



# St. Catherine's Academy Gazette®

Holy Mother Church has Dedicated the  
Month of May to the Blessed Virgin Mary

May 2019

Issue 53

## PRAYER AGAINST TEMPTATION

Oh, Mary! Mother Mary!  
We place our trust in thee  
Our faith shall never vary,  
Though weak the flesh may be.  
Too oft with steps unwary,  
From duty we have bent:  
Oh, Mary! Mother Mary!  
Thou teach us to repent.

The grisly form of terror  
Now rises on our way;  
Now more seductive error  
"Would lead our feet astray.  
Satan is strong and wary,  
But thou wilt crush his might:  
Oh, Mary! Mother Mary!  
Strengthen us in the fight.

From dangerous occasions  
That blind, imprudent eyes  
From treacherous persuasions  
That point not to the skies  
From mirth too light and airy,  
From thought too sad and deep:  
Oh, Mary! Mother Mary!  
Thy little children keep.

Let us remember ever  
The presence of the Lord;  
Let us with fond endeavor  
Obey his holy "Word."  
As Monster, or as Fairy,  
Satan may take the field  
But Mary! Mother Mary!  
Thy name will be our shield.

*Source: Songs for Catholic Schools, 1862*

## FEASTS AND FASTS

Rogation Days  
May 27, 28, 29

Ascension Thursday  
May 30th

Queenship of the  
Blessed Virgin Mary  
May 31st

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THE COUNCIL OF EPHESIUS  
“Sancta Dei Genitrix.” “ Holy Mother of God.”

**T**HE following is more properly a page from ecclesiastical history than a legend. But we have thought that a rapid sketch of the council held at Ephesus might occupy a most appropriate place in a volume devoted to the relation of the wonders wrought through the intercession of the ever blessed “Mother of God.” The council, in confirming this sublime title to the Blessed Virgin, has taught us that we can never conceive too high a notion of the power and majesty of her to whom we fly in our necessities.

In the fifth century, whilst illustrious doctors were contending against Arianism, and all the other little sects which attacked the impregnable rock on which is placed the chair of Peter, there appeared among the defenders of the Church, a man of great merit, powerful in speech, rich in learning, and honoured for the austerity of his life; he was called Nestorius, and became patriarch of Constantinople. His vanity was excited by the great applause he received. He said in one of his sermons to the young Theodosius, — “Purge the earth of heresies, and I promise you the joys of heaven.” It was a bold saying. He combated Arianism, but he replaced the zeal of charity with violence; he excited the people against the Arians, whom he drove from their assemblies by force, and whose churches he levelled to the ground. Yet he himself entertained all this time an erroneous doctrine.

He admitted that there were two natures in Christ, which acted in concert. “Jesus Christ,” said he, “ as man, was born of the Blessed Virgin, suffered and died; but Christ, as God, directed the man Jesus, with whom he was joined by a moral union only.”

He first obtained the assistance of weak men to preach this doctrine, which he afterwards asserted himself, in the year 428. The people saw at once that he would deprive them of their grand invocation of Mary, as the “ Holy Mother of God,” and they rose in a mass against this innovation. But the inflexible stubbornness of Nestorius would not give way. St. Cyril of Alexandria wrote in vain to the faithless patriarch; equally fruitless were the supplications of the faithful and the warnings and exhortations of the guardian of the faith, the holy Pope St. Celestine.

Nestorius heeded no remonstrance, but persecuted his opponents with great warmth. He was cut off from the communion of the Church, but still persisted in his errors. The contest became so violent, that it was thought necessary to convoke a general council, to condemn the heresy broached by Nestorius. This was done with the concurrence of the Emperor Theodosius the Younger, and it was convoked, doubtless, by special design of Almighty Providence, to meet at Ephesus; for the blessed Mother of our Saviour had lived in that town, with the beloved disciple, after the ascension of her divine Son. The tradition of this fact was kept with great fidelity by the Ephesians, who were noted for the warmth of their devotion to our blessed Lady. Delighted were they then to learn, that from their city was to proceed the justification of her most sacred character.

On the 7th of June, in the year 431, two hundred and sixty bishops were assembled at Ephesus. Nestorius also arrived with a numerous escort, but was more than ever puffed up with pride and self-conceit. John of Antioch, and other prelates, being on their way to join the council, it was with some regret (the seventh being the feast of Pentecost) put off to the 22nd. But these prelates being personal friends of Nestorius, and not wishing to

assist at his condemnation, had not arrived when the first session was opened on that day. The assembled bishops and doctors of the Church walked in procession to the church at Ephesus, dedicated to God under the special patronage of his holy Mother. In this edifice the council was held.

All the townspeople refrained from labour, and in their eagerness to learn the decision of the fathers, surrounded the church, invoking our blessed Lady to direct their proceedings and to vindicate her dignity. Could such an assemblage of worthy pastors of the Church, met in a city so devoted to Mary, fail to be unanimous in their decision? Nestorius foresaw that they could not, he therefore refused to appear. St. Cyril presided over the council as representative of the Sovereign Pontiff, and delivered a discourse at one of the sessions, of which the following are some sentences : —

“Hail, Mary! treasure of the world!

“Hail, Mary, Mother of God. It is through you that the prophets raise their voices, and that the pastors of the Church celebrate the praises of the Almighty, singing with the angels that sublime canticle , — ‘Glory be to God on high, and on earth, peace to men of good will!’”

“Hail, Mary, Mother of God! through you the Magi offered their presents, guided by a resplendent star.”

“Hail, Mary, Mother of God! through you the glorious college of the apostles was elected by our Redeemer.”

“Hail, Mary, Mother of God! through you St. John leaped in his mother’s womb; the torch fluttered in the presence of the source of light.

“Hail, Mary, Mother of God! through you that ineffable grace has descended upon mankind, of which the apostle speaks, when he says, it hath appeared to all men.

“Hail, Mary, Mother of God! from you proceeded the true light, of which the evangelist said, ‘ I am the light of the world.’

“Hail, Mary, Mother of God! from you came forth Him, who conquered death and hell.

“Hail, Mary, Mother of God! you gave birth to the Creator and Redeemer of men, our guide to the kingdom of heaven.

“Hail, Mary, Mother of God! by you is every faithful soul saved.”



The whole discourse thus contained in each sentence an invocation to Mary, under the title of which it had been attempted to deprive her. “How can it be called in question that the Blessed Virgin is entitled to be called Mother of God, for as Jesus Christ our Saviour is truly God, so is the Blessed Virgin Mother of God .” — Letter of St. Cyril.

The question was decided on the first day; so unanimous were the fathers, that it was not necessary to put it to each one; for they all cried out in chorus, “Sancta Dei Genitrix ! Mater divinae gratiae! Mater Creatoris! Mater Salvatoris! ” — “ Holy Mother of God ! Mother of divine grace! Mother of our Creator! Mother of our Redeemer!”

