

Holy Mother Church has dedicated this month to the Holy Ghost

FEASTS AND FASTS
THIS MONTH

Fast for Lent - April 1st—19th
 Passion Sunday - April 6th
 Seven Sorrows of the
 Blessed Virgin Mary— April 11th
 Palm Sunday - April 13th
 Easter Sunday - April 20th
 Our Lady of Good Counsel -
 April 26th

NOVENAS

April 2nd - Begin a novena in honor
 or Our Lady of Sorrows
 April 17th - Begin a novena in honor
 of Our Lady of Good Counsel

What's Inside

- ANT.** Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.
- V.** Send forth Thy spirit, and they shall be created.
- R.** And Thou shalt renew the face of the earth.

Let us pray

O God, Who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of the same Spirit we may be always truly wise, and ever rejoice in His consolations, through Christ our Lord. Amen.

Act of Consecration to the Holy Spirit

O Holy Spirit, divine Spirit of light and love, I consecrate to Thee my understanding, heart and will, my whole being for time and eternity. May my understanding be always submissive to Thy heavenly inspirations, and to the teaching of the Catholic Church, of which Thou art the infallible guide; may my heart be ever inflamed with love of God and of my neighbor; may my will be ever conformed to the divine will, and may my whole life be a faithful imitation of the life and virtues of our Lord and Saviour Jesus Christ, to Whom with the Father and Thee be honor and glory forever. Amen.



SAINT CATHERINE OF SIENA

OUR Lord, Who always loved the poor so much, has often chosen His special servants and saints from amongst them, and Catherine of Siena was one of these, for her father was only a dyer in that city, and her home was small and mean.

As a very little child she loved to pray, and would go up the staircase, saying a Hail Mary at every step, coaxing her playmates to join her; yet her face was always so merry and bright, and her temper so sweet, that those who saw her called her "Euphrosyne," which means "gladness."

At six years old, she was one day passing by the church of St. Dominic, in charge of her little brother, when happening to look up, she saw dearly our Blessed Lord, Who smiled sweetly upon her. The surprise was so great, that she stood motionless, with her eyes fixed upon the Divine figure, until her little brother, who, after trying to drag her on in vain, had left her side, came running back, and managed to rouse her by pulling her hand. During the moment she turned to speak to him, the beautiful vision disappeared, but the memory of it rested always in her heart, and filled it so full of the love of God, that from that time she cared for nothing except how to please Him most.

It always seemed to her that nothing would be so joyful as to be all alone in a wilderness with God. Perhaps this thought came to her mind from hearing of the holy fathers of the desert, but with constant brooding over it, her desire grew so strong, that one morning she took a loaf of bread, and set out to see if she could not reach some desert place. On and on she walked till noon—past the houses, past the city gates, and at length she came to a cave by the road side, which she imagined most be the wilderness, so she went in, and falling on her knees, began to pray.

For two or three hours she was so happy, that she never thought of the uneasiness of her parents when they missed her, but when she remembered them, she was both sorry and afraid, for she feared it had been the evil spirit, instead of God, who had inspired her to go there. However, she rose up to return, but feeling weak and trembling, she could not stir, so she begged God to help her, and found herself at the gates of the city directly, and her parents had not been alarmed, for they supposed she had been all day with a married sister in the town.

Catherine had a great love for Saint Dominic, and as she grew older, she wanted very much to become a nun in one of the convents of that order, but her father and mother were displeased, and, as they fancied she would not have this desire, if she was not so often praying in the church, they determined to prevent it altogether, by having her married.

Catherine had always been a most obedient daughter, but in this case she felt sure that God's Will was not the same as theirs, so she refused to marry, and begged them not to speak of it again. Her mother was determined to prevent her having much time to pray, so the thought struck her that she would send away the servant, and force Catherine to spend the day in cooking and cleaning. But her patience and good humour gained the victory at last, after a great many sorrows and trials, and when she was eighteen years old, her mother gave her consent to Catherine receiving the Dominican habit.



Much as she had always tried to please and serve God, she tried harder now, surrounded by all the helps and graces of religion, and her generous determination to follow wherever He might lead her, and to hold back nothing from so good a God, made her advance in holiness every day. The first three years were spent in great retirement, in which God gave her many strange and beautiful visions, making known to her what he wished her to do; then he called her to leave her quiet life and give herself up to work for Him in the great busy world, where so many souls were living and dying in sorrow and sin.

Catherine was quite ready to obey the voice of God, and as a great and terrible plague was raging in so many of the cities of Europe, she spent her time in waiting upon the sick and dying, and besides helping many to make their peace with God, she received the power of healing others miraculously.

Everything was not easy for Catherine; great graces were given her, but terrible trials came too, for God permitted her often to be tempted and assaulted by devils, yet she always put them to flight by saying, "I trust not in myself, but in my Lord Jesus Christ."

In 1375 a good many of the cities of Italy rebelled against the Pope, and as the town of Florence was the leader, it was placed under the displeasure of the Holy Father. Catherine heard of this, and it filled her with sorrow, because she felt sure it was only the beginning of troubles, so she wrote letters to the different cities, begging them to be faithful to the Church. But the citizens of Florence venerated Catherine so much, that they begged her to go and speak for them, to Pope Gregory XI, at Avignon. She was admitted to his presence several times, and by reminding the Holy Father of a vow he had privately made to return to Rome, she was the means, in God's hands, of bringing him back to his own city. Both Pope Gregory and Urban, who was the next Vicar of Christ, treated Catherine with great esteem. She remained there during the rest of her life, which was full of wonders and miracles, and died on the 30th of April, in the year 1380.

