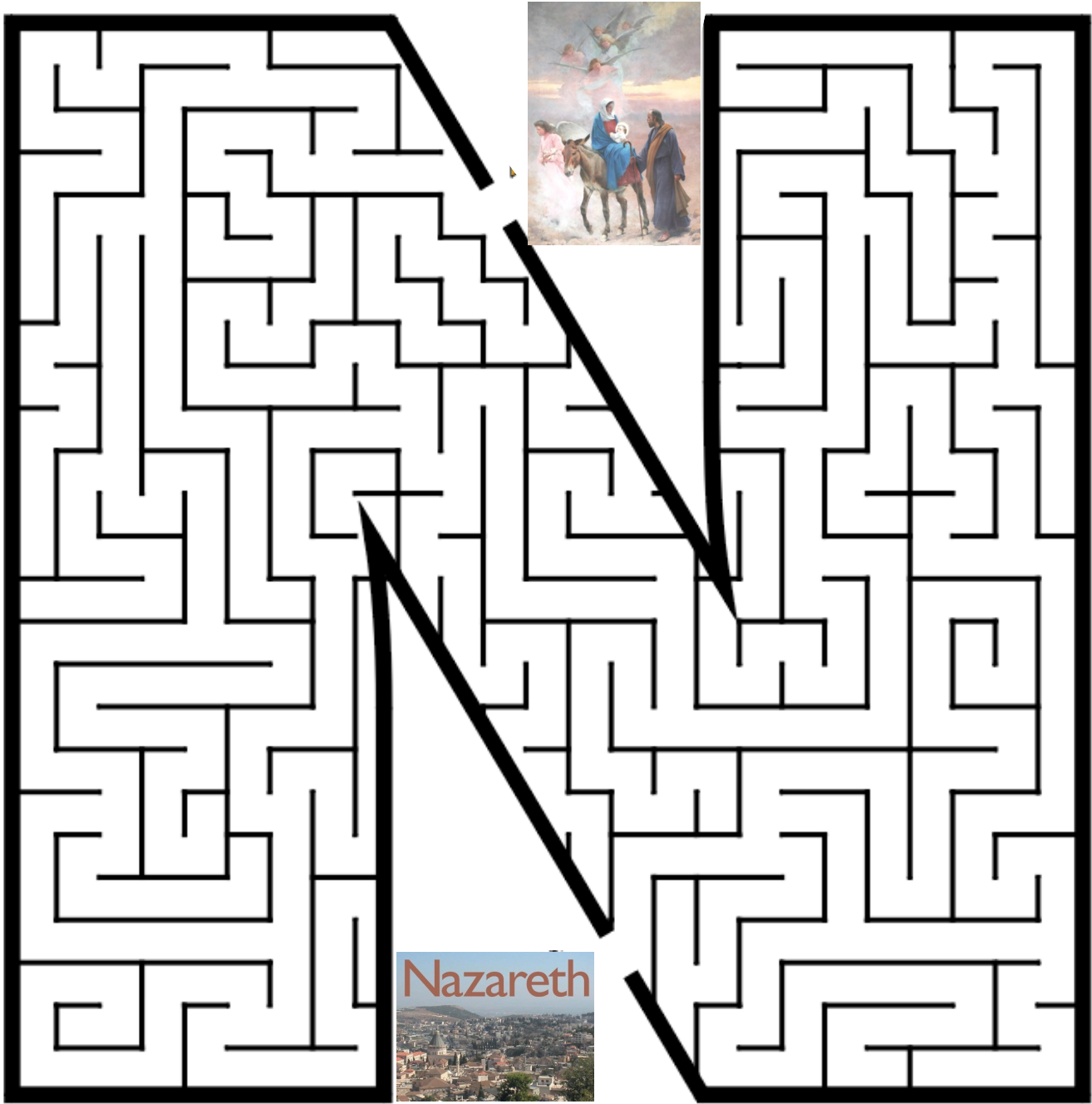
Peter, Judas Iscariot, John

Matthew, Thaddeus, Simon




### FEBRUARY MAZE

Help the Holy Family find their way back to Nazareth



## THE SIGN OF THE CROSS

he sign of the cross is a sign that one is a true follower of Christ, a Catholic, since those outside the Church have long since discarded this practice.

