

St. Catherine's Academy Gazette®

Holy Mother Church has Dedicated the
Month of December to the Immaculate Conception
of the Blessed Virgin Mary

Issue 46

December 2016



HAPPINESS IN GOODNESS

SHALL I be happy, if I am good? I know I shall be happy in heaven, but that seems a long way off. Shall I be happy on earth? I ask the question in some anxiety, because I hear a great deal about carrying the cross; and I can not conceive how any one can carry the cross and be happy. Carrying the cross means, I suppose, making oneself miserable. Now, though I should like to be good, I have no mind to make myself miserable. What am I to do? I am to put out of my head forever the notion that carrying the cross means making oneself miserable. There is one indeed who, if I try to be good, will do everything in his power to make me miserable. That is my enemy, the devil whom St. Peter bids me to resist, strong in faith (1 Pet. v. 9). St Chrysostom says that as a Christian resists thoughts of impurity, so he should resist thoughts of sadness: indeed the one often leads to the other. And St. Ignatius: "It is proper to the evil spirit to sting, to sadden, to put obstacles in the way, making the soul restless by false reasoning to prevent its getting on. And it is proper to the Good Spirit to give courage and strength, consolation and rest of soul, making things easy and removing all obstacles, that the soul may go on further in doing good." And St. John Chrysostom again: "It is proper to the devil to create trouble and excitement and to shroud the mind in darkness: whereas it belongs to God to shed light, and with understanding to teach us what we need to know." In short, there are two crosses, Our Lord's cross and the devils cross. Our Lord's cross consists of the labors of my state, and the pain and sorrow that go with labor, of whatever sort it be, as God said in the beginning to Adam: in the sweat of thy brow thou shalt eat thy bread: thorns and briars shall the earth bear to thee (Gen. iii. 18, 19). This cross I must submit to be nailed to, and never come down till death releases me, never

FASTS THIS MONTH

December 7th ~ Vigil of the Immaculate Conception

December 14, 16 & 17 ~
Ember Days

December 24th ~ Vigil of
Christmas

FEASTS THIS MONTH

December 8th ~ Feast of the Immaculate Conception

December 25th ~ Christmas

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abdicate, never resign. The devil's cross consists of feelings of wretchedness, black discontent, irritation, complaining, downheartedness, and misery, — as it were whirls from the cloud that envelops Satan in eternal despair. This cross I must fling far from me.

There is no virtue in long faces, even when pious people pull them. To carry Christ's cross manfully, one should be reluctant to avow that one has got any great weight of it on one's shoulder. Let me take an example: the case of a young man or of a young woman at college. A frequent cross with youth is the cross of examinations. I was going to add "in uncongenial matter"; but somehow nearly everything that one is examined in, and has to plod through during months of preparation, comes to be felt as uncongenial matter. Here are two wrong things to do, and one right thing. The first wrong thing is to refuse the examination, get oneself let off, or let oneself off by ceasing to study. That is like resigning a burdensome office in later life, usually a mistake. It is flinging Christ's cross away. The second wrong thing is to go on studying, making oneself miserable all the while with lamentations about the disagreeableness of the task and the prospects of failure. That is adding to Christ's cross Satan's cross, and may likely enough end in casting off both, — *quod erat faciendum*, in Satan's plan. The one right thing is to work hard, serenely and faithfully, day by day, doing all one can, and committing results to God.

The moral is this: the cross of sadness should always be got rid of by a Christian, so far as ever he is able to shake it off: but the cross of arduous and at times disagreeable employment should be held on to and cheerfully borne. — *Ye Are Christ's*.

Source: My Prayer Book, Father F.X. Lasance, Imprimatur 1908

MARY IMMACULATE

*The lily has its blemish,
The rose its thorn must hate -
In all the world's wide garden
She's but Immaculate!*



FATHER EDMUND CAMPION, S.J.

Where was one among the suffering Catholics in the dark days of cruel persecution whom we read of as the "man whom Elizabeth feared;" feared because of his truth and holiness, his fortitude and unwavering defence of right, not because of anything repulsive or formidable in his character, for he was sweet and very lovable.

This was Edmund Campion, a priest of the Society of Jesus, who forsook all that the world deems great, to be despised and hated as his Master had been before him, to die too like that Master, a painful, shameful death.

His father was a bookseller and a citizen of London, where Edmund was also born, either the eldest or second of four children. When the boy grew to nine or ten years of age his parents talked of putting him as apprentice with some merchant, but one of the members of a guild or company in the city had noticed the wit and talent of the little lad, and, believing he had great aptitude for study, induced the guild to undertake the expense of his further education. So Edmund was sent to one of the London grammar-schools as a beginning, and afterwards to Christ Church Hospital, where he soon got before his companions and bore away prizes without difficulty.

When in 1663 Queen Mary came into the city in state, attended by a gorgeous procession of lords and ambassadors, duchesses, countesses, and maids-of-honour, Edmund Campion was selected to address her, as being the most suitable representative of the scholars of London. The Queen, we hear, was delighted with him, and the people cheered him heartily, feeling great pride in their young champion. He next passed to St. John's College, Oxford, where his eloquence and great talents gained him immense honour. When he had taken his degree he had many pupils who not only attended to his instruction, but took him as their pattern even in outward manner, so that he became the head of a little party of "Campionists," who, however, could not approach their leader in brilliancy and learning.

At the Queen's visit to the university in 1566 there were great preparations for her reception, and Edmund Campion was chosen to welcome her upon her entry, just as he had welcomed Queen Mary in London thirteen years before; and Elizabeth expressed her admiration of his eloquence, and commissioned Lord Dudley to find out what favour she could do him, but Campion would not make any special request.

