



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain



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February 2019:
Month of the
Presentation of Our Lord

*For Catholics persecuted
around the world*

The
Saints
of
the
month

The Holy Martyrs of Japan († 1597)



When Saint Francis Xavier came to Japan, this empire was totally plunged in paganism; forty years later, there were more than two hundred thousand Christians, most of them animated with all the fervour of the primitive Church. The jealous demon soon raised up a persecution; a confraternity of martyrdom was at once formed, the object of which was to die for Christ. The pursuits were terrible but only served to bring into light the marvels of the holy Faith. The first martyrs were twenty-six in number: six Franciscans, three Jesuits and seventeen lay Christians, among whom were three young altar boys who had joined the confraternity.

A pious Jesuit, crucified, made a touching sermon from the heights of his glorious pulpit, to the pagans surrounding him: “At the point where you see me now, I do not think any of you could believe me capable of betraying the truth. Now I declare to you, there is no other means of salvation but the Christian religion! I forgive the authors of my death, I beg them to receive Baptism.”

Louis, a child of eleven, when he reached the site of execution asked which cross was his; he ran to it with a joy which touched all the spectators. His face shone with a heavenly radiance as he was dying. Anthony,

thirteen years old, was begged by his parents not to die so young, to wait until he was older to confess his faith. He replied “Do not expose our holy faith to contempt and the mockery of the pagans.” When he was offered riches by the magistrate, he said “I scorn your promises and life itself. The cross is what I desire for love of Jesus, who chose to die on a cross to save us.” Then he bade farewell to his parents and promised to pray for them in heaven. A thirteen-year-old named Anthony, from his cross sang the Psalm *Laudate pueri Dominum*, Children, praise the Lord,—and was pierced through the heart when he reached the *Gloria Patri*.

All of Japan became as it were a sea of the blood of some two million martyrs, according to estimates made. Finally in 1848, France overcame the terrible prejudices against Catholicism which its enemies had sown in Japan, in order to obtain commercial privileges, and was admitted and allowed to practice its religion freely.

Pius IX canonised these heroes of the Faith on 8th June 1862, amid a great concourse of bishops from all parts of the world.

**The Holy Martyrs of Japan’s feastday
is on 5th February**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Right at the beginning of the month of February we have the feast of the Presentation of the Child Jesus in the Temple. This feast commemorates a ceremony which was practised in the Old Testament and which consisted of making an offering to Almighty God in order to redeem a newborn baby. Saint Joseph and the Blessed Virgin Mary were happy to oblige and thus fulfil this Law as requested by God, though Our Lord did not need to be redeemed, nor was Our Lady subject to any purification. Nevertheless, the obedience to this Law was for us a perfect example of submission to the Will of God which, for us can be found among several sources, and is known with certainty through His Law.



During this ceremony, the holy prophet Simeon took Our Lord into his arms. Prior to this event, this old man had received a revelation that he would not die before seeing the Messiah who would deliver mankind from damnation which was the consequence of the fault of original sin. The prophecies that Simeon uttered on this occasion are part of the seven sorrows of Our Lady and one of these prophecies predicted that Our Lord would be a sign of contradiction.

Commonly, we say that Our Lord Jesus Christ is a stumbling block. This means that we cannot be indifferent about Our Lord. Either we stand for Him or we work against Him. There is no other alternative. By His coming amongst us, and the teaching He gave us during His public life, Our Lord forced all men to hold a certain

position towards Him and this is a source of inevitable division amongst men.

In practice, this means that Our Lord has a lot of enemies who do not accept His teaching. For those who believe not, their lives are empty and have no meaning. For we know that His teaching is telling us the only way we must use if we want to go to Heaven. But proud men do not like to be told. Men don't like to submit themselves to others. Worse, not only did people rebel against Our Lord's teaching, but also they are against those who want to follow Him. Hence the various persecutions of Christians taking place in the world.

This state of affairs is very sad but, as we said, this is inevitably a part of History of mankind. However, this does not mean that we have nothing to do about this. We still need to pray for these persecuted Christians so that they may remain strong, faithful to Our Lord, and therefore receive their crown of glory in Heaven. It is not always easy to persevere in tribulation and therefore our prayers are necessary in order to deserve for them this great grace of final perseverance.