A few friends of Nestorius, indeed, sought to defend him, but in vain; he was condemned. He went into exile, and remained obstinate, proud, and unbending, until his death, which took place in Libya, after having a long time wandered from city to city. It is said that his tongue was found, immediately after his death, to have been eaten by worms.

The people of Ephesus, who heard the acclamations before the decision was announced to them, readily conjectured the result, and great was their joy thereat. When, at the close of the sermon, the bishops and fathers left the church, they all assembled and reconducted them to their abodes, accompanied by bands of music, bearing torches and laurel-branches, and strewing the ground with flowers, through the streets illuminated in honour of the occasion. The women and children prostrated themselves, kissing the robes of the prelates, singing their praises, and extolling our blessed Lady, in whose honour throughout the night the city resounded with cries of "Live, Mary, Mother of God!"

Since this time, to the angelic salutation, “Hail , Mary! full of grace, the Lord is with thee;” and the words of St. Elizabeth, at the Visitation, “Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus” has ever been added the conclusion adopted by the Council of Ephesus: —

“Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death” Amen.

*Source: Legends of the Blessed Virgin, 1852*



O Virgin Mother, Lady of Good Counsel,  
Sweetest picture artist ever drew,  
In all my doubts I fly to thee for guidance,  
Mother! Tell me, what am I to do?

Be of all my friends the best and dearest,  
O my counselor, sincere and true!  
Let thy voice sound always first and clearest.  
Mother! Tell me, what am I to do?

*Source: Our Lady Book, Imprimatur 1924*

## QUIZ ON RELIGIOUS ORDERS

1. What is the "Benedictine Rule"?
2. What is the adjective used to distinguish members of religious orders from the secular clergy?
3. To whom is the title "Black Pope" applied as a nickname?
4. Which religious order has contributed the greatest number of popes?
5. Who was Mother Elizabeth Ann Seton?
6. What is the correct name for the Dominican order?
7. What are the three basic vows which a nun makes on entering a religious order?
8. What is the major distinction between a sister and a nun?
9. To what religious congregations is the adjective "discalced" applied?
10. Who founded the Society of Jesus? Answers can be found at the end of the Gazette



### "THE SHEEP HEAR HIS VOICE"

HAVE I grown familiar with the Voice of Christ? Do I recognize it in the depth of my heart, urging me on to beautiful acts, noble aspirations? Is there any other voice with which I am more familiar? Any voice discordant with the Voice of Christ? Is there a voice urging me to assert my rights? Is there a voice crying out that I have been wronged? That I have not been treated squarely? Is there a voice bidding me seek praise and notice and appreciation?

Is there a voice discouraging me against trying to become spiritual? And what is Christ saying all this time? Christ is silent. He could not be heard amid all this confusion. His Voice is sweet and soft and low. His Voice brings peace, but that other voice disturbs and agitates. Christ whispers.

"Seek no rights. Judge every one's motives to be noble and true and great. Every wrong and every injustice make you dearer to Me. The more you are hidden, unappreciated, unnoticed, the more truly do I take up My abode in you and value every act you perform and notice the slightest effort to be good.

"And, my child, I put into your touch a healing power over the miseries of life. I give to your words an influence and a strength, and in your very look I shed a flood of sympathy and love that are balm to the stricken heart.

"Strive to be spiritual. It is for this you are a follower of Christ. Many things will attract you more than the spiritual life, everything else is easier than the spiritual life, but be courageous enough to set them all aside, and little by little the interior life will absorb you, will satisfy you, and you will long for nothing else. All this means great effort and an amount of suffering, but I shall be with you."



SAINT AUGUSTINE, ARCHBISHOP  
A.D. 604

**I**n the year 596 a small band of monks started from Rome, by order of the great St. Gregory, their mission being to preach the Gospel in Britain. At their head was Augustine, who had been Abbot of the monastery of St. Andrew, and when their difficulties in passing through France became almost insurmountable, it was he whom the others besought to return to Rome for permission to abandon the project.

But St. Gregory saw ground for hope rather than fear in their alarm and discouragement; the very difficulties which beset them seemed to him but so many proofs that they were engaged upon God's work, and thus he sent by Augustine this message: "Go forward in God's Name, knowing the glory of the everlasting reward which shall follow this great labour. Almighty God protect you by His grace, and grant me to see the fruit of your labour in His eternal kingdom."

So they went their way, and landed in the Isle of Thanet in Kent, where for a long time after, a rock was shown which bore the impress of the Saint's footmark. There they waited until they heard how Ethelbert, King of Kent, had received the tidings of their arrival. Though himself a heathen, Ethelbert had married a Christian wife — Bertha, the daughter of the King of France. When she came to her new home in pagan England, she brought with her the holy priest Lindard as chaplain, and a little building was set apart for a church, which had been used by some of the Christians before the invaders had driven them away. So when King Ethelbert heard of the landing of the missionaries from Rome, he was not angry, because his wife loved the same faith; all that he expected from them was that they should on no account come to Canterbury, and that his first meeting with them should be in the open air for fear that they should cast any charms or spells.

After some delay the monks were allowed an audience in the Isle of Thanet, and as the king awaited them seated under a tree with his soldiers round him, St. Augustine and his followers approached bearing a silver Cross and a banner, chanting some litany as they walked. They had brought an interpreter from France, and through him they told Ethelbert the good tidings they were bringing to his land but he answered that he could not himself assent to new doctrines, though they should remain free from molestation, and no one should hinder them turning such as pleased to the Christian religion.

Then the missionaries were allowed to come to Canterbury, and as they entered the city they sang a litany of St. Gregory's own composition, which had been used during the plague which had been raging in Rome.

Having a house in Canterbury assigned to their use, St. Augustine began preaching the Faith of Christ; and seeing their holy lives, and hearing of the wonders they accomplished by God's grace, Ethelbert approved and encouraged the monks more openly, and let them worship in the Church of St. Martin, which belonged to Queen Bertha.