It is a sacramental, the chief sacramental of the Church. It is a profession of faith in the unity and trinity of God and in the incarnation and death of Christ. There are three different ways of making the sign of the cross. The first way, and the oldest, is to trace a small cross on one's person or on an object, as when at the beginning of the Gospel of the Mass the priest traces a small cross on the Gospel text and on his forehead, lips, and breast. You no doubt do the same, thinking: These words I believe with my mind, profess with my lips, and love with all my heart.

The second way is much used by bishops and priests and consists in making the sign of the cross in the air over or in the direction of a person or thing, as, for instance, when a priest gives you his blessing.

The third, and by far the most common, way is the large sign of the cross which one makes on one's person, using the words: "In the name of the Father and of the Son and of the Holy Ghost. Amen." When you say "In the name" you profess your belief in the unity of God; when you say "of the Father and of the Son and of the Holy Ghost" you profess your belief in the trinity of God. The very sign of the cross itself is a profession of your belief in the incarnation and redemption. So when you make this sign of the cross you equivalently say a prayer something like this: "I believe that there is one God in three divine Persons, that the second Person of the Blessed Trinity became man and died for my sins, that there is a heaven for the good and a hell for the wicked." ( It was to save us from hell that Christ underwent the terrible agonies of His passion and death.)

+       +       +

Holy Mother Church makes a lavish use of the sign of the cross in her liturgy. In Holy Mass, for instance, the sign of the cross is made about fifty times; in the administration of baptism, fourteen times; in giving Extreme Unction, seventeen times; in blessing holy water, twelve times. Thus our Mother leads us on by her example to make the sign of the cross often. We should make it on rising in the morning, before and after prayers, before beginning important tasks, when retiring at night. Above all should we make it in temptations, since the devil fears greatly this sacred sign of our redemption and his defeat. Be armed with this powerful weapon. In driving away tempting devils St. Alphonsus would say: 'In the name of Jesus Christ I command you, loathsome beast to depart from me and to torment me no longer!' In a tone of authority "and making a great sign of the cross, he ordered them to prostrate themselves and adore the cross. He would add: 'In the name of Jesus every knee should bow, of those that are . . . under the earth' ( Phil. 2:10). Afterwards he commanded them to make acts of contrition and to ask pardon of God for their offences," a fearful humiliation for the evil spirits, who, of course, could not do such a thing if they wanted to.

People often wonder whether, when they take their meals in a Protestant home or in restaurants, etc., they are not denying the faith when they do not make the sign of the cross before prayer. No; one can pray without making it; and ordinarily there is no obligation to show our faith in public on such occasions; we merely do not wish to show off or to attract attention—and sometimes needless ridicule.

Nevertheless, educated, sensible people are usually only edified by such a profession of faith in public. Some Catholics have the practice in restaurants of making a small sign of the cross over the food set before them, as that is less ostentatious. Each one may adapt himself to the circumstances, may do as he pleases.

In conclusion we add that there is an indulgence of three years each time for devoutly making the sign of the cross with the words “In the name of the Father,” etc.; and an indulgence of seven years each time if it is so made with holy water. (See *Raccolta*, 1952 edition, No. 678.)

*Source: Sacramentals, Medals and Scapulars, Imprimatur 1954*



## THE APPARITION OF OUR BLESSED LADY OF LOURDES

**D**uring the year 1858, it pleased Divine Providence that the Holy Mother of God should appear eighteen times near the little town of Lourdes, in France, at the foot of the Pyrenees. The favored being chosen as the recipient of these heavenly visitations, was Bernadette Soubirous, a shepherd girl of thirteen years, who from her earliest childhood had been a model of piety and angelic innocence.

