

St. Catherine's Academy Gazette

March 2012

Issue 23

Holy Mother Church has dedicated this month to St. Joseph



Glorious Joseph,
Kind father and friend,
Humbly to thee myself I commend;
Keep me, watch over me,
Help and defend.
By virtue's path lead to the
Heavenly land,
And in my last hour be thou
Near at hand.

~ *Catechism Explained, Imprimatur 1927* ~

There are braver soldiers than those who fight on a field of battle, and these are the men and women, boys and girls, who fight in the army of God. Their weapons are not guns and swords; they are prayer and good works. Christ is their Captain. He leads His soldiers against the enemy, and all who follow Him and do as He commands are victorious.

Since the world began there have been thousands of faithful soldiers who have fought in God's army. Among them were bishops and priests, monks and nuns, kings and queens, rich men and peasants, grown people and children. These have now gone to live forever in Heaven with the Captain, Christ. Some of them have been canonized by the Church, and these we call Saints.

The names of many of Christ's soldiers we know, and the stories of their lives are written in books, that we may learn to love the

Feasts and Fasts this
Month

Ember Days

~ Friday, March 2nd
~ Saturday, March 3rd

Special Feast Days

~ March 17th, St. Patrick
~ March 19th, St. Joseph
~ March 26th,
The Annunciation of the
Blessed Virgin Mary (feast
day moved to the 26th because
Passion Sunday takes prece-
dence.)

Days to start Novenas (to
end on the eve before the feast)

A novena to St. Patrick
would start on March 8th.

A novena to St. Joseph ;
March 10th.

A novena to Our Lady
March 17th.

Inside this issue:

Sin and the Sacraments 2

Ashes 4

St. Joseph Again 8

St. Joseph coloring 9

Word Search 10

Catholic Quiz 13

Benedict and the
Monks 18



The brave and noble deeds they performed for God.

As we read about these holy people, let us resolve to imitate their virtues, that we, too, may enlist in God's army as soldiers of Christ.

ONWARD CHRISTIAN SOLDIERS!

Sin and Sacraments

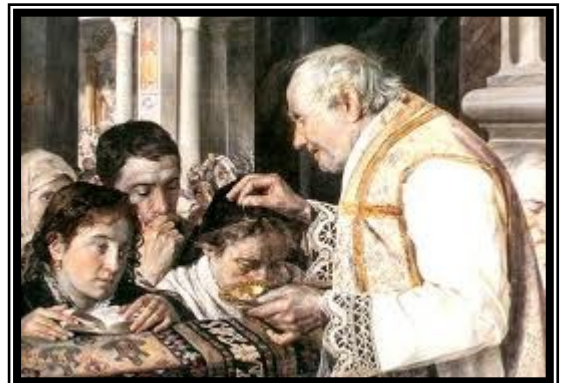
When we teach our children about sin, and about the difference between mortal and venial sin, it is easy to leave them with the impression that as long as it is not mortal sin, they are safe: venial sin doesn't really count. This is a grave mistake. Each venial sin is a surrender of some of the soul's vitality, an impairment of its splendor, for the soul, like the body, has the faculty of forming habits. Continual venial sin unresisted prepares the way for mortal sin. Every sin is a rebellion, a choice of my will instead of God's, a repetition of Adam's fault in the garden; and it is important that children (as well as their elders!) understand this. These choices between my way and God's way are forming habits in me. It is not so easy to get my way this time; next time let God have His way. Having my way this time means that next time it will be even more difficult for me to give God His way.

This calls for constant checking of impatience on the part of parents when they are chastising and punishing, so that they may include in their correction of children a reminder of the effect on the soul of even venial sin; how important it is to be truly sorry for sin, and to do penance sincerely.

Correction must be gentle and earnest, even affectionate if possible, or a child will not be able to calm his rebellion, anger, fear, whatever it is to listen to take it seriously. Then the punishment that follows seems far more just and has a salutary purpose. I admit that this is sometimes terribly difficult because parents are not without their own weaknesses, and become involved emotionally when there has been repeated rebellion; but it is easier if we keep our gaze focused on the forming of our children's souls first, and only secondly their bodies.

Lent is our time to ponder these things, from the very beginning in sin to our renewal in Baptism. The Church says to us: "Look - you are dust. See what it has cost Him to love you!"

Until a few years ago we did not know that it was proper, if the family could not get to Church on Ash Wednesday, to burn the previous year's blessed palms at home, read the blessing of the ashes, sprinkle them with holy water, and use them as a sacramental. This is not the same thing as having a priest bless them, but it is an acceptable substitute.





After reading the *Blessing of the Ashes*, the family kneels and the father or oldest grown up present follows the example of the priest when he signs the forehead of each with a cross of ashes, saying: “Remember, man, that you are dust and to dust you will return.” And the mother may mark the forehead of the kneeling father. It is an odd smell, the smell of burning ashes. It fills the house with a faint acrid smoke. No other day do you smell it. It seems to be particularly fitting for the first day of Lent.

No one is left out, not even the babies, because the terrible price paid on Good Friday was to buy freedom from exile for all, and each one is more precious to the Son of God than all the wealth of the earth.

“Do you know, dear, that if there had been no one but you, He would have done it all the same? That is how He loves you. That is how much He wants you. You are His beloved and He would have given His Life for you alone.” This is unbelievable, but it is true; so they must be told.

