



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain



Read inside:

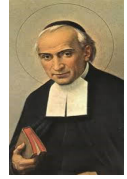
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May 2019:
Month of the
Blessed Virgin Mary

*For purity of body,
mind and heart*

*The
Saint
of
the
month*

Saint John Baptist de La Salle Founder (1651-1719)



Complete dedication to what he saw as God's will for him dominates the life of John Baptist de La Salle. Founder of the Brothers of the Christian Schools, or Christian Brothers, he was canonised in 1900. In 1950 Pope Pius XII named him patron of schoolteachers.

Saint John Baptist was born of the nobility of Rheims in 1651, and after a very pious youth was ordained a priest at the age of 27, becoming at once a Canon of the Cathedral there. It was said that to see him at the altar was sufficient to give an unbeliever faith in the Real Presence of Our Lord. The people would wait for him to come from the church to consult him. His life was marked by a rule he set for himself, to maintain perfect regularity in all his duties.

He became interested in the creation of gratuitous schools for poor and abandoned children. He himself was invited to help in their education; and after directing the teachers for four years, decided to join them. In this he was opposed by most of the city, for whom such a life was very humiliating for a Canon of the Cathedral. His spiritual director, a virtuous Franciscan Minim priest, encouraged him, saying that for teachers, whose vocation is to aid

the poor to walk in the footsteps of Jesus, the only suitable inheritance is the poverty of the Saviour.

Saint John Baptist gave away the patrimonial wealth he still controlled, then took religious vows with his co-workers. His tender and paternal charity soon sanctified the house and the labours; peace reigned, and the members of the new society loved one another sincerely. The Institute developed and spread amid a thousand difficulties and persecutions; these, by humiliating its members, brought down graces on them and made the Providence of the Lord more evident.

The blessed Founder died in 1719; a religious superior said of him that his humility was universal; he never acted without taking counsel, and the opinion of others always seemed better to him than his own. He listened to others in conversation, and was never heard to say any word tending to his own advantage... Indeed it is God who elevates those who take the last place for themselves, to place them among the first.

**Saint John Baptist de La Salle's feastday
is on 15th May**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

During this month of May we are invited to pray and make our sacrifices for the intention of increasing our purity of body, mind and heart. I should say that in order to effectively pray well, that is to raise our minds and hearts to God, we must have to a certain degree this purity of mind and heart already. In a similar manner making a sacrifice requires a certain purity of heart on our part. Indeed, the purity we are talking about is simply to do things with the intention of pleasing God and not for other less worthy motives.

If we talk about purity of body, mind and heart all together, it is because all we are — body and soul — must be totally dedicated and directed to God. It shows as well that our intention or our will, which is represented by our heart, must want to serve God in all that we do. God has to be the reason why we do a particular action and He also must be the reason why we refrain from any action that would go against one of His Commandments. Before acting, we must always think whether our action will correspond to the Holy Will of God, whether this action will give Him honour and not offend Him.

This is what is meant by purity of intention. In this, we do not seek after our own satisfaction but after the greater glory and honour of God. Of course we are allowed to do things for our own good, things that we really like to do, but this should never be the fruit of selfishness, forgetting God's Law, especially that of love; and the law of love demands that we do everything for God both directly and indirectly through what we do for ourselves or to our neighbour.



In this regard, Our Lady is our perfect model of purity. First of all we call her the Virgin Mary because in her dedicated purity she never knew any man. In addition, her mind was

always filled with the graces of the Holy Ghost. In this way, she was always thinking in a supernatural way. She was always thinking with the highest principles, seeing things as God sees them. She was also acting with the most honourable reasons of serving God, calling herself the humble handmaid of the Lord. Let us imitate these dispositions of heart that Our Lady always showed forth during all her life, but especially when she responded so beautifully to the angel's message at the Annunciation.

