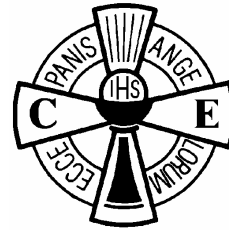


abominable cult. By his high office he was obliged to turn them away from it, since reason itself shows us that there can be only one sovereign Being, the first principle of all else. She begged him to cease so great a disorder by giving the true God the honor due Him, lest he reap the wages of his indifference in this life already, as well as in the next. The consequences of her hardy act extended over a certain time; he decided to call in fifty sophists of his suite, to bring back this virgin from her errors. A large audience assembled to hear the debate; the emperor sat on his throne with his entire court, dissimulating his rage.

Catherine began by saying she was surprised that he obliged her to face, alone, fifty individuals, but she asked the grace of him, that if the true God she adored rendered her victorious, he would adopt her religion and renounce the cult of the demons. He was not pleased and replied that it was not for her to lay down conditions for the discussion. The head of the sophists began the orations and reprimanded her for opposing the authority of poets, orators and philosophers, who unanimously had revered Jupiter, Juno, Neptune, Minerva and others. He cited their writings, and said she should consider that these persons were far anterior to this new religion she was following. She listened carefully before answering, then spoke, showing that the ridiculous fables which Homer, Orpheus and other poets had invented concerning their divinities, and the fact that many offered a cult to them, as well as the abominable crimes attributed to them, proved them to be gods only in the opinion of the untutored and credulous. And then she proved that the prophecies of the Hebrew Scriptures had clearly announced the time and the circumstances of the life of the future Saviour, and that these were now fulfilled. Prodigy; the head of the sophists avowed that she was entirely correct and renounced his errors; the others said they could not oppose their chief. Maximinus had them put to death by fire, but the fire did not consume their remains. Thus they died as Christians, receiving the Baptism of blood.

The story of Saint Catherine continues during the time of the emperor's efforts to persuade her to marry him; he put to death his converted wife and the captain of his guards who had received Baptism with two hundred of his soldiers. He delivered Catherine up to prison and then to tortures as a result of her firmness in refusing his overtures. The famous wheel of Saint Catherine — in reality several interacting wheels — which he invented to torment her, was furnished with sharp razor blades and sharp points of iron; all who saw it trembled. But as soon as it was set in movement it was miraculously disjointed and broken into pieces, and these pieces flew in all directions and wounded the spectators. The barbaric emperor finally commanded that she be decapitated; and she offered her neck to the executioner, after praying that her mortal remains would be respected.

The story of Saint Catherine continues with the discovery of the intact body of a young and beautiful girl on Mount Sinai in the ninth century, that is, four centuries later. The Church, in the Collect of her feast day, bears witness to the transport of her body. A number of proofs testified to the identity of her mortal remains found in the region of the famous monastery existing on that mountain since the fifth century. Her head is today conserved in Rome.



# Handmaids of Christ and Children of Mary

*Supplement to the Bulletin of the Eucharistic Crusade in Ireland*

November 2007  
Month of the Holy Souls

**T**his leaflet is intended for high-school girls. Being part of the Eucharistic Crusade, you will receive the bulletin of the Crusade and pray for the intentions of the Crusade. As girls, Our Lady is your special model. Therefore as well as being Crusaders and Handmaids of Christ, you are also Children of Mary. The purpose of these few pages is to help you in your spiritual life.

**AN EASY WAY TO BECOME A SAINT** By Fr Paul O'Sullivan, OP

## Chapter 2 - HOW TO LOVE GOD (4)

GOD LOVES US

There is still something more thrilling that should fill us to overflowing with love for God, viz., that God loves us with a personal, intimate, unbounded love. This glorious truth escapes many otherwise good Catholics. Either they do not know it or they do not grasp it. The certainty that the great God of Heaven and Earth loves me with a tender, affectionate love fills my soul with delight.

A husband finds immense happiness in the love of his dear wife. A friend prizes most highly the friendship of a true friend. Were a powerful prince or king to offer us his friendship and esteem, we should look on ourselves as very fortunate. But the Omnipotent God offers us His friendship and love, and we do not seem to accept it! What blindness, what appalling ignorance!

Our Lord offered Peter and John and Paul His love and friendship, and they accepted it. What happiness was not theirs! They became His great Apostles. He is offering it to us every day in the most pressing way. Why do we not accept it? What happiness are we not losing!

Let us convince ourselves that God is our dearest Friend, our most loving Father. Let us try to bring home to ourselves this wonderful truth. Has He not commanded us to call Him every day, "Our Father"? He means it. He asks for our love. He does not wait to love us in Heaven; He loves us now on Earth and wishes to be loved in return by us.

