



EUCCHARISTIC CRUSADE.



August 2014

MONTH OVERVIEW



The month of August is dedicated to **The Immaculate Heart of Mary**. The entire month falls within the liturgical season of **Ordinary Time**, which is represented by the liturgical color green. This symbol of hope is the color of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection. It is

used in the offices and Masses of Ordinary Time. The last portion of the liturgical year represents the time of our pilgrimage to heaven during which we hope for reward.

HIGHLIGHTS OF THE MONTH

August is often considered the transitional month in our seasonal calendar. It is the time of the year we begin to wind-down from our summer travels and vacations and prepare for Autumn — back to school, fall festivals, harvest time, etc. The Church in her holy wisdom has provided a cycle of events in its liturgical year which allow the faithful to celebrate the major feasts in the life of Christ and Mary. Most notably, during August, we celebrate the feast of the **Transfiguration** (August 6) and the feast of the **Assumption** (August 15).

A TIME TO PRESERVE

The days of summer have provided a welcome change of pace. However, while vacations afford us the time to relax and refresh, the change of habits and routines can also have a negative impact on our spiritual lives. As if to re-ignite us, the Church offers us in the plethora of August feasts vivid examples of the virtue of perseverance: six martyrs — two who are named in Canon I of the Mass and two who were martyred during World War II; seven founders of religious congregations, as well as three popes and two kings; the apostle, St. Bartholomew; the great Doctor of the Church, St. Augustine and St. Monica, his mother; the humble patron saint of parish priests, St. John Vianney, and the patron of deacons, St. Lawrence, who joked with his executioners while being roasted alive.



It is never too late to begin — as the life of the reformed sinner, St. Augustine teaches us — nor too difficult to begin again, as demonstrated by the conversion of the martyr, St. Teresa Benedicta (Edith Stein). We present-day members of the Mystical Body are certain of the reward to which we are called, for Christ's Transfigured body (August 6) is a preview of that glory.
(continued on page 2)

GUADALUPE CHAPTER

Continued from page 1

Moreover, on the Assumption of the Blessed Mother (August 15), Our Lord has demonstrated his fidelity to his promise. Her privilege is "the highest fruit of the Redemption" and "our consoling assurance of the coming of our final hope — the glorification which is Christ's" (*Enchiridion on Indulgences*)

The Blessed Virgin Mary is the most perfect example of Christian perseverance, but she is also our advocate in heaven where she is crowned Queen of Heaven and Earth (August 22). Mary is the "Mother of Perpetual Help", the patroness of the Congregation founded by St. Alphonsus Ligouri (August 1). "No one who has fled to her protection is left unaided" is the claim of the *Memorare* of St. Bernard (August 20). Heretics have returned to the faith by the prayers of her Rosary, first preached by St. Dominic (August 8) in the twelfth Century, and hearts have been converted by the graces received while wearing her Miraculous Medal, promoted by St. Maximilian Kolbe (August 14) and adopted as the "badge" for the Pious Union he founded. *Hail, holy Queen, Mother of Mercy, our life, our sweetness and our hope!*

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What is the rule of the Crusade?

1. The Crusader is the elite soldier of Our Lord Jesus Christ, and he defends the banner of Our Lady.
2. The Crusader was made to praise, honor and serve God, and thus save his soul.
3. Above all else, the Crusader must convert his heart to God.
4. The Crusader, by his prayers, his sacrifices and his apostolate, undertakes with the grace of Our Lord Jesus Christ, to save his soul and the soul of his brethren.
5. The Crusader must have a great love for the Church, the Truth, the holy virtue of Purity and his daily duties of state.

**PRAYER;
COMMUNION;
SACRIFICE;
&
APOSTOLATE!**

~ Motto of the Crusader

Instruction upon meditation

Meditation, or mental prayer, is a devout and fruitful consideration of Divine things, and of all that is conducive to the acquirement of virtue and of eternal salvation.

It is not a difficult exercise; it requires attention and reflection, a desire to know God better in order to love Him more. It should be done in the company of Our Lady, the saints and our guardian Angel.