On the 11th of February in that year, at about 11 o'clock in the forenoon, Bernadette went with her sister and another young girl to gather sticks for her poor mother's fire, along the banks of the Gave, a torrent that runs past Lourdes. Their occupation led them step by step to the foot of a spur of the mountains called in the patois of the neighborhood *Mas-sabielle*, that is, the Old Rocks. It rises almost perpendicularly from near the bank of the Gave; and in its base, at the level of the ground, are the cavern and the niche in the rock just above it, since then so renowned under the name of the Grotto of Lourdes. While Bernadette was in a stooping posture in front of the *Massabielle*, she heard a noise as of a rushing wind. Looking around, she saw that the branches of the poplars did not move, and judged she was mistaken. In a moment the same sound came again, and again looking up, with a cry which fright smothered in her throat, and trembling in every limb, she fell on her knees. She saw a Lady of heavenly beauty, and surrounded by a light of heavenly brightness, standing in the rocky niche above the cavern. Her face beamed with mingled majesty and sweetness. Her garments were as white as the mountain snow. A girdle, blue as the heavens, hung in two long bands from her waist nearly to her feet. A white veil fell behind from her head to the hem of her garment. On each of her feet was a rose of

golden color. In her hands she held a chaplet, whose milk-white beads were gliding one by one through her fingers; but her lips moved not; she appeared not to be reciting the rosary, but to be listening to its recitation as it rose to her ear from every corner of the world. She made the sign of the cross. Bernadette did the same, and, her fright diminishing beneath the sweet smile of the beautiful Lady, she commenced to say the rosary. Just as the kneeling child finished the last decade, the Lady disappeared. She had been visible only to Bernadette; neither her sister nor their young companion had seen anything.

The parents, puzzled by so strange a story, were at first unwilling that the children should return to the place. Only on the third day after were they allowed to go. They were kneeling but a few minutes before the grotto, when Bernadette's suddenly transfigured face showed that the brightness of the lovely Lady was again shining on her. This second apparition was quite like the first.

Three days after, the child again obtained permission to go to the holy spot, and this time accompanied by others. Again appeared the heavenly Lady, her presence visible only to Bernadette, but unmistakably evidenced to the others by the transfiguration of her gazing countenance. This time, on being questioned by the child, the Lady spoke, and asked her to come daily for fifteen days. In answer to Bernadette's promise, the Lady said: "And I promise to render you happy, not in this but in the other world." She added that she wished many people to come to the spot on the succeeding days.

The child was faithful to her promise, and as the event became noised abroad, an immense multitude of all classes daily accompanied her to the grotto. Many went only to test the case; but the most skeptical became convinced, as they looked at the beaming face of the entranced girl, that it was no deception nor hallucination, but a beautiful reality.

Every day the Lady appeared, with the exception of one, on which occasion Bernadette had to return home filled with sorrow at not having seen her. But this exception seemed to come only as another proof that the child's ecstatic condition during those happy moments was not the result of any nervousness or imagination on her own part, but the effect alone of a heavenly apparition.

On one occasion the lady told her to pray for sinners. Another time she gave her this message: "Now go, my child, and tell the priests that a chapel must be built on this spot, and that the people must come to it in processions." Another day the Lady exclaimed with a look of unutterable sadness: "Penance ! penance ! penance ! " and the child was heard to



repeat it aloud after her; and again on that day the Holy Virgin commanded her to pray for sinners, and to kiss the ground as an act of penance for the conversion of sinners.

When the child carried the Lady's message to the parish priest, the good Father, in order to guard against deception, told her to ask the Lady that, as a sign of the truth of the apparitions, the wild rose-bush which grew out of the rock beneath the niche should bloom. The Lady, on hearing the request, only smiled, and on that occasion said nothing about it. But soon she was to give a far more wonderful proof than that which had been asked. One day therefore she said to Bernadette: "Now, go drink and wash in the fountain," pointing at the same time to a spot in the grotto which was perfectly dry, and in which no water had ever been seen. Bernadette, not seeing how she could otherwise comply with the command, started toward the waters of the Gave. But the Holy Virgin stopped her: "Do not go there," said she; "I have not spoken of drinking from the Gave; go to the fountain; it is there." pointing again to the same spot in the grotto.

Obedient to the sign, the child began to scoop the earth with her fingers. A mysterious water rose beneath her hands, and drop by drop filled the little hollow she had made. Muddy though it was at first, the obedient child drank of it, as she had been commanded. In a few moments it was running in a slender stream toward the amazed spectators. The miraculous fountain had sprung up, which steadily increased in volume till it poured out, as it does now, about a hundred thousand quarts a day, and whose waters, carried to every part of the world, have been the means of very many authentic miraculous cures, the first of which took place in the town of Lourdes itself, just after the appearance of the fountain.

