



St. Catherine's Academy Gazette®

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

Issue 45

March 2016

NOVENA IN HONOR OF SAINT JOSEPH

Prayer

O glorious St. Joseph, faithful follower of Jesus Christ, to thee do we raise our hearts and hands to implore thy powerful intercession in obtaining from the benign Heart of Jesus all the helps and graces necessary for our spiritual and temporal welfare, particularly the grace of a happy death and the special favor we now implore (*mention it*).

O guardian of the Word Incarnate, we feel animated with confidence that thy prayers in our behalf will be graciously heard before the throne of God.

(Then say the following Versicle and Response seven times in honor of the seven sorrows and joys of St. Joseph)

V. O glorious St. Joseph, through the love thou dost bear to Jesus Christ, and for the glory of his name;

R. Hear our prayers and obtain our petitions.

Prayer

O glorious St. Joseph, spouse of the Immaculate Virgin, obtain for us pure, humble and charitable minds, and perfect resignation to the Divine will. Be our guide, father and model through life, that we may merit to die as thou didst in the arms of Jesus and Mary.

O St. Joseph, foster-father of our Lord Jesus Christ and true spouse of Mary the Virgin, pray for us.

Source: To Honor Saint Joseph, Imprimatur, September 20, 1944

Feasts and Fasts This Month

March 18th ~
Our Lady of Sorrows

March 19th ~
Feast of Saint Joseph

March 24th ~
Maundy Thursday

March 25th ~
Good Friday

March 26th ~
Holy Saturday

March 27th ~
Easter Sunday

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XII ~ THE APOSTLES' CREED

My child, the Catechism tells us that the Creed is the sum of our belief made by the twelve Apostles; that is to say, that it contains the chief things God has revealed, and which we have to believe. Therefore, when you say the Creed in your prayers, how fervently you should say it! for it is a solemn declaration to God that you believe all the things He has revealed.

THE APOSTLES COMPOSE THE CREED

Before the Apostles went forth to preach the Gospel throughout the world, they assembled together for the last time, and drew up that short formula of belief which, even at the present day, is known as the Apostles' Creed.

It is composed of twelve parts, or articles, and there is a tradition, which the great historian Baronius has recorded in his "Annals" that each of the Apostles made one of the articles it contains, inspired by the Holy Ghost.

St. Peter began in these words: "I believe in God the Father Almighty."

To which St. John added: Creator of Heaven and earth."

St. James said: "And in Jesus Christ His only Son Our Lord."

Then St. Andrew said: "Who was conceived by the Holy Ghost, born of the Virgin Mary."

Then St. Philip said: "Suffered under Pontius St. Thomas then said: "He descended into hell; the third day He rose again from the dead."

St. Bartholomew next said: "He ascended into Heaven, sitteth at the right hand of God the Father Almighty."

Then St. Matthew spoke, saying: "From thence He shall come to judge the living and the dead."

Next St. James, the son of Alphaeus, said: "I believe in the Holy Ghost, the Holy Catholic Church."

St. Simon Zelotes then added: "The Communion of Saints, the forgiveness of sins."

St. Jude came next; he said: "The resurrection of the body."

Finally, St. Matthias said: "And life everlasting."

It is the great St. Augustine himself who has told us in his writings that the above was the manner in which the Creed was composed. (Sermo. 115, deTemp.) BARONIUS: Anno 44

Source: The Catechism in Examples, Vol. I, Imprimatur 1908



THE CHURCH OF CHRIST IS INDESTRUCTIBLE

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, 21,33.) 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. (Mat. 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 to 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?

I 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 maybe 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 into 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 in 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 Ju-



das 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, I say to you, refrain from these men, and let them alone; for if this design, or work, be of man, it will fall to nothing: but if it be of God you are not able to destroy it: lest perhaps you be found to appose God." (Acts, 5, 34-39.)

Source: The BeeHive, Vol. III, Imprimatur 1906

LEGEND OF THE SAN GRAIL

The San Grail, or Holy Cup, from which our Blessed Lord drank at His Last Supper had disappeared from the sight of Christians. No more were pilgrims to the altar where It had been kept, rewarded by gazing upon what they longed to see - the sacred relic had mysteriously vanished, and none knew where.

Many a knight searched for the San Grail, seeking by prayer and God's grace to keep heart and conscience free from stain of sin, for well was it known that none might find the Holy Cup who was not in the friendship and favour of the Almighty. Some passed it by unknowingly; but one Sir Galahad was permitted to discover and to recognize the precious treasure which he had so long prayed to behold.

Very early in the morning would he go to visit this Holy Cup, venerating it in remembrance of his Lord, and one day on repairing to the spot he found some one already there; but no earthly visitor was it, for a company of angels surrounded him.

Sir Galahad trembled, and would perchance have drawn back, but the stranger said, "Come, thou servant of the Lord, and thou shalt see what thou hast so long desired to see. Knowest thou who I am?"

And the knight answered, "Nay."

"I am Joseph of Arimathaea, and the Lord hath sent me here to bear thee company."

Then Sir Galahad lifted his clasped hands to heaven, saying,

"Blessed Lord, I thank Thee that Thou hast granted me so great a proof of Thy favour. If it be Thy Will to take me from this world, I pray thee release me, for heavenly joys alone will suffice me now."



As he said these words he knelt down before the Holy Grain, praying fervently to God, and suddenly his soul was carried to heaven by a vast company of angels in the sight of all present. Then a hand from heaven took the sacred Vessel and bore it away from earth, and since then human eye hath not looked upon it.