In one way or another we all have to face difficulties when faithfully following Our Lord. As His disciples are so few in the world, we can imagine how many are against Him. We want to follow Our Lord and to be called His disciples. For this we must be strong and carry manfully the crosses that are sent to us. For the world is not making Christian life easy. Thus, let us be generous in our efforts as a proof of our love for Our Lord and then we shall be sure to receive the graces we need and to remain always under His tender and loving protection.

God bless you all.

Father Vianney Vandendaele +
Chaplain of EC in Great Britain

THE LITTLE FLOWER

The story of Saint Thérèse of the Child Jesus

By Mary Fabyan Windeatt



LIFE IN THE CONVENT



In the beginning of 1891 Thérèse was assigned a new task. No longer would she work with Pauline in the refectory. From now on she was to be assistant sacristan, seeing that the altar linens and the vestments used by the chaplain were kept in good order, the sacred vessels ready for use at the proper time. What joy this new work brought her! She, just eighteen years old, was allowed to touch the chalice in which the Body and Blood of Christ had rested! It seemed too great a privilege, and she often reflected that if she had been born a boy, she should have made every effort to be a priest. What a wonderful vocation, to be able to offer the Holy Sacrifice each day! To absolve poor sinners from their faults, in the Name of Jesus Christ!

Later in the year an influenza epidemic broke out in Lisieux. The dreadful malady struck right and left, finally casting its dark shadow over Carmel. One after another the nuns fell ill, and within a few days three of them were dead—including Mother Mary of the Angels, my former Novice Mistress. Thérèse was afflicted, too, but not seriously, and so she was able to give some help as a nurse. These days were filled with death and hardship, but they were made sweet by an unlooked-for privilege. The convent chaplain told her that she might receive Holy Communion each morning during Mass.

To be a daily communicant! She had often prayed for such a grace, but there had never seemed any likelihood of its being granted to her. During the nineteenth century, frequent or daily Communion was not the custom, even in monasteries and convents. Mother Mary Gonzaga had never dreamed of permitting her nuns such a rare privilege, but suddenly, while death and suffering raged about her, the great gift was hers, and without any request on her part.

How happily she approached the Holy Table! What did it matter that often she was tired, that prayer seemed fruitless? She invited all the Saints and angels to come and chant their songs of love in her heart. To her it seemed that Our Lord would be pleased with such a joyous welcome. She, too, might share in His joy—no matter how sad and weary she felt.

Even after the epidemic was over, she retained this privilege of receiving Our Lord every day. But finally Mother Mary Gonzaga intervened. It was not proper, she thought, for anyone to be a daily communicant—even a soul vowed to God. As she could not argue with her, she remained away from Holy Communion except on the special feasts when the entire community was allowed to receive Our Lord. Then one day she gave her Superior a promise which arose out of the certainty in her own soul.

“You will see, Mother, that I shall make you change your mind about daily Communion after my death.”

Mother Mary Gonzaga paid Thérèse little heed. To her she was still a child, without experience in either spiritual or worldly matters. Why, her very words revealed it! she was only nineteen, apparently in good health, and she talked of dying! What foolishness! Yet the Prioress did not treat her with all the severity of former years. Sometimes she even seemed to be pleased at her progress as a religious, and presently she assigned her two new duties. She was to do some painting. She was also to try her hand at writing verses. Already Pauline had shown real ability in these accomplishments and possibly she might have a like talent.

She set about these new tasks with great delight. she knew nothing about either one, but God seemed to give her the necessary skill. The holy cards she painted pleased everyone. Pauline was amazed, for she knew she had never had any lessons. Céline was the real artist in the family, having begun a study of art when she was fourteen. She was twenty-three now, and extremely clever with pencil and brush.

As she busied herself with her new tasks, she recalled a little secret she had never told anyone. It concerned the drawing lessons which Céline had been given. she was ten years old when these lessons began, and one day her good father asked her if she would like to learn to draw, too. Thérèse's eyes had shone at the exciting prospect, and she was just on the point of saying "Yes" when Marie interrupted.

