

The Catholic Mother

INSPIRATION FOR LITURGICAL LIVING



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by Kim Halloran-Fry

The wonderful little 1938 book, Religion in the Home, asserts of March: “Again this month parents should think a great deal about trusting God. The Blessed Virgin did not hesitate one second to accept the message of the angel that she was to become the mother of God, although she realized by her answer (St. Luke, Chapter 1, verses 29, 30, 38) the suffering that was entailed. Parents should recall that, young though she was, our Blessed Mother had apparently mastered **the virtue of trust, said by some to be the most difficult of all**. Remember that this means that we must accept God’s will and trust Him to take care of us no matter what happens.”

That is a theme we bring forward from January and February. In 1938 the world was in between wars and

Faith versus futility

continued...

mired in an economic Depression described as "severe worldwide collapse." Many sank into despair and many more were radicalized. Yet our author suggested another response, trust.

Thirty years ago Catholic homeschool author Laura Berquist wrote about the difference between information and formation and it is worth revisiting this distinction. We are awash in information today, though formation is often sorely lacking. Many voices are clamoring for our attention and it is easy for our own spiritual attentions to be neglected in light of other seemingly more pressing issues.

It is no surprise that we can find ourselves wrestling with similar demons as our

predecessors battled nearly 100yrs ago.

Again we are called to **"think a great deal about trusting God,"** even when suffering is entailed, as when St Joseph was instructed to follow one unexpected yet critical instruction after another, as St Patrick went head to head with dark pagan practices. How? With *"prayer, meditation, and good works,"* as St Lucy is described this month. Until *"holiness and devotion to His will"* become *"deeply rooted"* in us, as they were in the humble teacher we read about.

We are not tasked with studying darkness. We are called to follow the Light. God bless you and your family this month!

St Theresa of
Avila:

*"Go to Joseph;
do whatever he tells
you."*



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Members Manual Online

Why Enroll?

Pieta Sticker

Mother Love Book



On the qualities most necessary for effective teaching

from Rev. Nicholas E. Walsh in The Catholic Educator, 1950

Love of God leads to love of souls and love of His Church. Christ, the Model Teacher, shows...how to love children. He did not tire of them, for His life had their salvation as its purpose. He laid hands upon them, He embraced them, He blessed them, and warned the apostles not to give them bad example.

The teacher must yearn in her heart for the souls of the children placed in her care; she must see in them the likeness of God and it must be her fixed intention to make them more conformable to that Image as the days...pass by. With St Paul the teacher says to the children, "I most gladly will spend and be spent myself for your souls." 2 Cor 12, 15 When the teacher really loves God and dedicates her life to the spreading of His kingdom by the means offered in the classroom, she grows apace in solid piety. Holiness and devotion to His will which she encourages and nourishes in others are so much a part of her daily prayer, thought, and speech that they become deeply rooted in her; she too, steadily increases in sanctity.

A superior was asked to replace a talented Sister with one who though less gifted in worldly accomplishments was known for her high degree of sanctity. What were the results?

"It was as if Our Lord taught the catechism through her. By her look, her modesty, her gentleness, her kindness, by the way she made the sign of the cross, by her tone of voice she spoke our Lord. Sister X was able to explain the driest subject with talent and make it interesting...her secret was unction. It was by this unction that souls get really in contact with our Lord. These little chaps behaved in the classroom as if they were in church. No human means had been employed to prevent inattention or weariness...For a soul of interior life explaining the lessons of the catechism is a harp which sounds under the fingers of the Divine Artist. No human art, however wonderful it may be, can be compared to the actions of our Lord."

A Sister who strives for the type of love described here - love of God, His children, and His Church - and in so doing becomes more holy, will of necessity love the work of instructing her class in the truths revealed by God and in the practices flowing from them.

It will not be monotonous,
it will not be hopeless in any sense.
In fact it will become a calling in itself,
a way of life,
an apostolate!





ST LUCY FILIPPINI - MARCH 25TH

Lucy Filippini was born on January 13, 1672, in Corneto-Tarquinia. She had not yet reached her first birthday when her mother died and was buried in the Church of San Marco. Her father, whom she loved dearly, also died six years later and was buried in the Church of Santa Margherita in Corneto. Now orphaned, Lucy went to live with her aunt and uncle. As a child Lucy would prepare small altars and pray devoutly. It was soon clear that she possessed a precocious intelligence, an inclination toward the spiritual life, and a modesty that was truly angelic. Her vision was set on God. Notwithstanding her aristocratic upbringing, she always conducted herself with modesty and its practice.

At times Lucy would seek for a serene atmosphere in the nearby Benedictine Nuns' Monastery of Santa Lucia. Lucy visited frequently, drawn there by her desire to be among those whose lives and goodness she admired. It was here that she received her First Communion. Here, too, Lucy received the spiritual nourishment of which she never had enough and listened attentively to the explanations of the divine mysteries. The grace she felt can be understood from the joy and enthusiasm expressed later as she led and instructed others. She spoke with much fervor, and her words of compassion and love brought tears to the eyes of her companions. They were a prelude to Lucy's future mission.

When Cardinal Mark Anthony Barbarigo made his first pastoral visit to Corneto, he made a lasting impression on Lucy and she followed him to Montefiascone. Entrusting herself to the Cardinal's guidance, Lucy was eager to leave behind all worldly things. Lucy had a special devotion to Our Lady, her spiritual mother, and throughout her life her deep love for Mary and her faith sustained her. Cardinal Barbarigo envisioned her as a key factor to bring about a rebirth of Christian living. He had already begun by establishing a seminary where young priests might study and train for the ministry of the Word.