Source: Legends of the Saints,

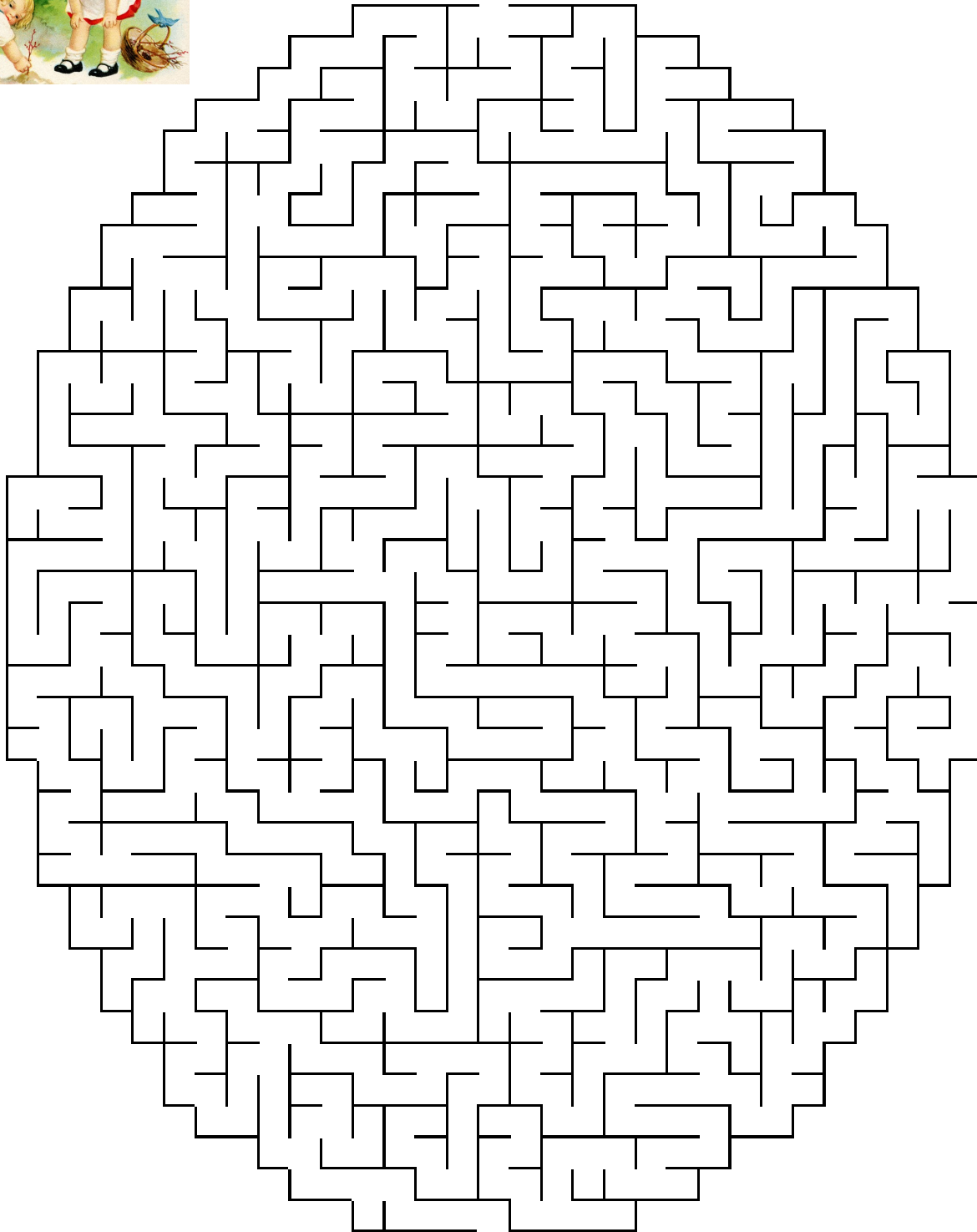
1876

EASTER MAZE

Did you know ~ the egg is a symbol of the Resurrection of Christ.



START



FINISH



ST. JOSEPH

JOSEPH, the great saint whose name is spoken all over the world in the same breath with that of Jesus and Mary, belonged to the royal house of David. But he lived as a poor carpenter of Nazareth in Galilee. For this reason Christ was called the Son of the carpenter when He began His public teaching. We know nothing of the birth of St. Joseph nor of his childhood and youth. Scripture, however, calls him a just man, and truly that is saying all that needs to be said. There can be no doubt, either, that God gave to Joseph, whom He had chosen for such high purposes, the graces and advantages that he needed. You know, my dear children, what this office was—the protector of Mary and the foster-father of Jesus.

After Mary had served for twelve years in the Temple at Jerusalem and she had reached her fifteenth year, the priests of the Temple announced to her that the time had come for her to be married. But Mary was much disturbed by this announcement, for she had promised the Lord to serve Him as a virgin all her life. Therefore she asked for time, so she could pray to God for guidance. With tears and prayers she now besought the Lord for help, and behold! she felt within herself the heavenly assurance that the Lord Himself would protect her vow and give her a husband who would be the guardian of her virginity. Full of gratitude to God, Mary now left the Temple.

Because she was the last of her branch of the family and, moreover, the only child of her parents, the law of Moses commanded explicitly that she would have to be married to a man of her own line. Therefore the guardians of the Blessed Virgin and the priests called

together the young men of the line of David to choose from among them a husband for the daughter of Joachim.

