

St. Catherine's Academy Gazette®

Holy Mother Church has Dedicated the Month of March to
Saint Joseph, Patron of the Universal Church

Issue 49

March 2017



TO SAINT JOSEPH

Saint Joseph, whose great destiny

It was to shield the infancy
Of my dear Lord, I ask of thee,
That thou wilt ever pray for me.

Oh! thou who didst so faithful serve,
And the holy infant's life preserve,
Entreat no threatening dangers here,
Hinder me from the heavenly sphere.

Thou, whose high dignity was shown,
That Jesus should obedience own
To thee, obtain that I may show
Obedience to my parents too.

By all the joy that warmed thy breast,
When Jesus made it oft his rest,
Thou nursing father of my Lord,
Thy influence to me accord.

Saint! the most favored in thy death,
Jesus receiving thy last breath;
His blessed mother soothing thee,
Pray for a happy death for me.

Source: Catholic Hymns for Youthful Minds, 1847

FEASTS AND FASTS THIS MONTH

March 1st~Ash Wednesday

March 8, 10, & 11
Ember Days

March 20th ~ Feast of
St. Joseph (transferred)

March 25th ~
The Annunciation of the BVM

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FATHER RICHARD THIRKILL

TO live amidst scenes of daily torture and daily bloodshed, and be bravely ready to meet the same fate, seems to us a great thing to do, one that would require special strength from heaven. But to dwell in the very sight and sound of martyrdom, to pray daily for eight long years for the favour of giving up life, and shedding blood for Christ's sake, could come only from a heart filled to overflowing with divine love— such a love as had been given to Father Richard Thirkill, one of our many martyr priests in England.

His birthplace was in the bishopric of Durham, and few if any records seem to exist of his earlier days. He was already past youth when he left his native land to study for the priesthood at Douai and Rheims.

In the year 1579 he was ordained, and as he returned to his home after the ceremony, he was so penetrated with a sense of the greatness of the gift he had received that he raised his hands, and exclaimed, as if involuntarily, "O my God!" and turning to a companion he added, "God alone knows how great a gift hath been conferred on us this day."

Now the new-made priest began to live afresh for the Master Who had chosen him to this special service, to pray, as we have already told, each day that it might be his privilege to die a martyr's death, and meantime to work and suffer for the faith which was his greatest prize. Returning to England, Father Thirkill was directed to labour in and around the city of York; and one night, as he went secretly to visit a Catholic who needed his help, he was stopped and charged with being a priest. He owned to it most promptly. "I am a priest," he said, "do with me what you will, for I shall never deny my vocation." When he was carried before the lord mayor he confessed just as boldly who and what he was, and as they sent him to the keeping of the high sheriff for the night, he rejoiced because he knew the answer to his prayer was coming.

Upon the next morning he was cast into prison, till the end of May, when his trial took place, but during that time he was visited and questioned by several authorities. The letters Father Thirkill wrote during his prison life show that he possessed perfect peace and joy in the midst of bodily suffering.

"O happy prison!" he exclaimed; "O solitude of comfort! Why didst thou not sooner let me taste thy sweetness? It is my unworthiness, my sins which have with good reason hindered my being promoted to this happy state.

On the day of his trial this holy man was dressed in his cassock, and led from the prison to York Castle, guarded by a body of men, and he was found guilty of having " sacramentally absolved and reconciled the Queen's subjects to the Church of Rome," and then carried back to the castle and put down into the dungeons with the condemned felons. That whole night was, however, passed in instructing these wretched prisoners, and trying to prepare them for death; then, when morning came, Father Thirkill was again taken before his judges.

There were four other Catholics who were to appear at the bar that day, and as they passed him they took the opportunity of begging for the good priest's prayers and

blessing. One old woman was even bolder, and, coming near him in the open court, knelt down before the assembly and asked his blessing, which he gave her instantly. Some who were to judge him were angry with him for so doing, and declared that he was usurping the prerogatives of Christ, but Father Thirkill firmly maintained that his office as one of God's ministers gave him a right to bless in the Name of the Almighty.

A gentleman was first brought to the bar to answer to the charge of not going to church, and being in ill-health his answers were given in a weak and trembling voice. A cry was raised that he was looking at the priest, and that the priest was the traitor who had caused his disobedience to the law; but amidst the disturbance Father Thirkill spoke out clearly, saying to this gentleman, "Stick close to your God; let your goods go, and confess His holy Name with great courage." The judges here ordered silence, and then his own trial came, and he received sentence of death—to be hanged, cut down alive, and quartered.