Some of you may receive the Sacrament of Confirmation during this month of May, either at St. Michael's School or at Edinburgh. Others among you will have already received this Sacrament of Confirmation that increases in our souls the gifts of the Holy Ghost which we all received initially on the day of our baptisms. May the Holy Ghost grant us a higher knowledge and understanding of God's Holy Will, and may the Blessed Trinity dominate all that we do in our lives and be at the centre of our decisions and actions so that we may be faithful disciples of Our Lord Jesus Christ, our Creator and Master to whom all must be dedicated.

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



MY LITTLE WAY

Thérèse was twenty-two years old when she set about writing her childhood memories for Pauline. No special time had been granted her for this task, but she managed to find a couple of hours each day. Two notebooks, such as children use in school, were given to her for the work, and by summertime she had written several thousand words.

How her heart overflowed as she related the story of her life! More than ever she realised God's goodness in providing her with two saints for parents, a comfortable home, love and affection from relatives and friends. Millions of little ones were deprived of such blessings, yet from the beginning they had been hers. More than that. Papa and Mama had always appreciated the value of a religious vocation. They had asked for this great grace for each of their children, and the fact that five of them were now in the convent, saving their own souls and the souls of others, was a further proof of God's goodness.

"Heavenly Father, You have been so generous!" she would exclaim, over and over again. "Now I want to give You something in return."

But what could she give, she asked herself, she who was so little and weak? For some time she prayed and reflected, and then the inspiration came. Already she was following the Little Way of childlike trust and surrender to God's Will. Now she would offer herself to the Heavenly Father in a new fashion. She would make herself

a victim of His love.

It was one day during Mass when she made this Act of Love for the first time. Later she sought out Pauline and asked her approval of what she had done. She did not seem to attach much importance to the matter, and readily gave her permission for Thérèse to repeat this offering. Then she put the Act of Love in writing and submitted it to a priest who was preaching their retreat. He also approved, and so she made the Act once more—solemnly this time—on the Feast of the Most Holy Trinity, on 9th June 1895. Then she placed the paper on which the precious words were written in the little book of Gospels, next to her heart.



Thérèse' Act of Love was rather long, but it was based on a simple fact. People are afraid of God, she reasoned. They look on Him as a distant Being who permits suffering and sorrow, who punishes even the smallest sin. Because of

this, death is something to be dreaded and Heaven almost impossible to gain. But gradually she had been given the grace to realise that God is as much a Being of love and mercy as He is of justice. He has an infinite love for mankind, and most of the time this love finds no appreciation. People are too busy loving creatures and possessions to think of the immense love God has for them.

The desire to atone for these souls who refuse to accept God's love, who cruelly neglect Him year after year, led me to offer herself as a victim of this same love. She asked God to shower her with *all* His love, even to the point where she could not bear such tenderness. She would die then, of course, as much as martyr as though she had given her life in defence of the Faith.

As a result of this offering, wonderful graces were soon flooding her soul. One day, while she was making the Stations of the Cross, she experienced the penetration of a heavenly flame that seemed to pierce her very being. What pain! What sweetness! Truly the Hand of God was upon her, and she thought she was dying. But in an instant the invisible fire was gone and she was left to ponder upon its meaning. Was this a sign that God planned to take her to Heaven soon? Surely it was, for Thérèse had always believed her earthly life would be a short one. The little white flower would flourish in its springtime only.

“What does it matter if my life is long or short?” she thought. “I fear only one thing: it is to keep my own will. Dear God, take that! I choose everything that You have decided for me!”

This year of 1895 was an important one. Not only did it witness the beginning of the little book for Pauline and the Act of Love. It also brought the entrance into Carmel, on 15th August, of Thérèse' beloved cousin, Marie Guérin. Years ago they had been students together at the Benedictine convent. They had also shared happy days at the seashore. Then there were other childhood memories, particularly those of playing as hermits at *The Elms*. (Also in the streets of Lisieux on one memorable occasion!) Now Thérèse' prayers were answered at last. God had granted Marie the grace to work for

Him as a Carmelite—as Sister Mary of the Eucharist. He willed that she should be with her in the Novitiate where she might explain the beauty of the Little Way.

