



# Hostia

*Bulletin of the Eucharistic Crusade for Children in Great Britain & Ireland*



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**December 2021**

**ADVENT**

**Month of the Holy Child Jesus**

*That the Child Jesus  
inspire many vocations*

The  
Saint  
of  
the  
month

**Saint Dominic de Silos**  
**Abbot**  
**(† 1073)**



**S**aint Dominic, a Saint of the eleventh century, was given the surname of Silos because of his long sojourn in the monastery of that name. He was of the line of the ancient kings of Navarre. He undertook on his own to study his religion, having virtually no teacher but the Holy Spirit. Ordained a priest, he entered a monastery of the Order of Saint Benedict, where his sanctity soon placed him in the first ranks as its Abbot.

The monastery of Silos had greatly declined from its former glory and fervour. The monk Licinian, who was deploring this situation, was offering Holy Mass on the day when Dominic entered the church. By a special permission of God, when the priest turned towards the people at the Offertory to chant: Dominus vobiscum, he said instead: Behold, the restorer cometh! and the choir responded: It is the Lord who has sent him! The oracle was soon to be visibly fulfilled. The charity of the Saint was not concentrated only in his monastery, but was extended to all who suffered afflictions. His gift of miracles drew to the convent the blind, the sick, and the lame; and it was by the hundreds that he cured them, as is still evident today from the ex-votos of the chapel where his relics are conserved. The balls-and-

chains, iron handcuffs and the like, which are seen suspended from the vault there, attest also to his special charity for the poor Christians held captive by the Spanish Moors. He often went to console them and pay their ransom, thus preludeing the works of the Order of Our Lady of Ransom, founded in 1218, 145 years after his death.

After many years of good works, Dominic felt the moment of the recompense approaching, and was advised of it by the Blessed Virgin. "I spent the night near the Queen of Angels, he said one day to his religious. She has invited me to come in three days where She is; therefore I am soon going to the celestial banquet to which She invites me." In effect, he fell ill for three days, and then his brethren saw his soul rise in glory to Heaven.

At his tomb Saint Joan of Aza, mother of Saint Dominic of Guzman, Founder of the Order which bears his name, the Dominicans, later obtained the birth of her son, baptised under the name of his holy patron.

**Saint Dominic de Silos' feastday  
is on 20<sup>th</sup> December**

## FROM THE CHAPLAIN

Dear Crusaders and Friends,

The mystery of Christmas that we will celebrate on the 25<sup>th</sup> of this month of December reveals to us the love that God has for our souls. It was a supreme act of humility from God to become incarnate and then to suffer all the circumstances of His birth to show how much He wanted to be near to us. Original Sin had distanced us from God, as our personal sins do too, so it was necessary for Him to redeem us and then to draw near to us.

The gap between God and mankind needed to be closed. Our Lord came especially that this might be achieved. He came to make the link between God and each individual. Our Lord is like the bridge to use so that we may go and see God in Heaven for eternity. He does this because of His function of priest and then, He calls and authorises other priests in the world to continue this function of intermediary between God and men by telling people what God has revealed to us and by distributing all the supernatural gifts God favours us with, especially that of Sanctifying Grace.

We find some essential aspects of the priesthood in the mystery of the Nativity of Our Lord. Our Lord must be seen as a priest already since He became a priest on the day of the Incarnation. Our Lord acted as a priest right from His birth by setting an example of what we need to reproduce in our lives in order to be pleasing to God. Bethlehem, the place where Our Lord was born, is a Hebrew word which means "House of Bread". We see already the link with the Holy Eucharist. In Bethlehem, Our Lord came from Heaven, making Himself visible, though veiling the effects of His divinity which should be expressed by a great light of glory. But as in the Holy Eucharist, He hides His Majesty and power to appear weak and vulnerable, but so accessible to us.