On the 25th of March, the festival of the Annunciation, took place what may be considered the most important of all the apparitions. Bernadette had been advised to ask the Lady that she would be pleased to tell her name. When, therefore, the vision on that day appeared as usual, Bernadette said to her: "O Lady, be so kind as to tell me who you are and what is your name." Three times she asked the question without other reply than a smile of ineffable sweetness, and each time that she asked it, the glory and beauty of the Lady seemed to grow greater and more wonderful. A fourth time she asked: "O Lady, I beseech you be so kind as to tell me who you are and what is your name."

This time, the blessed Lady unclasped her hands, slipped her chaplet over her right arm, first raised her hands toward heaven, then joined them before her breast, and gazing up with a look of unutterable happiness and gratitude, said: "I am the Immaculate Conception." Having so spoken, she disappeared. These few words, by far the most important fact in the apparitions, have marked the grotto of Lourdes as the heaven-appointed special sanctuary of the Immaculate Conception; and all the wonders that have made it famous, redound to the honor of that glorious privilege of our Blessed Mother.



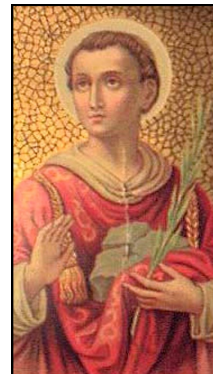
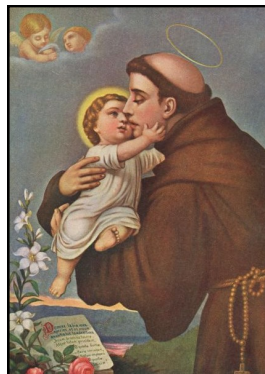
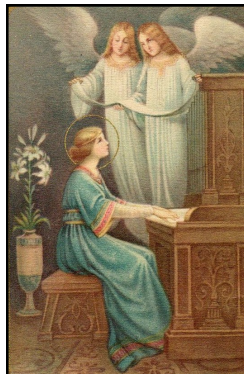




St. Bernadette Soubirous ~ Feast Day, February 18th

## SAINT QUIZ

1. Who is the patron saint of England?  
a. Saint George.      b. Saint Augustine of Canterbury      c. Saint Margaret of Scotland.
2. Who is the patron saint of dentists?  
a. Saint Apollonia      b. Saint John Capistrano      c. Saint Francis of Assisi
3. Who is the patron saint of automobiles?  
a. Saint Raphael      b. Saint Christopher      c. Saint Gabriel
4. Who founded the Order of Preachers?  
a. Saint Polycarp      b. Saint Dominic      c. Saint Vincent de Paul
5. Who is called the Angelic Doctor?  
a. Saint Thomas Aquinas      b. Saint Thomas More      c. Saint Thomas a Beckett
6. Who is the first saint of the new world?  
a. Saint Elizabeth      b. Saint Rose of Lima      c. Saint Bridget
7. What saint was called the Apostle of the Negroes?  
a. Saint Francis Xavier      b. Saint Peter Claver      c. Saint John Vianney
8. Who was Saint Monica?  
a. Mother of Saint Paul      b. Mother of Saint John      c. Mother of Saint Augustine
9. Who is the Apostle of Germany?  
a. Saint Boniface      b. Saint Anthony      c. Saint Gregory
10. Who is the patron Saint of the Church?  
a. Saint Joseph      b. Saint Peter      c. Saint Patrick
11. Who is the patron Saint of Church music?  
a. Saint Dorothy      b. Saint Catherine      c. Saint Cecilia
12. Who was the first martyr?  
a. Saint Peter      b. Saint Stephen      c. Saint James









## ST. PETER DAMIAN

A.D. 1072

**T**here once dwelt in Ravenna a family who, though well-bor , were poor; and youngest of the many children was Peter, whose birth took place about the year 988. While still very young he had the misfortune to lose both parents, and was left in the hands of a married brother, in whose home he was treated scarcely better than a little slave.

