

St. Catherine's Academy Gazette

Holy Mother Church has dedicated this month to Our Lady of Sorrows

Issue 37

September 2013



I AM A LITTLE CATHOLIC

I am a little Catholic,
And Christian is my name,
And I believe the Holy Church
In every age the same.

I love her altars where I kneel
My Jesus to adore;
I love my Mother, Mary dear;
Oh ! may I love them more.

I love the saints of olden time,
The places where they dwelt;
I love to pray where saints have prayed,
And kneel where they have knelt.

I love the Holy Sacraments,
They bring me near to God;
The Church points out the way to heaven
These help me on the road.

I am a little Catholic,
I love my Holy Faith;
I will be true to Holy Church
And steadfast until death.

Source: Hymns and Songs for Catholic Children, 1870

FEASTS AND FASTS THIS MONTH

September 8th - The Nativity of the
Blessed Virgin Mary

September 12th - The Most Holy
Name of Mary

September 15th - The Seven Sorrows
of the Blessed Virgin Mary

EMBER DAYS

September 18, 20, and 21st

NOVENAS

September 3rd - Begin a novena in
honor of the Holy Name of Mary

September 23rd - Begin a novena in
honor of the Holy Guardian Angels

September 28th - Begin a Rosary
novena.

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THE NATIVITY OF THE BLESSED VIRGIN

What a beautiful feast this is on which we celebrate the birth of the Blessed Virgin! The Church sings in her anthems of solemn celebration,

"Thy birth, Virgin Mother of God, has filled the whole world with joy, for from thee is born the Son of justice, who, freeing the human race from malediction, has heaped upon them many benedictions, and having conquered death has given us eternal life." Let us celebrate the birth of the Blessed Virgin Mary with great devotion.

But now let me follow the flight of my imagination: I see bands of angels descend from paradise, to celebrate the birth of this child. About her cradle are thousands of angels, held there by the affection servants feel for their mistress; joyful is their union, glorious their song; they bow in deep respect, they adorn the cradle with flowers, heavenly music is played and fills the house of Joachim and Ann who, rapt in contemplation of God's wonders, stand there admiring the beautiful face of the infant. The patriarch of Jerusalem wrote, "The face of the Blessed Virgin Mary, from her very birth, shone with a kind of divine light."

My dear young friends, let us also join the myriads of angels at the birth of Mary; let us exult with them, let us celebrate with becoming joy the birth of the most beautiful, the most pure, the most holy of creatures! You must not think that she was born in sin, like other mortals; she was exempt from the curse which Adam brought upon the human race. We are born in sin, the curse of God is on us from our very conception, because we belong to a wicked race, but Mary was not touched by that guilt of Adam, for she was to be the Mother of God. We, as St. Paul says, have been children of anger, but she was a child of joy. It is of faith that Mary was born free from sin; she came into the world, therefore, pure and immaculate, fit from the very beginning to be an instrument in the hands of God for the completion of His designs for the salvation of mankind. Providence had formed the idea of the Blessed Virgin and had brought that idea into existence.

When Mary was three years old she devoted herself to God's service in the Temple in solitude and retirement from the distraction of this world. Thus she co-operated with God in making herself worthy of His love. After such an offering, my dear young friends, would it not appear to you that this young and holy maiden should consider herself secure, and pay no further attention to her innocence and holiness? But no; Mary increased her vigilance to preserve herself pure and immaculate. The Temple was to her an asylum where that delicate purity could be preserved. St. Bonaventure says that she would rise at midnight to pray; during the day she would busy herself with embroidery, sewing and mending.

Her whole occupation was to sanctify her soul and live



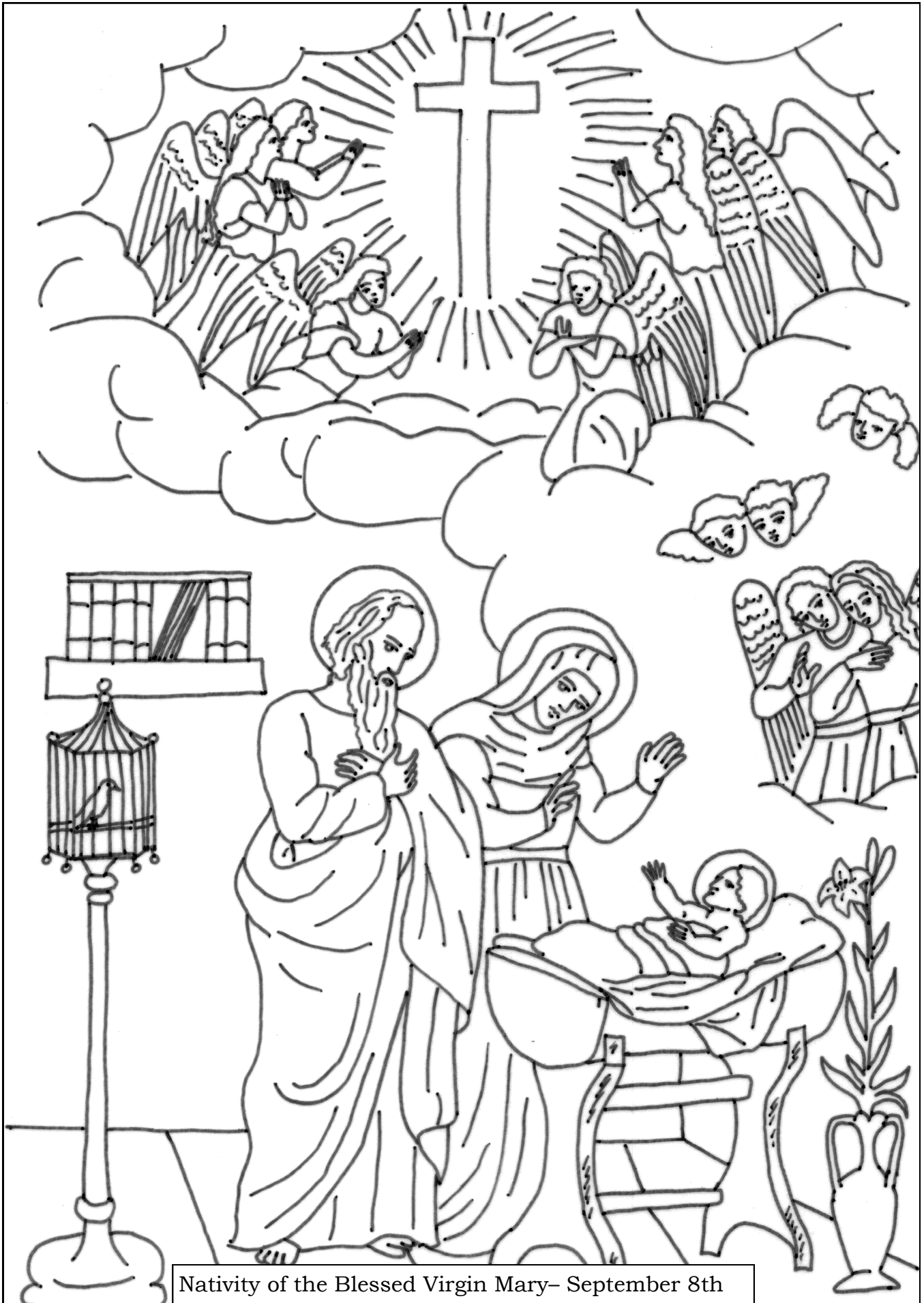
up to the dignity of one called by God to a glorious work on this earth. "She was planted" says St. John Damascene, "in the garden of the Lord as a fruitful olive tree; every virtue flourished in her." After a period of time she returned to her parents and there led the same holy life. She had no intimate friends but her saintly parents; she had no desire but to show them love, respect and obedience. Whatever threatened to raise a shadow of wrong to her innocence, she scrupulously avoided; at the Annunciation she was much troubled at the sight of an angel.