THE SPIRIT OF LENT

The young and the old may not be bound by the fast, but they are bound by its spirit, each according to his capacity. If we feel that it is unnatural to ask penances of children while they are still very young, penances within their reach, we forget that self-denial must be learned very young, that it is the forming of character, that the very grace of their Baptism flows from the Cross. The Church is a wise mother that knows that the cutting away of self-will frees our souls for a more radiant love affair with Christ. If we think of the penance without pondering its effect, we misunderstand it. It is not over and done with the doing but will bear fruit, if it is done with the right spirit; not alone by the piling up of “treasure in heaven” but by an increase in our taste for God, a change in the habits of our souls.

Our Lord tells us how to behave during Lent when He speaks to us in the Ash Wednesday Gospel (Matt. 6: 16-21): When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen, I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret; and thy Father who seeth in secret will repay thee. Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither the rust nor moth dost consume, and where thieves do not break through and steal. For where thy treasure is, there is thy heart also.

So let us remember, when we choose something to give up: no moaning and groaning! Hypocrites (Our Lord was talking about the Pharisees) make much of their performances because they want attention.



That being their motive, He says, they already have their reward: Attention. There will be opportunities, before Lent is over, for us to attract attention; but so long as this is not our motive we can accept and use whatever God permits to come to us.

Adapted from: “The Year and Our Children,”

Imprimatur 1956



ASHES

A certain French nobleman who had led a wicked life was moved by grace to change his ways. As he was too well-known in France, he went to Rome to make his confession to the Holy Father himself. Pope Pius VI, who reigned from 1775 to 1799, received him kindly, and heard his confession. But when it came to imposing a penance, nothing seemed to suit the sinner's taste or strengths. He was too weak to fast. He was too busy to read or pray much. He could not make a pilgrimage. He was too tired to keep prayerful watch. No penance seemed suitable.

Wise guide that he was, Pope Pius finally gave the penitent a gold ring on which were engraved the words, 'Memento mori,' which mean, 'Remember thou shalt die.' His penance was to wear this ring and read the words on it at least twice a day.

At first this was easy, but as he read those terrifying and prophetic words day after day, the nobleman gradually realized that death would one day come to him. He reasoned:

"If I have to die, what else can I do better on this earth than prepare for death? Why pamper this body which will one day rot in the ground?"

He began to carry out not only one or two but all of the penances which the Holy Father had suggested. He led a virtuous life and died a happy death.

On Ash Wednesday of every year Mother Church gives to each one of us not a gold ring but a few ashes. The purpose of the ashes is the same purpose of the ring which Pope Pius VI gave to his penitent, namely, to remind us of death. The ashes tell us what the ring told the nobleman: 'Remember thou shalt die.'

The blessing of the ashes begins with an antiphon and a verse of a psalm imploring the mercy and grace of God. Then come four prayers which express the meaning of the ashes.

1. To be a spiritual help for all who contritely confess their sins.
2. To secure for those who receive the ashes, the pardon of all their sins.
3. To fill everyone with the spirit of sorrow for sin.
4. To give us courage and strength to do penance bravely.

After the priest sprinkles the ashes with holy water and incenses them, he puts some on his own head and on the heads of those present. He says another prayer for protection in the coming combat. Ashes, a sacramental, are a symbol of penance:

1. Their color is gray, the color of penance. Ashes have a gritty, cleansing value; penance cleanses our hearts and removes the stains of sin. Ashes are a good fertilizer; penance helps us grow in virtue and bring forth fruits of justice.
2. In the Old Law ashes were a figure of penance:
 - a) When Jonas proclaimed to the Ninevites the destruction of their city, "they proclaimed a fast and put on sackcloth." (Jonas, 3:4)
 - b) King David put ashes on his bread that even at meals he might remember his sins and the need of penance.
3. Ashes are a figure of penance in the New Law also:
 - a) In the early ages of the Church ashes were put on the heads of public sinners. At the beginning



of Lent they came before the bishop, barefooted and in mourning garments to have the Penitential Psalms and the Litany of the Saints recited over them. All during Lent they performed the most rigorous penances.

b) Public penance is no longer practiced, but the practice of putting ashes on the head has been retained. Since 1091, the date of the Council of Benventum, ashes are distributed to all, to sinner and saint alike, throughout the Church. All are sinners in some way or other. In some way or other all need penance.

Ashes spur us on to religious sacrifice.

1. Where do we get the ashes? They are secured by burning the palms blessed on Palm Sunday of the previous Lent.

a) The ashes of palms are used because the palm is an emblem of peace, which comes after combat and victory. The palms were carried as Christ entered Jerusalem, to show his claim to leadership and to victory. The burnt palms call upon us to win a victory over sin.

b) The ashes also remind us of Christ whom we must keep in mind all during Lent.

2. What are the ashes? They are the remains of burnt things—a picture of the emptiness and nothingness of temporal goods and pleasures.