As he grew older, Peter was employed as a swine-herd, and thus earned a trifle. One day, instead of spending this little money on himself and his wants, he gave it to a priest, asking prayers for the soul of his father.

But by and by another brother, who was an arch-priest at Ravenna, and afterwards a monk, took pity on Peter, and sent him to school.

Having good abilities, the boy made rapid progress, and was soon sufficiently instructed to help in teaching others.

During that part of his life he began to wear a hair-shirt under his ordinary clothing, and practiced fasting and other austerities; and when he felt himself strongly tempted by the Evil One he would plunge into the river, even if it were the middle of the night. His heart was most charitably disposed towards the poor, so that he gave away nearly all that he had, even the food which was prepared for his own meal. But at length Peter began to feel an irrepressible longing to leave the world for the seclusion of the cloister; and whilst his mind was busy with such thoughts, two Benedictine monks happened to pass through the town, and some conversation with them resulted in a determination to belong to their institute if it were possible.

It was a hermitage which had been founded by Blessed Ludolf, and was in high repute for the sanctity of those who dwelt there. The monks lived in separate cells, and kept a very rigorous rule, eating upon four days in the week only bread and water, and on Tuesdays and Thursdays pulse and herbs, which each prepared for himself. The sever life brought on St. Peter and attack of nervous wakefulness, which nearly exhausted his strength; but afterwards he learned to use more discretion in his practice of penance.

His Superior began to command him to make frequent exhortations to the religious, and so great was his repute that Guy, Abbot of Pomposia, begged for him to come and instruct his monastery, in which there were some two hundred monks. For two years St. Peter Damian remained there, and was then sent to perform the same duty at another large Abbey, until he was again recalled to the hermitage. Upon the death of his Abbot

new heritages, in which his great aim was to cherish the spirit of humility, necessary to the disciples of Christ.

When Nicholas II reigned as Pope, he chose St. Peter Damian as his legate, when complaints came of simony in the church or Milan. Often the Saint had begged in vain for permission to retire to his solitude; and when Alexander II succeeded Nicholas, he with much reluctance granted this request. although he reserved to himself the power of employing St. Peter in any matters of ecclesiastical difficulty.

In his retirement the holy man occupied himself in writing upon the obligations of those who had embraced the religious state; and especially did he censure the custom of monks rambling from monastery to monastery.

If Peter Damian recommended austerity to others, he certainly practiced it in his own life, for he shut himself up in his cell, used frequent disciplines, worn iron girdles, and ate only the coarsest kind of food.

During hours devoted by his rule to manual labour, he was accustomed to make wooden spoons and other things likely to be useful among the brethren.

The last time he left his favourite solitude was when sent by Pope Alexander II upon the occasion of the excommunication of the Archbishop of Ravenna, to arrange the affairs on the Church; on arriving at the city he found the unhappy prelate had just expired. The journey had greatly exhausted him, for he was now old; but he would not suspend his accustomed habits of mortification. Returning towards Rome a fever attacked him while resting at the monastery of Our Lady at Faenza, and his enfeebled frame could not rally from it. On the eight day of his sickness, while the monks were reciting Matins by his bedside, he peacefully passed away, having reached the age of eighty-three years. St. Peter Damian is the special patron of Faenza and Font-Avellano, and in both places his festival is observed upon the 23rd of February. A hymn written by this Saint has been thus translated:

“Christ, Thy soldier’s palm of honour,  
To Thy city, bright and free,  
Lead me, when my warfare’s girdle  
I shall cast away from me;  
A partaker in Thy bounty,  
With Thy Blessed Ones to be.”

“Grant me vigour, while I labour  
In the ceaseless battle pressed,  
That Thou may’st the conflict over,  
Give me everlasting rest;  
And I may at length inherit  
Then my portion ever blest.”



Saint Peter Damian ~ Feast Day February 23rd

## ANSWERS TO SAINT QUIZ

1. A, 2. A, 3. B, 4. B, 5. A, 6.B, 7. A, 8. C, 9. A, 10. A, 11. C, 12. B

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 the 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.~