Refer to the previous issues of this bulletin to learn how to make meditation properly.

Remember that as Handmaid, you promised to meditate 15 minutes every day. St Teresa of Avila says that he who spends 15mn a day in mental prayer cannot be lost.

Had you but once entered into perfect communion with Jesus or tasted a little of His ardent love, you would care nothing at all for your own comfort or discomfort but would rejoice in the reproach you suffer; for love of Him makes a man despise himself.

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

19th Meditation – On Venial Sin - 1

Venial sin is an offence against God, and therefore is to be avoided, and dreaded more than any temporal evil whatsoever. We ought rather to suffer death than incur the guilt of one known and deliberate venial sin; it can never be authorised by any pretext of doing a greater good.

The Story OF RUTH

LONG AGO IN THE LAND OF MOAB THERE LIVED A WOMAN NAMED NAOMI WHOSE HUSBAND AND SONS HAD DIED.

NO, NAOMI, WE WILL RETURN WITH YOU—BACK TO THE LAND OF YOUR PEOPLE.

MY DAUGHTERS, LET US SPEAK OF IT NO LONGER. YOU MUST RETURN TO YOUR FAMILIES.

RUTH IS OF SUCH GLORY AS TO HAVE GIVEN HER NAME TO ONE OF THE SACRED VOLUMES.
— St. Jerome

OH, NO... OF WHAT GOOD AM I TO YOU, ORPHA? MY SONS, WHO WERE YOUR HUSBANDS, ARE DEAD. I WILL RETURN ALONE. BESIDES, IF YOU RETURN WITH ME YOU MUST GIVE UP THE FALSE GODS OF THIS LAND AND SERVE ONLY THE LORD GOD OF ISRAEL.

ORPHA REMAINED IN MOAB, BUT... RUTH, GO WITH YOUR KINSWOMAN.

ENTREAT ME NOT TO LEAVE YOU, NAOMI, FOR WHITHERSOEVER YOU SHALL GO, I WILL GO; AND WHERE YOU SHALL DWELL, I ALSO WILL DWELL. YOUR PEOPLE SHALL BE MY PEOPLE AND YOUR GOD, MY GOD.

HUSH, MY DAUGHTER, HUSH! IT IS ENOUGH. WE WILL RETURN TOGETHER.

AND SO MOTHER AND DAUGHTER-IN-LAW RETURNED TO BETHLEHEM.

EACH SEASON HERE IN BETHLEHEM SEEMS SWEET TO ME, BUT IT IS HARVEST TIME I LOVE MOST OF ALL.

AT THE WELL THIS MORNING SOME WOMEN SPOKE OF THE GRAIN HARVEST. THEY SAID SOMETHING ABOUT GLEANING.

LATER THAT DAY...

HEAR ME, DAUGHTER. DO NOT GLEAN IN ANY OTHER FIELD.— I HAVE INSTRUCTED MY SERVANTS TO TREAT YOU WELL.

WHY SHOULD YOU TAKE SUCH NOTICE OF ME, A WOMAN FROM ANOTHER COUNTRY?

I HAVE BEEN TOLD OF YOUR LOYALTY TO YOUR MOTHER-IN-LAW, AND OF HOW YOU LEFT YOUR OWN COUNTRY TO COME HERE.

SO RUTH CONTINUED TO GLEAN ALONG WITH THE MAIDS OF BOOZ UNTIL THE HARVEST WAS DONE. THEN...

BUT HE DOES LOVE YOU. WHY ELSE HAS HE PROTECTED YOU?

I AM NOT SURE... WHAT SHALL I DO?

BE GUIDED BY ME, MY DAUGHTER. TONIGHT HE IS THRESHING BARLEY NEAR BY. DRESS YOURSELF BEAUTIFULLY, AND THEN GO TO HIM.

RUTH DID AS NAOMI HAD INSTRUCTED.

RUTH I WOULD MARRY YOU, BUT THERE IS ANOTHER MAN IN THE CITY WHO IS NEARER KIN THAN I.

