



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain



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March 2019:
Month of
Saint Joseph

*For devotion towards
Saint Joseph*

*The
Saint
of
the
month*

Saint Benedict Father of Western Monasticism (480-543)



Saint Benedict, blessed by grace as his prophetic name seemed to foretell, was born of a noble Italian family in Umbria, in the year 480. As a boy he showed great inclination for virtue, and maturity in his actions. He was sent to Rome at the age of seven, to be placed in the public schools. At the age of fourteen, alarmed by the licentiousness of the Roman youth, he fled to the desert mountains of Subiaco, forty miles from Rome, and was directed by the Holy Spirit into a deep, craggy, and almost inaccessible cave, since known as the Holy Grotto. He lived there for three years, unknown to anyone save a holy monk named Romanus, who clothed him with the monastic habit and brought him food.

He was eventually discovered, when, one Easter day, God advised a priest who lived about four miles from there, to take food to His servant, who was starving. The priest searched in the hills and finally found the solitary, and they took their meal together. Some shepherds also knew of his retreat, and soon the fame of this hermit's sanctity began to spread. The demon persecuted him, but to no avail; when a temptation of the flesh assailed him, he rolled in a clump of thorns and nettles, and came out of it covered with blood but sound in spirit.

Disciples came to him, and under his direction, numerous monasteries were founded. The rigour of the rule he drew

up, however, brought upon him the hatred of some of the monks, and one of them mixed poison with the Abbot's drink. When the Saint made the sign of the cross on the poisoned bowl, it broke and fell in pieces to the ground.

Saint Benedict resurrected a boy whose father pleaded for that miracle, saying "Give me back my son!" He replied, "Such miracles are not for us to work, but for the blessed apostles! Why will you lay upon me a burden which my weakness cannot bear?" But finally, moved by compassion, he prostrated himself upon the body of the child, and prayed: "Behold not, O Lord, my sins, but the faith of this man, and restore the soul which Thou hast taken away!" And the child rose up, and walked to the waiting arms of his father. When a monk lost the iron head of his axe in a river, the Abbot told him to throw the handle in after it, and it rose from the river bed to resume its former place.

Six days before his death, Saint Benedict ordered his grave to be prepared, then fell ill of a fever. On the sixth day he asked to be carried to the chapel, and, having received the sacred Body and Blood of Christ, with hands uplifted and leaning on one of his disciples, he calmly expired in prayer, on 21st March 543.

**Saint Benedict's feastday
is on 21st March**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

March is a month rich in its liturgical celebrations. Thus, we shall celebrate both the feast of Saint Joseph and the Annunciation; but we shall also have this year another important day, namely Ash Wednesday which will mark the start of a new season of Lent.

We may often miss out on making a good Lent because we think that we should make extraordinary efforts, and consequently we believe things to be far beyond our strength. Yet what God wants from us during Lent is much easier than we think. Of course, we must make some efforts that will cost us a little, otherwise it would not be an effort! But what we must do is normally quite simple to perform. The only condition necessary for its success is to want to do it well.

If we ought to make some efforts during Lent, it is for good reasons; it is for our sanctification and, ultimately, for securing our salvation. The efforts we all ought to make will vary according to our own sinful faults. For instance, there are various manners that are uncharitable. However, we must all cultivate the virtue of charity during Lent, and this will demand various resolutions according to our own way of lacking charity. In this way, our efforts of charity may be directed towards different people such as parents or siblings, or aiming at correcting different shortcomings such as gossiping, names calling, arguing, or, worse, hitting. We must know what we do wrong and do our best to avoid it and this in order to be pleasing to God; otherwise, we will keep offending Him.

The Church chooses to dedicate the month of March to Saint Joseph, and our prayer intention will be to do our duties of members of the Eucharistic Crusade out of

devotion towards Saint Joseph. What is to have devotion to Saint Joseph? We can answer this question by making two quick remarks. The first one is that to have devotion to Saint Joseph is to pray to him so that he may intercede for us to God begging for all the graces we need to be a good Catholic, especially for making a good Lent. We must trust that Saint Joseph wants and is able to help us to do so. The second remark is that we must honour Saint Joseph by imitating his holiness. Saint Joseph has set for us a marvellous example of simplicity in the way of becoming a saint. Saint Joseph did not have to do extraordinary things to become one of the greatest saint, if not the greatest, after Our Blessed Lady. During his life, he had laborious things to do, like to face long journeys in order to obey God's Holy Will. This was not without fatigue and danger, but the action was in itself a common action. Only the circumstances made it necessarily, out of ordinary, but certainly not impossible to do.



