



St. Catherine's Academy Gazette®

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

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A LITTLE GIRL'S HYMN 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: Tiny Rhymes for Tiny Readers, 1887

FEASTS AND FASTS THIS MONTH

February 2nd -
Candlemas Day

February 11th -
Our Lady of Lourdes

February 17th -
Septuagesima Sunday

February 24th -
Sexagesima Sunday

WHAT'S INSIDE

St. Matthias	2
Church Councils	4
Saint Matchup	8
Angelus Domini	10
The Sign of the Cross	16
Plain Lessons in Catholic Doctrine - Infallibility	19

THE WONDERS OF A SALT MINE

In a country of Europe called Poland, there is the largest salt mine in the world. It is quite a little town, into which there are eight openings, six in the fields and two in a town called Cracow, near which the mine is situated. It is a World Heritage Site. This mine has been worked continuously since Medieval times. Miners have carved elaborate underground rooms and sculptures within the Miocene salt.

It is a spacious plain, containing a little world underground, with horses, carriages and roads, displaying all the bustle of business. This town is wholly cut out of one vast bed of salt, and the space is filled with lofty arched vaults, supported by pillars of salt, so that the building seems composed of the purest crystals.

Lights are constantly burning, and the blaze of them reflecting from every part of the mine, gives a more splendid sight than any human works above ground could exhibit. The salt is, in some places, tinged with all the colors of precious stones, blue, yellow, purple, red, and green; there are entire columns wholly composed of brilliant masses of such colors.

From the roofs of the arches, in many parts, the salt hangs in the form of icicles, presenting all the colors of the rainbow.

In various parts of this spacious plain stand the huts of the miners and their families, some single, and others in clusters like villages. The inhabitants have very little intercourse with the world above ground, and many hundreds are born and end their lives there.

A stream of fresh water runs through the mine, so that the inhabitants have no occasion for a supply from above: and above all, the Almighty Creator of all these wonders is not forgotten; they have hollowed out a beautiful chapel, in which the Adorable Sacrifice is offered; the altar, crucifix, with statues of our Blessed Lady and several saints, are all of the same beautiful material.

Source: The Metropolitan Third Reader, 1872

You can learn more about them here: <https://www.polska.pl/tourism/unesco-sites/royal-salt-mines-wieliczka-and-bochnia/>





SAINT MATTHIAS, APOSTLE AND MARTYR

A.D. 64

When by the suicide of Judas Iscariot there was a vacant place among the Apostles of our Lord, they betook themselves to the house of St. John after their return from Mount Olivet, to fill up the number by some one who could bear witness to the life and death and miracles of Jesus.

The way of election was by drawing lots, a method of choice much used by both Jews and Gentiles, and these lots being put into an urn, the name of Matthias was drawn, and he thug became one of the Apostles.

The Holy Ghost had not then been sent down upon them, but soon after, its great gifts which were given to fit the Apostles for the difficult work which lay before them, and Matthias among the rest received his charge to preach in and about Judea.

The Greek tradition tells us that he travelled into Cappadocia, where he was treated with the greatest cruelty by the inhuman and barbarous people, and while among them he suffered martyrdom for Christ's sake, after converting many to a knowledge and love of Him. The manner of his death is not positively certain but it is believed to have been the painful death of crucifixion; his body was kept for a length of time at Jerusalem, and thence translated to Rome.

Source: Stories of the Saints, Vol. IV, 1878

HOLY INNOCENTS

The little church with flowers is strewn,
The lights are gleaming bright,
For Jesus from His altar-throne
His blessing gives tonight.
Methinks before that altar fair
A cherub band I see,
And child-like voices fill the air
Which sing these words to me:

"We are the little ones who died
For Bethlehem's Infant slain;
Cut down for cruel Herod's pride,
That he in peace might reign.
But now we sing, a cherub band,
Before the Christ Child bright;
With palm and lily in each hand,
And robes of glistening white.



Then, little children, fear ye not
To join our joyous strain,
And sing the Lamb without a spot
On Calvary's mountain slain;
For though your home is on the earth,
And ours in heaven above,
Yet are we one by human birth,
And one in Christ's dear love.

And though our eyes are ever blest
His face unveil'd to see,
He comes to you a hidden guest,
To make you blest as we.
Then, little children, fear ye not
To join our joyous strain,
And sing the Lamb without a spot
On Calvary's mountain slain.

Can you explain Catholic Practices:

CHURCH COUNCILS

In my talk to the convert class, I had mentioned several points on the government of the Church and a reference had been made to the Council of Trent.

“Pardon me, Father, but just what is a Council?” one of the class asked.

“A Council is an assembly of ecclesiastical dignitaries and theological experts legally convened for the purpose of discussing the Church doctrine and discipline. Christ promised to be with His Church for all days, even to the consummation of the world, and to guard it against the gates of hell. To preserve the Church against errors of doctrine and to protect it against laxity of discipline and other dangers, He appointed His Apostles, with St. Peter as their supreme head. He endowed His Church with the prerogative of infallibility. The Pope, as the successor of St. Peter, is infallible when he proclaims officially, or so as we say, “ex cathedra,” that a doctrine of faith or morals is to be accepted by the whole world. The Bishops, who are the successors of the Apostles, are infallible when, under the supreme guidance of the Pope, they define a doctrine of faith or morals.

“At times when heresy threatens the Church, or when laxity of discipline or other cause may demand action, the Holy Father, as the Divinely instituted head of the Church, may either alone meet the situation or call upon the Bishops of the world to act under his supreme guidance. When all the Bishops of the world meet together and are presided over by the Pope, or his representative, such an assembly is called Ecumenical, or a General Council. The Council of Trent, to which I had referred, was Ecumenical. The first General Council was held in Jerusalem by the Apostles under the leadership of St. Peter, and during the long history of the Church there have been many General Councils. The last, the Vatican Council, begun in Rome in 1869, under Pope Pius the IX, was interrupted by the Franco-Prussian war. We are looking forward to its resumption.