"Thérèse has no talent for drawing," she said. "Céline is the one who will profit from any lessons."

What a sacrifice to keep silent, not to burst into eager cries that she might learn drawing, too! Never would she forget the struggle. But grace was provided, and she succeeded so well in hiding her true

feelings that no one ever guessed her disappointment. As the months passed, her beloved Céline became really expert with a pencil, while she stood by in silent admiration.

Although she did not have her sister's training, she succeeded in painting a fresco on the walls of a little oratory which pleased everyone. The hymns and verses, dedicated to Our Lord and His Blessed Mother, also gave satisfaction, and frequently she was asked to write a new one for some special feast. There was not much time to devote to writing, and so she tried to arrange her thoughts in rhyme and memorise the result as she swept the floor or worked at other tasks. Then, when she had a few minutes to herself in the evening, she would write down her efforts. The plan worked well, and she was duly grateful.



Mother Mary Gonzaga's term as Prioress came to an end in February 1893. An election was held to select a new superior, and Pauline—Sister Agnes of Jesus—was chosen. At once she appointed Mother Mary

Gonzaga as Novice Mistress. To Thérèse's immense surprise a new duty also came her way. She was to assist Mother Mary Gonzaga in the direction of the novices!

There was considerable amazement in some quarters when the appointment became known. Why, she was only twenty years old! What did she know about the direction of souls? Not so long ago she had been but a novice herself.

Pauline was not disturbed, however. "I have complete confidence in you," she told her. "I know you will not fail."

More next month

EUCCHARISTIC DEVOTION

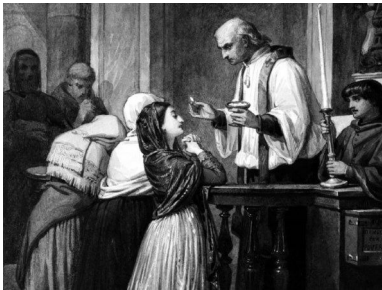
Dispositions of Soul for Holy Communion

When Jesus Christ instituted the Blessed Eucharist, it was in a room well furnished, to teach us how we ought to take care to adorn our soul with virtues in order to receive Him in Holy Communion. Let us thank Our Lord for this instruction.

The first ornament of the soul who wishes to communicate is the state of Grace, the next is freedom from any affection for venial sin.

1. TO BE IN A STATE OF GRACE TO RECEIVE COMMUNION WORTHILY.

(a) Let a man prove himself, says St. Paul, before coming to the Holy Table: and then let him eat and drink of this chalice. Because he who eats and drinks this chalice unworthily, eats and drinks his own condemnation not discerning the Body of the Lord.



We must, before going to the Holy Table, be sure that we have spent sufficient time in examination of conscience in order to discover our mortal sins, and that we have a great sorrow also, that our confession has thus been entire. We must have a firm determination to do, by the grace of God, all that we can, not to fall into sin again.

If we have not confessed entirely or sincerely, in receiving Holy Communion we would put Jesus Christ at the feet of the devil. What a monstrosity!

When we go to receive the Body of Jesus Christ in Holy Communion, we should be ready for death and to appear with confidence before the tribunal of Jesus Christ.

(b) Those who go to Holy Communion without having purified their hearts, ought to be afraid of incurring the chastisement of the servant who dared to sit at table without a wedding garment. The Master ordered his officials to bind his hands and feet, and to cast him into the outer darkness. Even thus Jesus Christ will say at the hour of death to those who have the misfortune of receiving Him into their hearts unworthily.

“Why have you had the audacity to receive Me when you were stained with so many sins?” No, never forget that to communicate we must be truly converted, and have a sincere determination to persevere.

(c) Sin, according to the mind of St. Bernard, is the poison of our souls.

(d) You would not embrace a King if your mouth gave out a fetid odour, and you embrace the King of heaven with a soul more fetid still! No outrage could be greater. Do you not see with what care, decency and splendour even the Sacred Vessels are kept. How much more pure and shining ought our souls to be! Because the Sacred Vessels do not share in the mysteries that they enclose, they are not conscious of them. There is no real union between them and Him who is in them. For us it is otherwise. We must, then, in order to receive the Sacred Host, purify our minds and make our souls all holy.

