

# St. Catherine's Academy Gazette®

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

Issue 47

January 2017



## JESUS SUBJECT TO HIS PARENTS

OH! how much I love that sweet story of old,  
Where Jesus is found 'mid the sages so gray!  
And how very much do I love to be told  
Of all the wise things He so sweetly did say!

But oh ! there is one part I love most to hear,  
Which tells me how Jesus, the Teacher of men,  
His poor, humble parents so much did revere  
As to yield to their will and be subject to them.

They tell me this lesson was given for me  
That I might be docile, and willing, and mild,  
And that my dear Jesus would have me to be  
A humble, a quiet and good little child.

Ah! then, I will strive to be gentle and good,  
For the sake of my Saviour, who loved me so dear.

I never again will be naughty or rude,  
But try to be all that my Jesus was here.

*Source: Hymns and Songs for Catholic Children, 1870*

### FEASTS AND FASTS THIS MONTH

January 1st ~  
The Circumcision of  
Our Lord Jesus Christ

January 2nd ~  
Feast of the Most Holy  
Name of Jesus

January 8th ~ Feast  
of the Holy Family

### What's Inside

Saints Match	4
From the Catechism	5
St. Hilary	7
Saint Quiz	8
Father Robert Southwell	10
Churching of Women	13
Vision of St. John of God	17

## OUR LADY OF CHARTRES

The town of Chartres, or rather the whole country which surrounds it, was before the Christian era the central point of the religion of the Gauls. There was the principal college of their Druids, over which a supreme pontiff ruled as president; and there also, according to ancient traditions, more or less supported by authority, the Druids had raised, in a vast grotto enclosed by a circle of ancient oaks, an altar to the Virgin who was one day to bring forth the Saviour of the world. This image, we are told, represented a woman seated on a throne, with her Son on her knees; and robed in a long tunic down to the feet, with a mantle in the form of an antique chasuble, and a crown on her head of oak-leaves, and a veil hanging from it over the shoulders. The grotto in which it was placed is the crypt of the present cathedral, in which the early Christians celebrated the holy mysteries in time of persecution ; and the town of Chartres has ever been under the especial protection of the Blessed Virgin, who has shown her favour to it by many miracles.

In the year 1116, in the reign of Philip I, on the evening of the 31st of October, there was a solemn procession in the subterranean church of Chartres, while hymns of praise were sung to our Lady, the Queen of "All Saints," whose festival was to be celebrated the next day. The pious Bishop presided; while the crowd, fervent and recollected, sang with a devout heart. The monks and priests all held torches; at intervals, when the procession rested, the Bishop, with mitre on his head and crosier in his hand, blessed the faithful, surrounded by the young phalanx of choristers bearing tapers.

Among these children there was one especially remarked as being the most diligent and recollected, though he was but ten years old. He was the son of a poor widow, who found in him her treasure and her joy. It was said of him that he had divided his heart into three portions, of which he had given one to God, one to the Blessed Virgin, and one to his mother; and all these three affections were in full exercise. Never was he absent from a religious ceremony; never were the festivals of the Blessed Virgin celebrated without his being there to assist: he never seemed thoroughly happy except in church; and when in the narrow streets of this ancient town a chance passer-by asked who he was, he never failed to answer with an innocent pride, "I am chorister of our Lady of Chartres."

The mother of this sweet child, as may be supposed, was very unwilling ever to have him out of her sight; and -therefore she was, like him, assiduous in frequenting the house of God; and never ceased following him with her eyes, whether he was serving Mass, or carrying the little vessel of holy water, or whether, in attendance on the good Bishop, he formed one of the little band of whom our Lord in an especial manner commanded that they should be suffered to come to Him.

On the evening of which we are speaking, this good mother was watching her little son, as he attended on the Bishop; and was first surprised, and then anxious, when, on the second turn of the procession, she missed him from the ranks of his young companions. The third turn came ; and he had not re-appeared. What could have become of him? When the function was over, the faithful retired; but the mother, who had been suffering

for more than half an hour, hastened into the sacristy with a hurried though modest step, and in a low voice asked every one she met for tidings of her son. But no one had seen him disappear; and it was only then for the first time that they observed that he and his taper were missing.