Among the suitors for the hand of the virtuous and beautiful maiden there was a humble and quiet man, Joseph, the carpenter. He, too, had come in obedience to the law, and in his humbleness of heart he prayed to the Lord that he might not be chosen. But the ways of the Lord are not our ways, and the choice did fall upon Joseph, for he was the most worthy.

There is a beautiful tradition about the choice of St. Joseph. When the suitors were all assembled it was found that each one carried a staff. The high priest prayed to God for a sign that he might know which one of the young men should be given to Mary as a husband. Then he saw how a dove flew upward from the point of St. Joseph's staff, and immediately the staff began to sprout and was covered with white lilies.



Mary, submissive to the will of God, assented to the choice of St. Joseph. A few months later the marriage took place, and Mary went with her spouse to the little house in Nazareth which she had inherited from Joachim, her father.

By the choice of St. Joseph to be the protector of Mary, the Lord wishes to teach us that station and wealth are nothing in His eyes; that only a pure heart is pleasing to Him. It was because of his purity that St. Joseph was found worthy to be the spouse of Mary. And the means which kept him pure were prayer, and hard and patient work. He was a carpenter, and St. Justin tells us he made yokes and ploughs, and St. Ambrose says he cut down trees, built houses, and worked at the trade of a carpenter. After he finished work and had eaten his food, prayer was his recreation.

The psalms of his royal ancestor, David, were the subject of his meditations. They awakened in him, too, the desire for that Messiah whose coming and glory they prophesied.

After the annunciation to Mary by the angel Gabriel that she was chosen to be the Mother of the Son of God, and after Mary had visited her cousin Elizabeth, an angel also appeared to Joseph and revealed to him the divine motherhood of Mary in a dream. When St. Joseph awoke he praised God and gave thanks that he was deemed worthy to be the protector of Mary and of the Son of God.

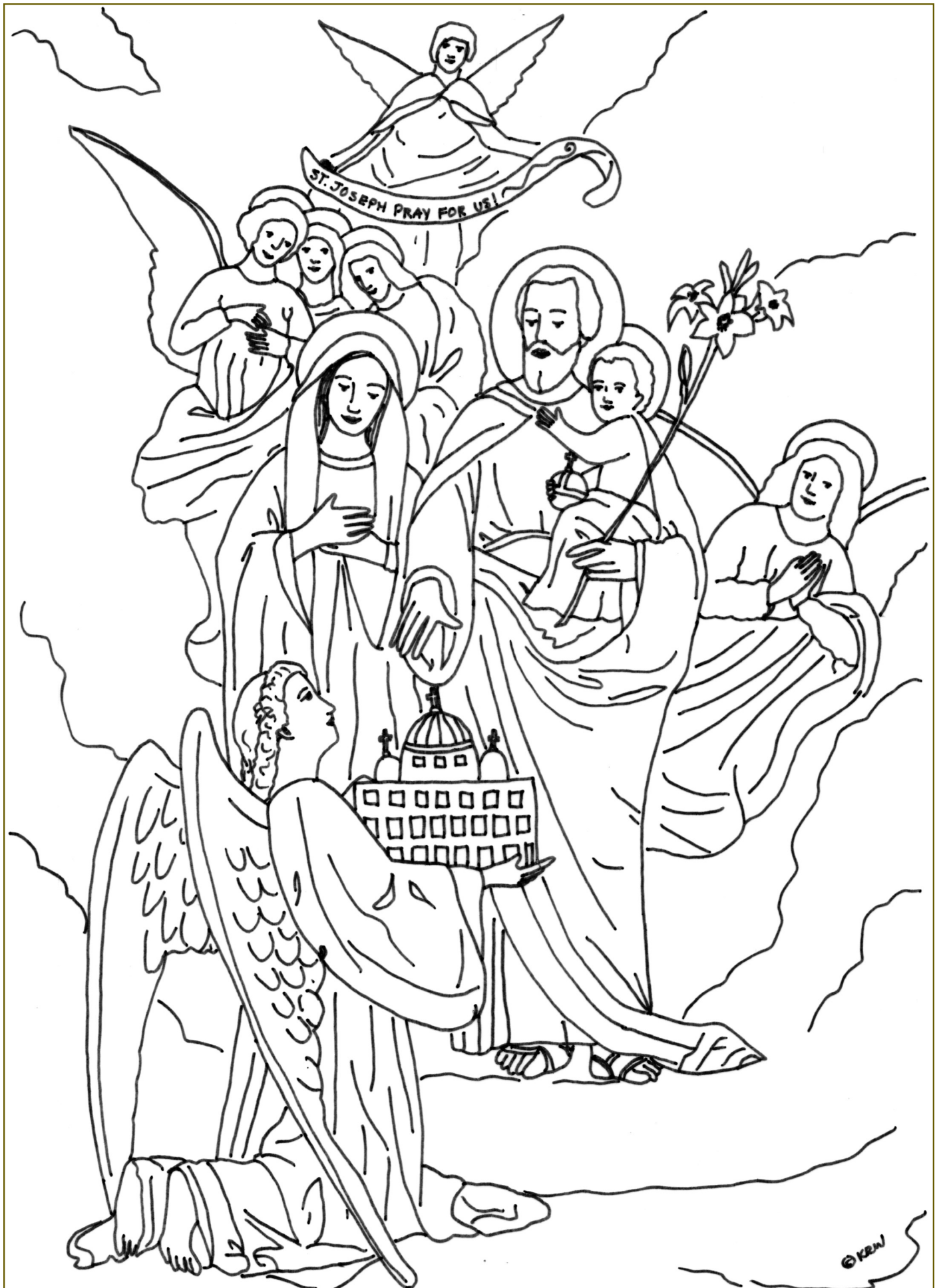
St. Joseph went to Bethlehem with the Blessed Virgin and stayed with her in the humble stable where the Christ-Child was born. With her he adored the divine Child. He took her and the Infant Jesus to Egypt to save the Child from the sword of Herod; and came back afterwards to Nazareth and lived there the humble life of a carpenter. And Jesus helped him and was obedient to him. The honors that have been vouchsafed to St. Joseph are therefore greater than any that have been given to the mightiest rulers of earth.

