

St. Catherine's Academy Gazette®

Holy Mother Church has Dedicated the
Month of January to the Holy Name of Jesus

Issue 56

January 2022



THE HOLY NAME OF JESUS

Jesus, thy name ever blessed,
Bids every heart rejoice,
'Tis fit thy praise should be confessed
By every youthful voice.

Jesus, at thy blest name,
'Tis beautiful to see,
With one accord, a multitude
Adore, on bended knee.

Jesus, the mighty God,
Jesus, meek, and gentle one,
My heart its Lord adores in thee,
Its brother dares to own.

Jesus, thy bitter woe,
Demands that tears be given ;
Jesus, my risen Lord, thy triumph
I'll sing with, those of heaven.

Jesus, thou Shepherd good,
I sing thy dying love,
Who, that thy lambs might
not be lost,
Left thy bright throne above.

Jesus, thou Lamb of God,
I sing thy purity;
Model of innocence, no guile
Was ever found in thee.

Jesus, the humble babe,
Let praise be sung to thee,
Who, in the crib at Bethlehem,
Hid thy dread majesty.

Jesus, the judge of all,
Thy mercy will I sing,
For thou hast justice satisfied,
My Saviour and my King.

Jesus, the King of Kings,
Thy glories dare I sing,
Before whom angels veiled adore,
And fitting tribute bring ?

Jesus, the Prince of Peace,
Oh ! while I sing thy praise,
I pray thy blessed peace be mine,
The remnant of my days.

FEASTS AND FASTS

January 1st
Feast of the Circumcision
of Our Lord

January 2nd
Feast of the Holy Name
of Jesus

January 6th
Feast of the Epiphany

January 9th
Feast of the Holy Family

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MAY GOD GRANT TO ALL OUR READERS A NEW YEAR FULL
OF HIS LOVE, GRACE AND MERCY!

Germany

THE BELL ON THE MOUNTAIN CHAPEL

He hath given His angels charge over thee, to keep thee in all thy ways. - *Ps. xc. it.*



ABOUT a hundred years ago there lived in the mountains of Germany a poor widow with one little daughter named Gretchen. Their tiny cottage was half-way up a very steep mountain, one of a wide range covered with dark fir and pine trees, through which could be seen every now and then a bright silver-gleaming cascade or flashing streamlet hurrying down to greet the starry flowers that spangled the green meadows in the valley below.

It was a very pretty spot, but very lonely; the cottage was so far above the little village of Goblinsfeld that they had no visitors except the priest and a man from Halberthal (the town on the other side of the mountains) who came out with supplies of provisions and stuffs.

Once a week Gretchen and her mother went down to the little chapel of the Holy Angels; and in very fine weather Gretchen went down to Father Bruno's little school. Gretchen's father died when she was a little baby. He was a forester, gay and light-hearted, upright and true. One day in the cold wintertime he went off to his work, whistling, "Good King Wenceslas," for that old friend of ours was a German, and looking back every now and then to see the last of his wife, who stood at the cottage door, watching him until he disappeared among the trees.

In the afternoon the wind began to howl dismally; about four o'clock large snowflakes fell thickly; in two hours the ground was white with snow. The young wife looked anxiously for her husband Gotthelf, going to the door and peering out into the deepening twilight, until at last the snow was so deep that it reached up to the window-sill, and, as she opened the door, fell in great lumps into the kitchen, where it melted and flooded the stone flags and made the snug little cottage feel damp and cold.

It was quite dark at last, and the mother's tears fell fast as she rocked the little baby's cradle and tried to sing. All night long she sat by the fireside, singing, rocking, and praying, listening for the sounds of footsteps that never came. Suddenly, the next day, the snow that darkened the window was cleared away, and some one tapped on the glass. She hastened to open the door, her heart beating wildly. There stood, not her Gotthelf, but Father Bruno, and one or two villagers, who had dug out a passage to her little cottage and brought her some food. Father Bruno tried to comfort her, and the men promised faithfully to seek for Gotthelf with the dogs.

A few days went by slowly and wearily; on Christmas Day the mother took her little baby down to the valley, for the sun was shining brightly and the snow was rapidly thawing. After Mass, Father Bruno followed her into the porch of the little chapel and told her with such words of comfort as he knew would reach her heart that Gotthelf had been found frozen to death up in the mountain.

At first her heart seemed broken, but she made a great effort to rouse herself from her grief for her child's sake, and soon a look of peace and calm happiness on her face, like the sun at eventide in summer, told of the peace in her heart.

Gretchen grew up a sweet, pretty little girl with the brightest forget-me-not blue eyes and blush-rose face, round which clustered thick curls of ruddy gold. She was very gentle and

affectionate, so that all the village children loved her. Especially did Hans, the miller's handsome son, so tall for his fifteen years that to the other children he seemed almost a man.

"When thou growest up, dearest, I will marry thee," he would say tenderly, as he offered Gretchen the first flowers of spring or the first wild strawberries of summer in a little rush basket woven by himself.

"But thou art so old, Hans," answered the maiden, looking up shyly into the boy's face. "Only five years older than thou art. I can wait for thee, for I love thee as the swallow loves summer. He follows her to distant lands as I would follow thee all over the world." "But thou hast no wings, my Hans," would reply the coy little maiden. But she believed him for all that, and loved him very dearly, and he guessed it too.

One winter, when Gretchen was about twelve years old, there were even more snowstorms than usual. It was very dangerous then to go up the mountain side, for the wind blew the snow into holes many feet deep and drifted it into piles much higher than a very high house.

Toward Christmastide Gretchen's mother fell ill. She had burning pains all over, and her head ached. She went to bed, and the doctor said she had taken violent cold. Soon she became unconscious, and Gretchen had to feed her, like a little baby, with spoonfuls of broth and milk. More and more snow fell; on Christmas Eve it was so deep that Gretchen felt afraid to go down into the village to ask some one to come and help her watch her mother, who seemed to be getting worse and worse. She gave her medicine at the regular times, and fed her with soup as the doctor had told her. But the sick woman did not improve, and at last the little girl feared she would die. She knelt down and begged the infant Jesus to help her, while the tears streamed down her cheeks, and her poor little heart beat wildly with dread and anguish, for she could hardly hear her mother breathing even when she bent her head quite low over the bed.

As she prayed, it seemed to her as if she heard the sound of a church bell ringing, and then a sudden thought flashed into her mind. On the top of the mountain was a little ruined chapel dedicated to the infant Jesus. It had been built in the fourteenth century in thanksgiving by a rich baron, whose only son was suddenly cured on Christmas Eve from a dangerous illness.

It was said that whoever went up to the little chapel on Christmas Eve and rang the bell as the clock struck twelve, would obtain the answer to any prayer he might offer at the same time. No one dared go, because in the three hundred years that had passed by since the chapel was built landslides and avalanches had broken away great fragments of rock, and the little path that used to lead up to the chapel had quite disappeared.

Gretchen knew all this, but she remembered what she had heard Father Bruno tell the children about the guardian angels.

"He hath given His angels charge over thee to keep thee in all thy ways; in their hands they shall bear thee up lest thou dash thy foot against a stone."