All these triumphs and successes were very dangerous, by influencing Edmund Campion to follow a course which his conscience did not approve. At heart he was a faithful Catholic, and yet he was tempted to many compromises from his youthful ambition and his desire to satisfy the great expectations of his friends. Thus, trying to keep friendly with both religions, he was at length persuaded to let himself be made a deacon according to the manner of the Protestant Church, which had gained footing in the country; and as soon as he was ordained great troubles beset him. His remorse of conscience was

extreme, and he found that his friends in London had heard rumours which caused them to suspect that he was not sound in his religious belief; so the Grocer's Company, which had charged itself with his education, wrote word that he must come and clear himself from doubt by preaching at Paul's Cross. Campion was very averse to this proposal, and made so many excuses that the Company pressed him still harder to comply, and then he resigned the exhibition which he held from them, and it was given to another man.

But God, who had destined this young man for so glorious a life, was watching over him to prevent him being carried too far by ambition and worldly success, and He would not permit him to stifle the voice of his conscience, so that all the dignities he had most desired seemed now to have ceased to allure him. Campion had also a friend who was drawing him away from his mistaken path, Gregory Martin, who had for thirteen years been his constant companion, and then had accepted the post of tutor in the Duke of Norfolk's household. When, in 1569, the Duke's difficulties began, and he and his family were commanded to attend the service of common prayer, Martin left England and became a Catholic; but before he started he wrote earnestly to his friend, warning him against the evils into which his ambition was leading him, and begging him not to let the fear of poverty hinder him from doing right.

"If we two can live together," he said, " we can live on nothing; if this is too little, I have money; and, if this fails, one thing is left, 'Qui seminant in lacrymis, in exoltatione metent ' (They that sow in tears shall reap in joy)."

Thus driven by conscience and drawn by wise counsel, Edmund Campion resolved to leave Oxford, which he did upon the Feast of St. Peter's Chains, 1569, not because he was tired of university life, but because the Protestant religion was daily gaining a hold there, and a better opening seemed to offer for him in the old university of Dublin, which had been commenced by Pope John XXI: so there he went.

During his time of study in Ireland he heard much of a seminary just founding at Douai, and the Holy Ghost inspired him with the desire to go and see the course of learning there pursued. He did so, and soon was wholly absorbed in gaining a knowledge and love of God, as well as advancing in the study of divinity and science. But the remembrance of that position of deacon, which he had held under Protestant authority, weighed always on his mind as a great and burdensome sin; and though he had confessed it with much sorrow, it seemed to him that only a life of penance befitted one who had offended his Divine Lord so deeply.

Accordingly he resolved to enter religion, and making choice of the Society of Jesus, he went to Rome, where he was admitted in the year 1573. After remaining in that city about a month he was sent on to Bohemia, where he stayed some seven years, during which time he was ordained a priest at Prague. His life then was spent in preaching,

teaching catechism, writing, and any other way of doing God's work for which he found opportunity, and he became so beloved and renowned for his learning and piety that the greatest of the land were happy to hear his instructions.

At length his power in converting heretics was so remarkable that the General of the Society deemed it right to send him to his own country, believing he might do a great work for God in English hearts. On his homeward way he stayed at Rheims, to which the seminary had then been removed, and he then spoke to the president, Dr. Allen, about one doubt which pressed a little upon his mind — whether the work he was likely to do in England was enough to make up for that he was leaving, and which seemed to be needed almost more. Dr. Allen answered him, "Father, what you have done there others can do, and you owe a greater duty to England than to Bohemia. Then, remember, that to recover only one soul from heresy is worth all your labour, and in England I trust you may gain many to God. And above all there is the prospect of a far greater reward — the reward of martyrdom."

Then Father Campion was satisfied, and he went on with his journey, landing at Dover the day after Midsummer Day in the year 1580.

His first sermon was preached in London, upon the Feast of SS. Peter and Paul, before a large number of hearers, many of whom were Protestants, who could not hide their admiration of his eloquence and learning. Once at least in every day, but usually twice, he preached God's Word, and finding that thus he won many souls, and gained especially the hearts of young men and students, he wrote to the General of the Society, earnestly begging that men to whom had been given the power to speak and preach might be sent upon the English mission.

Very soon the Protestant prelates grew much incensed against Father Campion, and they gave out that the Jesuits were being sent into the country to beguile and mislead simple people, calling this popular priest, whom they were trying hard to find, by the name of the "Pope's Champion." It was however thirteen months before he fell into the hands of his persecutors, and then they discovered him, in company with two other priests, in the house of a Mr. Yates, who was a good and faithful Catholic. Father Campion was now exhibited as a rebel before a Protestant crowd, but his patience and Christian sweetness were so evident in every word and action, that they were not only astonished but edified. For two days he remained under the care of the sheriff of Berkshire, and then, with many other priests and gentlemen, he was taken on towards London, with his legs tied under his horse, and a paper fastened to his hat, on which was written, "Campion, the seditious Jesuit."

It was Saturday when the prisoners entered the city, and being market-day a great throng of people went about the streets, most of whom gazed with delight upon this spectacle, though some few pitied a man whose life they knew to be holy and innocent.