A dreadful sentence this! but no sooner did this courageous servant of God hear it, than he fell down upon his knees and gave thanks to the Almighty for what seemed to him such joyful news. Fearing that he would only embolden and encourage all the others who awaited their trial, Father Thirkill was hurried out of the court, and rudely thrust into the lowest of the castle dungeons, till the next day, when he was drawn to the place of execution to suffer the sentence passed upon him. The authorities took every precaution to keep all Catholics, and even other people, from being present at his death; guards were placed at the gates by order of the mayor, and a great fire was kindled upon the spot where he was executed, so that the blood might not be gathered up by those who would have desired thus to preserve some relic of one who suffered for the sake of Christ so joyfully.

The death of this martyr took place upon the 29th of May, 1583.

Source: Stories of Martyr Priests, 1876



WHAT IS GOOD

“What is the real good?”
I asked in musing mood.
“Order,” said the law court;
“Knowledge,” said the school;
“Truth,” said the wise man;
“Pleasure,” said the fool;
“Love,” said the maiden;
“Beauty,” said the page;
“Freedom,” said the dreamer;
“Home,” said the sage;

“Fame,” said the soldier;
“Equity,” said the seer;
Spake my heart full sadly:
“The answer is not here.”

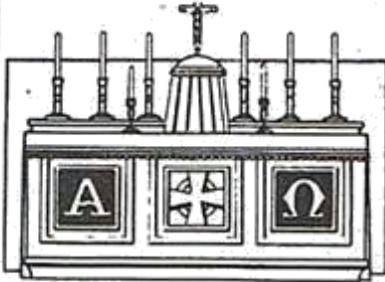
Then within my bosom
Softly this I heard:
“Each heart holds the secret;
‘Kindness’ is the word.”

~ John Boyle O'Reilly

SYMBOLS of the CHURCH

YOU HAVE SEEN THE PICTURES OF ANIMALS, PLANTS, AND OTHER THINGS THAT ARE ON THE WALLS AND WINDOWS OF YOUR CHURCH. DO YOU KNOW WHAT THEY MEAN? THESE PICTURES ARE CALLED SYMBOLS.

(A SYMBOL IS SOMETHING THAT STANDS FOR SOMETHING ELSE.) EVER SINCE THE EARLY DAYS OF THE CHURCH, THEY HAVE BEEN USED TO TEACH THE TRUTHS OF OUR RELIGION.



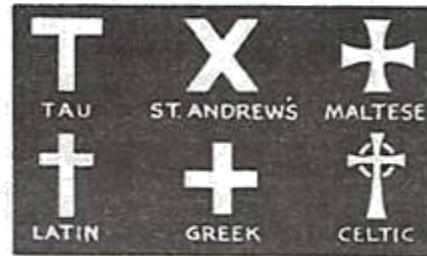
THE GREEK LETTERS ALPHA (Α) AND OMEGA (Ω) OFTEN APPEAR ON THE FRONT OF ALTARS. THESE TWO LETTERS ARE THE FIRST AND LAST LETTERS OF THE GREEK ALPHABET. THEY SHOW THAT GOD IS THE BEGINNING AND END OF ALL THINGS.



THE DOVE REPRESENTS THE HOLY GHOST.



THE MOST IMPORTANT SYMBOL, OF COURSE, IS THE CROSS. THE ORDINARY CROSS, CALLED THE LATIN CROSS, REPRESENTS THE CRUCIFIXION OF OUR LORD. THERE ARE, HOWEVER, MANY DIFFERENT KINDS OF CROSSES. HERE ARE THE PICTURES OF SOME OF THEM.



A SHIP IS THE SYMBOL OF THE CATHOLIC CHURCH.



THE CHI RHO (☩) IS MADE OF TWO GREEK LETTERS, THE CHI (Χ), WHICH LOOKS LIKE OUR LETTER "X", AND THE RHO (Ρ), WHICH LOOKS LIKE OUR LETTER "P". CHI AND RHO ARE THE FIRST TWO LETTERS OF THE GREEK WORD FOR CHRIST. THE CHI RHO IS A SYMBOL OF OUR LORD.

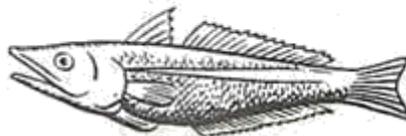


THE CROSS STANDS FOR FAITH.

THE ANCHOR STANDS FOR HOPE.



THE HEART STANDS FOR LOVE, OR CHARITY



THE FISH WAS A FAVORITE SYMBOL OF THE EARLY CHRISTIANS. IT REPRESENTS OUR LORD.



