



St. Catherine's Academy Gazette®

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

Issue 51

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THE GARDENS

The Garden fair of Paradise
Beheld the approach of pain and vice:
Where all Earth's beauties seemed to dwell
There Adam sinned, and there he fell.

The Garden of Gethsemane
Beheld the wondrous agony,
Where CHRIST in solitude began
His Passion, borne for fallen man.

He felt our sins in all their weight,
Sinless he took our sinful state;
He laid aside His God-like power:
Can we not watch with Him one hour?

For all the world- for all - for us-
The Lord of Heaven suffered thus:
And every sin for which we mourn
By JESUS CHRIST was long since borne.

He mourned our sins far more than we
Ever mourn for our own misery,
And that for which we love to live
Our SAVIOUR deigned His life to give.

Remembering then that awful night,
Let us be children of the light,
Nor put again to open shame
The SAVIOUR and the SAVIOUR'S Name!

Source: Songs of the Saints, 1867

FEASTS AND FASTS THIS MONTH

March 6th -
Ash Wednesday

March 13th, 15th & 16th
Ember Days

March 25th -
The Annunciation of the
Blessed Virgin Mary

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GRANADA - THE VISION OF SAINT JOHN OF GOD

Whether you eat or drink, or whatsoever else you do, do all to the glory of God. ICor. x.31. Every one that humbleth himself shall be exalted.—Luke xiv. 11.

WE are apt to think of the saints as the young cadet thinks of the Duke of Wellington, Frederick the Great, or Napoleon Bonaparte, as heroes to be revered and admired, but looked up to from a very great distance and spoken of with bated breath. And we say to ourselves:

“Perhaps if we had fought under their banner, if we were within reach of them, we, too, might hope to fight with more courage; we, too, might have stormed the fortress of our enemy, the devil, and perhaps have carried off a victory over the rebel host of the world, our own selves and the devil.”

This is vain dreaming. The saints rose to the heights which dazzle our view by slow and painful ascent, and were enabled to do many great and noble deeds because they were faithful in the least.

What was St. John of God—who became such a great saint, and so confident and persevering in his prayers that the poor people used to say God sent trials that St. John might work miracles— but a poor boy, born of peasants, a shepherd, then a soldier, a servant, a peddler, travelling with books and pictures. In all these humble occupations he had one end and one aim in view—the glory of God.

And so—not after years of spending and being spent in the hospital and among the poor and outcasts of Granada, but after years of hard work as a poor man, despised by all—John of God was deemed worthy of heavenly communications, of the vision of his infant Saviour Himself.

One day, when St. John was travelling in the country, with his pack of pious books and pictures on his back, his heart lifted in prayer to God, he met a little child, barefooted and so miserably clad that the saint, touched with compassion, took off his sandals and offered them to the child, but the child, smiling, tried them on, and gave them back to the saint, for they were much too large for his little feet. Then the saint, being ashamed to suffer less than a little child, bent down and told the child to mount on his back and he would carry him. Laden with his double burden, the saint trudged on, the sweat pouring down his face (which the child gently wiped), his back aching with fatigue. At last, at a little distance, John perceived a fountain and, hard by, a tree.

“Dear little brother,” he said kindly to the child, “I will lay you down under the shade of the tree while I go to drink at the fountain.”

The child consented willingly, but as John was turning to go to the spring he called him. And John saw before him his Saviour and his Lord, full of the glory of His majesty, holding out to His servant a pomegranate cut in two and surmounted by a cross radiant with celestial splendor.



And saying, "John of God, Granada will be thy cross," Jesus disappeared, leaving His servant humble and grateful for this great favor.

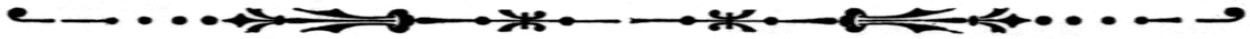
And thus we learn from the cross in the pomegranate, which is the emblem of charity, that the spirit of sacrifice is born of heavenly charity:

"for if any man love Me, let him deny himself, take up his cross, and follow Me."

And we know how the saint afterward found his cross at Granada. There he toiled night and day among the poor, working in the hospital, begging for the poor in the streets, going out into the streets and highways to compel them to come into the fold of the Good Shepherd; and how, in spite of his boundless charity and self-devotion, he met with persecution, often from those to whom he had been most generous, and how he died at last, worn out by mortification and toil for the glory of God and the good of those around him.

But the first lesson of all is humility, to be willing to be placed beneath in the lowest place; to become as little children, who are not allowed to think that they know anything or can do anything alone. For St. John of God was humble; he was pleased to be despised and ill treated; he thought himself the worst of sinners, and thus "he that is last shall be first, and he that is first, last; and he that humbleth himself shall be exalted."

Source: Legends and Stories of the Holy Child Jesus from Many Lands, 1894



LATIN PHRASES RESTORATION

Each line below contains a Latin phrase and its English translation.

Can you separate the Latin and the English?