“To further the interest of the Church, canon law prescribes certain other Councils, or assemblies, known as Plenary and Provincial. A Plenary Council is a meeting, with the Pope’s permission, of the Bishops and other canonically designated dignitaries of many ecclesiastical provinces. The Holy Father appoints a Papal Legate to preside at such a meeting. In the United States our first Plenary Council was held in Baltimore in 1852, when Archbishop Kenrick was selected by the Holy Father to be his representative.

“A Provincial Council is an assembly called by the Metropolitan, or, if the archiepiscopal see is vacant, by the senior suffragan Bishop, and is composed of the Bishops and other dignitaries of an ecclesiastical province. Canon law states who these dignitaries are. Provincial Councils are prescribed to be held at least once in every twenty years.”

Source: Can you Explain Catholic Practices, Imprimatur 1937

Word Search on the Mass

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

ADORATION

ASPEREGES

BENEDICTION

CANON

COLLECT

COMMUNION

CONSECRATION

CONTRITION

CREED

EPISTLE

GOSPEL

HIGH

INTROIT

LOW

NUPTIAL

OFFERTORY

PONTIFICAL

REQUIEM

SECRET

SERMON

SOLEMN

SUPPLICATION

THANKSGIVING

TRACT

VOTIVE



FATHER ROBERT SOUTHWELL, S.J.

One February day in the year 1594, a great throng of people had gathered at Tyburn to see another of England's faithful priests die for the love of God and truth. As he got up into the cart and tried to make the sign of the Cross with his pinioned hands a great hush followed, for they knew he was about to speak to them, and they desired to hear him, some perhaps to mock him, some to increase their hatred of his faith, but many more who would treasure up every word in their hearts when he had passed from earth to heaven by the gate of martyrdom.

"Whether we live, we live unto the Lord, or whether we die, we die unto the Lord; therefore, whether we live or die, we belong to the Lord." That was what he said, the good Father Southwell, of whom they had often heard, and of whom those sacred words were so true. He had indeed lived for God. When but sixteen years of age he had chosen the service of the Saviour in preference to the goods of this present world, and entered the Society of Jesus, where he passed through the trials of the novitiate and his course of study to the entire satisfaction of his Superiors, and then, in 1584, was sent to labour to gain souls in England.

His success in his priestly duties was great because his prayer, his work were great also; but always there was distinctly before his mind the certainty of imprisonment and death, and he lived as one who was watching for the coming of his Master. "As yet, we are alive and well, being unworthy, it seems, of prisons," he writes to a friend at Rome; and again, "This purgatory we are looking for ever hour; but come what pleaseth God, we hope we shall be able to bear all in Him Who strengthens us."

In the year 1592, Father Southwell was in a gentleman's house in Middlesex, when he was betrayed and carried off to the Tower, where they put him into a filthy dungeon, so filthy that his father petitioned the Queen, begging that if his son had committed any crime deserving death he might suffer death; if not, as he was a gentleman, he hoped her Majesty would order that he should be treated as a gentleman, and not be confined longer in that hole. The Queen had regard to this petition, and gave orders for Father Southwell to be better lodged; she also permitted his father to give him clothes and other necessities, and the books he desired, which were the Holy Scriptures and the writings of St. Bernard.

For three years they kept him closely confined, and the rules for close prisoners were very strict; their windows were blocked up, and the light and air reached them through a sort of tunnel standing upwards, which was glazed or latticed at the top, so that nothing could possibly be thrown in. Everything sent to such a prisoner was to be searched, bottles

decanted, pies opened, and loaves cut; a constant watch was kept also upon all who passed by Tower Hill, lest they should make any stay, or glance at any of the prison windows. This is the record which remains of the regulations at the Tower, and we may easily imagine that such severity was harder to bear year after year than death itself would have been.

After three years, we find that Father Southwell wrote a letter to the Lord Treasurer, humbly begging that he might be brought to trial, or that his friends might have permission to see him.

The answer to this was pitiless enough: "If he was in such haste to be hanged, he should quickly have his desire;" and very soon after the order was given for his removal from the Tower to Newgate.

There was in this prison a dark, deep dungeon which was called Limbo, and into it Father Southwell was cast until the 20th of February, when he was hurried to Westminster for his trial.

The servant of God did not attempt to conceal his joy. This was a fresh step in the road to martyrdom - a road so short, so sure - and with the greatest readiness he presented himself at the bar.

He was questioned upon the usual points; who sent him to England, at whose houses he had been received, who had assisted him, and so forth. Among other things, the judge asked his age; "I am about the same age as our Saviour," he answered; upon which some one accused him of comparing himself to Christ, and many more began to load him with reproaches. When they had pronounced the verdict of guilty, he was asked if he had no more to say. "Nothing, but from my heart I pray Almighty God to forgive all who have been any ways accessory to my death," he gently answered.

The judge told him he had better use the short time which remained in providing for the safety of his soul, to which the holy man replied that he had long since taken thought for that. When he was offered a Protestant minister to assist him in preparing for death, Father Southwell courteously thanked the judge, but assured him that the grace of God would be more than sufficient for him.

Back then to Newgate, through the crowded streets, where people of all kinds lined the way; back to "Limbo," for the last night of his life, but then the enjoyment for ever of God Whom he had so early loved and served.

Great care was taken to keep secret the day upon which he was to die. A noted highwayman was ordered to be executed



at the very same time in a different place, hoping thus to take the crowd away from the sight of one of those executions which strengthened the faith in many a feeble heart, and made others inquire into a religion which could support and console in the moment of a cruel death; but in spite of all these precautions a great multitude awaited Father Southwell at Tyburn to witness his martyrdom.