Our lenten resolutions must follow good examples like those of Saint Joseph. They must be simple actions but well chosen so that they may be the obvious things that God wants us to do; and what does God want us to do? Obviously, He wants us to avoid sin and the occasions of sin. Therefore our lenten resolutions must be to make a determined effort to correct our faults, that is to say make efforts that will stop us from committing some sins that we too easily omit to correct during the rest of the year.

Make the right resolutions, on time, and keep them firmly. Then, you will benefit from them by getting good habits of virtue and God will reward you later in Heaven. Good Saint Joseph, pray for us.

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



WRITING DOWN MY CHILDHOOD MEMORIES

Since her entrance as a postulant Thérèse had been given a variety of tasks. Sweeping, weeding in the garden; working in the linen room, the refectory and the sacristy; painting, writing verses, taking messages from visitors who came to the monastery on business. All these had been little tasks in which she had been able to lean on God in her awkwardness. But to guide souls! How could she, in her great weakness, support others and lead them to Him? she took refuge in prayer. It was as if she threw herself into God's arms like a little child terrified by some fear, who hides his head on his father's shoulder.

"My Saviour," she said, "You see that I cannot feed Your children. If You will to give each what she needs, then fill my hand. Without leaving Your arms, without even turning my head, I shall distribute Your treasures to each soul that comes to me for food. When she finds it according to her taste, she will be indebted to You and not to me. If she finds the nourishment bitter and complains, that will not disturb my peace. I shall try to persuade her that it comes from You, and shall avoid seeking any other for her."



With this prayer on her lips, she entered upon the task assigned to her. Five young girls were in the Noviciate, and it was her duty to see that they understood the meaning of the Carmelite vocation, that they were faithful to the graces given them. From the beginning

she impressed upon her charges that they could progress rapidly in the spiritual life if only they would think of themselves as children—very little children. They were to put themselves in the arms of the Heavenly Father as she had done. They were not to worry about anything, even as a tiny child is without worries when he feels his father's arms about him. Very soon they would see how such confidence is repaid.

"This is the Little Way to Heaven," she told them. "This is the way that anyone can become a saint."

Although she had made her Profession over two years ago, she remained with the novices and postulants in the Noviciate. Everyone understood that she was only an assistant to Mother Mary Gonzaga, that there was no need to be afraid of her, and so she was treated as a friend and older sister instead of as a superior. From the beginning she found that there was much to do if the five girls under her care were to be properly trained, and so she set about the task of explaining the Little Way as best she could.

This abandonment of oneself as a child into the arms of the Heavenly Father seemed rather strange advice to some of the novices. Surely it was not the way to become a saint. It was too simple, too easy.

"The Little Way is simple, but it is not always easy," she said. "If you follow it, it means giving up your pride. Nothing is harder than that."

There was some disagreement on this point. One novice suggested that the way to become a saint is to say long prayers, to perform difficult sacrifices. To prove her point, she mentioned several holy men and women who had spent their lives in such a manner. Now, they were canonised saints.

"That's true," she said. "These good souls went to God by the Great Way. But too many people will never be able to imitate them. For such as these, the Little Way is best."

Presently she was asked how she had chanced upon the Little Way. she smiled at the question, for the answer did not lie in learned books or sermons but in the lessons learned in the days of her babyhood.

"When I was learning to walk, I found it hard to climb the stairs," she said. "I would manage to get up one step; then I would call to my mother.

Unless she answered ‘Yes, darling,’ I would lose confidence and try no more. But as soon as I heard her voice, I would joyfully scramble up onto the next step. This would be repeated until finally I had climbed all the steps and was in my mother’s arms. There were also times when Mama took pity on her poor attempts to reach her arms. Then I did not have to struggle at all. She came down the stairs and carried me with her to the top.”

The novices were puzzled. What had such a story to do with the Little Way? Then she told her secret. Climbing stairs is hard for small children, but it is always easy to be carried to the top! Then again many rich families have elevators in their homes. Well, she had asked God to give her a very special kind of elevator—His arms!

“Raise your foot in an attempt to mount the stairway of sanctity,” she said, “but do not imagine that you will be able to go up even the first step. God only asks for your good intentions. At the top of this stairway, He watches you lovingly. Soon His love will be conquered by your vain efforts, and He will come down Himself to carry you up in His arms.”