1. DEOTHANKSGRABETOTIASGOD

2. OURPAFATHTERNOSERTER

3. AGLAMBNUSOFDEIGOD

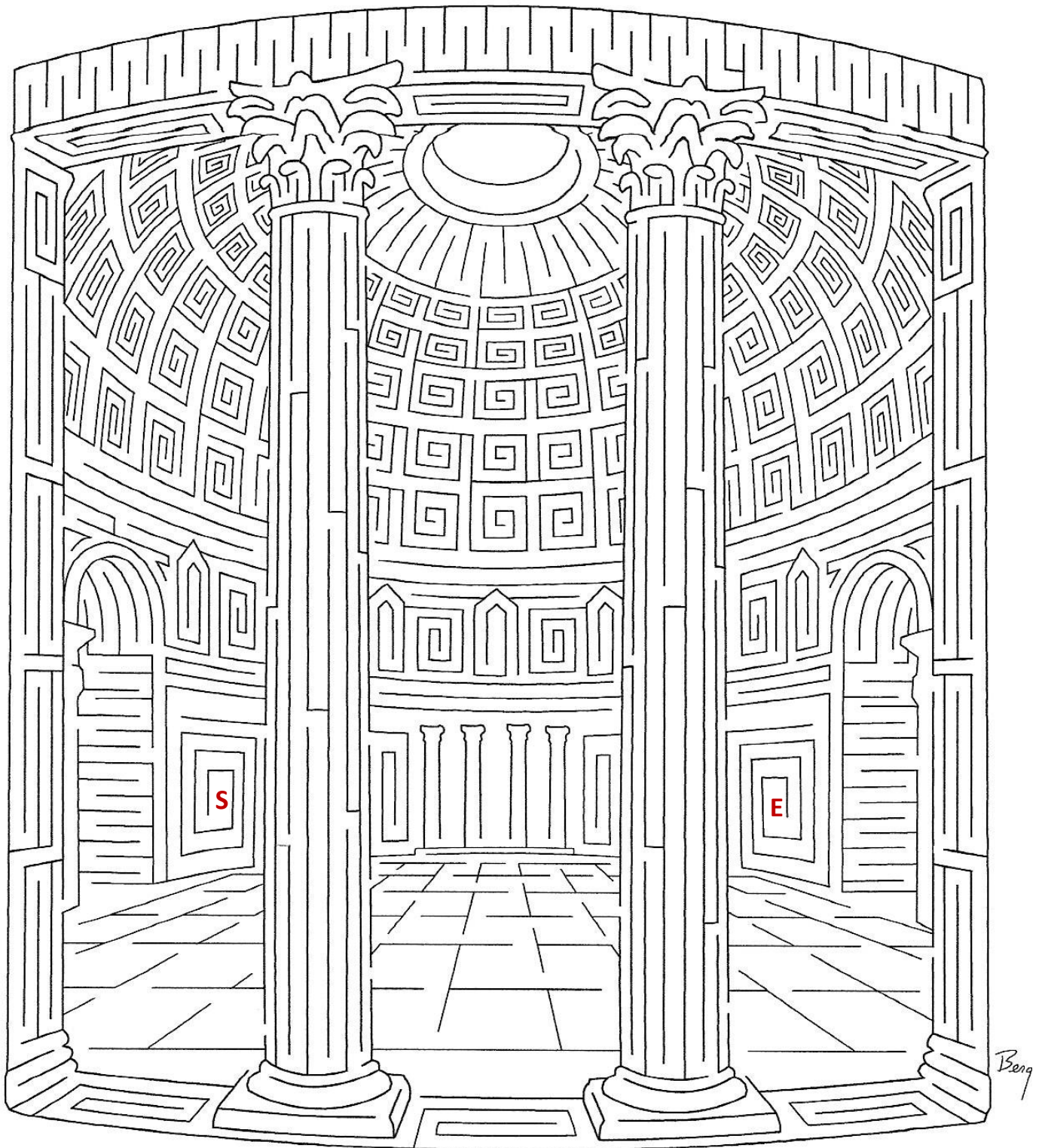
4. DOMTHELORDINUSBEVOWITHBISYOU CUM

5. ANINTHENODOYEARMIOFOURNILORD

6. CORBODPUSCHRISYOFTICHRIST

7. BEECHOLDCEHOTHEMOMAN

Answers on the last page of Gazette

MAZE OF THE PANTHEON IN ROME now THE BASILICA OF ST. MARY AND THE MARTYRS

The Pantheon is one of the most famous sights in Italy. “Basilica di Santa Maria ad Martyres,” or “Basilica of St. Mary and the Martyrs” was a pagan temple but in 609 A.D., it was turned into a church.

The Pantheon is the best-preserved ancient Roman building in Rome. Because of the fact it was turned into a church, it was kept remarkably well-preserved. In fact, you can still experience the building much as the ancient Romans would have. Some things have

changed (there's a Catholic altar there now, for example, and frescoes of saints), but the dimensions of the building, along with much of its decoration, has remained the same. At about 142 feet in diameter, the Pantheon's dome is bigger even than the dome of St. Peter's Basilica. It's also completely unreinforced... there's no rebar in there! That makes it the single largest unreinforced, concrete dome in the entire world. And, yes, it was built by the Romans in 125 A.D., not by later architects.

This Pantheon... is *not* the original but is still ancient. It is the *third* version of the building. The first one was built in about 27 B.C., but burned down; the second, built in the 1st century A.D., also burned down. This, the third, was built in 125 A.D. and has survived later fires! This, by the way, explains the strange inscription above the porch, "M·AGRIPPA·L·F·COS·TERTIVM·FECIT," which stands for, in English, "Marcus Agrippa, son of Lucius, consul for the third time, built this." Agrippa was around in the 1st century B.C.... so how is that possible? It's possible because Agrippa didn't build the third version—he built the first. The inscription was added as a nice little nod to him, as the original founder.



THE QUEST FOR HAPPINESS

"Thou shalt love the Lord thy God with thy whole heart."

The human heart craves and seeks unceasingly for happiness in this life because they lose sight of their eternal destiny — the object of their creation — which is to know God, to love Him, to serve Him, and to be happy with Him. "Thou shalt love the Lord thy God with thy whole heart and thou shalt love thy neighbor as thyself" (Matt. xxii. 37, 39). The whole law depends on these two commandments; so Our Lord Himself assures us. The fullest measure of happiness even here on earth is attained by harmonizing one's conduct with the commandments of God, by doing well one's duties to God and man; for this means the possession of a peaceful conscience, a clean heart, a sinless soul; and this is essential to happiness; hence, St. Ignatius prays:

"Give me, Lord, only Thy love and Thy grace; with these I shall be rich enough; there is nothing more that I desire." To be in the state of grace — to have God's love — that is essentially necessary to true happiness.

"Si Deus pro nobis, quis contra nos?" "If God be for us, who is against us?" (Rom. viii. 31.) The end of man's creation is to glorify God. But in promoting God's glory we are at the same time promoting our own. Many find but a small measure of happiness. Ergo, let our watchword be: "Omnia ad majorem Dei gloriam" "All for the greater glory of God!"

"Know then this truth — enough for man to know:
Virtue alone is happiness below." — Pope.

"Happiness and virtue are the same." — Francis.

"There can be no harmony in our being except our happiness coincides with our duty." — Whewell.

"Chain down some passion; do some generous deed;
Teach ignorance to see; or grief to smile;
Correct thy friend; befriend thy greatest foe;
With warm heart and confidence divine,
Spring up and lay strong hold on Him who made thee." — Young.

THE CATHOLIC CHURCH AND HERESIES

The Catholic Church has been in existence for more than eighteen hundred years, and during all that time she has withstood and overcome many heresies that arose against her. These heresies were more dangerous to the Church than were the cruel, bloody persecutions decreed against her by the Roman emperors. Why? The persecutions came to the Church from without. They cost her the lives of millions of her members, men women, and children, who died the death of apostolic age have already been mentioned, martyrdom for the true faith; but at the same time "the blood of the martyrs was the seed of Christians"—the persecutions brought more millions of converts from paganism into the Church than there were millions who laid down their lives for her. Persecution, has never yet weakened the Catholic Church, it has only been the means of strengthening her: it has never yet brought her a loss that was not more than made up by the gain.