She looked at the little cuckoo clock. At that moment the little door flew open, and out flew the cuckoo. Each of the ten times that he cuckooed Gretchen thought he said: "Go !" "Yes, I will go," she cried; and with a last shake of her mother's pillow and a kiss, which might be the very last she would ever give her, the little girl put on her hood, her wooden shoes, and her cloak, and started.

When she opened the door her heart quailed; she felt sick and faint with fear. The snow was falling, the wind howling; and that loud, distinct howl in the distance—is that the wind? Ah, no ! There it is again ! This time there is no doubt about it, it is a wolf—and how hungry he must be this cold night!

"The Good Shepherd does not run away when the wolf comes." Gretchen looked round. She thought some one had spoken to her; but there was no one there. She closed the door behind her and started off alone on that fearful night.

In a very few minutes she was wet through and through, and the drenched garments clung about her so heavily and the snowflakes fell so fast in her eyes that every step was a painful effort. Ah, she is sinking now!

"Oh, mother !" she cried, for she thought she was falling down a precipice, "who will take care of thee now?"

But it was only the edge of a deep snowdrift into which she had fallen, and after long and violent struggles she extricated herself and began her ascent again. Once she turned to look whether she could see the lights in the valley again, for it had left off snowing.

Oh, God, what are those two glittering eyes coming nearer and nearer every second? A wolf is upon her; she hears his deep breathing! It is all over now — she cannot escape. Unconsciously she falls on her knees, for she cannot go forward.

"Angel of God, my guardian dear!" A loud howl of the hungry beast about to seize his prey ; the sound of falling stones almost beneath her, and then all is still. She opens her eyes: the glittering coals are no longer there.

In a moment the truth flashes upon her; the wolf has fallen down a precipice. She stretches out her hand fearfully — yes, another step, only one little step, when she fell on her knees, and she would have met with a terrible death.

With one deep cry of -gratitude to the Lord who gives His angels charge concerning His children, she rose and continued her toilsome ascent. She was now getting so faint and tired she began to despair of ever reaching the top of the mountain. She heard the clock strike eleven; she had gone such a little way, and the chapel was so far above her. On and on she toiled, every now and then slipping back, sometimes falling and bruising herself, nearly fainting with cold, weariness, and pain.

At last, after nearly an hour's almost superhuman effort, she reached the very top of the mountain. As the clock in the valley chimed the first stroke of twelve she stood before the porch of the chapel. Two—oh, where was the cord to ring the little bell? Three—four—she must climb the staircase of the tower ! Five—six—after the first few steps it is all broken away ! Seven—eight—nine—ten—all her labors are thrown away! She cannot climb by the broken walls of the tower; there is not a crevice for her feet—the tower is the only part of the little chapel that has firmly resisted the ravages of time. Eleven—above her piteous cry of distress she hears a sweet musical chiming just above; she looks up, as the moon shines out between the passing clouds, and sees the little bell moving.

"It is God," she cries, " God who rang the bell! Oh, I will love Thee, my God, and be Thy faithful child all my life."

She began to go down, and for a little while the joy that filled her heart seemed to lend her wings. But her strength had been tried too long: half-way down the mountain, she sank fainting on a heap of snow. When she came to herself again, she was lying on a bed by the

fire in her mother's cottage, and she could hardly believe her eyes—her mother was rubbing her hands and feet while Hans was spreading the snow-white covered table with coffee, cakes, and butter. Hans' big dog was lying asleep in front of the ruddy fire.

"Mother, darling little mother," cried Gretchen, "you were so ill when I went out—are you cured?" "Yes, darling, God bless you," answered her mother, with tears in her eyes. "But you must eat and drink, first of all."

They all sat down to breakfast, for it was nearly eight o'clock on Christmas morning. Only every few minutes Gretchen's mother got up to kiss her little girl, and then Hans must needs follow her example, and what with kissing and praising her and thanking God, the breakfast went on very slowly. At last they had finished; and as they sat round the fire, Gretchen on her mother's knee, Hans close by holding her hand, the mother told her child:

"Last night I became conscious and I called you, but you did not answer. I was frightened, I can tell you. Then I heard the door open, and I called you again. To my great surprise, Hans walked in with a tremendous basket—how he carried it up the mountain I cannot tell; his kind, brave heart must have helped him. He said he had brought some things for Christmas Day, as we should not be able to fetch them, and must be in need of food. I told him about you, and off he started at once to look for you; we guessed where you had gone, and we knew brave old Prinz would find you. When the clock struck twelve, I heard the little bell ringing quite plainly, and I at once felt quite strong and well.

About two o'clock Hans brought you in so cold and wet, my sweet, brave darling." "Dear Hans," said the little girl, putting her arms round his neck, while the brave fellow's tears fell on the golden curls. He had been so near losing the darling of his heart. "But, mother, it wasn't Gretchen that rang the bell. The steps were all broken away, and I could not climb; and then God let the bell ring."

She told them about the wolf, and their hearts were full of gratitude. They felt as if they could bear no more, and without speaking, they thanked the guardian angel for having kept their darling safe.

"This is the happiest Christmas Day I have ever known," said Hans, as the mother promised to betroth her Gretchen to him when they were a little older; "may we have many more."