What a lesson for us, my dear young friends! Mary had nothing to fear, having been preserved by the will of God from original sin. She never felt a secret repugnance to being good, she never had an inclination to evil; pleasures and vices had no allurements for her; still, with all those safeguards of grace, she was extremely careful and used every means to preserve in herself the fullness of grace which was entrusted to her. But you, my young friends, so frail, so inconstant in good, so exposed to many dangers, and so much tempted by Satan, do you watch carefully so as not to lose the great treasure of grace? Ah, many young people instead of being very careful expose themselves to all dangers; they even seek the society of bad companions; they do not place a guard over their senses, especially their eyes, and in this way they lose the grace of God, and fall into sin. Many come to the use of reason and then throw away this precious gift of innocence and abandon themselves to vice. They drive Our Lord from their heart and give themselves over to the devil; they are not grieved at the loss of the friendship of God, which is worth more than all the wealth of the world. What blindness and wickedness this is! You, who are still innocent, follow the example of Mary; use every possible means to guard against any defilement of sin.

Let me relate to you a little story. Godfried, third duke of Brabant, after the death of his father came into possession of many states, but he was still so young that the sceptre of government could not be trusted into his hands. The neighboring people, who had been at continual war with the old duke, took advantage of this weakness of the government, took up arms and invaded the states of the infant duke, not supposing that they would meet with much resistance to their unjust designs. The nobles of the state hastened to the defense of their child-prince; but there was no leader to head the army. One of the officers proposed that the child should be brought to the front in its cradle, and that the army would be inspired with courage at the sight of it. This was done. The sight of the cradle and the sound of the poor child's cries gave them such courage that they attacked the enemy with fury, and drove them back in confusion.

In your temptations you, too, will be moved to make great efforts against the devil if you think of Mary in her little cradle; you will also be protected, you will feel new strength born in your soul, you will make a bold stand against the enemy, put him to flight, and preserve in your souls the divine grace.

Have a devotion to the birth of the Blessed Virgin, honor her on this day with a special love. Mary will not forget you, she will be generous of her gifts. When princesses of this world give great favors to their subjects on their birthdays, will not the generous and good-hearted Queen of heaven make presents on this day to those who devoutly ask for them? Say with St. Germanus, "We beg of thee, holiest Virgin, on this day which commemorates thy birth, to bring peace to all the world, and to our souls grace and divine mercy."



Nativity of the Blessed Virgin Mary- September 8th

FLOATING ON THE WAVES



It happened several centuries ago in a picturesque valley of Southern France, among the Upper Pyrenees. Near the little town of Orthez there then stood a small Franciscan monastery, snugly hidden away along the banks of the river Gave. How quiet and peaceful everything was there! It was truly God's own house, made holy by consecrated labor and prayer and piety and sacred song all the day long.

Then it happened—the dastardly deed that makes my heart grow sad within me. One beautiful evening, at about eight o'clock, just as the shades of night were slowly falling, a harsh cry broke the hallowed stillness.

"Death to the Papists!" What an awful cry, bursting as it did from the heretical throats of Calvinistic Huguenots who were terrorizing the country with revolutionary violence. "Death to the Papists!" They swarmed round the monastery walls; they wildly rang the bell; they forced the gates open and overran that peaceful abode.

Heartbreaking indeed the story! One of the Brothers was killed with the sword, the others were burnt alive. Alas! to what lengths bigotry and intolerance can go!

They would surely seek out and foully desecrate the Blessed Sacrament! The Father Guardian grew pale at the dreadful thought! Then quickly he hastened to the tabernacle; reverently he took into his hands the ciborium containing the Sacred Species, and hastened away. But—alas again!—upon turning a corner he ran into the very arms of the heretical marauders. With a shout of hellish exultation they surrounded him. Ha! now they had the sacred Hosts! How they would maltreat them! They would heap every imaginable indignity upon them! But they had reckoned without the omnipotence of God. Neither any single one of them nor all of them together could wrench the precious burden from the holy priest's hands. Repeatedly they struck him deadly blows until at length he fell to the ground. Thereupon one of those godless wretches ran a bayonet through his heart. But even in death they could not force the ciborium from his iron grasp. Terrified, angry, impatient, they cast his body, the hands still clasping the precious burden to his breast, into the fast-flowing waters of the river Gave.

The next morning the good people of the town of Bayonne beheld a wondrous sight: the Blessed Sacrament floating on the waves, tightly grasped in a martyr's hands. Thus it had reached the monastery of the Brothers Minor who were living there. Quickly the Father Guardian's body and its precious burden were brought to the shore, the bishop of the place being himself at the head of the large crowd that had gathered.

There was no resistance now, as the bishop reverently took the ciborium from the hands of the martyred priest. Gently they unclasped themselves. Jesus in the Blessed Sacrament had been saved; He was with friends again. The ciborium which contained those sacred Hosts was placed in the chapel of that historic place, where it is still the object of great veneration by the people. The Father Guardian's body was buried in the monastery of his fellow-religious. There it has ever been held in highest veneration; and miracles are said to have taken place at his tomb.

No wonder. God loves His saints and is eager and glad graciously to do their bidding.

POPE SAINT PIUS X ~ September 3rd

This great Pope's name was Joseph Sarto. He was the son of the mailman in the little Italian town of Riese, and was given the affectionate nickname of "Beppi." The Sarto's were a large family, very poor, but very devout, good people. When young Joseph felt that God wanted him to be a priest, he had to make many sacrifices to reach his goal, but he did not mind. He even walked miles to school barefoot to save his one good pair of shoes. After he was ordained a priest, Joseph Sarto labored for souls in poor parishes for seventeen years. All the people loved him because he used to give away everything he had to help them. His sisters even had to hide his shirts or he would have had nothing left to wear. Even after this good priest had become a Bishop and then a Cardinal, he still gave away what he owned to the poor, and kept nothing for himself.