Persecution, the enemy from without, the Church has never yet been afraid of. But not so with regard to heresy. Heresy is really a dangerous enemy, because it arises against the Church from within. One enemy *within* the camp is always more dangerous than ten enemies *without*.

Heresy and schism are the two powerful, dangerous enemies that in times past have risen up against the Church of Christ from within. She must always be on her guard against these two enemies in the future as she has been in the past.

In the course of a few years heresy or schism may tear away millions of members from the fold of Christ's Church, while it may take centuries for the Church to repair the loss by the gaining of new members. The history of the Catholic Church, many and many times over, proves the truth of this statement.

As already stated in a former lesson, "Christ Himself and the apostles foretold that heresies and schisms would arise against the true Church. "Many false prophets shall rise, and shall seduce many," declares Christ. (Mat. 24, 11.) "There must be also heresies; that they also, who are approved, may be made manifest among you." (I Cor. 11-19)

There shall be lying teachers among you, who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction." (II Pet. 2, 1.)

Some of the heresies that arose during the apostolic age have already been mentioned, These early heresies were not so dangerous by far to the Church as were the great heresies that arose in later ages. The first of the great heresies was that of the Arians. It took its name from Arius, an ambitious priest of Alexandria, who denied the divinity of Christ. He said that Christ was not born of the Father, but made by Him: that he was not equal to, but inferior to, the Father. The Arians were condemned at the Council of Nice, A. D. 325, under Pope St. Sylvester I. The heretical followers of Arius at one time were so numerous that St. Jerome wrote, "With a sigh the astonished world beholds that it has become Arian."



Another great heresy was that of the Nestorians, named after Nestorius, bishop of Constantinople. Nestorius taught that there are two distinct persons in Christ, the one being the Son of God, the other the son of man: and that the Blessed Virgin is not the mother of God, but only the mother of the man Christ. Nestorius and his heresy were first condemned by the Council of Ephesus, A. D. 431, under Pope St. Celestine I.

The third great heresy was that of the Eutychians, founded by Eutyches, who was the superior of a monastery near Constantinople. He taught, in opposition to Nestorius, that there is not only one person in Christ, but also one nature. His heresy was condemned by the Council of Chalcedon, A. D. 451, held under pope St. Leo the Great.

Other minor heresies of the third, fourth, fifth, sixth, seventh and eighth centuries were those of the Manicheans, Macedonians, Pelagians, Semi-Pelagians, Monothelites, and Iconoclasts, all of which were condemned by the Catholic Church at the different Councils held during that period.

"Next came the Greek heresy and schism, commenced by Photius, who, though not a priest, took unjust possession of the See of Constantinople in the year 857 or 858. He was excommunicated by Pope St. Nicholas I. He was again condemned and deposed by the Fourth Council of Constantinople, A. D. 870, under Pope Adrian II. The Greek heresy consists in teaching that the Holy Ghost proceeds from the Father alone, whereas the Catholic Church teaches that He proceeds from the Father and the Son. The schism was completed in 1054 by Michael Cerularius, who denied the supremacy of the Pope of Rome and established what is called the "Greek Church."

After the Greek heresy and schism came several more smaller heresies, namely those of Berengarius, the Albigenes, the Waldenses, of Wycliffe and John Huss, all of which were condemned by the Catholic Church at the Councils held by her.

In the sixteenth century arose the different heresies of the so-called Protestant Reformation. This so-called Reformation was begun by Martin Luther, an apostate priest and monk, who by preaching and writing spread his heretical doctrines throughout Germany. Other so-called reformers were John Calvin, the founder of Presbyterianism, who had his chief stronghold in Geneva, Switzerland; Ulrich Zwingli, chiefly active in Switzerland, the founder of the "Evangelical Church;" and Henry VIII, king of England, who caused the "Anglican Church" to be founded. Millions of members were lost to the Catholic Church through the efforts of these so-called reformers. The many false doctrines they taught were condemned by the Catholic Church at the Council of Trent, A. D. 1545—1563. The several Protestant sects founded at the time of the Reformation have since split up into a great number of smaller sects.

The Catholic Church, by means of her infallible teaching authority, overcame all these many heresies, which during the past eighteen centuries so often threatened her very existence. The early heretical sects, even the greater and more powerful ones, have disappeared, so that little more than the names of them is left. The Catholic Church alone is indestructible, she alone will continue to exist "all days, even to the consummation of the world."

BOOKS OF THE OLD TESTAMENT WORD SEARCH

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

ABDIAS	GENESIS	MACCABEES
ACHARIAS	HABACUC	MALACHIAS
AGGEUS	ISAIAS	MICHAES
AMOS	JEREMIAS	NAHUM
BARUCH	JOB	NUMBERS
CANTICLEOFCANTICLES	JOEL	OSEE
DANIEL	JONAS	PARALIPOMENON
DEUTERONOMY	JOSUE	PROVERBS
ECCLESIASTES	JUDGES	PSALMS
ECCLESIASTICUS	JUDITH	RUTH
ESDRAS	KINGS	SOPHONIAS
ESTHER	LAMENTATIONS	TOBIAS
EXODUS	LEVITICUS	WISDOM

PLEASE NOTE: Not all of the books of the Old Testament are included in this word search.

Answers can be found on the last page of Gazette

Did you know:

A little history of times gone by, when the Church was in her glory!

SHROVE TUESDAY, FASTEN EVEN

This day was a general holiday, particularly for apprentices, and it would have been strange if it had not frequently become a day into which people tried to cram all the pleasure they would soon have to forego.

In Norwich, as probably in other cities, processions were made to symbolize the rapid approach of Lent. In 1440, say the Norwich records, such a procession was instigated by a certain John Gladman, who was known "as a man ever trewe and feythfill to God." Crowned as king of Christmas, his horse bedecked with gilt and every sort of finery and tinsel he was preceded in the procession by twelve other horsemen, each representing a month of the year and each dressed appropriately. Last in the procession, following after the glittering king of Christmas, came Lent, a horseman dressed from head to foot in white cloth and herring skins, mounted on a horse with trappings of oyster shells--and this "in token that sadnesse shulde folowe, and a holy tyme." Thus they rode through Norwich, and many others of the townspeople joined in, dressed in every sort of fantastic dress, all of them "making myrth, disportes and playes."