Two months later a most astonishing thing happened. She was helping in the laundry when Pauline sent word



for her to come to her. She had just received a letter from a young seminarian, a member of the Society of the White Fathers. He expected to be ordained in a few years, then leave for Africa as a missionary. But although he was happy to work for God, he dreaded being separated from his family. He wished to be a saint, yet he was fearful of the sacrifices that might be in store for him. Sometimes he even wondered if he should continue his studies for the priesthood.

“You may write to this young man and encourage him,” Pauline told her. “It will do him good to have a little sister in Carmel who prays and suffers for his intentions.”

Thérèse was delighted with the assignment, for everything pertaining to the priesthood was close to her heart. After all, had she not come to Carmel to ask God to bless the world with many good and holy priests? As for the Foreign Missions, would she not willingly give her life, endure any suffering, in order that some poor pagan might embrace the True Faith?

“This seminarian needs to learn about my Little Way,” she thought. “He is full of doubts and worries now because he is relying on his own strength. I will tell him to forget all these. When he has put himself as a little child in the arms of the Heavenly Father, things will be so different!”

More next month

EUCCHARISTIC DEVOTION

The Blessed Eucharist, Pledge of Life Eternal & of the Glorious Resurrection

What was the cause of the resurrection of Lazarus? It was because he had often received Our Lord into his house. The Saviour loved him so much that He shed tears when He saw that he was dead. How then could He leave in the humiliation of the grave, those whom He has honoured by His visit in Holy Communion, who have longed for Him and who have received Him into a pure heart inflamed with love. He has said: "I am the Resurrection and the Life. He who eats My Flesh and drinks My Blood shall live eternally, and I will raise him up at the last day."

1. THE PLEDGE OF ETERNAL LIFE.

Holy Communion is for us the pledge of eternal life, so that it guarantees Heaven to us. It is a pledge sent from Heaven to tell us that it will one day be our dwelling place.

Oh I if we could really understand how much Jesus Christ loves to come into our hearts! Once He is there, He would wish never to leave it. He can no longer separate Himself from us during our life nor after our death.



Consider St. Teresa, she received Holy Communion frequently and fervently. By this means, she became so pleasing to God that one day Jesus Christ appeared to her, and said to her that she pleased Him so much that if there was not a heaven already, He would create one for her alone.

She appeared one day accompanied by Jesus Christ to a religious. This religious was astonished and she asked:

"Why, O Jesus, is Teresa with You?" The Saviour answered that Teresa during her life had been so united to Him by Holy Communion that He could not separate Himself from her.

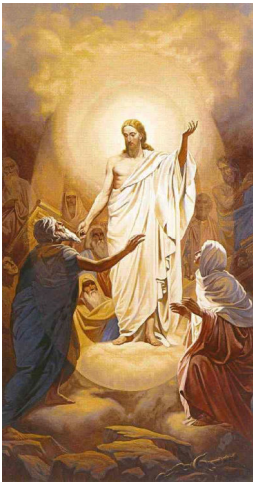
Oh, how beautiful will be a soul that has often and worthily received the good God! It

will be united to the soul of Our Lord. Then it will enjoy a happiness pure and perfect. It will shine like a beautiful diamond, because God will be reflected in it.

When the soul of a Christian who has received Our Lord enters Paradise, it adds to the joy of heaven. The Angels and the Queen of Angels come to meet it because they recognise the Son of God in this soul. Those who receive Holy Communion at the moment of death are very fortunate. At the particular judgment which takes place immediately after death, God the Father sees His Son in them! He cannot condemn them, Oh! no.

2. HOLY COMMUNION — PRINCIPLE OF THE GLORIOUS RESURRECTION.

Jesus Christ will raise up our bodies as much more glorious as we shall have more often and more worthily received Him. There is nothing we do which adorns the body more for Heaven than Holy Communion.



At the day of Judgment, the body of Our Lord will shine through our glorified body. His adorable Blood through our blood, as we see gold shine in copper and silver in lead.

Can one doubt it when we realise how close is the union effected between Jesus and the devout communicant? If then, whilst He was still passible and mortal, Jesus Christ raised the dead by His mere touch, how will He not raise us up, we, who have eaten His Flesh and drunk His Blood.