2. TO BE FREE FROM AFFECTION FOR VENIAL SIN, IN ORDER TO GATHER ABUNDANT FRUIT FROM COMMUNION.



Before giving His adorable Body and precious Blood Jesus washed the feet of the Apostles to show us that we must be free from sin, even the slightest, and that we should have no affection for them. The purity of Jesus is so great that the least fault prevents us from being united to Him as completely as He would wish.

Venial sin, it is true, does not make our Communion unworthy, but it is the reason why we profit so little from it. See, for instance, how many Communions you have made. Are you any better? No, perhaps. Why? Because you retain nearly always the same imperfections. You have a horror of big sins which would kill your soul, but not for all these acts of impatience, these murmurings when some trouble or some annoyance or contradiction befalls you, for these little evasions in speech.

You wish everyone to love you, and have a good opinion of you. You do not make the least effort to correct yourself.

Set to work to destroy in yourself all that is not pleasing to Jesus Christ, to speak willingly to those who have caused you pain, to be pleased to see them, to love them sincerely, to practise the perfect renouncement of yourselves, and you will see how your Communion will carry you forward with great strides towards Heaven. The more you do it, the more you will feel yourself detached from sin and carried to God.

THE LIFE OF THE BLESSED VIRGIN MARY



FIRST THE VIRGIN-MOTHER GIVES GOD'S SON TO JOSEPH AS SHE GIVES HIM TO ALL MANKIND.



THEN SHE WRAPS HIM IN SWADDLING CLOTHES AND LAYS HIM IN A MANGER.



THERE IS LITTLE SLEEP FOR MARY AND JOSEPH THAT NIGHT. FOR VISITORS FROM THE HILLS HAVE BEEN SENT BY AN ANGEL TO SEE THEIR KING.



AS THE CROWDS BEGIN TO LEAVE BETHLEHEM, THE LITTLE FAMILY FINDS A PLACE TO STAY.



PERHAPS THEY WILL SETTLE HERE IN THE CITY OF DAVID. AT LEAST, THEY WILL WAIT AWHILE BEFORE GOING BACK TO NAZARETH.



MEANWHILE, THE INFANT IS CIRCUMCISED AND NAMED JESUS, AS THE ANGEL COMMANDED.



A MONTH LATER THEY SET OUT FOR JERUSALEM TO OFFER THE FIRST-BORN IN THE TEMPLE, AS THE LAW PRESCRIBES.

ENGLISH AND WELSH MARTYRS

Blessed Henry Morse, S.J., 1645



Henry Morse was born in 1595 of Protestant parents in Suffolk, England. He began his studies at Corpus Christi College, Cambridge, but left at the age of seventeen to study law in London. During this time he became increasingly dissatisfied with the established religion and more convinced of the truth of the Catholic faith. In 1614, he went to the English College at Douai, Flanders, and was received into the Catholic Church. His older brother, William had become a Catholic the year before and was at that time a seminarian at Douai.

Shortly after his conversion, Henry returned to England to prepare to enter the seminary that autumn. Upon arrival, he was asked by the English port authorities to take the oath of allegiance acknowledging the king's supremacy in religious matters. The recent convert resolutely refused and was arrested and imprisoned for four years and was released in 1618 when the king decided to get rid of hundreds of religious dissenters by banishing them to France. Henry made his way to Douai again but was sent to Rome as the English College there had too many students. He was ordained in 1623.

Fr. Morse returned to England but before leaving Rome he visited the Jesuit General and requested to be admitted into the Society of Jesus. The General agreed and told him that he would be admitted after his return to England and wrote to the Jesuit superior in England to accept Fr. Morse upon his arrival. Fr Morse probably entered the Society in 1624 and spent his novitiate period doing pastoral work in the Newcastle area in northern England. After 18 months of travelling from station to station, he was due to conclude his novitiate by making the 30-day retreat in Flanders, but the ship he was sailing in was unexpectedly halted at the mouth of the Tyne River by soldiers searching for a priest disguised as a foreign merchant. They discovered Fr. Morse instead. Thus Fr. Morse was arrested and imprisoned a second time and sent to Newcastle prison. Shortly afterwards another Jesuit was also imprisoned. He was **Fr. John Robinson**, a classmate from Rome, who was on his way to take Fr. Morse's place. Both ended up at York castle where Fr. Robinson directed Fr. Morse in the retreat which completed his novitiate.