Source: Lives of the Saints for Children, Imprimatur 1878



DID YOU KNOW:

The egg is a wonderful symbol of birth and rebirth, an apparently lifeless object out of which comes life. Because of this, it is a symbol of Christ's Resurrection and is seen most often at Easter.

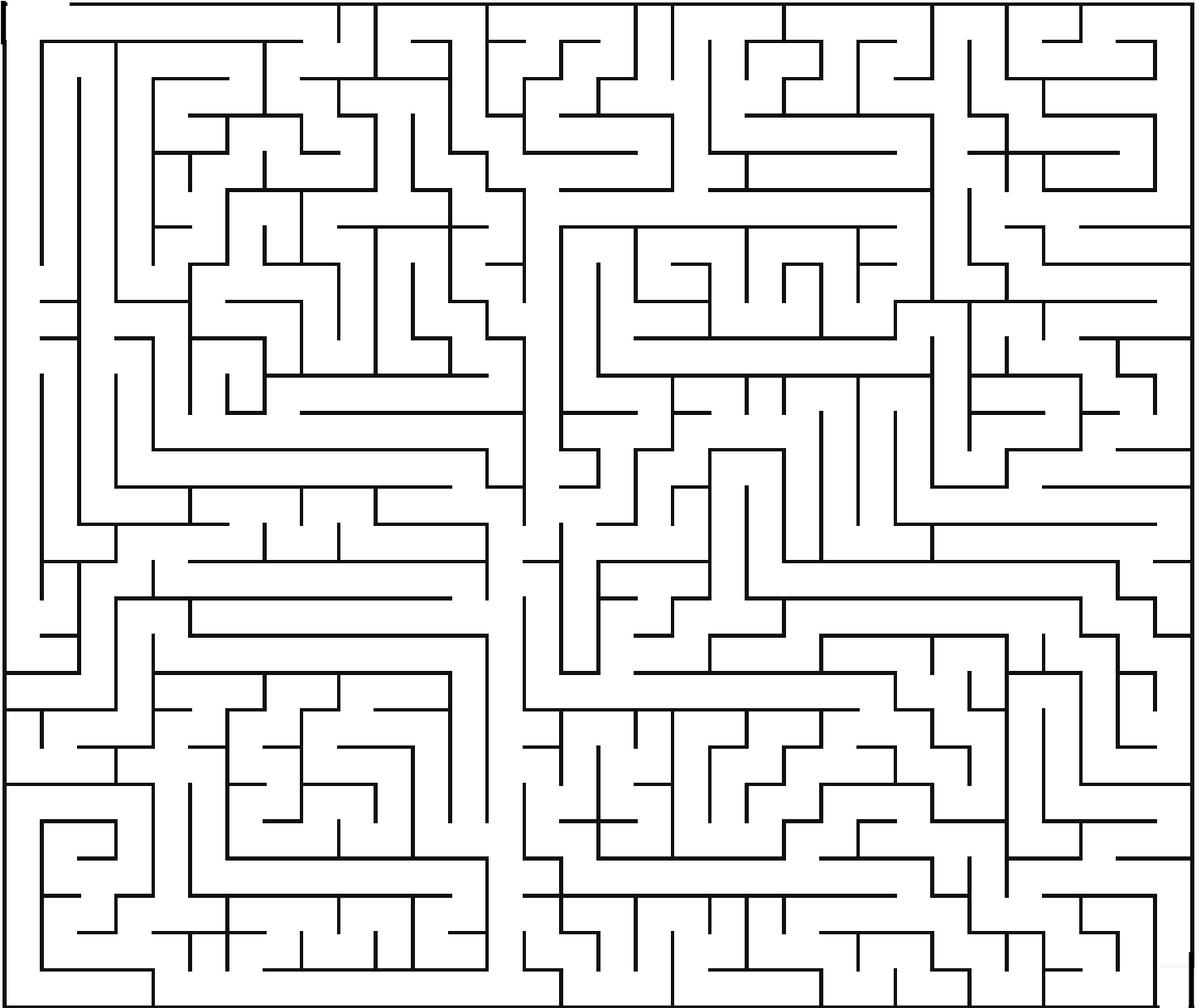
Legend has it that St. Mary Magdalen went to Rome and met with the Emperor Tiberius to tell him about the Resurrection of Jesus. She held out an egg to him as a symbol of this, and he scoffed, saying that a man could no more rise from the dead than that egg that she held could turn scarlet. The egg turned deep red in her hands, and this is the origin of Easter eggs, and the reason why Mary Magdalen is often portrayed holding a scarlet egg.

Another level of symbolism is that the egg represents the Creation, the elements, and the world itself, with the shell representing the firmament, the vault of the sky where the fiery stars lie; the thin membrane symbolizing air; the white symbolizing the waters; and the yolk representing earth.





Help the holy women find their way to Jesus's tomb.



He is Risen, Alleluia!



SAINT HUGH, BISHOP OF LINCOLN

AWAY in a monastery in Burgundy, there was in olden time a boy beloved of all the brethren for his sweetness and piety, who from the age of seven or eight years had been confided to their care for education.

The mother of the little Hugh had died in his early childhood, and his father, after serving for many years as an officer in the army, had retired to end his days in the community with whom his young son was dwelling.

A very holy old priest was Hugh's chief instructor, and his wise counsels sunk very deeply into the boy a heart, inspiring him with the desire to give himself wholly to the service of God in some way which he asked light to understand. When he was about nineteen years of age the answer to his prayer was given. He had gone in the Abbot's company to visit the Chartreuse near Grenoble, and in the silence of that retreat Hugh seemed to hear a call from God to become one of the monks there. He returned however to the religious house where he had been brought up, but his desire grew stronger, and so he went back to the Chartreuse, begging to receive the habit.