As he spoke to them, a minister tried to silence him, but the bystanders insisted on hearing what he had to say, and many tears fell as he commended himself to Christ's mercy, and professing his love for the Catholic Church, implored the Almighty to pour down light upon his unhappy country, and to advance the knowledge of Divine truth. Then blessing himself, and raising his eyes to heaven, he exclaimed, "Into Thy hands, O Lord, I commend my spirit;" and so the cart was driven away and he was left hanging, although, owing to the unskillful way in which the rope had been adjusted, it was some time before he was strangled. But when the executioner would have cut him down before he had expired, the people present called on him to desist: for even Protestants had been so much impressed by the martyr's calm and noble bearing, and by the earnest love of God which breathed in every look and word, that they were deeply distressed to see him die, and would not permit any further cruelty to be used.

Thus another soul was sent to join the noble army of martyrs in heaven, another crown was cast down at the feet of the Saviour Whose yoke had been so easy, Whose burden so light through the years of earthly life, Whose reward in heaven was greater than the heart of man can understand.

Source: Stories of Martyr Priests, 1876

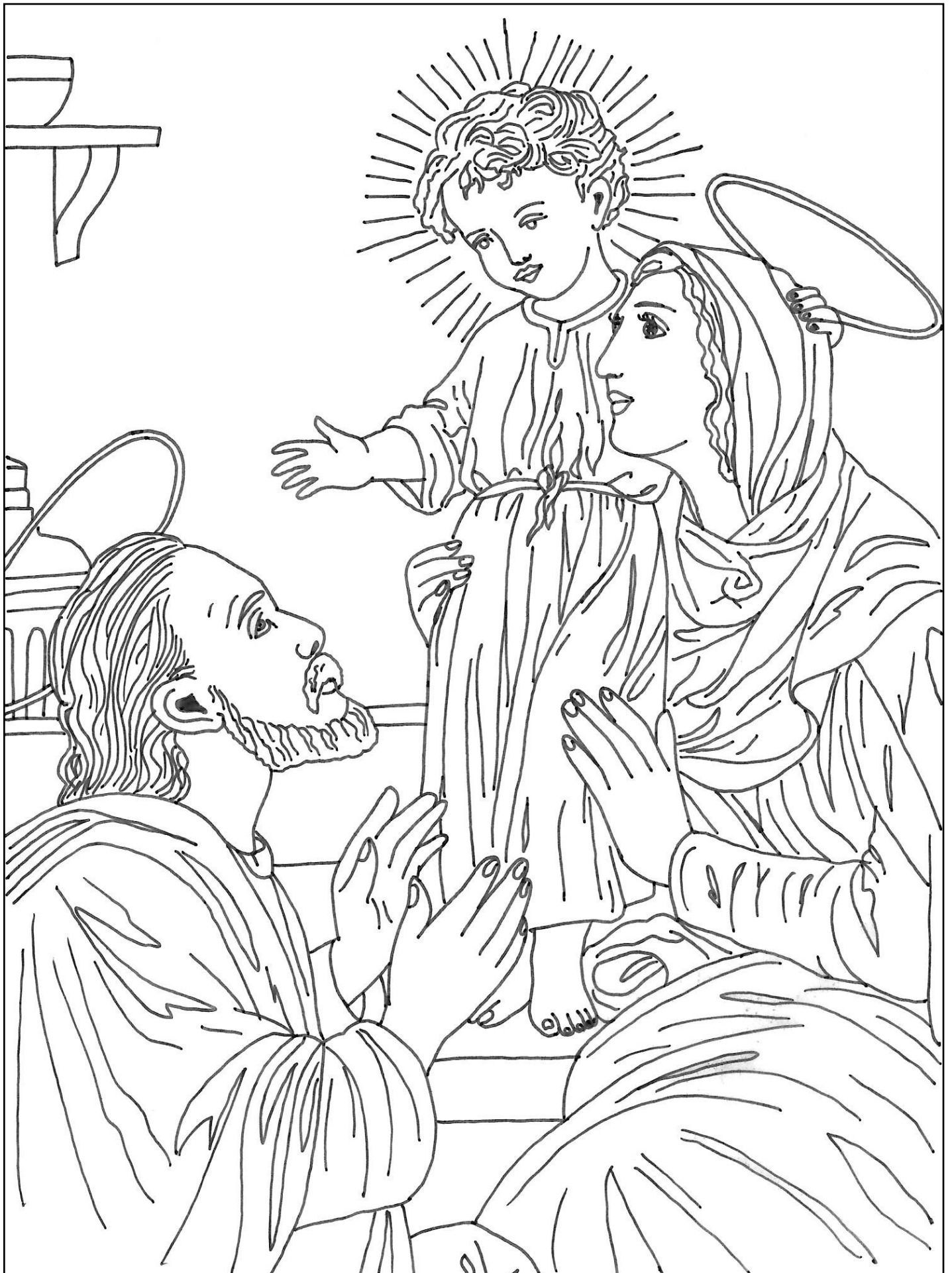


SAINT MATCH-UP

Match the Saint to their symbol

- | | |
|------------------------------|---|
| ___ 1. Mary Magdalen | A. Sword piercing his head, Bishop's robes. |
| ___ 2. Denis | B. Mitre's, three, Franciscan habit. |
| ___ 3. Thomas A Becket | C. Vase or box of alabaster, long fine hair. |
| ___ 4. Longinus | D. Head, carrying his own, Bishop's robes. |
| ___ 5. Dorothy of Cappadocia | E. Loaves in basket, shepherdess dress. |
| ___ 6. Bernardine of Siena | F. Lily, crucifix, surplice over black habit. |
| ___ 7. Genevieve | G. Spear, Roman soldiers dress |
| ___ 8. Francis Xavier | H. Roses, crown of or holding in her hand. |

Answers on last page of Gazette



ANGELUS DOMINI

“Oh, Father Casey!” cried the hostess, “I want you to see my ‘Angelus.’ It is the most perfect copy of Millet’s masterpiece I have ever seen. I purchased it abroad. I know you will be delighted with it.”