She went back into the crypt with the sacristans, who sympathized in her anxiety; the other choristers followed; then the priests and monks, and lastly the good Bishop himself. All loved the gracious child, and took an interest in him; and all were anxious to find out what had become of him, whether he was lying ill in some remote corner, or whether he had forgotten himself in prayer over some holy tomb; for that crypt had received the bones of several martyrs.

They all sought in vain however; they explored every corner, every niche, every turn, but could find nothing; they called the child again and again, but no answer was made: so they concluded at last that he had either left the church unperceived, or had been carried away, or that he had fallen into a deep pit just behind the old altar of the Druids. There the mother ran, with her torch in her hand; and she had no sooner thrown the light on the mouth of the pit, than she gave a cry of anguish which drew all the party to her side in an instant. At the bottom of the pit she thought she had espied a white surplice. The others looked in ; but by the uncertain light of the torches they could see nothing: a mother's eye, however, was to be trusted; and by the Bishop's desire, the most active of those in attendance let himself cautiously down to the bottom of the well, where he found the poor child, drowned, stiff, insensible, and frozen by death.

All stood round the mother in silent grief, none daring to attempt to console her; for she seemed quite stunned, in a way which struck awe into the hearts of all around her. The feeling, however, which so over powered her, was not consternation, though it seemed like it; it was an impossibility of believing that her son was really taken from her. As soon as the child was brought to the top of the pit, she seized him eagerly in her arms; and rushing to the altar of our Lady, she laid him all dripping as he was at the foot of the holy image, threw herself on her knees, and cried: "Behold him, Blessed Virgin; this dear child whom we have lost. He is no longer mine, Lady of Chartres, he is yours; I have given him to you: I give him. But you know, dear lady, that he loves you; he was under your protection; and you cannot surely suffer that he should not awake."

The tears of all present mingled with those of the widow full of faith; all knelt round, praying and sobbing. But few dared to hope that a child who had been an hour drowned could possibly revive; indeed, scarcely any except the good Bishop and the little choristers, whose young hearts dared to participate in the mother's hope. But faith prevailed; "the child of miracle opened his eyes: he was at once surrounded and borne away from the altar, and his voice joined in the rapturous thanksgiving which immediately resounded through those ancient vaults.

When the first transports of joy were past, the child thus raised from the dead was immediately overwhelmed with questions; and he explained that, in trying to get to his place,

he had been imprudent enough to pass behind the altar; and not thinking of the pit, had fallen into it headlong. As all wondered that he had received no injury, and knew at the same time that he lost all consciousness of life during the hour that he had passed in the water, they asked him if he had seen, heard, or felt any thing. "I felt nothing-," he answered, "except a wonderful sensation of delight; I saw nothing except angels moving gently round me; and I heard nothing except their harmonious voices, which responded in the words of the Church to the Lord Bishop, when he addressed to the faithful the Pax vobiscum. They also responded to the Dominus vobiscum of the priest."

Such is the marvellous adventure of the chorister of our Lady of Chartres. The Bishop was so struck with the wonderful circumstance, that, in order to preserve the remembrance of it, he established a custom which has been observed ever since in the cathedral of Chartres; namely, that when the officiating Bishop chants the Pax vobiscum, or a priest the Dominus vobiscum, whether at Mass, or at Vespers, Matins, or any of the canonical hours, the choir is silent, knowing that the angels are chanting the responses, and that God is hearing them.

*Source: Catholic Legends and Stories, 1855*

#### MATCH THE SAINT TO THEIR SYMBOL

- |  |   |
|--|---|
| 1. ____ Thomas ' Becket                  | A. CUP, with serpent. Eagle.                                  |
| 2. ____ SS. Cosmos and Damian            | B. DOG by his side. Pilgrim's shell and staff.                |
| 3. ____ St. Agnes                        | C. FLEUR DE LYS embroidered on robes. Crown of thorns.        |
| 4. ____ St. Philip, Apostle, M           | D. CROWN OF THORNS. Stigmata, Dominican habit.                |
| 5. ____ St. Catherine of Siena           | E. ANGEL holding a flame-tipped arrow. Dove. Carmelite habit. |
| 6. ____ St. John the Apostle, Evangelist | F. BANNER with black Imperial Eagle. Royal robes.             |
| 7. ____ St. Roch                         | G. BLOOD flowing from his head. Bishop's robes.               |
| 8. ____ St. Louis, King of France        | H. BOX of ointment. Surgical instruments.                     |
| 9. ____ St. Teresa of Avila              | I. BRANCH OF OLIVE. Lamb. Palm.                               |
| 10. ____ St. Wenceslaus of Bohemia       | J. CROSS at the end of a staff, or sometimes in his hand.     |