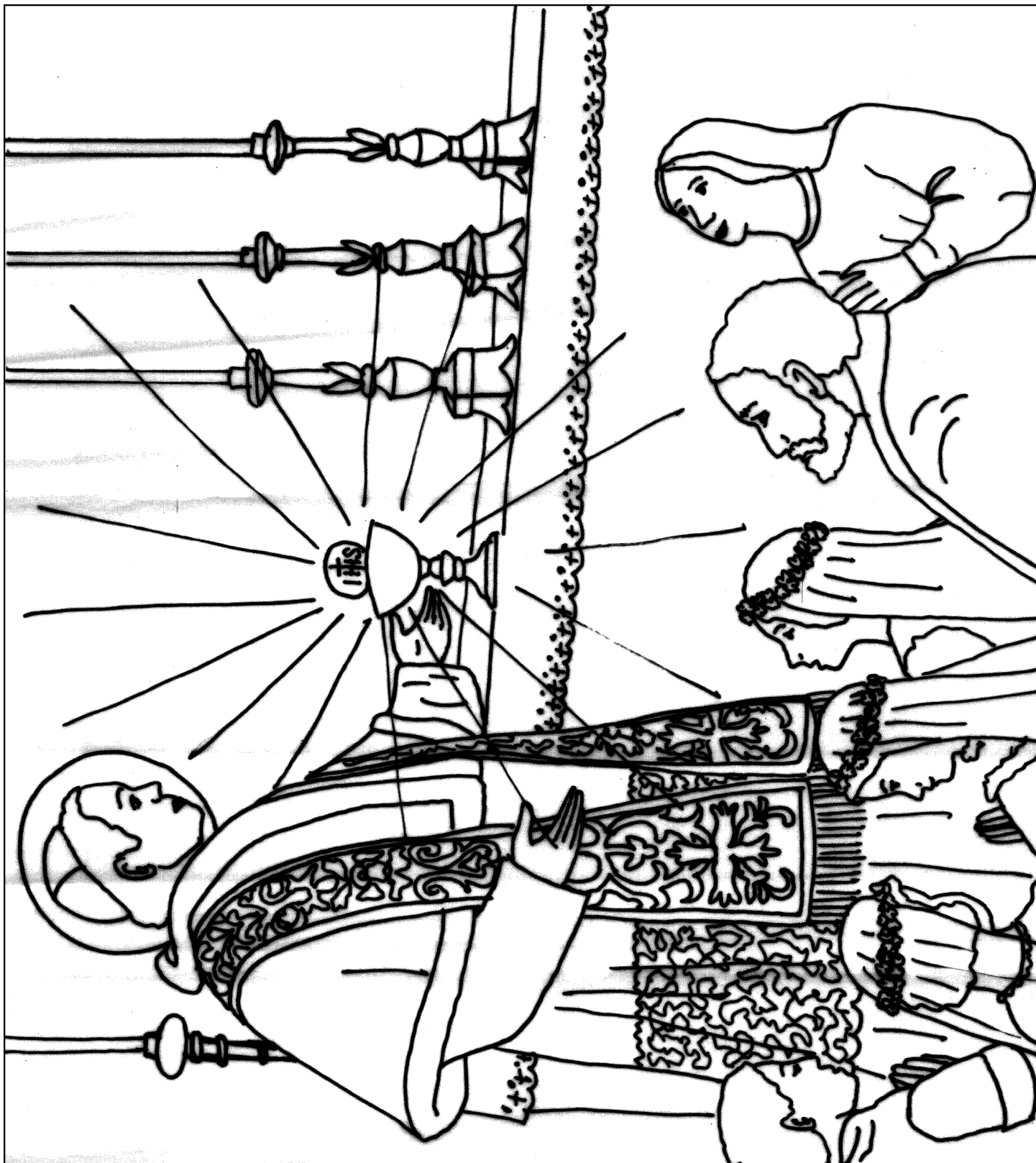
When Pope Leo XIII died, Cardinal Sarto was chosen Pope, even though he kept saying he was not worthy. He took the name of Pius X, and became known as the Pope who overcame a dangerous heresy and the Pope of the Holy Eucharist, because he encouraged everyone to receive Jesus as often as they could. He also made a law permitting young children to receive Holy Communion, too. Before that time, boys and girls had to wait many years before they could receive Our Lord.

Even as Pope, St. Pius X lived as humbly and simply as ever. "I was born poor," he said, "I have lived poor, and I wish to die poor." He did so much to help the poor that people wondered where all the money came from. God gave him the power to work miracles, too. "Cure me, Holy Father!" a man once said, pointing to his paralyzed arm. The Pope rubbed the arm gently, saying "Yes, yes." And the arm was healed. There were many cures like this one. When the terrible World War I broke out, St. Pius X suffered greatly at the thought of all those who would be killed. He had said: "I would gladly give my life to save my poor children from this horrible suffering!" And a short time later, Our Lord did indeed come for this beloved Pope.

I will pray often: "Dear Lord, I am not worthy to receive Thee into my heart. But in order to overcome my defects, I want to love Thee more and receive Thee in Holy Communion even every day if I can."

Source: Saints for Young People for Everyday of the Year, Imprimatur no year listed.







PONTIFICATE OF PIUS X. (1903-)

Pf Pius X it has been well said that in him the Church obtained what she most needed at the moment, "a chief Pastor as simple, as frank, and as transparently honest as St. Peter himself"; and withal, we may add, as strong, as firm, and as indefectibly faithful as the rock on which the Church is built.

The programme of the new Pontiff, as announced in his first encyclical, was a wholly spiritual one. In St. Paul's words, he expressed his wish and his will "to re-establish all things in Christ;" and having once put his hand to that great task, he never looked back. It was soon realized that wherever an abuse or a trace of negligence existed, a *motu proprio* might be expected to set it right.

As ignorance of Divine things is the cause of the widespread unbelief and spiritual indifference of these latter times, the remedy lies evidently in the diffusion of religious knowledge. Not only by decrees, but by his own personal example, did Pius X testify his sense of the importance of instructing children, and the Christian people generally, in the truths of faith. But, for the proper instruction of the people, a learned and zealous clergy is indispensable, and with this object in view the Pope turned his attention to the seminaries, making salutary regulations for the education of those called to the priesthood. Closely connected with ecclesiastical training was the codification of Canon Law, rendering its study more simple and its application more practical through the new arrangement of the Roman Curia. In this relation, again, the revision of the text of Holy Scripture and the reform of sacred music, together with many other changes and improvements, benefited alike the clergy and the laity.

By degrees the whole hierarchical organization was examined and brought into vigorous working order, so that, from the youngest cleric upwards to the Pope himself, the utmost harmony of action prevailed. Rules were laid down for the election of future Popes; the work of the Sacred College of Cardinals was redistributed; new Archbishopsrics and dioceses were created; the relations of Propaganda with missionary countries were regulated; nothing, in short, was left undone which could lead to the better performance of God's work on earth.

Every year of the twentieth century sees an international Eucharistic Congress, each more brilliant and impressive than the last. Devotion to our Lord in the Blessed Sacrament, thus publicly manifested, is supplemented by the observance of the decrees of

Pius X on frequent and daily communion and the early communion of children.

The social problems of the age had been placed in a clear light by the famous encyclicals of Leo XIII. Without departing in anything from the principles therein laid down, Pius X continued the work of forming the Catholic conscience on all points relating to labour. Nor did he allow the ardour of those who acted by his advice to lead them too far on the way of reform. Hence, when in France the young and eager battalions of the "Sillon" had, through zeal for the good cause, found themselves in danger of being drawn into the ranks of the enemy, the Father of Christendom raised a warning hand.

The docile troops, under their noble leader, fell back in good order, and, ranging themselves as the Sovereign Pontiff directed under the guidance of their bishops, continued to fight bravely for the Church and for France. In France, as later in Portugal, the separation of Church and State was conducted, on the Catholic side, with the utmost dignity and prudence. The remarkable harmony of action on the part of the French bishops was due to their unquestioning obedience to the voice of the Holy See. By this means the people were preserved from the pitfalls and snares prepared by the anti-clerical party in power, and a wonderful reaction in favour of religion was set on foot.

