



St. Catherine's Academy Gazette

Holy Mother Church has dedicated this month to Saint Joseph

March 2014

Issue 39

The Patronage of Saint Joseph

Dear husband of Mary, dear nurse of her Child,
 Life's ways are full weary, the desert is wild;
 Bleak sands are all round us, no home can we see;
 Sweet spouse of our Lady, we lean upon thee.

For thou to the pilgrim art father and guide,
 And Jesus and Mary felt safe by thy side;
 Ah blessed Saint Joseph! how safe should I be,
 Sweet spouse of our Lady, if thou wert with me.

O blessed Saint Joseph! how great was thy worth,
 The one chosen shadow of God upon earth!
 The father of Jesus—ah! then, wilt thou be,
 Sweet spouse of our Lady, a father to me?

When the treasures of God were unsheltered on earth,
 Safe keeping was found for them both in thy worth;
 O father of Jesus! be father to me,
 Sweet spouse of our Lady, and I will love thee.

FEASTS AND FASTS

THIS MONTH

March 5th, Ash Wednesday

March 12, 14, and 15 - Ember Days

March 19th - Feast of St. Joseph

March 25th - Annunciation of the
 Blessed Virgin Mary

NOVENAS

March 10th - Begin a Novena in
 honor of St. Joseph

March 16th - Begin a Novena in
 honor of the Blessed Virgin Mary

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THE WAY TO HEAVEN

"O Christian child take courage though hard and rough the way,
 Though strong thy foes and many, though long and fierce the fray,
 From Heaven thy Mother Mary, with pitying eyes looks down
 And Christ Himself is waiting, His soldier brave to crown."



WHEN a young child dies, the Italians say: "E andato a Dio," which means, "It has gone to God." Heaven is your goal, dear children, you would all like to go there. But which is the way to Heaven? In order to get there we must first of all believe whatever God has revealed and proposes to us to be believed through the Holy Catholic Church. "He that believeth not, shall be condemned," says St. Mark, and we read in the Gospel of St. John: "He that believeth in the Son hath life everlasting, but he that believeth not the Son shall not see life, but the wrath of God abideth on him," and again in the Acts of the Apostles: "Believe in the Lord Jesus Christ, and thou shalt be saved and thy house." "Without faith it is impossible to please God, for he that cometh to God must believe that He is, and is a rewarder unto them that seek Him," writes St. Paul in the epistle to the Hebrews.

But Christ our Lord has committed His teaching to the Church, which He founded, and has expressly promised her the assistance of the Holy Ghost in order that she may set before us the pure and unimpaired doctrine of Jesus Christ. "The spirit of truth shall abide with you for ever, and shall teach you all truth."

Therefore everyone who wishes to get to Heaven must believe everything which God has revealed and proposes to us to be revealed through His Holy Catholic Church. If a person rejects willfully one dogma of faith the fearful words: "He that believeth not shall be condemned," apply to him. Say every morning with great fervor of heart: "O my God, I believe in Thee, because Thou art the eternal and infallible Truth."

Everyday say an "Our Father" for the preservation of your holy faith, for faith is a grace which, after having received it once, you may lose through lukewarmness and sin. And if any doubts against the Faith assail you, turn away from them and say to yourself: "Jesus Christ, God and man, and His unerring Church cannot deceive me."

We read in the Acts of the Martyrs that at the time of the early persecutions of the Christians a boy of about ten years old stood before the praetor in order to give an account of his belief. No persuasions nor seductive wiles had any effect on the young Christian hero. On the contrary he spoke with such glowing love of Jesus Christ, the Heavenly King of souls and hearts, and at the same time with such warmth of his attachment to his earthly country that the heathen governor, full of wonder and admiration, asked: "Unde haec habes? Quis tibi o puer dixit?"

"Where did you get all that from! Who told you!" The young martyr gave this beautiful answer: "Mihi mater et matri Deus." "My mother, the Holy Catholic Church told me, and God Himself told her."

Once when the father of St. Jane Frances de Chantal received a visit from a heretic, who in the course of conversation denied the Presence of Our Lord in the Blessed Sacrament of the Altar, the nine years old child placed herself before him saying in indignant tones: "But Sir, if you do not believe that, you make out Christ a deceiver."

We must secondly keep all the commandments which God has ordered us to keep. "Fear

God and keep His commandments for this is all man's duty," says the Holy Ghost through the mouth of Salomon. We must keep God's commandments, for in so doing consists the service which we owe to the Lord on high. All creatures, even those without life or reason, serve God, inasmuch as they unceasingly fulfill God's will. By His command the sun shines, the stars twinkle, the earth brings forth plants and flowers. But what creatures without life or reason do unknowingly and of necessity, man must do from free choice, he must of his own free will observe the commandments of God and of His holy Church. If he does not, he is turning aside from the way to Heaven.

In the year 1893 an Albanian child of six years old came into the house of a Mahometan kinsman, who sought to make him spit upon the cross and to eat meat, though it was a fast-day. But the boy stood firm and snatching up the cross, pressed it to his breast and kissed it. Then the Turk shot the little martyr down with three bullets.

Learn from this to be conscientious, and to hold fast to the strict observance of the commandments of God and of His Church. Avoid not only great, but also small sins. Sometimes deny yourself even what is quite lawful, that will make it easier for you to refrain from what is unlawful. At table eat a little less than you would like to do, give half your apple or orange to the child of a poor neighbor, spend your pence sometimes upon the rescue of the poor heathen children, instead of upon cakes, if you are thirsty put off drinking for awhile, get up in the morning a few minutes earlier than is necessary; deprive yourself for love of your crucified Saviour of some small pleasure.