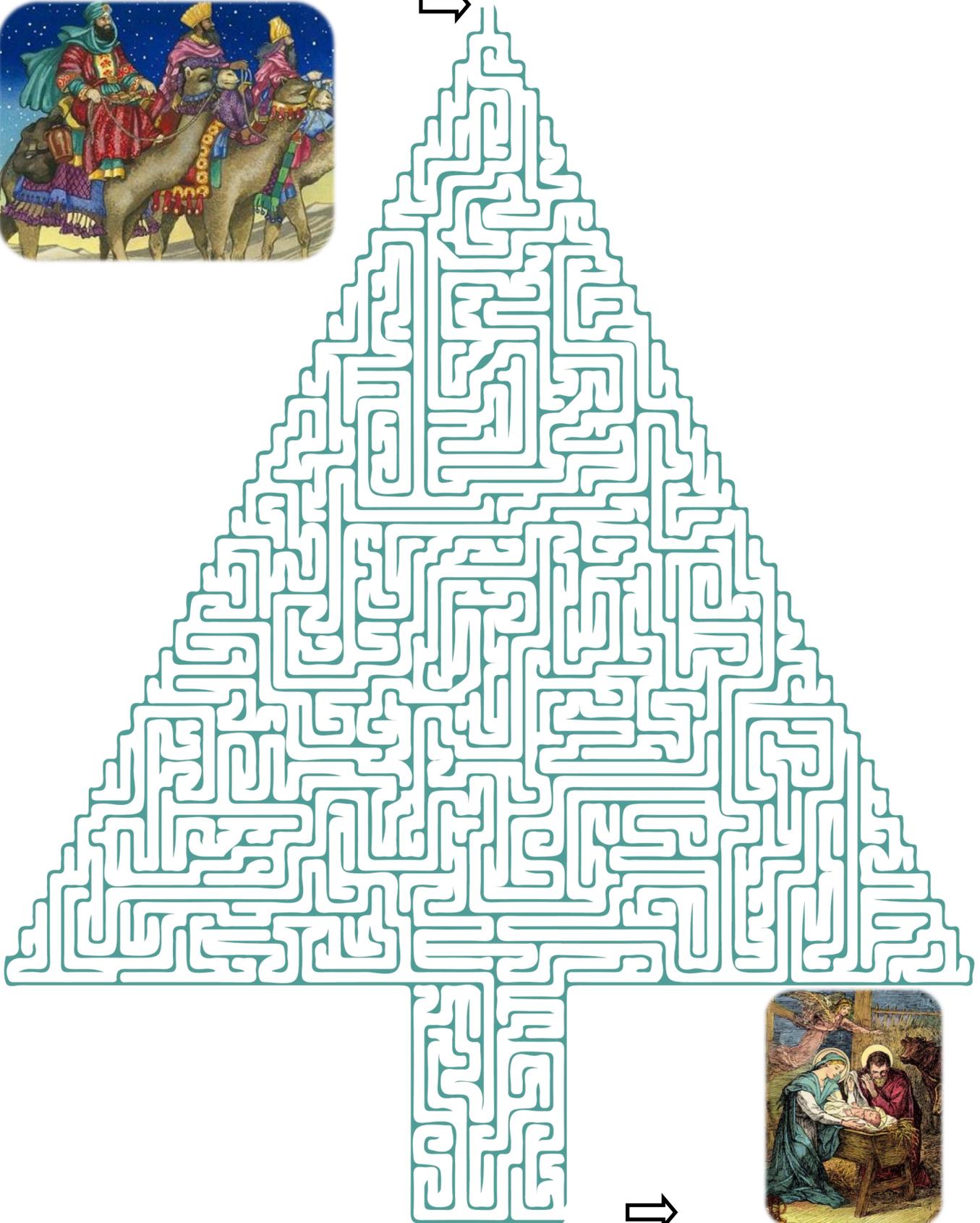
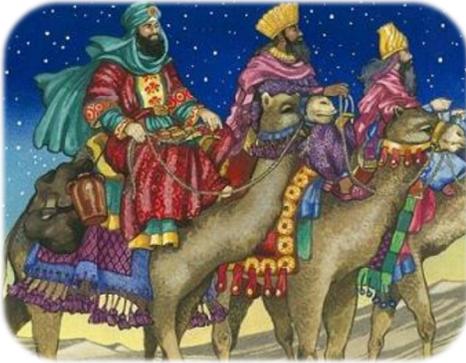
They did spend many more happy Christmas Days together. Hans and Gretchen were married on a Christmas Day, and they lived to see their children's children, and to tell them over and over again a story of which they never tired, the story of "The Bell of the Mountain Chapel."

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

*"Give glory to the Lord, for His is good, for His mercy endureth forever.
Let them say so that have been redeemed by the Lord." Ps 106, 1-2*

HELP THE THREE KINGS FIND THE INFANT JESUS

Answer at end of the Gazette



COULD YOU EXPLAIN CATHOLIC PRACTICES:

THE RITUAL



he Ritual is the official book containing the prayers used by the priest in the administration of the Sacraments and in giving the various blessings of the Church. It is a pity that Catholics are not more familiar with the ceremonies and prayers which it contains.

If we examine the Ritual, we shall find the form of prayers for the Baptism of adults and infants and then the ceremony for the reception of converts into the Church; also the ceremony for the Sacraments of Matrimony and Extreme Unction. But the parts many Catholics do not seem to know about are the various blessings of the Church in connection with our everyday life. Take for instance the blessing of a new home, where the Church in its prayer begs God to bless and sanctify the house and prays that the Angels may abide within its walls and protect those who dwell therein.

Another beautiful blessing is that for women after childbirth which is commonly known as the churching of women. How few Catholic mothers take advantage of the special blessing of an infant! The blessing of the fields and of the crops is seldom requested in this country, but in Europe it is very common. Then there are blessings for a sick child as well as blessings for the sick.

The "Visitation of the Sick" contains a selection from Chapter iv of the Gospel of St. Luke, about Christ curing the sick, followed by the prayer that bodily health may be given and by the imposition of the hands of the priest that Jesus, the Son of Mary, the Lord and Redeemer of the world, may be favorable and gracious unto the sick one.

To know the Ritual, is to be familiar with the beautiful prayers the Church has for almost every action of life.

Source: Could you Explain Catholic Practices, Imprimatur 1937



CONFESS THE FAITH

Dare to confess your Faith, if called upon, wherever you are; or rather, do not dare to deny it in word or deed. To deny the Faith is to deny God. If you live in a Protestant land, you may find many to sneer at you and your Faith, but that does not matter. They who do this do it from ignorance; they know not what they do. The Faith is dearer to you than life, and so it would be to them if they had it. Perhaps, if the good God had given them the Faith, they would have been much better than you are. Do not consider yourself superior to them or better than they. It is a terrible misfortune to be brought up in heresy, without a knowledge of the true Faith.

Source: Little Book of the Most Holy Child Jesus, Imprimatur 1875

THREE KINGS, BLESSING OF

All kings of the earth shall adore Him: all nations shall serve Him.” Psalm 71:11

Boy kings you might call them. They take part in an expressive ceremony in the city of Cologne, Germany, on the Feast of the Epiphany, January 6. You will recall that the relics of the Three Kings who came to worship our Lord are preserved in the Cathedral of Cologne. Their venerated remains are carried in solemn procession through the aisles.

After this devotional service, directed to honor the royal three who honored our Infant Saviour, three little boys are dressed in the traditional garb of the Magi, in all the colors and trappings of the East. Staff in hand, the trio trudge from home to home, serenading each with sacred hymns, reminding those within that thousands of years ago three wise men journeyed over land and sea to visit and adore the Infant Christ. In return the people load these little fellows with gifts of sweets and good things of all kinds. The gifts are in reverse, as it were, but they serve to recall the precious gifts offered to the Infant Son of God by these men from afar.

This is a childlike custom. Mother Church also has her official way of recalling the coming of the wise men. In addition to her solemn office and Mass of the day, she has provided with is called the Three Kings’ Blessing, also known as the Blessing of Homes on Epiphany.

This blessing is a significant sacramental, source and means of many graces and spiritual helps. In certain communities and among certain nationalities the priest blesses each home. In most religious houses he blesses each room. At the top of the door in places thus blessed the celebrant or an assistant writes the following legend:

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This testifies that on the Feast of the Three Kings who traditionally are known as Caspar, Melchior, and Balthasar, this house, this room was blessed. Here is the ceremony:

The priest first blesses the chalk:

“Our help is in the name of the Lord.”

“Who made heaven and earth.”

“The Lord be with you.”

“Let us pray -

“Bless, O Lord God, this creature of chalk, that it may be helpful to mankind; and grant that through the invocation of Thy holy Name those who use it or who write with it over the doors of their homes the holy names of Caspar, Melchior, and Balthasar, may obtain health of body and safety of soul. Through Christ our Lord. Amen.”

As the priest enters the home, he says:

“Peace be to this house.”

“And to all who dwell therein.”

He continues with this antiphon:

“Wise men came from the East to Bethlehem, to adore the Lord: and opening their treasures they offered Him precious gifts, gold for the great King, incense for the true God, and myrrh for His burial, Alleluia.”

Sprinkling the room with holy water and incensing it, the priest recites the Magnificat—“My soul doth magnify the Lord.” After the Magnificat the priest repeats the Antiphon above. He then prays aloud the first two words of the Our Father, continuing quietly until the petition:

“And lead us not into temptation.”