It was the 22nd of July when Edmund Campion was given into the keeping of the Governor of the Tower, where he was to suffer his cruel imprisonment and the torture of the rack. But the agony of body never caused him to yield in the very least matter to his persecutors. At the door of the rack-house he would sink upon his knees and commend himself to God, and thus gain strength to endure the pain, during which he called continually upon the holy Name of Jesus. But this was not all. Sometimes his enemies gave out reports that he was about to become a Protestant; that he had been to the service; that upon the rack he had renounced the faith he held; and even that he had destroyed his own life in prison. The Governor of the Tower took another course of action. He tried to win the faithful priest by pleasant words and promises of promotion, during the interval between his torments, bringing to him ministers who sought to induce him to retract. All these efforts being useless, his enemies thought it well to invent some other reasons than those of religion for taking Father Campion's life, so they falsely swore that he had conspired against the Queen, and stirred up a rebellion in the country, as well as exciting an invasion from abroad. Upon this accusation he was arraigned with several others, but he swore solemnly that he was not guilty of the charge laid against him. Then he was carried back to prison until about a week later, when he appeared again in the presence of a crowded court for judgment to be passed.

So plainly, so conclusively did Father Campion prove his innocence of either conspiracy or treason, that there was not one present who did not see that there was no cause for which he could justly be condemned; and yet, so fallen was the sense of honour and equity, that the jury dared not go against what they knew to be the desire of the judges. Therefore he was found "guilty," and the usual terrible sentence of death was pronounced, after which the holy man and his companions were taken back to their dungeons for their few remaining days.

The judgment took place on the 20th November, and the day for execution was fixed for the 1st December, and that interval was spent by Father Campion in special preparation for death. Even then he was not left alone. Many Protestants still visited him, tempting him to come over to their side, or at least to yield in some measure; but he knew too well the value of his soul — he had tasted too deeply of the love of Jesus to be moved in the least degree by any offer made him. Then came the morning of his execution, and as he was brought out to the hurdle on which they carried him to Tyburn, he saluted the people who crowded to look, with these words, "God bless you and save you, and make you all good Catholics some day; "in return for which many threw mud at him, although some few longed to comfort him and to ask questions about a religion which gave him such calm and joy amidst his sufferings. An immense crowd had gathered at the scaffold, and the good Father began to speak from the words of the Apostle, "We are made a spectacle to the world, and to angels, and to men.*" But he was interrupted, and commanded to confess his treason against the Queen. The only answer he made was that he was altogether innocent of the charge of treason and conspiracy laid against him; but if his religion was considered treason, then indeed he was guilty, for in the Catholic Faith

he had lived, and in it he would die. One of the ministers of the false religion desired to pray with him, but Father Campion gently refused, saying he could not unite in prayer with one who held a different faith. All he desired was that every Catholic should say one Credo for him in his agony. Some one called out to him, " Say your prayers in English;" and another asked if he would not beseech the Queen's pardon, and pray for her. He replied, "I have not offended her, but I have prayed and will pray for her." Then the cart in which he stood was drawn away, leaving him suspended to the gallows. And thus he quietly yielded up his soul to God, on the 1st December, 1681, a partaker indeed in the sufferings of Christ, and therefore one of those who share in the glory which exceeds all we can imagine, but which shall one day be revealed. *Source: Stories of Martyr Priests, 1874*



THE ALL-SEEING GOD

ALMIGHTY GOD! thy piercing eye
Strikes through the shades of night,
And our most secret actions lie
All open to thy sight!

2. There's not a sin that we commit,
Nor wicked word we say.
But in thy dreadful book 't is writ,
Against the judgment day.

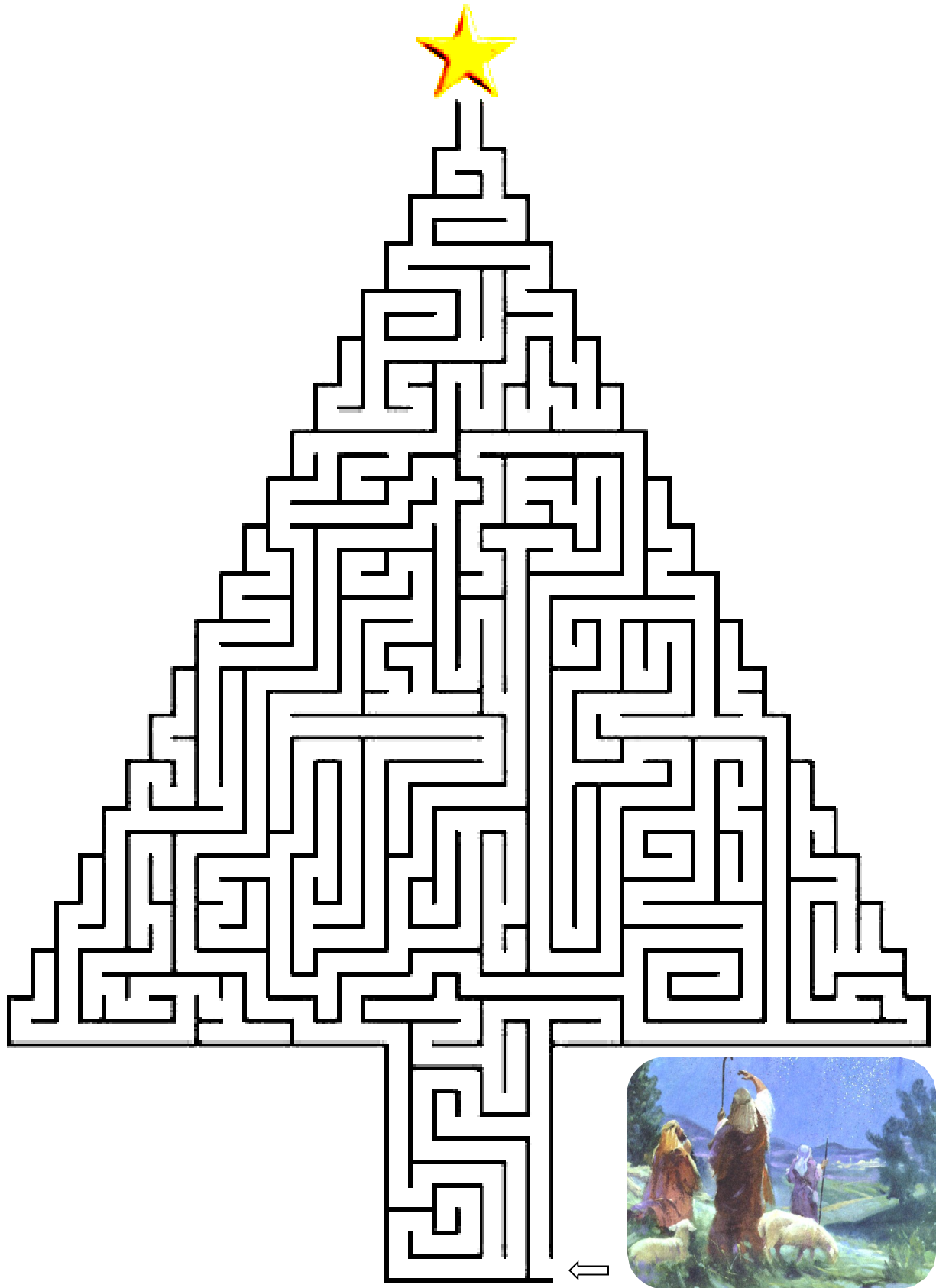
3. And must the crimes that I have done
Be read and published there?
Be all exposed before the sun.
While men and angels hear?