“Really,” she continued, as Father Casey stood admiring the wonderful picture of those two lowly French peasants standing in the field with bowed heads reciting the Angelus, “it is such a beautiful custom - ringing all those dear old church bells three times a day, morning, noon, and night, to call the people to prayer. Though, of course,” with a little deprecatory laugh, “being a Protestant, I cannot approve of their adoring the Virgin.”

“You mean adoring the Blessed Virgin when we say the Angelus?”

“Yes.”

“But-er-Mrs. Womersley, I don’t quite grasp your idea.”

“Why, the Ave Maria! That is the prayer you say, is it not? I noticed in Italy, for instance, they do not even call it the ‘Angelus Bell,’ they call it the ‘Ave Maria Bell.’”

“Oh, I see!” replied the priest. “And you say that you Protestants do not approve of the prayer: Ave Maria, gratia plena, Dominus tecum, etc., which is rendered in English: Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb?”

“Yes, Father! But of course you understand how we feel about it!”

“But,” he urged, “Protestants believe in the Bible, do they not?”

“To be sure!” replied Mrs. Womersley.

“And they are convinced that whatever God commands must be right and good!”

“Yes.”

“And they are convinced that whatever God commands must be right and good?”

“Yes.”

“The prayer, Ave Maria, is found in the Bible: it was addressed to the Blessed Birgin Mary by an Angel: the angel was acting on a direct command of God. If, in spite of all this, Protestants say they cannot approve of the prayer, why, I can only say –pardon me—so much the worse for the Protestants!”

“Of course, when you put it that way, it looks different,” said Mrs. Womersley. “It really is a beautiful practice. Some of the bells in those old European monastaries and cathedrals are so deep and mellow—so restful like!”

“I greatly fear you would find some persons who would not agree with you as to that ‘restful’ feature. There is a Hard Shell Baptist just across the street from me who tried hard to get out an injunction to stop me from ringing the Angelus at six o’clock in the morning. It spoiled his night’s rest.”

“And they say every bell has a name,” the good lady rattled on. “When you bless a bell, you give it the name of some saint, just as you give a saint’s name to a baby when you

baptize it, don't you? We climbed up into the belfry of the cathedral at Milan and Cologne and Lyons, and we say that each bell had a name moulded upon it."

"And perhaps you also noticed the word 'Pax' or 'Pace.' That means 'Peace.' They were often called 'Peace Bells,' because the prayer was prescribed to obtain peace. By the way, if we were to do more praying and less talking to secure peace nowadays, we might have better results. Do you remember any of the names you saw on those old bells?"

"Let me think. I have them all in my diary. There was St.—St. Michael, and St. —Oh yes, St. Gabriel, we saw ever so many with St. Gabriel."

"St. Gabriel," explained the priest, "is the name most frequently given to the bells used for ringing the Angelus. The reason is because it is St. Gabriel, the Archangel, whom God sent to say to the Blessed Virgin Mary, 'Hail, full of grace, the Lord is with thee.'"

"Now, isn't that lovely! I should almost wish we had that custom in our church. But you know we Protestants do not believe in those external things in religion. We worship God 'in spirit and in truth,' you know."

"Frankly, Mrs. Womersley, don't you think we Catholics have good reason to know that you Protestants do not believe in external religious things, when we remember how you treated the external things in our churches and monasteries and cathedrals during the period which you like to call the 'reformation'? As for externals, we Catholics felt the need of them to remind us to worship God. Otherwise, we might forget God and think only of the things of this world. Perhaps Protestants are so spiritual-minded that they can keep God and the things of God continually in their thoughts without any external helps."

"Oh, I see!" was Mrs. Womersley's rather non-committal answer.

"By the way, Mrs. Womersley," said the priest a little later "what do you consider the greatest event that ever took place in this world?"

The good woman registered "deep thought" for a few moments, then suddenly flashed:

"Magna Charta!"

She had scarcely spoken when she remembered that these are days on one hundred percent Americanism and this puzzling priest with the Irish name might count her pro-English, accordingly she corrected:

"Or the signing of the Declaration of Independence —or— or the Arms Conference in Washington — or the Prohibition Amendment!"

Horrors! Here she had gone and said the wrong thing again, for are not all Catholics in favor of whiskey? Finally she tried to back out of the tangle as gracefully as possible

by adding demurely: "Really, Father Casey, I don't know. What was it?"

"Why, being a Christian, I firmly believe that all the events you have just mentioned are far surpassed in importance by the death of the Son of God upon the cross for the salvation of mankind, or by His birth in the Stable of Bethlehem. But since both these events presuppose the Incarnation, I consider that the greatest and most important event in this world happened when God came down from heaven to become one of us, when he took upon himself human flesh and became one of us, when he took upon himself human flesh and became man in the pure womb of the Blessed Virgin Mary—in one word, the Incarnation."

"Oh, yes! to be sure! I wasn't thinking—"

"You remember how that event—the basic, the central fact of Christianity—is described in the Holy Bible. In St. Luke we read: 'The Angel Gabriel was sent from God . . . to a virgin espoused to a man whose name was Joseph of the House of David; and the virgin's name was Mary. And the angel being come in, said to her: "Hail full of grace, the Lord is with thee, blessed art thou amongst women . . . behold, thou shalt call his name Jesus . . . And Mary said: Behold the handmaid of the Lord; be it done unto me according to thy word.'" and in the Gospel of St. John we read: 'And the word was made flesh and dwelt amongst us, and we saw his glory, the glory as it were of the only begotten of the Father, full of grace and of truth.' I am sure, Mrs. Womersley, you have often read these passages."

"Oh, certainly! I always have my Testament with me, and I read it every day;—well, not every day exactly, I am so much engaged, you know. But I read it very often—that is sometimes."