*Answers can be found on the last page of the gazette.*

## FROM THE CATECHISM:

## MODERNISM

*Q. What is Modernism?*

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

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

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

*Q. What is the pretended object of Modernism?*

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

*Q. What do modernists hold regarding religious unity?*

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

*Q. Is Modernism a heresy?*

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

*Source: Complete Catechism of Christian Doctrine, Imprimatur 1911*



To know and to understand the Church is a sacred duty for every Catholic. Loyalty to the Church is not merely one among many loyalties. It is the one great loyalty of our lives in which all other loyalties are rooted and from which all derive their life and strength. For the Church is Christ and in the Church we are united with Him and with one another as members of one Body. Hence, a burning love for the Church must always be an outstanding characteristic of a good Catholic.

*Source: Story of the Church, Imprimatur 1935*





## SAINT HILARY

A.D. 368

**T**HE family of St. Hilary was one of the most illustrious of their time, and dwelt at Poitiers. Though brought up as a pagan he was converted in early life to the Christian faith and it seemed as if from that time God drew him near to Himself, for his life became so spiritual and so holy that people were wont to say of him that he was more like a priest than a layman.

Beyond this we know little of the youthful life of St. Hilary, for though destined to take so important a place in the Church it seems to have been God's purpose to train him silently and obscurely for that work of his later years.

About the year 350 Hilary was consecrated to the See of Poitiers, and it is very probable that he was still a layman, for in those days laymen were sometimes raised at once to the episcopal rank. The great St. Martin of Tours was in his youth one of St. Hilary's pupils while he was at Poitiers; but not only did he employ himself in teaching those who should afterwards become great supporters of the Church, for he wrote many valuable works in spite of laborious occupations, and especially set himself to refute the Arian heresy which was then gaining ground.

These Arians were a sect denying the divinity of Christ, and when at a council held by them in Langnedoc, St. Hilary spoke nobly and courageously in support of the Christian faith, the Emperor Constantius banished him to Phrygia, where he remained many years. During that exile we hear a story of him which demonstrates his love of God and the desire he had to lead others to rest wholly in His love.

Before being consecrated to the service of the Almighty, St. Hilary had been married and had an only daughter named Apra. While in Phrygia she wrote to him, saying that she was sought in marriage by one who was both rich and noble, but her holy father grieved rather than rejoiced to hear it, and wrote entreating Apra to think what reward Christ promised to those who renounced earthly affection for His sake. So forcibly did he write, and with such earnestness did he dwell upon the unspeakable bliss of those who follow the Lamb whithersoever He goeth, that Apra rejected her suitor and determined to love Christ only. On his return home St. Hilary prayed God to take her to Himself; and his request was granted, for Apra died without any visible cause and without pain.

One Sunday while travelling, the Saint rested at a little village, and went to the church which was there. A peasant girl, named Florentia, saw him, and calling out that he was one of God's saints, fell at his feet and entreated him to make the sign of the Cross over her, and then her father and



the rest of her family received Holy Baptism from the hands of Hilary.

At length the Arians became so fearful of his influence that they entreated Constantius to send him back to Gaul; and thus St. Hilary returned to his bishopric, where he remained till his death in the year 368. It is told that when his soul had passed away a bright light filled the room where the body lay, and every one knew it was a light from the glory of heaven which told that the remains of one of God's holiest servants were there.