4. Lord, at thy feet ashamed I lie;
Upward I dare not look;
Pardon my sins before I die,
And blot them from thy book.

5. Remember all the dying pains
That my Redeemer felt.
And let his blood wash out my stains
And answer for my guilt.

6. Oh I may I now forever fear
To indulge a sinful thought;
Since the great God can see and hear
And writes down every fault!

*Source: Metropolitan 3rd Reader,
Cum Permissu Superiorum 1878*



Help the Shepherds reach the star that will lead them to the Christ Child.

ADVENT TIME

The Four Weeks of Advent.—The time of preparation for the sweet mysteries of the birth of Our Lord is called Advent, that is to say, the coming. Its four weeks recall to Christians the four thousand years of prayers and sighs which preceded the coming of the Messias.

The O Anthems of Advent.—Seven days before Christmas is sung at Vespers an anthem called "O of Advent," because it begins with this exclamation; it is a cry sent out to the Messias. It is sung at Vespers; for was it not in the evening of the world that the Messias came? It is sung at the *Magnificat* to show that the Saviour for Whom we wait will come to us through Mary. (Gueranger, *The Liturgical Year.*) Again, the repetition of the anthem expresses well the ardent sighs, constantly renewed, of the patriarchs; the Introit has already offered us the same figure.



Practices of Advent.—There remain among us today few traces of Advent as it was observed by our fathers. They sanctified it by prayer, fasting, and abstinence. The old-time penitence is always practiced in monasteries, but among the faithful the Church has preserved but its symbols. During Advent she clothes herself in purple, and this sign of mourning shows us how the Church unites herself to the desire of Israel, who waited in sackcloth and ashes the coming of the Messias. As a sign of widowhood it expresses the sorrow of the Church, who awaits that Spouse Whose absence costs her heart so dear.

Marriages are not celebrated in Advent, their worldly joy being little in agreement with the holy tears and chaste pangs of penitence. Moreover it is toward ether nuptial feasts that the Church turns the eyes of her children: these are those of the eternal marriage, begun here below in the eucharistic banquet. The *Alleluia*, which continues its tender harmony in these days of penitence, should make us sigh for the joys of the festival of the Lamb.

Except on feastsdays, the two angelical hymns, the *Gloria in excelsis* and the *Te Deum*, are not sung till the great day when they are chanted at the crib of the infant God. The *Ite, Missa est*, is replaced by the call to prayer: "*Benedicamus Domino*"—"Let us bless the Lord"; for we cannot pray too much in these holy days of waiting.

Feast of the Immaculate Conception, December 8th.—

The deluge of iniquities which has inundated the world for four thousand years is about to end; Mary, the heavenly dove, brings the good tidings to the world. The dark night which has weighed upon humanity will soon see its shadows scattered; she whom the Holy Spirit compared to the dawn will appear in this holy season, like a forerunner of the Sun of justice. The star which precedes the morning shines upon the horizon. A thousand times blessed be the day which brings us so much joy! May all Christians hail with

gratitude the solemnity of the Immaculate Conception of Mary!

Faith teaches us that at the moment when God united the soul of Mary, which He had just created, to the body which it was to animate, not only had that soul not contracted in the least the stain which till then had disfigured every human soul, but it was filled with grace tremendous in extent and ineffable in beauty. A feast in honor of this glorious mystery existed in the East in the sixth century. The Church of Lyons introduced this solemnity into France. The definition of the Immaculate Conception as a dogma was made under the pontificate of Pope Pius IX., December 8, 1854.