EARS OF WHEAT AND BUNCHES OF GRAPES ARE SYMBOLS OF THE HOLY EUCHARIST. BREAD IS MADE FROM WHEAT, AND WINE IS MADE FROM GRAPES. THEY REPRESENT THE BODY AND BLOOD OF OUR LORD.



THE CHILD OF THE JEW

In the year 527, there was at Bourges a school much frequented both by rich and poor, and even by the children both of Christians and Jews, without any distinction either of rank or of religion.

Now it happened that a Jewish artisan had a little son of twelve years old, who daily went with other children to this school. He was a favourite with his companions, despite his despised religion; and after school he was in the habit of lingering in the cool evening hours to enjoy a game of play with them in the streets. Often he saw them enter the church, and kneel before a much revered statue of our Lady: there they would offer flowers, or, with the ready and playful devotion which characterises the Catholic child, they would run to our Blessed Lady as to a mother, and beg her blessing on their work or play, or render their simple acts of thanksgiving for a well-learnt lesson or a successful game. The little Jew did as they did; and often prayed as fervently as any of them to her whom he did not yet know, but whom he had so often heard spoken of as the Mother of God. At the Feast of Easter, which was celebrated with great pomp and joy, many children approached the holy altar to partake of the Bread of Life. They were easily to be recognized from the rest, as they entered the church in their spotless garments, with heads bowed down, and quiet and joy earning on each innocent and earnest face. The little Jew felt a thrill of envy—envy such as a saint might have felt, and asked himself with tears in his eyes why he should not join them? Surely the Son of that beautiful Lady whom he loved so much, that sweet Lady to whom he had so often offered flowers, — would not shut him out from this happy troop. And he joined himself to them. The priest did not know him, and he received the Holy Eucharist among the rest. It was innocently done; and perhaps few thanksgivings were more fervent or more deeply felt than that of the ignorant little Jew. The Mass ended, and after a visit to his well-known and dearly-loved statue, the little one returned home. The child's frequent absences of late had passed unobserved by his father, a busy, silent man, who took little heed of his son's doings; but on this occasion he had been away an unusually long time, and his father broke silence at last, to ask where he had been. The child told him at once how dearly he loved Our Lady's statue; how often he had visited it; and how that day he had at last received the Christian's food, the Bread of Angels, as he had been taught to call it. His father was one of those men who combine utter carelessness in the practice of all that regards their own creed, with a bitter and persecuting hatred of any other. That his son should have neglected any religion, that he should have grown up an unbeliever or a bad man, would have troubled him little; but that he should have become a Christian, this was an offence which awakened every evil feeling of his dark and gloomy nature; —that his child should ever have set foot in the place of worship of those detested Christians,

was a blot on his name never to be washed out. He flew upon the helpless boy with the fury of a demon, seized him, and hurled him with a volley of curses into the blazing furnace which he was then tending, throwing two enormous faggots after him to make his fate sure. It was over in a moment; and soon after the boy's mother entered. She had seen her child returning, and followed him as quickly as she could; and now she was much astonished at not seeing him here.

"Where is the child?" she asked; but her husband made no answer; and the poor woman, now beginning to feel a vague terror, ran into every corner of her own house and those of her neighbours, calling on her boy, at first with anxiety, then with wild terror. At last she fancied that, in answer to her frenzied cries, she heard his voice; she called again, and again the voice replied.

The neighbours who had gathered round her stood aghast with terror,—the voice seemed to come from the furnace; and the horror and astonishment were at their height, when the boy's father, who had maintained a sullen demeanour during the whole time, was seen, with an expression of rage, to seize a fagot, which he attempted to fling into the furnace. Some of the neighbours held him back, others hastened to extinguish the blazing charcoal and wood; and at last, to the bewilderment and astonishment of all, the boy was drawn out uninjured. Not a thread of his dress, not a hair of his head, was singed; and his little cheeks were as cool and rosy as if he came from a bath, rather than a furnace heated to its greatest extent. When the first burst of horror, joy, and gratitude, with their mingled smiles and sighs, was over, the child gave his own simple history. "It was the kind lady of the church," he said, " who had received him in her arms, and protected him from the flames in the folds of her white mantle."

The fate of the wretched father is unknown, but the mother and her child became Christians. Such was the history of the little Jew: may we take example by his simple faith; and may Mary, the Mother of Mercy, wrap us in the spotless folds of her mantle from a more cruel enemy and a yet more fiery furnace.