So we set about the Little Way together, the novices and I, without any trust in our own powers but relying solely on the strength of Our Heavenly Father. We tried to be as much like little children as possible, and, since we were Carmelites, we obeyed our Rule even in trifles. If the bell rang for prayers while we were in the midst of some task, we stopped immediately. If we did not particularly enjoy the company of some Sister, we never showed it. We were even more pleasant to her than to those who attacked us. As a result, we never had to search for means of sacrifice, for they were everywhere about us—ready to be used for the salvation of sinners.

“Since we have placed ourselves in the arms of the Heavenly Father, we must go where He takes us,” she said. “Let us always remember this, that we have no will but His. Then nothing can hurt or worry us.”

For Thérèse, the Little Way was a delight. It meant that she took no credit for any good she was able to accomplish, for any talent she might possess. These were treasures which God had placed in her hand but which were always His. It

meant that when she failed in some undertaking, there was no need to be discouraged. Children often fall, but they are too small to hurt themselves seriously. Because she was a child who had given her heart to Him, the Heavenly Father would overlook all her failings.

It was in February 1893, that she began her work with the novices. A few months later there came the message for which she had prayed long and hard. Léonie announced that she was going to make a second attempt at being a religious. This time she would go to the Visitation nuns in Caen.



How happy she was that one of the most important petitions made on her Profession Day had been granted at last! Of course it was not easy to say goodbye to her beloved sister. Since she was entering a cloistered Order, she would never be able to visit her again. But their hearts were not sad for long, as they both realised that the present trial would be

generously rewarded in Heaven, rewarded far beyond their fondest hopes and dreams.

After Léonie’s departure she had the chance to offer still another sacrifice to God. This occurred the day Papa was brought to the monastery for a visit with Marie, Pauline and Thérèse. We had not seen our good father for several years, since he had been living in an institution, but some time ago he had returned to Lisieux, and now was living with Céline.

How her heart ached as she looked at him! His hair was pure white now, his shoulders bent with age. And he did not seem to recognise his Little Queen! His eyes were glazed, and he could not speak clearly. All he could do was point a trembling hand upwards and mumble two words:

“In Heaven... in Heaven...”

She understood, and so did her sisters. Some day Papa would meet them in Paradise. The veil now clouding his mind would be gone forever, and they would be united in unending bliss. Mama would be with them, too, and those four little ones of the family who had died as babies. What happiness for them all then!

More next month

EUCCHARISTIC DEVOTION

Visit to the Blessed Sacrament — A Method of making it

Who can express, O Jesus, the power and depth of Thy regard! Thou looked on Simon, and Thou saw in him the eternal foundation of Thy Church.

Thou looked at Matthew, and Thou drew him to Thee to make him an apostle.

Thou looked at Zacheus, and Thou brought salvation to him, and to all his house.

Thou looked at Thine unfaithful apostle, and opened in his heart an inexhaustible source of tears.



The good thief looked at Thee, and Thy charity and sweetness revealed to him the Son of God.

Thou looked at the good thief, and Thou assured him of his pardon, and opened to him the gates of Thy kingdom.

O Jesus! deign to turn on me one of those merciful looks, and grant that in contemplating Thee, I may be filled with Thy love.

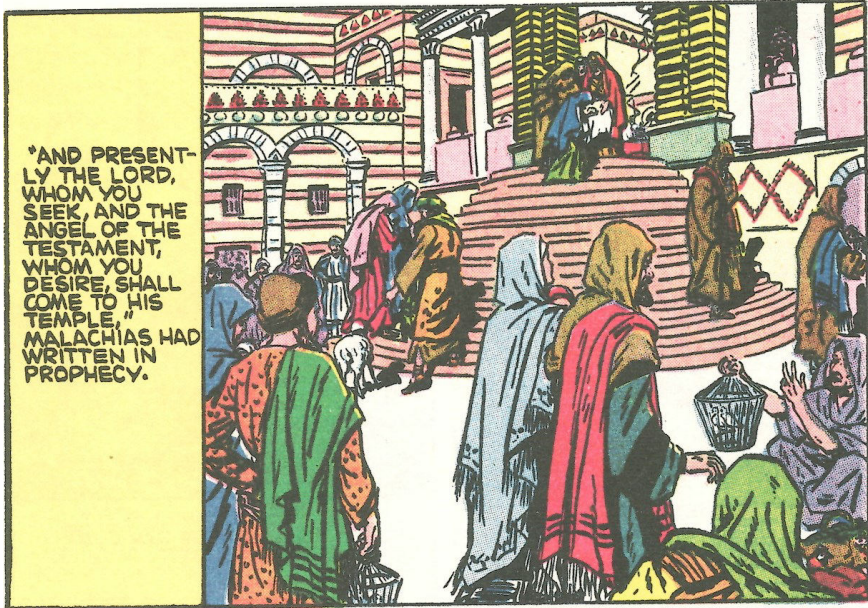
NO NEED OF MUCH SPEAKING.