It was God's Will to permit His servant to be greatly tried by many and severe interior conflicts, but even amidst these trials he was often given Divine consolations, and by fervent prayer and the practice of penance, he overcame the assaults of the Evil One.

As the time drew near when Hugh hoped to be ordained to the priesthood, one of the elder Fathers, according to the custom of the Order, asked him if he indeed desired this great grace; to which question the young man replied that he wished for it most earnestly. Fearing that he might have too little realization of the dignity and responsibility of the priestly office, and wishing also to try him, the old Father exclaimed:

"How dare you aspire to a state to which no one, however holy, is advanced but with trembling, and by constraint."

At this severe humiliation, Hugh fell prostrate at the feet of the holy monk, and with many tears entreated for pardon, whereupon the other told him that he did not doubt the purity of his intention, and moreover predicted that he would be not only a priest; but at some future time a bishop.

Ten years passed by, and Hugh was made procurator of the monastery, and with such prudence did he acquit himself of the charge, that he became famous throughout that part of France as a model of wisdom and also a model of piety.

The first English house of Carthusian monks was founded at Witham, in Somersetshire, by King Henry II, but under the rule of the two first priors such great difficulties beset the undertaking that it seemed impossible for the community to be settled. In this emergency, the King sent to the Chartreuse begging that the monk Hugh, of whom men spoke as one who was very wise as well as very holy, might be sent to govern the English monastery, and after consideration it was decided that he should return with the messenger to England. Hugh went straight to Witham, and at once gave great help to the small number of brethren he found there; but although he had refrained from presenting himself at Court, the King sent for him and made him many presents as well as providing him with what was necessary to complete the building of the monastery. Hugh now toiled with his own hands as if he had been one of the lowest of the brethren; he carried stones and mortar



upon his own shoulders, and the humility of his every action gained the hearts of those who had been most bitterly opposed to the foundation of the monastery. It was not long before Saint Hugh was the Father of a large community, each one of which was aiming at great perfection of life.

Upon one occasion, King Henry was returning from Normandy with his army, and a furious storm arose which alarmed the sailors. Every one on board called upon God to deliver them from their peril, but the storm still raged, until the King cried out:

"O God, whom the Prior of Witham so truly serves, vouchsafe through his merits and intercession to regard with an eye of pity our distress and affliction." Scarcely had he spoken the words than the winds and waves calmed, and the whole company continued their voyage in safety, praising and blessing God. But the time came when Saint Hugh was obliged to leave Witham and receive the episcopal consecration to the See of Lincoln in September, 1186. He engaged priests of great learning to assist him, but he also worked hard himself, sometimes spending whole days without tasting food, so busy was he in administering the sacraments, consecrating churches, and other duties of his state.

There was a hospital of lepers which he specially loved to visit, nor did he shrink from touching with his lips the ulcers of the poor sufferers. Once some one observing him, said scornfully that Saint Martin was wont to do the same, but the touch of his lips conveyed healing to the leper.

The holy Bishop meekly replied:

"Saint Martin's kiss did indeed heal the lepers' sores, but their kiss heals my soul." Great was Saint Hugh's recollection, so great that he observed nothing which he passed upon the road, but recited his Office as he made his journeys, and neither fatigue nor danger would interrupt him.

But while busy in his episcopal duties, Saint Hugh did not forget his beloved monastery at Witham, and once at least in each year he retired there to meditate and pray, reviewing the inclinations of his heart, the mainspring of his actions, and how he was fulfilling the duties devolving upon him. Frequently did he beg to be relieved from his office, for he loved better to be lonely and obscure than to hold authority, but such requests were of no avail. Henry II, so impatient of control, was still somewhat in awe of Saint Hugh, who never feared to rebuke him when such rebuke was merited. Some unjust forest laws existed at that time, so that should any one kill or injure a wild beast or game, the King's foresters had power to seize such an one and even in some cases to put him to death. Once these rangers seized a clerk and condemned him to pay a large sum of money as a fine, although the offence was very slight, upon which Saint Hugh passed sentence of excommunication upon the chief of them. The King was violently angry, but strong in his determination to do right, Saint Hugh refused to absolve the ranger until he owned his sin and submitted himself to do penance for it.

Upon this, Henry sent for the Bishop and reproached him with ingratitude for the many favours he had received. Saint Hugh, with much gentleness, tried to show how in such a matter he must have regard to God's glory rather than the royal pleasure, and at length the King saw that the Bishop was right, and commanded the ranger to ask pardon. He did so, and receiving absolution, became afterwards deeply attached to the holy man who had dealt with him so severely yet so justly.



When King Richard, and in his turn King John succeeded to the crown, the Bishop of Lincoln was still the same unsparing rebuker of evil. John dispatched him as an ambassador to the King of France to conclude a treaty of peace between the two countries, and this being successfully arranged, Saint Hugh took the opportunity of visiting his brethren at the Great Chartreuse. On his return to London he found that a great national council was about to be opened at Lincoln, at which he purposed being present, but he was prevented carrying out this plan by a sudden and violent attack of fever. Those around him were praying for his recovery, but it was given Saint Hugh to know that God's will for him was death, not life, and he spoke calmly of his approaching end.