Source: Catholic Legends and Stories. 1855

The Right Thing To Do

Where obstacles and trials seem

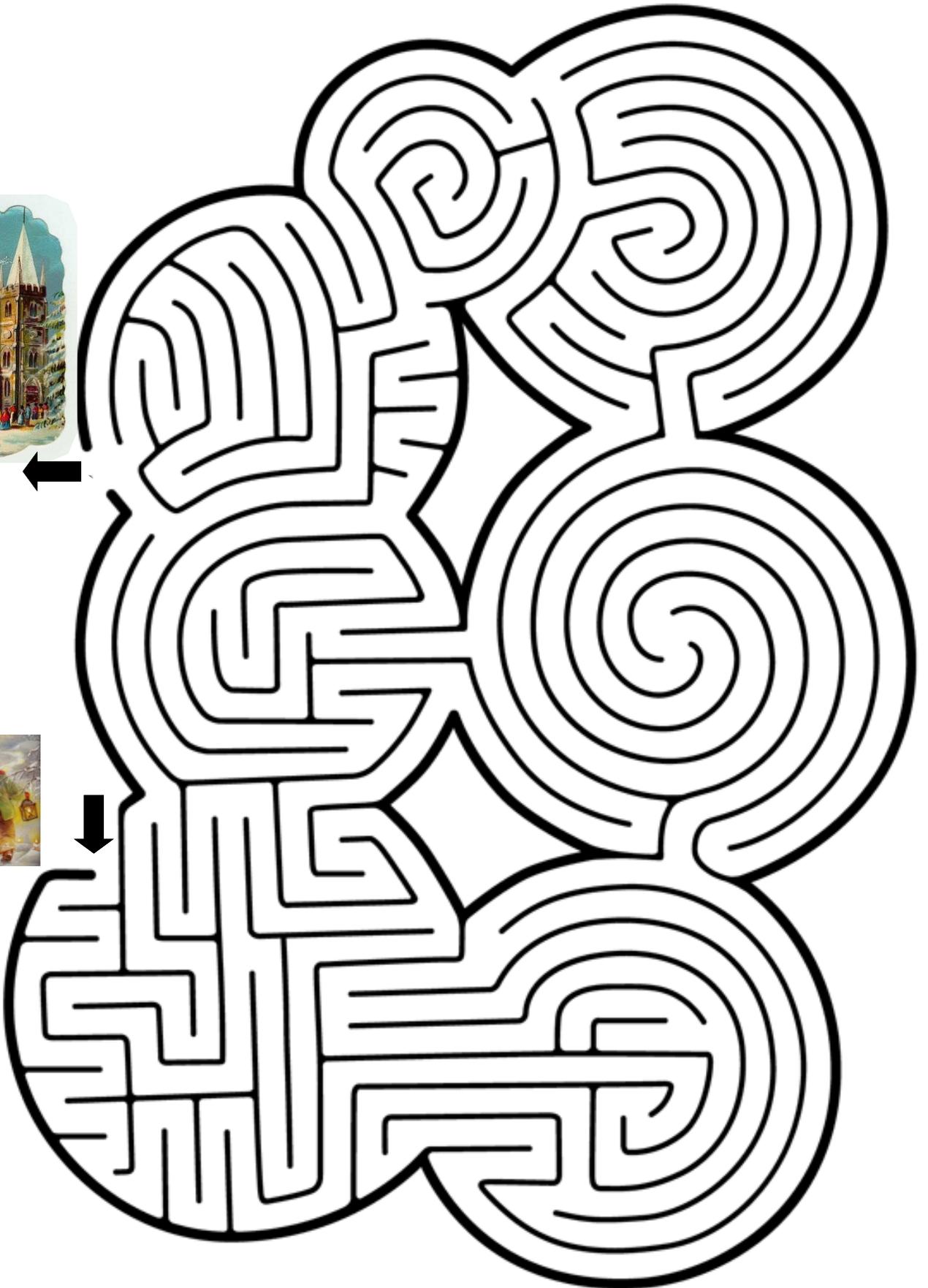
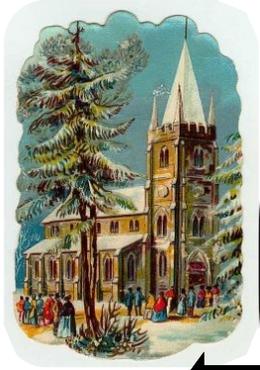
Like prison-walls to be,

I do the little I can do,

And leave the rest to Thee

~ Rev. Frederick W. Faber.

Help the two children find their way to the Church



FROM THE CATECHISM:

MODERNISM, ETC.

What is modernism, do you really know? The following is from my sophomore's religion course. This is the CATHOLIC Church's definition of Modernism.