The next step was to develop a Christian conscience and encourage the practice of virtue in the home; this he resolved to do by opening schools for young ladies, particularly the children of the poor, in whom he saw hope for the future. Lucy would head the schools they founded to promote the dignity of womanhood and help influence a healthy family life. Together they looked ahead to fulfilling their generous, ardent and profound mission of faith and charity. In 1692, teachers were trained to staff the rapidly expanding schools.

The young ladies of Montefiascone were taught domestic arts, weaving, embroidering, reading, and Christian doctrine. Twelve years later the Cardinal devised a set of rules to guide Lucy and her followers in the religious life. Fifty-two schools were established during Lucy's lifetime. As the Community grew, it attracted the attention of Pope Clement XI who, in 1707, called Lucy to Rome to start schools, which he placed under his special protection. Here she completed the work of founding the schools.

To complement the work of the schools, Lucy and her Teachers conducted classes and conferences for women, who were strengthened in their faith as they took part in prayer, meditation, and good works. Her focus for the social apostolate was to encourage her Teachers to minister to the needs of the poor and the sick. Her method of teaching attracted widespread attention.

The social apostolate was an extension of the classroom. She testified that the young ladies were the coordinating element that underlies family life:

'Having learned in school those things that were necessary, they repeat them to parents and relatives at home and thus become so many young teachers.'

Lucy died at sixty years of age, March 25, 1732, on Feast of the Annunciation.

For three centuries, the example of Christian womanhood that marked the lives of her Teachers and students was recognized by Holy Mother Church. In 1930, Lucy Filippini was declared a Saint of the Church, and given the last available niche in the Basilica of Saint Peter in Rome.

<https://www.filippiniusa.org>



AMDG

ST JOHN CHRYSOSTOM, FROM PEARLS OF DEVOTION, 1923

“Let us make the maxim of St. Paul the rule of our lives:

Whether you eat or drink,
or whatsoever else you do,
do all things for the glory of God.

Whether we pray, fast, mourn, forgive, go in or out, buy, sell, talk or keep
silence, and whatever else we do, let us do it for the honor and glory of
God,

and whatever cannot be done for his honor and glory,
let it not be done at all. ”



In the Garden



“Let us love Jesus above all, let us love Mary as our mother;
but then, how could we keep from loving Joseph, who was so intimately united to both Jesus
and Mary?

And how can we honor him better than by imitating his virtues?

Now, what else did he do in all his life but...

contemplate,

study,

and adore Jesus,

even in the midst of his daily labors?

Behold, therefore, our model.”

ST. MADELEINE SOPHIE BARAT

The Martyrdom of Perpetua and Felicity - March 6th

“Are you a Christian?” said Hilarianus.

And I said: “Yes I am.”

The day of their victory dawned, and they marched from the prison to the amphitheater joyfully, as though they were going to heaven, with calm faces, trembling, if at all, with joy rather than fear. Perpetua went along with shining countenance and calm step, as the beloved of God, as a wife of Christ, putting down everyone’s stare by her own intense gaze They were then led up to the gates and the men were forced to put on the robes of priests of Saturn, the women the dress of the priestesses of Ceres. But the noble Perpetua strenuously resisted this to the end.

“We came to this of our own free will, that our freedom should not be violated. We agreed to pledge our lives provided that we would do no such thing. You agreed with us to do this.” Even injustice recognized justice. The military tribune agreed. They were to be brought into the arena just as they were. Perpetua then began to sing a psalm; she was already treading on the head of the Egyptian [dragon?]. Revocatus, Saturninus, and Saturus began to warn the onlooking mob. Then when they came within sight of Hilarianus, they suggested by their motions and gestures: “You have condemned us, but God will condemn you” was what they were saying.

At this the crowds became enraged and demanded that they be scourged before a line of gladiators. And they rejoiced at this that they had obtained a share of the Lord’s sufferings For the young women, however, the Devil had prepared a mad heifer. This was an unusual animal, but it was chosen that their sex might be matched with that of the beast. So they were stripped naked, placed in nets and thus brought out into the arena. Even the crowd was horrified when they saw that one was a delicate young girl and the other was a woman fresh from childbirth with the milk still dripping from her breasts. And so they were brought back again and dressed in unbelted tunics.

First the heifer tossed Perpetua and she fell on her back. Then sitting up she pulled down the tunic that was ripped along the side so that it covered her thighs, thinking more of her modesty than of her pain. Next she asked for a pin to fasten her untidy hair; for it was not right that a martyr should die with her hair in disorder, lest she might seem to be in mourning in her hour of triumph.

Then she got up. And seeing that Felicitas [a Christian slave-girl also facing the beasts] had been crushed to the ground, she went over to her, gave her her hand and lifted her up. Then the two stood side by side. But the cruelty of the mob was now appeased, and so they were called back through the Gate of Life

Perpetua then called for her brother and spoke to him together with the catechumens and said:

“You must all stand fast in the faith and love one another, and do not be weakened by what we have gone through.”

. . . Immediately as the contest was coming to a close, a leopard was let loose, and [as Saturus predicted,] after one bite Saturus was . . . drenched with blood . . . Shortly afterward, he was thrown unconscious with the rest in the usual spot to have his throat cut. But the mob asked that their bodies be brought out into the open. And so the martyrs got up and went to the spot of their own accord, and kissing one another they sealed their martyrdom with the ritual kiss of peace. The others took the sword in silence and without moving, especially Saturus, who being the first to climb the stairway was the first to die. For once again he was waiting for Perpetua.

Perpetua, however, had yet to taste more pain. She screamed as she was struck on the bone; then she took the trembling hand of the young gladiator and guided it to her throat. It was as though so great a woman could not be dispatched unless she herself were willing.

*Ah, most valiant and blessed martyrs!
Truly you are called and chosen for the glory of Christ Jesus our Lord!*

By Perpetua and others