The ancient errors concealed under the name of "Modernism," so aptly called by Pius X. "the synthesis of all the heresies," met the same fate as their predecessors. "It must needs be," says our Lord, "that scandals come; but, nevertheless, woe to that man by whom the scandal cometh."

Looking back upon the history of the Church, we see the many-headed hydra of heresy ever ready to strike, yet never allowed to inflict a mortal blow. The old enemy grows ever older and more feeble; the Church of Christ is for ever renewing her immortal youth.

Source: Leading Events in the History of the Church, Imprimatur 1907

UNSCRAMBLE THE SAINTS NAMES

- | | |
|--------------|--------------|
| 1. NIARPCY | A. CORNELIUS |
| 2. WTHEMA | B. JEROME |
| 3. MIADAN | C. SERAPHIA |
| 4. DLOUC | D. HYACINTH |
| 5. AIPHARES | E. CLOUD |
| 6. ALECHT | F. MATTHEW |
| 7. LIUSCORNE | G. CYPRIAN |
| 8. HHYACTNI | H. COSMOS |
| 9. EJERMO | I. DAMIAN |
| 10. SMCOOS | J. THECLA |



RINGS

*"And Pharaoh said to Joseph: 'Behold, I have appointed thee over the whole land of Egypt.'
"And he took his ring from his own hand, and gave it into his hand." Genesis, 41:41, 42.*



he ring which the Pope wears is called "the ring of the Fisherman." On it is engraved the name of the Pope and the figure of St. Peter pulling a fishing net up into his boat. Hence the name. At the death of each Pope his ring is destroyed and another is made for his successor. This often requires a few months of tedious work.

When Pope Pius VII was elected in 1800 it took a year and a half for the Vatican ring-maker to engrave "the ring of the Fisherman." It was one of the most beautiful ever produced. Two months later, Angelo Tarantino, the engraver, lost his sight. When the Pope heard of it, he ordered another ring made exactly like his own, and presented it to the Tarantino family.

In World War Two an American chaplain was called to assist a dying Italian civilian. In his last moments the man gave the chaplain a ring, which today can be seen in the chapel of an American cemetery in Italy. Beneath it is the sign:

"A duplicate of the papal ring of Pope Pius VII, presented to the American forces by Donus Tarantino."

For over one hundred years that family had treasured the duplicate of a ring worn by a Pope. With similar respect we look upon "the ring of the Fisherman," no matter what Pope is wearing it. For that ring represents the authority which the Supreme Pontiff has over the flock of Christ. There are various kinds of religious rings, each with its particular meaning and purpose. Blessed by the Church, they are sacramentals, means of reminding us of certain powers and promises. In every case a ring is regarded as an emblem of faithfulness. It has other rich meanings:

1. The Pope's ring is made of gold. Engraved on it are his name and the picture of St. Peter pulling up a net. The meaning is clear. To the Popes from Peter to Pius is given the care of the entire flock of Christ. As Pharaoh said to Joseph:

"I have appointed thee over the whole land of Egypt," and as the Egyptian king gave his own ring to Joseph as a pledge of that appointment, so God's Church presents the Fisherman's ring to the one with supreme authority.

The papal rings also had a practical purpose, to stamp and seal important documents. Even today many papal papers still conclude with the phrase "given under the ring of the Fisherman."

2. At his consecration a bishop receives a ring, which has the symbolism of a wedding ring. The bishop is wedded to his diocese. He takes the place of Christ as the bridegroom of His Church. This meaning is brought out in the words of the consecrating prelate as he places the ring on the finger of the newly consecrated bishop :

"Receive the ring, which is the seal of faith, in order that, adorned with spotless faith, thou mayest keep inviolately the spouse of God, namely His Holy Church." Amen.

The bishop expresses this symbolism in the prayer he says as he puts on his ring:

"Cover the fingers of my heart and my body, O Lord, with the beauty of virtue and with the sanctity of the seven gifts of the Holy Ghost."

3. Nuns at their profession and some male religious also, receive a plain gold ring. Why? The ring is endless. It symbolizes the promise until death to serve God in poverty, chastity, and obedience. For religious it is also a symbol of their wedding to Christ.

4. Most of you are no doubt interested especially in the wedding ring. It also becomes an important sacramental when blessed by the Church, as it is during the marriage service. That blessing is as follows:

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

Let us pray:

"Bless, O Lord, this ring, which we bless in Thy name, that she who shall wear it, keeping true faith unto her husband, may abide in Thy peace and according to Thy will, and ever live in love given and taken. Through Christ our Lord. Amen."

The priest sprinkles the ring or rings with holy water in the sign of the cross. As the groom places the ring on the finger of his bride, he repeats these words: "With this ring I thee wed and I plight unto thee my troth."

If it is a double-ring ceremony the bride says the same words as she places the ring on the finger of the groom. These words differ in other lands and languages, but the meaning and symbolism is the same. May that wedding ring be a constant reminder of the promise made at the altar of God. May that ring represent, as it should, constant endless faithfulness of husband and wife. May that ring bring to both the round, endless fullness of wedded joys.

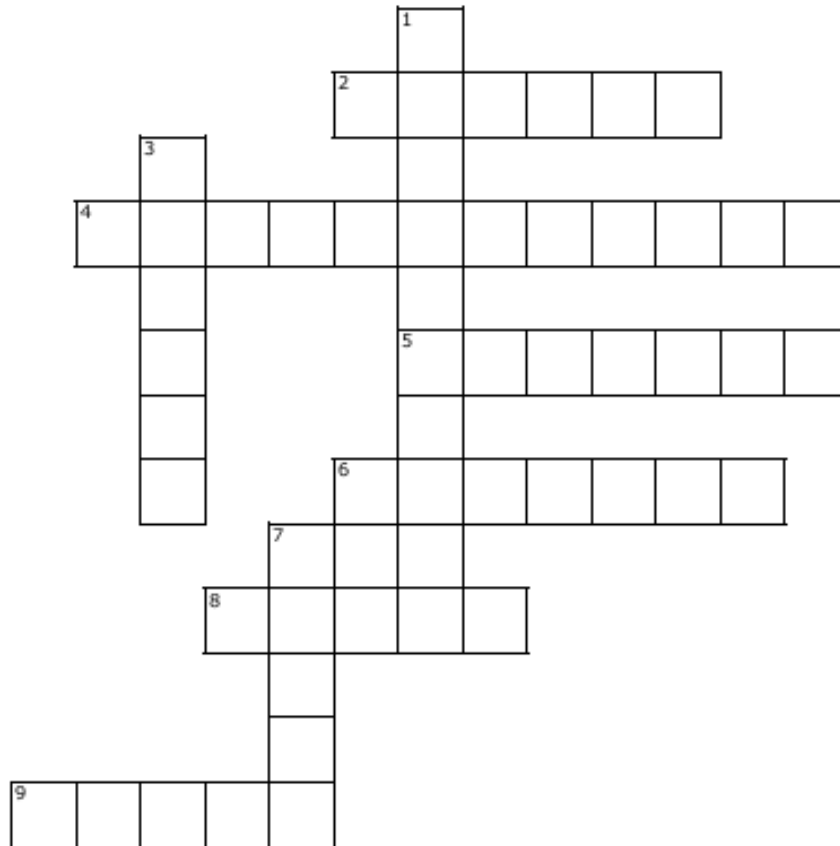
5. There are miraculous medal rings, St. Christopher rings, rings for men, women, for young ladies, rings with a crucifix and other insignia upon them.