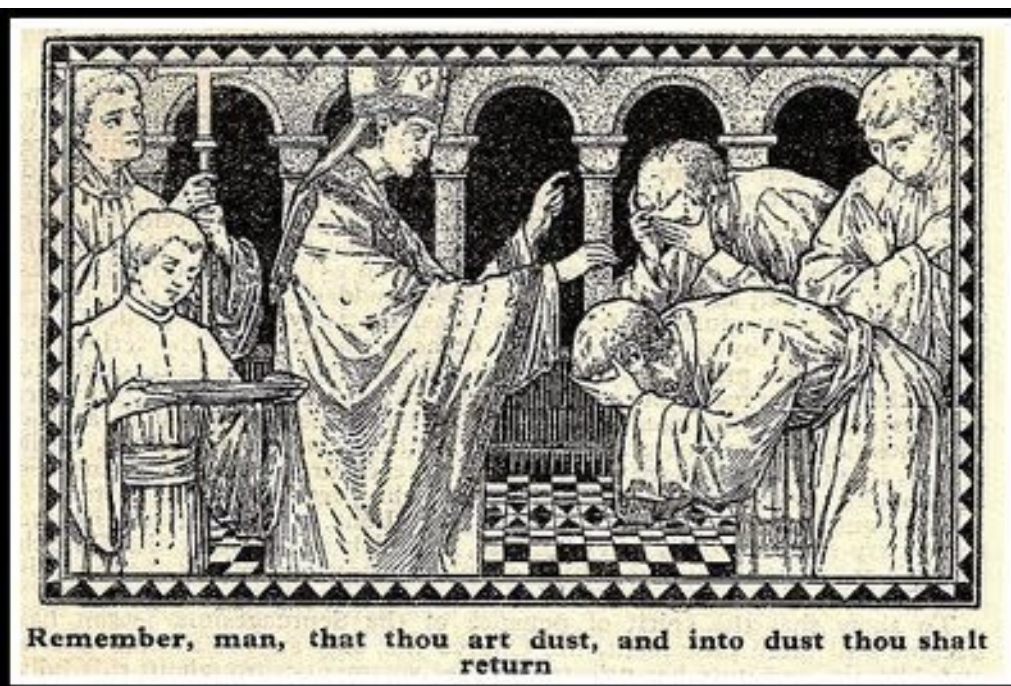
3. When are the ashes distributed? At the beginning of Lent, a season of sorrow and suffering for sin, a season of preparation for the Passion and Death of Christ.

4. How are they distributed?

a) They are put on the head, which is the seat of pride. Mother Church thus points out that we have no reason to be proud, since we are nothing but dust and ashes.

b) They are put on in the form of a cross to remind us that Jesus died on a cross for us and that we must take up the cross and follow Him.

5. Finally, while placing the ashes, the priest says: “Remember, man, that thou art dust, and unto dust thou shalt return.”



The ashes may disappear from our foreheads, but their meaning and lesson must penetrate and grow in our hearts. As the ring reminded the nobleman of death, of the emptiness of material things and the value of spiritual things, so the ashes, eloquent sacramental of penance, must remind us of the nothingness of the things of this world and the value of things eternal. Amen.

~ “Talks on the Sacramentals,”
Imprimatur, no year listed ~



PRAYERS

When I kneel down my prayers to say,
I must not think of toys or play;
No! I must think of what I should be,
To please God who is good to me.

He loves to see a little child
Obedient- patient too, and mild;
Nor often angry, but inclined
Always to do what's good and kind.

And I must love my dear mamma,
And I must love my dear papa;
And try to please them, and to do
Things that are right and true.

For God is always pleased to see
Even little children such as we,
Whose hearts (as angels' are above)
Are full of peace and full of love.

~ Lady Flora Hastings ~

~ Catholic Education Series, Imprimatur 1908 ~

Number not thyself
Among the multitude
Of the disorderly.

(Ecclesiasticus 7; 17.)

But let all things
Be done
Decently and according
To order.

(I Corinthians 14; 40.)





THE COLOR OF VESTMENTS

Non-Catholics attending the Holy Sacrifice in our churches notice that the color of vestments is not the same at every Mass. On certain days it is red; on other occasions, white, green, black, or purple. Could you explain when and why the various colors are used?

In the early days of the Church the vestments were of one color, namely, white, though black was sometimes used as a sign of mourning. White vestments are now worn on the festivals of Our Lord, except those of His Passion. They are prescribed also for the feasts of the Blessed Mother, and for those of Virgins and Confessors. White is emblematic of purity and also expresses joy.

Red is the color of fire and blood. It is used at Pentecost, to remind us of the descent of the Holy Ghost in the form of tongues and fire, and is also marked in the Ordo for the Apostles and for Martyrs.

Green is worn on Sundays outside of Lent and Advent upon which a festival does not fall. It is a symbol of hope.

Violet, or purple, is the penitential color of the Church. The Ordo, or annual calendar containing directions for the Mass and Office to be said every day, assigns violet for the Masses proper to Advent and Lent, and usually for Vigils, Rogation, and Ember days.

Black is worn as a mourning color at Masses for the Dead and on Good Friday. The liturgy of the Church does not allow a Requiem Mass on great festivals, for our private sorrows must not take precedence of the general joy of all Christendom on these days.

Many Catholics ask why the Ordo places violet as the color of vestments to be worn on December 28, the feast of the Holy Innocents. As these babes were martyrs, red would appear to be in order. As an expression of sympathy for the mothers of Bethlehem and vicinity, whose boys under two years of age were killed by Herod in an effort to destroy the Infant Savior, the Church uses violet on that day.

At the funerals of children who die before the use of reason, there is no sign of mourning. White vestments are used to express the joy that Catholic parents should have at knowing that the innocent little one is enjoying the Beatific Vision of God. The bells of the Church are not tolled, and, if it is a day on which a votive Mass is permitted, the beautiful Mass of the Angels is said or sung. This does not mean that the children become Angels after death, but that they take their place among these celestial beings. Angels are pure spirits without bodies, and the Church teaches us that the bodies of the innocent children will rise on the Day of Resurrection, be united to their souls, and participate in their glory.