NAOMI HAS TOLD ME THAT THE LAW OF THE LAND GIVES HIM A GREATER CLAIM THAN YOU. BUT HE ALREADY HAS A FAMILY.

THAT IS RIGHT. THERE IS A PATCH OF LAND THAT BELONGED TO NAOMI'S HUSBAND. IF HE WANTS TO BUY IT HE MUST TAKE YOU AS WELL. WE SHALL SEE.

YES, IT IS THE CUSTOM HERE TO ALLOW POOR PEOPLE SUCH AS WE TO FOLLOW THE HARVESTERS AND PICK UP WHAT THEY HAVE LEFT BEHIND.

SURELY I CAN DO THIS?

WHY DO YOU STARE? WE NEED THE GRAIN.

YOU ARE RIGHT, RUTH— AND THERE IS ONE WHO WOULD BE KIND TO YOU—BOOZ, A KINSMAN OF MY HUSBAND.

TELL ME WHERE HIS FIELDS ARE.

SO IT WAS THAT RUTH JOINED THE GLEANERS IN BOOZ'S WHEAT FIELDS.

BOOZ NOTICED RUTH ALMOST AT ONCE.

SHE IS RUTH, THE DAUGHTER-IN-LAW OF NAOMI.

WHOSE MAID IS THAT?

SHE HAS BEEN HERE FROM EARLIEST MORNING.

TREAT HER WITH COURTESY AND LET SOME WHEAT FALL PURPOSELY SO THAT SHE MAY GLEAN IT.

THE NEXT MORNING, BOOZ AND THE KINSMAN APPEARED BEFORE THE COUNCIL.

I DO WILLINGLY FOREGO MY PRIVILEGE.

WHEN A MAN YIELDED HIS RIGHT TO ANOTHER, A CERTAIN CUSTOM WAS OBSERVED:

I WILL GIVE YOU MY SHOE AS TESTIMONY THAT I HAVE GIVEN UP MY RIGHT.

LET THE COUNCIL BE WITNESS!

IN A SHORT WHILE RUTH AND BOOZ WERE MARRIED.

HOW WELL ALL THINGS HAVE TURNED OUT FOR YOU! THE LORD HAS FAVORED RUTH WITH MANY BLESSINGS.

IN TIME A SON WAS BORN TO RUTH AND BOOZ. NAOMI LOVED HIM DEARLY.

BLESSED BE THE LORD WHO HATH GIVEN YOU A GRANDSON! TRULY THY DAUGHTER-IN-LAW HAS BEEN BETTER TO YOU THAN IF YOU HAD SEVEN SONS.

THE LORD DID INDEED HAVE A SPECIAL PURPOSE FOR RUTH AND HER SON, OBEED. FOR OBEED'S SON WAS JESSE, AND JESSE'S SON WAS DAVID THE GIANT KILLER. IN ANOTHER CHAPTER WE SHALL SEE HOW DAVID SLEW THE GIANT AND BECAME KING OF ISRAEL.

AN EASY WAY TO BECOME A SAINT

By Father Paul O'Sullivan, OP

Chapter 8 - THE PRINCIPAL DUTIES OF THE DAY - 2

2. OUR DAILY PRAYERS.

Our first and most important prayer is the Morning Offering. Immediately on arising, we should fall on our knees and make this offering, slowly and deliberately, as already explained last month. Morning and evening prayers are most important factors in human life. Far from being a matter of minor importance, they are the most urgent of our daily obligations. If well said, they obtain for us all needful graces and protect us from the many evils that may be awaiting us in the course of the day. If badly said or omitted, we expose ourselves to grievous calamities. Many fall victims to disease or are killed by accidents or meet with premature deaths because they had not prayed. There is certainly one peril that we have to face every day of our lives, which comes, as St. Peter and St. Paul warn us, from the fearful malice of the devil, who is ever using his keen angelic intelligence to work our ruin. We are as defenseless as children in his hands. Woe to us if we have not God's help in this daily conflict with our implacable enemy! That infallible help is obtained by prayer.