There is a special indulgence granted to those who kiss the ring of the Holy Father and the ring of the bishop. Yes, and there is special spiritual help and inspiration for all who wear a blessed ring and for all who regard such rings with reverence and devotion.

Amen.

Source: Talks on the Sacramentals, Imprimatur 1956

Saintly Crossword Puzzle



ACROSS

2. He is the patron of expectant mothers.
4. This saint called himself “the slave of the slaves.”
5. He was King of Hungary.
6. An apostle and evangelist; is often pictured with an angel.
8. The pope who made it possible for young children to receive the Holy Eucharist.
9. Patron saint of Edinburgh, Scotland.

DOWN

1. Duke of bohemia, assassinated by his own brother.
3. He made the first translation of the Bible into Latin.
7. Pope from 67 A.D. to 76 A.D.

OUR LADY OF RANSOM

September 24

"If I have found favor in thy sight, O king, and if it please thee, give me my life for which I ask, and my people for which I request." Esther, 7:3.



Would you risk your life to free someone from a concentration camp? Would you take the place of a prisoner? Would you sacrifice comforts and even necessities to save a slave? Would you pray and do penance for the freedom of Christian captives? These things were done by the followers of Christ from the earliest days, but especially during the Middle ages. At that time the enemies of Christ's Church had conquered a great part of Christian territory and had carried off into slavery many thousands of Christians. Hit and miss, though heroic, efforts to free these unfortunates had been made here and there. The Church decided to organize the work of ransoming slaves. In 1198 St. John of Matha and St. Felix of Valois founded the Trinitarians. From then until 1787 they redeemed 900,000 captives. The Order of Our Lady of Ransom, called the Mercedarians, and founded by St. Peter Nolasco, ransomed 490,736 slaves between the years 1218 and 1632. St. Vincent de Paul, a slave himself, led his priests to save 1200 Christian captives in the short period between 1642 and 1660 at the staggering cost of 1,200,000 pounds of silver. An even greater achievement was the conversion of thousands in captivity, and steeling them against the sufferings of a cruel martyrdom for the faith. All this has been admitted by a modern, competent Protestant historian, Bonet-Maury. He records that no expedition sent into the Barbary States by the powers of Europe or America equalled "the moral effect produced by the ministry of consolation, peace and abnegation, going even to the sacrifice of liberty and life, which was exercised by the humble sons of St. John of Matha, St. Peter Nolasco, and St. Vincent de Paul." It is a far cry from the 1200's to the 1900's. It is a far cry from Portugal and Spain of that day to Russia and her captive neighbors of today. However, in scarcely any other instance has history so exactly repeated itself. As you read these lines millions of Christians, Catholics for the most part, are starving and dying in slavery. Only the recording angel can count the millions in Red concentration camps at this moment, the millions doing slave labor in foreign lands, the added millions cowering under the Russian sickle, as thousands cowered centuries ago under the Moorish crescent.

Who can count the displaced persons, driven from their homes and native lands, roaming the roads of the world without food, without shelter, without clothing? Who is responsible for this mass slavery? The enemies of Christ, principally the rulers of Russia. That is why the Feast of Our Lady of Ransom, September 24, is particularly important. Our Blessed Mother herself appeared in vision to St. Peter Nolasco, and requested him to found a religious order devoted to the rescue of captives. This was in 1218. Previous to that, since 1192, certain noblemen of Barcelona, Spain, had organized to care for the sick in hospitals and to rescue Christians from the Moors. St. Peter Nolasco, St. Raymond of Pennafort, and King James formed the new Order of Our Lady of Mercy. The group included religious priests who prayed and gathered the means, while the lay monks or knights went into the very camps of the Moors to buy



back Christians, and, if necessary, take their very places. We have mentioned the magnitude of their success, a success that was won through the heavenly assistance of the Mother of Mercy, Our Lady of Ransom. We cannot take the places of the 20 million Russians enslaved in their own land. We cannot buy freedom for the 2 million Germans doing slave labor in Russia. We cannot substitute for the slaves in Red-dominated regions of Europe. But we can and must beseech Our Lady of Ransom to show her powerful concern toward these miserable millions. We can beg her to help them find their way home. We can pray her powerful intercession that slavery of all kinds may disappear from the earth. There is also a slavery of sin, from which she is eager to deliver us and our loved ones and all the world. Put yourself in the position of these displaced unfortunates. Imagine yourself exiled to a strange land, with strange customs, a strange language, and a merciless master. Picture yourself without a home, without friends, and often without your family. Let your representative in congress know that no political pebble may be left unturned in the effort to help and free our fellow citizens held in bondage throughout the world. Above all let your heavenly representative and advocate, Our Lady of Ransom, know that you are interested, you are concerned, you are begging her help for these unfortunates. Best of all, attend Mass and receive Holy Communion and pray with the Church on this ever-timely feast:

"O God, who by means of the most glorious Mother of Thy Son was pleased to give new children to Thy Church for the deliverance of Christ's faithful from the power of the heathen; grant, we beseech Thee, that we who love and honor her as the foundress of so great a work may, by her merits and intercession, be ourselves delivered from all sin and from the bondage of the evil one. Through the same Christ, our Lord, Amen."