Before Jesus began His public teaching, the protector of the Holy Family died in the arms of Jesus and Mary. As long as the world has been, no man has died amidst such holy surroundings.

Therefore we invoke St. Joseph as the patron of the dying. It is said that his body rests in the Valley of Josaphat, where is the tomb of his ancestors. "Work and pray" was the rule of St. Joseph's life. Prayer is as necessary to the life of our soul as food and drink are to the life of the body.

Therefore the Saviour has so strictly commanded us to pray both by His word and His example. We are created to work, and the life of the great mass of people is one of labor from early until late. The Saviour, the apostles and all the saints teach us to shun idleness and to look upon work as a duty. But that work is a means of preserving our purity is the especial lesson which the life of St. Joseph teaches us. Therefore, children, work and pray.

Source: Little Lives of the Saints for Children, Imprimatur 1900





CAN YOU EXPLAIN CATHOLIC PRACTICES:

THE WAY OF THE CROSS

There are lights, every Friday night of Lent, thousands of Catholic churches throughout the world. The sad, tender music of the "Stabat Mater" is heard. The service everywhere is essentially the same: the Way of the Cross. What is the history of this devotion?

When did it begin to be practised in the Catholic Church ?

Even very young Catholic children can tell you that the Way of the Cross probably started immediately after our Saviour's death, when Mary, His Mother, and the Apostles must have gone many times in sad meditation along the same way where Jesus was led to Calvary. Through the long centuries, devout pilgrims to Jerusalem have followed what is now known as the "Via Dolorosa," the sorrowful way that led from the Pretorium of Pilate to Calvary. When it became difficult for pilgrims to visit the scenes of our Lord's sufferings, reproductions of the holy places were set up in various churches of Europe.

As early as the fifth century, Saint Petronius built in Bologna, Italy, a group of chapels representing the most important holy places in Jerusalem. The Dominican, Blessed Alvarez, who died in 1420, also erected in Cordova, Spain, a series of chapels in which were painted scenes of the Passion. In other churches we find like reproductions, though these are not exactly our Way of the Cross. The present form of fourteen Stations is of more recent date.

The Franciscan Fathers, who were given charge of the holy places, are responsible for the spread of the beautiful devotion of the Way of the Cross. They erected Stations in their own churches in Europe and secured from the Holy See rich Indulgences and the privilege of erecting, with the Bishop's permission, the Stations in other churches. To have an indulgenced Way of the Cross in a church or in a chapel, permission must be requested from the Bishop of the diocese. In cities where the Franciscan Fathers have a church or monastery, their Superior is then requested to bless the Stations or to delegate a priest to do so. If there is no Franciscan house in the place where the Stations are to be erected, the Bishop will delegate a priest to do this.

The scenes represented were not always the same in every church, and the number varied greatly at different times and in different places. As many as thirty seven Stations were used. In 1731, Pope Clement XII fixed the number at fourteen, which are:

- I. Christ is condemned to death.
- II. Christ takes up the Cross.
- III. The first fall.
- IV. He meets His Blessed Mother.

V. Simon of Cyrene helps Christ to carry his Cross

VI. Veronica wipes the face of Jesus.

VII. The second fall.

VIII. He consoles the women of Jerusalem.

IX. The third fall.

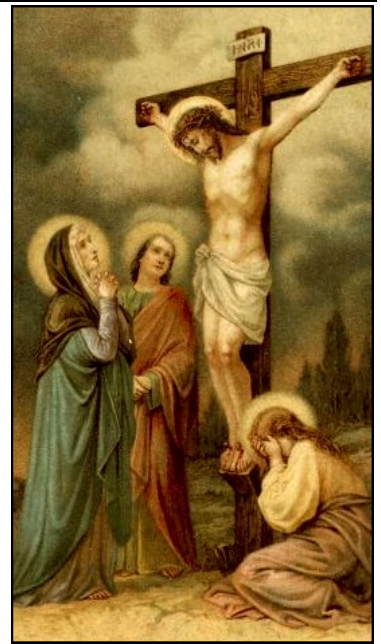
X. Jesus is stripped of His garments.

XI. The Crucifixion.

XII. Jesus dies on the Cross.

XIII. His Body is taken down from the Cross.

XIV. His Body is placed in the tomb.



The Stations are usually attached to the inside walls of our churches and chapels. It is very common, however, to find them erected in the open air, especially in Catholic countries.

The Indulgences for the Way of the Cross are attached to the crosses above the pictures. The pictures are only to help our meditation. They are so arranged that the figure of Christ always advances in the same direction; hence in some churches the Stations may begin on the Gospel side, and in others on the Epistle side of the altar. The Indulged crosses must be of wood, not plaster or marble. Those who have a crucifix blessed for the Way of the Cross may gain the Indulgences, when sick or hindered from following the Stations in the church, provided they hold the crucifix in the hand, meditate on the Passion of our Lord, and say twenty times the "Our Father, the "Hail Mary" and the "Glory be to the Father, etc." The "Our Father," etc., are to be said fourteen times instead of the visits, five times in honor of the holy Wounds, and once for the Pope's intentions. If there are many who are rightfully hindered and they say these prayers together, it will suffice for one to hold the blessed crucifix in the hand.