Q. What is Modernism?

A. Modernism is a form of rationalism which aims at the rejection of dogma and divine authority in the Church.

Q. What is the modernist's form of religious truth?

A. The Modernist's form of religious truth is the private consciousness of man.

Q. What is the pretended object of Modernism?

A. Modernism pretends to remodel the whole Christian religion and adapt it to the ideas of the twentieth century.

Q. What do Modernists hold regarding the definitions of the Church?

A. Modernists hold that private conscience should not be hampered by any definitions of the Church.

Q. What do Modernists hold regarding religious liberty?

A. Modernists hold that there should be a general reunion, including even atheism, based upon the feelings without regard for creeds or dogma.

Q. Is Modernism a heresy?

A. Modernism might be called a tendency to rationalism and skepticism, which embraces all the heresies.

Q. What do modernists hold regarding dogma?

A. Modernists hold that dogma is a mere symbol of the unknowable and is true only in so far as it excites and nourishes religious sentiment.

Why is a Catholic not allowed to take part in Protestant services?

By taking part in Protestant church services a Catholic participates in a false religion and therefore sins against faith. One religion is not as good as another. There is only one true religion—the Catholic religion. The law of the Church says that the faithful may never take active part in the religious services of non-Catholics.

CONFESSION

Even a child in the lowest grammar grade of our parochial schools knows what Confession is. To receive the Sacrament of Penance worthily one is obliged to confess all the mortal sins of which one is conscious, to have supernatural sorrow for them, and to make a firm purpose of amendment. Confession is made to an authorized priest. Although a priest at his ordination receives the power to forgive sins, he cannot ordinarily exercise this power without jurisdiction from proper ecclesiastical authorities. A priest who has faculties to hear Confessions in his own diocese cannot do so in another diocese unless granted authorization by the Bishop of this diocese. We said ordinarily, for when there is danger of death, any priest, even one who has been suspended from his office, can administer the Sacrament of Penance. ■

A priest must be in the state of grace when he administers a Sacrament. Though the Sacrament would be valid if administered by one who was in mortal sin, he would commit a sacrilege. The Church requires sanctity in her priests. It also requires that he must be ready to die rather than reveal a penitent's sin. He cannot act upon what he learns in Confession. He can never by word or action break the seal of the Sacrament even after the death of the penitent. Outside of the confessional he cannot speak even to the penitent about the sins that person has confessed, without his permission to do so.

The Sacrament of Penance was instituted by Christ when He conferred on the Apostles and on those succeeding them in the priesthood in His Church, the power of forgiving sins. "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." This judicial power of forgiving or retaining sins could not be exercised without a confession of our sins. This demands the telling of all mortal sins. Although venial sins do not have to be confessed, they can form valid matter for absolution.

Confession is usually oral, but in the case of a grave illness or of a serious accident, when oral Confession is impossible, some external sign would suffice to fulfill the obligation of manifesting our sins to the priest.

Every Catholic knows that mere confession of sin in the Sacrament of Penance does not bring forgiveness. There must be a careful examination of conscience, an honest telling of all mortal sins to the best of our ability there must also be sorrow for our sins because we have offended God either because He is worthy of all love or at least through fear of His just punishment, with the firm resolution to avoid in the future, with the help of God's grace, every serious form of sin.

Supernatural sorrow then is essential for the valid reception of the Sacrament. Satisfaction for sin is also and integral, though not essential, part of the Sacrament.



We must also make amends for our sins, hence, the priest imposes a penance which we must be willing to perform. To neglect wilfully this penance imposed would not affect the validity of the absolution given but would be a sin, grievous or venial according to the nature of the sins confessed and the consequent relative gravity of the penance itself.

The practice of Confession of sins in the Sacrament of Penance goes back to Apostolic days. It is the one Sacrament that is administered in secret. In the early centuries of the Church, the penitent knelt at the feet of the priest or sat beside him in the open church. Our familiar box-confessionals, with grated screen, are a modern development and were introduced to help the penitent.

What are the words of the absolution given in Confession? When the priest has recited the last two sentences of the Confiteor, he says: "May our Lord Jesus Christ absolve thee, and I by His authority absolve thee from every bond of excommunication [suspension] and interdict in so far as I can and as thou needest it; and so I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"May the Passion of our Lord Jesus Christ, the merits of the Blessed Mary ever Virgin, whatever good thou hast done and whatever evil thou hast borne, be for thee unto the remission of sins, the increase of grace, and the reward of everlasting life. Amen."