“But deliver us from evil.”

“All they from Saba shall come.”

“Bringing gold and frankincense.”

“O Lord, hear my prayer;

“And let my cry come unto Thee.”

“The Lord be with you

“And with thy spirit.”

“Let us pray -

O God, on this day by the leading of a star didst manifest Thine only-begotten Son to the Gentiles: mercifully grant that we who know Thee by faith, may be brought to the contemplation of the beauty of Thy majesty. Through the same Lord Thy Son Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.”

He recites this antiphon:

“Be enlightened, O Jerusalem, for thy Light is come, and the glory of the Lord is risen upon thee for thy Light is come, and the glory of the Lord is risen upon Thee, Jesus Christ of the Virgin Mary.”

There follow the liturgical response to the antiphon just recited:

“And the Gentiles shall walk in Thy Light, and kings in the brightness of Thy rising;

“And the glory of the Lord has risen upon thee.”

“Let us pray—

Bless, O Lord, Almighty God, this home, that in it there may be health, chastity, strength of victory, humility, goodness, and industry, a fulness of law and the action of graces through God the Father, and the Son, and the Holy Ghost; and that this blessing may remain on this home and on those who frequent it. Through Christ our Lord. Amen.”

Enter into the spirit of this blessing. Become companions of the holy kings. All of us would like to have been with them when they reached Bethlehem and adored our Lord. That joy, that privilege can be yours on Epiphany, can be yours every day.

The distance to your parish church is not long in miles, but it is long in excuses and obstacles—real or imagined. Journey there on January 6, journey there at every opportunity, and you will have the joy of adoring the same Christ the wise men worshipped. Be companions of those kings. Amen.

QUIZ ON THE SACRAMENTS

Answers can be found at the end of the Gazette

1. Define the sacrament of Penance.
2. Can a man validly receive all sacraments?
3. What is the Holy Eucharist?
4. Define the sacrament of Matrimony?
5. What is ordination?
6. Of how many sacraments may lay persons be the ministers?
7. In what words did Our Lord institute the sacrament of Holy Eucharist?
8. What is Extreme Unction?
9. Of the sacraments, which ones (a) are received only once, (b) may be received more than once, (c) should be received many times by most people?
10. Who may administer the sacrament of Confirmation?

Source: A Catholic Quiz Book, Imprimatur 1945



Today is the first day of the New Year, and also the feast of the Circumcision. In the gospel of the feast we are told that “after eight days were accomplished that the Child should be circumcised, His name was called Jesus.”

It was at His circumcision on the eighth day after His birth that our blessed Redeemer the first time shed His divine, most precious blood. The blood of the God-Man was destined from all eternity to be the price of man’s redemption. The name “Jesus,” which was given to the divine Infant at the Circumcision, signifies “Saviour” or “Redeemer.” Undoubtedly Jesus wished to consecrate in a special manner the name appointed for Him by His heavenly Father, and He did so by shedding some of His blood when He was circumcised.

Of this first blood shedding at the circumcision the saintly Father Faber writes as follows, “Of what use were those first drops of that Precious Blood?” They had no redeeming power in them, because they were disconnected from His Death. They were not a part of the Blood shed for the sins of the world. Doubtless they had special purposes and did secret wonders.” One probable purpose, as we have seen, for which our Saviour wished to shed these first drops of His blood was thereby to consecrate His name of “Jesus.” But there is another purpose we may piously believe He had in view when He shed His blood at the circumcision.

The blood shed by our Saviour during His three hours' agony on the cross was the price He paid in atonement for the sins of men. Yet we may believe that every one of the seven blood-sheddings bore a close relation to some particular kind or class of sins. What kind of sins may have caused our Redeemer to shed His blood at the circumcision? Are there not hundreds and thousands of sins, grievous sins, committed by sinfully handling or abusing little children? The Infant thus abused does not sin, for as yet it has no knowledge whatever of sin; but the person thus wrongfully using the child commits sin. And great harm is done to the infant itself, especially if it be abused by any *shameful* act. Its nature, already inclined to sin, becomes still more perverted. Later in life this child may commit sins that it never would have committed, if its nature had not been spoiled—perhaps by its own parents!

Source: The BeeHive, Imprimatur 1905

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FROM THE CATECHISM — MODERNISM - WHAT IS IT?

- 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 unity?
- A. Modernists hold that there should be a general reunion, including even atheism, based upon the feelings without regards 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.

Source: Complete Catechism of Christian Doctrine, Imprimatur 1911

We were forewarned about the evil of Modernism by Pope St. Pius X in His encyclical "Pascendi Gregis", which can be found here written in English with a publication date of 1908.

<https://archive.org/details/doctrinesmodern00piusuoft/page/n1/mode/2up>

ST. VINCENT, M
A.D. 304

THIS illustrious martyr of the early Church "was born in the city of Saragossa, his father's name being Euty chius, and his mother's Enola. Valerius, Bishop of Saragossa, was the boy's chief instructor, but he, though a man of great learning and piety, was forced by reason of some impediment in his speech to devote himself chiefly to prayer and contemplation, so that a considerable part of Vincent's time after he was ordained deacon was given to assist the Bishop as he had opportunity.

At that time the Governor of Spain had already shown the most cruel hatred towards Christians, and at the end of the year 303, an edict went forth for the seizure of both clergy and laity. Valerius and his deacon Vincent were among those conveyed in chains to Valencia, and in addition to other sufferings their persecutors allowed them to feel the pain of extreme hunger, believing it would force them to give up the Christian faith.

Upon their first appearance before Datian, he offered them great rewards if they would sacrifice to the pagan gods; he tried the effect of mild language, and represented to St. Vincent the bright prospects life had to offer one so young.

But Christ's servants were not thus to be moved, and as Valerius could not speak much by reason of his infirmity, Vincent made his profession of faith in the name of both, thus rousing the anger of Datian, who sentenced the Bishop to exile. Vincent was remanded to prison, where his body was stretched upon the rack, torn with iron hooks, and otherwise tortured, yet nothing could shake his faith, nothing abate his courage.

At a loss to comprehend such fortitude and firmness in the young deacon, the Governor began to suspect that they who had the task of torturing him were too merciful to their victim, so he ordered them to be severely beaten.

But when he saw for himself the agony which Vincent endured without complaint, Datian begged him to purchase his deliverance, which should be done if he would give up his Christian books ! It was a useless appeal — the young deacon heeded it not, so he was taken down from the rack to endure a still more cruel torture.

An iron frame was produced called "The Question." It had sharp bars running across it and a fire was kindled beneath to make the entire frame red-hot, and upon this bed the martyr was bound, still smiling, with his face up-turned to heaven.

They kept him there until they feared he would die, but still he prayed to the God of Christians, and still he refused to give up the faith for which he suffered.

At last his enemies tore Vincent from the frame — they did not want him to pass from their cruel hands so soon



- and he was taken back to his prison and laid in a dark dungeon strewn with broken vessels and sharp stones, so that his bruised and burnt body could have no rest, and his feet were tightly fastened.