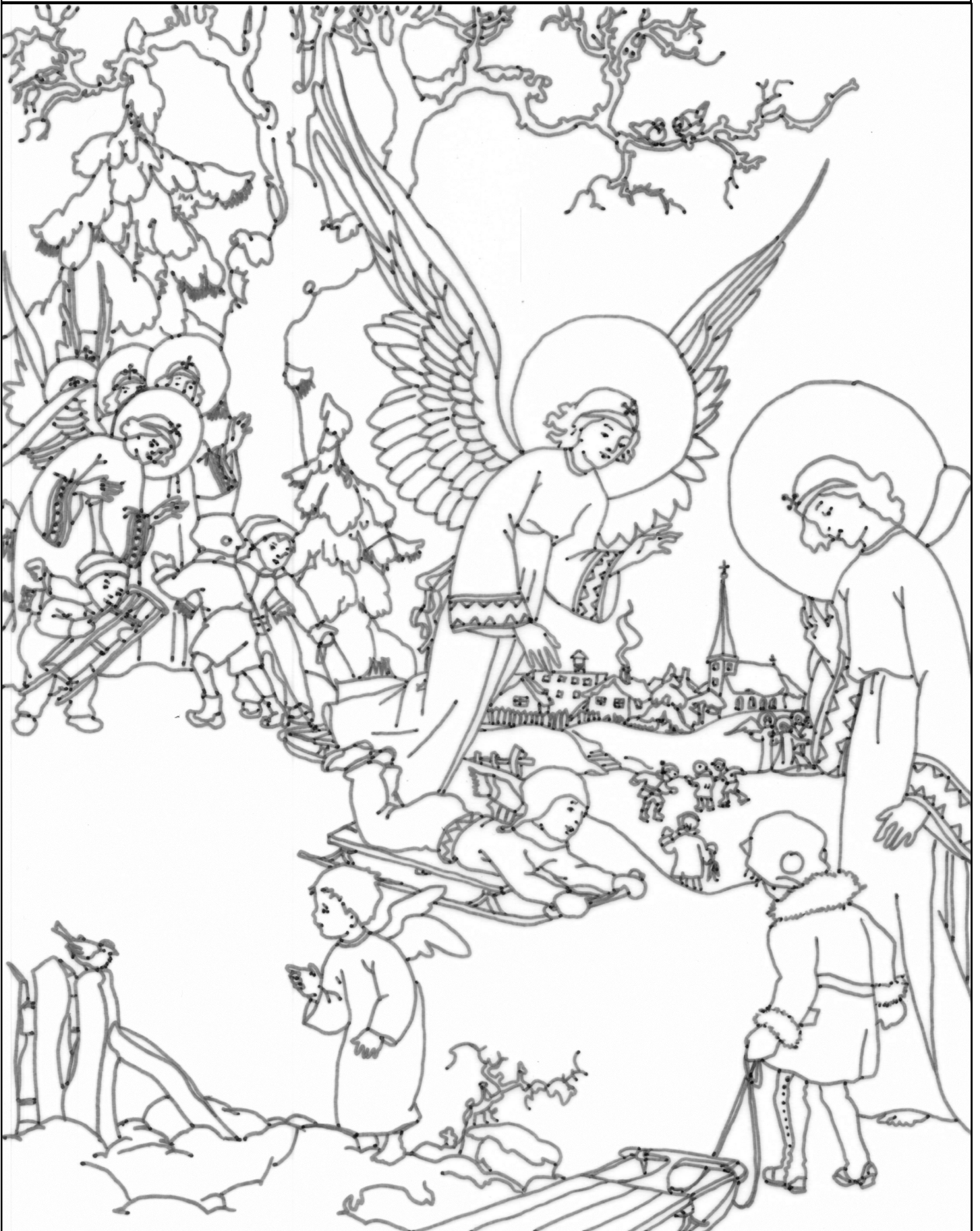
Source: Catholic Ceremonies, Imprimatur 1896



QUIZ ON THE GOSPELS OF SUNDAYS AND HOLYDAYS

1. How many apostles were present at the Transfiguration?
2. When did Christ say, "Begone Satan . . . The Lord thy God shalt thou worship, and Him only shalt thou serve"?
3. In what parable do these words occur - Why stand ye here all the day idle?
4. By whom were these words said - "He is risen: He is not here"?
5. On what occasion did Simon Peter say, "Master, we have toiled all night and taken nothing; but at thy word I will let down the net"?
6. In what connection does the following passage occur, "And another said: I have married a wife and therefore I cannot come"?
7. What was the reply of the centurion when Our Lord offered to go to his house and cure his servant?
8. In what connection does the following passage occur, "And a very great multitude spread their garments in the way; and others cut boughs from the trees and strewed them in the way"?
9. On what occasion did Our Lord say, "Why are ye fearful, O ye of little faith?"
10. What was Our Lord's reply to the Pharisees who asked Him if it were lawful to give tribute to Caesar?

Source: Catholic Quiz Book, Imprimatur 1945



Fun in the Snow with the Guardian Angels

CAN YOU EXPLAIN CATHOLIC PRACTICES INCENSE

Every Catholic should be able intelligently to explain not only the doctrines of the Church but even the ceremonies. The Catholic service is beautiful in its symbolism. The correct understanding of this symbolism will bring an appreciation of the ceremonies, and help to raise the heart to God. Could you explain the use of incense during many of our ceremonies?

In chapter thirty of the Book of Exodus we find that God instructed Moses how to make incense and to set it "before the tabernacle of the testimony, in the place where I will appear to thee." It was to be reserved "as holy to the Lord," and was not to be used for other purposes.

Incense in religious worship is symbolic of prayer. This is clearly shown both in the Old and in the New Testament. In Psalm cxi, verse 2, we find the inspired author begging God "Let my prayer be directed as incense in Thy sight," while St. John in the eighth chapter of the Apocalypse speaks of the Angel coming and standing before the altar, "having a golden censer; and there was given to him much incense, that he should offer of the prayers of all Saints upon the golden altar, which is before the throne of God."