That they ate pancakes everywhere is merely because eggs and butter and milk had to be finished off before the fasting began, and the making of pancakes, the beating of the batter, the frying and tossing of the pancakes, could be a festive affair.

In Kent, it was once the custom to make two effigies on Shrove Tuesday, and to burn them to ashes as a sign that good living was now over and done with and that a stricter time was at hand.

LENT TO EASTER

ALL Fools' day" hardly springs to mind as having the slightest connection with Lent. All the same, it seems reasonable enough to believe that it alludes to the mockery of Christ by the Jews, and "that as the passion of our Savior took place about this time of the year, and as the Jews sent Jesus backwards and forwards to mock and torment him, i.e. from Annas to Caiphas, from Caiphas to Pilate, from Pilate to Herod and from Herod back again to Pilate, this ridiculous or rather impious custom took its rise from thence, by which we send about from one place to another such persons as we think proper objects of our ridicule." It is worth remembering that the commonest way of making "April fools" of people is by sending them on absurd errands.

Mothering Sunday, Shere Thursday or Maundy Thursday are names of which not everyone knows the origin. Mothering Sunday is so called because the Mid-Lent Sunday Mass likens the Church to a mother. The meaning of Shere Thursday, if there were spelt

"shear" in the modern way would not surprise us: "The people would that day shere theyr hedes and clypp theyr berdes, and so make them honest ayenst Easter Day," thus suggesting, perhaps, that the Lenten austerities included abstinence from shaving or hair-dressing as well as from certain foods. The word "maundy" is derived from "mandatum," a command, and it was in virtue of Christ's command at the Last Supper that we should imitate him that on this day kings and queens and bishops undertook to wash the feet of poor people, as Christ had washed his apostles' feet, and at the same time to give them gifts.

Dried herrings, indeed, together with dried peas and beans, seem to have been the staple food of Lent, and Passion Sunday in the north of England was even called "Carle Sunday" from the invariable custom of eating carlings, or dried peas. On Good Friday, after the veneration of the cross, when people brought offerings of eggs and wheat to the church, they made a herb pudding, whose chief ingredient was the passion dock, and which could hardly have been intended as a palatable dish. Neither could the buns, baked with a cross, which they ate, since they were originally unleavened and certainly reminiscent of the bread used at the Last Supper. On this day, in Connaught and in central Ireland, it was quite common for children, even babies, to fast, so that from midnight on Maundy Thursday to midnight on Good Friday they ate nothing, and in the case of babies, drank nothing at all, while their parents did a hard day's work on only a drink of water and a small piece of dry bread. It is entirely in keeping with the human understanding of the Church that no one was shocked when these same people at midday on Holy Saturday clapped their hands loudly, shouted: "Out with the Lent!" and set to on a piece of bacon, or a chicken, or whatever their family purse allowed!

Source: A Candle is Lighted, 1945



THE CHURCH OF CHRIST IS INDESTRUCTABLE

The third attribute or inherent quality that Christ gave to His Church is indestructibility. What is meant by the words: "The Church of Christ is indestructible?" These words tell us that the Church founded and organized by Jesus Christ cannot be destroyed; that no power on earth or in hell can ever bring it about that the Church of Christ will cease to exist: that she will continue to exist here on earth, exactly as Christ organized her in the beginning, as long as there are human souls to save, namely till the end of the world.

How do we know that the Church of Christ is indestructible? We know it from Christ's own very clear and positive declaration. "Heaven and earth shall pass away," says Christ, "but My words shall not pass away." (Luke, 21), Jesus means to tell us that even if heaven and earth were to be destroyed, we may be absolutely certain that every promise He made will be fulfilled to the letter. What promises did Jesus make regarding the Church He founded?

"Thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it." (Matt. 16, 18.) By "the gates of hell" is meant the power of the evil spirits in hell. The demons of hell, with God's permission, will in various ways use their power to injure the Church; but Jesus promises that their power shall never prevail against her to such an extent that they will succeed in destroying her.

Again Christ says to His apostles, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Matt 28, 19-20.) And on another occasion He said, "I will ask the Father, and He shall give you another Paraclete, that he may abide with you forever, the Spirit of Truth." (John, 14, 16-17.) Here again we have two promises of Christ which tell us clearly that He wills His Church to be indestructible. For how can Jesus remain with His apostles and their successors till the end of the world—how can the Holy Ghost abide with the apostles forever, if the Church founded and organized by Jesus is not to exist as long as this world lasts?

It was to be expected, in accordance with our Lord's prediction, that "the gates of Hell" would wage an incessant war against the Church for the purpose of trying to destroy her. In what manner would this war be waged? Chiefly in two ways. First, the demons of hell would stir up the mighty ones of the earth, all the enemies of the Christian religion, to persecute the Church of Christ with relentless fury, and in a most cruel, bloody manner. In fact, this incessant, cruel persecution may be regarded as a very good sign by which one can distinguish the one true Church of Christ from the false ones. Find the one Church, which during the past eighteen centuries has been the



object of unceasing hatred and persecution on the part of Christ's enemies, and you can be positively sure that you have found the one true Church founded and organized by Jesus Christ. What was Christ's prediction to His apostles? "They will deliver you up in councils, and they will scourge you in their synagogues; and you shall be brought before governors, and before kings for My sake, for a testimony to them, and to the Gentiles and you shall be hated by all men for My name's sake." (Mat. 10,17-22.) "Remember My word that I said to you: The servant is not greater than his lord. If they have persecuted Me, they will also persecute you." (John, 15, 20.)

Another way in which "the gates of hell" will ever seek to destroy the Church of Christ is by raising up heresies against her. Heresy, as we already considered in a former "Lesson," is the most dangerous enemy of the Church. Christ Himself, as well as His apostles, foretold that there would be many heresies, and that many children of the Church would be led in to error by listening to and following false teachers. But the Church herself will never be led into error. She will resist and combat every heresy; she will, if necessary, exclude every false, heretical teacher from her fold. If the whole Church could at any time fall into error, she would then and there cease to be the one true Church of Christ. Such a thing can never happen, because Christ promised that He will remain with His Church all days, even to the consummation of the world, and that the Holy Ghost, the Spirit of Truth, will abide with His Church forever.