"The event which St. Luke and St. John describe in these simple words," continued the priest, "is the greatest event that ever occurred in this world; it is the supreme proof of how God loved us poor vile creatures of earth; it is the event which should be the constant object of our loving gratitude in this life and which will be the eternal object of our adoration and praise in the next. Three times a day the bells in every Catholic church throughout the world ring out to remind the faithful of this stupendous mystery of God's love. When they hear the bells, they fall on their knees and repeat these words from Holy Scripture: 'The angel of the Lord declared unto Mary. And she conceived of the Holy Ghost. Hail Mary, full of grace, the Lord is with thee . . . Behold the handmaid of the Lord. Be it done unto me according to thy word. Hail Mary. . . And the Word was made flesh. And dwelt amongst us. Hail Mary . . . And then we remember that a human being, like one of ourselves, was chosen to be the Mother of God. We consider how much God, who gave us the command: 'Honor thy father and thy mother,' must love His own Mother,—how He, being God, is able to grant her every prayer, and how she, being one of us, is able to understand and appreciate our misery and our helplessness. And therefore we ask her to plead with Him for us, so that we lose none of the good things which He has promised to those that love Him. Hence we add: 'Pray for us, O holy Mother of God. That we may be made worthy of the promises of Christ'."

Evidently Father Casey's hearer was interested, for when he paused, she looked up

expectantly, and seeing that he intended to explain no further, she said: "Father, that is not all. I have heard the Angelus recited. I never grasped the import of the words until you showed it so clearly. But there is more to it still. There is a longer prayer at the end, if I mistake not."

"Yes," returned the priest, gratified at her interest in the subject, "the Angelus, as I have just explained to you, is a prayer commemorating the greatest event that ever happened in this world, the Incarnation, that is, God becoming man. But the *time* of ringing and reciting the Angelus is chosen in commemoration of three of the greatest events that ever happened in this world, namely, the Incarnation, the Passion, and the Resurrection. We know that the Resurrection took place in the early morning at sunrise; we know too that Our Lord was nailed to the cross at noon; and tradition says that while Mary was kneeling in her merits regarding approved Catholic devotions. When can we hope that you Protestants will investigate before you misjudge us!"

"Please, Father Casey, just one more question. In Italy, why do they toll the bell one hour after the Angelus?"

"To remind the faithful, just as the shades of night are gathering around them, to think of their dear departed and to breathe a prayer for the repose of their souls—a 'De Profundis'."

Father Casey had almost reached his home when the deep toned Angelus Bell of St. Mary's rang out its call to prayer. As he walked quietly along, he murmured: 'Angelus Domini nuntiavit Mariae—The angel of the Lord declared unto Mary . . . ' At the same time he noticed two good women of the parish exchanging news items over a back fence. Evidently they were paying no more attention to the bell than if it were a trolley car gong.

"Truly," said Father Casey to himself, "the Angelus is a beautiful devotion. What a shame that so many of my people disregard it! Some of them are as bad as the inhabitants of that little macaroni manufacturing village on the Gulf of Naples who thought the Angelus Bell was rung to remind them to carry in the macaroni for the night." And then, for some reason, he struck his breast and said: "Mea culpa!"

Source: Father Tim's Talks Vol. V, Imprimatur 1924

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 earth.
 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.



↑ Start



Help these children find their way to the Church.

QUIZ ON LAY ORGANIZATIONS

1. What is the purpose of the Legion of Decency?
2. What is the Sodality of the Blessed Virgin?
3. What is the Apostleship of Prayer?
4. What is the purpose of the Society for the Propagation of the Faith?
5. What are the objects of the Holy Name Society?
6. What is the Catholic Youth Organization?
7. What is the Knights of Columbus?
8. What is the National Catholic Welfare Conference?
9. What is the Saint Vincent de Paul Society?
10. What is the chief purpose of the Legion of Mary?

Answers on last page of Gazette

Source: A Catholic Quiz Book. Imprimatur 1945



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

Source: Metropolitan Third Reader, 1878

THE SIGN OF THE CROSS

TO make profession of our Faith is one of our most essential duties, for Jesus Christ will not recognize as his disciples those who have been ashamed of belonging to him, and shrank from declaring their faith openly.

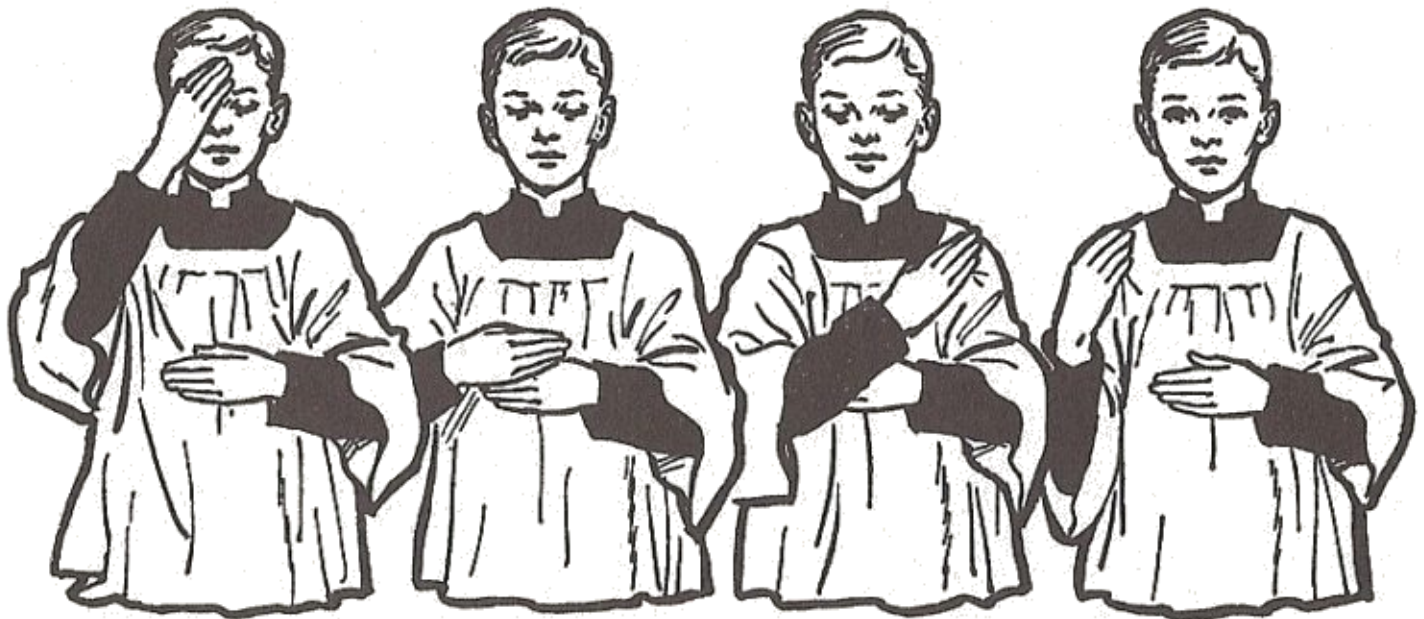
One of the best means of showing that we are Christians, glorying in that title, is to making religiously upon ourselves the august sign of the cross.