Source: Can You Explain Catholic Practices, Imprimatur 1937



“Remember, man, that thou art dust, and into dust thou shalt return.”

“They have dug my hands and my feet; they have numbered all my bones.”

Mother of love, sorrow and mercy, pray for us.

Precious Blood of Jesus, strengthen me to do Thy will.

EXTREME UNCTION, CEREMONIES

"Is anyone among you sick? Let him bring in the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord." St. James, 5:14.

In his young life as a soldier he had many narrow escapes from dangerous accidents. Brushes with death he called them. His plane had been riddled with flak. He had thrown himself into a ditch to escape a rain of machine gun bullets. Another time a bullet had whistled through his helmet. But his most terrifying experience happened in an army hospital. He was lying in a coma after his plane had cracked up. He was paralyzed. He could not move his lips or his eyes or a single muscle. He heard the doctors tell the nurse:

"He's finished. There's nothing more to do."

He heard them pronounce him dead. Yet, he was not dead. Fortunately, someone had summoned the chaplain. The priest took a last chance. He pronounced conditional absolution and quickly administered the sacrament of Extreme Unction. There might be a spark of life in this man. And there was. Hardly had the priest completed the rite when the apparently dead man twitched a muscle. He revived. He recovered. It was just another of the countless proofs of the life-giving, strength-giving powers of the sacrament of the dying. Too numerous to question are the cases where a patient has been in a coma or unconscious only to revive upon the administration of Extreme Unction.

St. James, inspired by the Holy Spirit, has promised this:

"Is any one among you sick? Let him bring in the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick man, and the Lord will raise him up, and if he be in sins, they shall be forgiven him." St. James, 5:14, 15.

The ceremonies connected with such a marvelous sacrament are interesting sacramentals. They help to put the patient and the people present in the proper disposition for the graces which the sacrament offers. These actions console, strengthen and uplift.

1. By the Last Sacraments we mean Confession, Communion and Extreme Unction. Should a Catholic suddenly take seriously ill, the priest is called.

If possible, the patient makes a confession, receives Viaticum, and then the sacrament of the dying. On the table covered with a white linen cloth there should be a crucifix, holy water, two lighted candles, a glass of water, a spoon, and a dish with a few snatches of bread, and a slice of lemon, and a dish of water and a towel. These are to cleanse the oil from the fingers of the priest.

There should also be at least six small pieces of cotton on a dish.

2. As the priest enters the sick room, he prays:

"Peace be to this house . . . "And to all who dwell therein."

offers the sick person a crucifix to kiss, and sprinkles the patient and those in the room with holy water in the form of a cross.

3. After several beautiful prayers in which our Lord is begged to grant peace and health to the household and to defend everyone from evil, the priest proceeds to anoint the five senses.

4. He dips his thumb in the Oil of the Sick and traces the sign of the cross on the eyes, the ears, the nostrils, the closed lips, the open hands, and the feet. As he anoints each sense he says a prayer like this:

"Through this holy unction and of His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by sight. Amen."

5. Immediately after each anointing the priest wipes off the oil, taking a fresh piece of cotton for each sense. It is proper for someone to hold the clean pieces of cotton on a plate and to receive on a plate the used pieces, so that later the cotton, together with the lemon, bread and water used in washing may be thrown into a fire. The priest will dispose of it, if you wish.

6. There follow several beautiful prayers, each one beseeching God to grant good health to this sick child of His.

7. In cases of emergency the priest may use a much shorter form for anointing. He simply anoints the forehead of the dying person. This is done when the circumstances prohibit the carrying out of the full rite.

8. Following this are a number of touching prayers for a dying person which the priest says when there is time for it.

9. At the hour of death the priest imparts the Apostolic Blessing with a Plenary Indulgence.

Again I urge that you call the priest in plenty of time to administer this consoling and strengthening sacrament while the dying person is still conscious. Don't wait until the patient is unconscious or scarcely able to know what is going on. Should you be sick, have your relatives and friends, your doctor and nurse instructed to call a priest in ample time. You want to be fully conscious when these beautiful ceremonies and prayers are performed over and for you. You want to share fully in their power to lift your heart to heavenly things, their power to strengthen your soul, their unquestioned power to help you physically when God sees fit.

Think about this sacrament during today's Mass. The time for you to receive it may be a short or a long way off. Try to realize in your days of health the meaning and beauty and helpfulness of the sacrament you will receive before or on the day of your death.

Amen.

QUIZ ON THE MASS

1. What is an acolyte?
2. What is the "Mass of the Faithful"?
3. What is the usual position of the congregation at
(1) the Confiteor, (2) the Gospel, (3) the Credo,
(4) the Offertory, (5) the Agnus Dei?
4. What is concelebration?
5. What are the common color of the vestments worn at Mass?
6. What is a catafalque?
7. In reading the Mass with a Missal, tell which of these parts are found in the Ordinary and which in the Proper -
(a) the Confiteor, (b) the Gloria, (c) the Epistle, (d) The Gospel, (e) the Creed, (f) the Offering of the bread and wine, (g) the Consecration, (h) the Last Gospel.
8. What are Gregorian Masses?
9. At which part of the altar does the priest stand when he says: (a) the Confiteor, (b) the Introit, (c) the Gloria, (d) the Pater Noster, (e) the Last Gospel?
10. Where do we frequently hear the following words from Psalm 115, "I will take the chalice of salvation; and I will call upon the name of the Lord"?