Blessed John Berchmans began to go to school at the age of seven. It was observed that he always got up and left home very early. On being questioned it came out that this pious child heard several Masses every day, in order to bring a blessing upon his school-time and his learning.

The blessed Nicolas of Flue used to fast at first every Friday, then twice, and finally four times a week, namely every Monday, Wednesday, Friday and Saturday, of the example of his patron saints St. Nicolas of Myra and St. Nicolas of Tolentino. Still greater was his abstemiousness during Lent, when he never touched any warm food, but contented himself with dried fruits or a bit of bread. And like Daniel and his companions, who as the Holy Scripture bears witness, were "fairer and fatter," on a diet of pulse and water, "than all the children that eat of the king meat," so Nicolas, in spite of his severe fasting was stout, well-grown and strong, and could endure more than those who devoted much attention to bodily comfort.

Without mortification and self-denial a truly Christian life is impossible. "A good, true and strong man is he who has learnt early in life to conquer and put force upon himself." So wrote a godfather to his young godson.

Therefore, dear children, avoid everything that is sinful, and practice every day some little self-denial and mortification. Then you will be always in habitual grace, and if you make the "good intention" every morning, everything that you do, work, play, eating and drinking help you on your way to Heaven, where you will one day be richly rewarded.

We must thirdly use the means of grace which God has ordained for our salvation; that is we must pray devoutly, and receive the sacraments worthily; otherwise we shall obtain no grace, and without grace we can neither believe nor keep the commandments.

Now you see, children, how easy it is to get to Heaven. Sometimes it costs a little struggle, a little self-conquest, but how immeasurably great will be the reward in Heaven! You never know when you may die. Every day between ninety-six and ninety-seven thousand people die; a quarter of the population of the world never reaches the age of seventeen. Therefore always walk in the road which will certainly lead you to Heaven. There are all the good and pious children, who trod the right path when they were on earth. They beckon to you, they cry out to you: "O little brothers and sisters, never turn aside from the way to Heaven." For "eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what things God hath prepared for them that love Him."

Source: The Dutiful Child, Imprimatur 1898

QUIZ ON THE PAPACY

1. What is "Peter's Pence"?
2. What is the Tiara?
3. Give three of the nine official titles of the Pope.
4. What Pope originated the present calendar?
5. Who was the first Pope to fly in an airplane?
6. In what part of the Vatican are the papal elections held?
7. Give within ten the number of Popes since the founding of the Catholic church.
8. How many Popes have reigned under the name of "Peter"?
9. For what is Castel Gondolfo known?
10. What is the Rerum Novarum?



Answers can be found on the last page of the Gazette.

SOMETHING WORSE THAN CANNON BALLS

In the good old days when France was still a truly Catholic country, the garrison stationed at a certain fortress was ordered to take part in the Corpus Christi procession. As the time for the procession drew near, dark clouds obscured the sky. To all appearances there was to be a heavy rain. The officers grumbled and could not conceal their disinclination to walk in the procession that day.

How strange that they should have acted thus! It was the oddest thoughtlessness. Then the commandant said: "Gentlemen, I'm sure that not even a shower of cannon balls would deter you from going out to encounter the enemy. For you are pledged to the King's service and would deem it cowardly, nay, traitorous, to disobey orders to march. Will you now let, not cannon balls, but a few drops of rain keep you from rendering service to the King of Kings?"

The words worked like magic. Every officer went and was proud to go. How strange that little things should so easily keep us from the service of Jesus? Let us remember that He is our King. Let's never fear sacrifices when marching along under the standard of Christ.

Source: Tell Us Another, Imprimatur 1925





FATHER PETER WRIGHT, S. J.

It has pleased Almighty God to choose His martyrs and confessors from all ranks and conditions of men, and Father Peter Wright was one of those whose parents were of humble station, though very pious and virtuous.

He was quite young when his father died, and as his mother had great difficulty in maintaining her children, Peter was forced early to gain his own bread as a servant in the family of a lawyer in the country. His extreme youth, and the circumstance of living among Protestants, caused him to forget his dead father's warnings, and the promises he had made to be faithful to his religion, so that he lost his love of Catholic truth altogether.

But the grace he had received in baptism was to win him back to God, and when he was grown to manhood he returned to the Church, while he was travelling abroad, and remained for a time at Liege with the Fathers of the Society of Jesus. His studies went on so well, and he had so thoroughly gained the respect and confidence of his Superiors, that in the year 1629 he was chosen as one who should be sent to Borne, but he begged rather to be received into the Society, and his request was granted, so that he entered the noviceship of Watten.

During the two years he was there, we hear that the mastery he gained over his passions and will was wonderful, and his naturally hasty temper was by hard struggling and the grace of God changed into a quiet and calm disposition. His great delight both at Watten and afterwards at Liege, was to make little journeys into the neighbouring villages and teach children their catechism; and his dislike to any post of authority was so great that when he was chosen Prefect of the College of St- Omers, it was only by sacrificing his own will to the Will of God, made known by his Superiors, that he could bring himself to fulfill his new duties.

But work far more to his taste was in store for Father Wright—a work among the soldiers of England; and there he had the happiness of bringing to God many who had strayed far from Him, while he gained the esteem and love of all who knew him.