Source: Feasts of Our Lady, Imprimatur 1952



I Should Not Tell One Little Lie

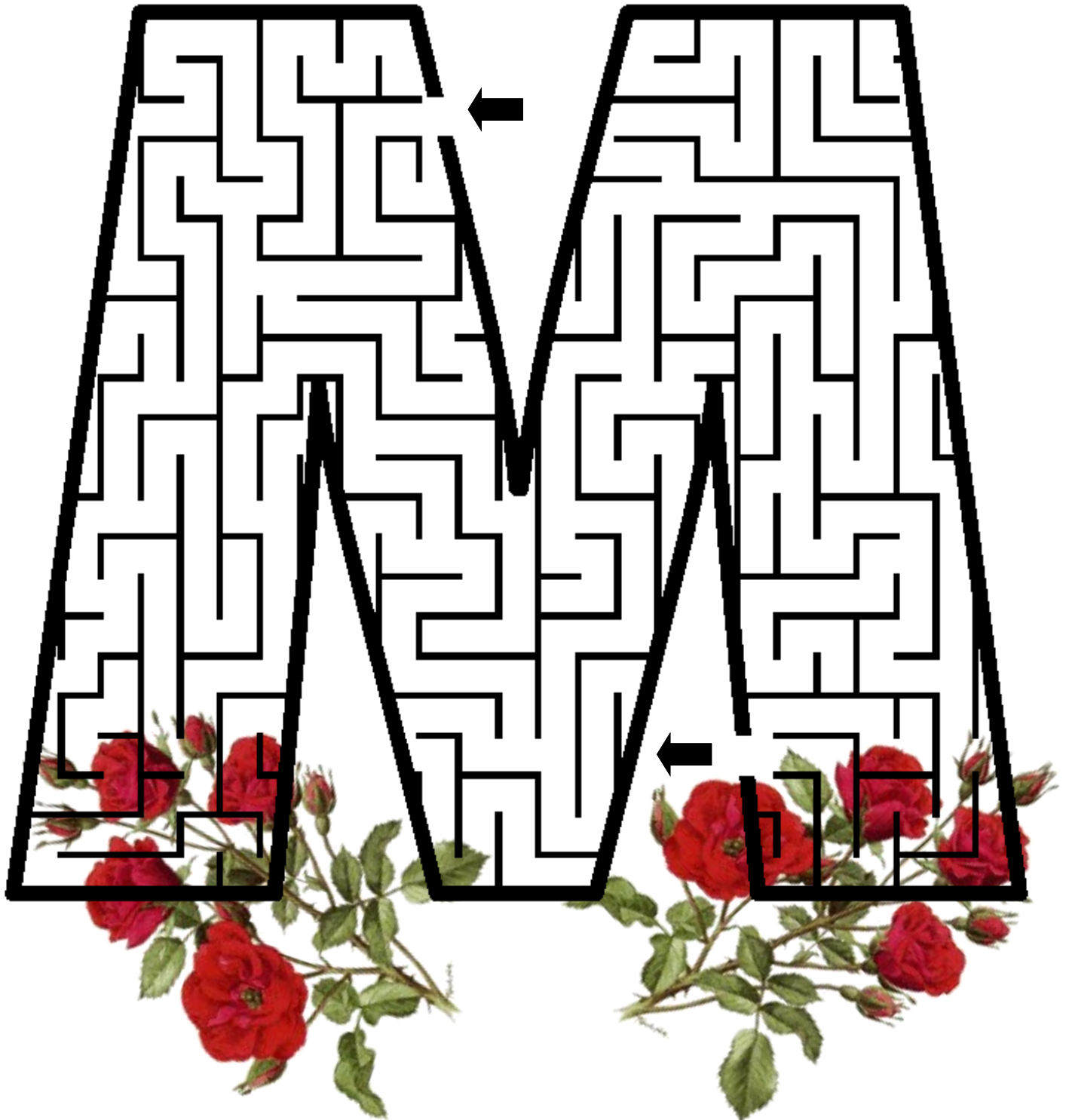
I should not tell one little lie
 For all things here below,
 Not for the earth, the sea, the sky.
 Because God hates it so.

I should not tell one little lie
 To save my friends—ah! no,
 But I should rather let them die,
 Because God hates it so.

I should not tell one little lie
 To free those dear ones, who
 In pains of purgatory sigh,
 Because God hates it so.

I should not tell one little lie
 To bring from endless woe
 The souls condemned eternally,
 Because God hates it so.

M is for Mary Maze



THE PROUD CHOIRMASTER

"He that humbleth himself shall be exalted."

IN A certain Cathedral in Europe devotion to the Blessed Virgin was very important. Her feasts were celebrated with great pomp and ceremony. Her praises were sung by the choir with great fervor. On the feast of the Immaculate Conception it was the custom to sing that beautiful hymn to Our Lady, "The Magnificat." Mary put together the words of that hymn herself. It had always been sung in this Cathedral by the whole choir together.

One year, though, the choir leader, who had a very beautiful voice, decided that instead of having everyone sing it he would do it alone. Which he did, well and beautifully. That night he had a vision and was asked by the Blessed Virgin why the Magnificat had not been sung in her honor, as it had been for hundreds of years. The choir leader said that the hymn had been sung, and by himself, personally. Mary replied, "You wished to glorify yourself. You sang the hymn out of pride and not one sound of it reached heaven." "He that exalteth himself shall be humbled."

Humility is a virtue which makes our souls very dear to God. He even told us to imitate Him because He is meek and humble of heart. Being humble means that we do not think too much of ourselves. When children think too much of themselves it can show in several ways. By being stuck up, for example, or by showing off, or by trying to attract attention to themselves, or by boasting. All these things are signs that the virtue of humility is not very strong in our souls and that we should try to strengthen it. We should try to strengthen it by performing actions which will humble us. By letting someone else do most of the talking for a while, by not boasting, and so on. In this way our souls will become more and more beautiful. We do not like to see children who are not humble. God doesn't like to see them either.

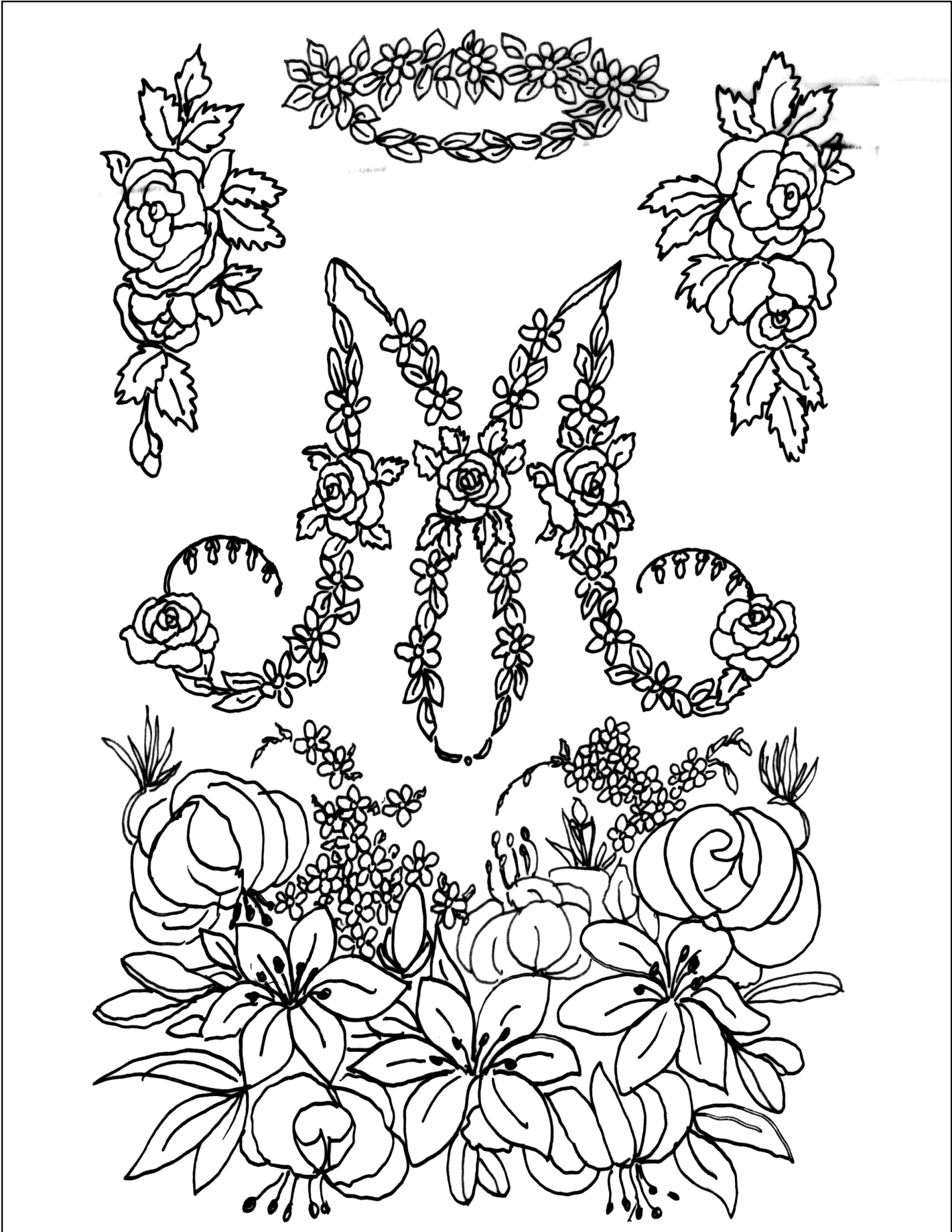
Peter Reubens, a great painter, was traveling in Madrid in Spain. He visited a monastery and admired the paintings that were hanging on the walls. Reubens pointed out one picture which was a masterpiece, and asked the prior who the artist was, because his name did not appear on the painting. The prior replied that it was done by a monk of the monastery who wanted to remain hidden from the world and go through life without any worldly praise. Reubens tried in vain to find out who the artist was. No one would tell him. When he left, the prior went up to his rooms and fondled his brushes. He was the painter of those pictures. "He that humbleth himself shall be exalted."