But God had not forgotten His servant, and as he lay there, the miserable dungeon was illumined by a light from heaven, the floor seemed strewn with fragrant flowers, and his bonds were loosed, while angel voices sung harmoniously in his ears. The jailer was aroused by these sounds, and looking in was so amazed by what he beheld that he at once declared his belief in the Christian's God. This news travelled to the cruel Datian, who was very angry; yet he gave orders for a brief respite to be granted to Vincent, probably with the hope that he might gain strength for farther tortures.

This however was God's means of sending comfort to His servant, for a few brave Christians now came to him and provided him with a softer bed, upon which he died as soon as he was laid there, being the 22nd day of January, A.D. 304.

The martyr had escaped the rage of his persecutors at last, but they vented it upon his lifeless body, which was first cast out into a field to become the prey of beasts and afterwards tossed into the sea. But during the night the waves cast the martyr's remains upon the shore, and some of the Christians discovering it, found means of burying it in a humble little chapel near Valencia.

After the persecution had ceased, the body was removed from its first resting-place and buried with great pomp beneath the altar of the principal church. In ancient paintings St. Vincent often is mistaken for St. Laurence, because he is vested as a deacon and bears a palm, and the instrument of his torture is much in the form of the gridiron upon which St. Laurence suffered martyrdom.

Source: Stories of the Saints, 1878



MARTYRDOM OF ST. AGNES

Feastday January 21st

The holy virgin and martyr St. Agnes was condemned to be burned by the judge, Aspasius. But the flames had no effect on her. The judge thereupon ordered an officer to pierce her neck with a sword. When this was done the saint fell to the earth. The blood gushed from the gaping wound, and she died immediately.

Eight days afterward, while her parents were praying at her grave, St. Agnes appeared to them bearing a white lamb in her arms. In remembrance of this, every year two lambs are blessed in her church in Rome, from the wool of which the palliums of the archbishops are made.

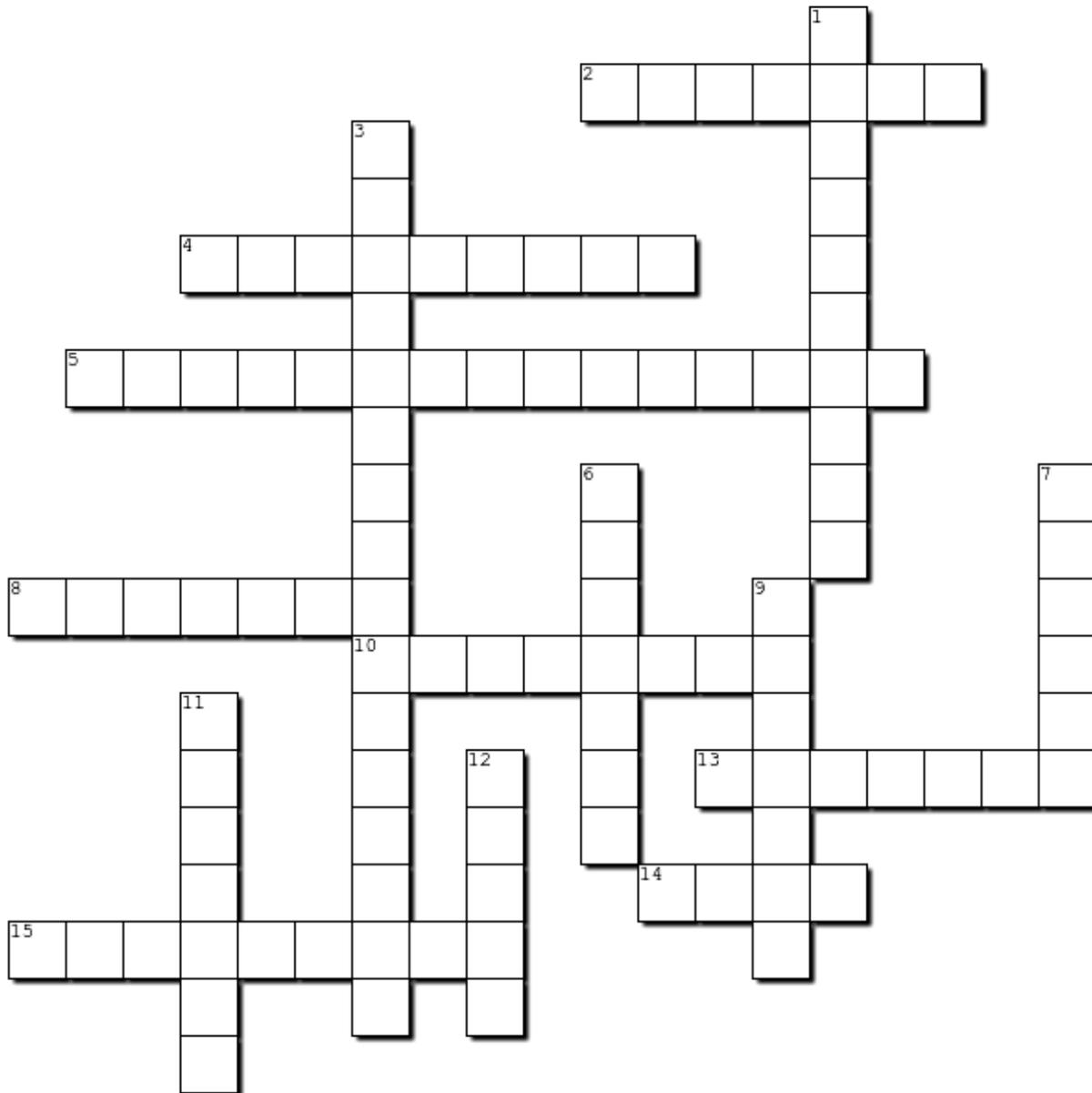
Source: Short Instructive Sketches from the Lives of the Saints, Imprimatur 1888

SAINT VINCENT—PATRON OF WINEGROWERS



Saints of January

Complete the crossword puzzle below



Created using the Crossword Maker on TheTeachersCorner.net

Across

- 2.** Bishop of Langres France in the 6th century
- 4.** Patron of athletes
- 5.** Patron of orators
- 8.** Patron of Canonists
- 10.** Feast that honors three kings
- 13.** Patron against stomach disorders
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Down

- 1.** Founder of the Salesians and the Daughters of Mary, Help of Christians
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- 9.** reigning pope during the heresy of Valentius
- 11.** Patron of Winegrowers
- 12.** Patroness of Children of Mary

FLIGHT INTO EGYPT

HEROD was impatient for the sages' return from Bethlehem, till finding they had slighted the charge he gave them, and were gone home another way, he was hurried into a transport of anger, which deluged the country with innocent blood. By an act, the most inhuman that ever was done by the worst of tyrants, he has shown the world what his intention was, when he so carefully questioned the sages, and so strictly ordered them to bring back an account of the child they were in quest of.

But God, who laughs at man's presumptuous folly, silently defeated the tyrant's malice, and made his bloody cruelty instrumental to the glory of the innocent. An angel in the night informed Joseph of the murderous design that Herod had upon the child's life, and admonished him to save both him and the mother by a speedy flight into Egypt. Joseph in this instance is a perfect model of that prompt obedience which every Christian owes to the commands of God. He was commanded to rise that moment, to leave his native country, and fly off with the child and his mother, not towards the sages, or to any friendly nation, but into Egypt, amidst the idolatrous and natural enemies of the Jewish people.