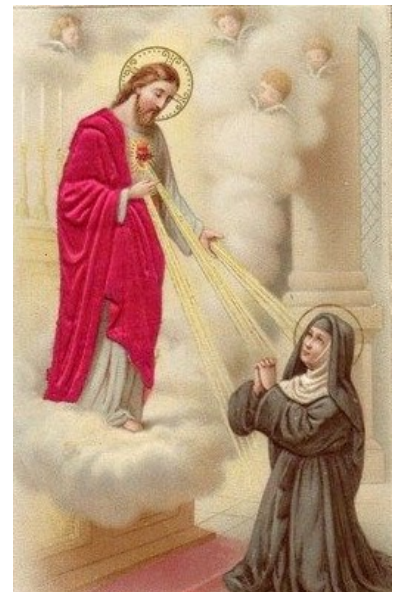
*Source: Stories of the Saints for Children, 1878*



### SAINT QUIZ

1. St. Thomas More, and English martyr, was the:  
a) Archbishop of Canterbury,    b) Bishop of Rochester,    c) Chancellor of England
2. St. Therese of Lisieux is patron of foreign missions because she:  
a) was a great missionary,    b) prayed and sacrificed for the missions,  
c) preached and raised money for the missions
3. St. Thomas Aquinas, one of the Church's greatest theologians and saints, wrote the:  
a) Summa Theologica,    b) The City of God,    c) Spiritual Canticle
4. St. Ignatius Loyola was the founder of the :  
a) Redemptorists,    b) Jesuits,    c) Cathusians
5. St. Monica's son, a great doctor of the Church, was:  
a) St. Basil,    b) St. Gregory Nazianzen,    c) St. Augustine
6. St. John Vianney was the parish priest of:  
a) Ars, France,    b) Madrid, Spain,    c) Florence, Italy
7. St. Teresa of Avila reformed the Carmelite order with:  
a) St. John of Avila,    b) St. Thomas Becket,  
c) St. John of the Cross
8. Our Lord gave St. Margaret Mary the devotion to the:  
a) Holy Name,    b) Sacred Heart,    c) First Saturdays
9. Our Blessed Mother appeared to St. Bernadette at:  
a) Guadalupe,    b) Lourdes,    c) LaSalette

*Answers can be found on the last page of the Gazette*







Saint Hilary ~ Feast Day, January 14th

**FATHER ROBERT SOUTHWELL, S.J.**

**O**NE February day in the year 1594, a great throng of people had gathered at Tyburn to see another of England's faithful priests die for the love of God and truth. As he got up into the cart and tried to make the sign of the Cross with his pinioned hands a great hush followed, for they knew he was about to speak to them, and they desired to hear him, some perhaps to mock him, some to increase their hatred of his faith, but many more who would treasure up every word in their hearts when he had passed from earth to heaven by the gate of martyrdom.

"Whether we live, we live unto the Lord, or whether we die, we die unto the Lord; therefore, whether we live or die, we belong to the Lord." That was what he said, the good Father Southwell, of whom they had often heard, and of whom those sacred words were so true. He had indeed lived for God.

When but sixteen years of age he had chosen the service of the Saviour in preference to the goods of this present world, and entered the Society of Jesus, where he passed through the trials of the novitiate and his course of study to the entire satisfaction of his Superiors, and then, in 1584, was sent to labour to gain souls in England. His success in his priestly duties was great because his prayer, his work were great also; but always there was distinctly before his mind the certainty of imprisonment and death, and he lived as one who was watching for the coming of his Master. "As yet, we are alive and well, being unworthy, it seems, of prisons," he writes to a friend at Rome; and again, "This purgatory we are looking for every hour; but come what pleaseth God, we hope we shall be able to bear all in Him Who strengthens us."

In the year 1592, Father Southwell was in a gentleman's house in Middlesex, when he was betrayed and carried off to the Tower, where they put him into a filthy dungeon, so filthy that his father petitioned the Queen, begging that if his son had committed any crime deserving death he might suffer death; if not, as he was a gentleman, he hoped her Majesty would order that he should be treated as a gentleman, and not be confined longer in that hole. The Queen had regard to this petition, and gave orders for Father Southwell to be better lodged; she also permitted his father to give him clothes and other necessities, and the books he desired, which were the Holy Scriptures and the writings of St. Bernard.



For three years they kept him closely confined, and the rules for close prisoners were very strict; their windows were blocked up, and the light and air reached them through a sort of tunnel standing upwards, which was glazed or latticed at the top, so that nothing could possibly be thrown in. Everything sent to such a prisoner was to be searched, bottles decanted, pies opened, and loaves cut; a constant watch was kept also upon all who passed by Tower Hill, lest they should make any stay, or

glance at any of the prison windows. This is the record which remains of the regulations at the Tower, and we may easily imagine that such severity was harder to bear year after year than death itself would have been.