~ "Can You Explain Catholic Practices?" Imprimatur 1937 ~



GOTHIC VESTMENT

INTERESTING NOTE:

In the "Canon Law Digest," by Bouscarin, Imprimatur 1934

I find an interesting explanation on the kinds of vestments. I was not aware of this until I read it here.

The Roman Vestments to the right are the proper vestments the priest should wear.

The Gothic Vestment to the left are forbidden to use.

If you turn turn the Gothic vestment over it looks like a peace symbol.



ROMAN VESTMENT



ST. JOSEPH AGAIN

Yes; it really happened. And it just shows—but we shall see. Just run to Joseph when you want anything.

I was sitting in my office one day, busily going through a whole stack of letters. One by one I cut them open and glanced them over, thereupon placing them aside for a more detailed perusal later on. Quite at the bottom of the heap I found a large-sized, oblong envelope. “Ah!” I murmured. “Here’s another story.” And sure enough! It was a neatly typewritten little tale entitled, “You Cannot Give Me More.” At the top of the first page were written the customary words, “submitted at your usual rates.” Now that always tells an editor that if he wishes to publish the story he must pay for it.

Slowly and thoughtfully I read the story through. Then I shrugged my shoulders doubtfully. “I fear it will have to go back,” I murmured. “It’s certainly good; but I cannot purchase any more just now. I am over-supplied with material and my bank account is low.” Just like that. So I enclosed it in the return envelope and placed it on the table, intending to mail it the next morning.

But—would you believe it?—I could not get that story out of my mind. “It’s too good to send back,” I seemed to be telling myself over and over again. Why was I making such a fuss about that story? That evening after supper I picked it up and read it again. “It’s surely fine,” I said to myself. But then, thinking of the big supply of stories I had on hand and of the necessity of cutting down expenses, I decided it would have to go back; so I sealed the envelope, which I had not done before, and placed it with the other letters that were to go out in the next mail.

But that story! I thought of it when I went to bed that night and I thought of it when I got up in the morning. “You had better keep it,” a little voice seemed to whisper into my ear, “you may not get such a fine story for children for a long time. You had better keep it—keep it—keep it—”

So that morning, for some reason or other, at the last moment I took that story from the letters that were to go out. And the next day I sent a cordial letter to the writer, telling her that I had accepted her lovely story and enclosing my check in full payment for it. Then I forgot all about the matter.

* * *

Two weeks later, while again going through my mail one day, I found a letter that for a while made me sit as still as still could be; and then it made me breathe softly, “So that’s it! St. Joseph again...” Here is what I read:

“Reverend and Dear Editor:

“I received your kind and encouraging letter, together with your check for my story entitled, ‘You Cannot Give Me More.’ I am most pleased that it was so acceptable to you.

“Dear Father, I am just a young writer; and now all three of my first stories have been purchased by Catholic magazines. I am so grateful to God—and to St. Joseph. When I sent this story away I began a novena to St. Joseph, you know, that I might sell it before Christmas; for I need the money for my poor, sick mother. You are the first editor to whom I sent it, and you bought it on the spot—thanks to St. Joseph.”



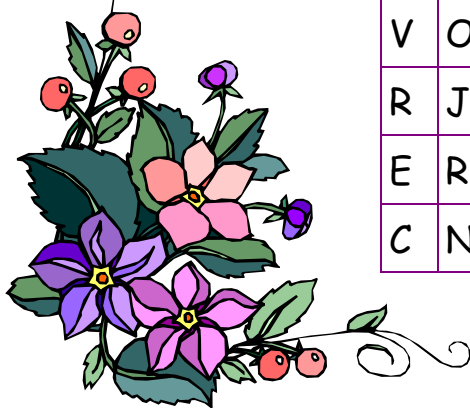
~ St. Joseph, Patron on the Universal Church, Feast Day March 19th ~



WORD SEARCH

1. LENT
2. PENANCE
3. MORTIFICATION
4. ASH WEDNESDAY
5. ANNUNCIATION
6. GABRIEL
7. MESSAGE
8. TEMPTATION
9. PATRICK
10. JOSEPH
11. FISH
12. SORROWFUL
13. NAZARETH
14. SHAMROCK
15. TRINITY
16. IRELAND
17. MARY
18. BISHOP
19. FAST
20. ABSTINENCE

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



When I run about all day,
 When I kneel at night
 to pray,
 God sees, God sees!

When I'm dreaming
 in the dark,
 When I lie awake and hark,
 God sees, God sees!

Need I ever know a fear?
 Night and day
 My Father's near,
 God sees, God sees!

~ Mary Mapes Dodge ~



CHRIST CONQUERS, CHRIST COMMANDS

The Conversion of Lithuania



HE RUNNER collapsed into the arms of the tall knight whose long, white mantle was adorned with a black cross.

“The heathen Lithuanians,” he gasped, “are making war again.”

The nobleman, a member of the Order of the Teutonic Knights, lifted the young boy in his arms and carried him out of the afternoon sun to a cool place in the forest to rest. He knew what he must do.

The Bishop and the King had both asked these German knights to help keep peace between the heathen Baltic tribes and their Christian Slavic and German neighbors.

As early as 1226 these Teutonic knights had turned their attention away from the Holy Land and had become a kind of police force in the lands around the Baltic Sea. Bound by the vows of poverty, chastity, and obedience, these warriors spent their lives defending the poor and the Church.

Now the Lithuanians were making trouble again...



MINUTES after the runner had first stumbled into their camp the Teutonic knights were ready. With banners flying and armor shining they thundered through the dense forest to the new place of battle.