The Church established by Jesus Christ is a divine institution, and therefore it cannot be destroyed by any created power. All the demons of hell cannot destroy it, and much less can men destroy it. The words of Gamaliel, spoken to the High Council of the Jews, are as true today as they were in the time of the apostles. In the Acts of the Apostles we read the following:—

"But one in the council rising up, a Pharisee by name of Gamaliel, a doctor of the law, respected by all the people, commanded the men (the apostles) to be put forth a little while. And he said to them: Ye men of Israel, consider with yourselves, what you are about to do with these men. For before these days rose up Theodas, affirming himself to be somebody, with whom joined a number of men, about four hundred; who was slain, and all who believed in him were dispersed, and reduced to nothing. After this man rose up Judas the Galilean in the days of the enrolling, and drew away the people after him; he also perished, and all whosoever consented to him were dispersed. And now, therefore, but if it be of God. you are not able to destroy it; lest perhaps you be found to oppose-God." (Acts, 5, 34-39.)

Source: The BeeHive, Vol. III, Imprimatur 1906



"I have called upon Thy name, O Lord, from the lowest pit. Thou hast heard my voice: turn not away Thy ear from my sighs and cries." Lam. Jer. 3, 55-56. Let us also take care not to turn our ears away from the cries and sighs of the souls in purgatory.

CATHOLIC QUIZ ON THE PASSION OF OUR LORD

1. What is the Passion of Our Lord?
2. For what is the Garden of Gethsemane famous?
3. Who accompanied Our Lord to the Garden of Gethsemane on the night of His Agony?
4. What price was Judas promised for betraying Our Lord?
5. Who used the phrase, "Ecce Homo" (Behold the Man)?
6. Who were Annas and Caiphas?
7. In what connection does the following sentence occur - "And the cock crowed?"
8. How did Judas Iscariot die?
9. What is Calvary?
10. To whom did Christ say, "Weep not for Me, but weep for yourselves and for your children"?

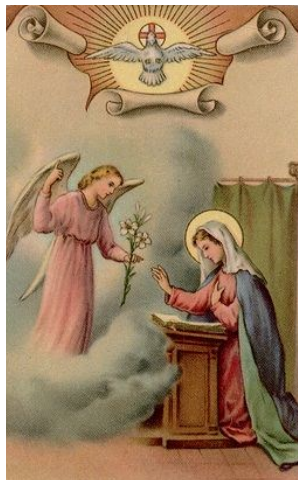
Answers on the last page of Gazette



BY THE ARCHANGEL'S WORD OF LOVE

BY the Archangel's word of love,
That announced Thee from above,
By the grace to Mary given,
By Thy first descent from Heaven,
Now, when Thou to us dost say,
"Meet me on the Judgment Day"
Child of Mary, hear our prayer,
Help us sinners to prepare.

By that journey made in haste,
O'er the desert mountain waste,
By that voice whose heavenly word,
Yet unborn the Baptist heard,
Now, when Thou to us dost say,
"Meet me on the Judgment Day"
Child of Mary, hear our prayer,
Help us sinners to prepare.



By thy poor and lowly lot,
By the manger and the grot,
By thy infant feet and hands,
Folded in the swathing bands,
Now, when Thou to us dost say,
"Meet me on the Judgment Day"
Child of Mary, hear our prayer,
Help us sinners to prepare.

By the joy of Simeon blest,
When he clasped Thee to his breast,
By the widow'd Anna's song,
Pour'd amid the wondering throng.
Now, when Thou to us dost say,
Meet me on the Judgment Day "
Child of Mary, hear our prayer,
Help us sinners to prepare.



Sacramentals of the Church:

THE BLESSING AND THANKSGIVING AT MEALS

IT is not the intention to treat in this brief essay of the various forms of blessing and thanksgiving which are authorized by the Church and practiced by different religious communities and some other persons, but rather to speak of the act itself—its propriety, its antiquity, the favor with which it has ever been regarded by the faithful, and the approval it has received from many holy personages of the Old Law, and from our divine Saviour and His apostles and saints in the New. It is proper to remark in the beginning that while the priests of the Church, by the power they receive in ordination—having their hands anointed, that what ever they bless shall be blessed, and whatever they sanctify shall be sanctified—are the proper persons to bless articles officially as the ministers of God, and in His name; still any person, even a child, is permitted to make the sign of the cross over any proper object, with the intention and desire that the blessing of Heaven may descend upon it, and upon those who use it in the spirit of faith and in conformity to the divine will. For this reason it is not only permitted, but recommended, that lay persons should ask the blessing of God upon such things as they have occasion to use, and for which there is no special blessing. But as nothing in the natural order is more common or necessary than the food we eat, it is very fitting that it should be sanctified by the word of God and prayer.

Under the head of the blessing of food thanksgiving is also commonly included, whether it is made before or after the meal. Turning to the authorities on the subject, we learn that the blessing of food was enjoined on the Jews by God Himself. Moses, laying down the law for the chosen people, says : "When thou hast eaten, and art full, bless the Lord." 'According to the Talmud, the form of prayer recited by the Jews after each meal was this: "Blessed be Thou, O Lord, our God, the King of the world, who hast produced this food (or drink) from the earth (or the vine)."

Monsig. Gaume, however, gives a more particular account of this ceremony, which will doubtless be interesting to the reader. He informs us that at meal-time "the father of the family, surrounded by his children, said: 'Blessed be the Lord our God, whose goodness gives food to all flesh.' Then taking a cup of wine in his right hand, he blessed it, saying, 'Blessed be the Lord our God, who has created the fruit of the vine.'

He first tasted it, and then passed it to his guests, who also tasted it. Then followed the blessing of the bread. Taking it between his hands, the father of the family said: 'Praised and blessed be the Lord our God, who has drawn bread from the earth.' He then broke the bread, ate a piece, and gave some to his guests. It was only then that the meal began. When they changed the wine or brought in new dishes, a particular blessing was made over each, so that every kind of nourishment was purified and consecrated. The meal being ended they sang a hymn of thanksgiving." Turning to the New Dispensation, we have the highest sanction for this universal custom in the example of our divine Redeemer, who on several occasions is said to have blessed the simple fare prepared for Himself and His apostles or the multitudes, as in the institution of the Blessed Eucharist and in the multiplying of the loaves and fishes, as well as at other times. St. Paul, too, frequently admonishes the early Christians to receive the gifts of God with thanksgiving.