After three years we find that Father Southwell wrote a letter to the Lord Treasurer, humbly begging that he might be brought to trial, or that his friends might have permission to see him.

The answer to this was pitiless enough: "If he was in such haste to be hanged, he should quickly have his desire;" and very soon after the order was given for his removal from the Tower to Newgate.

There was in this prison a dark, deep dungeon which was called Limbo, and into it Father Southwell was cast until the 20th of February, when he was hurried to Westminster for his trial.

The servant of God did not attempt to conceal his joy. This was a fresh step in the road to martyrdom—a road so short, so sure—and with the greatest readiness he presented himself at the bar.

He was questioned upon the usual points; who sent him to England, at whose houses he had been received, who had assisted him, and so forth. Among other things, the judge asked his age; "I am about the same age as our Saviour," he answered; upon which some one accused him of comparing himself to Christ, and many more began to load him with reproaches. When they had pronounced the verdict of guilty, he was asked if he had no more to say. "Nothing, but that from my heart I pray Almighty God to forgive all who have been any ways accessory to my death," he gently answered.

The judge told him he had better use the short time which remained in providing for the safety of his soul, to which the holy man replied that he had long since taken thought for that. When he was offered a Protestant minister to assist him in preparing for death, Father Southwell courteously thanked the judge, but assured him that the grace of God would be more than sufficient for him.

Back then to Newgate, through the crowded streets, where people of all kinds lined the way; back to "Limbo," for the last night of his life, but then the enjoyment for ever of God Whom he had so early loved and served.

Great care was taken to keep secret that day upon which he was to die. A noted highwayman was ordered to be executed at the very same time in a different place, hoping thus to take the crowd away from the sight of one of those executions which strengthened the faith in many a feeble heart, and made others inquire into a religion which could support and console in the moment of a cruel death; but in spite of all these precautions a great multitude awaited Father Southwell at Tyburn to witness his martyrdom.

As he spoke to them, a minister tried to silence him, but the bystanders insisted on hearing what he had to say, and many threats fell as he commended himself to Christ's

mercy, and, professing his love for the Catholic Church, implored the Almighty to pour down light upon his unhappy country, and to advance the knowledge of Divine truth. Then blessing himself, and raising his eyes to heaven, he exclaimed, "Into Thy hands, O Lord, I commend my spirit; "and so the cart was driven away and he was left hanging, although, owing to the unskillful way in which the rope had been adjusted, it was some time before he was strangled. But when the executioner would have cut him down before he had expired, the people present called on him to desist; for even Protestants had been so much impressed by the martyr's calm and noble bearing, and by the earnest love of God which breathed in every look and word, that they were deeply distressed to see him die, and would not permit any further cruelty to be used.

Thus another soul was sent to join the noble army of martyrs in heaven, another crown was cast down at the feet of the Saviour whose yoke had been so easy, whose burden so light through the years of earthly life, Whose reward in heaven was greater than the heart of man can understand.

*Source: Stories of Martyr Priests, 1876*



### JESUS, MASTER, TEACH ME

"TEACH me, teach me, dearest Jesus,  
In Thine own sweet loving way.  
All the lessons of perfection  
I must practice day by day.

Teach me *Meekness*, dearest Jesus,  
Of Thine own the counterpart;  
Not in words and actions only.  
But the meekness of the heart.

Teach *Humility*, sweet Jesus,  
To this poor, proud heart of mine,  
Which yet wishes, Oh my Jesus,  
To be modeled after Thine.

Teach me *Fervor*, dearest Jesus,  
To comply with every grace,  
So as never to look backwards,  
Never slacken in the race.

Teach me *Poverty*, sweet Jesus,  
That my heart may never cling  
To whatever its love might sever  
From my Saviour, Spouse, and King,

Teach me *Chastity*, sweet Jesus,  
That my every day may see  
Something added to the likeness  
That my soul should bear to Thee!

Teach *Obedience*, dearest Jesus,  
Such as was Thy daily food  
In Thy toilsome earthly journey  
From the cradle to the rood.

Teach Thy Heart to me, dear Jesus,  
Is my fervent, final prayer,  
For all beauties and perfections  
Are in full perfection there.