When we are before the Blessed Sacrament, instead of looking about us, let us close our eyes and open our hearts. The good God will open His. We will go to Him. He will come to us, the one to give, the other to receive.

It will be like a whisper from one to the other. What happiness do we not find when we forget ourselves to seek God? The saints forsook themselves in order to see God only, to work only for Him. They forgot all created objects to find Him alone. That is the way to Heaven.

There are some poor women who imagine that the more they speak the better they pray. They have scarcely begun their beads than they look to see how soon they will be finished. That is not as it should be, my children. One has no need of much speaking to pray well. One knows the good God is in the tabernacle. One opens to Him his heart and rejoices in His whole presence. That is the best prayer. Listen well to this, my children. When I first came to Ars, there was a man who never passed the church without going in. In the morning on his way to work, and in the evening on his way home, he left his spade and pick-axe in the porch, and he spent a long time in adoration before the Blessed Sacrament. Oh! how I loved to see that! I asked him once what he said to Our Lord during the long visits he made Him. Do you know what he told me? “Eh,” Monsieur le Curé “I say nothing to Him, I look at Him and He looks at me!” How beautiful, my children, how beautiful.

THE LIFE OF THE BLESSED VIRGIN MARY



"AND PRESENTLY THE LORD, WHOM YOU SEEK, AND THE ANGEL OF THE TESTAMENT, WHOM YOU DESIRE, SHALL COME TO HIS TEMPLE." MALACHIAS HAD WRITTEN IN PROPHECY.



JOSEPH BUYS TWO PIGEONS— AN OFFERING FOR THE MOTHER AND A RANSOM FOR HER SON. SO MARY WAITS TO BUY BACK HER SON FOR FIVE SHEKELS, SINCE THE FIRST-BORN BELONGS TO GOD.



AFTERWARDS, AN OLD MAN FROM JERUSALEM SUDDENLY RUSHES OUT OF THE CROWD WITH A STRANGE LIGHT IN HIS EYES.



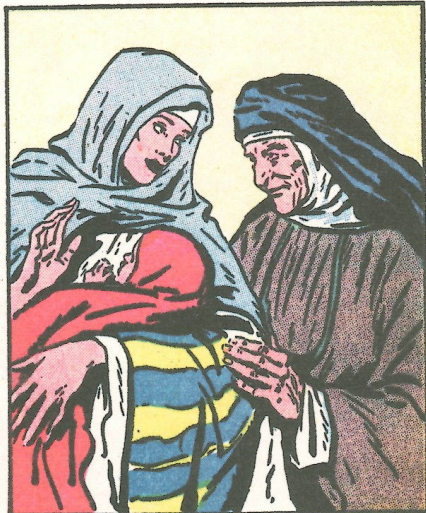
HE IS SIMEON AND HE GIVES THANKS TO GOD "...FOR MY OWN EYES HAVE SEEN..."



AND TO MARY HE SAYS: "BEHOLD, THIS CHILD IS DESTINED TO BRING ABOUT THE RISE AND THE FALL OF MANY IN ISRAEL...AND THY OWN SOUL A SWORD SHALL PIERCE."



THE SWORD OF SORROW! GOD GIVE HER STRENGTH.



ANNA, AN ANCIENT WIDOW DEDICATED TO THE TEMPLE SERVICE, SEES THE MOTHER'S HEART...