The greatest Christmas gift is that of Our Lord giving His own life for the salvation of souls. Christmas is a holy time in which it is most appropriate for us to ask for the greatest graces. There can be no greater grace than to imitate Our Lord in this specific work of the salvation of souls. We obviously think of the priestly vocations we crucially need to increase, but also the religious vocations of brotherhood and nuns who will imitate the Christ Child in a special manner. Religious imitate Our Lord by taking the vows of poverty, chastity, and obedience as Our Lord was poor in the stable, pure of any stain of sin, and was perfectly obedient to His Father in Heaven in becoming incarnate. They also imitate Our Lord by their duties, whatever they are, made with virtue and united to God. Every little act is rewarded by God and is the source of many merits and graces. Then, there is also the essential duty for brothers and sisters to help in religious education by assisting the priest to teach the truth of the Catholic Faith to children.

Pray that many young people may listen to the Child Jesus who might call them to a special life, fully dedicated to the salvation of many souls.

God bless you all and your families.

Father Vianney Vandendaele +  
Chaplain of EC  
in Great Britain & Ireland

## POPE ST. PIUS X

By F. A. Forbes



### PIUS X AND MODERNISM — 2

What is Modernism is a question that has been often asked. It is not easy to put the matter in a nutshell, and various answers have been given. For a complete analysis of modernism we must go to the encyclical itself.



After condemning modernism as “a meeting-ground of all heresies,” the pope denounced in it a group of errors which included: the separation of an “historical” from a “religious” Christ; denying Our Lord’s divinity at his birth; reducing our faith to a matter of feeling and not reason; reducing the authority of the popes and bishops to their election and ignoring the influence of the Holy Ghost; and denying the truth of the Bible and revelation in favour of a personal inward enlightenment. The encyclical proceeded to deal with the subject in three parts.

First came the analysis of modernist teaching, placing the explanation of religion in man alone, not from God, and lifting man’s conscience to the same level as revelation. Faith and

science to the modernist are separate, the latter being supreme, and religious truths are not only inadequate but must be changeable to be adapted to living needs. Everything must be subject to evolution, and these principles were being applied to history and our catechism; what was a grave sin today would not be so tomorrow.

In the second part modernism was traced to its causes. “The simple cause,” said the pope, “is without any doubt an error of the mind. The other causes are two: curiosity and pride. Curiosity, unless wisely held in check, is of itself sufficient to account for all errors. But far more effective in darkening the mind and leading it into error is pride, which, as it were, dwells in modernism as in its own house. Through pride the modernists have overestimated themselves. They are puffed up with a vainglory which lets them see themselves as the sole possessors of knowledge, and makes them say, ‘We are not as the rest of men’; which leads them, lest they should seem as other men, to embrace and to devise novelties of the most absurd kind. It is pride which... causes them to demand a compromise between authority and liberty. It is owing to their pride that they seek to be the reformers of others while they forget to reform themselves.”

“If from moral causes we pass to

the intellectual, the first and most powerful is ignorance. These very men who pose as teachers of the Church, who speak so highly of modern philosophy and show such contempt for Scholasticism, have embraced the one with its false glamour precisely because their ignorance of the other has left them without the means of recognising the confusion of their ideas and of refuting sophistry. Their system, full of so many errors, has been born of the union between faith and false philosophy.

In the third part are set forth the remedies for the evil, amongst which are the study of scholastic philosophy in seminaries; ceaseless activity and watchfulness on the part of the bishops by a diocesan censorship of books; and the taking of an oath by clergy and professors which bound them to reject the errors denounced in the encyclical and decree.

The danger was indeed a serious one. The modernists had put themselves forward as the champions of science, led to the conclusions they defended by anxiety for scientific truth. Their movement from the point of view of many marked a religious reaction against the materialism and positivism which had failed so signally to satisfy longings of the human soul. It was a reaction in the right direction which had taken the wrong road, which threatened to land its followers in a deeper ditch than that from which they had set out. There was therefore an attractive side to its teaching, especially for the young.