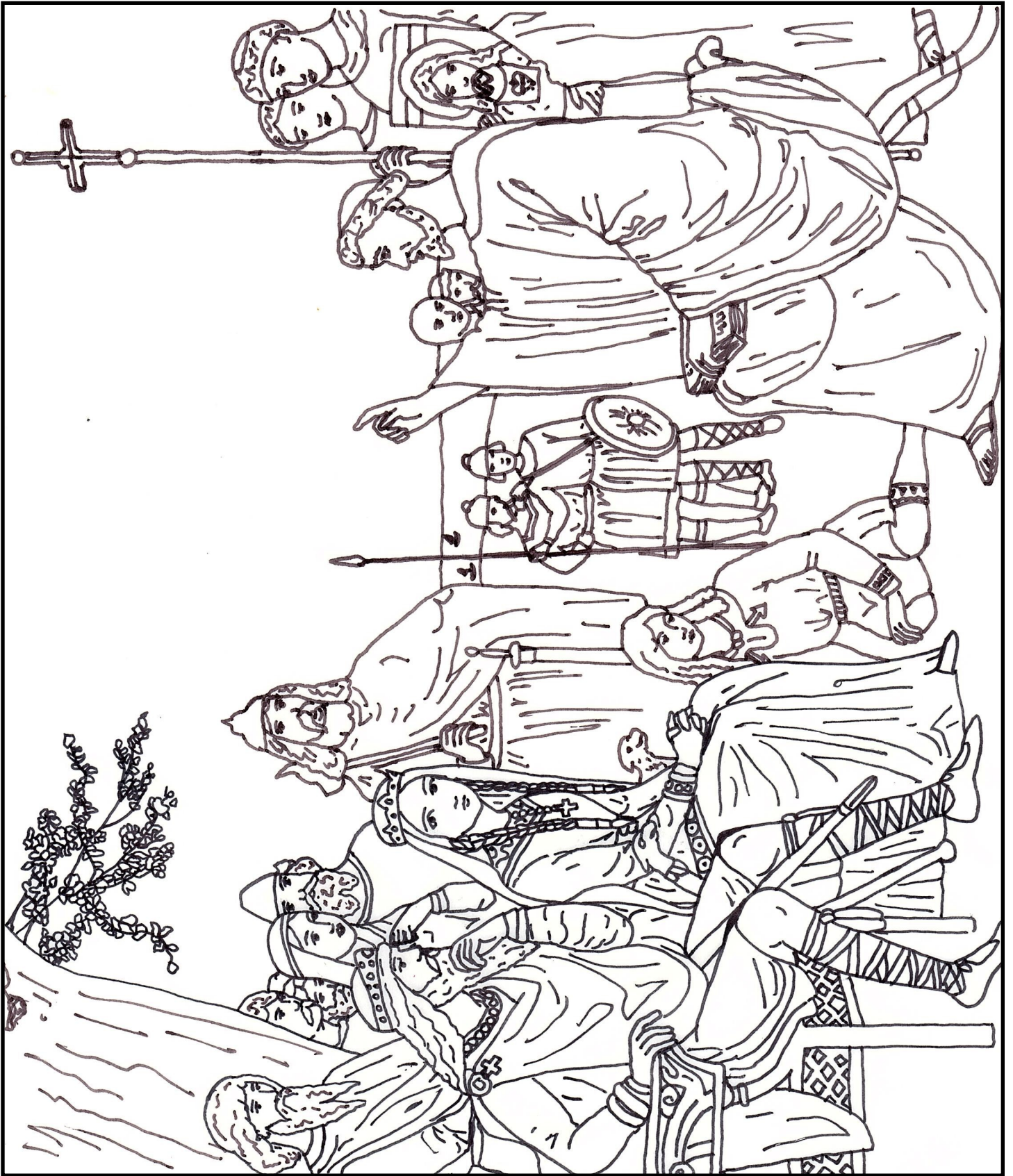
St. Augustine went to France to be consecrated a Bishop, but he soon came back to his work in England, and great was their success; and on Whitsun Day in the year 579, Ethelbert was baptized, to the joy of his Christian wife, who had long prayed for his conversion.

At the close of that year of missionary labour the good news went to Pope Gregory that ninety thousand Saxons had been baptized. St. Augustine consecrated the cathedral Church of Canterbury, and dedicated it to Our Lord; and then he built another church called the Abbey of St. Augustine, but before its consecration he died, some two months after Pope Gregory had entered into his rest.

Almost can we picture the scene that fair morning when Ethelbert sat under the tree and looked upon the little company advancing towards him with no weapon of conquest save the silver Cross which was more powerful than sword of steel. Much do we owe those who came thus to convert a heathen land to the knowledge and love of Christ. Thinking of their work, their courage, their prayer, surely we shall pray that the Faith Augustine brought may once again become the Faith of England, that the Cross of Christ may triumph over its enemies, and be once more the sign dearest to English hearts.

*Source: Stories of the Saints, Saints of the Early Church, 1878*







## ST. BENEDICT MEDAL

**I**t seems that no medal possesses greater power, through the efficacy of the holy cross and the intercession of the saint, than the medal of St. Benedict.

The pious use of the St. Benedict medal has become the source of many graces and blessings. We are told that:

1. The medal is powerful in obtaining for sinners the grace of conversion.
2. It obtains protection and aid for persons tormented by the evil spirit and in temptations against holy purity.
3. It procures assistance at the hour of death.
4. It has often proved an efficacious remedy for bodily sufferings and a means of protection against contagious diseases.
5. It possesses special power against diabolical influences.
6. It secures for pregnant women special assistance from heaven.
7. It has frequently been found to be a protection against tempests and storms on land and sea.
8. Even domestic animals have been visibly aided by it when infected with disease or plague.

In using and wearing the medal it is of great importance that a person foster love and devotion for our Savior crucified, as well as confidence in the powerful intercession of St. Benedict. A very commendable practice is the devotion of the Way of the Cross or the Our Father and Hail Mary five times in honor of the five sacred wounds of Christ. Also some special prayers in honor of St. Benedict are recommended. And how is it to be used? This medal may be worn about the neck, or attached to the rosary, or sewed to the scapular. For sick persons it may be dipped into the water or medicine. It may be used the same way for domestic animals that are sick. But the same medal should not be used for persons as for animals. Frequently, too, the medal is fastened to doors and walls, or placed in the foundations of new buildings; it may also be buried in gardens and fields to protect them from invasion of injurious insects.

You may secure St. Benedict medals, together with leaflets of explanation such as the one from which the above information has been taken, from the Benedictine Convent of Perpetual Adoration, Clyde, Missouri.