ENGLISH AND WELSH MARTYRS

Venerable Stephen Rowsham, 1587



St. Mary's University Church, Oxford

Stephen Rowsham was born in Oxford about the year 1555. In 1572 he entered as a Commoner the college called 'The House of Blessed Mary the Virgin' founded by Edward II, or 'Oriell College' as it became known. This was, in more recent years, the College of which **Cardinal John Henry Newman** was a Fellow. Like Newman, Stephen had doubts about his position and satisfied his qualms by constant prayer. Like Cardinal Newman, Stephen Rowsham became a clergyman in the Church of England and, like Newman, became Rector at of the Parish Church of St. Mary's. Earlier whilst a Curate of St. Mary's, he was known personally by **William Warford S.J.**, who wrote that he was a 'man of prayer and piety' and that during this ministry in Oxford he was said to have experienced supernatural visions. We are told that on one occasion, when with many others he rushed out to see strange meteors in the sky, he and they saw over his own head a 'crown' very bright and resplendent. He saw in this ominous coronet of stars his call to the Catholic Faith, its priesthood, and a martyr's crown!

Within two years of his taking orders in the Church of England, he resigned his Living at Oxford and was reconciled to the Roman Catholic Church. He began his studies for the priesthood on the Feast of St. George, 1581, and was ordained priest at Soissons in France about Michaelmas in the same year. After a further seven months of preparation he was commissioned on 30th April 1582 in the church of St. Stephen, for work on the English Mission. It is said that, during this time, he was saying Mass one day when a large spider fell into the Chalice which was uncovered during the Consecration. Overcoming his natural repugnance, he swallowed the spider together with the Precious Blood of Our Lord and was rewarded by a wonderful experience of confirmation in his faith. He later asserted that on this occasion his 'repugnance turned into great relish.'

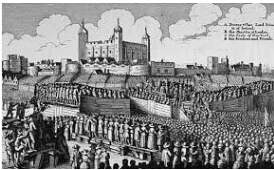
Following his appointment to the English Mission, Stephen Rowsham set out in the company of another priest, **Robert Ludlam**, who was also to suffer martyrdom. Not only were all of the ports and landing-places of the Kingdom at that time closely watched, but Walsingham's spies were very active in Rome, at Rheims and at all foreign seminaries and even sovereign courts. Suspects were described and descriptions circulated. Unfortunately, Stephen Rowsham had, like Richard III, a wry neck and one shoulder higher than the other. He was a marked man, and his capture was no surprise.

There is no recorded information concerning his activities in England, but he was arrested almost immediately and sent to the Tower on 19th May 1582. The official Tower Diary for that period states that "On the 14th August, by orders of Secretary

Walsingham, Stephen Rowsham was put into the notorious dungeon known as 'Little Ease.'" Here the unfortunates confined there could neither stand nor lie down with any comfort. He was to remain in this torture hole for eighteen months.

Comfort of another kind was not lacking for, according to an account written towards the end of that century, Rowsham told a fellow prisoner that whilst in 'Little Ease' he was visited there by 'God the Father, Christ our Saviour, Our Blessed Lady, and glorious souls of Saints full often,' so that on one occasion 'for the space of one day and a half he thought himself in heaven.'

Three of those imprisoned with Rowsham were taken out to execution on 28th May 1582. They were **Thomas Ford** and **Robert Johnson, priests**, and **John Smart**. He had looked forward to sharing their sufferings but had to endure more months of confinement in his cramped cell. As his companions died at Tyburn, Rowsham felt three gentle strokes on his hand and saw light in his cell. He took this to signify the pain and the joy his friends experienced.



After his weary months in the Tower, Stephen Rowsham was moved to Marshalsea prison, together with **Mr. Godsalf** another seminary priest, in February 1584. Here he was to stay until September 1585 when, following a change in the Government's policy, he was sent overseas with the promise of certain death should he return. He reached the English College at Rheims on 8th October 1585. In February 1586, undaunted by his previous experience, he once again set out for England.

His second mission lasted little more than the first and he was at liberty for only a few months. Arrested at the house of a Catholic recusant, Mrs. Strange, a widow, he was taken to Gloucester gaol. Here he seems to have been treated in a comparatively humane way and was able to say Mass daily. In 1587 Stephen Rowsham was brought before the Lenten Assizes in Gloucester and charged under the Statute of 1585. He freely admitted his priesthood but denied any guilt or treason in what he had done, and openly declared that if he had had several lives he would willingly have laid them all down for the same cause. He was found guilty and sentenced to be hanged, drawn and quartered.