The storm raged for a while round the pontiff who had spoken so fearlessly;

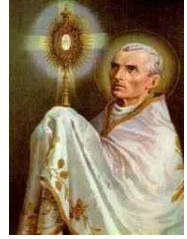
but a deep thanksgiving was in the hearts of those who could see the issues at stake. "In his dealings with France," wrote one of these, "the Holy Father saved, so to speak, the body of the Church, but now he has saved her soul."—"The pope has spoken, Modernism has ceased to be," wrote Paul Bourget a year or two later. "Five years ago," wrote Monsignor R. H. Benson on the death of Pius X, "it was proclaimed that by his action thought was once more thrown back into the fetters from which it was shaking itself loose, and that Rome henceforward must be considered as finally out of the struggle; that once more she had feared to face the light, and held back or cast out those of her children who honestly desired it. And now there is practically not a Christian anywhere—a Christian, that is to say, in the historic sense of the word, who believes that Christ's mission lay in the revelation which He promulgated, and not merely in the impulse which His coming gave to spiritual aspiration—there is not a Christian in this sense, however far his sympathies may be from the Catholic interpretation of the contents of the revelation, who does not acknowledge



that Pius stood firm where their religious leaders faltered or hesitated; and that Rome, under his leadership, placed herself on the side of plain Gospel truth, of the authority of Holy Scripture and of the divinity of Christ."

*More next month.*

## EUCHARISTIC DEVOTION



# The Love of Jesus in the Eucharist

*Nos credidimus caritati quam habet Deus in nobis.*  
We have believed the charity which God hath to us. (1 John 4:16)

"WE BELIEVE in the love of God for "us."

That is a profound saying.

Belief in the truth of the words of God is required of every Christian; but there is another belief, which is more perfect and is the crown of the first: belief in Divine love.

Belief in the Divine truths will be vain if it does not lead to belief in Divine love.

What is this love in which we must believe?

It is the love of Jesus Christ; the love which He manifests to us in the Eucharist, a love that is Himself, a living and infinite love.

They who are satisfied with believing in the truth of the Eucharist, love not at all, or very little.

But what proofs of His love does our Lord give us in the Eucharist?

First of all we have His word, His veracity. Jesus tells us that He loves us, that He instituted His Sacrament only out of love for us. Therefore, it is true.

We believe an honest man on his word. Why should we not trust our Lord as much?

When someone wants to give his friend a proof of his love, he tells him personally that he loves him and he gives him an affectionate handshake.



Well, our Lord sends neither Angels nor ministers to assure us of His love; He comes in person. Love will have no go-between.

And so He perpetuates Himself only to tell us over and over again: "I love you. You see that I love you!"

Our Lord was so afraid we might forget Him that He took up His abode among us. He made His home with us so that we might not be able to think of Him without thinking of His love. By giving Himself thus and insisting on this gift, He hoped not to be forgotten.

Whoever gives serious thought to the Eucharist, and especially whoever partakes of it, cannot help feeling that our Lord loves him. He feels that in Him he has a father. He feels that he is loved as a child and that he has a right to come to his Father and speak to Him. In church, at the foot of the tabernacle, he is in his Father's home; he feels that he is.

Ah! I understand why people like to live near a church, in the shadow of their Father's house!

And so, Jesus in the Most Blessed Sacrament tells us that He loves us; He tells us interiorly and makes us feel it. Let us believe in His love.

Does He love me personally? To this there is but one answer: do we belong to the Catholic family? In a family, do not the father and the mother love each one of their children with an equal love? And if there were any preferences, would they not be for the weakest and frailest child?

Our Lord's sentiments toward us are at least those of a good father; why deny Him this quality?

Besides, see how our Lord manifests His personal love for each one of us. Every morning He comes to see each one of His children in particular, to converse with them, to visit them, to embrace them. Although He has repeated this so many times, He is as gracious and as loving at His last visit as He was at the first. He is as young as ever and is not tired of loving us and giving Himself to each one of us.

Does He not give Himself whole and entire to each one? And if a greater number come to receive Him, does He divide Himself up? Does He give less to each one?