Answers on the last pages of the Gazette



OUR HEROES

Here's a hand to the boy who has courage
 To do what he knows to be right;
 When he falls in the way of temptation
 He has a hard battle to fight.
 Who strives against self and his comrades,
 Will find a most powerful foe;
 All honor to him if he conquers,
 A cheer for the boy who says, "No."

THE ALTAR BOYS OF SANTAREM

YES; some of you, I 'm sure have heard me tell it; but a good story will bear retelling, won't it, especially if it's a true, true story, as this one is. It happened in Portugal, in a city called Santarem, in the year 1265. That was almost seven hundred years ago, wasn't it? Yes; and it happened just like this. Listen.

At Santarem there lived at that time a saintly priest called Father Bernard. He was a Dominican priest, a religious, what you of this day and land would call a missionary priest. There he lived, but not alone. Many other priests lived in the monastery with him. So, of course, many Masses were said every morning. And where many Masses are said, why, there many must be served, you know. Now, there were two wonderful boys in that city, holy boys, as pure as angels and as good as—oh I don't know what. Every morning they were up bright and early and on their way to the monastery to serve at Mass. There they would wait on the priests at Mass so devoutly as to edify everybody, especially at Father Bernard's Mass. You should have seen Pedro and Juan, that is what they were always called, at the altar—like cherubs! Ah! their hands were always nicely folded, their eyes fixed on the priest; there was no playing with their fingers, no moving restlessly about on their knees, no making of genuflections with such haste as almost to fall over oneself, and all that. No; they were little models! And that is why Jesus left His Mother's arms to come to them. Oh, did He do that? Yes! How? Just be patient.

Pedro and Juan always brought a bit of breakfast— some bread and a little fruit—with them, because they had to stay at the monastery so long. This they would then eat in a

tiny side chapel where the Blessed Sacrament was not kept. Now, near the place where they used to sit down there was a statue of the Blessed Virgin Mary holding the Boy Jesus in her arms. One day, as they passed this statue, the darling Child miraculously bent down and asked them to let Him share their meal. Were the boys surprised and did they try to run away afraid? No, no! They were too good, too used to being in the presence of God, for that.

All they did was to beam with joy and to give Him a hundred thousand welcomes.

"Of course, You may come, dearest Jesus! We will be only too glad to give You everything and to let You be with us every single day. Yes, O Jesus, do come!"

And just think of it! Jesus left His Mother's arms and sat between the boys and ate of their bread and fruit. How He must love good altar boys! And now, that wonderful thing happened not only once, but many times. Jesus loves to be with angelic children.



And, tell me, are not good altar boys, who always kneel among the crowds of angels that surround the Blessed Sacrament, especially during Holy Mass, visible angels? Oh, they ought to be! Why, next to the priest they are the nearest to God, to the Blessed Sacrament. And, next to the priest, they get the most graces and blessings, too, if only they behave as they should!

Yes; to come back to my story, there was Jesus away from His Mother's arms and so chummy with those boys. Soon the lads could keep the beautiful secret no longer. They told the whole story to Father Bernard. You can imagine how the dear priest thanked God for such a favor. Then he made a request.

"But, boys, why do you not ask Jesus to invite you to dine with Him also? Sweetly beg of Him to return the invitation; and include me also."

"Oh, we never thought of that, we were so happy!" said the lads. "But we will do it, Father, tomorrow."

So the next day, when the Child Jesus sat between the two youngsters again they begged of Him to let them dine with Him, too. "And not only we would like to do so, but Father Bernard also," they added.

"And that is just what I have been longing for you to ask, beautiful boys," the Infant gave answer in a sweet, sweet voice. "Because you are so good, you and your Father Bernard shall dine with Me in My Father's kingdom." And He told them to be ready on Ascension Day.

Oh, how fervently Father Bernard and the boys prepared for that mysterious banquet! And when the great day came the priest celebrated Mass with all the burning love of a seraph, the boys kneeling on both sides like two glowing cherubs. And after Mass was over they knelt down at the foot of the altar and, overcome by the intensity of their love, they prostrated themselves on the altar steps and fell into a sweet, gentle sleep—the sleep of death. And then was accomplished in them just what Jesus had promised, as it is written in the Holy Bible,

"And I dispose to you, as My Father hath disposed to Me, a kingdom, that you may eat and drink at My table in My kingdom" (St. Luke 22:29, 30).

Ah, the beauty of it all! After Mass Jesus had always taken lunch with the boys; that morning the boys dined with Jesus in heaven, as He had promised them. What a reward! What a fine thing it is to be good—fine on earth and finer in heaven!

Source: Tell Us Another, Imprimatur 1925

HOSANNA TO THE SON OF DAVID

1. THE WHITE DONKEY

So many people had never before gathered in the quaint old town of Bethphage. In twos and threes from the neighboring villages and farms they came, dressed in their gayest and best. They had heard that Jesus, the great Prophet, was going to arrive that day in the town on His way to Jerusalem. They wished to join His friends and to honor Him Whose name and fame had gone forth among the people.