Incense is also used as a sign of respect. The Magi presented it as such to the Infant Babe in Bethlehem. As a mark of our respect and adoration it is used at the Exposition of the Blessed Sacrament. At Holy Mass the crucifix, the altar, and the bread and wine are incensed because each has a symbolic meaning and refers to Christ: the Passion of our Saviour, Christ as the altar or foundation of our Faith, and as the food of our souls by His great gift of the Holy Eucharist.

Source: Can You Explain Catholic Practices, Imprimatur 1937



*Cross words are like ugly weeds;
Pleasant words are like fair flowers; Let
us sow sweet thoughts for seeds, In these
garden hearts of ours*

*Kind words are like sunbeams
That sparkle as they fall;
And loving smiles are sunbeams,
A light and joy to all.*

THE LITTLE DRUMMER BOY

SOME fifty years ago, there lived in a quiet little town, a poor husband and wife, whose only comfort in poverty was their solid piety, and whose only hope was centered in an only son. But soon this piety, which had grown ever stronger, and this hope, which had been their prop, were to undergo a severe test. A terrible sickness paid a visit to their humble home, and struck down both father and mother. No sooner had their neighbors discovered what the disease was, than they fled, leaving the poor old couple to their fate. In that time of trial, the only one who remained faithful to them, was their young son, Frederick.

2. He it was, though only fourteen years old, who raised the cup of water to their parched lips, who cooled their hot brows, and did many duties almost beyond the strength of one of his age. The old couple never raised their heads again from the damp pillow; before many days, they breathed forth their spirits, made pure by the weary sickness, into the hands of Him who made them. And poor little Fred was left, in the wide world, alone.

8. But even in his great distress, when, an orphan, without friends, without money, he was rudely pushed from door to door, he had one comfort left, and that was in the faith his good parents had taken so much pains to teach him. Many a time, in the falling snow, or under the poor shelter of some hedge, or cattle-shed, he would raise his heart and try to pray fervently to the good God, who he felt would one day send him better cheer.

4. Nor was it long before this change, he had always hoped for, came. Worn out by hardship and fatigue, he at last joined a regiment, as drummer-boy, and was sent into a large town, at some distance from his native place. The soldiers of his regiment were billeted on, that is, sent to live with different citizens, while they stayed in that place, and in this way Fred came to be placed in the house of a good Catholic lady. This was the beginning of the reward he was soon to receive for his piety and goodness.

6. In this house he was allowed to join the family prayers, which were said every night, and thus the lady was soon able to judge what kind of a boy he was. She grew to like him, from seeing how well he always behaved, and used to speak to him in the kindest manner. One day, when they had been talking on the subject of religion, the lady, surprised at how much he knew about such matters, asked him where he was born, and who were his parents.

6. The ways of God are truly wonderful. From the answers which Fred gave this good lady, she found out that he was no other than the son of her only sister, whom she had not seen for many years, and, in all that time, had never heard anything about her, except that she was living in the town which Fred had mentioned. It was needless to speak of the joy of Fred's good old aunt, nor his own feelings at this happy meeting. The old lady at once bought him off from the army, and sent him to a boarding school in the town.

7. There he remained two years, studying very hard all the time, after which he was sent to Rome, there to prepare for the great object he had long wished for—to be a priest.

He was gifted with great talents, and besides, had such a love for his studies, that he soon came to be known as one of the brightest scholars in his class. The gentleness of manner which he had shown, even in his childhood, did not forsake him now that he had won honors for himself, and he was as much liked as he was respected. "

8. Eight years from the time he left his good aunt, he came back to her, as a priest of the Lord. One of the first things he did, after resting from the long journey, was to seek that little town where he had first seen the light, and there, on the altar of the humble church, offer a Mass for the souls of that father and mother to whom he had been so good a son, and who would have been only too proud to have seen their Frederick on that happy day.

Source: Metropolitan 3rd Reader, Cum Permissu Superiorum 1878



THE LEGEND OF THE CHRISTMAS TREE

WE Trace the origin of the Christmas tree back to the year 724. Winfrid, Apostle of the Germans, had returned to that country from Rome, where he had been named "Boniface" by Pope Gregory II on account of the good work he had accomplished among the Germans. All are familiar with the story of how St. Boniface chopped down the giant oak sacred to the pagan god thor, and saved the eldest son of the chieftain Gundhar from being sacrificed to the god. All the assembled tribes were struck with awe at the deed of the Christian priest, which showed the pagan deity to be powerless. "Tell us then," spake gundhar, "what is the word that thou bringest to us from the almighty?" "This is the word, and this the counsel," answered Boniface. "Not a drop of blood shall fall tonight, for this is the birth-night of the white Christ, son of the All-father, and Saviour of the world." Then pointing to the pine tree behind him he continued, "this little tree, a young child of the forest, shall be your holy tree tonight. It is the wood of peace, for your houses are built of fir. It is the sign of endless life, for its branches are ever green. See how it points toward heaven! Let this be called the tree of the Christ-Child; Gather about it, not in the wild woods but in your homes; there it will shelter no deeds of blood, but loving gifts and rites of kindness." In joyous procession they carried the fir to Gundhars house. There in the great hall they set it up and the sweet odor of balsam filled the spacious room. This was the first Christmas tree.