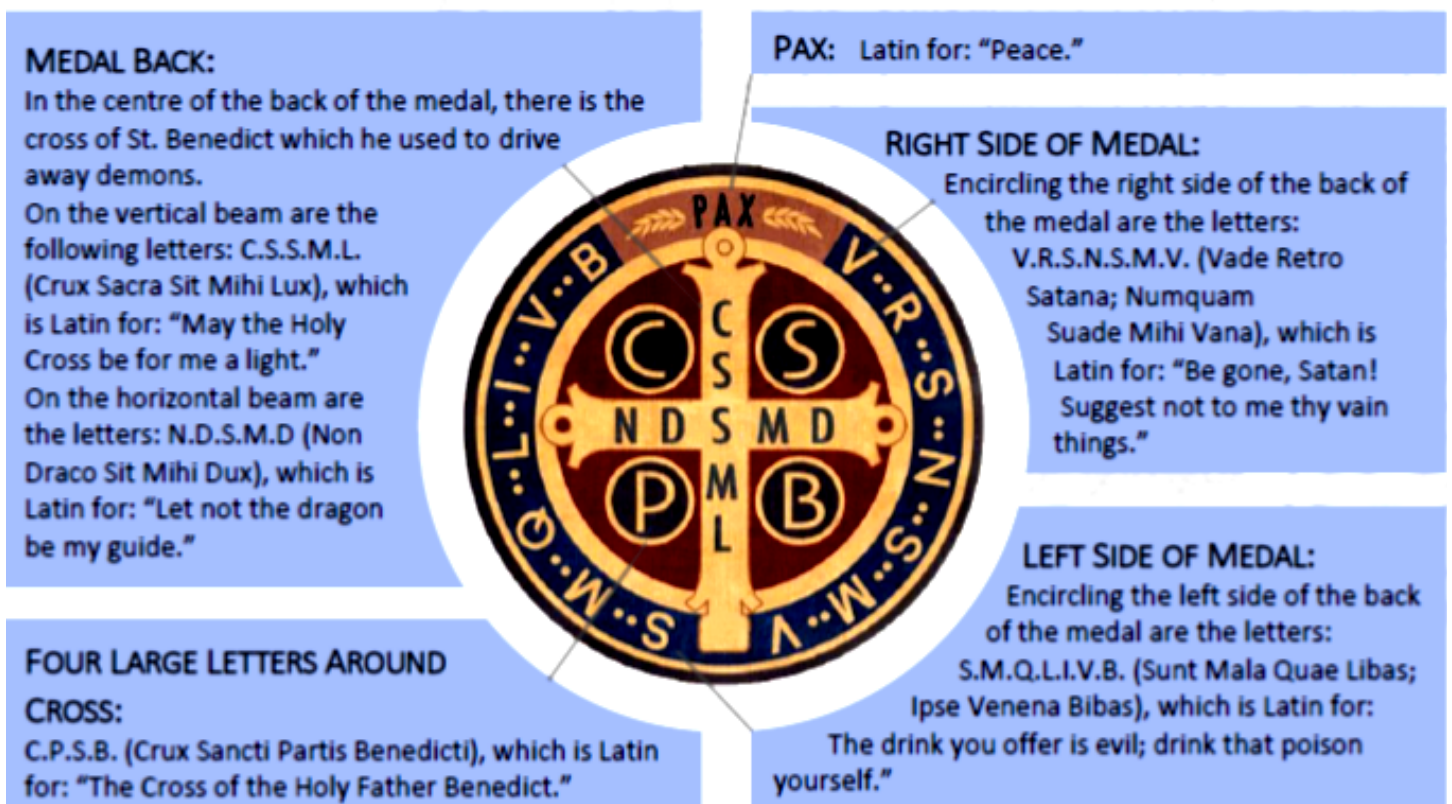
In the use of this and other medals and sacramentals you should not let yourself be unduly influenced by the vain fears of such as see the ghost of superstition in many of the devotional practices of the Church and hence look upon them with suspicion or ignore them entirely. This is not the spirit of a good Catholic, as it is not the spirit of his Church. A true Catholic reveres and gratefully lays hold of every means held out to him by his holy Mother the Church that will more surely and easily enable him to escape the many dangers that beset him in his journey to eternity.

A good Catholic knows that the use of a medal does not dispense him from working hard for his salvation; he does not seek his temporal well-being only, through the use of the medal, but also and especially his spiritual well-being. He does not ascribe any unknown, hidden power to the medal, a power which the superstitious ascribe to their charms. In using the St. Benedict medal, for example, the good Catholic knows full well wherein its

power lies; and he protests that the graces and favors which he expects are due, not to the gold or the silver, the brass or aluminum of the medal, but to his faith in the merits of Christ crucified, to the efficacious prayers of a great saint, to the blessing which Holy Church bestows on the medal and on those who wear it. The very words on the medal itself show why he uses it: "May the Cross be my light; let not the dragon be my guide."

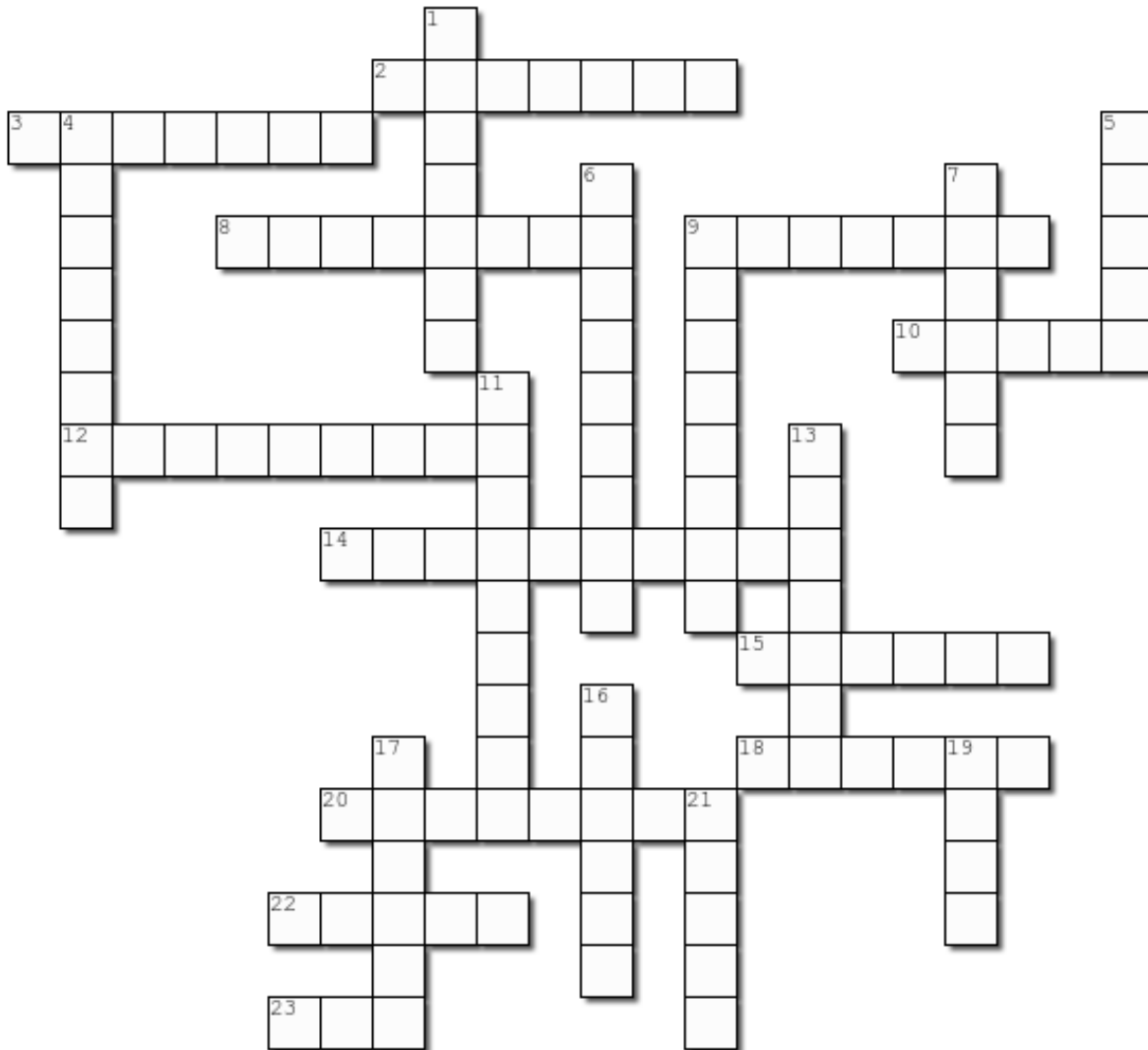
The practices of approved devotions and the diligent use of sacramentals may be regarded as sure signs of a truly humble and solid Catholic faith.