If the church is full of adorers, can they not all pray to Jesus and converse with Him? Is not each one listened to and his prayer granted as if he were the only one in church?

Such is the personal love of Jesus for us. Each one may take it all for himself and wrong no one; the sun gives all its light to each and everyone of us; the ocean belongs whole and entire to each and every fish. Jesus is greater than us all.

He is inexhaustible.

The persistency of the love of Jesus in the Most Blessed Sacrament is another undeniable proof that He loves us.



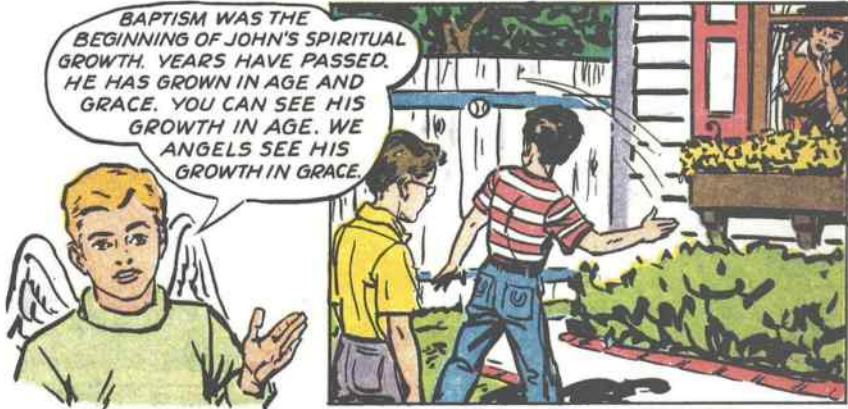
An almost incalculable number of Masses are celebrated every day; they follow one another almost without interruption. But how distressing it is for an understanding soul to realise that very often no one is present to hear or assist at these Masses in which Jesus offers Himself up for us! While Jesus is crying for mercy on this new Calvary, sinners are insulting God and His Christ.

Why then does our Lord renew His sacrifice so often, since men do not profit by it?

Why does our Lord remain day and night on so many altars to which no one comes to receive the graces He is offering so lavishly? He loves, He hopes, and He waits! If He came down on our altars on certain days only, some sinner, on being moved to repentance, might have to look for Him and, not finding Him, have to wait. Our Lord prefers to wait Himself for the sinner for years rather than keep him waiting one instant; having to wait would perhaps discourage the sinner in his attempt to break with the slavery of sin.

Oh! How few reflect that Jesus loves them that much in the Most Blessed Sacrament! And yet all these things are true! We have no faith in the love of Jesus! Would we treat a friend, or any man at all, as we do our Lord?

# THE SACRAMENTS







## THE OLD TESTAMENT

### Saul Disobeys God (I Kings 13-15)



**T**he Hebrews in those days were a rebellious people and were constantly turning away from the Lord. Finally they persuaded Samuel the prophet to ask God for a king who would rule over them and fight their battles. The king chosen for them was Saul. He was a mighty man, strong and valiant. The Israelites were

constantly at war with the Philistines. On one occasion early in Saul's reign He and his troops were gathered against the Philistines who numbered thirty thousand chariots and six thousand horsemen and many people besides. The men of Israel saw the enemy numbers and lost courage. Many hid themselves in rocks and thickets and caves. Saul had been ordered to wait seven days for Samuel to come and offer a holocaust for a peace offering. But the people slipped away from him so that he was discouraged and offered the holocaust himself. Immediately after this Samuel came.

Samuel told Saul that he had done foolishly not to wait for him. He had not kept the commandment of God. Samuel told Saul that if he had kept faithfully the commandments of God, the Lord would have established his kingdom over Israel for ever. But now God will find some other man after His own Heart, and God will take the kingdom from you in his own time and give it to this man.

On another occasion, Samuel told Saul that the Lord had commanded that the Amalekites, who had opposed the Hebrews when they first left Egypt for the Promised Land, should now be utterly destroyed. All from the king, Agag, to all of the people, man, woman, child and suckling, and the animals, ox and sheep, camel and ass were to die. Nothing should be spared, nothing coveted of all that they had.