It is impossible that a custom so perfectly in harmony with the promptings of a generous nature, as well as with the practice of holy men of earlier times, should not have been adopted and practiced by Christians from the beginning; and that such was the case we have abundant evidence. The extracts from the Fathers which I shall proceed to give are

taken for the most part from Monsig. Gaume, above quoted. Says Tertullian: "Prayer begins and ends the meal." St. Athanasius bears witness, in the following words, to the custom of his early day: "When we sit down to table, and take the bread to break it, we make the sign of the cross over it three times, and return thanks. After the repast we renew our thanksgiving by saying thrice: 'The good and merciful Lord has given food to them that fear Him. Glory be to the Father,'" etc. The austere St. Jerome follows with the admonition: "Let no one ever sit at table without having prayed, and let him never leave it without having given thanks to the Creator." Carried away by his ardent zeal, St. John Chrysostom rebukes some of the Christians of his time in such forcible terms as these: "We must pray before and after meals. Hear this, ye swine who nourish yourselves with the gifts of God without raising your eyes to the Hand that gives them." Not only in families was the blessing of food practiced, but even in camp among the soldiers, where, if in any place, we should expect to see it omitted. St. Gregory Nazianzen, among others, bears witness to this fact, and that, too, in the time of Julian the Apostate—a circumstance which is worthy of note.

It is needless to add further evidence on this point. The custom is so well known that no one at all familiar with the daily life of the early Christians will presume to call it in question. But the reader will be interested in having placed before him some of the forms of prayer made use of on such occasions at that early day. The two following are taken from Origen, one of the earliest writers of the Church. The blessing before meals is in these words: "O Thou who givest food to all that breathe, deign to bless the food we are about to take. Thou hast said that if we should ever drink any poisonous thing, we should receive no injury thereby, provided we would invoke Thy name, for Thou art all-powerful. Take away, then, from this food all that is dangerous and hurtful in it," And the thanksgiving was couched in these terms: "Blessed be Thou, O Lord our God, who hast nourished us since our infancy, and with us all that breathe. Fill our hearts with joy, that we may abound in all kinds of good works. Through Jesus Christ Our Lord, to whom, with Thee and the Holy Ghost, be glory, honor, and power. Amen." How profound the philosophy, how simply beautiful the language, of these invocations!

Whenever a priest was present, the honor of asking the blessing was very properly conferred on him. And indeed the practice of asking the blessing at table was regarded as so holy that when, in the ninth century, the Bulgarians were converted to the faith, they asked Pope Nicholas I whether a layman might take the place of priest in performing this function. "Without doubt," answered the Pontiff; "for it has been given to each one to preserve by the sign of the cross all that belongs to him from the snares of the demon, and in the name of Our Lord Jesus Christ to triumph over his attacks."

Different nations have different customs in this as in almost everything else; but among some, especially among the Germans, in this country at least, it is usual to have one of the children pronounce the blessing at meals. I have been at table in their houses, when, though a priest, I was passed by, and one of the children asked the blessing. I approve of this custom, because it familiarizes children with such pious exercises; the crying want of our day is more prayer, and prayer on ordinary occasions.

So natural to man is the blessing before meals, and so deeply grounded in his nature, that even the pagans saw the propriety and felt the necessity of it, as may be learned from their writings. And here again I shall beg leave to quote from Monsig. Gaume: "Never," says Athenseus, "did the ancients take their meals with out having first implored the gods." And speaking of the Egyptians, the earliest of all the pagan nations of whom

we have an authentic history, he continues: "Having taken their places on the banquet-couches, they arose, knelt down, and the chief of the banquet or the priest began the traditional prayers, which they recited after him; after that they resumed their places."

The pouring out of libations to the gods, not only at the beginning of the feast, but at the bringing in of the several courses, is so well known as to require the merest reference. The Romans had a proverb which the learned Erasmus translates as meaning: "Do not throw yourselves on the food like beasts, but eat only after having offered the first-fruits to the gods." Even among the pagans, according to their best writers, the daily repast was regarded as something sacred. The reason why these blessings were pronounced and libations poured out, according to Porphyrius, a high authority in such matters, is given in these words: "It must be known that the dwellings are full of demons. This is why we purify them by expelling those malevolent hosts every time we pray to the gods. Moreover, all creatures are full of them, for they particularly relish certain kinds of food. So when we sit at table, they not only place themselves beside us, but also attach themselves to our bodies. Thence comes the use of lustrations, the principal end of which is not so much to invoke the gods as to expel the demons."

There is no indulgence attached to the mere asking of a blessing before meals, or the returning of thanks after it; but prayers are sometimes said at meals which have been indulged by the Holy See without reference to the occasion on which they are recited.

All fair-minded persons then, whether Christian or not, must, by the weight of the most irrefragable proofs, conclude with the learned Monsig. Gaume that "prayer over food is as ancient as the world, as widespread as mankind." The virtue of prudence will teach that it is not advisable to make the sign of the cross over food on some occasions and in some company, but it will not teach that it is ever advisable to omit at least a secret blessing of the gifts of God.



It is much to be regretted that contact with an unbelieving world has exercised a baneful influence over many Christians, causing them to forget or neglect the pious custom of blessing before and thanksgiving after meals, so reasonable in itself, so consonant with the spirit of our holy faith, and so highly sanctioned and consecrated not only by the practice of the noblest portion of the human race—the saints—but commanded by the voice of God, and practiced by His Incarnate Son during His sojourn upon earth. Can a custom so recommended carry with it anything but a blessing? Can a faithful child of the Church regard it lightly, or blush to practice it? It were to brand himself as more negligent or forgetful than even the pagans, much less the favored children of a kind and merciful God. Far be it from any Christians in our day so to dishonor their fathers in the faith.

Source: The Sacramentals of the Holy Catholic Church, Imprimatur 1892

LEGEND OF THE ENTRANCE TO HEAVEN

ACCORDING to an old, old story, there was a day when the Holy Apostle St. Peter paced along the golden streets of the Heavenly City with a look of pain upon his face, as if he was sorely troubled, and St. John, meeting him thus, inquired what ailed him.

“Hast thou not seen here the faces of many who seem scarcely fitted for so glorious a home?” replied St. Peter, sadly.

“Little has it cost them to enter here, and yet we know that heaven must be gained by many a battle bravely won, by many a struggle and pain and temptation conquered.”

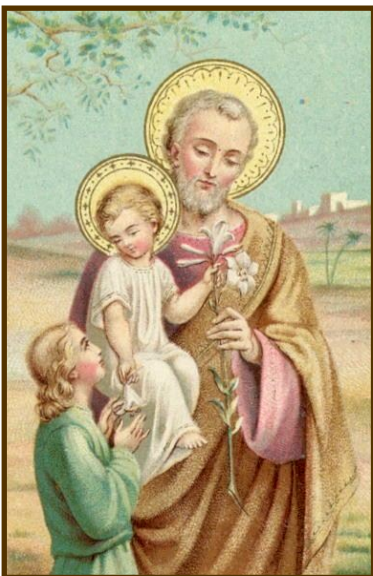
“But thou dost guard the keys of heaven?” said St. John.