Fr. Morse was banned from England after serving 3 years in prison and returned to Flanders where he served as chaplain to the English soldiers serving in the Spanish army then in Flanders. Later he served as assistant to the novice master until 1633 when his health broke. He returned to England to replace **Fr. Andrew White**, who had accompanied the first Catholic settlers to southern Maryland.

Fr. Morse was assigned to work at the parish of St. Giles in a poor district outside London. While he was there, the city and suburbs were ravaged by a plague. Fr. Morse threw himself into caring for the plague-stricken; hearing confessions,

securing medicine for the sick, taking viaticum to the dying and preparing the dead for burial. His reward for his selfless service was to be arrested a third time and imprisoned at Newgate prison. He ably defended himself when he was brought to trial, but was convicted nevertheless, although sentence was never passed. He was released two months later because of Queen Henrietta Marie's intervention in recognition of his service to plague victims. After his release, Fr. Morse returned to the continent as he could no longer move about safely in England and again became chaplain to Gage's English regiment in the service of Spain.



In 1643, he was again assigned to England and was sent to Cumberland where he was less well-known. He worked for 18 months until he accidentally walked into a group of soldiers late one night who suspected he was a priest. He was arrested and held overnight in the home of a local official. Fortunately, the official's wife was a Catholic and helped him escape. He enjoyed freedom for 6 weeks but one day he and his guide lost their way in the countryside and innocently knocked on the door of a house to ask for directions. The man who answered was one of the soldiers who had recently apprehended him and remembered him well and there would be no fifth escape.

Fr. Morse was moved from local jails to London's Newgate in January 1645 and tried at the Old Bailey; his very presence in England proved him guilty of violating the law by coming back after he had been banished. He was found guilty of high treason and condemned to death. During the 4 days between sentencing and execution, many visitors came to his cell seeking his prayers or asking for a keepsake. Among them were ambassadors from the Catholic countries who wished to show their solidarity with the Catholics in England.

At 4am on 1st February, Fr. Morse celebrated his last Mass. At 9am Fr. Morse was dragged to Tyburn, the place of execution outside London. He mounted the cart beneath the gallows. When they placed the noose round his neck, he addressed the people: "I am come hither to die for my religion... I have a secret which highly concerns His Majesty and Parliament to know. The kingdom of England will never be truly blessed until it returns to the Catholic faith and its subjects are all united in one belief under the Bishop of Rome." He ended by saying: "I pray that my death may be some kind of atonement for the sins of this kingdom." Then he said his prayers and asked that the cap be pulled over his eyes. Then he beat his breast 3 times, giving the signal to a priest in the crowd to impart absolution; then "Into Thy hands, O Lord, I commend my spirit." When he was dead his body was torn open, his heart removed, his entrails burned and his body quartered. In accordance with the custom that followed executions, his head was exposed on London Bridge and his quartered body was mounted on the city's four gates.

Fr. Morse was 50 years old at the time of his martyrdom and had been a Jesuit for 20 years.

KINDNESS: THE BLOOM OF CHARITY

By this rubric giving thoughts on Fraternal Charity, the Crusaders ought to find help in the practice of their motto: Pray—Make sacrifices—Receive Holy Communion—Be an Apostle. Indeed, these four practices are simply four ways of practising the great virtue of Charity, which is the link of perfection. These thoughts can be used, as well, as source of meditation for knights and handmaids.



PATIENCE

Patience is a virtue by which we bear up with courage and constancy under a variety of evils to which we are continually exposed in this mortal life; such as afflictions, exterior or interior, sicknesses, pains of body or mind, losses, disappointments, want, affronts, injuries, and other crosses of divers kinds, which more or less come to men in every station of life, and in every part of life, from the king to the beggar, and from our childhood to our decrepit old age.