*If you wish to contribute or share with others in this bulletin,  
please contact Fr. Biéer in Dun Laoghaire. Email : bierer@sspx.net  
Eucharistic Crusade, 12 Tivoli Terrace South, Dun Laoghaire, Co. Dublin*

IN A WORD

To love God is to be a Saint, and the more we love God, the greater Saints we shall be.

There is nothing easier than to love the God of infinite goodness and sweetness, the God Who loves us with a personal, intimate, infinite love.

We shall most certainly love God if in all our prayers we ask Him for His blessed love. If we know God, we must love Him. Therefore, we must do all we can to know God and fully to understand all the wonderful things that He has done for us.

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(Continues next month)

## Instruction upon meditation

*Meditation, or mental prayer, is a devout and fruitful consideration of Divine things, and of all that is conducive to the acquirement of virtue and of eternal salvation. Refer to the previous issue of this bulletin to learn how to make meditation properly. Remember that the Handmaids must meditate 15 minutes every day. St Therese of Avila says that he who spends 15mn a day in mental prayer cannot be lost.*

"Therefore, faithful soul, prepare your heart for this Bridegroom that He may come and dwell within you; He Himself says: "If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him." [John 14:23] ."

*Imitation of Christ, Book 2, Chapter 1 "On Meditation"*

### 12<sup>th</sup> Meditation – On Death - 3

The awful uncertainty of death is well calculated to make an impression on our minds. Death is uncertain as to its time, manner and place. It steals upon us like a thief in the night. God alone knows when or how we shall die. Our blessed Lord commands us to watch and pray. Nothing but constant fervour in God's service can obtain for us that grace which we cannot deserve, but which Almighty God will not refuse to grant us, **the grand grace of final perseverance, and a happy death.**

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### Tales for the Commemoration of All Souls from The Golden Legend

by Jacobus de Voragine, Archbishop of Genoa, A.D. 1275

**L**ike as S. Gregory recounteth, in the fourth book of his Dialogues, that one of his monks named Justus when he came to his last end, he showed that he had hid three pieces of gold, and thereof sorrowed sore, and anon after he died. And then S. Gregory commanded his brethren that they should bury his body in a dunghill, and the three pieces of

gold with him, saying: Thy money be to thee in perdition. Nevertheless, S. Gregory commanded one of his brethren to say for him every day mass, thirty days long, and so he did. And when he had accomplished his term, the monk that was dead appeared on the thirtieth day to one which demanded how it was with him, and he answered to him: I have been evil at ease unto this day, but now I am well. I have this day received Communion, and thie sacrifice of the altar profiteth not only to them that be dead, but also to them that be living in this world.

**A**nd as Peter, the abbot of Cluny, witnesseth and saith that, in the town of Ferrara in the diocese of Grationopolitana, that a mariner was fallen into the sea by a tempest, and anon a priest sang Mass for him, and at the last he came out of the sea all safe. And when he was demanded how he escaped, he said that when he was in the sea and almost dead, there came to him a man which gave to him bread, and when he had eaten he was well comforted, and recovered his strength, and was taken up of a ship that passed by. And that was found that it was the same time that the priest offered to God the blessed sacrament for him.

.....

## SAINT CATHERINE of ALEXANDRIA

Virgin, Martyr  
Patroness of Students and Young Girls  
(† Fourth Century)



**C**atherine was a noble virgin of Alexandria, born in the fourth century. Before her Baptism, she saw in a dream the Blessed Virgin asking Her Son to receive her among His servants, but the Divine Infant turned away, saying she was not yet regenerated by the waters of Baptism. She made haste to receive that sacrament, and afterwards, when the dream was repeated, Catherine saw that the Saviour received her with great affection, and espoused her before the court of heaven, with a fine ring. She woke with it on her finger.

She had a very active intelligence, fit for all matters, and she undertook the study of philosophy and theology. At that time there were schools in Alexandria for the instruction of Christians, where excellent Christian scholars taught. She made great progress and became able to sustain the truths of our religion against even very subtle sophists. At that time Maximinus II was sharing the empire with Constantine the Great and Licinius, and had as his district Egypt; and this cruel Christian-hater ordinarily resided in Alexandria, capital of the province. He announced a gigantic pagan sacrifice, such that the very air would be darkened with the smoke of the bulls and sheep immolated on the altars of the gods. Catherine before this event strove to strengthen the Christians against the fatal lures, repeating that the oracles vaunted by the infidels were pure illusion, originating in the depths of the lower regions.

She foresaw that soon it would be the Christians' turn to be immolated, when they refused to participate in the ceremonies. She therefore went to the emperor himself, asking to speak with him, and her singular beauty and majestic air won an audience for her. She said to him that it was a strange thing that he should by his example attract so many peoples to such an