There are two ways of making the sign of the cross: the first is by making a cross with the thumb on the forehead, mouth, and bosom; it is thus that the priest makes it during the mass, when he begins to read the gospels, and all the faithful should do the same.

We make the sign of the cross on the forehead, to show that we are Christians, and not ashamed to act as such; on the mouth, to testify that we are ever ready to make profession of believing in God and in Jesus Christ; and on the breast, to show that we love the cross of Christ, and heartily believe what we profess.

The second method of making the sign of the cross is by placing the right hand on the forehead, then on the chest, then on the left shoulder, and afterwards on the right, saying, "In the name of the Father, and of the Son, and of the Holy Ghost."

When making the sign of the cross we profess the unity of God by saying these words In the name, in the singular number; the Trinity of persons, by naming each in turn; the mystery of the Incarnation and that of the Redemption by making the form of the cross on which the Son of God made man died for us; and the mystery of grace, by carrying the hand from the left side, which is the figure of sin, to the right, which represents the grace merited for us by Christ.



**IN THE NAME OF THE
FATHER,
AND OF THE
SON,
AND OF THE
HOLY
GHOST, AMEN.**

The words "In the name of the Father," signify again: "I am going to perform this action by order of the Most Holy Trinity; I will obey it faithfully, and accomplish its will; I do this in honor of the Blessed Trinity, desiring to render it all the homage of which I am capable.

"I am about to perform this action with the assistance of the Most Holy Trinity; acknowledging that I can do nothing without the strength which comes from the Father, the grace which the Son has merited for me, and the light which proceeds from the Holy Ghost."

We should not fail to make the sign of the cross at least morning and evening, before and after meals, at the beginning and end of our prayers, and when setting about any important action; it is a great means of drawing down upon ourselves and our undertakings the blessing of God.

We should also make it, at least in our hearts, when we find ourselves exposed to danger or temptation, to the end that we may be delivered therefrom, and preserved from offending God.

A young girl blushed while making the sign of the cross on an occasion when it was usual to make it, and that because a stranger was present. This was noticed by a certain pious person, who soon made her ashamed of her cowardice, and want of love for Jesus Christ.

"What!" said he, "Jesus was not ashamed to die on the cross to redeem you, yet you blush to form on yourself the august sign of your redemption!" He added, "I hope that in future you will glory in belonging to your adorable Master. May the Father, Son, and Holy Ghost bless you, through the passion and death of Our Lord Jesus Christ!"

Source: The Metropolitan Fourth Reader, 1881



THE ROSARY

Take a look at your beads. Is this chain not a beautiful one, each crystal mirroring Mary? It is the necklace of the Angels. They wear it, but are forbidden the "ave" since they cannot truly say, "Pray for us sinners now and at the hour of our death."



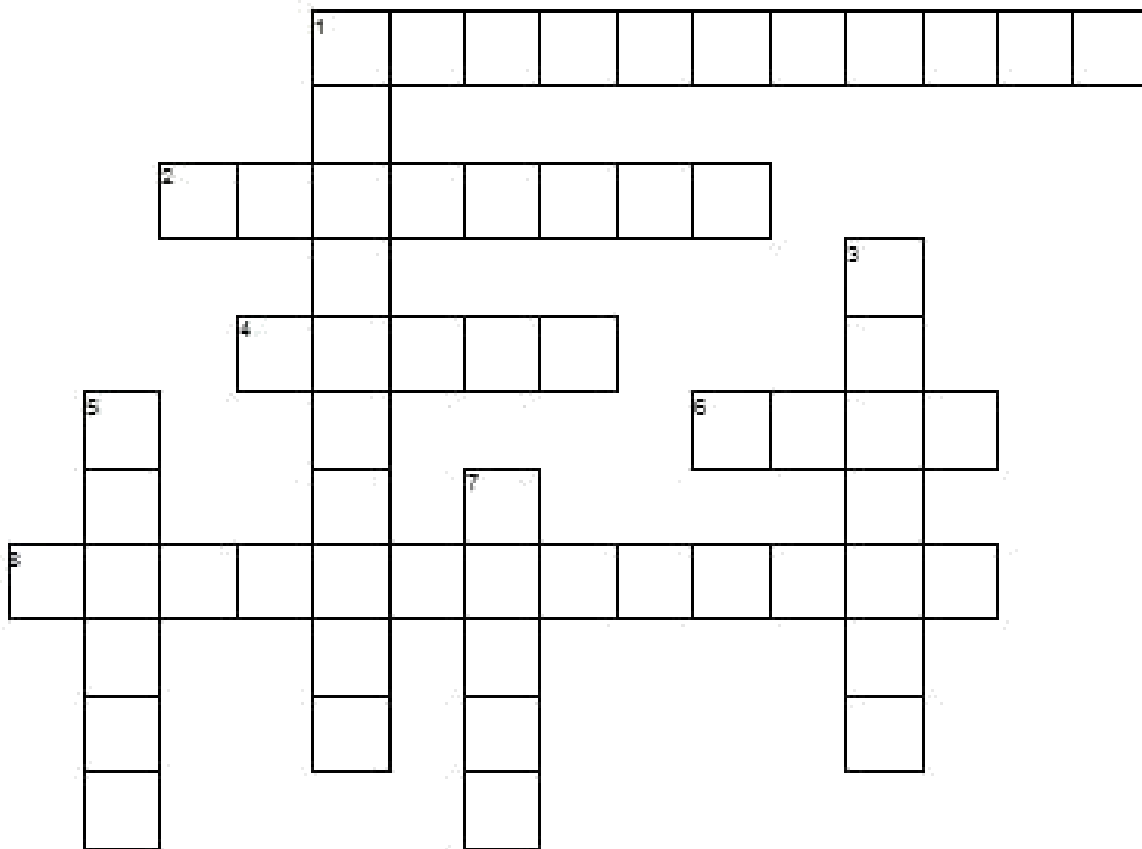
Having recited the lovely round, the sweet chaplet of prayer, we come to Jesus Crucified, the cross that makes an exquisite finishing.