Now, under all these evils the good Christian is supported by the virtue of patience in such a manner as neither to be over-much dejected or cast down by any cross, accidents, or sufferings: nor upon these occasions to be put out of the road of virtue, or hindered from the love and service of God; but so as still to go on with courage in his way to Heaven, carrying his cross after his Redeemer, without murmuring or repining. How lovely is this Christian patience!

It has even the admirable property of turning all the evils of life into so many great and solid goods, by making them all serviceable to eternity: and in the meantime it makes them both light and easy, and sweetens all that is bitter in them, by seasoning them with consideration of the Holy Will of God.

Saint Paul says: “To them that love God, all things work together unto good, to such as, according to His purpose, are called to be Saints” (Romans 8:28).

HOLY SOULS CORNER

The first and greatest commandment to us all is that we must love the Lord Our God with our whole mind and all our strength. One of the best ways to achieve this is to think often and long on what Our Lord Jesus Christ has endured for us in His Passion. No-one ever suffered like he did for us, and even more remarkable is that we have all, with few exceptions, sinned grievously, time and time without number selfishly following our own wayward will instead of His divine will for us.



An amazing thought is that our Lord had us in His mind for all eternity. He loved us all without exception and longed passionately for our happiness in heaven. What increased His pains was the thought of so many of His creatures who would reject His Will and commandments which, if followed, would make them all happy.

The conclusion is clear – our dearest desires and happiness will be achieved if only we will make a real and conscious effort to love God. He loves us; we simply have to reciprocate that love. Practically, we must be determined to love God and then adopt concrete means to manifest it. May I suggest to you a very simple practice? It is to make use of simple and often repeated ejaculatory prayers. For example, “My Jesus I love Thee.” “O God, be merciful to me a sinner.” “Sweet Heart of Jesus be my salvation.” “O Mary conceived without sin, pray for us who have recourse to thee.” And there are many other indulgenced prayers that could be repeated often with great profit to us.

Our Lord clearly said that the second commandment is like the first – we must love our neighbour as ourselves. There is such an easy way to fulfil this commandment. We must love those who are suffering the intense pain of God’s Justice, and cannot help themselves. Yes, another way of manifesting your love for God is to pray for the souls he has consigned to Purgatory. By asking God to relieve these souls in Purgatory we can do no greater service to God and to His Holy Souls and also to ourselves, for our charitable acts will win us great graces and satisfaction.

Grant me the grace henceforth dear Jesus, for the love of Thee, to hate sin; and out of a just esteem of Thee, to despise all worldly vanities. (The Jesus Psalter)

MY CATHOLIC FAITH

Chapter 32. The Hidden Life of Jesus Christ

After the finding in the Temple, Jesus returned with Mary and Joseph to Nazareth. There He lived with them, doing all He could to help His Mother and St. Joseph in their work. Jesus, God Himself, obeyed mortals, because He wanted to set us an example. He lived a life of obedience, humility, and poverty in Nazareth till He was about thirty years old. This hidden life teaches us, among other things, the value in the eyes of God, of prayer, humility and obedience.



How may the life of Jesus Christ be divided?

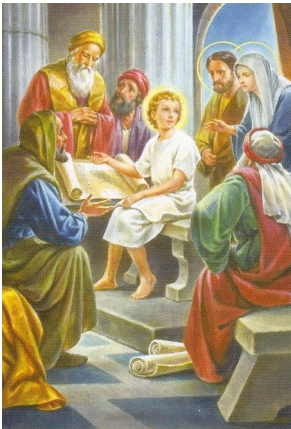
The life of Jesus Christ may be divided into **three parts**:

His childhood to the time when He was twelve years old; **His hidden life** to the time when He started His teaching; and **His public life** to the time of His death.

1. After the murder of the Holy Innocents, the Child Jesus lived in Egypt with His mother and St. Joseph until the death of Herod, then returned with them to the Holy Land.

An angel appeared to Joseph and said, "Arise, and take the Child and his Mother, and go into the land of Israel" (Matthew 2:20). Just as St. Joseph had obeyed without question when told to take the Child to Egypt, so now he obeyed, knowing that God Who watches over the birds of the air would watch over those given into his charge.