Source: A Christmas Chronicle, Aloysius Horn





Saint Thomas a Becket, Archbishop of Canterbury, Feast Day, December 29th

December Word Search

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

BIBIANA

CHRISTMAS

CHRISTMAS EVE

DAMASCUS

FRANCIS XAVIER

FRANCIS XAVIER CABRINI

HOLY INNOCENTS

IMMACULATE CONCEPTION

JOHN EVANGELIST

LUCY

MELCHIADES

NICHOLAS

OUR LADY OF GUADALUPE

PETER CHRYSOLOGUS

SABBAS

STEVEN

THOMAS

THOMAS OF CANTERBURY

“AND Mary rising up in those days went into the hill country. And she entered into the house . . . and saluted Elizabeth.” *St. Luke 1, 39.*

And Elizabeth was filled with the Holy Ghost and she cried out with a loud voice, and said, Blessed art thou among women. *St. Luke 1, 42.*

THE VISITATION

FAR, far across the distant hills
Lived St. Elizabeth,
Our Lady's cousin whom she loved—
And SO; from Nazareth,
She went into the little town
And traveled many days;
Elizabeth, on seeing her,
Was filled with joy and praise.



Most happily she greeted her:
"Mary, can this be.
That thou, the Mother of my Lord,
Should come to visit me?"
Then Mary spoke—but when, some day.
The blessed Book you read:
You'll learn how our dear Lady praised
God's work and word and deed.

HOW THE STORY MAY BE TOLD

FAR off across the mountains, in a little town among the hills, lived the Blessed Mary's cousin, St. Elizabeth. After the Angel Gabriel had been sent with the message, and when our blessed Lady knew that she was to be God's Mother, she left Nazareth. She wanted to see her cousin, and to be with her. When she went into the house where St. Elizabeth was living, and St. Elizabeth heard Our Lady's voice, she seemed to know at once that Mary was to be the Mother of God's only Son. She used the very same words the Angel (Gabriel) had spoken: "Blessed art thou among women!"

"Blessed art thou among women!" cried St. Elizabeth. "Oh, what have I done to earn this joy—that the Mother of my Lord should come to visit me?" And then Our Lady began "The Magnificat," which you will read in the Bible when you grow older. Our Lady's song of praise. Our blessed Mother stayed in the little town in the hill country until Elizabeth's son John was born. The son of St. Elizabeth was St. John the Baptist, and a little further on in this story you will learn why he was called by this name. When Elizabeth did not need her, Mary went back to her own home at Nazareth. But she was not to stay in Nazareth a long while.

Source: Life on Earth of our Blessed Lord for Little Children, Imprimatur 1913



Saint Francis Xavier, Feast Day—December 3rd

THE CRAB AND THE CRUCIFIX

You would be inclined to think almost that a crab has as much to do with a crucifix as a walrus has with a carpenter. But mine is a true story, and the carpenter's is not at least I, for one, never believed it. You have just read about St. Francis Xavier. This story comes in his life, which is full of wonders.

One day Francis, with seven of his companions, was cruising among the islands of Molucca. The burning sun was overhead, the calm, deep sea around. But as they sailed the pent-in waters near Baramara a terrible tempest arose. The boat in which St. Francis was tossed to and fro with every fresh wave, for it was a light vessel, ill-fitted to resist a squall. The native rowers, though accustomed to bad weather, gave themselves up for lost. But Francis calmly took from his neck the crucifix he always carried on his breast. He leant over the boat-side and dipped the cross in the seething water. Immediately there was a lull; the wind died down, the waters sank, the storm was over.

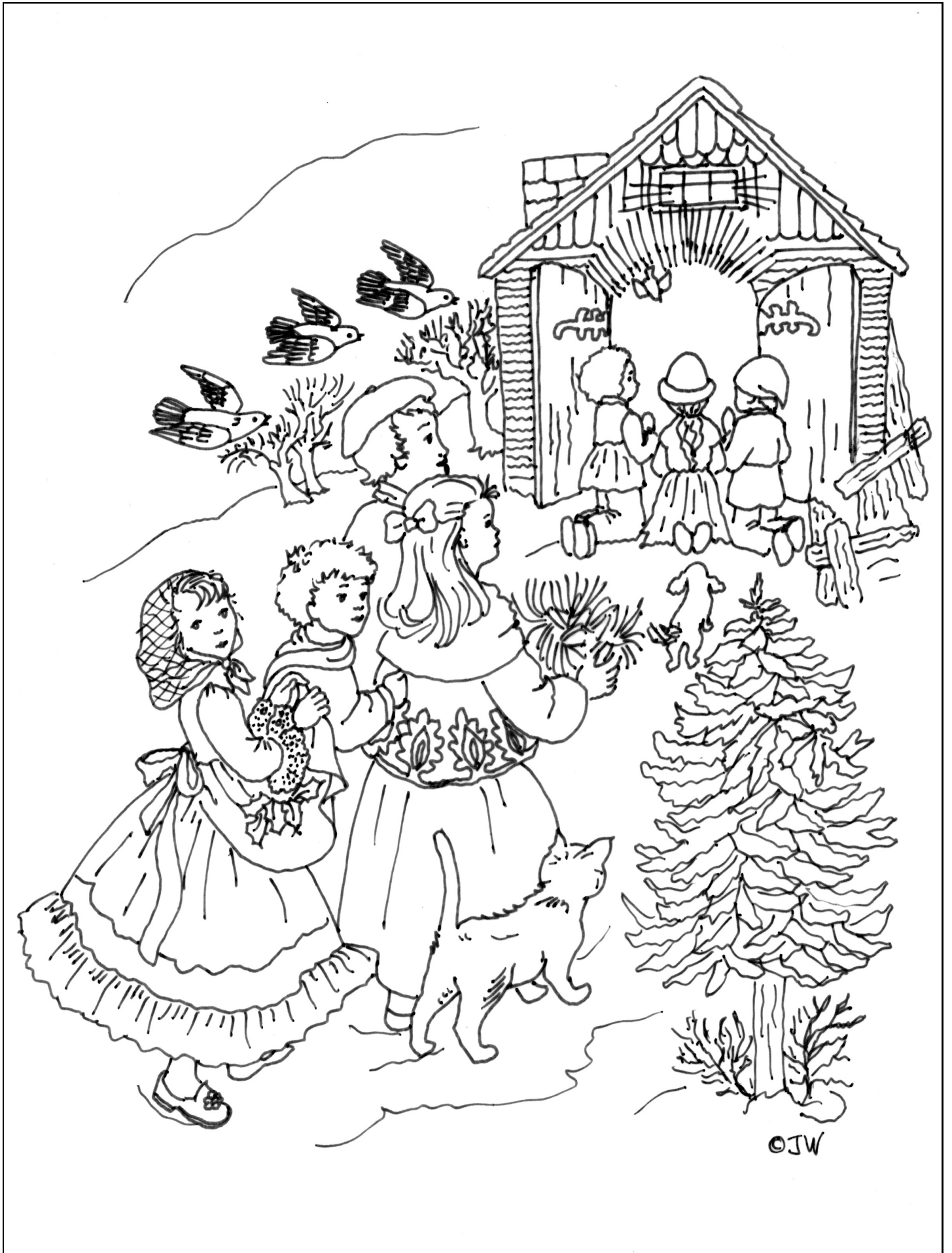
As Francis straightened himself up, the crucifix fell from his hand, slipped into the sea, and disappeared into the waves. The poor Saint was grieved beyond words. He could not be comforted; he had lost his greatest earthly treasure. But there was no use gazing into the water. The journey was continued. For twenty-four hours the Father and his little company sailed on, getting always farther and farther from the spot where the loss took place. At last they landed at the island of Talem, and he walked some hundred paces inland. Now I will use the language of one who saw the miracle with his own eyes, for he was one of the seven who were with Francis when he lost his crucifix.