Slowly, for over a century, the Teutonic knights fought through wild forest regions and swamplands in their efforts to bring the word of God to this land. However, it was not until the marriage of the Queen of Poland with the Grand Duke of Lithuania in 1396 that Christianity became the religion of this country.

With the conversion of Lithuania, the Church had come to all of Europe. One continent had been won. But new worlds to be conquered for Christ lay beyond the seas.

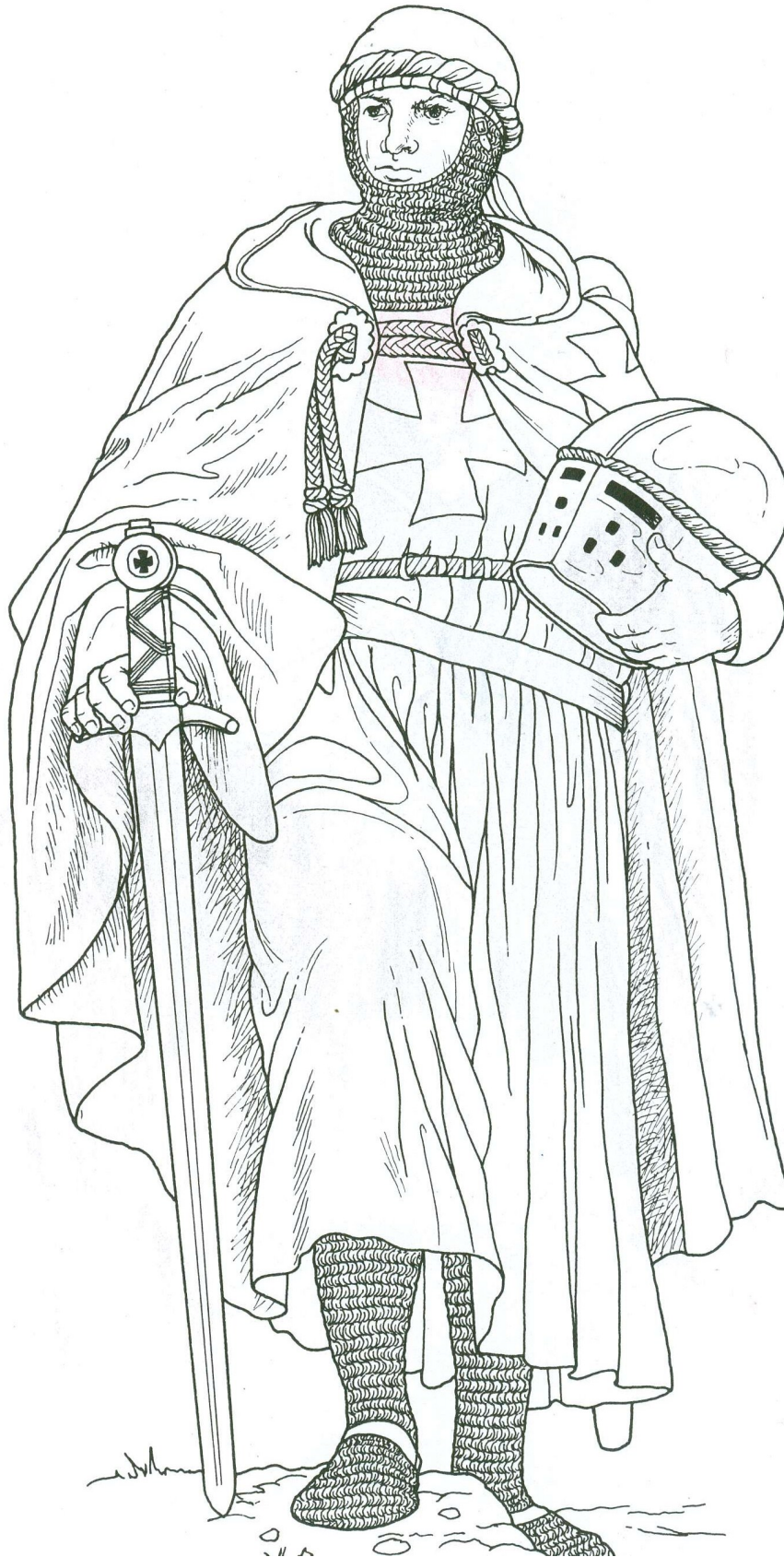
~ “Crusade Adventures From Our Catholic Heritage,” *Imprimatur* 1956 ~

If you're told to do a thing
and mean to do it really;
Never let it be by halves;
Do it fully freely!



Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

~ Phoebe Cary ~



Hochmeister of the Teutonic Order, 1250 ~ The master of the Teutonic Knights



“I HAVE DECIEVED MYSELF!”

Isn't it strange, sadly so, to see how little people outside the Church worry about personal sin? They try to live up to the conventionalities of life and are rather careful to avoid all that might, externally at least, interfere with their pursuit of life, health and happiness, but that is all. How sad!

But Henry was a Catholic lad, in name at least. And he should have known that the scoffing world around him was blind, willfully blind, and was not to be listened to, nor to be followed. That he did not want to know it is just the reason why he got on the fatal path that leads right down to hell, the path of impure pleasures.

“Oh,” he would say, when the priest and other who had his welfare at heart would warn him to leave his wicked ways and turn back to God, “these things are not as bad as you would make me believe. Why, everybody's doing it! It's only natural' and you can't tell me God forbids it as you say He does. Don't be trying to fool me with that Grandma talk.”