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



### LITANY OF THE BLESSED VIRGIN CROSSWORD PUZZLE

Complete the crossword below



Across

- 2. Virgin most \_\_\_\_\_.
- 3. Mother of Good \_\_\_\_\_.
- 8. Singular vessel of \_\_\_\_\_.
- 9. \_\_\_\_\_ Star.
- 10. Queen of \_\_\_\_\_.
- 12. Comforter of the \_\_\_\_\_.
- 14. Help of \_\_\_\_\_.
- 15. Seat of \_\_\_\_\_.
- 18. \_\_\_\_\_ of Sinners.
- 20. Ark of the \_\_\_\_\_.
- 22. Mother of Divine \_\_\_\_\_.
- 23. Cause of our \_\_\_\_\_.

Down

- 1. Mother of our \_\_\_\_\_.
- 4. Queen conceived without \_\_\_\_\_ sin.
- 5. \_\_\_\_\_ of gold.
- 6. Mother \_\_\_\_\_.
- 7. Queen of \_\_\_\_\_.
- 9. \_\_\_\_\_ Rose.
- 11. Mother most \_\_\_\_\_.
- 13. Mirror of \_\_\_\_\_.
- 16. \_\_\_\_\_ of the sick.
- 17. Queen of the Most Holy \_\_\_\_\_.
- 19. \_\_\_\_\_ of Heaven.
- 21. \_\_\_\_\_ of David.



## England

### The Crusader

*The Lord thy God in the midst of thee is mighty, He will save; He will rejoice over thee with gladness; He will be silent in His love; He will be joyful over thee in praise.—Soph. iii. 17.*

**Y**OU all know how in the eleventh century, when Jerusalem was in the hands of the infidels, and the holy places defiled, the voice of Peter the Hermit rang throughout Christendom, and how from their peaceful farmsteads in England, the sunny slopes of Italy, the vineyards of France and Spain, the forest-grown mountains of Germany, noble and peasant, king and serf, rose with one accord in answer to the call.

You know further how Richard Coeur de Lion became the terror of the very children of the Mohammedans, and how he and brave St. Louis of France esteemed illness, sufferings, and privations of all kinds as nothing, that they might win from the enemies of Christianity the places hallowed by the footsteps and sufferings of Christ.

Now, in the reign of Richard Coeur de Lion, there lived in his castle in the moorlands of Yorkshire a very powerful lord, Robert of Keneathstone. He owned the broad lands from Wyeth side to the foot of the Elwer Crag, and in time of war could muster five thousand retainers under his banner. Naturally, when Richard Cceur de Lion was on the point of departing for the Holy Land, he looked for aid from all his barons, and we know how eagerly and generously they answered to his call. But Robert Lord Keneathstone was very ill and unable to stir from his bed; and he had only two sons, the eldest of whom, Wilfred, had not yet completed his twelfth year, and was moreover very slightly built and delicate in health. What was to be done? Robert of Keneathstone could not suffer that men should say there was none of his name to lead out his retainers and fight for the cause of Jesus Christ, and yet he could not move; and Wilfred was reduced to a shadow by a violent cough which threatened at times to be his end. Robert stormed and swore, and the Lady Margaret, his wife, prayed day and night, but the malady grew rather worse than better, and it was evident would chain him to his couch for many a weary day.

At last Wilfred vowed that he himself would go; and though his mother wept and entreated him on her knees, and his father derided him and called him a girl, he persisted in his resolution, and finally his father, seeing that the lad was really in earnest, gave his consent.

He could hardly tear himself away from his weeping mother when the last day came, and he buckled on his armor, and proudly donned his helmet and the shield with the coat-of-arms of the Keneathstones and the motto "Loyal unto the end."

See, gentle mother," he said, leading her, or rather supporting her, into the little chapel of the Nativity, in the castle, " here will I hang my shield and my helmet on my return, in honor of the infant Saviour and His Mother, whose soldier I am."

"Here I will come every day to pray for thee, my son. O my son, would I could go out to shield thee from dangers: to die for thee, if need be, O my son."

"Nay, gentle mother," said the boy, " fret not for thine unworthy son. If it please the Lord that I pass from His army on earth to the host of glorious conquerors in heaven, thou hast still thine Alfred left to comfort thee and to sustain the glory of our house."

With a long, tender embrace, he tore himself away, received his father's blessing, and rode out at the head of his brave soldiers. The journey passed all too slowly for the brave boy, impetuous and eager for the sound of battle; but at length they arrived at Joppe, disembarked, and joined Coeur de Lion's army at Ahmed-niven-Kira, and Wilfred's desire was realized, for a bloody skirmish took place between the Christians and the infidels, and Wilfred, in defending a wounded soldier from the cruel foe, was taken prisoner.

He was carried away by the enemies to a stronghold at a long distance from Ahmed-nive-Kira, and was imprisoned in a little narrow room, with hardly any light, in the castle. A soldier came to bring him his food, but Wilfred could hardly eat; he was very ill, and never thought to see his home and his mother any more. Still every day he prayed as his mother had bid him do, morning, noon, and night; and sometimes when he thought how she too was praying for her son, he hoped against hope, and dreamed of the happy days when he would clasp her in his arms and kneel with her in the little chapel to give thanks to God and Our Lady for his safe return.

But as the days went by he counted this as an idle dream, and resigned himself peacefully and even happily to die; for his cough was more and more violent every day; he could hardly stand upright, and his bones seemed starting through his skin, so emaciated had he become.