All his time now was given to prayer, all his thoughts to Jesus, His Virgin Mother and the Saints, and he received the last sacraments of the Church although he lingered on until the 17th November. Upon that day he begged some of the priests and monks to recite the Divine Office in his chamber, and when they wept to think they were about to lose him he strove to give them consolation, but his voice failed. He then ordered the floor to be swept, and ashes to be strewn upon it in the form of a cross, and further insisted on being laid there while the office of Compline was said. At the *Nunc Dimittis* he passed calmly away into the presence of his Creator, being then sixty years of age, fifteen years of which he had been a Bishop. The body of the Saint was laid in the Cathedral of Lincoln, near the altar of Saint John Baptist; but it was translated in 1222 to a place at the back of the high altar.

Saint Hugh is usually represented in the coarse white habit of the Order of Carthusians, with a mitre on his head and the pastoral staff in his hand; sometimes he holds three flowers, and sometimes an angel is placed by his side defending him against lightning.

The only old church in England dedicated to this Saint is in Cornwall, but it is not positively known whether this is in honour of any local Saint so-called, or of Saint Hugh the holy Bishop of Lincoln.

Source: Stories of the Saints, Volume III, 1878

MATCH THE SAINT TO THEIR SYMBOL

- | | |
|----------------------------------|--|
| 1. Peter of Verona | A. Crown and septer at his feet, lily. |
| 2. Catherine of Siena | B. Cup, with serpent. Eagle. |
| 3. John, the Apostle, Evangelist | C. Blood flowing from head, Dominican habit |
| 4. George | D. Face of Christ on cloth. |
| 5. Veronica | E. Ladle. Dragon at feet. Pot of holy water. |
| 6. Martha of Bethany | F. Vase of box of Alabaster. Long fair hair. |
| 7. Mark, the Evangelist | G. Spear, Roman soldiers dress |
| 8. Longinus, the Centurion | H. Lion, generally winged |
| 9. Mary Magdalene | I. Dragon at feet. In armor. Standard. Palm |
| 10. Casimir of Poland | J. Stigmata. Lily. Thorns. Dominican habit. |

Answers on the last page of the Gazette





MISSAL

"Through him, therefore, let us offer up a sacrifice of praise always to God, that is, fruit of lips praising his name" Hebrews, 13:15.

HAVE you ever wondered what is in this big book here on the altar? A certain Protestant writer traveling in Europe happened to drop in for services at a Catholic cathedral. He, too, wanted to know what was in that big book. Somewhat of a student, he searched the book stores for a copy. Finally he found a large Missal. It was expensive, but his curiosity was aroused. He took the big book to his room and poured over it for hours and days. He knew enough Latin to figure out the various parts and divisions. He found it entrancing and enlightening. He asked Catholic friends and priests one question after another about the Mass book, until the grace of God told him to go all the way. He entered the Catholic Church.

Just what did he find in that big book? Perhaps I can give you some idea of what is in it. Our Franciscan Missal has this official title: ROMAN-SERAPHIC MISSAL, which means ROMAN-FRANCISCAN MISSAL.

1. On the first few pages are five letters from the Popes on the importance of true church worship.
2. After the papal letters is a calendar of movable and immovable feasts entitled CONCERNING THE YEAR AND ITS PARTS.
3. Next come the rubrics or rules guiding the priest in offering the adorable Sacrifice. There are other rules sprinkled among the prayers of the Mass and written in red. "Ruber," in Latin, means "red"; hence the word "rubric."
4. There follows a minute and painstaking chapter on the rite to be observed in the celebration of Mass.
5. After that comes a section on accidents and defects that might occur during Mass.
6. This is followed by a chapter on the priest's preparation for Mass, and his thanksgiving afterwards.
7. You will then find several pages of illustrated directions on how the priest is to incense the altar.
8. Following this are 208 pages of Sunday Masses, taking us from the first Sunday of Advent to Holy Saturday.
9. Next comes the Ordinary of the Mass, that part of the prayers which is ordinarily the same, down to the section of Prefaces.
10. There are sixteen different Prefaces, each with its own musical setting.
11. On page 295 begins the Canon or unchanging part of the Sacrifice, printed in larger type, with tabs on the edges for convenience in turning the pages.
12. On page 313 the Missal again takes up the Sunday Masses, extending from Easter to the twenty-fourth or last Sunday after Pentecost.
13. The next few pages contain prayers for special intentions, prayers, for example, in honor of the Holy Spirit, our Blessed Mother, and for the Pope.



14. Pages 413 to 808 are devoted to proper Masses for the saints, from November 27 to November 26 of the next year.
15. Then you find Masses for each class of saints. These are called the Commons of the saints.
16. There are 40 pages of Votive Masses. *Votum*, in Latin, means free choice. Votive Masses are left more or less to the free choice of the celebrant. In this section we find among others the Votive Mass for a groom and bride, the Mass for a wedding.
17. From page 93 to 103 of this Appendix you will find 35 prayers for particular intentions reaching from the Pope down through every grade of the Church to kings, emperors, and prelates. You will find a prayer against persecutors, against famine, against earthquakes, and for rain. There is a prayer to be said in trials and troubles, and against evil thoughts, a prayer for friends and a prayer for enemies, a prayer for prisoners and one for sailors, a prayer for the health of the living and a prayer for: the living and deceased.
18. Masses for the dead start on page 104 of the Appendix and include several pages of prayers for the Poor Souls; for a dead Pope, for a dead bishop, for a dead priest, for deceased parents, for everyone who rests in a particular cemetery.
19. On page 127 you will find the prayers for the blessing of Holy Water, which takes place every Sunday before the High Mass, and on page 130 several blessings frequently used.
20. The consecration of the paten and chalice are found on page 134 of the Appendix.