Soon the echoes of cheering and shouting reached their ears. It was the friends of Jesus entering the town, carrying palms and olive branches. The joyful people hastened to meet them. Jesus smiled as He blessed them. Our Lord called two of His friends, and said to them: "Go over to yonder village. Just inside the gate, you will find a young white donkey tied to a post. Untie it and bring it to me. If anyone tries to stop you, tell him that the Lord needs it, and he will give it to you." The two set out for the village but they had their doubts as to how they could take the donkey. Entering the stone gate, they found the beast tied to a post near the drinking trough. As they walked over to take the donkey, a man ran toward them from the inn. In an angry, threatening voice, he commanded them to keep their hands off the donkey. But as soon as he heard that the Lord needed it, he bowed his head and helped them untie it. The crowds made room for the two men as they returned leading the donkey by the halter. They had brought no saddle, so one of the apostles placed his red cloak upon the animal. Our Lord gathered His white tunic about Him and mounted the donkey. Cheers of joy and songs of praise burst from the throng, as Jesus led the procession toward Mount Olivet.

2. THE HAPPY PROCESSION

Long stretches of rolling green fields soon spread before them, dotted with the gayest flowers of spring. In the warm, gentle breeze, the flowers nodded a sweet welcome to their God and sent forth their choicest perfumes to greet Him. Twittering birds flew back and forth among the silver leaves of the olive or hid themselves amid the broad green leaves of the fig trees. The feathery heads of the palm trees swayed to and fro to salute Christ, the King. Up the gentle slope of Mount Olivet and along its winding stony path, marched the happy people. Again and again, they cast their cloaks upon the ground, so that Jesus might ride over them. They pressed about Him, anxious to kiss His hand or even the hem of His tunic. "Hosanna!" they cried, "Hosanna to the Son of David!"

All along the road, they waved palm and olive branches or cast green twigs before the path of Jesus. Laughing children joyfully scampered before them, taking up the cheers of the older folks or climbing trees to get more branches for the procession. This was indeed a procession of triumph. It was a people's greeting to their King. Over the meadows and up and down the hills echoed their song:

Hosanna to the Son of David!

Blessed is He that cometh in the name of the Lord!

Hosanna in the highest!

The procession reached the spot where the road descends toward the Brook of Cedron. Our Lord halted the donkey for a moment. He gazed dreamily at the golden roof of the temple of Jerusalem that glistened from the hill just across the valley. The stone walls of the city and its high towers seemed to defy all the powers of the world. But tears rolled down the cheeks of Jesus, as He thought of the glories of the past and the sorrow of the

future. He spoke sadly and tenderly to the city:

"If you only knew the things that would be for your peace! The day will come when an enemy will surround you and beat you flat to the ground, and kill your children."

He was speaking of the time, some years later, when the Romans would destroy the city and kill its people. Many in the crowd did not hear the words of Jesus nor see the tears that came from His loving eyes. They became a little impatient and shouted loudly,

"Hosanna! Hosanna! On to Jerusalem!" The cheering people moved onward, waving their branches or casting their cloaks on the dusty road before Jesus.

3. THE ENTRY INTO JERUSALEM

Soon the bridge over the Brook of Cedron was crossed. Many of the happy boys could not wait their turn to cross on the bridge, so they waded through the water. The last part of the journey was now before them — an uphill climb to the gate of Jerusalem. There was no need for rest. Their joy carried them along. Up the winding road they went, still cheering and waving their branches. As they drew near the gate, crowds poured out to meet them. These, too, had their palms and olive branches to welcome the great King. Cheers and shouts of joy, now doubly strong, rose from happy hearts:

Hosanna to the Son of David!

Blessed is He that cometh in the name of the Lord!

Hosanna in the highest!

Through the gate they passed and up the narrow street that led to the temple. People gathered on the doorsteps, on the roofs, and in the streets to see the friends of Jesus cheer their King.

The Pharisees were angry at this wonderful demonstration. They feared that Our Lord was becoming too popular. Some of them elbowed their way through the crowds and said to Jesus:

"Your disciples are making too much noise. Why don't you stop them?" Our Lord looked at them for a moment and a smile lit up His face as He said,

"If my friends were silent, the very stones would cry out."

Those who heard the conversation whispered the story to their friends. As soon as the people heard the message of the Pharisees, they cheered and shouted more loudly than ever. It was indeed a great day for Jesus. The people whom He loved gathered about Him to honor Him and hail Him as their King. After a short visit to the temple, Jesus and His disciples left the scene of their triumph and returned to the home of friends outside the city. The happiest day in the life of Jesus had come and gone.

QUESTIONS

1. Why did the people gather in Bethphage?
2. What did Jesus use as a saddle?
3. What song did the people sing?
4. Why did Jesus weep as He looked at Jerusalem?
5. How did Our Lord answer the Pharisees?