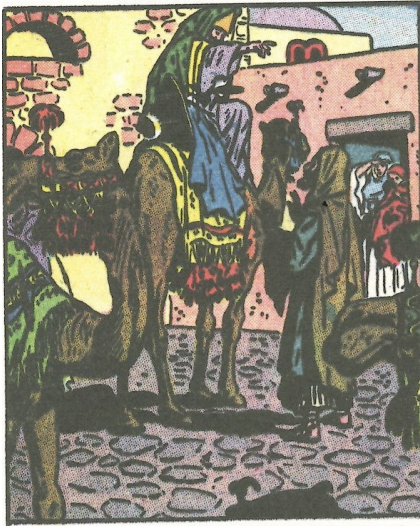
What happiness for the just when at the last day the soul, all embalmed with the fragrance of Heaven, will come to seek its body to enjoy God for all eternity! Then our bodies will come out of the earth as linen which has been washed in dye. The bodies of the just will shine as beautiful diamonds, as globes of love.

What a cry of delight when the soul comes to unite itself with the glorified body, to this body which will be no longer for it an instrument of sin nor a cause of suffering.

It will revel in the sweetness of love as the bee does in the flower.

If a little leaven, says St. Francis of Sales, makes a great mass of dough to rise, if a spark suffices to set a house on fire, if a seed put into the earth makes it fertile and productive of other seeds, have I not reason to hope that Thy Holy Body coming into mine, when the time comes, will raise it up from its corruption, will glorify it and bring it forth again immortal, impassible, agile, subtle, resplendent, and furnished with all the glorious qualities that it can hope for?

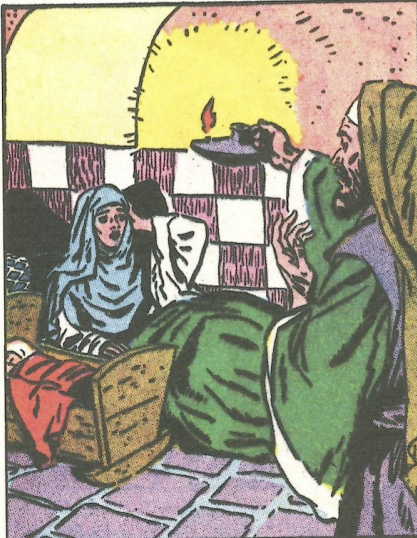
THE LIFE OF THE BLESSED VIRGIN MARY



BUT NEXT MORNING THE VISITORS TELL OF A WARNING DREAM. THEY WILL GO HOME ANOTHER WAY.



SO HEROD WILL NOT KNOW AND WE ARE SAFE!



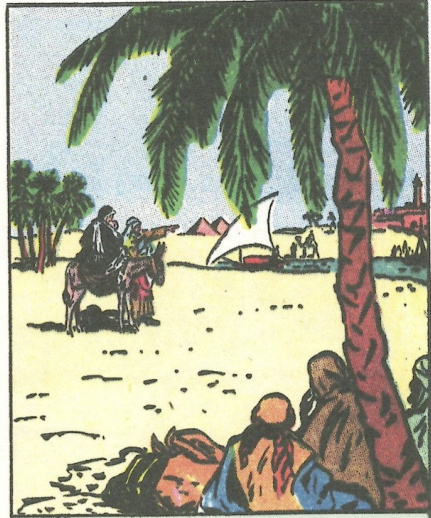
SAFE? NO. JOSEPH COMES FROM A DREADFUL DREAM!