The tender age of the infant and the frail delicacy of the virgin mother, seemed to require every comfort that his own private dwelling could have afforded. But that slender comfort was to be given up ; it was dark night, and no time to be lost in making provision for a long and laborious journey. The faithful guardian of the Word Incarnate rose upon the first notice that was given him, punctually fulfilled every tittle of the order, took the child and his mother, and set off for Egypt, uncertain when, or whether he should ever, return or not. The love he bore to Jesus, the desire he had of serving him to the extent of his power, softened every hardship, and made him forget the labors of an unlooked-for banishment.

The divine Jesus might have rendered himself invisible, or by a visible exertion of his power might have disarmed Herod, as he did Pharaoh in ancient times ; but he chose to fly, for the encouragement of those who were afterwards to suffer banishment for his sake; by his own example he would instruct his followers, that in the heat of persecution they may laudably fly to save their lives, in hopes of some future good.

Herod began to rage with all the violence that jealousy, heightened by disappointment, could inspire. With a cruelty that would have shocked the most savage barbarian, he gave orders for every male child that had been born



within the two last years, in and about Bethlehem, to be killed. To such barbarous shifts was the ambitious monarch driven by his politics! An innocent babe, he knew not who, made him tremble upon his throne; he tried his utmost skill to find him out, he drenched the country with innocent blood to make sure of his destruction, he filled the air with the shrieks and lamentations of disconsolate mothers, that he might draw out the enjoyment of a crown to a somewhat greater length.

But no honors purchased by such crimes could give any real enjoyment. His cruelty heaped confusion upon himself, while it opened the gate of happiness to those who felt its stroke: nor could it rage beyond the bounds that God had set it; amidst the thousands of slaughtered innocents, He alone escaped, who alone was aimed at. No malicious efforts of the wicked can ever frustrate the decrees of God; their hatred or their love become, as he pleases to direct, the instruments of his holy designs; the whole world, combined with all the powers of darkness, can never stop the execution of what an omnipotent Providence has once decreed.

If once assured of the divine will, we have but to follow it without fear: if in the station of our duty we have any thing to suffer, we suffer for justice' sake. Herod's cruelty became the glory of the innocents: his sword could hurt their bodies only; their souls were sanctified by the effusion of their blood; their memory through every age is celebrated on earth; they reign eternally with God in heaven.

Source: The Metropolitan Third Reader, 1874



A NEW YEAR'S WISH

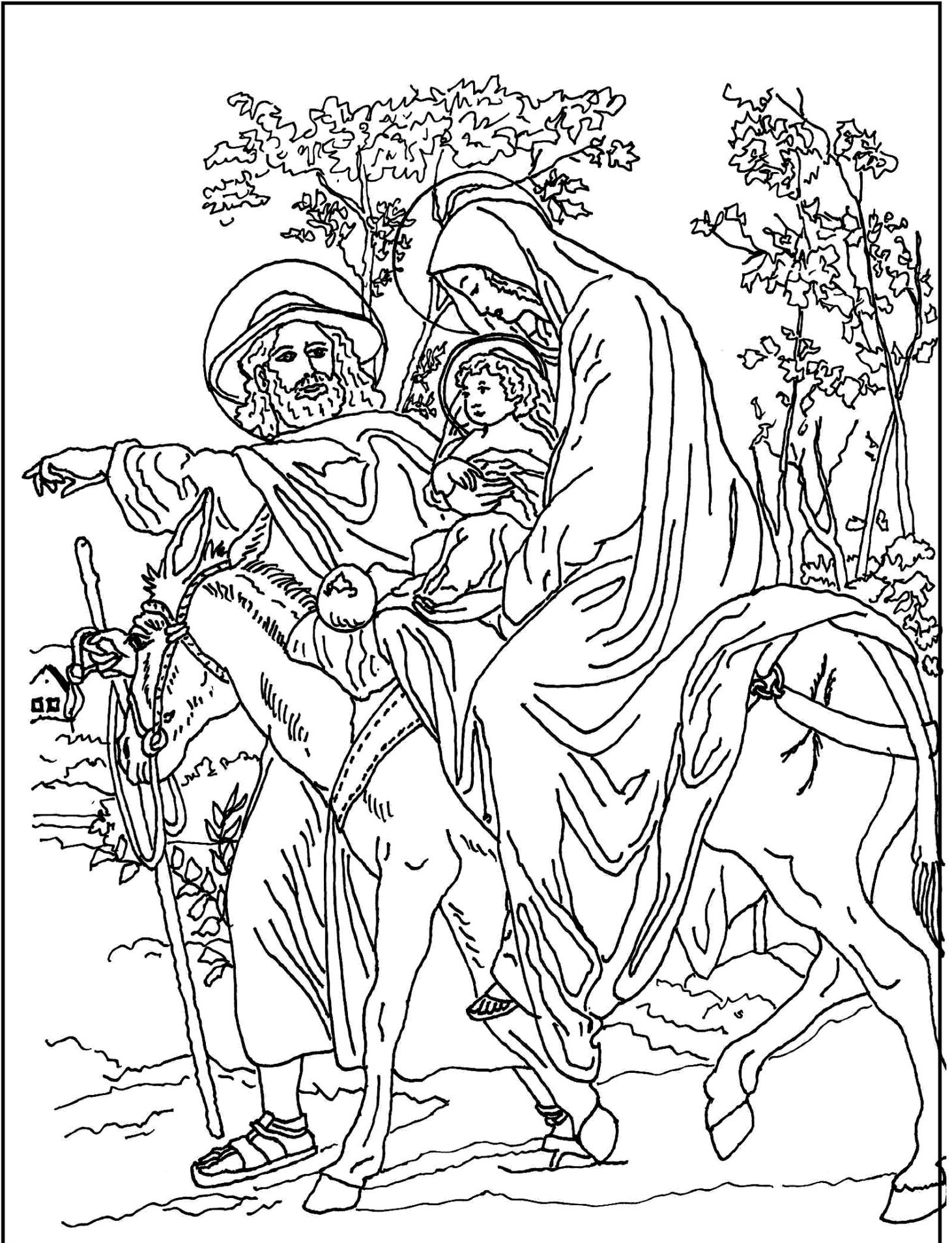
What can I wish you, dear, tomorrow
The first bright dawning of the glad New Year?
If through your days some bitter sorrow
Should dim your eyes with one regretful tear.
May God be with you!

May God be with you! Could a sweeter blessing
Ever fall from mortal lips on mortal ear?
The weakness of poor human love confessing,
The knowledge of His love, so strong and dear,
May God be with you!

May God be with you, walking, sleeping, dreaming,
To guard and guide you on life's stormy way.
Old joys, old pains, are gone, but brightly beaming,
God and His glad New Year prompts me to say,
May God be with you!

Oh, may He guide, and bless, and keep us ever;
He Who alone can battle with our foes,
Whoever fails us, He will fail us never!
And all our needs, He in His wisdom knows,
May God be with you!





PLAIN LESSONS IN CATHOLIC DOCTRINE

THE BEATITUDES



he eight beatitudes were placed by our Saviour at the head of His beautiful Sermon on the Mount, which sermon you will find recorded in the Gospel of St. Matthew, chapters 5th, 6th and 7th. In these beatitudes Jesus tells us what the difference is between His spirit and the spirit of the world, between those who live according to His spirit and those who live according the spirit of the world. By “the spirit of Christ” we mean the mind or sentiments of our Saviour; by the “spirit of the world” a worldly mind or worldly sentiments.