DAILY OFFERING

(To be recited very morning before 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 Religious Vocations.**

Many Catholics seem to have little fear of the devil. They take no precautions against his attacks. He is the greatest evil and the most terrible danger that menaces us during all our life and most especially at the hour of death. For this last moment he reserves his most awful attack. He hates us with a malignant hate, for we are destined to occupy the glorious throne in Heaven which he has lost. This thought lashes him into fury. He has made a careful study of us and knows our every weakness; he notes our evil inclinations and when we are off our guard, as a result of having omitted our prayers, he redoubles his temptations. Many fall in this unequal combat, and if death surprises them in this state, they are plunged into Hell for all eternity. Such is the oft-recurring story of thousands of lost souls. This fact alone should be enough to make us careful in saying our daily prayers well. But there is a far more powerful incentive to make us love prayer, and this is that our prayers are the expression of our filial love for our dear Heavenly Father, they are our loving homage and adoration to our Creator. Morning prayers as found in prayerbooks are five, viz., the Our Father, the Hail Mary, the Apostles' Creed, the Confiteor and Hail Holy Queen. At night we add to these a short examination of conscience with a fervent Act of Contrition. Had we the misfortune to fall into mortal sin, we must redouble our contrition and go to Confession as soon as possible. By mortal sin we expel God from our souls and give His place to the devil. These prayers must be said slowly, reverently, on our knees and in our bedroom. In this room we spend a third part of our lives, and here we shall probably die. Therefore, it is well to sanctify it by our daily prayers.

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August 15: Assumption Day Traditions

DIRECTIONS

The great feast of this month is that of the Assumption of the Blessed Virgin — the Day of the Great Lady, as it is called by a saint whose feast also comes in August: Stephen, the first king of Hungary. In the Orthodox Church the feast is known as the Falling Asleep of the All Holy Mother of God.

This is not only Mary's greatest festival, but one of her oldest, for belief that she was taken up bodily into heaven after her death goes back to the early Christian ages, even though only recently has it been defined as a dogma of faith. "How shall Paradise not take her up who brought life to all mankind?" asks Saint Augustine, speaking of it as an accepted belief in his day.

Everywhere the day has its charming customs. In Eastern countries all women bearing the name of Mary, or a name derived from one of her attributes, keep open house in Our Lady's honor and welcome all who come.

In Poland the day is known as the Feast of Our Lady of Herbs, for the peasants take to church sweet-smelling bouquets of their finest blossoms mixed with the green of herbs. And Poles in America also honor the feast as that of Our Lady of Flowers; at church children sing hymns both in Polish and English, and later to the lively music of a polonaise the grown-ups swing into the dances of their motherland.

In many parts of Italy, the statue of Our Lady is carried in procession through the streets to the cathedral or church. And in Siena there takes place a noted race called the Palio (Standard) in honor of the Assumption of the Virgin. This race is held in the splendid public square of the city, shaped like a scallop shell and surrounded by ancient and beautiful buildings draped with banners for the occasion. Each ward or parish sends to the race a horse, which is first taken past the cathedral door to receive the bishop's blessing. The medieval costumes of the pages and grooms, of the captain and standard bearers, the furious race of the bareback riders around the stone-paved square, the crowds of onlookers from adjoining streets and balconies, make of this a memorable occasion. The winning parish or ward carries on a celebration after the race. Scaloppine al Marsala is the appropriate dish for Italians.

In Portugal the Romeria, as the festival held on the Assumption is called, is marked with the playing of a brass band and of drums and bagpipes. And the statues of Mary, Queen of the Angels, are crowned in the churches.

In Armenia there is the Blessing of the Grapes on the Sunday nearest the feast of the Assumption. Great trays of the fruit are brought into the churches, and after they are blessed each member of the congregation carries a bunch home. Feasts are held in the vineyards, and at this time the first grapes of the season are eaten.

In France August 15th is in general a day for parties and excursions into the country. At Quimper in Brittany, there is held the Feast of the Soul, dedicated to Mary as the great consoler. It is here considered a day for betrothals, when young men and women come to ask her blessing on their future. The image of the Virgin is placed at the church door during the day, and at night carried into the village square, later to be returned in procession to her shrine. Then to the light of bonfires and the music of bagpipes, the young people dance and make merry. A Quimper specialty is Crevettes à la Béchamel (Shrimps with Bechamel Sauce).