On the morning of his execution, he celebrated his last Mass which many Catholics attended and was able to hear confessions and give Holy Communion to those present. After Mass, when the Sherriff's Officers were already waiting to take him to the scaffold, he said his Vespers, blessed, kissed and embraced everyone present and went cheerfully to the hurdle. One of the jailers said to him 'Oh, Mr. Rowsham, if I were in the like danger as you are and might avoid it as easily as you may by going to church, surely I would soon yield to that.' Rowsham answered 'I pray thee be contented good friend, within this hour I shall conquer the world, the flesh and the devil.' Mercifully the people of Gloucester were humane and insisted on the martyr being allowed to hang until quite dead before the rest of the fearful sentence was carried out. The traditional date of his death is on 3rd April 1587.

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.

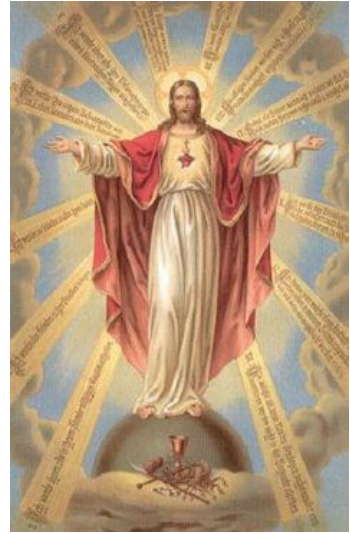


BE KIND

Be kind—for oh! a kind word spoken
To those whose hearts are well-nigh broken
Shall never pass away.
That kind word is a secret treasure
Whose recompense, beyond all measure,
Waits the great reckoning day.

Be kind, be kind unto thy brother,
The love thou would'st have from another
Do thou thyself impart.
The kind deed wrought shall pass, oh! never,
Its blessed fruit remains forever
Deep in the Sacred Heart.

Thy kindly word again shall greet thee,
When Jesus shall come forth to meet thee,
When thou His Face shalt see.
The Heart of Jesus has remembered;—
“The kindness,” He will say, “Thou'st rendered
Was rendered unto Me.”



—Voice of the Sacred Heart.

HOLY SOULS CORNER

I was lonely and had been praying for a companion. My prayers were answered in a strange and unexpected way showing the marvels of God's Providence.



I was on one of my many travels and became aware of a figure lying in by the side of the rocky track. He had collapsed and was bleeding badly from wounds in his head and his side. I looked round anxiously, for those hills were known to harbour robbers. I dismounted and soon ascertained that the man was very seriously injured. I bandaged his head wound and attempted to staunch the blood from his side with moss from nearby rocks. I took him on my beast and managed to get to an inn before nightfall. There I was able to make a better job of washing his wounds with wine and binding them as best I could.

He eventually came round and was able to speak to me. His name was Aaron. He had been wounded by bandits who had stripped him and taken all he had, leaving him for dead. It was plain that he was dying. During the night he spoke about the life he had led. In his infancy his mother had imparted to him a devotion to Our Lady, and he had, as a boy, said the 'Hail Mary' with devotion and often.

As a young man he became a soldier and for many years fought in battles and committed many sins that are common among soldiers. But now, the thought of his immediate death jolted him. He started to confess to me his sins, clearly mistaking me for a priest. I was silent. He made a most fervent and, I have no doubt, perfect act of contrition. Soon after this he died, clutching tightly the crucifix that I habitually carried round my neck. His last words were "remember me." I know not if these words were addressed to Our Lord or to me.

God had answered my prayer. I now have a companion who is, I am certain, in Purgatory. I love him as a brother and pray every day for the release of his soul. His devotion to Our Lady, long dormant, no doubt had influenced Our Lord, who in his merciful providence had brought us together in a most mysterious and moving way.

Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

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 long did the hidden life of Jesus Christ last?

The hidden life of Jesus Christ lasted from His return to Nazareth at the age of twelve until He entered into public life, at the age of thirty.

1. Of this part of Christ's life all we directly read from Holy Scripture are two statements: "And He went down with them, and came to Nazareth, and was subject to them... And Jesus advanced in wisdom and age and grace before God and men" (Luke 2:51,52). In these two sentences is contained the history of eighteen years of the life of Jesus Christ, the God-Man.

In the Temple, at the early age of twelve, Jesus had proved His wisdom before the doctors of the law. As St. Luke writes, "And all who were listening to him were amazed at his understanding and his answers" (Luke 2:47). But did He continue after this unusual and favourable beginning; did He stay on to preach His doctrine? No; instead, He meekly followed His parents as a young child of that age, and went to live with them in obscurity in Nazareth.