Source: Can You Explain Catholic Practices, Imprimatur 1937



CHRISTIAN DOCTRINE DRILLS

DRILL 37

SEVEN CAPITAL SINS

1. PRIDE
2. COVETOUSNESS
3. LUST
4. ANGER
5. GLUTTONY
6. ENVY
7. SLOTH

OPPOSITE VIRTUES

1. HUMILITY
2. LIBERALITY
3. CHASTITY
4. MEEKNESS
5. TEMPERANCE
6. BROTHERLY LOVE
7. DILIGENCE



SCHOOL

"Go daily to school, and learn all you can, then you'll be happy, when you are a man."

 HE little grandson of Charles X, king of France, who later on became the Comte' de Chanibord, was just six years old when he began to learn to write, and it must be admitted that he wrote exceedingly badly. Like most healthy children, he was very fond of being out of doors, and of every sort of plays, and naturally making large letters in a copy-book was anything but a pleasure to him. Charles, who occasionally inspected his grandson's work, found the pages covered with a collection of horrible letters, adorned and joined together by numerous scratches. I am afraid that the writing-master spoiled his pupil, for the boy, when found fault with, would look up at his teacher with his frank blue eyes, plead so prettily for forgiveness, and make such excellent resolutions for the future, that as often as not the lesson was shortened, or even put off till the next day.

But one morning all the wiles of the little prince failed to bring a smile to the lips of the old tutor, who seemed weighed down by unaccountable sadness. The child asked what was the reason of his sorrow, but could get no answer. Later on however one of the servants informed him that the poor old man had to pay a debt of forty pounds for his son, and did not know where to get the money. The prince said nothing, but at breakfast he began in a very coaxing tone: "Grandfather, if I write very well indeed for a whole week, will you give me a nice present?" "Certainly my darling."—"Will you give me forty pounds?"—"Forty pounds, that is rather a large sum! What do you want it for?"—"I can't tell you, grandfather; it is a secret, but do let me have the money!" The king laughed and promised.

It was spring. The little prince worked at a window, which looked out upon the Tuileries. The birds sang, but he did not seem to hear them. Tame doves came and perched upon the window-sill, he never noticed them. The merry voices of children, playing under the trees, floated up to him on the breeze, he did not trouble himself about them. Very earnestly almost holding his breath with the effort, he strove to imitate the copy before him. Not a single blot, not one crooked stroke was to be found upon the whole page. The progress he made was really astonishing and the old tutor could not make it out at all, for this industry lasted for a whole week. When the boy finished his task with a fine up-stroke, he gave a shout of joy, and rushed off to show the copy-book to his grand-father. In a few minutes he was back again, holding tight in both hands a purse, containing forty pounds. He gave it to his tutor, saying with much excitement and delight: "Dear Sir, this is the reward for my week's work. That was why I was so attentive and industrious, I wanted to be able to earn this money for you."

Dear children, you should be grateful to your teacher. It is not likely that you can reward him with money, but at least you can make his work in school easy by your diligence and attention. At school you learn to read and write and do sums, to draw and to sing hymns and songs; you are taught about different plants and animals, and you hear a good deal of the history of your own country.

But the most important part of your school-course is the Catechism. A late member of the French Senate, a deep thinker, an accomplished scholar, and one of the best lawyers in France said on his death-bed: "After a long life of study and reading, one recognizes when the hour of death draws nigh that all the truths worth knowing are contained in the Catechism."

In the Catechism we learn all that we must believe, also all that we must do to get to Heaven; and so it is the most important and most interesting book in the whole world. Learn the Catechism before anything else, never go to school without having got your lesson in it quite perfect. And you must also take pains to learn Scripture History, for without it you do not properly understand your Catechism.

Always listen heedfully to the religious instruction, and try to keep it both in your memory and in your heart; think about it sometimes during the day, and make it the guiding rule of your life. If you do that you will be on the right road to Heaven, for all your thoughts, words and actions will be regulated by the teaching of our holy Faith, and moreover you will be able to answer those who attack religion.

An inspector at an examination once asked a child the following question: "Suppose that two pounds of meat were used every day in your house, and the meat was 8 pence a pound, how much would that come to in a week?" The child began to reckon: "Twice 8 are 16. Sixteen pence are 1 shilling, 4 pence; six times 1 shilling, 4 pence make ten shillings." "Why, your week has only six days," said the inspector, "I suppose you forgot Sunday." "Oh no," answered the child, "I counted Sunday, but I left out Friday, because one doesn't eat meat that day."