The colonel, Sir Henry Gage formed a strong attachment for Father Wright, and kept him with him during seven years, part of which were spent in Flanders and part in England; but in 1644 Sir Henry was killed in the civil wars, and then the Marquis of Winchester wished to have the good priest residing in his own family, where he remained until the day he was apprehended.

It was on the Feast of the Purification, in 1651, that Father Wright was preparing to say his Mass when some officers rudely entered the marquis's house, and if he had not himself stopped them on the stairs, they would have seized the priest at the altar.

Being warned of what had happened, the good Father got out of a window which opened upon the leads of the house, but the priest catchers finding the altar dressed, and the vestments prepared for holy Mass, knew there was an object in their further search, and seeing the open window, they sent out a boy, who discovered Father Wright upon the leads. They took him at once before the Lord Chief Justice, and he was put into Newgate,

where two other priests were lying under sentence of death. When he was brought up to hear the testimony of the witnesses against him, Father Wright was asked what he had to say. "My lord," he answered, "I give thanks to Almighty God from the bottom of my heart that He has been pleased I should be here arraigned, not as a murderer, nor as a thief, nor as a reviler, nor as guilty of any other crime but my religion—even the Catholic religion, which was, is, and ever will be illustrious over all the earth. I have nothing more to say."

The judge told him that he was not arraigned for his religion, but because, against the law, he had returned to England with the intention of seducing the people. When the jury had given their verdict of guilty, the prisoner exclaimed, "God's Almighty Name be praised, now, and for ever more." It was on the following day, Whitsun Eve that sentence of death was passed on him. The holy man was filled with joy at the prospect, but his friends and spiritual children were much distressed when they knew they must lose so good a friend and father, and every effort was made to save his life, or at least to obtain a reprieve, but all was in vain.

From morning to night persons of all classes knocked to the prison to see Father Wright, some to make their confession to him, others to converse with him, or to beg some trifling gift which they might keep as a remembrance when he was gone.

The holy servant of God prepared for death by making a general confession of his whole life, and then he awaited the end with perfect calmness and cheerfulness. The last two nights he slept so soundly that it was with difficulty he was awakened at five o'clock, which was the hour when he celebrated holy Mass, and he declared to a priest of the Society that he had never enjoyed such spiritual joy as then, when death drew so very near.

On Whitsun Monday he offered the holy Sacrifice with much devotion, and then hearing the knock at the iron gate which told him his last moment was at hand, he cried out,

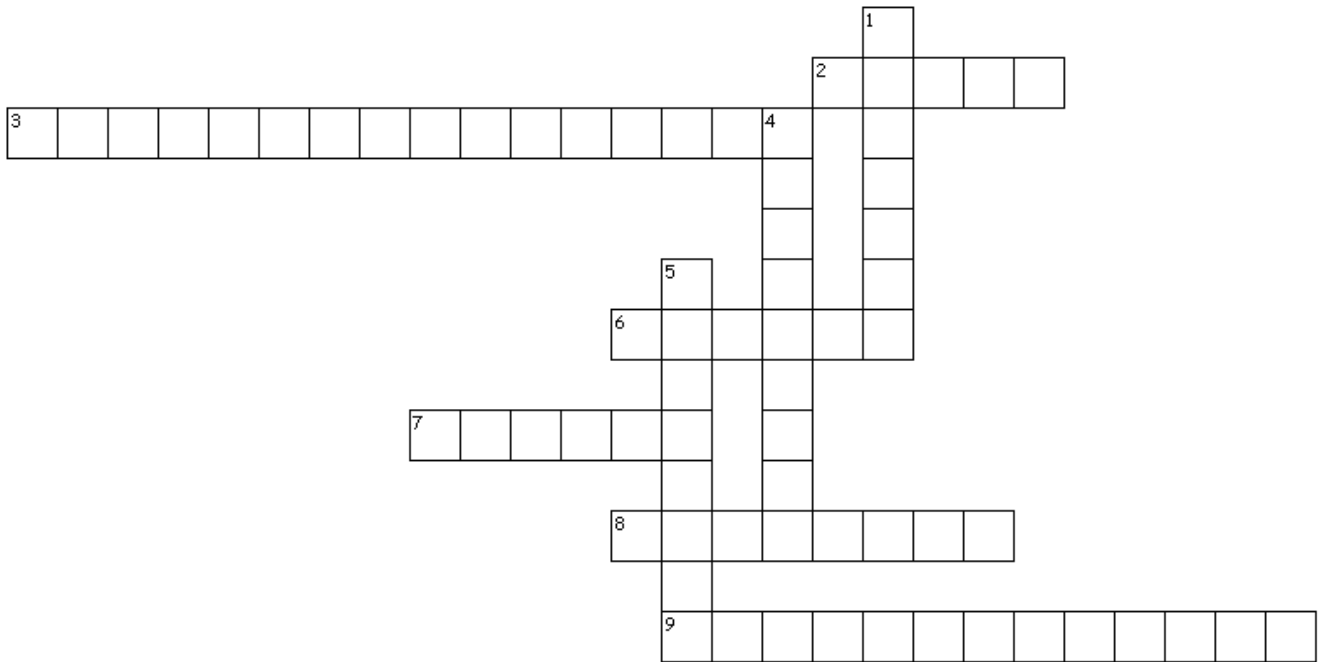
"I come, sweet Jesus, I come." When he was called out to the hurdle, he went so quickly that the officers could hardly keep up with him; then he made a short act of contrition, and received absolution from Father Cheney, and was drawn away to Tyburn with a smiling face and composed manner which surprised those who beheld him. Many Catholics pressed forward to beg his blessing, which he gave them, and the Protestants who thronged the streets publicly declared their admiration of his courage, and many conversions followed the scene of that day.