Source: Feast Day Cookbook by Katherine Burton and Helmut Ripperger, David McKay Company, Inc., New York, 1951



FEAST OF THE ASSUMPTION

(August 15)

ANT. Mary hath been taken up into heaven: the angels rejoice, and, blessing God, praise Him with one voice.

V. The holy Mother of God is exalted.

R. Above the choirs of angels to the heavenly kingdom.

Let us Pray

O LORD, may we obtain salutary help this venerable feast day on which the holy Mother of God suffered death for a time, but could not be held by its bonds – she who brought forth in the flesh Thy Son, our Lord. Who liveth and reigneth forever and ever.

Amen.

A man who is a lover of Jesus and of truth, a truly interior man who is free from uncontrolled affections, can turn to God at will and rise above himself to enjoy spiritual peace. He who tastes life as it really is, not as men say or think it is, is indeed wise with the wisdom of God rather than of men.

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

Meditation – On Venial Sin - 2 & 3

Consider the danger of venial sin. By it, the horror of mortal sin is lost or weakened in the soul. And moreover, as the distinction between mortal and venial sin is in some cases difficult to discern, we may, by custom and carelessness in avoiding those faults which we consider venial, be led into the dreadful evil of mortal sin.

The consequences and punishments of venial sin are also well worthy of our attention. The most usual effects of it are a disrelish for spiritual things, a disgust for prayer, and the withholding of the special graces which Almighty God bestows upon those who are faithful to Him. Whoever dies in venial sin must remain separated from God in penal fire, until the last debt be paid. What a thought is this for a soul that loves God.

Publisher: Fr. Paul Biérier

Eucharistic Crusade, 12 Tivoli Terrace South, Dun Laoghaire, Co. Dublin

RECIPE OF THE MONTH

Chicken Scaloppine al Marsala



Directions

1. Place the rice flour on a large plate. Coat the chicken in the flour. Heat a large nonstick skillet over medium-high heat. Add 1 tablespoon of oil and saute half the chicken for 1 to 2 minutes per side until lightly browned. Remove to a plate and keep warm. Repeat with a second tablespoon of the oil and the remaining chicken.
2. Add the remaining tablespoon oil to the skillet and stir in the mushrooms. Cook for 2 to 3 minutes, until tender. Off heat, add in the marsala and cook for 1 minute, scraping any browned bits from the skillet. Add the broth, salt and pepper. Bring to a simmer and return the chicken and any accumulated juices to skillet. Gently simmer, covered, for 15 minutes.
3. Meanwhile, prepare couscous following package directions, about 15 minutes.
4. Stir butter and parsley into the sauce and serve with the cooked couscous.

Ingredients

- 1/4 cup rice flour
- 6 thin-cut boneless, skinless chicken breasts, about 4 ounces each
- 3 tablespoons olive oil
- 1 package (8 ounces) sliced brown mushrooms
- 1/2 cup marsala wine
- 1/2 cup low-sodium beef broth
- 1 teaspoon salt
- 1/8 teaspoon black pepper
- 1 package (10 ounces) brown rice couscous (such as Lundberg)
- 1 tablespoon unsalted butter
- 1 tablespoon chopped parsley

St. Tarcisus

Tarcisus was a twelve-year-old acolyte during one of the fierce Roman persecutions of the third century, probably during that of Valerian. Each day, from a secret meeting place in the catacombs where Christians gathered for Mass, a deacon would be sent to the prisons to carry the Eucharist to those Christians condemned to die. At one point, there was no deacon to send and so St. Tarcisus, an acolyte, was sent carrying the "Holy Mysteries" to those in prison.

On the way, he was stopped by boys his own age who were not Christians but knew him as a playmate and lover of games. He was asked to join their games, but this time he refused and the crowd of boys noticed that he was carrying something. Somehow, he was also recognized as a Christian, and the small gang of boys, anxious to view the Christian "Mysteries," became a mob and turned upon Tarcisus with fury. He went down under the blows, and it is believed that a fellow Christian drove off the mob and rescued the young acolyte.