A poor widow once came to see the rector of a church in Dublin, and besought him of his charity to do something for a son, who was a clever boy, very diligent and well instructed in his religion, and who ardently desired to enter the priesthood, but was unfortunately situated, being the only Catholic in the school which he attended. He once, in the presence of the Protestant clergyman, defended the love and veneration shown by Catholics to the Blessed Virgin, about which his schoolfellows were always teasing him. One day when the boys had been making game of him he begged leave of the head-master to prove to his companions, from the Bible to which, as is well known, all Protestants appeal, that Catholics are quite right in praising and honoring Mary. The master, who was a clergyman, consented, and the boy at once got upon a flight of steps, and bade his school-fellows take out their Bibles and turn in the first place to that passage where the angel Gabriel, sent by God, salutes Mary as full of grace. "The angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, and the virgin's name was Mary. And the angel being come in said unto her: "Hail, full of grace, the Lord is with thee, blessed art thou among women?" Then he made them read that other passage, which relates how Elizabeth, filled with the Holy Ghost greeted Mary as the blessed among women. Elizabeth was filled with the Holy Ghost, and she cried out with a loud voice and said: 'Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?'"



Then this valiant champion of Mary's honor drew from the two texts the following conclusion: "When we Catholics honor Mary, we are only doing what was done by the angel, the messenger of God, and we imitate the example of Elizabeth, who was filled with the Holy Ghost. How can that be wrong! You Protestants always assert

that you follow the Bible, but if you really did so you would, like us, salute and honor Mary. We Catholics follow the Bible indeed."

This speech pleased the master, who clapped the lad on the shoulder, saying: "I am not of your religion, but if you go on like this, you will be an honor to your Church one day." Such was the mother's story. The priest took charge of the boy, who in time became a priest and a religious, and is now one of the most popular preachers in Ireland.

Nothing is so important as religious instruction. A child, who learns his Catechism and Bible history well, will certainly give satisfaction to his teacher in other subjects. He sees what trouble a master takes to explain things, and make them clear, how day after day he spends five or six hours in school, how he sacrifices time and health to the boys and girls whom he teaches, and how nothing affords him greater pleasure than to see them making progress in learning and growing up good children.

How can a child be lazy and vex his teacher?

Schools now-a-days are very different from what they were four hundred years ago. Then the master formed the letters of little bits of wood before the eyes of the children, who then arranged them alphabetically, and formed them into syllables and words. Sometimes the letters were made out of pastry, and given to the children to eat afterwards, or carved in birch-wood and ivory and used as playthings. In England children were sometimes taught to read by a curious competition. They shot with bow and arrow at large painted letters, and those who hit a given letter and named it correctly, received a small reward.

Now it is customary in many places for prizes to be bestowed upon the good and industrious children at the end of the year. But no prize can be compared with the feeling that God is pleased with you, and that your parents will say: "You have been good children."

Always then be diligent at your lessons. Be attentive at school, and prepare carefully the work which is set for you to do at home. An old proverb tells us that we do not learn only for our schooldays but for our whole lives. *"Non scholae, sed vitae discimus."* Therefore learn diligently at school; be good boys and girls, and then you will in later life be virtuous men and women.

Source: The Dutiful Child, 1898



*"O holy Mary, Virgin of virgins, Mother and daughter of the King of kings!
Bestow upon us thy consolation, that through thee we may deserve
the reward of the heavenly kingdom,
and reign with the elect of God unto all eternity."*

From—the first lesson of Matins

SAINT JOSEPH WORD SEARCH



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

- | | |
|---------------|-------------------|
| JOSEPH | LOVER OF POVERTY |
| SON OF DAVID | MODEL FOR WORKMEN |
| Patriarch | SAFEGUARD |
| FOSTER FATHER | HAPPY DEATH |
| GUARDIAN | HUSBAND OF MARY |
| PROTECTOR | HONOR |
| JUST | SAINT |
| CHASTE | PATRON OF CHURCH |
| PRUDENT | GOODNESS |
| VALIANT | FAITH |
| OBEDIENT | HOPE |
| FAITHFUL | CHARITY |
| PATIENT | |

“SUFFER THE LITTLE CHILDREN TO COME UNTO ME”

1. I THINK when I read that sweet story of old,
When Jesus was here among men;
How he called little children like lambs to his fold,
I should like to have been with him then.

2. How I wish that his hands had been laid on my head,
And my arms had been thrown round his knee,
And that I might have seen his kind looks when he said:
“Let the little ones come unto me.”

3. Yet still to his footstool in prayer I may go,
And ask for a share of his love;
And if I thus earnestly seek him below,
I shall see him and hear him above.

4. In that beautiful place he has gone to prepare
For all who are washed and forgiven;
For many dear children are gathering there,
And, "of such are the kingdom of heaven."

5. Yet why should I think he's no longer on earth,
When he says: "I am all days with you;"
For sure, if he loves little children like me.
Then his words must be simple and true.