2. The Holy Family lived in Nazareth. From there, every year Mary and Joseph went to worship at the Temple of Jerusalem. When Jesus was twelve years old, He went along with His parents to celebrate the Pasch at Jerusalem. Then Mary and Joseph left the city to return to Nazareth, but Jesus remained behind without their knowledge.



"But thinking that he was in the caravan (meaning the crowd), they had come a day's journey before it occurred to them to look for him among their relatives and acquaintances. And not finding him, they returned to Jerusalem in search of him" (Luke 2:44-45) We can only imagine the distress of Mary and Joseph upon having lost Jesus, most precious to them, the Child that had been entrusted to their care. And what was their joy when after three days search they found Him in the Temple, in the midst of the wise men there, hearing and questioning them! Mary told how great had been her grief when she said, "Behold, thy father and I have been seeking thee sorrowing" (Luke 2:48). But Jesus replied, "How is it that you sought me? Did you not know that I must be about my Father's business?" (Luke 2:49)

Jesus dearly loved Mary and Joseph, but He did not hesitate to cause them pain and part from them, in order to obey His heavenly Father's will. In imitation of Him, many young people leave home and their dear parents, to enter the priesthood or a religious congregation, to serve God completely.

LITURGY THIS MONTH

The month of February

is dedicated to

the Presentation of

Jesus in the Temple



February 2nd: Candlemas

Presentation of Jesus in the Temple 40 days after He was born, according to the Jewish Law of the Old Testament. Our Lady comes to offer the Son of God in the Temple and receives the prophecy of the old man Simeon: a sword will pierce Her Heart!

February 11th: Apparition of Our Lady at Lourdes

Message of Our Lady to Saint Bernadette: “I do not promise you happiness in this world, but in the next!”; “Penance! you must pray for sinners.”; “I am the Immaculate Conception!”

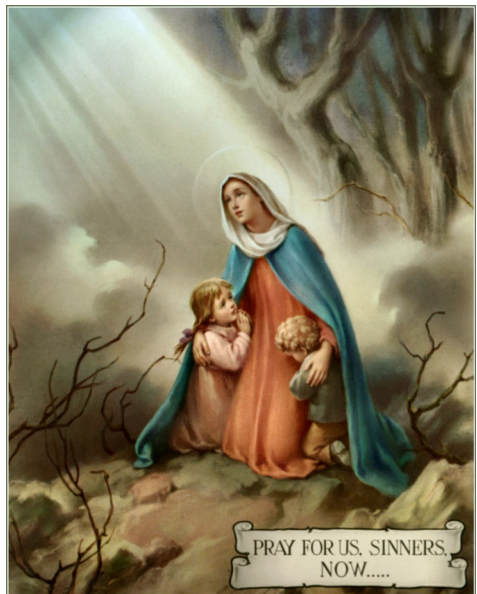
February 17th: Septuagesima

Preparation for Lent; God calls us to work in His Vineyard.

February 24th: Sexagesima

It is not enough to hear the Word of God, we must listen to it, keep it in a good and perfect heart, and then we will bring forth good fruits, for which Jesus will reward us in eternity.

The Hail Mary - 7



Pray for us, sinners. Now...



The Crusader prays, receives Communion, makes sacrifices and shows good example for the intention that is given him each month by Reverend Father Davide Pagliarani, successor of Archbishop Marcel Lefebvre as Superior General of the Society of Saint Pius X



PRAYER

February 2019 Intention: For Catholics persecuted around the world

Daily offering

To be recited every morning when you wake up

O Jesus, through the Immaculate Heart of Mary, I offer Thee all my prayers, works, joys and sufferings of this day, for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, and in reparation for my sins.

I offer them particularly

for Catholics persecuted around the world



COMMUNION



SACRIFICE



APOSTOLATE

NOVEMBER 2018 RESULTS

The Intention was for persecuted Christians

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
6	162	55	85	1	182	857	61	30	92

Remember that all the good works and prayers from your treasure sheets are given each month to Father Pagliarani and so that he may be able to offer them at his Mass on the first Saturday of every month.

***Eucharistic Crusade, St Michael's School
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