More than twenty thousand people had met together at Tyburn to see the martyr die, and thirteen malefactors were to be executed with him, to whom Father Wright gave much advice and many earnest words about the salvation of their souls, although the ministers repeatedly checked him. One of these ministers told the priest it was not even then too late to save his life. He answered,

"If I had a thousand lives I would willingly give them all in defense of the Catholic religion." Having spoken to the people for a few moments, and publicly prayed that the Almighty in His mercy would enlighten all Protestants, he recollected himself in silent communion with God, and thus died.

His friends were allowed to carry away his head and quartered limbs, which were removed to Liege and honourably and lovingly preserved in the college of Jesuit Fathers there.

MARCH CROSSWORD PUZZLE



Across

- 2. In the Old Testament, he was shepherd who became King.
- 3. Founded the Sisters of Charity along with St. Vincent de Paul.
- 6. He was the first Bishop of Munster.
- 7. Spouse of the Blessed Virgin and Patron of the Universal Church.
- 8. Founded the Benedictine Order.
- 9. Patron of all universities and students.

Down

- 1. Crown prince of Poland, Patron of Lithuania.
- 4. She was the wife of Henry II, Emperor of Germany.
- 5. He is the patron saint of Northern England.



SAINT GREGORY THE GREAT, POPE

A.D. 600 - 604

THE father of the illustrious Saint Gregory was a wealthy Roman senator named Gordianus, whose wife Sylvia being a very good and holy woman, devoted herself to the careful training of her son's earliest years. But it was not at first that Gregory resolved to serve God in religion; the world allured him, he had early been called to the important post of prater of Rome, and he had now the esteem of many hearts. However, God had need of him elsewhere, and at length Gregory broke through every tie and hindrance, and relinquishing his wealth endowed six new monasteries in Sicily, and established a seventh on the Caslian hill at Rome, in which the Benedictine rule was followed, and where he himself became a monk. Now, he who had been the much-flattered young patrician, might be seen clothed in a coarse habit serving the beggars who crowded round the gate, or eating the meal of pulse, which his mother sent to him in a porringer of silver, the only remnant of former luxury. Being a luxury, the silver porringer was soon given away as an alms to a shipwrecked sailor who was in extreme need.

But St. Gregory was not able to maintain so severe a life as he had desired. Continual work and study taxed his brain greatly, and his constitution required more nourishing food, and so he fell into ill-health, which troubled him more or less during the remainder of his life.

In the year 577, Pope Benedict I drew Gregory from the cloister to be made one of the cardinal deacons, and Pelagius II. Afterwards sent him as embassy to the Imperial Court at Constantinople, nor did he return to Home for some six years. Happy was he when he regained his own beloved monastery, where he was speedily elected abbot, and enjoyed the love and confidence of all his brethren. It was during this period of his life that St. Gregory saw in the market-place the fair Saxon children who were said to come from the land of the Angles. "Not Angles, but Angels," he said; and with a heart full of longing to save souls, Gregory hastened to the Pope, entreating him to send missionaries to the land where the pagans sold these children for slaves.

The Pontiff agreed, and Gregory was to start on the mission; but the people of Rome heard what he purposed, and surrounding the Pope, induced him to reconsider his decision, and recall the Saint who was already three days on his journey. So Gregory was brought back to his monastery, but there he could still pray for the land in which he had longed to toil, and when he was raised to the Pontificate he remembered the Angles, and rested not until missionaries were sent to tell them of the Faith of Christ.



Very reluctantly did Gregory become the successor of Pelagius II, he appealed against it to the Emperor, and even disguised himself and fled from Borne, wandering for three days in the thickets of a wood; yet there he was found and led back to the city to reign over the Church, because such was the Will of God.

Writing of this changed life to the sister of the Emperor, he said: "I have lost the profound joys of repose. I seem to have



been elevated in external things, but in spiritual I have fallen." To another friend he said: "I weep when I recall the peaceful shore I have left, and sigh in perceiving afar what I now cannot attain."

But, though thus grieving to be taken from a life of seclusion, St. Gregory fulfilled admirably the duties belonging to the state he would never have chosen; nor was it an easy matter in those troublous times, when so many complaints were maintained against the Church.

One of the great works of St. Gregory was the giving its definite form to the Holy Sacrifice of the Mass, and fixing the true doctrine respecting the veneration of images. He also collected the ancient Church melodies, and harmonized them for use during the Divine worship.

When he was so ill that he could not leave his bed, he would call the boys round him and teach them singing as he had done in health, though for nearly two years he was suffering so much pain that he could not often rise to celebrate Mass even upon great festivals.

Many, and very valuable, are the books written by St. Gregory, and yet with such unusual attainments and talents, he was perfectly humble, and always subscribed himself, "Servant of the servants of God," which all succeeding Popes have copied to this day.

At length his useful and holy life came to a close, and he was buried in the Basilica of St. Peter's; his pallium, reliquary, and girdle being preserved as most precious relics. In the year 826, the body of this great Saint was brought to the monastery of St. Medard, in France, and the head deposited in the abbey at Sens. In art St. Gregory the Great is represented as a Pope with a dove hovering at his ear.