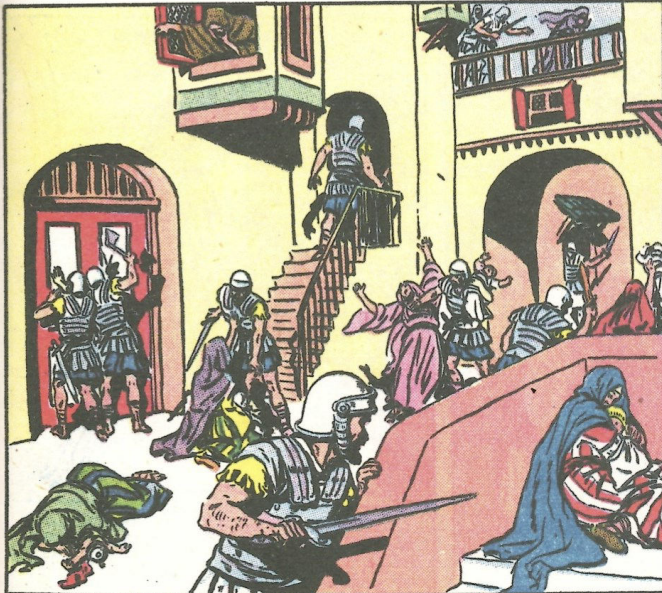
AN ANGEL HAS COMMANDED THAT THEY FLEE. HEROD WILL KILL THE CHILD.



EGYPT IS THE NEAREST PLACE OF REFUGE, AND THAT IS A TWO WEEKS' JOURNEY.



THEY LEFT IN HASTE CARRYING LITTLE. YET MARY KNOWS SHE CARRIES ALL.



WHAT SHE DOES NOT KNOW IS THE HORROR THEY HAVE ESCAPED, FOR BACK IN BETHLEHEM GRIM SOLDIERS FULFILL THE ORDERS OF AN INSANELY JEALOUS KING TO KILL ALL MALE BABIES.

ENGLISH AND WELSH MARTYRS

Blessed John Forrest, O.F.M., 1538



If Fr. John Forest was, as it seems, sixty-five at the time of his martyrdom, he must have been born in 1473. At the age of seventeen he entered the Franciscan Monastery of Greenwich, and some nine years later, proceeded to the House of his order at Watergate, Oxford, where he probably took his Doctor's degree. He was sufficiently distinguished for learning, for in January 1525, he was deputed by Cardinal Wolsey to preach at St. Paul's Cross.

The proximity of the Royal Palace at Greenwich to the Friary, brought the latter place much into contact with the Court, and both Henry VII and his son seem to have been fond of the brown-clad sons of St. Francis as were afterwards the Stuarts. In 1526-7, Fr. Forrest received the post of Confessor to Queen Catherine of Aragon, and that sorely-tried princess became so attached to the Order that she expressed a wish to be buried in one of the Churches of the Foundation. The Fathers in general openly espoused the Queen's cause and subsequently (1532) Friar William Petro – later a Cardinal under Queen Mary – publicly denounced from the pulpit the evil counsellors who had helped the king in the matter of the divorce. The King was furious but no crucifixes or axes were resorted to at the moment.

But before King Henry VIII got married to Catherine of Aragon, he had had to get a dispensation from Pope Julius, to marry the widow of his dead brother. Catherine was actually his sister-in-law. The Pope gave the dispensation and after Henry and Catherine were married they had three sons, and a daughter; Princess Mary. Little Mary lived on, but the three boys died. By now, King Henry was already starting to look at another woman; her name was Anne Boleyn. And to make matters worse, Anne was also looking at King Henry. Now, both you and I know that it is wrong to desire to have another man or woman, when you are already married. Henry's second desire was to have a male heir to the throne; he wanted a King to rule England, not a Queen!

Covetousness and Pride; these were Henry's faults. In 1527, Henry asked Pope Clement VII to annul the marriage, or to grant him a divorce. But when the good Pope refused to go along with the king's ideas, Henry was most angry. He nevertheless went ahead and declared Catherine no longer his wife and in this way got a divorce from Catherine, and married Anne Boleyn; he didn't care what the Pope told him to do. In 1533, the Pope declared that King Henry was truly married to Catherine, and that he was not married to Anne Boleyn. Because of this, Henry VIII hated Catherine and all that was connected with her. Now, not only Catherine, but also young Princess Mary and Fr. Forest as well, suffered from the King's anger. Henry thought that when his wife Catherine had written to the Pope, that Fr. Forest should have stopped her from doing so. Friar Forest and the other Franciscan friars

lived at Greenwich, near King Henry's palace. The friars discussed Henry's affairs among themselves and they thought that they had nothing to fear from Henry, because he had always admired these friars. In fact, in the past, King Henry had written to Pope Leo X, telling him: "I admire the holiness and life of the Greenwich Franciscans. I find it quite impossible to describe their merits; as they deserve. They present an ideal of Christian poverty, sincerity, and charity. Their lives are devoted to fasting, watching and prayer. They are occupied in hard toil by day and night; to win sinners back to God."