“I do. But though such is my post, it is St. Joseph who causes me this distress. No matter how sinful his life may be, if in death a person cries to him in faith and love, he brings them here. How they enter I can scarcely tell, for they do not pass the gate at which I stand: but I see them here, and it perplexes me, and I must speak to our Divine Master, lest He may think me careless in my duty of guarding the entrance to the Heavenly City.”

St. John smiled. “Thou art Peter, and the Lord Jesus loves thee well,” he said; “and yet I tell thee that if St. Joseph plead against thee, thy cause is lost.”

The great Apostle bethought him then of the night upon which St. John had rested his head upon the Sacred Heart of Jesus when He was on earth. Surely the love of the Lord for John was as great as He would feel for His foster-father.

“Come with me,” he said; “thou hast ever been called the Beloved Apostle; no fear but the Master will listen if thou art by my side.” Together they stood before Jesus, who had Mary and Joseph on either side of Him.



“What is it, Peter?” said the gentle voice.

“I am troubled, dear Lord,” replied the Apostle, raising his eyes to the Divine Face. “It seems to me scarce just to those who serve Thee well on earth, if so many who spend their life in sin, gain heaven after all. And yet it is St. Joseph who does this. All who call to him when they have to die are sure of his protection, and he brings them here among Thy martyrs and Thy saints.”

“O Peter! dost thou not yet know that when I pardon the greatest sinner he wins life eternal? No soul is brought to heaven by St. Joseph which has not first sought Me, and been cleansed by the Blood which flowed on Calvary for the salvation of the world.”

“Lord, I know that those who die in Thy grace shall surely see Thee,” replied St. Peter. “I know that thus the dying thief found an entrance here, and many, many more. Yet, surely, it is not well for the Church on earth that St. Joseph should so easily gain admittance for all who cry to him. How, then, will sinners believe in the punishment of sin, and the judgment, severe and just, which follows death?”

“True, Peter,” said the Master; “yet what can I refuse my father, who guarded My childhood on earth, who worked and suffered for Me when I was a weak and helpless Babe?”

The Apostle bowed his head, still but half convinced, and, seeing this, the sweetest smile illumined the face of the Saviour.

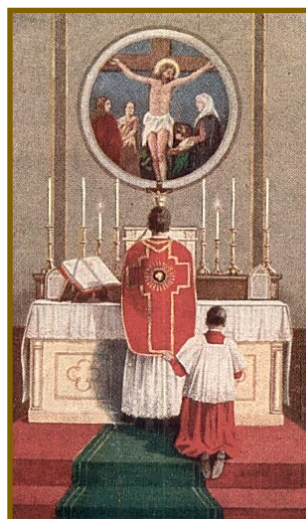
“Ah, Peter, Peter,” He said, “thou wouldst have none here but My chosen few, the few who gain heaven by true and faithful service. Dearly I prize this service, justly I reward it; but know also that I give heaven for love, that I who suffered so much to save mankind will have here in glory every sinner who dies contrite; nor do I wish that one should be shut out, however guilty, however miserable, who has turned in his last moments to Me, the lover of sinners. Does this mercy indeed displease thee? Wouldst thou choose a company of thine own, and not admit those who cry, ‘Jesus, Mary, Joseph,’ as they pass from earth?”

Then the Apostle bowed low at the feet of his Saviour and King, — “Lord, Thou knowest best,” he murmured; “Thy Will I love, and to that Will I bend.”

Source: Legends of the Saints, 1876



AT THE SANCTUS



Angels that form His holy crown
 Break hands and fly above;
 He kisses sweet the thorny wreath
 That typifies His love,
 And puts it on His Sacred Brow—
 He hangs His sceptre up,
 To take the cross and sweet descend
 Into the chalice cup.
 That He might plead for us again

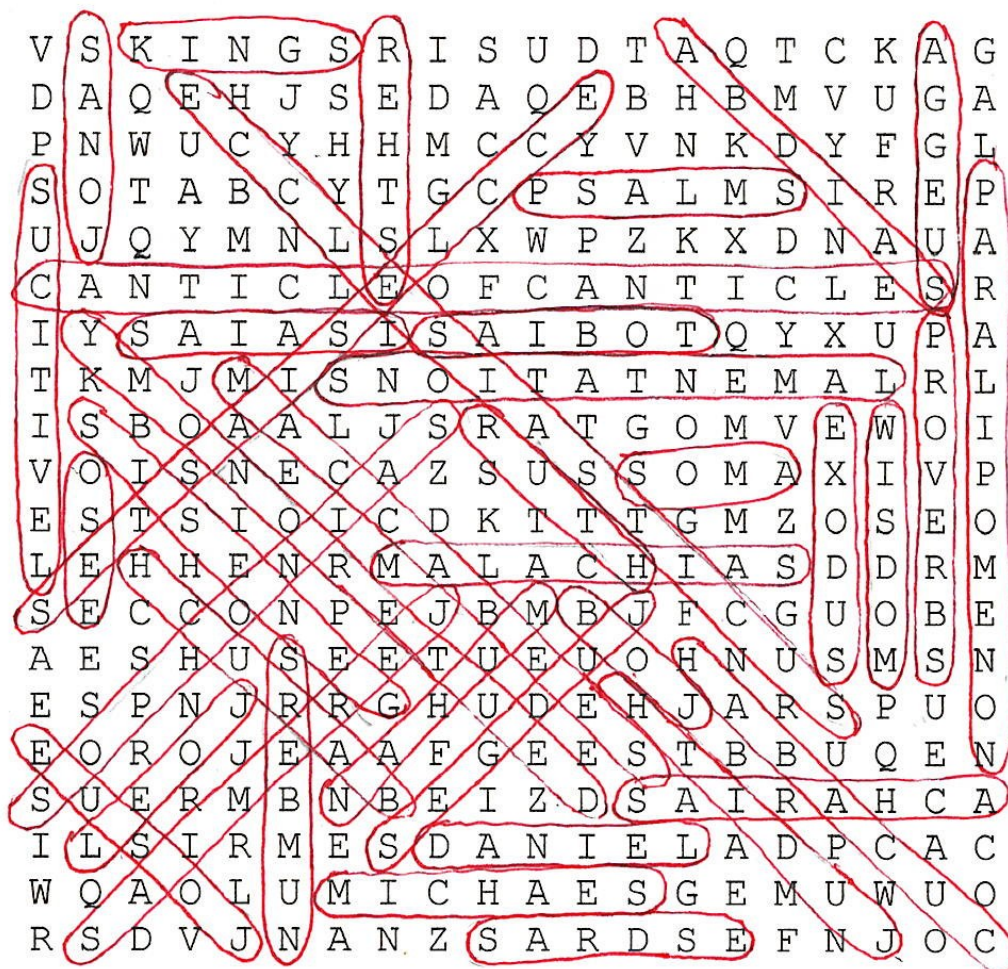
Who with men would have part;
 And from the altar cup He steps
 Into many a heart.
 Oh, think! He leaves the saints,
 and more,
 His Mother, Mary, too.
 To be the sinful's company,
 Love Him, faint heart, oh, do!