Verily, all those who say the rosary with contrite hearts, with true devotion, will also be brought to Jesus Crucified, the glorious ending of a holy life.

To the eye of faith every stone is a gem, lettered with some mystery of Christ's life or His Mother's.

It is so worth while to empty our hands of all worldly things and fill them indeed with the beads.

BEATITUDES Crossword Puzzle



ACROSS

1. Blessed are the _____ for they shall be called the children of God.
2. Blessed are the _____; for they shall obtain mercy.
4. Blessed are the clean of _____; for they shall see God.
6. Blessed are the _____ for they shall possess the land.
8. Blessed are they that hunger and thirst after _____; for they shall be filled.

DOWN

1. Blessed are they that suffer _____ for justice sake; for theirs is the kingdom of Heaven.
3. _____ are ye, when men shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake.
5. Blessed are the poor in _____; for theirs is the kingdom of Heaven.
7. Blessed are they that _____; for they shall be comforted.



PLAIN LESSONS IN CATHOLIC DOCTRINE

What Papal "Infallibility" Does Not Mean

The Pope is infallible" means precisely what the catechism says, nothing more and nothing less: "As often as he decides as head and teacher of the whole Church in matters of faith and morals, the Pope is as infallible as the Church herself."- Perhaps this statement, clear as it is, may be made still clearer by answering this question: What does papal infallibility not mean? Wherein is the Pope not infallible?

First, papal infallibility does not mean that we Catholics must believe the Pope to be divinely inspired whenever he speaks as the supreme teacher of the Catholic religion. Those writers who wrote the various books of the Old and New Testament of the Bible were inspired writers, for which reason we accept and believe the truths contained in their writings as truths revealed by God Himself. The apostles of Christ were inspired teachers of Christ's religion, whether they committed all the truths revealed to them to writing, or not. The revealed truths which were not committed to writing by the apostles came down to us by word of mouth or tradition; hence the Catholic Church takes her doctrines of faith and morals from two divinely inspired sources, the Bible and Tradition. The apostles were the last ones to whom God revealed truths that we must believe and according to which we must live in order to be saved. If the Popes, as the successors of St. Peter, were inspired like St. Peter himself, the consequence would be that they might add new doctrines to the deposit of faith received from Christ and the apostles. As has already been stated, the Catholic Church does not and cannot invent any new doctrines of her own; and so also is it impossible for any Pope to invent any new doctrine of his own.

Secondly, we must not believe the Pope to be infallible if he should happen to express an opinion of his own on any question of natural science. It is not the province of the Pope to teach geology, astronomy, medicine, or any other worldly or natural science. He is a teacher—the supreme teacher—of divinely revealed religious truth. Much of what is called "natural science" is as yet nothing more than guesswork. So it may happen that the guesses made by some teachers of natural science are opposed to the positive teaching of the Christian religion. In this case the Pope will and must condemn the so-called "doctrine" of the scientist as false and pernicious. True science and true religion cannot conflict. On the contrary, true science is the handmaid of true religion.

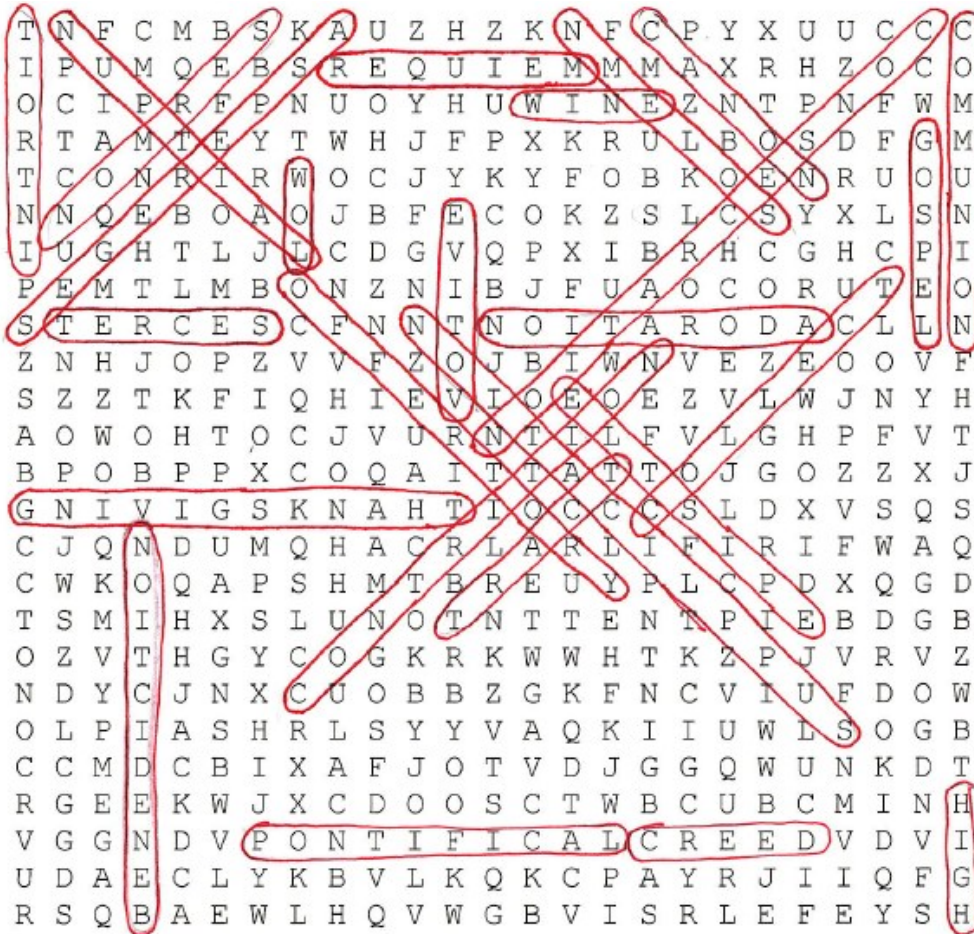
Thirdly, papal infallibility does not extend to questions that are purely political. It is not for the Pope to decide what sort of a government a country should have, whether it should be ruled by a king. what the Catholic Church has always taught—that the lawfully constituted or chosen temporal rulers of a country must be respected, that the laws they make in justice and righteousness must be observed, that their will must be obeyed in all that is not sin. It is not for the Pope to tell the people of any country for whom they shall cast