One day there was a hurried sick call. It was to Henry's home. Father Meriss hastened thither. Too late! When he arrived, Harry was dead. He knelt with the family to pray for the repose of the departed soul. Suddenly, to the horror of all, the head of the lifeless boy moved, his eyes opened, he raised himself slightly; and in a fearful voice that thrilled the kneeling group with fear, he exclaimed, “I have deceived myself!” Then he fell back upon the bed, lifeless once more.

“I have deceived myself!” The priest knew only too well what that meant. Before the judgment seat of God, Henry's eyes had been opened. But it was too late!

~ *“Tell Us Another,” Imprimatur 1925 ~*



CATHOLIC QUIZ ON THE OLD TESTAMENT

1. Who were Sem, Cham, and Japheth?
2. What is the tower of Babel?
3. What was the name of Abraham before God changed it?
4. Who was turned to a pillar of salt?
5. Who sold his birthright for a bowl of porridge?
6. What was Jacob's Ladder?
7. Name five of the ten plagues of Egypt.
8. Who was King of Israel before David?
9. What was the coat of many colors?
10. Who was taken up into heaven in a fiery chariot?

~ *A Catholic Quiz Book, Imprimatur 1946 ~*



INSTRUCTION ON THE ONE AND ONLY SAVING FAITH

One Lord, one faith, one baptism, one God and Father of all. (Ephes. 4: 5,6)

These words of the great Apostle of the Gentiles show clearly, that it is not a matter of indifference, what faith or religion we profess. Yet in our times so poor in faith, we often hear the assertion from so-called enlightened men: "It is all the same to what religion we belong, we can be saved in any, if we only believe in God and live uprightly." This assertion is impious! Consider, my dear Christian, there is but one God, and this one God has sent only one Redeemer, and this one Redeemer has preached but one doctrine, and has established but one Church. Had God wished that there should be more than one Church, then Christ would have founded them, nay, He would not have preached a new doctrine, established a new, Christian Church; for the Jews also believed in one God. But Jesus cast aside Paganism and Judaism, promulgated a new religion, and founded a new Church. Nowhere does He speak of Churches, but always of one Church. He says that we must hear this Church, and does not add, that if we will not hear this Church, we may hear some other. He speaks of only one shepherd, one flock, and one fold, into which all men are to be brought. In the same manner He speaks always of one kingdom upon earth, just as there is only one kingdom in heaven; of only one master of the house and one family, of one field and one vineyard, where by He referred to His Church; on one rock, upon which he would build His Church. On the day before His death, he prayed fervently to His Heavenly Father, that all who believe in Him, might be and remain as one, as He and the Father are one, and He gave His disciples the express command to preach His gospel to all nations, and to teach them all things, whatsoever He had commanded them. This command the apostles carried out exactly. Everywhere they preached one and the same doctrine, establishing in all places Christian communities, which were all united by the bond of the same faith. Their principal care was to prevent schisms in faith, they warned the faithful against heresy, commanded all originators of such to be avoided, and anathematized those who preached a gospel different from theirs. As the apostles, so did their successor. All the holy Fathers speak with burning love of the necessary unity of faith, and deny those all claim to salvation who remain knowingly in schism and separation from the true Church of Christ.

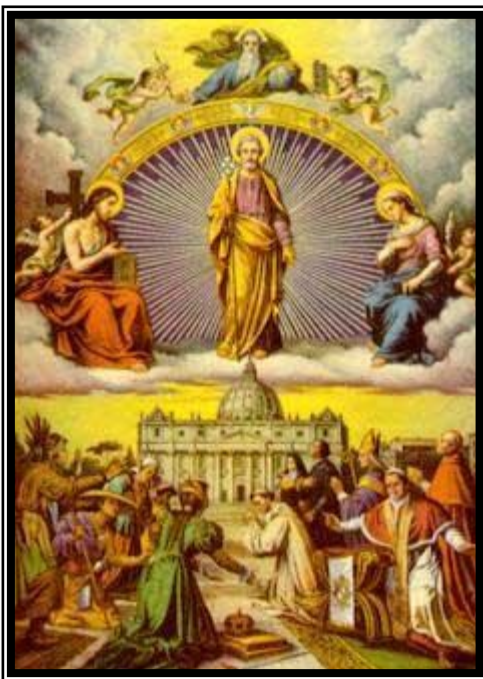
Learn hence, dear Christian, that there can be but one true Church; if there is but one true Church, it naturally follows that in her alone salvation can be obtained, and the assertion that we can be saved by professing any creed, is false and impious. Jesus who is the Way, the Truth, and the Life, speaks of but one Church, which we must hear, if we wish to be saved. He who does not hear the Church, He says, should be considered as a heathen and a publican. He speaks furthermore of one fold, and He promises eternal life only to those sheep who belong to this fold, obey the voice of the Shepherd and feed in His pasture. The apostles were also convinced that only the one, true Church could guide us to salvation. Without faith it is impossible to please God, writes St. Paul to the Hebrews, (xi. 6.) and this faith is only one, he teaches the Ephesians. (iv. 5.) If the apostles had believed that we could be saved in any religion, they would certainly not have contended so strenuously for unity, they would not have declared so solemnly, that we should not belong to any other than to Christ alone, and that we must receive and obey His doctrine. As the apostles taught so did their successors and all the Fathers agree that there is no salvation



outside of the true Church. St. Cyprian writes: “If any one outside Noah’s Ark could find safety, then also will one outside the Church find salvation.” (De unit. Eccl. C. 7.) From all this it follows, that there is only one true Church which insures salvation, out of which no one can be saved.