ANSWERS TO QUIZ ON THE PASSION OF OUR LORD

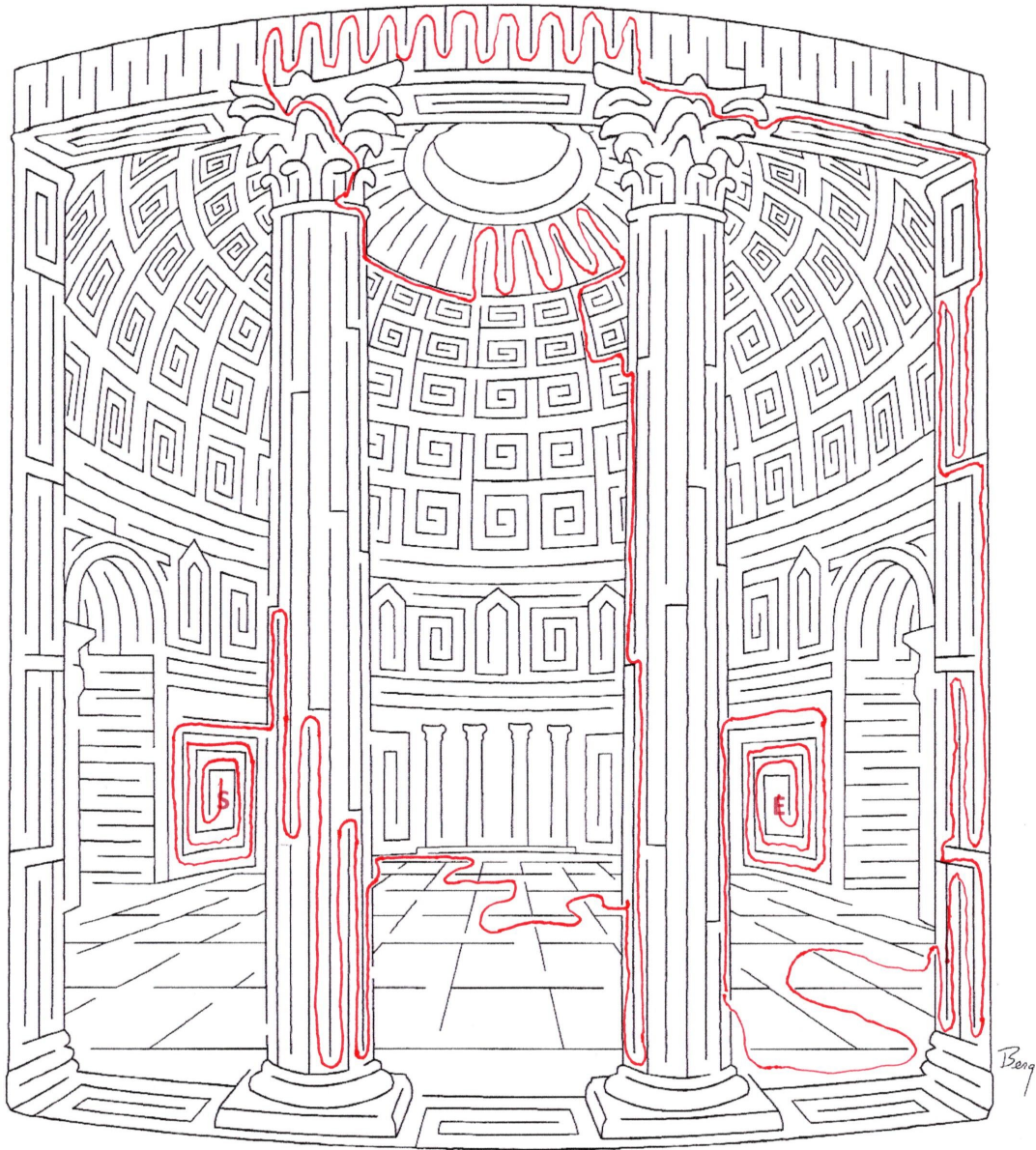
1. The sufferings of Jesus Christ which had their culmination in His death on the Cross.
2. It was there that Christ underwent the agony in the garden, and was betrayed to the Roman officials by Judas.
3. The apostles, Peter, James and John.
4. Thirty pieces of silver (The Passion according to St. Matthew as read on Palm Sunday).
5. It was used by Pontius Pilate when he led Jesus before the crowd; and is now used as a title for pictures of Jesus crowned with thorns.
6. They were Jewish high priests in Jerusalem at the time of Christ. It was they who led the move to have Him crucified.
7. Our Lord had said to Peter, "Before the cock crow thou wilt deny Me thrice." This prophecy was fulfilled and at the crowing of the cock, Peter remembered and "wept bitterly" (The Passion as read on Palm Sunday).
8. He hanged himself (Matthew 27-5: "He . . . Went and hanged himself with a halter").
9. The hill near Jerusalem where Christ was crucified.
10. To the weeping women of Jerusalem, whom He met on His way to Calvary.

ANSWERS TO WORD SEARCH



ANSWERS TO LATIN PHRASE RESTORATION

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| 1. DEO GRATIAS—THANKS BE TO GOD | 5. ANNO DOMINI—IN THE YEAR OF OUR LORD |
| 2. PATER NOSTER—OUR FATHER | 6. CORPUS CHRISTI —BODY OF CHRIST |
| 3. AGNUS DEI— LAMB OF GOD | 7. ECCE HOMO—BEHOLD THE MAN |
| 4. DOMINUS VOBISCUM—THE LORD BE WITH YOU | |



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 comments please let us know at : <momoftigersfans@gmail.com>

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.~