One day, as he was kneeling in a corner of the room praying for resignation and patience even unto the end, the door was opened and a strange man entered with his food. He stood looking at the boy, and saw him make the sign of the Cross before he began to eat. Then he came close to him and whispered:

"Listen, boy, I am a Christian; I spent a long time in the English camp as a prisoner, and there I learned the true religion. Now, for the sake of Jesus Christ, I will save you. Tonight, therefore, I shall come and let you out, and you must fly, that you may be leagues hence ere the morning."

He left Wilfred alone as he heard the chief calling for him. The poor boy thought to himself that he would never be able to get away with his racking cough and extreme weakness, but he knelt and prayed until eventime. Hope beats high in the breast of youth, and when at nightfall his deliverer came and led him down the steps to a doorway, and slipping some money into Wilfred's hand, urged him to fly for dear life, the boy sped on, and

praying fervently, he felt a supernatural strength enabling him to fly in the direction the man had pointed out. For three nights and days he pursued his course to the east, and on the fourth day arrived at a port in the possession of the French crusaders. For two months he lay almost at death's door in the house of the Count Simon de la Rochefoucauld, and at last God heard his prayers, and he recovered sufficiently to be able to embark on a vessel starting for France with all the sick and wounded.

Eight long months from the day he left his father's home he arrived once more before the castle gate, and entered the chapel as High Mass was being sung on Christmas Day in the morning. And after Mass the Te Deum was chanted, while he hung shield and sword before the altar of Our Lady; and he grew stronger and more manly, and did many brave and noble deeds before he too slept with his fathers and left to his children the glory of an unsullied name.

*Source: Legends and Stories of the Holy Child Jesus from Many Lands, 1894*



#### THIS IS THE IMAGE OF THE QUEEN

THIS is the image of the Queen  
 Who reigns in bliss above;  
 Of her who is the hope of men,  
 Whom men and angels love !  
 Most holy Mary, at thy feet  
 I bend a suppliant knee;  
 Dear Mother of my God, I pray,  
 Do thou remember me !

The sacred homage that we pay-  
 To Mary's image here,  
 To Mary's self at once ascends,  
 Above the starry sphere.  
 Most holy Mary, at thy feet  
 I bend a suppliant knee;  
 In all my joy, in all my pain,  
 Do thou remember me !

How fair soever be the form  
 Which here your eyes behold,  
 its beauty is by Mary's self  
 Excelled a thousand-fold.



Most holy Mary, at thy feet  
 I bend a suppliant knee;  
 In my temptations each and all,  
 Do thou remember me !

Sweet are the flow'rets we have culled  
 This image to adorn;  
 But sweeter far is Mary's self,  
 That rose without a thorn.  
 Most holy Mary, at thy feet  
 I bend a suppliant knee;  
 When on the bed of death I lie,  
 Do thou remember me.

O Lady ! by the stars that make  
 A glory round thy head;  
 And by thy pure uplifted hands.  
 That for thy children plead ;  
 When at the judgment-seat I stand,  
 And my dread Saviour see;  
 When hell is raging for my soul,  
 Oh ! then remember me.



### LEGEND OF EINSIEDELN

**A**MONG the rocky mountains of Switzerland the holy monk Meinrad built himself a little cell and a small chapel; in which he placed an image of the Virgin Mother, before which he had knelt many hours in prayer and received some miraculous favours.

It was a quiet peaceful retreat, but the enemy of souls sought to disturb the holy man by many assaults, as he has always sought to trouble the lovers of God. At times the whole forest seemed in flames around his cell, and terrible storms shook the pine-trees of that dense forest, yet Meinrad remained unmoved and unharmed, with prayer for his unflinching weapon.

A monk from a neighbouring monastery, who was permitted sometimes to visit him, drew near the cell of Meinrad one night and saw a brilliant light streaming from the little chapel.

Looking in he observed the pious and holy man kneeling upon the altar-step reciting the night Office, while a young and lovely child supported the book, reciting with Meinrad the alternate verses. The monk retired full of reverence and awe to tell his brethren that Meinrad was visited by angels.

For many years the holy hermit pursued his life of prayer, penance, and labour. The simple peasants sought his instruction, and even the wild animals of the forest and the birds of the air resorted to his humble and lonely cell.

At length two wicked men, who had pondered long over the devotion of Meinrad to his image of Mary, decided that it must contain some hidden treasure of great value, and they conceived the idea of killing him, so that the prize might be theirs.

They made their way to his cell, and as they passed through the forest the birds raised their voices as if to warn their friend of his danger; but God had already made known to Meinrad what was to happen, and, with a look of compassion, he addressed his would-be murderers, —

“I know what brings you here,” he said; “but you shall receive my pardon and blessing before you slay me. When I am dead put these two candles, one at the head of my couch, the other at its foot, and then fly quickly, lest you may be discovered.”

The wretched men were not softened by his words. They dashed out his brains, and then searched for the hidden treasure which they believed was there. But they sought in vain, and, in their rage and disappointment, were leaving the place so hastily that they forgot the request of Meinrad until they beheld the candles lit, but by no earthly hand.

Terrified at this strange and wonderful occurrence, they hurried along the narrow pathways of the forest, dreading to let their bloodstained hands and clothes be seen; but two

crows who had often been fed by the murdered Saint pursued them, flapping their wings and pecking at them.

During that day a poor carpenter went to the cell of Meinrad, and there found him dead. When the news spread, some people remembered having seen two men hurrying along towards Zurich, and they pursued them there, believing that it was they who had committed the murder. On reaching the town they found the two crows pecking at the window of a room in which the men had taken refuge, in spite of the efforts of the servant to drive them away; and when these birds were recognized as those who had frequented the cell of Meinrad, the murderers confessed their guilt, and gave themselves up to justice. They were executed in punishment for their crime, and at the moment of death the two crows still hovered above the scaffold.

After this the little cell and chapel of Einsiedeln were visited by many devout people, who came to pray before the image of the Blessed Virgin which Meinrad had prized so much; and some years afterwards a magnificent abbey rose upon the spot, which had been consecrated by the life and death of the saint.

*Source: Legends of the Saints, 1876*

### THE SAINTS OF MAY WORD SCRAMBLE

Unscramble the words below.