After, their discussions, the friars; especially Fr. Forest, sided with Queen Catherine, and not Henry VIII. They knew that Henry was in the wrong and that Catherine was right. When Henry found out that the friars were against him, he demanded that Fr. Forest be replaced by another person. Fr. Forest was moved to a convent in the North, and later, in 1534, King Henry had the holy priest cast into prison at Newgate. While in this prison, Fr. Forest spent his time in prayer and in writing a book; defending the Pope and the Church. His reason for writing this book was because King Henry VIII had left the Catholic Church and was now calling himself the: "Supreme Head of the Church" of England". Only the Pope is the Head of the Church; Henry was making a terrible mistake! When Henry found out that Friar Forest had written his book, the King was furious. He condemned the holy priest to death, because he refused to recognise the King as the Head of the Church in England. Henry in 1534 also suppressed the whole Franciscan Order in England. He took away all their monasteries and cast many of the friars into prison, where fifty of them died the most ignominious deaths by being secured to pillars or walls in prison and simply left to die. Some friends of the Franciscans helped some of the good friars to escape to France and Scotland.



Because Friar Forest did not expect to be long in prison, he sent his Rosary to Queen Catherine. In a letter he had sent with the Rosary, he had written: "I presume to make you a poor present of my beads, as I have been given only three more days to live on this earth." He was then 63 years of age, and had been a monk for forty-three years. But Fr. Forest's sufferings were just beginning; he was to be kept in prison for a further four years, (1534-1538.) During this long time in prison, King Henry had sent men to question and torment Friar Forest, so that he would break down and follow Henry's new law. But the good priest chose to suffer, rather than to give up his faith. Catherine died a few years before Fr. Forest did, and during her life she did all she could to ease the sufferings of the good priest. After two more years of imprisonment, Friar Forest was condemned to be hanged over a fire and slowly burned to death, because he would not swear that the King was the Supreme Head of the Church of England. It is of interest that Friar Forest was the only English martyr to be condemned to death by burning.



On 22nd May 1538, Fr. Forest's hands and feet were tied to a hurdle and he was dragged to the place of execution at Smithfield, near a Franciscan Monastery. Upon arrival, the poor priest was forced to listen to an hour-long talk on the glories of the Supreme Headship of King Henry, given by Bishop Latimer, who had become an apostate; (a person who has left the Catholic Church.) Then Fr. Forest's tortures began; chains were wrapped around his waist and under his armpits and suspended in the air above a fire. The king's men chained the priest to a stake. On top of the usual logs and kindling they

added a large wooden statue of St. Derfel Gadarn. St. Derfel was an obscure sixth-century Welsh soldier turned monk who had acquired an impassioned following over the centuries. The statue, an object of no little Catholic devotion, had been sent to London for disposal. **An old Welsh saying predicted that this statue would one day "set a forest ablaze."** The prophecy proved true enough as the famed carving of the Welsh warrior-monk fuelled the pyre of John Forest. The fire was kept low so that it would burn his feet and cause the poor priest even more suffering. And all the while a bunch of apostates scoffed and jeered at the holy priest. Throughout the two long hours that Fr. Forest swayed over the fire, he prayed: "In the shadow of Thy wings I will trust, O God, until iniquity pass away." The charred remains of Friar Forrest were buried, in all probability, within St. Bartholomew's Hospital, or more likely in the adjoining Church of St. Bartholomew the Great. That he died like Cardinal Fisher, and Sir Thomas More, and the rest of the Catholic Martyrs of this period, for the authority of the Apostolic See, is clear from the popular ditty sung at that time:

*"And Forest the Friar,
That obstinate liar,
That wilfullie shall be dead,
In his contumacie
The Gospel doth denie,
The King to be supreme head."*

Various letters of a spiritual character, written by Friar Forrest to Queen Catherine of Aragon, Elizabeth Hammon, her lady-in-waiting, and **Dr. Thomas Abel**, sometimes her chaplain and a martyr to be (30th July 1540,) still exist. In one of these letters to the Queen, written when the Friar believed himself to be on the eve almost of his death, occurs the following: "I earnestly beg your steadfast prayers to God, for whose Spouse we suffer torments, to receive me into His glory. For it have I striven these four-and-forty years in the Order of St. Francis. Meanwhile, do you keep free from the pestilent doctrine of the heretics, so that, if even an angel should come down from Heaven and bring you another doctrine from that which I have taught you, give no credit to his words, but reject him, for that other doctrine does not come from God.

Fr. Forest was beatified by Pope Leo XIII, on 9th December 1886.

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.



COURTESY

Religion, mother of courtesy.

Catholic writers have expressly treated of the subject of “Christian politeness.” The rules laid down by ascetical writers to guide novices and monks in a cloister might seem to have been composed for the instruction of nobles and princes. The rules of a monastery required humility and modesty, inattention to what is served at table, the habit of despising nothing that is offered, of complaining of nothing, of accommodating one’s self to everything, of avoiding both deficiencies and excess in meals, and of correcting every indication of undisciplined appetite. These holy men were equally refined even in their gestures and carriage; and it cannot be doubted but that whatever refinement of manners belonged to all those ages was derived in a great measure from an early education in the houses of the clergy. Saint Bernard and Saint Ignatius Loyola prescribed sobriety, serenity, and cheerfulness of countenance. Saint Jerome condemned all expressions of anger and pride.



Training in courtesy?

Courtesy was inseparable from the religious education which was received in those ages. What beautiful fruits must that spirit of yielding and of obedience have produced!

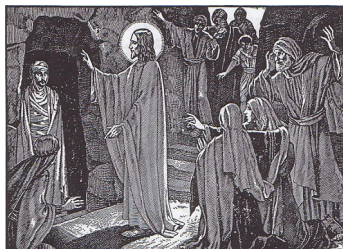
Hector’s courtesy.

Hector feared the reproaches of the Trojan women more than the spears of the Greeks, and the affecting testimony which Helen bears to his gentleness when lamenting his death is proof that in his delicate regard for women he resembled a most perfect knight. One would think that he must have heard the lessons of our chivalry as delivered in the fable of Constant du Hamel, where it is said: “I cannot pardon you for having ridiculed women. All one’s life one is bound to honour and serve them, and never to speak to them but with the utmost courtesy. Who acts otherwise is a low fellow.”

MY CATHOLIC FAITH

Chapter 33. The Public Life of Jesus Christ

Our Lord spent the three years of His public life teaching, healing the sick, working miracles to prove His mission and Divinity. One of His most wonderful miracles was the raising of Lazarus. Lazarus had been dead and buried four days. But Jesus went to the sepulchre and ordered the stone closing it to be taken away. Then He cried: Lazarus, come forth!"And Lazarus came forth from the grave. Because of this miracle, the Pharisees became more envious, and even planned to kill Lazarus, so as to make it appear that Jesus had not raised him from the dead.



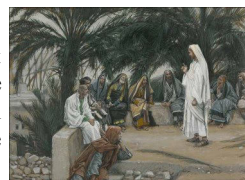
How long did Christ's public life last?

Christ's public life lasted **about three years**, during which He went about preaching, teaching, and doing good.

1. Upon His return from His forty-day fast in the desert, Jesus called His first disciples. In a few days He performed His first miracle, changing water into wine at a marriage-feast in Cana, at the request of His Mother, although, as He told her, His time had not yet come.

Among the outstanding works of Jesus during the first year of His active life were: He drove sellers out of the Temple, saying they made it a "den of thieves". He cured the ruler's son, Peter's mother-in-law, the paralytic at the pool, the daughter of Jairus. He calmed the tempest.