At the end of the book there is a complete alphabetical index of Masses in honor of our Lord, our Blessed Mother, and of the saints. The large colored ribbons are used to mark the Proper Mass for the day, the Preface, the commemorations, and so forth.

This brief summary merely hints at the almost inexhaustible treasures of the Missal. A deeper study of it will repay you richly. Many of you have a shortened form of this large Missal. You have the Sunday Missal, which gives you the Masses for the Sundays of the year and a few other parts of the large Missal. Some of you may even have a daily Missal in English. That gives you in English the proper parts peculiar to each day, each feast and each saint.

The Missal is one of the greatest works of literature in all history. It is a mine of pointed and prayerful thought. It is, above all, the official prayer of Mother Church offered up by millions throughout the world every moment of every day and night.

Learn to use the Missal. Have one of your own. Look up, before you start to Mass, or as soon as you arrive in Church before the Mass begins— look up the Mass for that day and then follow the priest at the altar.

May the Missal lead you closer to God as it led that Protestant writer to the very bosom of God's Church. Amen.



CHURCH COUNCILS

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

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

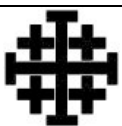
"A Council is an assembly of ecclesiastical dignitaries and theological experts legally convened for the purpose of discussing Church doctrine and discipline. Christ promised to be with His Church for all days even to the consummation of the world, and to guard it against the gates of hell. To preserve the Church against errors of doctrine and to protect it against laxity of discipline and other dangers, He appointed Apostles, with St. Peter as their supreme head, endowed His Church with the prerogative of infallibility. The Pope, as the successor of St. Peter, is fallible when he proclaims officially, or 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 IX, was interrupted by the Franco-Prussian war. We are looking forward to its resumption.

"To further the interests 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



DID YOU KNOW:

Jerusalem Cross: also called the "Crusaders' Cross," it is made up of 5 Greek Crosses which are said to symbolize a) the 5 Wounds of Christ; and/or b) the 4 Gospels and the 4 corners of the earth (the 4 smaller crosses) and Christ Himself (the large Cross). This Cross was a common symbol used during the wars against Islamic aggression. (see less stylized version at right)





LENT AND EASTER WORD SEARCH

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

Words to search for are on the next page.

WORDS FOR WORD SEARCH

lent	spices	scourge	suffering
mortification	Good Friday	Crown of Thorns	Pontius Pilate
penance	Holy Saturday	cross	paschal
forty	Maundy Thursday	soldier	lamb
easter	risen	spear	last supper
tomb	Jesus	vinegar	bread
sepulchre	apostles	veronica	wine
nicodemus	passion	veil	
Mary Magdalan	Palm Sunday	image	



LEGEND OF THE MASS OF THE HOLY CHILD

A terrible pestilence was desolating the fine old city; in each street there were some dead and some dying, and neither Mass nor fast nor prayer seemed to stay the disease. One morning, when the sun gilded the spires of the ancient ivy-covered church, the priest stood ready vested, waiting to offer up the Holy Sacrifice; but, although he had rung the bell, no footstep was heard approaching; there was not even a server to attend upon him at the altar, and his heart was cast down under a burden of sorrow.

"O God, have mercy upon this city! Have mercy upon the lives of Thy people," he prayed. "Must it indeed be that no Mass shall be offered to Thy praise and glory this day? O God, forbid that this should happen!" Even as he knelt in supplication, the priest saw that lights were ready burning on the altar, and a wonderful sense of the Divine Presence filled his soul as a strain of music thrilled through the building and a figure advanced from the sacristy dressed in white of dazzling brightness, having a face of angelic beauty such as man never had.

The heavenly server knelt by the side of the priest, and the Mass began, while music from angel voices echoed through the aisles until they died away into softest silence at the "Ita missa est." All was over: the heavenly visitor had vanished, and the priest knelt long in thanksgiving after that wondrous Mass which had so filled his heart' with awe and reverent love; and when at length he left the church, the news greeted him that the plague was abating, that the stricken people were recovering, for the Sacrifice which had been offered at the altar that day had stayed God's hand and spared the ancient city.



GOD OF MERCY AND COMPASSION

GOD of mercy and compassion,
 Look with pity upon me.
 Father—let me call Thee Father
 Tis Thy child returns to Thee.

Chorus.—Jesus, Lord, I ask for mercy;
 Let me not implore in vain.
 All my sins I now detest them;
 Never will I sin again.

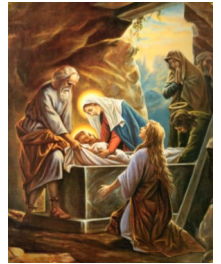
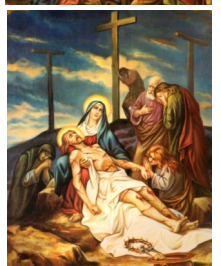
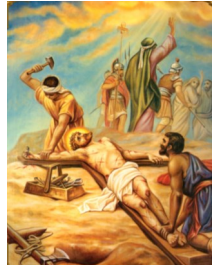
By my sins I have deserved
 Death and endless misery,
 Hell, with all its pains and torments,
 And for all eternity.

Chorus.—Jesus, Lord, etc.

By my sins I have abandoned
 Right and claim to heaven above,
 Where the saints rejoice for ever
 In a boundless sea of love.

Chorus.—Jesus, Lord, etc.

See our Saviour, bleeding, dying,
 On the cross of Calvary.
 To that cross my sins have nailed Him
 Yet He bleeds and dies for me.
 Chorus.—Jesus, Lord, etc.