1. IPIHLP DAN SEJMA

\_\_\_\_\_

2. SIATUHANSA

\_\_\_\_\_

3. SNUTSSAILA

\_\_\_\_\_

4. GYROEGR NNEAZNZIA

\_\_\_\_\_

5. TNIONAUNS

\_\_\_\_\_

6. RSEEUN

\_\_\_\_\_

7. BREOTR ABRNMELEIL

\_\_\_\_\_

8. NFAIBECO

\_\_\_\_\_

9. LABUDSU

\_\_\_\_\_

10. APHCSLA BYLOAN

\_\_\_\_\_

11. NSIVEUNTA

\_\_\_\_\_

12. ETREP CEINLSEET

\_\_\_\_\_

13. RRNEEBADNI OF NEISA

\_\_\_\_\_

14. PPIHIL ERIN

\_\_\_\_\_

15. DEBE EHT AEBLEENVR

\_\_\_\_\_

Answers can be found at the end of the Gazette



## THE SODALITY OF OUR LADY

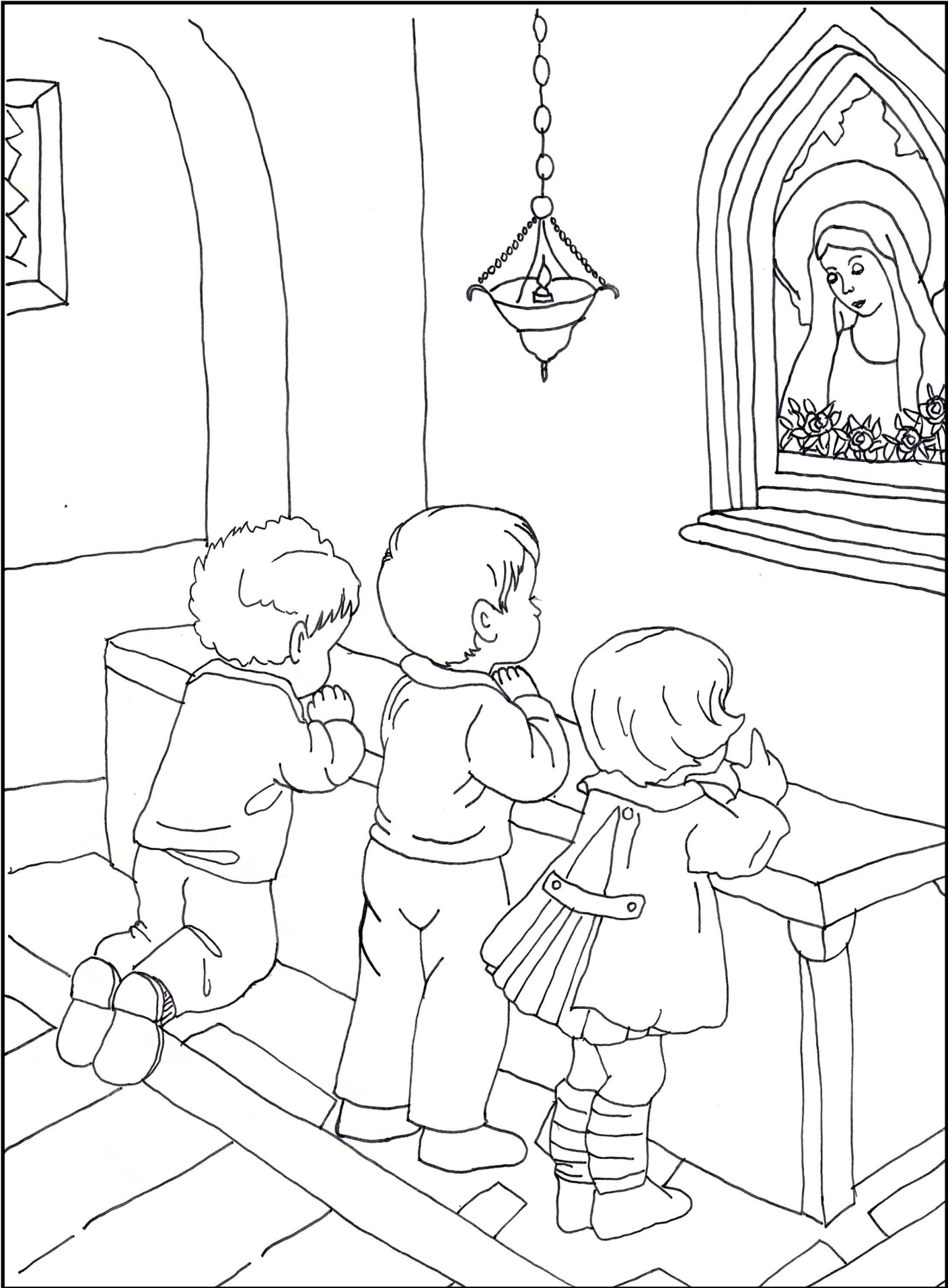
**T**hough the majority of actual Sodality of our Lady at the present time are those of women, the Sodality itself was started for men and boys. Its history is an interesting one. We learn that Father John Leunis, S.J., a teacher in the Roman College of Society of Jesus, conceived the plan of “fostering piety among his pupils by means of Sodality. He erected an altar in a classroom, and there gathered such as wished of the students from the class of Humanities down. At the end of class each afternoon they met in this place and occupied themselves partly in prayer and partly in spiritual reading. Besides, in the afternoon of Sundays and Feasts, they came together and recited the Psalms of Vespers with a certain amount of singing.” This was in 1563, a date commemorated three hundred years later by the solemn celebration of its tercentenary by the *Prima-Primaria* Sodality of the Roman College.

The members of the first Roman Sodality of our Lady, was expected, soon became distinguished in studies and in general conduct, as well as in piety. The Sodality founded by Father Leunis, SJ., had the characteristic marks of all true Sodalites of our Lady. It was devoted to our Lady, and had for its aim extra goodness in its members. This extra goodness was quite definite in its manifestations; it was to be exercised in the frequentation of the Sacraments and the hearing of Mass, and by holy meditations, exhortations and prayers, and was to bear fruit for the neighbor in the practice of charity. To do these things the body was necessarily a select one.

The Roman College Sodality was favored in 1577 with Indulgences granted by the Sovereign Pontiff. It spread far and wide and the good it was doing led the General of the Society of Jesus, Father Claude Aquaviva, to secure for it a more extended influence by having it created a Head Sodality with the power to affiliate others. But its growth was not confined to students of Jesuit colleges, Others also were added who had never been Jesuit pupils, men from all conditions and vocations in life. Thus it soon became evident that, in college and out, Sodalites were the principal means employed by the Jesuit Fathers for deepening and widening the very wholesome devotion the Blessed Mother of our Savior.

There are on record, as early as 1617, Sodalities of women with the Indulgences of, but not aggregation to, the *Prima Primaria*, but it was only in the time of the Sovereign Pontiff Benedict XIV, in 1751, that general faculties were given for the aggregation of Sodalities of girls and women to the Roman *Prima-Primaria* Sodality. Women sodalities generally known as “Children of Mary,” came into existence chiefly after 1825 and, when they once began to grow with full sanction, they soon rivalled the Sodalities of men. All ages and conditions were gathered into them. There were Sodalities for married ladies, for single ladies, for young women, for girls in the world, for children in convent schools, etc. The grand principles were still the aim of them all, devotion to our Lady showing itself in marked goodness of personal life and in work for the neighbor.

Any Bishop can give permission to establish a Sodality in his diocese. If it is desired to have the organization aggregated to the *Prima-Primaria* of Rome, in order to share its privileges, his written consent must be obtained before the application is made.