But which is this Church? The Roman Catholic, Apostolic Church, for she alone was founded by Christ, she alone was watered with the blood of the apostles and of thousands of holy martyrs, she alone has the marks of the true Church of Christ, against which He has promised that the powers of hell shall not prevail. Those who fell away from the Church three hundred years ago (when this book was written in 1880), do, indeed, content that the Church fell into error and no longer possessed the true, pure gospel of Jesus. Were they right, Jesus might be blamed, for He established this Church, promising to remain with her and guide her through the Holy Ghost until the end of the world. He would, therefore, have broken His word, or He was not powerful enough to keep it. But who dare say this? On the contrary, she has existed for eighteen hundred years, whilst the greatest and most powerful kingdoms have been overthrown, and the firmest thrones crumbled away. If she were not the only true and saving Church, founded by Christ, how could she have existed so long, since Jesus Himself said: Every plant which my heavenly Father hath not planted, shall be rooted up (*Matt. xv. 13.*) If she were not the Church of Christ, she would have been destroyed long ago, but she still stands today, whilst her enemies who battled against her have disappeared, and will continue to disappear; for the gates of hell shall not prevail against her, says our Lord. He has kept His promise and will keep it, notwithstanding all the oppositions and calumnies of her implacable enemies.

You see, therefore, my dear Christian, that the Catholic Church is the only true, the only saving



Church; be not deceived by those who are neither cold nor warm, and who say: “We can be saved in any religion, if we only believe in God and live uprightly,” and who wish to rob of your holy faith, and precipitate you into the sea of doubt, error, and falsehood. Outside of the Catholic Church there is no salvation; hold this firmly, for it is the teaching of Jesus, his apostles, and all the Fathers; for this doctrine the apostles and a countless host of the faithful have shed their blood. Obey the teaching of this Church, follow her laws, make use of her help and assistance, and often raise your hands and heart to heaven to thank God for the priceless grace of belonging to this one, true Church; forget not to pray for your erring brethren, who are still outside of the Church that the Lord may lead them into her, that His promise may be fulfilled: There will be one fold and one shepherd.

~ Goffine, *Explanation of the Gospels and Epistles, Imprimatur 1880* ~

St. Joseph, Patron of the
Universal Church, pray for us!



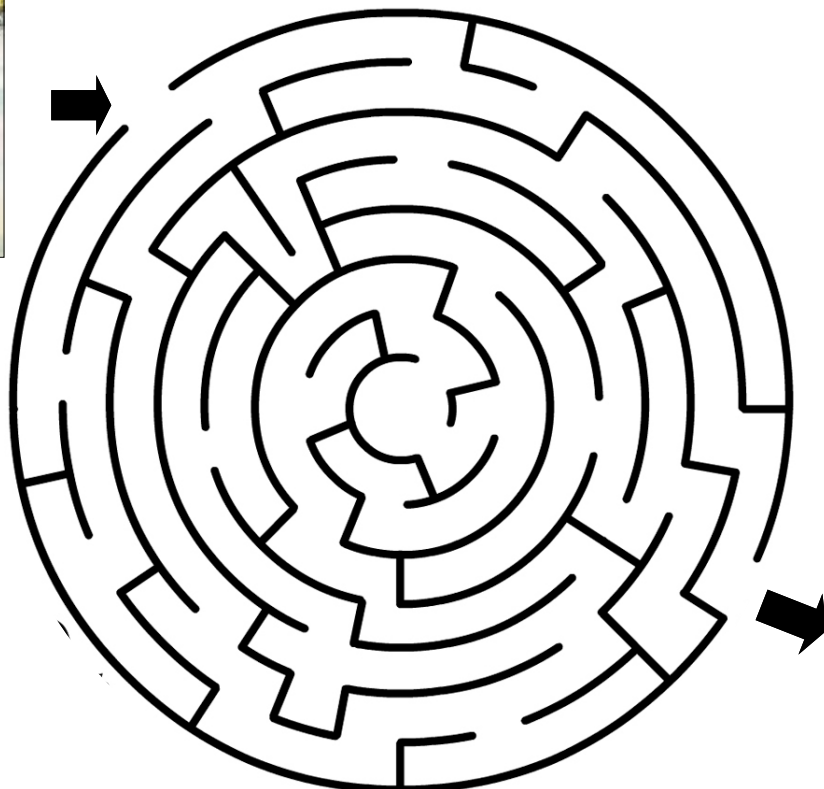
UNSCRAMBLE THE SAINTS NAMES

- | | |
|--------------|--------------|
| 1. BENEDICT | A. APERUTEP |
| 2. GABRIEL | B. RISIMCA |
| 3. JOSEPH | C. HJOSPE |
| 4. PATRICK | D. LEIGARB |
| 5. CYRIL | E. TEDICNEB |
| 6. CASIMIR | F. KPARICT |
| 7. THOMAS | G. LYIRC |
| 8. PERPETUA | H. ELSATICIF |
| 9. FELICITAS | I. ORYGGRE |
| 10. GREGORY | J. STAMOH |

ANSWERS ON LAST PAGE OF GAZETTE



Help these children find their way to the Church to celebrate St. Joseph's Feast Day.