Painters, also, have chosen the subject of his Mass, when the Saint prayed that the eyes of the woman might be opened, so that she should believe Christ really present in the Sacred Host which, at his supplication, was visibly changed from the appearance of bread to that of Christ suffering in His Passion.

Source: Stories of the Saints, Volume II, 1878



Two eyes to see nice things to do;
 Two lips to smile the whole day through;
 Two ears to hear what others say;
 Two hands to put the toys away;
 A tongue to speak kind words each day;
 A loving heart to work and play;
 Two feet that errands gladly run -
 Make happy days for everyone.

~ Louise M. Ogleve ~

MARCH WORD SEARCH

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

ANNUNCIATION
 HAIL
 ARCHANGEL
 HOLY SPIRIT
 CARPENTER
 JOSEPH

FOSTER FATHER
 LILY
 FULL OF GRACE
 MARY
 GABRIEL

HOW MUCH PENANCE MUST EACH ONE DO



ODAY, my boys and girls, I am going to speak about Lent. Lent is a time of penance. Every man must do penance, because everyone is a sinner. Yes; everyone is a sinner, even though he may never have committed a mortal sin.

Now, how much penance must each one do? So much that he would not get through with it even were he to live hundreds of years! Adam, the first man, did penance for his sin for almost a thousand years; and yet he did not fully satisfy for it. Then a great and holy Intercessor came down upon the earth and did penance for all men, satisfied for everything.

He did not have to do penance for Himself; for He was the most holy Soil of God, Jesus, the Savior of the world. It is of His sufferings and death, endured for us and for our salvation, that we think so much during this sacred season of Lent. Let's resolve anew to keep the Passion constantly and devoutly before our minds. You see, God became man in order that He might do penance for mankind; and He wanted to do penance for men because He loved them so; and He loved them so because He is infinitely good. When He became Man, you know, He did not cease to be God; indeed, He could not cease to be God. But the Second Person of the Blessed Trinity assumed human nature, took a body and soul like ours, so that the Son of God was not only true God but was at the same time also true man. Now, as man, He, the eternal God, could do penance; and He did it by suffering and dying. God suffered and died—not, indeed, according to His divinity, but according to His sacred humanity. And why did He do that? To free us from the chains of sin, from the bondage of the devil, to redeem us, to save us. That is why He bears the name of Jesus, which means Savior, Redeemer. He has redeemed all men; for each one He has done severest penance: in labors and fastings, in want and persecution, in fear and agony, in pain and death.

"He has loved me and delivered Himself for me." Each one of us *can* say that to himself; and each one really *should* say it. Those who frequently think of the Savior and often recall His sufferings and gratefully say, "That was for me, for my sake He endured all that" such souls will be rightly disposed towards the Savior and will love Him tenderly. And, you know, it is absolutely necessary that we love Him. As St. Paul says, "If any man love not Our Lord Jesus Christ, let him be anathema." Now, I am glad to say that it is not at all difficult to love Jesus. He Himself has told us how to love Him: "He that hath My commandments and keepeth them, he it is that loveth Me." Of course, without penance, without self-denial, we cannot keep those commandments. But I really think that if the Son of God could do so much penance for us men, we ought to be able to do a little bit for ourselves, out of love for Jesus, don't you think so?

And don't forget to fast during Lent—as penance! Here are just a few hints as to *how*. William wanted to look at things that he was not supposed to look at. But he didn't look. Looking into the Savior's suffering eyes, he said, "My Jesus, for love of Thee I won't look." He fasted with his eyes, Anna wanted to say harsh, unkind words to others.

But she didn't say them. She looked into the calm, quiet face of the suffering Savior Who held His peace even when falsely accused, and said, "My Jesus, for love of Thee I won't speak those unkind words." She fasted with her tongue.

But she didn't say them. She looked into the calm, quiet face of the suffering Savior Who held His peace even when falsely accused, and said, "My Jesus, for love of Thee I won't speak those unkind words." She fasted with her tongue.

Robert wanted to be a lazybones and lie in bed when he might get up a little earlier and go to the weekday Mass. But he didn't stay in the warm bed. He looked into the tired eyes of the suffering Savior, awake all night in the dungeon where He was so cruelly mocked and buffeted by the soldiers, and said, "I won't lie in bed while Thy passion and death is being renewed in the Holy Sacrifice of the Mass, dear Jesus. For love of Thee I'll go." He fasted in his sleeping.

Agnes wanted to stay when mother called and asked her to help. But she didn't play. Looking at the suffering Savior, footsore and weary and worn out by the goings and comings of His passion, she said, "Dear Jesus, for love of Thee I'll give up my play." She fasted in her play.

Maurice wanted to grumble and make a sour and discontented face when he sat down at table and saw that among all the food there was nothing that he liked. But he didn't do it. Looking into the agonized face of Jesus on the cross, he seemed to hear the cry of those parched lips, "I thirst!" And he said, "Dear Jesus, for love of Thee I'll be satisfied with what is set before me and I'll not show that I don't like it." He fasted in eating—a way in which even a child can fast.

What William and Anna and Robert and Agnes and Maurice did wasn't so very hard, was it? And yet it pleased God very, very much. And the beautiful thing about it was that nobody ever knew they were doing this penance, nobody except God and their guardian angels.

Do not let a single day pass in Lent without doing some little work of mortification. And let some of your self-denial be good for the missions, too!

Source: Talks to Boys and Girls, Imprimatur 1931



Reputation is what man and women think of us;
character is what God and the angels know of us.