Source: Sunday Morning Storyland, Imprimatur 1945



PRECEPTS OF THE CHURCH

- | | |
|--|---|
| 1. On Sunday, Holy Days likewise,
Attend the holy sacrifice. | 4. Receive communion once a year,
At Easter time, with holy fear. |
| 2. All fasts and days of abstinence,
Keep strictly in the church's sense, | 5. The church commands that tithes we
pay; Her commandments let us obey. |
| 3. Remember at least once a year,
Confess thy sins, thy conscience clear. | 6. Solemnize not marriage in Lent, The
same precept keep in Advent. |



Monogram for the Holy Name of Mary

TWO BAD THINGS

"Dare to be true ; nothing can need a lie The fault that needs it most grows too thereby."



WHEN St. Francis of Sales was a little boy, his mother used often to say to him: "Never tell lies, dear Francis. Falsehood puts a man to shame before God, before his fellows, and before his own conscience. Falsehood comes from the devil and makes us his children.

"And so, dear children I say to you: Never tell lies. "Lying lips are an abomination to the Lord," we find in Holy Scripture. Even many heathens abhorred falsehood. The Emperor Claudius decreed that a certain Roman, who had been a notorious liar, should at his death be deprived of funeral rites, that his house should be razed to the ground, and that his family should be banished forever from the city.

Think how detestable lying is. God has given you a tongue, in order to enable you to speak and you use it to tell untruths! Your Lord and God has often lain on your tongue in Holy Communion, and you dare to stain that tongue with falsehood.

When Washington, the great President of the United States, was a little boy, someone gave him an ax as a present. By way of trying its edge he stripped all the bark from a fine cherry-tree, which his father had planted, and which died in consequence. His father, who did not know the author of the mischief, was both grieved and angry, and said that he would rather have spent a hundred dollars than that the little tree should have been killed. As his son was passing he asked:

"George, do you know who has spoilt this tree?" George was rather frightened, but pulled himself together directly, and said:

"Father, I cannot tell a lie; it was I who did it." His father was so overjoyed at this love of truth that he took the little lad in his arms, saying:

"Your truthfulness and uprightness have made ample amends to me for the loss of the cherry-tree; they are worth more in my eyes than a thousand trees laden with the choicest fruit."

An English steamer was on her way from Liverpool to America. On the fourth day of the voyage when the ship was right out in the open sea, a little boy was discovered hidden among the boxes and bales of wares. He was quite alone, and no one on board knew anything about him. He was poorly dressed, but truth and innocence looked out of his fearless blue eyes.

"Why did you hide yourself here?" asked the captain. The child answered:

"My step-father put me here, because he said he could not keep me any longer, and he could not raise the passage-money to Halifax, where my aunt lives. I want to go to my aunt." The captain did not believe this story, for he had often been taken in before. So he said with a stern expression:

"If you don't tell me the truth in ten minutes, I'll have you hung up to the mast." Tears sprang into the boy's eyes, he knelt down on the deck, clasped his hands, repeated the "Our Father" and the "Hail Mary", adding: "Sweet Mother of God, take me to Heaven with you, I am ready to die, but I cannot tell a falsehood." Everyone was touched, and the

captain himself got up a collection for the child, so that his passage was paid. You see that God sometimes rewards truth even in this world. Never tell a lie; even a small falsehood sometimes has very serious consequences.

A well-to-do merchant had brought up with his son Charles a foster-brother named Antony. One day when the two boys were playing at ball in the court-yard, Charles threw the ball so awkwardly that it went through the window of his father's study, breaking it to pieces, and fell upon the writing-table. The father went to the window, and called out angrily:

"Who did that?" Charles answered in his fright:

"It was Antony who threw the ball."

"Wait a minute," cried the merchant, "and I'll punish you well, Antony." Antony, frightened, ran out of the courtyard, did not come back to supper, and in short, utterly disappeared. Some years afterwards, when Charles was a grown man, he met a poor basket-maker who had lost one foot, and with whom he entered into conversation. To his amazement he discovered that this was his run-away foster-brother. Antony had been picked up by a troop of gypsies, with whom he wandered about for a time. Finally he enlisted, and went to Algiers where he was shot in the foot. You can picture Charles' grief and remorse. He took the poor man into his house, and provided for him amply, but he could not restore the lost foot, nor make up for the years of unhappiness. (Of course Antony's flight was also a fault, for which he had to atone bitterly.) Do not even tell falsehoods in play, for they sometimes have very serious results.

In 1867, the boys of a town on the Elbe had formed a habit of shouting, when they were bathing: "Help, help! I am drowning!" And of course people ran to their help, but there was no need, for it was only a fake. The swimming master had often forbidden them to play the trick, but with small success. One day a school-boy as usual, called for help, and his companions, supposing him to be in play, paid no attention to his shouts so that he was drowned.

It is also a sin when anyone tries to make himself out more holy and better than he is, that is called hypocrisy. It is a sin to repeat to others what one has heard said about them, that is tale-bearing.

It is a sin to suspect one's neighbor of evil without sufficient ground, that is harboring false suspicion; and to hold a deliberate conviction of the wrong doing of another without reasonable proof, is rash judgment.

Lastly it is sinful to accuse a person untruly to others, or to magnify the faults which he really has, or to speak of them without necessity; the first is calumny, the second detraction.

Keep yourself from all this. If you hear anyone falsely spoken of; stand up for him, or else begin to talk about the weather or your games; the evil tongues will often become silent.

But of course it may sometimes be necessary to tell your parents of serious faults in your brothers and sisters or school-fellows, which are likely to do harm to others. Never tell lies! Everyone loves and respects a truthful and straightforward child; he is a joy to

God and men. A good writer of the day says:

"If truth is to be found in your words, that is a sign that the spirit of God dwells in you and one day you will go to dwell with Him. But if you tell lies you have given the devil rule over your soul, and after death you will fall absolutely into his power. Do not think to excuse yourself by saying that your falsehoods have never done harm to anyone. It is quite certain that in every instance a great deal of harm was done to one person, namely to yourself, for every untruth brands the soul as with a hot-iron from hell. A Christian never says intentionally what is false, and should not even do so even to gain some great advantage or to save his life or even, if it were possible, to gain the whole world, for every lie is a sin, and every sin is a service rendered to the devil."