~ St. Patrick, Patron Saint of Ireland ~ Feast Day, March 17th ~



BENEDICT AND THE MONKS

Nearly fifteen hundred years ago, a boy by the name of Benedict ran away from the Latin school in Rome and hid himself in the mountains. He was not afraid of his lessons, but of something far, far more serious. He was afraid of sin. The Roman boys with whom he went to school were not good; and Benedict knew he could not keep his heart pure if he stayed with them. Therefore he went high up into the desert mountains of Italy and lived in a cave. For three years no one knew where he was, except a hermit who brought him food. This hermit was surprised to see how the young Benedict became better and holier everyday. But later others found out about the young man who lived so strict a life of prayer and penance. They came to live in the mountains near him and asked him to be the guide for their souls. Benedict built a monastery for them where each could live in a little room or cell by himself. But still others came, until he had built twelve monasteries in all, over which he acted as head or abbot. Later St. Benedict went to Monte Cassino, where he built another monastery. There he wrote a rule for his monks which is so well planned that it has been used by many monks and nuns ever since. It divides the day between prayer and work. Those who follow it carefully cannot help but become perfect.

Benedict himself knew well how to pray. Through prayer he received many favors from God. One day a man came running to the saint. In his arms he held his dead boy. "Give me back my son," he cried. "Such miracles are not for us to work," Benedict replied, "but for the blessed Apostles. Why do you ask me to do what my weakness cannot bear?"

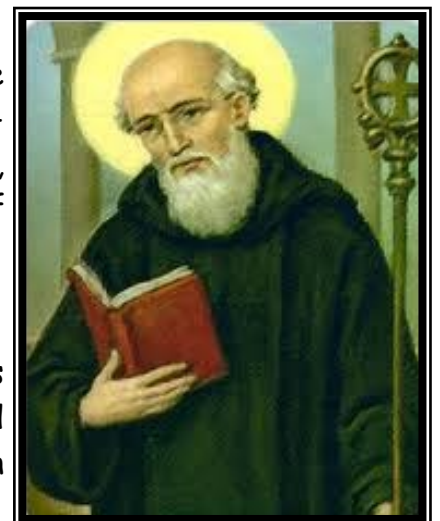
But the monks joined the heart-broken father in begging for the life of the boy and at last Benedict was moved with pity. "O Lord," he prayed, "do not look upon my sins, but upon the faith of this man, who prays for the life of his son, and give back to the body the soul which You have taken away."

The dead body began to tremble. Benedict took hold of the lifeless hand. The boy stood up, and the saint gave him back alive to his father.

When death was near, St. Benedict asked the monks to take him to the chapel. Once more he received Jesus in Holy Communion. Then, leaning on one of his monks, his hands lifted up, he died a quiet and happy death. It was the twenty-first of March in the year 543.

+ + +

Why was Benedict afraid of sin? He knew that sin offends God and is the greatest evil in the world. He loved God and did not want to disobey or offend Him. Therefore he ran





away from his bad companions. We also must be very careful with whom we go. Bad companions lead us into sin.

Do you every go with bad companions? Think it over, and if you do, tell God with all your heart that you will stay away from them.

Peter goes with boys who steal. He likes the boys and says he will be very careful himself never to steal. He does not want to offend God and commit sin. What do you think about it?

- St. Scholastica was the sister of St. Benedict.
- One of the saints who lived according to the rule of St. Benedict is Pope Gregory the Great who is one of the splendid lights of the Church. His feast day is on March 12.

PENANCE

Penance is good for body and soul, if we are careful not to do anything that would harm us. Most people cannot do great penances, but there are many little penances that they can easily do. What penances can a boy or girl of your age do?

All of us must do penance for our sins either in this world or in the next. In confession the eternal punishment for our sins is taken away, but not the temporal punishment. God wants to teach us what a great evil sin is. Therefore we must make up or satisfy for the sins we have committed, by doing penance.

~ The Vine and the Branches , Imprimatur 1934 ~



Answers to Catholic Quiz:

1. They were the sons of Noah.
2. It is the tower that the descendants of Noah began to build which would reach to heaven.
3. Abram, meaning "a high father." Abraham means "the father of the multitude."
4. Lot's wife, for disregarding God's command and looking back on the destruction of Sodom.
5. Esau, oldest son of Isaac.
6. A ladder, which he saw in a dream, ascending to heaven.
7. The water turning to blood; frogs; scorpions; flies; murrain; boils on men and beasts; hail; locusts; death of the firstborn.
8. Saul, the father of Jonathan, David's friend.
9. A coat made Jacob for his son, Joseph, which made his brothers envious, so that they sold him into bondage in Egypt.
10. Elias.

ANSWERS TO UNSCRAMBLE THE SAINTS NAMES
1. E, 2. D, 3. C, 4. F, 5. G, 6. B, 7. J, 8. A, 9. H, 10. I

This is a series of Catholic Gazettes for children. We are trying to put a little information in each gazette for all ages. We pray that it will help all to know and love the Faith better. It is put together by the students of St. Catherine's Academy as part of their Language, Religion, Art and Typing Courses. A.M.D.G. We hope you enjoy it. If you have any suggestions, ideas or comments please let us know at : <jwillson61@charter.net>

God Bless all of you!

Tim, the father of this clan, Timmy, Mary, Sarah, Katie, Patrick, Elizabeth and the teacher, Julie. God is good!!

~ ALL ARTICLES ARE MEANT TO BE IN KEEPING WITH THE SOUND TEACHINGS OF THE HOLY ROMAN CATHOLIC CHURCH, WHICH IS THE SAME CHURCH FOUNDED BY OUR LORD AND SAVIOUR JESUS CHRIST AND WILL LAST UNTIL THE END OF TIME.~