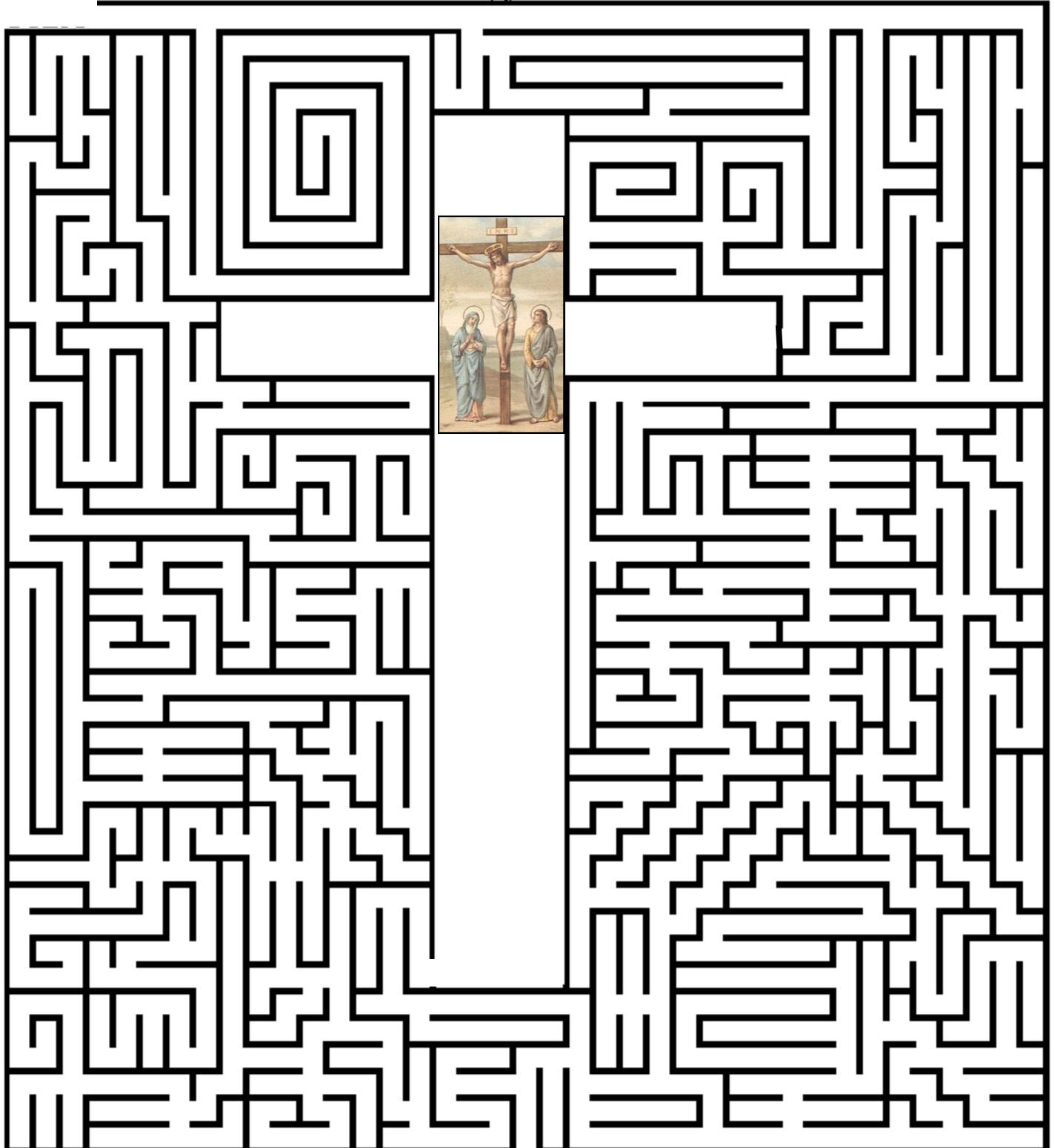
~ Paine ~

The test of your character is what you would do
if you knew no one would ever know.

~ Jones ~

Carry your cross through the Maze to find Jesus at the end,
waiting for you with open arms.

START



BAPTISM BY LAY PERSON

In my West Indies mission I visited my distant hill station every two weeks. A missionary grows anxious at times as to what may happen during his absence, especially when he is the only priest in a district of some 600 square miles or more. My hill station was fortunate in having a school with an intelligent, Government- approved Negro teacher who also acted as catechist. As many newly-born babies in the West Indies die when the priest is far away from the rude huts of their parents, I had urged the teacher carefully to instruct his pupils how to baptize in case of necessity. He had done his task well.

I took occasion on a visit to his classroom to examine these children of the hill country. I was surprised at their intelligence.

"What would you do if an unbaptized baby were dying in your house or in some other house?" The answer came quickly from a little boy.

"Call the priest, or if the priest is away, call teacher."

"But, supposing there is no time to find the priest or the teacher, what would you do ?" Again the answer was prompt.

"If there is danger of the baby dying before a priest could come, then any man or woman, boy or girl, could and should baptize. I would baptize the baby."

"Could you baptize a grown-up person who is in danger of death and who wishes to enter the Church but cannot get a priest ?"

"Yes, Father."

"Good, but how would you baptize?" "To baptize, you pour water freely on the bare forehead of the person to be baptized, and while actually pouring the water, not sprinkling it, say, at the same time the words: 'I baptize thee, in the Name of the Father, and of the Son and of the Holy Ghost.'"