6. No: he cannot deceive.—His dear mother I'll call,
And straight to his altar repair;
For he says he still dwells in that sweet, holy place.
And a child may worship him there.



MEN CHOSEN BY CHRIST V*w*1-1*ss

Christ chose these men to nurture the seeds of Christianity, which He planted during His life, death and Resurrection.

- | | | |
|--------------------|-------|-------------------------|
| 1. *P*STL*S | _____ | (The group of 12 men) |
| 2. P*T*R | _____ | |
| 3. *NDR*W | _____ | (Bother of P*T*R) |
| 4. J*M*S | _____ | (Son of Zebedee) |
| 5. J*HN | _____ | (Son of Zebedee) |
| 6. PH*L*P | _____ | |
| 7. B*RTH*L*M*W | _____ | (Also called Nathaniel) |
| 8. TH*M*S | _____ | (the Twin) |
| 9. M*TTH*W | _____ | (The tax collector) |
| 10. J*M*S | _____ | (Son of Alphaeus) |
| 11. TH*DD**S | _____ | |
| 12. S*M*N | _____ | (The Cananean) |
| 13. J*D*S *SC*R**T | _____ | |
-
- | | | |
|--------------|-------|-------------------------|
| 14. M*TTH**S | _____ | (Replaced the betrayer) |
| 15. S**L | _____ | (Also called Paul) |

Answers can be found on the last page of the Gazette

DESPISE THE VANITY OF THE WORLD

MY child, there are two roads before you. On the one you see Jesus, your Redeemer, who loves you so much. He goes ahead of you, and beckons you to follow Him. On the other is the world, which also loves, or rather pretends to love you. It too, is winking, and coaxing you to follow it.

"He that followeth Me walketh not in darkness," says Jesus. "Come, follow me," the world says; "let us enjoy the good things present." To whom will you listen? Which will you follow?

A child was once looking at the rainbow. See! the end of it comes down way over yonder, in that field, where the walnut tree stands. People told her that if she would go where the end of such a rainbow was, she would find something beautiful — a costly treasure. So, now, she would just run over to the walnut tree, and see what what she would find in the end of the rainbow. She hurries over; and when she reaches the tree she is tired and nearly out of breath; and she looks around for the treasure. But the rainbow is gone; and there is no treasure, nor anything beautiful as she expected. She is awfully disappointed.

Do you know what vanity is? Vanity means something empty. If there is anything you think is worth something, or you think there is something of great worth in it, and you find out it is not worth anything at all, or there is nothing at all of worth in it, why, then, that is what we call a vanity.

Now, Jesus invites you to follow Him; the world coaxes you to follow it. Jesus says, He will teach you, and give you many good things. But these good things are yet hidden.

First, He wants you to follow Him; then He will let you taste these good things by-and-by. Jesus, and His Spirit, and His teachings, and the good things He possesses, are all hidden manna. You will find out how sweet this manna is only when you have tasted it. But you must not turn away from it. Because you often hear about this manna, and you never see anything but what looks poor and insignificant, you might think there is nothing in it, and you might go by and let it alone, and not care anything about it.

First of all, Jesus wants you to be humble. Even if you knew the whole Bible by heart, and could tell all the smart things that the great men of the world have said, your Saviour would not want you to be the least bit proud about it. He says Himself: "I resist the proud; but to the humble I give My grace." Therefore, first of all, if you want to be a follower of Jesus, and taste of the hidden manna, you must be humble.

But the world also makes you promises. It says: "Look here, little one! my goods are not hidden. They are open before you: you can see them, taste them, possess them. I will give you riches and honors, and any pleasure and amusement you can desire. I will give you a long life of happiness, real, lasting happiness. Follow me, and I can assure you, you can always sing: "I am as happy as a big sun-flower!"

Beware, my child! Do not listen to this voice. What the world promises you is nothing but vanity. It has fooled many a one, and brought him into misery; and he was sorry for it only when it was too late. Listen to Jesus, and follow Him on the road He leads you. With Him you will find your true and only happiness.

"Vanity of vanities," says Thomas a Kempis, "and all is vanity, but to love God and Him alone."

Source: Little Follower of Jesus, Imprimatur 1892







Answers to Men Chosen by Christ Vowel-less Puzzle

1. Apostles, 2. Peter, 3. Andrew, 4. James, 5. John, 6. Philip, 7. Bartholomew,
8. Thomas, 9. Matthew, 10. James, 11. Thaddeus, 12. Simon, 13. Judas Iscariot,
14. Matthias, 15. Saul

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 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 com-ments 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.~