OUR LADY OF GOOD COUNSEL - APRIL 26TH

"Hear instruction and be wise, and refuse it not" Proverbs, 8:33.

Francis Suarez, the eminent writer and scholar, was born in Granada in 1548. Though of high blood, he was of low intelligence. The rector at Salamanca refused to admit him to the Jesuit Order. The provincial was advised by his consultors not to admit him. However, this superior of his own accord accepted young Francis into the community on condition that, if he was asked to do so, he would work as a brother.

The youth could make no headway in his studies. Deeply discouraged, he asked permission to become a lay brother. But the superior, edified by such humility and good-will, advised young Francis to try a little longer, and in the meantime to pray fervently to the Mother of Wisdom for help. Suarez had always been devoted to the Blessed Virgin. He did not delay in asking her help; and Mary did not delay in giving her help. Francis suddenly found that his mind was enlightened and his understanding keen. He readily grasped and absorbed the lectures. He soon became the leader among his fellow students. His name has come down as an eminent theologian and writer.

We recall this incident from the life of a learned man as we approach the Feast of Our Lady of Good Counsel, April 26. It is striking how frequently Sacred Scripture and Mother Church have applied wisdom to Mary. We call her the throne and seat of wisdom because Jesus, eternal Wisdom, dwelt in her womb and had her as a teacher. We are very much in line with the Bible and with Christian history when we go to Mary for good counsel.

1. What does counsel mean? Counsel means advice. It means some recommendation regarding a decision or a course of action or conduct. It also means certain information or instruction, some suggestion or exhortation and admonition. Counsel is more than advice. It is generally given in weightier decisions and on more important occasions.

How is our Blessed Mother the Lady of Good Counsel? Because God gave her unusual knowledge, and also because Jesus gave her particular grace and knowledge during their thirty years together as Mother and Son. As the Mother of Jesus, Mary was His official teacher. An excellent task she performed. The Gospel tells us: "Jesus advanced in wisdom and age and grace before God and man." St. Luke, 2:52.

The mother is the natural teacher of the child. And no doubt God gave us this example of the Holy Family, and especially of Mary teaching Jesus, to inspire and to be a model for all families to come. How it was done we do not know, but why it was done we do know, to give us a model and exemplar.

2. All through history it has been the practice of those devoted to Mary to go to her for intellectual help, to go to her for advice and suggestions in difficult situations.

What Francis Suarez did in the sixteenth century had been done three hundred years before by St. Albert the Great, and then by the Venerable

Duns Scotus, the keen Franciscan theologian and thinker. From Our Lady of Good Counsel they received the gift of keen understanding and brilliant intellect.

In the last century another saint, the Cure of Ars, St. John Vianney, who was extremely limited mentally, admitted that it was through the help of Our Lady that he was able to learn enough to be ordained. In a similar way, we today need good counsel. Oh, how the



world does need it . Oh, how individuals need it.

3. Think of the various groups who need Our Lady of Good Counsel:

A. What parent will not admit the difficulty in advising and guiding children? From the tiniest tot to the eldest teen-ager, mothers and fathers find it difficult to tell their boys and girls what to do. They find it difficult to tell them how to do it . To parents we recommend Our Lady of Good Counsel. Think over what you would tell your children, and then ask Mary to help you say it , and help them to accept it .

B. Every teacher feels the need of good counsel. To teach means not merely to give new thoughts, new facts. It means guiding, directing, developing the mind and heart and will according to God's plan. Teachers, take Mary as your model and your instructor.

C. Like Suarez, many a student finds it difficult to learn and to remember. No matter what you are studying, Our Lady of Good Counsel will assist you, if you ask her.

D. Our statesmen need this good counsel keenly today. Grant that they are well-intentioned and brilliant, our leaders often know not what path to take to world peace.

Why don't we on this feast of Our Lady of Good Counsel, beg our Blessed Mother to guide, inspire and enlighten our leaders and the world's leaders with the best advice?



E. We spend a lot of time talking politics and world affairs, criticizing from the president down to the mayor of the smallest town. Why not devote part of that time to prayer to her who will give good counsel, begging her to guide those in responsible positions?

F. Our Church leaders also need guidance in their weighty problems and heavy responsibilities. Mary will be especially responsive to prayer for her counsel on behalf of those who are the shepherds in her Son's Church.

G. Every single one of us needs good counsel in our personal problems, particularly when we do not know what path to pursue, what course to follow.

Ask her, ask Mary, as did Suarez and many another. "Our Lady of Good Counsel, pray for us." Amen.