“We both saw a crab issue from the sea carrying the identical crucifix upright, securely fixed in its claws; the creature made its way towards Francis, I being at the time close to his side. The Father knelt down and the crab remained quite quiet before him until he had taken away the cross, when it turned round and was soon lost sight of in the sea. After repeatedly kissing his re-found treasure, Francis remained as he was, with his arms crossed on his breast, in prayer for a full half-hour, I gladly joining with him in returning thanks to Our Lord Jesus Christ for this striking miracle. Then, rising up, we pursued our journey.”

Do you see how Our Lord looks after His dear ones ? Francis had left all for the love of Our Lord, and Our Lord looked after all things for Francis. We are not bound to believe in these miracles, you know not absolutely bound; but to me it is the easiest thing in the world to believe, when a miracle like this one shows the courteous love of our dear Lord. I can see the same Master-hand in it that touched the little maiden and said,

“Arise!” and, “Give her to eat!” Ah, children dear, we serve a good Master; only trust Him, and He will always stand by you in this world and the next.

Source: Saints and Festivals, Imprimatur 1913



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ANSWERS TO WORD SEARCH

(Over, Down, Direction)	LUCY (1, 1, E)
BIBIANA (9, 19, W)	MELCHIADES (10, 25, E)
CHRISTMAS (13, 15, SE)	NICHOLAS (1, 2, S)
CHRISTMASEVE (7, 12, NE)	OURLADYOFGUADALUPE (2 2, 1, S)
DAMASCUS (9, 2, SW)	PETERCHRYSOLOGUS (16, 1, SW)
FRANCISXAVIER (23, 13, N)	SABBAS (10, 12, NW)
FRANCISXAVIERCABRINI (1, 2 0, NE)	STEVEN (25, 18, N)
HOLYINNOCENTS (25, 23, NW)	THOMAS (7, 18, NE)
IMMACULATECONCEPTION (1, 2 3, E)	THOMASOFCANTERBURY (7, 1, SE)
JOHNEVANGELIST (14, 24, W)	

Answers to Quiz on the Gospels of Sundays and Holydays

1. Three - Peter, James and John (2nd Sunday in Lent).
2. After the third temptation by Satan in the desert. (1st Sunday in Lent)
3. In the parable of the householder who hired laborers for his vineyard, paying those he hired first the same as those hired last - "So shall the last be first, and the first last" (Septuagesima Sunday)
4. These words, announcing the Resurrection, were said to Mary Magdalen and Mary, the mother of James, by the angel at the sepulcher of Our Lord (Easter Sunday).
5. On the occasion of the miraculous draught of fishes in the lake of Genesareth. After the miracle, Our Lord said to Simon, "Fear not; for henceforth thou shalt catch men" (4th Sunday after Lent).
6. It occurs in the parable of the man who made a supper, and the invited guests make excuses not to come - "I have bought a farm, I have bought a yoke of oxen" (2nd Sunday after Pentecost).
7. "Lord, I am not worthy that thou shouldst enter under my roof: But only say the word, and my servant shall be healed" (3rd Sunday after Epiphany; 24th Sunday after Pentecost).
8. This is from the gospel of St. Matthew, as read on Palm Sunday at the blessing of the palms, and describes the triumphal entry of Jesus into Jerusalem.
9. When the disciples wakened him during the storm at sea, saying, "Lord save us, we perish" (4th Sunday after Epiphany; 24th or 25th Sunday after Pentecost.)
10. "Then saith he to them: Render therefore to Caesar the things that are Caesar's and to God the things that are God's (22nd Sunday after Pentecost).

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

God Bless all of you!

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

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