"If you said the words first and then poured the water, or poured the water first and then said the words, would there be a valid, or real Baptism?"

"No Father, the words must be said at the same time the water is flowing on the forehead." I put another question to a bright-looking pupil.

"If you poured the water and some one else said the words, would the person be baptized?" The answer came without hesitation.

"There would be no Baptism, for one and the same person must pour the water and, at the same time, say the words."

The teacher, pleased to show me that the children had been well instructed, then asked them:

"Could you baptize with cologne water?"

Little hands were waving frantically, until he nodded to a small girl.

"No, the water must be natural water, such as you use in the house. It may be spring-water, rain-water, sea-water, or even water that might be a little muddy. Cologne water is mainly alcohol."

"Could it be water from melted ice or snow?" I inquired.

My little hill-children of the tropics were stumped by this question. They had never seen ice or snow. I quickly explained how ice and snow come to colder lands and that either, when melted, could be used.

“Ask them about sponsors in Baptism,” the teacher whispered.

I did ask, and was pleasantly surprised to learn that these mission children knew that even in a private Baptism a sponsor should be had, if one can easily be obtained, and that the sponsor should touch the child during the actual Baptism; and that there could not be more than two, namely, a godfather and a godmother, and that a sponsor should be at least fourteen years old and a Catholic, since sponsors have the obligation of seeing that the child is brought up in the Catholic religion. They also knew that a child privately baptized should, on recovering, be brought to the church, in order to have the solemn ceremonies supplied which are not given in a private Baptism.

Source: Can You Explain Catholic Practices, Imprimatur, 1937

SIMON, INFANT MARTYR

It was in the Spring of the year 1472, in the city of Trent, in a quiet nook, a band of Jews were gathered. The fields were blanketed with snowy petals, shed by the still white trees. Branches laden with pale blossoms drooped to the very ground, veiling the brown trunks with a mantle of living beauty. A meadow brook mirrored back the vision of earth and sky and the dark faces of the men on its bank.

It was Holy Week, and the feast of the Jewish Passover was at hand. Bitterly their minds traveled back over the past. They were an outcast people. And why? Because long ago their nation had risen up against Jesus of Nazareth, Who was God, and had crucified Him.

They did not stop to think that they were outcast by their own fault, that the love of the Good Shepherd yearned over His lost sheep, longing to bring them back to the fold. No, their hearts were dark in sorrow and ignorance and sin. They would plan some deed of blood for the Good Friday to come. A little Christian must die. Then one of the number left the others and wandered through the near-by lanes. The rest waited. Soon Tobias returned leading a child. The baby held a bright coin, and had lifted happy, confident eyes to the dark man who had been so good.

That night Simon, the infant martyr, gave up to God a little soul so white, so pure, that Jesus gathered it into His Arms, sealing it with the red Blood of His Sacred Heart.

Ah, if his persecutors had but known the secret of the child's strength! Beside him his guardian angel knelt with out-stretched, shining wings, and the baby soul was safe in his care throughout the long torture.

If God so loved His children martyrs, the little Holy Innocents, who died that He might live, how dear to Him must have been this wee soul! They are called the “Flowers of the Martyrs”; and Simon by his death deserves to be known as another sweet blossom for the eternal delight of God.

Many miracles have been the sign of God's love for him. His relics are under the high altar of St. Peter's in Trent, and the Church honors him by a feast day of his own.

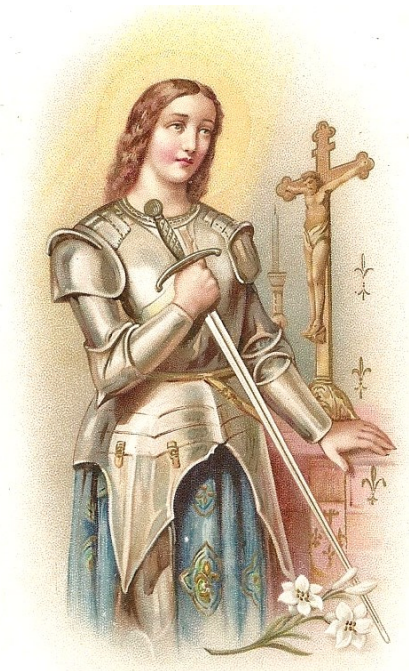
His feast day is March 24th

Source: Children of the Kingdom, Imprimatur 1914

MATCH THE PATRON SAINT TO THEIR PROFESSION

1. ST. ODILIA
 2. ST. VINCENT DE PAUL
 3. ST. ALPHONSUS LIGOURI
 4. ST. JOHN OF GOD
 5. ST. IVES
 6. ST. ANTHONY OF PADUA
 7. ST. BENEDICT
 8. ST. LEONARD
 9. ST. JOAN OF ARC
 10. ST. COSMOS AND DAMIAN
- A. CONFESSORS
 - B. JUDGES
 - C. LOST ARTICLES
 - D. BLIND
 - E. PRISONERS
 - F. SURGEONS
 - G. SOLDIERS
 - H. CHARTABLE SOCIETIES
 - I. POISONING
 - J. HEART AILMENTS

Answers can be found on the last page of the gazette





WHY LATIN IS USED IN THE CEREMONIES OF THE CHURCH.

Q. Why does the Church make use of the Latin language in administering the Sacraments, and in her other public offices of religion!