Do you know what St. Paul says? “If any man have not the Spirit of Christ, he is none of His.” (Rom. 8, 9). The Spirit of Christ is no other than the Holy Ghost, just as the spirit of the world is no other than the evil spirit, the devil. Since the Holy Ghost is the Spirit of Christ, it follows that it is the Holy Ghost who by His grace forms in us the spirit of our Saviour; where as it is Satan, the evil spirit, who tried to form in men the spirit of the world.

From these few remarks you can clearly see what relation there is between the Holy Ghost and the eight beatitudes. By considering these beatitudes carefully you will discover one of two things: Either the Holy Ghost has already formed, or at least is forming within you the spirit of Jesus, your Saviour, and accordingly the life you are leading is modeled more or less closely after the life of Jesus Himself; or Satan has formed, or is forming within you the spirit of the world, and accordingly the life you are leading is more or less a worldly, sinful life. A worldly, sinful life is not the kind of life that will gain heaven for you.

So let us earnestly consider the eight beatitudes in the order in which Christ, our Redeemer, mentions them.

1. “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” (Matt. 5, 3). This first beatitude shows us the spirit of Christ under two somewhat different aspects. It tells us that the spirit of Christ is the spirit of poverty, and also that it is the spirit of humility. At some future time, God willing, we shall see how the spirit of Jesus is the spirit of humility. At present we shall confine ourselves to studying His spirit under the aspect of poverty.

If there is one thing that Christ, both by word and example, teaches us more impressively than any other, it is this: He places a great value on poverty, and He dearly loves those who are poor at least in spirit. Jesus is the eternal Son of God, Lord and Master of the universe. He might have appeared on this earth in a splendor of wealth, honor and power greater than that of the mightiest king or emperor that ever lived. Yet He was born in a poor stable: He lived a life of poverty; He died poor on the hard wood of the cross. He said of Himself, and said truthfully, “The foxes have holes, and the birds of the air nests; but the Son of Man hath not where to lay His head.” (Matt. 8, 20).

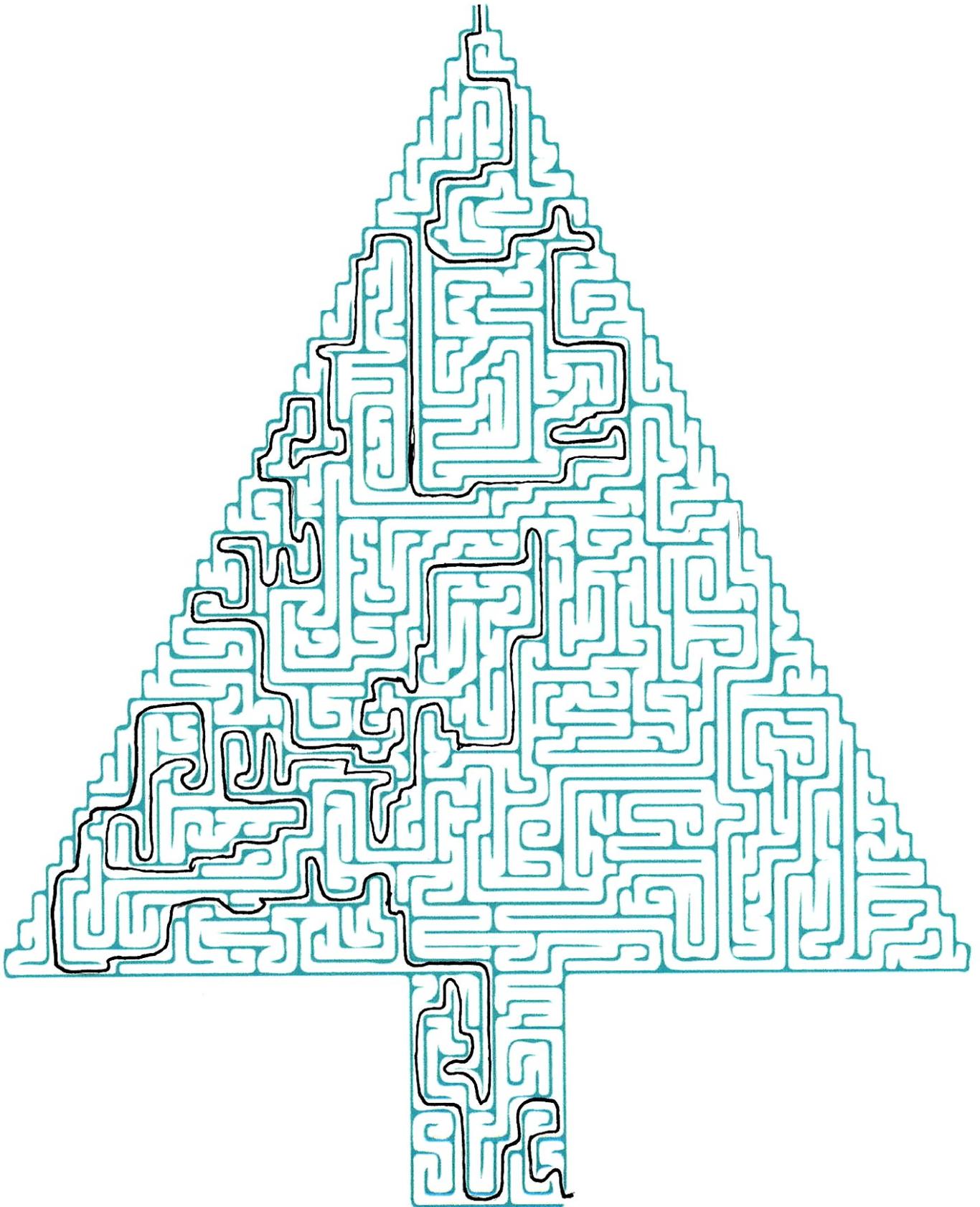
Jesus also preached love of poverty in language that cannot be mistaken. To the rich young man He said, "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me." When the young man went away sorrowful, our Lord said to His disciples, "Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you: It is easier for a camel to pass through the eye of a needle, than it is for a rich man to enter into the kingdom of heaven." (Matt. 19, 21– 24)

To save your soul you must be "poor in spirit." To lose your soul you need only to live and die "rich in spirit." In other words, live and die "poor in spirit," and you live and die according to the spirit of Christ; live and die "rich in spirit" and you live and die according to the bad spirit of the world.

You may possess great earthly wealth, yet it is possible for you to live and die "poor in spirit." If you use only fair, honest means for acquiring earthly wealth or increasing it; if you keep your mind and heart free from all attachment to your earthly possessions; if you use what you do not need for yourself as God wants you to use it, namely, in the practice of charity towards those of your fellow-men who are in spiritual or bodily need; if you perform your charitable deeds solely out of love for God, for the honor and glory of God—if you do all this, then you may be said to be "poor in spirit," and therefore Christ says that a "rich man shall hardly enter into the kingdom of heaven."