And when Saul was come to the city of Amalec, he laid ambushes in the torrent. And Saul bid the Cinites of the city to depart, for they had shown kindness to the Israelites when they came out of Egypt. And the Cinites departed from the midst of Amalec.

Then Saul smote Amalec from Hevila, until he came to Sur, which is over against Egypt. And he took Agag, the king of Amalec alive, but the common people he slew with the edge of the sword. Saul also spared the best of the flocks of sheep and of the herds, and the garments and the rams, and all that was beautiful, and would not destroy them: but everything that was vile and good for nothing, that they destroyed.

And the word of the Lord came to Samuel, saying: "It repenteth me that I have made Saul king: for he hath forsaken me, and hath not executed my commandments." And Samuel was grieved, and he cried unto the Lord all night.

In the morning Samuel confronted Saul with his sin of disobedience to the Lord in not fulfilling His commandments regarding Amalec. Samuel told Saul that his disobedience had been like witchcraft; to rebel: and like the crime of idolatry to refuse to obey. "Forasmuch therefore as thou hast rejected the word of the Lord, the Lord hath also rejected thee from being



king." And Saul said to Samuel, "I have sinned because I have transgressed the commandments of the Lord, and thy words, fearing the people and obeying their voice." After this Saul went with Samuel and adored the Lord. And Samuel required that Agag be brought before him. And he took a sword and hacked him to pieces.

And Samuel departed to Ramatha, and saw Saul no more until the day of his death: nevertheless Samuel mourned for Saul, because the Lord repented that He had made him king over Israel.

After this there came over Saul a great change. His sin of pride and disobedience brought upon him the anger of God. God took from him the courage which had made him strong. Instead, he was troubled by an evil temper which remained with him until the end of his life.

***Lord, Make my heart obedient to Thy will; and ready, for Thy love, to perform all works of mercy. (The Jesus Psalter)***

## THE VIRTUE OF PATIENCE

### PATIENCE AND IMPATIENCE

#### The Second Degree of Patience



**T**he repression of external signs of impatience has no value in God's sight except in so far as it is a step to the interior virtue. The soldier, the courtier, the servant, suppresses the exterior marks of impatience for fear of punishment and hope of reward. The Christian must do more than this; he must have within him the motive of imitating the patience of Jesus Christ. Smoke is the sign of fire within, but the smoke will not warm the house unless there is the fire on the hearth; so external patience will not please God unless there is also the motive of patience within the soul. Am I striving after the interior virtue? Have I ever succeeded in repressing the exterior impatience for Christ's sake?



When some unkindness or injury is done us, there arises in us a double feeling. We feel pained and hurt; in this there is no sort of sin. But we are also conscious of another feeling; a desire to retaliate, a wish to see some retribution befall the offender. We are bitter towards them, we are tempted to indulge ourselves in an animosity that approaches sometimes even to hatred. This is what has to be expelled from our souls if we are to resemble Him who was meek and humble of heart.

What must we do to rid ourselves of this bitterness? Dislike may remain in spite of all our efforts; this we cannot help. But we must resolve that no unkind wish towards the offender shall be indulged. Then we must set to work to pray for calmness and a spirit of forgiveness, then we must think of all we deserve for our offences against God, and must say from our heart: "Forgive us our trespasses as we forgive them that trespass against us". Last of all, we must pray for the offender.

## HOLY SOULS CORNER

## The Pains in Purgatory

There are two main views of Purgatory prevailing in the Church. The first view is embodied in the terrifying sermons characterised by preachers in the middle ages. They represented Purgatory as a hell which is not eternal. Torture, confusion, screaming and horror characterise its descriptions. Fire invented especially to give torture, by the terrible pain of sense is loosed on the disembodied souls. Earthly fire is insignificant beside it. Additional tortures include close intolerable imprisonment and intense thick darkness. Added to this pain is the dreadful pain of loss, intensified by the removal of any earthly sensations which distracted the souls from God. The burning excess of the soul's love for God is the measure of its intolerable pain.