Falsehood is also dangerous, because it in many cases leads to stealing. It is true that children, as a rule, steal only small things, but little by little the desire for getting things grows, and a person commits serious thefts. How many die in prison, who as school-children only stole slate pencils and knitting-needles! A man was lately executed for burglary and murder, who in boyhood purloined pens, paper and fruit from his companions. One begins with small things, one ends with great! Therefore, children never steal the tiniest things, not a bit of sugar, nor an apple, nor a half-penny.

"He that stealeth anything from his father or from his mother, and saith this is no sin, is the partner of a murderer," we read in the Book of Proverbs.

Never say: "Oh! it doesn't matter, I only did it once." What is once done can never be undone, and a person who has once stolen anything can never all his life long say truly and joyfully: "Thank God, I have never touched my neighbor's property," and it sometimes happens that a boy is caught and imprisoned for his first theft. Besides evil ways once begun are commonly continued. "He who says A must say B too," and then as another proverb tells us: "The pitcher goes so often to the well that it is broken at last."

If you have stolen anything, make up for your wrong-doing as soon as you can. A mother once went into the bed-room of her little girl who said crying: "Mother, I can't go to sleep." "Why not? what is the matter."—"I did something naughty today, I stole a half-penny, do forgive me." "I will say no more about it this time," said her mother, "because you have honestly confessed your fault, but never touch anything again."

A butcher in Basle once got a letter from a girl asking his pardon, because two years before she had stolen a piece of money which was lying unnoticed on the counter. A shillings-worth of stamps was enclosed by way of restitution.

Never forget children that to be contented is to be happy. "A glad heart maketh a cheerful countenance." Always try to be satisfied with what falls to your lot. I have often, when travelling in Italy, met with children, who scarcely tasted a bit of bread all daylong. "I am so hungry," said once to me a pale little fellow who was crying bitterly, "I have had nothing to eat for two days."—"Italy is called the Garden of Europe," said a beggar; "the Garden of Misery would be a better name for it."

In England forty years ago, the lot of many children was very hard, for at the age of nine, eight, seven, and even six, they were employed in the factories, where they worked from ten to fourteen hours a day, with very little interval for rest. In vain the poor little things complained, at the end of the day, of faintness and pains in their limbs; their masters and too often their parents, only answered them with blows and kicks as though

want of strength had been a crime. Many children died of sheer exhaustion. They might truly say in the pathetic words of the poem entitled,

"The Cry of the Children:"

"Few paces have we taken, yet are weary!

Our grave-rest is very far to seek."

In France, poor little girls of seven years old, were wakened from sleep in mid-winter, and were taken, crying and shivering with cold, out of their homes to work in the factories. Now ought you not to be very thankful, for you are a thousand times better off than were those poor little creatures? What God appoints for us—is best for us. Riches by themselves do not make anyone happy.

Innocence, piety and the fear of the Lord are the real wealth of the Christian. Therefore did the elder Tobias say

"Fear not my son; we lead indeed a poor life, but we shall have many good things if we fear God, and depart from all sin and do that which is good." And let us not forget the beautiful words of St. Paul:

"Having food and raiment let us be content." Always be upright and honest! "Honesty is the best policy," and it is often rewarded by God even in this world.

A few years ago there lived in Brussels a rich gentleman, who wanted to find out how many honest people there were in the town. So one day he ensconced himself in the tram-car close to the conductor, and when the people paid their fare and got change, he secretly added sixpence to the change. He went on through the whole morning without hearing anyone say that he or she had got too much back, but about mid-day a poorly dressed girl said:

"Why, conductor, you've given me sixpence over the proper change." Later on the gentleman made inquiries about her, and as he found that she bore an excellent character, but was poor, and as he had no relations, he left her all his fortune.

Two gentlemen were once standing at the door of an Edinburgh hotel, when a poor bare-footed boy of not more than ten years old, shivering under his rags, came up, and begged them to buy a box of matches from him.—"No! I don't want any," said one of them. "But the box only costs a penny."—"I dare say but you see I don't want any." The boy seemed to consider for a moment, and at last said: "Well, I'll let you have two boxes for a penny." Out of pity for the little fellow one of the gentlemen at last took a box, but finding that he had no small change, gave it back, saying: "Come back to-morrow, and I will buy it; I have got no change."—"Oh! do buy it to-day, I am so hungry," pleaded the poor child; "I will run and get you change." The gentleman gave, him a shilling, and the boy ran off; some time passed but no boy came back.

Late in the evening a waiter entered the gentleman's room, saying that a little boy wanted to speak to him. It was the younger brother of the match-seller, if possible a still poorer, more miserable and ragged specimen. He asked: "Are you the gentleman who bought my brother Charlie's matches today?" — "Yes." — "Very well," said the child, rumaging in his pockets, "here is a fourpence out of your shilling. Charlie can't come; he

is ill. He was knocked down by a cart, and run over, and he lost his cap, and the matches, and your shilling, and both his legs are broken, so he's very bad, and the doctor says he can't live long." And so saying the little boy burst out crying. Charlie did die. But his honesty had its reward, for from that day forth the strange gentleman took charge of his equally honest little brother.

When Blessed Benedict Labre was a boy he was sent by his uncle to gather strawberries for the table. While he was busily engaged in doing so a little girl of about seven came up to him, and begged him to give her some fruit. Benedict answered that he could not give them away, but that he would gladly do so, if she would go to his uncle, and get leave. The child came back, saying: "I did not get leave, but never mind, give me some, your uncle will not know." — "Even if uncle never finds it out," objected Benedict, "God will see us." "Well, and what will happen to us? I don't want many, two will be enough, it is only a little thing for you to do." — "A little thing do you call it?" answered Benedict, how can it be a little thing if it offends God?" And the boy steadily refused to give her the strawberries, and begged her earnestly to remember her thoughtlessness when she went to confession. Try and imitate little Benedict, who grew up to be a great saint; be truthful in the smallest things, never tell the least false hood, nor commit the tiniest theft. Remember the verse:"

I must not tell the smallest lie
To help my friends, ah! no!
Nor for the earth, nor sea, nor sky,
Because God hates it so."

Source: The Dutiful Child, 1898

SEPTEMBER WORD SEARCH

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

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|-------------|-------------|
| 1. MARY | 11. EGYPT |
| 2. JESUS | 12. SIMEON |
| 3. SWORDS | 13. LOSS |
| 4. SEVEN | 14. TEMPLE |
| 5. SORROWS | 15. CALVARY |
| 6. HEART | 16. CROSS |
| 7. MOTHER | 17. DEATH |
| 8. DOLORS | 18. TOMB |
| 9. PROPHECY | 19. ANNA |
| 10. FLIGHT | |

ANSWERS TO CROSSWORD PUZZLE

ACROSS: 2. GERARD, 4. PETER CLAVIER, 5. STEPHEN, 6. MATTHEW, 8. PIUS X. 9. GILES

DOWN: 1. WENCESLAUS, 3. JEROME, 7. LINUS

ANSWERS TO UNSCRAMBLE THE SAINTS NAMES

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

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 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 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