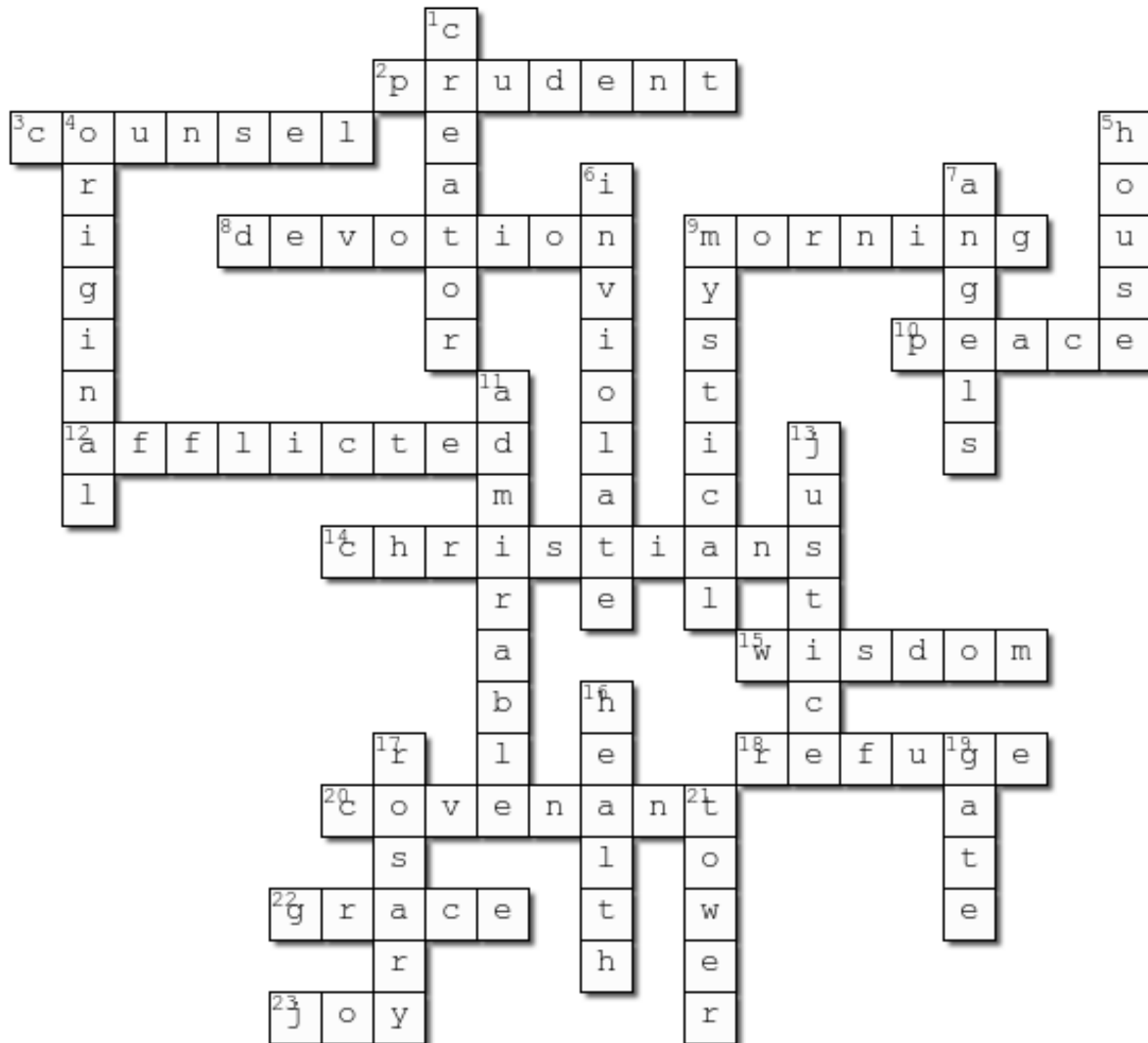
## ANSWERS TO QUIZ ON RELIGIOUS ORDERS

1. It is the code of living for monastic communities, instituted by St. Benedict.
  2. They are called, “regular clergy” signifying that they follow a special rule.
  3. To the superior general of the Jesuit order, it originated from his black cassock in contrast to the Pope’s white.
  4. The Benedictines, of which twenty-four members have become Pope.
  5. She (1774-1821) was a convert; foundress and first superior of the Sisters of Charity in the United States.
  6. The Order of Preachers.
  7. Poverty, Chastity, Obedience.
  8. A “sister” is a woman religious who has taken simple vows, while a “nun” has usually taken solemn vows. The two names are often used as synonyms.
  9. To orders of religious who go unshod or wear sandals as a form of austerity.
  10. St. Ignatius Loyola (1491-1556).
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## ANSWERS TO SAINT SCRAMBLE

- |                      |                         |
|----------------------|-------------------------|
| 1. PHILIP AND JAMES  | 9. UBALDUS              |
| 2. ATHANASIUS        | 10. PASCHAL BAYLON      |
| 3. STANSLAUS         | 11. VENANTIUS           |
| 4. GREGORY NAZIANZEN | 12. PETER CELESTINE     |
| 5. ANTONIUS          | 13. BERNARDINE OF SIENA |
| 6. NEREUS            | 14. PHILIP NERI         |
| 7. ROBERT BELLARMINE | 15. BEDE THE VENERABLE  |
| 8. BONIFACE          |                         |

## Answers to the Litany of the Blessed Virgin Crossword



Created using the Crossword Maker on TheTeachersCorner.net

**Across**

- 2. VIRGIN MOST (**prudent**)
- 3. MOTHER OF GOOD (**counsel**)
- 8. SINGULAR VESSEL OF (**devotion**)
- 9. STAR (**morning**)
- 10. QUEEN OF (**peace**)
- 12. COMFORTER OF THE (**afflicted**)
- 14. HELP OF (**christians**)
- 15. SEAT OF (**wisdom**)
- 18. OF SINNERS (**refuge**)
- 20. ARK OF THE (**covenant**)
- 22. MOTHER OF DIVINE (**grace**)
- 23. CAUSE OF OUR (**joy**)

**Down**

- 1. MOTHER OF OUR (**creator**)
- 4. QUEEN CONCEIVED WITHOUT ----- SIN (**original**)
- 5. OF GOLD (**house**)
- 6. MOTHER (**inviolate**)
- 7. QUEEN (**angels**)
- 9. ROSE (**mystical**)
- 11. MOTHER MOST (**admirable**)
- 13. MIRROR OF (**justice**)
- 16. OF THE SICK (**health**)
- 17. QUEEN OF THE MOST HOLY (**rosary**)
- 19. OF HEAVEN (**gate**)
- 21. OF DAVID (**tower**)