WORD SEARCH ON THE MASS

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

ADORATION

ALB

ALTAR

AMICE

ATONEMENT

BELL

BOY

BREAD

BURSE

CANDLES

CHALICE

CHASUBLE

CIBORIUM

CONFITEOR

CONSECRATION

CORPORAL

CREDO

CROSS

CRUCIFIX

CRUETS

EPISTLE

GIRDLE

GLORIA

GOSPEL

GREGORIAN

INCENSE

INTROIT

LITURGY

MANIPLE

MONSTRANCE

OFFERTORY

PALL

PATEN

PETITION

PRIEST

PSALMS

PURIFICATOR

PYX

RELICS

SACRIFICE

SANCTUARY

STOLE

THANKSGIVING

VESTMENTS

WINE

Answers on the last pages of the Gazette

MATCH THE SAINT TO THEIR SYMBOL



- | | |
|----------------------|---|
| 1. GREGORY THE GREAT | A. CROSS at the end of a staff, or sometimes small in his hand, or T-shaped |
| 2. MARY MAGDALENE | B. CROSS, Dragon. Cross. Palm. |
| 3. HYACINTH | C. CROWN and scepter at his feet, or by his side. Lily. Young and in royal robes. |
| 4. ANTHONY, HERMIT | D. CRUCIFIX. Pyx. Dominican habit. |
| 5. VERONICA | E. CRUTCH. With a bell hanging from it. Hog. |
| 6. PHILIP, APOSTLE | F. DISTAFF. Sheep. Sometimes basket of loaves. |
| 7. GENEVIEVE | G. DOG by his side. Pilgrim's shell and staff. Pointing to a wound in his leg. |
| 8. ROCH | H. DOVE on his shoulder, or hovering over his head. Pope's robes. |
| 9. MARGARET, VM | I. FACE of Christ on a cloth. |
| 10. CASIMIR | J. HAIR, long, fair. Vase of box of alabaster. |

Answers on the last pages of the Gazette

Prayer for Holy Purity

Saint Joseph, father and guardian of virgins, into whose faithful keeping were entrusted Innocency itself, Christ Jesus, and Mary, the Virgin of virgins, I pray and beseech thee through Jesus and Mary, those pledges so dear to thee, to keep me from all uncleanness, and to grant that my mind may be untainted, my heart pure and my body chaste; help me always to serve Jesus and Mary in perfect chastity. Amen.

Source: To Honor Saint Joseph, Imprimatur 1944





St. Isidore the Farmer, Feastday March 22nd

CHRIST IS RISEN

1. THE FIRST EASTER MORNING

It was in a cave that they buried Jesus — a cave carved from rock in a little hill in the garden of a friend. A large stone was rolled against the entrance. Two soldiers were stationed in the garden to watch the tomb. The enemies of Our Lord remembered that He had told the people that His body would not remain in the grave forever, but would leave it on the third day. To prevent, as they foolishly thought, Our Lord from carrying out His word, they placed soldiers at the cave.

Before dawn on Sunday morning, a dazzling light glittered around the cave. An angel came from heaven and rolled the stone from the mouth of the tomb. The soldiers fainted in fear. Jesus, the Son of God, walked forth in glory from the grave. By His own power, He rose from the tomb as He had foretold. The happy birds chirped their merry welcome to the risen Lord, and the roses cast their sweetest perfume about the garden where Jesus showed His power over death.

Early that same morning, three holy women hastened to the garden to visit the tomb where their Lord had been placed. Mary Magdalen and her two companions were bringing sweet spices to put on the body of Jesus. As they hurried along, they wondered who would roll away for them the large stone at the door of the cave. They knew that they were not strong enough to do it. But on and on they went, trusting in God. Pushing open the gate, they entered the garden. It seemed even lovelier than usual in the early morning light. They walked down the gravel path that wound in and out among the flowers and bushes. Some distance ahead, Mary Magdalen noticed a golden brightness that seemed to descend from heaven upon some spot in the garden. She pointed it out to her companions. They all agreed that the light was covering the place where Jesus had been buried.

2. THE EMPTY TOMB

They quickened their steps. On arriving at the tomb, they saw that the stone had been rolled away from the entrance! The grave was open! The guards were gone! They looked into the tomb and saw that it was empty. "His body is gone! His enemies have stolen Him away!" they cried.

Suddenly two angels in snowy white robes appeared before them. The women were frightened for a moment and were afraid to look at the angels. But their fears quickly passed away when they heard the kind voices talking to them.

"Why do you seek the living with the dead?" the angels asked. "He is not here. He is risen."



Don't you remember He told you that in three days He would rise from the dead?"

Yes, they remembered. They also remembered that Jesus had said, "Just as Jonas was in the whale for three days, so shall I be in the earth for three days." They saw it all now and were happy.

Later Our Lord appeared to the holy women and to the apostles. How glad they were to have Him with them again. For forty days more, He lived on this earth, teaching and training the apostles. When His work was finished, He left the earth and returned in a cloud to heaven.

QUESTIONS

1. Why were guards placed at the tomb?
2. Who rolled the stone from the door of the cave?
3. How did Our Lord rise from the dead?
4. Why did the women carry spices to the tomb?
5. What did the women think had happened when they saw the empty tomb?
6. How did Jesus show that He was really risen?



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 : <jwillson61@charter.net>

God Bless all of you!

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

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

AMSWERS TO WORD SEARCH

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

ANSWERS TO SAINT MATCH-UP

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

ANSWERS TO QUIZ ON THE MASS

1. An acolyte is one who aids, in a subordinate way, those who officiate at various sacred rites - an altar boy is an acolyte.
2. This name is given to the Mass from the Offertory to the Conclusion because in the early centuries of the Church only those who were baptized were allowed to be present after the Credo.
3. (1) Kneeling, (2) Standing, (3) Standing, (4) Sitting, (5) Kneeling.
4. It is the rite by which several priests say Mass together, all consecrating the same bread and wine. Occasions of concelebration are the ordination of priests and the consecration of bishops.
5. White (or Gold); Red; Green; Purple (or Violet); Black.
6. The erection like a bier in Masses of the Dead, when the corpse itself is not present.
7. (a) Ordinary, (b) Ordinary, (c) Proper, (d) Proper, (e) Ordinary, (f) Ordinary, (g) Ordinary, (h) Ordinary.
8. Gregorian Masses are those said on thirty consecutive days for the departed.
9. (a) The foot of the altar, (b) The Epistle side, (c) the center of the altar, (d) the center of the altar, (e) the Gospel side.
10. The priest says these words at Mass before receiving the Precious Blood.