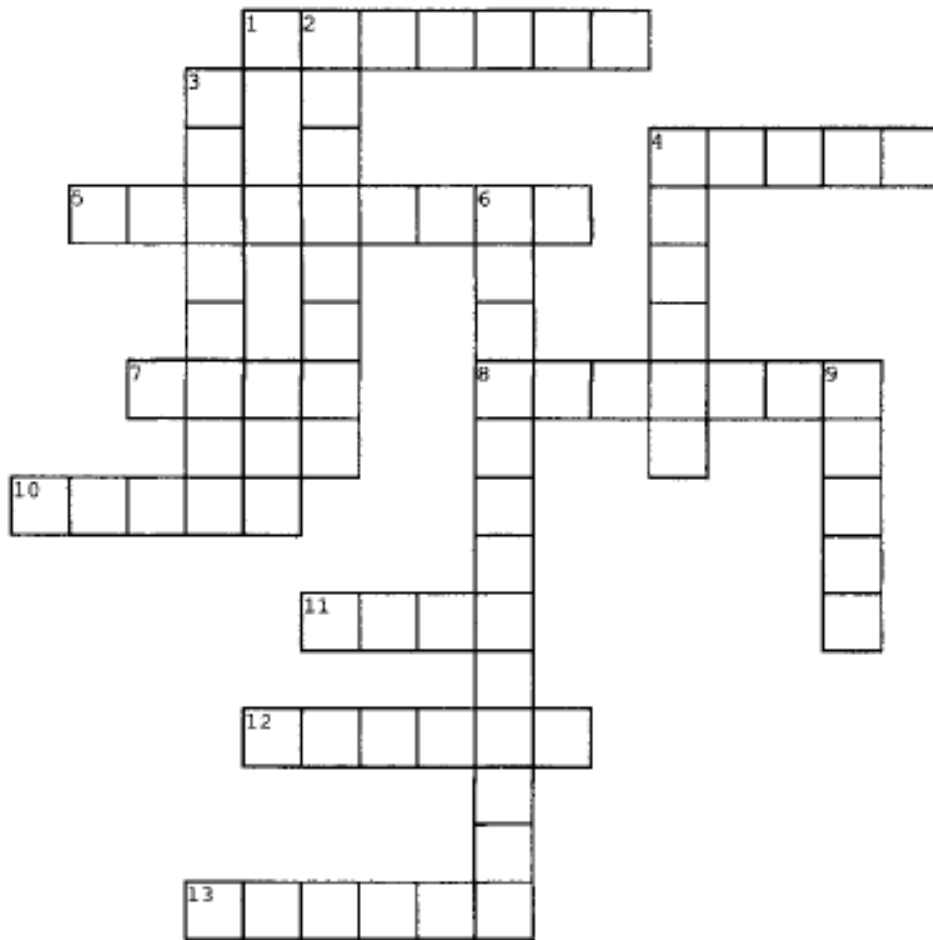
Source: Feasts of Our Lady, Imprimatur 1945



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HOLY WEEK CROSSWORD PUZZLE



ACROSS

1. The name of the hill on which Jesus died?
4. The people threw what in His path?
5. Into what city did Jesus enter on Palm Sunday?
7. Jesus changed what into His Blood?
8. Jesus was crucified between two?
10. Jesus changed what into His Body?
11. Jesus instituted what at the Last Supper?
12. Our Lord was crowned with ?
13. He rode into Jerusalem on a ?

DOWN

2. Jesus taught who to say Mass at the Last Supper?
3. Who wiped the face of Jesus on His way to Calvary?
4. Jesus did what in the Garden of Olives?
6. Jesus rose from the dead on?
9. Who helped Jesus carry His Cross?

(answers are on the last page of the gazette)



THE WOLF AND THE LAMB

I AM not going to tell you exactly of the wolf and the lamb; the name is an allegory of a true history, as you will see.

It was the year 423; the Emperor Honorius had left Rome, and had set up his capital at Ravenna, in the north of Italy. Those were bad times. Roman vigor had gone; there was disunion and weakness in the empire. All round to the north and south, to the east and west young nations were gathering strength, and banding themselves together to sweep upon the fertile plains of the southern countries. The Vandals and Visigoths were laying Spain waste; Alaric with his band had crossed over and ravaged Italy. He had sailed away down the blue Mediterranean, a conqueror with spoils.

But there was worse to come. In the north east of Europe dwelt a tribe of savages, short of stature, stout of limb, debased in mind. They were called Huns. They lived in the saddle; ate their meat raw; neither planted nor sowed, nor built nor wove. Their ambition was to spread over the face of the earth, to conquer and devastate, to kill or make captive, as their fancy took them. Attila was their leader at this time, and he was a typical specimen of his race. He had a broad chest, an enormous head, small flashing eyes, a perfectly flat nose, little hair, and no beard. Such a commander attracted the admiration of such a people; he had their characteristic of beauty, and they followed him proudly.

St. Leo was Pope. He had not fled from the doomed city of Rome. When the report reached him that 700,000 Huns were marching southward he held a council. And the question he asked was:

“What means could be taken to preserve the city?” An embassy to the Hunnish leader was the only possible hope left. But who would undertake it? Who would dare to ask for terms from that pitiless barbarian, who was bound by no law? Without a moment’s hesitation Pope Leo stood forth. He would go and sue for grace, he said.

Attila heard of the audacious messenger, and prepared to receive him with mocking pomp. Leo was an old man; his hair was white, and his eye had lost the brightness of youth. But, as the Vicar of Christ, he spoke with such calm dignity, with such cool courage, that Attila was astonished.

“I cannot imagine why that priest’s words have touched me so much,” he said. So touched was he, in truth, that he marshalled his barbarians, and carried them off out of Italy, leaving the Eternal City in peace.

Just think what that triumph meant! On one side there were 700,000 unconquered savages, lying before a rich city, in the midst of fertile lands, inhabited by a fascinating race; on the other there stood a meek priest, weak with age, clad in priestly garments, without defense. Yet the old man conquers, because God was on his side, and no mortal foe can resist God.

“He always wins who sides with God,
To him no chance is lost.”

FATHER FABER.





Think of thousands of barbarians thirsting for blood, waiting only for a sign from their leader to set forth and plunder and kill. Then an old man speaks, and the horde is withdrawn.

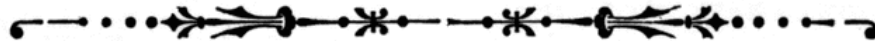
“Who art thou?” Leo had asked the Hun.

“I am the scourge of God!” he had answered.