A. When the Christian religion was first published to the world, the Latin was the common language over all the Western parts of Europe, and all the public offices of the Church were performed in that language. In process of time, when many bar-

barous nations spread over Europe, they soon altered the Latin language, and thus, by mixing it with their own, produced the various languages which are now commonly used in different parts of the world. Amidst these changes of the vulgar languages, the Church wisely judged it necessary to preserve the use of the Latin in all her public offices, chiefly for two reasons:

B. First, to preserve the greater uniformity in all external worship among all her members; from which this great good also arises, that all her members, wherever they go, at whatever distance from their own country, find themselves always at home in the exercises of religious duties, as we find the same rules observed and the same language used in the Church ceremony.

THE USE OF LATIN PREVENTS FREQUENT MODIFICATIONS

Secondly, It is observed, that all living languages are subject to great changes, both in the way of speaking and in the signification of words; this would have occasioned frequent modifications of the Church ceremonials had they used the languages in each country; and this could not have been done without introducing much confusion and many doubtful meanings. "Whereas the Latin being an unchangeable language, fixed in its signification: and incapable of change, the constant use of it in all religious offices contributes, in no small degree, to preserve the purity of religion itself, and shuts the door against dangerous innovations.

Q. But is not this a loss to the people who do not understand Latin?

A. By no means; for, in the first place, the part which belongs to the priest to perform, both in the administration of the Sacraments, and in celebrating the holy sacrifice of the Mass, is not to pray along with the people, but to pray for them, and in their name, as their deputy and ambassador to God, and the most part of what he says, and everything he does, is wholly suited to the public character which he bears; so that, though he were to use the common language, the people could not join in saying the same prayers.

B. But, in the second place, as all are instructed from their infancy in the nature of the ceremonies, and accustomed to it by daily practice, having prayers in their manuals, and books of devotion, which are adapted to them, and by which they accompany him through every part of his functions. Neither are they ignorant of the nature of the prayers he says for them, as they have them explained in books of instruction; and therefore, have no difficulty in joining their prayers and intentions with him.

THE DIAMOND RING

A colored slave, named Joe, worked on a large plantation for a rich man in the South. Before the master died, he gave his diamond ring to the slave as a token of appreciation for faithful service. After his master's death there was nothing for Joe to do. He left the plantation. All he had was the diamond ring. He did not want to sell it.

About a year later Joe was resting near a well at the roadside! The well was deep and muddy. By some accident he dropped the diamond ring into the well. The poor old man cried pitifully, for he was unable to recover the diamond ring. It so happened that a rich plantation owner and his son were out driving. They pulled up to the side of the road to ask Joe a question. Joe told his story. The rich man asked his son whether he would like to help Joe get his ring. The young man was very kind and generous. After changing clothes with the beggar, so as not to soil his own, he climbed down into the filthy well, reached into the black mud and brought back the diamond ring.

Joe was overjoyed. He did not know how to thank the young man, who not only gave him the diamond ring, but also his suit of clothes.

Application

You are like the colored slave. The diamond ring is a picture of your soul, the most precious thing you have. You received it from God. You put it in danger of being lost eternally by every mortal sin you commit after the stain of original sin has been wiped away by baptism.

Jesus is the rich man's son. Though He is God's own Son, having a divine nature, He put on the clothes of our human nature and became man. He went down into the depths of suffering and into the filth of our sinfulness in order to save our souls. He let us have His garment of sanctifying grace. Jesus is God and Man. He has a divine and a human nature. How you should love Him for being so generous!

Source: Catechism in Stories, Imprimatur1956



O Sacred Cross!

O Sacred Cross! O Holy Tree!
 On which my Blessed Saviour died,
 Teach my poor heart the mystery
 Of my Redeemer crucified.
 Cross of my Saviour! Sacred Sign;
 Lead me from sin to grace divine.

~ William Cardinal O'Connell ~

The cross on the following page can be used by children to keep track of their progress during lent.

My Lenten Cross

All for Jesus!



			1 Ash Wed.	2			
			3	4			
			5	6			
7	8	9	10	11	12.	13	14
15	16	17	18	19	20	21	22

Offerings

Penances



23	24
25	26
27	28
29	30
31	32
33	34
35	36
37	38 Holy Thursday
39 Good Friday	40 Holy Saturday

Answers to Quiz on the Papacy

1. A voluntary contribution raised among Catholics for the maintenance of the Pope.
 2. The papal crown with three diadems.
 3. His Holiness the Pope: Bishop of Rome and Vicar of Jesus Christ: Successor of St. Peter: Prince of the Apostles: Supreme Pontiff of the Universal Church: Patriarch of the West: Primate of Italy: Archbishop and Metropolitan of the Roman Province: Sovereign of the State of Vatican City.
 4. Pope Gregory XIII in 1582.
 5. Pope Pius XII while he was still cardinal.
 6. In the Sistine Chapel
 7. 263.
 8. Only one - St. Peter, the Apostle, the first Pope.
 9. It is the Pope's summer home.
 10. The title given to the Encyclical issued May 15, 1891, by Pope Leo XIII on the condition of labor. It refutes the false theories of the Socialists and defends the right of private ownership.
-

Answers to Crossword Puzzle

- | | |
|-----------------------|--------------|
| Across: | 4. Cunegunde |
| 2. David | 5. Cuthbert |
| 3. Louise de Marillac | |
| 6. Ludger | |
| 7. Joseph | |
| 8. Benedict | |
| 9. Thomas Aquinas | |
| 1. Casimir | |
-

Answers to Saints and Their Professions Match-Up

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