*Source: Catholic Girls Guide, Imprimatur 1906*



## THE CHURCHING OF WOMEN

The beautiful ceremony of blessing a Catholic woman after childbirth dates back to the earliest days of the Church. It is commonly called "The Churching of Women," though the Ritual makes it perfectly clear that it is a special blessing for the mother and her child and not a ceremony of removing a legal defilement or of granting permission to enter God's temple as was done by the Jewish Rite of legal purification, to which our ceremony may be traced. The exhortation before the blessing, commonly given at the altar-rail though the Ritual places it at the church door, explains its nature:

"According to a very laudable custom, you have come to request the blessing of the Church upon yourself and the child that has been committed to your care. While you return thanks to God for the many favors which He has bestowed upon you, at the same time fervently consecrate yourself and your offspring to His holy service. Be careful, both by word and example, to impress upon its youthful heart the principles of solid piety, that you may correspond to the views of Divine Providence in placing it under your charge, and may have the happiness of seeing your children attentive in their duties to God, and zealous for their own eternal welfare. You hold a lighted candle in your hand, to signify the good works by which you should express your thanks to God for the benefits which He has bestowed upon you, and the pious example by which you should lead your children, and all around you, to the love and practice of virtue.

Endeavor to enter into this disposition, and to cultivate it all the days of your life, that you may obtain and enjoy the blessings which I am now about to ask, for you, in the name of holy Church."

The priest sprinkles the kneeling woman with Holy Water and recites Psalm XXIII and then places the stole in her hand and bids her enter the temple of God. As she kneels before the altar, giving thanks for the benefits bestowed upon her, the beautiful prayer



is read: "Almighty, Everlasting God, who through the Delivery of the Blessed Virgin Mary, hast turned the pains of the Faithful at childbirth into joy: look mercifully on this Thy handmaid, who cometh in gladness to Thy holy temple to offer her thanks: and grant that after this life, through the merits and intercession of the same Blessed Mary, she may prove worthy to obtain, together with her offspring, the joys of everlasting happiness. Through Christ our Lord. Amen."

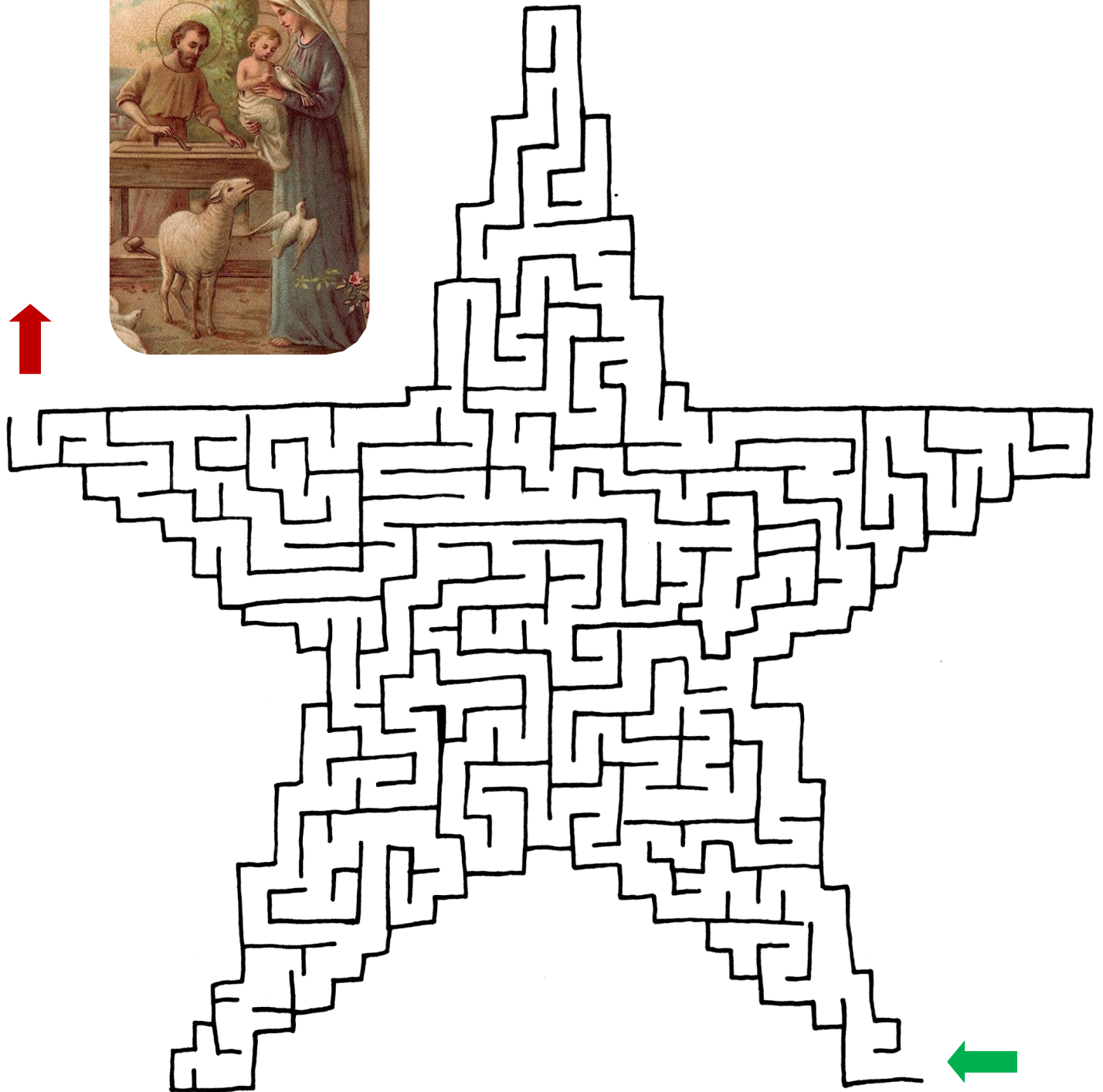
There is no obligation requiring a Catholic mother to receive this blessing and it is never given to a woman whose child is born outside of valid wedlock, for the latter case is not one for rejoicing and thanksgiving.