2. Jesus began the second year of His public life by an act of utmost significance: He chose from the many that followed Him, "the Twelve", His twelve Apostles, Himself calling them Apostles. In the Sermon on the Mount He summarised His teachings; it is the law of love taking the place of the law of fear.



During the second year of His mission, Christ performed many miracles, among which were: the cure of the centurion's servant, of the widow's son at Naim; the first multiplication of the loaves; He walked on the water, and bade Peter walk on it, too. He forgave Mary Magdalen, and sent the Apostles on their mission. He began teaching in the form of parables, comparing what He wanted to teach with common things. Among His parables of this period were: the sower, the cockle and wheat, the mustard seed, the pearl of great price.

3. In His third year of teaching, Jesus went to Galilee and Phoenicia, because in Judea where He had been teaching, the Pharisees for envy and jealousy sought to kill Him. In Phoenicia He gave in to the entreaties of a Gentile, a Canaanite, who persevered in asking Him to cure her daughter.

In Galilee Jesus cured a deaf-and-dumb man, using signs that the Church has adopted in its baptismal ceremonies; he performed the miracle of the second multiplication of the loaves. On Mount Thabor He was transfigured in the presence of Peter, James, and John. Among other cures were those of the ten lepers, and the man blind from birth. He promised the primacy over all to Peter, paid the tribute to Caesar, forgave the woman caught in adultery, sent out his seventy-two disciples on a mission, called the rich young man, instructed Mary and Martha, and was the guest of Zacheus. He told the parables of the unmerciful servant, the Good Samaritan, the lost sheep, the lost groat, the greater supper, the unjust steward, the prodigal son, Dives and Lazarus, the Pharisee and the publican, the labourers in the vineyard.

4. Finally, at the end of His public life, Jesus raised Lazarus from the dead. By this time the envy of the Pharisees was so great that they determined to bring about the death of Jesus; Judas came as a ready tool.

Magdalen anointed Our Lord, as He said, for His burial. He entered Jerusalem in triumph riding on an ass, with children waving palms and singing. He told the parable of the husbandmen and the heir, to show the Pharisees that He knew of their designs against Him. And last of all, He ate the Last Supper with His Apostles, there instituting the Holy Eucharist.

LITURGY THIS MONTH

The month of May is dedicated to the devotion to the Blessed Virgin Mary

Here are a few good practices to do in honour of Our blessed Mother:

- Ask Mary to be present with you during the day to drive away the evil spirits;
- Perform some act of kindness with inconvenience to yourself;
- Shun idleness during the day in imitation of Mary at Nazareth.



May 1st: Feast of St Joseph the Worker

St. Joseph could have thought that, as foster father of the Son of God, he would have an easy life. He had to work, to be an example to us that we all have to work in the sweat of our brow to gain our daily natural bread and to save our soul.

May 5th: Good Shepherd Sunday

It is a special Sunday during which we pray for VOCATIONS. May God send many labourers in His vineyard, to save many souls in the whole world! As you know, without priests, there is no Mass, no Sacrament. So PRAY EARNESTLY!

May 12th: 3rd Sunday after Easter

Our Lord continues to teach and guide His Apostles during 40 days, before ascending into Heaven.

May 19th: 4th Sunday after Easter

Our Lord promises us the Holy Ghost, who will come at Pentecost, after Our Lord is gone to the right hand of the Father. Then everything will become clear to the Apostles.

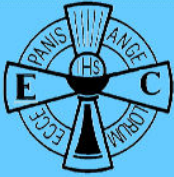
May 30th: Ascension

Our Lord continues to teach and guide His Apostles during 40 days before ascending into Heaven. It is the feast of Hope, the Hope of Heaven!

The Seven Gifts of the Holy Ghost - 1



Wisdom



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

May 2019 Intention: For purity of body, mind and heart

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 purity of body, mind and heart



COMMUNION



SACRIFICE



APOSTOLATE

FEBRUARY 2019 RESULTS

The Intention was for Catholics persecuted around the world

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	34	25	23	25	133	429	19	56	118

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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