2. The actions of Jesus Christ are intended for us as examples and instructions, as much as His words. As He said, "I have given you an example, that as I have done to you, so you also should do" (John 13:15) The hidden life of Jesus is for us a perfect model of humility. He lived in poverty and lowliness: the Mother He chose was a poor woman; His foster-father was a carpenter; the town in which He spent the greatest part of His life was an obscure place despised by the Jews: "Can anything good come out of Nazareth?" (John 1:46).

By His hidden life Jesus Christ teaches us to learn holiness and wisdom before we presume to teach others. He teaches us, by living in obscurity, to fight against our vanity, which makes us desire to be doing only what seems great and important, which makes us desire to be praised and noticed. By His hidden life Our Lord teaches us to subdue our pride, to live day after day without impatience or complaint, unknown to the world, and even despised, if that is the will of God for us; then we shall have true peace of heart. And so Jesus said, "Learn from me, for I am meek and humble of heart" (Matthew 11:29). For long years of obscurity in Nazareth, He was just "a carpenter's son".

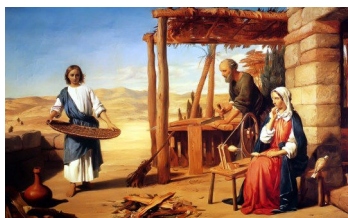
3. The hidden life of Jesus Christ is for us a perfect model of obedience: "And He was subject to them." The God of all created things, almighty and infinite, was subject to two poor and unknown mortals. He obeyed them in all things, promptly, constantly, cheerfully, and with great love.

Let us model our obedience on this perfect pattern. Let us obey our superiors as representatives of God, giving them due respect and prompt obedience. When our parents command us, and we go about doing what they want, but with murmuring and without spirit, is that the obedience that the Child Jesus gave in Nazareth? When we have to do some unpleasant or difficult task, let us imitate Jesus in His very words: "Yes, Father, for such was thy good pleasure" (Matthew 11:26).

In this way our obedience will be like that of Jesus, supernatural; we shall obey human beings for the love of God; we shall really be obeying God Himself, in the persons of those He has placed over us. By the example of His hidden life our Lord set the principle for the religious life, particularly for that in contemplative orders.

4. Jesus "advanced in wisdom and grace before God and men." Although He possessed all wisdom and grace from the first moment of His mortal life, He manifested them only gradually and in a way that was in keeping with His years.

We can obtain much merit before God without doing any striking actions, by merely being humble and obedient in the place of life in which it has pleased God to put us. If Christ the Son of God, God Himself, was content to be humble, poor, and unknown, to do common tasks day by day for the greater part of His earthly life, is there any reason why we should be ever trying to exalt ourselves, to attract admiration, ever to feed our vanity?



LITURGY THIS MONTH

The month of March is dedicated to Saint Joseph

*We pray St. Joseph for:
Material well-being of the Family;
Protection of house and property;
The Fathers of families, their careers in particular;
The Virtue of Purity and the Grace of a Good Death.*



March 3rd: Quinquagesima

It is Jesus in His Charity that will deliver us from the slavery of sin!

March 6th: Ash Wednesday

Fast and abstinence on the first day of Lent. Fast means one main meal and two small meals and abstinence means no meat. Offer this as penance for sin and love of God.

March 10th: 1st Sunday of Lent

We prepare our salvation by prayer, penance and works of Charity. Ember days this week, Wednesday, Friday and Saturday.

March 17th: 2nd Sunday of Lent

The contrast between the beauty of Our Lord at the Transfiguration and the humiliations He has to suffer during His Passion.

March 19th: St Joseph

Our Saint watches and protects the Church and all the faithful.

March 24th: 3rd Sunday of Lent

Our life is a constant fight between good and evil, fidelity to Jesus or falling in the snares and traps of the devil.

March 25th: Annunciation

The Incarnation of the Son of God is the beginning of our Salvation, and it starts with our Mother Mary.

March 31st: 4th Sunday of Lent

By His death, Jesus will give us His Body as the sacred food of our souls.

The Hail Mary - 8



AND AT THE HOUR
OF OUR DEATH

...and at the hour of our death.



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

March 2019 Intention: For devotion towards Saint Joseph

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 devotion towards Saint Joseph



COMMUNION



SACRIFICE



APOSTOLATE

DECEMBER 2018 RESULTS

The Intention was for the dying and deceased

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
3	66	22	27	1	50	465	56	0	26

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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