*Source: Can You Explain Catholic Practices, Imprimatur 1937*



## STAR MAZE

Help the three Kings find their way to the Holy Family.



## TALKS ON THE SACRAMENTALS - PRAYER BOOKS

*"Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you."* St. Matthew, 7:7.

A sailor had died at sea. His burial was unusual in a way. The chief cook of the S.S. Green Wave, on which the sailor died, wrote of the funeral in the Catholic Maritime News, a publication of the National Conference of the Apostleship of the Sea:

"We did all we could," he related, "The mate was looking all through the Bible for the part that is read at a Requiem Mass. Luckily I had a Missal. I read the Mass for the Dead. One of the crew put a rosary in his hands and another seaman put a scapular on him. The captain said a few words and I also spoke." Then the chief cook added: "Whenever you put any books or magazines on a ship, throw in a few prayer books."

The incident highlighted one of the most valuable and necessary of the sacramentals—a prayer book. Books of prayer are almost without limit as to size, color, shape, contents and also price. We are not speaking today of the official books of the Church—the Missal, Breviary, and Ritual particularly. We are speaking of those books of devotions, those collections of prayers and spiritual readings, which every Catholic from the Pope on down to the most recent convert, will use to help him talk to God and think about God. Again let us emphasize that it is not absolutely necessary for a Catholic to have a prayer book. But with even greater emphasis let me point out to you that a prayer book is of immense help in our spiritual life.

The story of our sailor and his burial at sea bears that out. His fellow sailors were looking for words, preferably the inspired words of Sacred Scripture and the divinely approved words of Mother Church, words that might express their appeals for the soul of their deceased comrade. They wanted to hear at that hour the words of Him who said: "I am the resurrection and the life." A prayer book with these specific words was their greatest need. It is a need we all experience from time to time. To meet that need Mother Church approves, promotes, and blesses books of devotion. In general we might divide these books into three groups: those with prayers to our Lord; those with devotions to our Blessed Mother; and a third group in veneration of the saints.