The mangled body of Tarcisus was carried back to the catacombs, but the boy died on the way from his injuries. He was buried in the cemetery of St. Callistus, and his relics are claimed by the church of San Silvestro in Capite.

In the fourth century, Pope St. Damasus wrote a poem about this "boy-martyr of the Eucharist" and says that, like another St. Stephen, he suffered a violent death at the hands of a mob rather than give up the Sacred Body to "raging dogs." His story became well known when Cardinal Wiseman made it a part of his novel *Fabiola*, in which the story of the young acolyte is dramatized and a very moving account given of his martyrdom and death.

Tarcisus, one of the patron saints of altar boys, has always been an example of youthful courage and devotion, and his story was one that was told again and again to urge others to a like heroism in suffering for their faith. In the *Passion of Pope Stephen*, written in the sixth century, Tarcisus is said to be an acolyte of the pope himself and, if so, this explains the great veneration in which he was held and the reason why he was chosen for so difficult a mission.

Excerpted from *The One Year Book of Saints* by Rev. Clifford Stevens



This feast became widespread in the West in the 11th century and was introduced into the Roman calendar in 1457 to commemorate the victory over Islam in Belgrade. Before that, the **Transfiguration** of the Lord was celebrated in the Syrian, Byzantine, and Coptic rites. The Transfiguration foretells the glory of the Lord as God, and His Ascension into heaven. It anticipates the glory of heaven, where we shall see God face to face. Through grace, we already share in the divine promise of eternal life.

The Transfiguration

Our divine Redeemer, being in Galilee about a year before His sacred Passion, took with him St. Peter and the two sons of Zebedee, Sts. James and John, and led them to a retired mountain. Tradition assures us that this was Mount Thabor, which is exceedingly high and beautiful, and was anciently covered with green trees and shrubs, and was very fruitful. It rises something like a sugar-loaf, in a vast plain in the middle of Galilee. This was the place in which the Man-God appeared in His glory.

Whilst Jesus prayed, he suffered that glory which was always due to his sacred humility, and of which, for our sake, He deprived it, to diffuse a ray over His whole body. His face was altered and shone as the sun, and his garments became white as snow. Moses and Elias were seen by the three apostles in his company on this occasion, and were heard discoursing with him of the death which he was to suffer in Jerusalem.

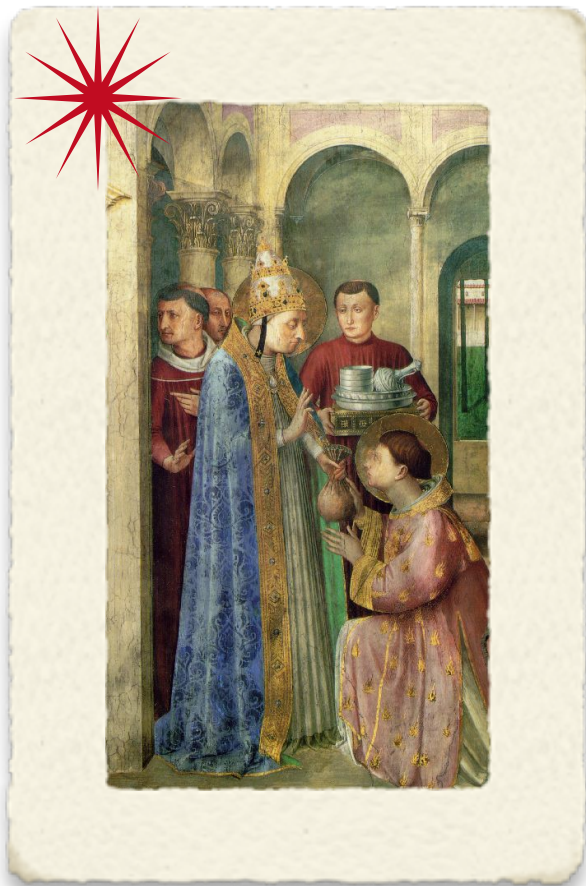
The three apostles were wonderfully delighted with this glorious vision, and St. Peter cried out to Christ, "Lord, it is good for us to be here. Let us make three tents: one for thee, one for Moses, and one for Elias" Whilst St. Peter was speaking, there came, on a sudden, a bright shining cloud from heaven, an emblem of the presence of God's majesty, and from out of this cloud was heard a voice which said, "This is my beloved Son, in whom I am well pleased; hear ye him" The apostles that were present, upon hearing this voice, were seized with a sudden fear, and fell upon the ground; but Jesus, going to them, touched them, and bade them to rise. They immediately did so, and saw no one but Jesus standing in his ordinary state.