their votes at elections; but as a teacher of religion he may tell them that they are bound in conscience to vote honestly. The Pope, as spiritual ruler of the Church, may have temporal business to transact with the different governments of different countries—temporal business relating to the Church in those countries: but as regards the temporal affairs of those governments themselves, the Pope lets the rulers rule without any interference on his part. Only when the temporal rulers, from a spirit of enmity and hatred, persecute and oppress the Church in their country—in that case the Pope may and will raise his voice in protest, thereby to protect the children of the Church, in so far as he can, against the persecution and oppression of their enemies. If a Catholic ruler of a Catholic country openly leads a bad, immoral life, or is otherwise a bad, unjust ruler of his people, the Pope may correct and discipline him the same as he may correct and discipline any other Catholic—bishop, priest, or layman—who fails to discharge his duties as a Catholic. "The Pope's infallibility," says Cardinal Gibbons in his book, "The Faith of Our Fathers," "does not in any way trespass on civil authority; for the Pope's jurisdiction belongs to spiritual matters, while the duty of the State is to provide for the temporal welfare of its subjects."

Fourthly, Catholics must not believe the Pope to be infallible when he speaks merely as a **private** teacher of religion. The Pope may, the same as anybody else, express his own private, personal opinion on a certain religious question—for example, in a private conversation with a friend, or in a private letter written to a friend; in which case his opinion, thus privately expressed, may be true or it may not be true, the same as the personal opinion of any other Catholic bishop or priest may be true or not true. Only when the Pope, as the supreme head and teacher of the Catholic Church, and addressing himself as such to all the Catholics of the world, defines and decides some question of faith or morals—in that case we must believe him to be infallible in his teaching, for then he speaks **ex cathedra**. In this latter case, and in this case only, do we believe that the Pope is preserved from error in his teaching by the special assistance of the Holy Ghost, the Spirit of Truth.

Lastly, "the Pope is infallible" does not mean that the Pope cannot sin or do wrong. It is possible for the Pope to sin, and to sin grievously, the same as it is possible for any other Christian to sin. The Pope is bound to go to confession, the same as any other Catholic is bound: and he does go often, oftener than Catholic laymen usually go. When the Pope goes to confession it may be supposed that he has some sins to confess, small as they may be. Catholic Church History admits that there were some "bad Popes." Cardinal Gibbons says in his "Faith of Our Fathers"—"The avowed enemies of the Church charge only five or six Popes with immorality. Thus, even admitting the truth of the accusations brought against them, we have forty-three virtuous to one bad Pope, while there was a Judas Iscariot among the twelve Apostles." And moreover, it is a fact that none of the "bad Popes," bad as he may have been, ever reversed a doctrinal decision given out by any one of his predecessors, teaching a new doctrine opposed to and different from the one taught by the preceding Pope. This is a remarkable fact of history. It proves that the Holy Ghost has always been with the Catholic Church, keeping her infallible in her teaching, even when the Pope ruling her was a "bad" one.

ANSWERS TO WORD SEARCH



ANSWERS TO SAINT MATCH-UP

1. C
2. D
3. A
4. G
5. H
6. B
7. E
8. F

ANSWERS TO CROSSWORD PUZZLE

- ACROSS: 1. peacemakers 2. merciful 4. heart 6. meek 8. justice
 DOWN: 1. suffer 3. Blessed 5. spirit 7. mourn

ANSWERS TO QUIZ ON LAY ORGANIZATIONS

1. To prevent the showing of obscene and lascivious motion pictures.
2. It is an association in honor of the Blessed Virgin, founded in 1574 by the Jesuits.
3. It is a pious association engaged in promoting the interests of the Heart of Jesus by offering Him prayers and good works.
4. To assist the missions by prayers and alms.
5. To encourage frequent communion and to discourage profanity and blasphemy.
6. A federation, nation-wide, of boys' clubs under diocesan direction to guide the cultural and athletic activities and care for their spiritual welfare.
7. A Catholic fraternal organization for men founded in 1882 by the Rev. Michael J. McGivney at New Haven, Conn.
8. A common agency organized in 1919 under the bishops of America to promote the welfare of the Catholics in the United States.
9. An organization founded in 1833 by Frederic Ozanam to provide aid for the poor.
10. To restore lapsed and negligent Catholics to the practice of their religion.