1. Every good prayer book will naturally contain prayers to the Holy Trinity, to the Father, the Son, and the Holy Ghost. But because the second Person of the Blessed Trinity became the God-man, we have many particular forms of devotion to Him:

a. There are numerous collections in honor of our Lord in the Blessed Sacrament, with prayers for Mass, Holy Hour, Benediction and Forty Hours.

b. The sufferings of our Savior, His passion and death, are the topics of many prayer books.

c. Other volumes emphasize Christmas, Easter, the Sacred Heart, and Christ as Teacher, Preacher, and Worker.

- d. There are booklets of prayers for every phase of our Lord's life.
  - e. There also are manuals of devotions to the Holy Spirit, whom we neglect too much.
2. Since Christ wants us to honor His Blessed Mother, we have a limitless list of collections of prayers to her:
- a. Here are entreaties to her as the Mother of God, as the Mother of men, as the Queen of heaven, as the Virgin of virgins.
  - b. We find forms of petition with emphasis on her principal joys and on her principal sorrows.
  - c. There are May devotions, October devotions, novenas of all kinds, like the one before the Feast of the Immaculate Conception.
  - d. Still other volumes are devoted to the titles with which we address her in the Litany of Loretto.
3. As for the saints, we have entire books of prayers to individual heroes and heroines of God. Different nationalities, localities, classes and races have their favorite saints and their favorite forms of devotion to them.

We might also divide prayer books according to the person for whom they are written and published:

1. Prayer books for priests and religious, as you might expect, are adapted to every phase of priestly and religious life.
2. Some sets of devotion are compiled with parents in mind; others with children or young people as their readers.
3. We have books for children making their First Communion; others for their first Confession.
4. There are marriage and funeral prayer books, and books for soldiers and sailors.

We should say a special word about the Missal. Though it is the official prayer book of the Mass, it is coming more and more to be used also as the principal book of private prayer by many Catholics. It often includes the common devotions a Catholic will use regularly.

May I urge everyone of you to have a prayer book, or even several prayer books. Try various ones from time to time until you find the book which suits your spiritual life the best. Use your prayer book to vary your daily devotions. Don't say the same prayers every morning and evening, or even the same prayers every time you go to Mass or to Confession or to the Holy Hour. Naturally certain prayers will appeal to us and we will love to repeat them, but variety is healthy in this matter. Different prayers may fit different needs. Be an intelligent Catholic. Be a wide-awake Catholic. Have your prayer book with you and use it. Browse through the prayer books of others occasionally. Learn and realize that there is some way of approaching God in every need and emergency, in every trial and victory, in every sorrow and joy. Amen.

*Source: Talks on the Sacramentals, Imprimatur 1956*

## GRANADA

## The Vision of St. John of God

*Whether you eat or drink, or whatsoever else you do, do all to the glory of God.*

*I Cor X: 31.*

*Every one that humbleth himself shall be exalted.—Luke xiv. 11.*

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

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

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

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

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

One day, when St. John was travelling in the country, with his pack of pious books and pictures on his back, his heart lifted in prayer to God, he met a little child, barefooted and so miserably clad that the saint, touched with compassion, took off his sandals and offered them to the child, but the child, smiling, tried them on, and gave them back to the saint, for they were much too large for his little feet.



Then the saint, being ashamed to suffer less than a little child, bent down and told the child to mount on his back and he would carry him. Laden with his double burden, the saint trudged on, the sweat pouring down his face (which the child gently wiped), his back aching with fatigue. At last, at a little distance, John perceived a fountain and, hard by, a tree.

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

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

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

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

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

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

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

*Source: Legends and Stories of the Holy Child Jesus, 1894*



### *THE VIRTUE OF FAITH.*

*Faith Cometh by hearing, and hearing by the Word of God. Rom. X. 17.*

*. Without Faith it is impossible to please God. Heb. xi. 6.*



## INFANT JESUS, MEEK AND MILD

INFANT Jesus, meek and mild,  
Look on me, a little child;  
Pity mine and pity me,  
Suffer me to come to Thee.

Heart of Jesus, I adore Thee,  
Heart of Mary, I implore thee,  
Heart of Joseph, pure and just  
In these hearts I put my trust. Amen.

## ANSWERS TO MATCH THE SAINT TO THEIR SYMBOL

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

## ANSWERS TO THE SAINT QUIZ

1. C, 2. B, 3. A, 4. B, 5. C, 6. A, 7. C, 8. B, 9. B

---

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

God Bless all of you!

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

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