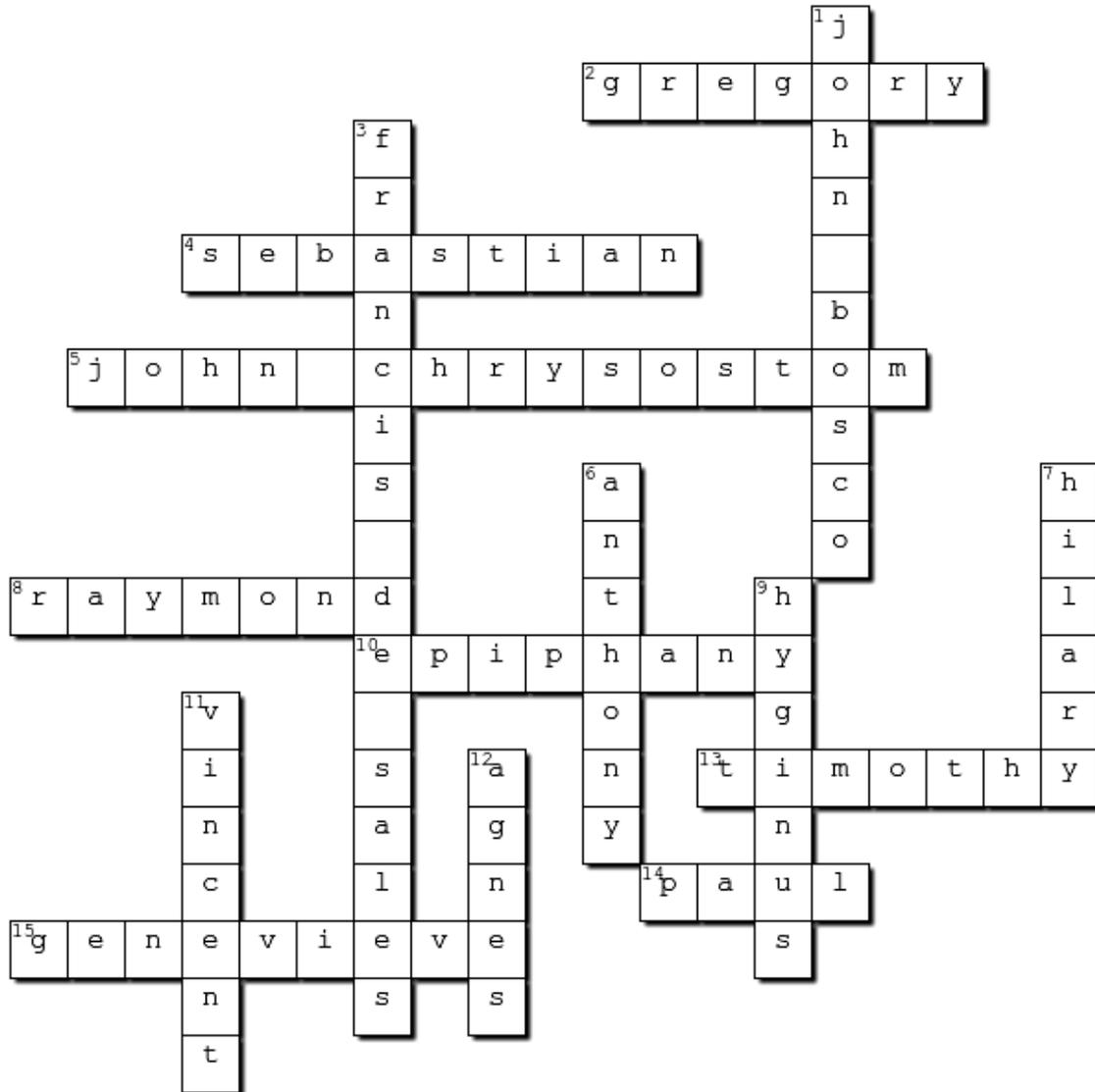
On the other hand, if you are poor as regards the actual possession of earthly goods, you may nevertheless be "rich in spirit". If you are discontented with your state of poverty; if you envy those who are better off than yourself, and grudge them their possessions; if you believe in and advocate radical, socialist principles—then you are far from being "poor in spirit." On the contrary, you are "rich in spirit," and that is not the spirit of Christ, your Saviour. It is the one great dream of Socialism that in some way or other poverty can be done away with, that all men can be made to possess and enjoy an equal share of the earth's goods. It is nothing but a dream, and a very vain dream at that. Christ knew better, and He told us so plainly. "The poor you shall always have with you," said He. (Matt 26, 11).

The promise made by our Saviour to those who are "poor in spirit" is, that "theirs is the kingdom of heaven." Follow the example and teaching of Christ in regard to being "poor in spirit," and the everlasting reward of heaven will be yours after death, whether in this life you have possessed little or none at all. But on another occasion our Lord said, "The kingdom of God is within you." (Luke, 17, 21.) The kingdom of God is the sanctifying grace of God. If you live and die "poor in spirit," it will be less difficult for you to keep your soul in the state of grace. Furthermore, if you take care to keep yourself really "poor in spirit," whether you be rich or poor as regards earthly possessions, you will experience even in this life more true joy and contentment than those who are "rich in spirit" can ever hope to possess and enjoy. *To be continued.....*



Saints of January

Complete the crossword puzzle below



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Across

2. Bishop of Langres France in the 6th century (**gregory**)
4. Patron of athletes (**sebastian**)
5. Patron of orators (**john chrysostom**)
8. Patron of Canonists (**raymond**)
10. Feast that honors three kings (**epiphany**)
13. Patron against stomach disorders (**timothy**)
14. The first hermit (**paul**)
15. Shepherdess of Paris France (**genevieve**)

Down

1. Founder of the Salesians and the Daughters of Mary, Help of Christians (**john bosco**)
3. Patron of writers (**francis de sales**)
6. Founder of Monasticism (**anthony**)
7. Patron against snakebites (**hilary**)
9. reigning pope during the heresy of Valentius (**hyginus**)
11. Patron of Winegrowers (**vincent**)
12. Patroness of Children of Mary (**agnes**)

ANSWERS TO QUIZ ON THE SACRAMENTS

1. It is that sacrament in which by the absolution of the priest and the acts of the penitent, sins committed after Baptism are forgiven.
2. Yes. If after marriage, say on the death of his wife, he became a priest.
3. The Holy Eucharist is the Sacrament which contains the Body and Blood, Soul and Divinity, of Our Lord Jesus Christ under the appearances of bread and wine.
4. Matrimony is the sacrament which unites a Christian man and woman in lawful marriage and gives them grace to perform faithfully the special duties of the married state.
5. It is the sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul and sometimes to the body, when we are in danger of death from sickness.
6. Two—Baptism and Matrimony (the priest is a witness, not the minister, in Matrimony, of which the man and woman are the ministers.)
7. Our Lord, at the Last Supper, when He said, “This is My Body,” and “This is My Blood,” and “Do this for a commemoration of Me.”
8. It is the sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul and sometimes to the body, when we are in danger of death from sickness.
9. (a) Baptism, Confirmation, Holy Orders, (b) Matrimony, Extreme Unction, (c) Penance and Holy Eucharist.
10. A bishop ordinarily administers Confirmation but in extraordinary cases a priest delegated by the Pope may administer this sacrament.

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!

~ 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.~