This vision happened in the night. As they went down the mountain early the next morning, Jesus bade them not to tell any one what they had seen till he should be risen from the dead.

Excerpted from Butler's Lives of the Saints, Benziger Bros. ed. [1894]

In the Transfiguration Christ enjoyed for a short while that glorified state which was to be permanently His after His Resurrection on Easter Sunday. The splendor of His inward Divinity and of the Beatific Vision of His soul overflowed on His body, and permeated His garments so that Christ stood before Peter, James, and John in a snow-white brightness. The purpose of the Transfiguration was to encourage and strengthen the Apostles who were depressed by their Master's prediction of His own Passion and Death. The Apostles were made to understand that His redeeming work has two phases: The Cross, and glory—that we shall be glorified with Him only if we first suffer with Him.

— Rt. Rev. Msgr. Rudolph G. Bandas



Sts. Sixtus II & Felicissimus & Agapitus

The Martyrs Archdeacon Laurence, Pope Sixtus, Deacons Felicissimus and Agapitus, the Soldier Romanus were citizens of Rome, and suffered in the year 258 under the emperor Valerian (253-259). Holy Pope Sixtus, born at Athens, received a fine education, preached in Spain and was made bishop in Rome following the martyr's death of Holy Pope Stephen. These were times when a pope occupying the Roman throne, was known to choose death for the faith. In a short while St Sixtus also was arrested and put in prison together with his deacons Felicissimus and Agapitus.

When the holy archdeacon Laurence visited Pope Sixtus, whom they held in prison, he cried out with tears: "Whither art thou gone, father? Why hast thou forsaken thine archdeacon, with whom always thou hast offered the Bloodless Sacrifice? Take thy son with thee, that I may be thy companion in having blood shed for Christ!" St Sixtus answered him: "I have not forsaken thee, my son. I am old and go to an easy death, but yet greater sufferings await thee. Know, that after three days upon our death thou shalt follow after me. And now go, take the church treasury and distribute it to the poor and needy Christians." St Laurence zealously did the bidding of the holy hierarch.

Having heard, that Pope Sixtus had been taken to trial with the deacons, St Laurence went there so as to witness their deed, and he said to the holy bishop: "Father, I have already fulfilled thy command, and distributed by hand thine treasury; forsake me not!" Hearing something about treasure, soldiers put him under guard, and the other martyrs were beheaded (+6 August 258).

Monthly Chuckle

A boy is weeping at school like it's no tomorrow. "What happened?" the teacher asks him.

"I weep because I don't know who I am anymore," the boy said. "This morning my father called my mother, "Tiger", and my mother shouted back calling him, "Donkey".

"Where are you involved in all that", the teacher replied.

"Where am I involved, Mrs. Porter? If my father is a donkey and my mother is a tiger, what kind of animal am I?"

A nervous young priest, concluding his first sermon, told the flock, "For my text next Sunday, I will take the words, "And they fed five men with five thousand loaves of bread and two thousand fishes." A member of the flock raised his hand and said, "That's not much of a trick. I could do that." The priest didn't respond. However, the next Sunday he decided to repeat the text. This time he did it properly, "And they fed five thousand men with five loaves of bread and two fishes." Smiling, the priest said to the noisy man, "Could you do that, Mr. Per-kins?" The member of the flock said, "I sure could." "How would you do it?" asked the minister. "With all the food I had left over from last Sunday!"