“If thou art the scourge of God, thou art welcome, for all that comes from Him is good.” the holy Pope had said. But the Scourge of God was turned away for that once by the might of a Saint’s prayer. After three years again the Saint appealed to another barbarian, and once again he gained a reprieve. But the day of wrath was only postponed. The time came when the hordes were allowed full scope to vent their fury.

Think of St. Leo on April 11, because the Church keeps his feast that day. If we ask him, he will get us a splendid courage like his own.

Source: Saints and Festivals, Imprimatur 1913



EASTERTIDE

JESUS was dead. Joseph of Arimathea and Nicodemus had come to the burying. They were rich men and well-known as city councillors. The sacred body had been handed over to them, and they had “wrapped it up in a clean linen cloth and laid it in a new monument which had been hewed out of the rock,” and a great round stone had been rolled to the door of the monument. Darkness was fast coming on.

Mary and John and Magdalen had gone home; the crowd had dispersed; the midday darkness had been lifted; there was a mysterious stillness in the air. In Jerusalem there was a hurrying to and fro, for the Sabbath was at hand and all work must be got through before sunset. The Sanhedrin party had triumphed and was glad. Pilate was sullen and uneasy; he had given in against reason, justice, and conscience. Still, with all their triumph, the chief priests were not at rest. They had heard rumours of a Resurrection, and a final and glorious triumph; they must take effective measures to prevent the possibility of such an event. So, with Pilate’s leave who is so sick of their intrigues that he would have granted anything they station a guard round the sepulchre: men paid to watch night and day to prevent the Apostles from coming and stealing the body. Poor Apostles! they were thinking of hiding themselves, not of defying the Sanhedrin. Peter had denied his Master; Judas had betrayed Him; the eight had left Him in the hands of His enemies. And the stone was made fast, and sealed with the great Sanhedrin seal.

As the first day of the week dawns, three stately figures are seen moving through the garden, making straight for the new sepulchre. Mary Magdalen, Mary of James, and Mary of Salome are bearing sweet spices to finish the Master’s burying, too hastily performed on the sad Friday’s eve. They expect to find the body where they had seen it; they had noted the exact position, that there might be no delay or difficulty. Of course there would be the great stone to be rolled back, but that was not a serious matter. As they approach they find the stone gone and the sepulchre open. They enter and see, “a young man sitting on the right side clothed with a white robe, and they were astonished.” The Angel tells them gently that they have nothing to fear. Jesus is risen. They must go and tell His disciples;



they must spread the glorious news and gladden the sad hearts on that great first day, the first of the new era, the first day of rest. But when did Jesus rise? And how? And who was there to see? Between sunset and sun rise Jesus rose by His own infinite power with no mortal eye to see or human mouth to tell. Silently, in the dead of night, He burst the bonds of death and raised His blessed body to glorious life again. Jesus died in shame before thousands. He rose in triumph when none were by.

Just think, children, of His power, the strong guard, the sealed stone, death itself all over come by His mere will. He laid down His life and He took it up again. Life and death are in His hands. And this is our Redeemer, our Leader! This is He in Whom we place our trust, the One Who has promised to save us, Who has the will and the power. Won't you trust Him, and won't you be proud of Him ?

Source: Saints and Festivals, Imprimatur 1913



QUIZ ON HERESIES AND ISMS

1. Against what religious order did the Jansenists particularly direct their attacks?
2. What was Iconoclasm?
3. What is the name commonly given to the doctrine that God and the universe are identical?
4. What is the main doctrine of Calvinism?
5. What two saints distinguished themselves in combating the Albigensian heresy?
6. What two main doctrines did the Pelagians reject?
7. What is the philosophic name of the heretical doctrine that underlay the Manichean and Cathari heresies?
8. What is the distinguishing belief of the Universalist Church?
9. What sect was founded by George Fox?
10. What heresy was indicated by the slogan, "Faith alone [that is, without good works] is sufficient for salvation"?

(Answers can be found on the last page of the Gazette)



PATRON SAINT AND THEIR OCCUPATION MATCH-UP

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

ANSWERS TO CROSSWORD PUZZLE

ACROSS: 1. Calvary, 4. palms, 5. Jerusalem, 7. wine, 8. thieves, 10. bread, 11. Mass, 12. thorns, 13. donkey

DOWN: 2. Apostles, 3. Veronica, 4. prayed, 6. Easter Sunday, 9. Simon

ANSWERS TO THE QUIZ ON HERESIES AND ISMS

1. The Jesuits.
2. A heresy of the eighth and ninth centuries, objecting to the use of images by Christians.
3. Pantheism.
4. Predestination, which holds that God wills the salvation of some and the damnation of others by a direct act of His will.
5. St. Vincent Ferrer, O.P., and St. Dominic, O.P.
6. They rejected belief in original sin and the doctrine that grace is necessary for salvation.
7. Dualism, according to which the universe is the word of two co-eternal and mutually opposed principles—good and evil.
8. The fallacious doctrine holding the ultimate salvation of all men.
9. The Quakers.
10. Lutheranism.

This is a series of Catholic Gazettes for children. We pray that it will help all to know and love their Faith better. It is put 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 ONE, HOLY, CATHOLIC, AND APOSTOLIC CHURCH, WHICH IS THE SAME CHURCH FOUNDED BY OUR LORD AND SAVIOUR JESUS CHRIST AND WILL LAST UNTIL THE END OF TIME.~

We have also started a Catholic website as another school project. There are weekly Sunday Sermons for both Children and Adults and many other goodies. you can check it out at:

www.Crusaders-for-Christ.com