The spirit of this view of Purgatory to those still on earth is a holy fear of offending God, a desire for bodily austerities, a great value upon indulgences, and an habitual fear of offending God. This view of Purgatory has the warrant of many theologians and revelations of those suffering, permitted by God to reveal their pains. It is then, a true view of Purgatory, but not a complete one.

The second view of Purgatory does not deny any of the pains, but beyond the pains, the soul goes into Purgatory with its eyes fascinated and its spirit sweetly tranquillised by the face of Jesus still fresh from its Particular Judgement. The Saviour's loving eyes shine through the sea of fire and, as it perceived its own unfitness for Heaven, the soul wings its voluntary flight to Purgatory, needing no angels to convey it thither. It is its own free worship of the purity of God.



The revelations of the great mystic saint **Catherine of Genoa** in her remarkable Treatise on Purgatory has been judged by the Church as “a rare effusion of the Spirit of God upon a pure and loving soul, and a marvellous token of His solicitude for His Church.” This according to the doctors of the Sorbonne in 1666 at the behest of the Archbishop of Paris, Mgr. Hardouin Pèrefix.

Her treatise states that no sooner has a soul, with the guilt of no mortal sin upon it but owing to God a debt of temporal punishment, issued from the world, and been judged, than it perceives itself to be confirmed in grace and charity. It is now incapable of either sinning or of meriting any more, but is destined an eternity of everlasting felicity. In that instant all the sins of its past life are presented to it. The reason for this is that no sins are forgiven until the soul has made an act of detestation for each and every sin. After this momentary view of sins and formal detestation of them, the soul perceives in itself their evil consequences and “malignant legacies,” and these form what the saint calls “the impediment of seeing God.” “The rust of sin,” she says, “is the impediment, and the fire keeps consuming the rust, until the sun's rays can break through. The soul, knowing that, only by Purgatory can the soul complete its obligation to God, throws itself into Purgatory eager only to gain God. It would willingly accept a hundred Purgatories, in its great love to gain its creator, its ultimate destiny. These are the saint's words, **“Of how much importance Purgatory is no tongue can tell, no mind conceive.”** So, although Purgatory gives the greatest of pains, these are willingly born from the extremes of Joy to the soul, knowing God loves it with an infinite love and is its chief good.

## MY CATHOLIC FAITH

### Chapter 43. Moral Virtues

*The theological virtues of faith, hope, and charity furnish a strong basis for all other virtues. The cardinal virtues of prudence, justice, fortitude, temperance, are the foundation of all moral virtues. The theological virtues define our relations with God; the moral virtues define our relations with ourselves and our fellowmen. If we have these virtues, we are on the way to perfection.*



### Which are some of the other moral virtues?

Some of the other moral virtues are:

1. *Filial piety* and *patriotism*, which dispose us to hope, love, and respect our parents and our country. It is, however, no virtue but a sin if we are so prejudiced in favour of our parents that we find no good in others; or if we are so “patriotic” that we see no good in other nations.

The division and mental antagonisms of nations and peoples in which certain profess to find themselves as “superior” can certainly not please God: from them come war and revenge. God is Father of all nations and peoples, without exceptions.

2. *Obedience*, which disposes us to do the will our superiors. Obedience consists not only in *doing* what is commanded by our superior, but in being *willing to do* what is commanded. One who grumbles and murmurs while doing what his mother asks him to do is not obedient.

Obedience is a virtue only when one subjects his will to that of another for God’s sake, not for material or natural motives. Christ is the model of obedience, for He obeyed completely and willingly, even to the death of the Cross. “An obedient man shall pack of victory” (Proverbs 21:28).



3. *Veracity*, which disposes us to tell the truth.

We should always be truthful, as children of God, Who is Truth Itself. Veracity, however, does not require us to reveal secrets, or to reply to questions about which the questioner has no right to ask. In cases such as these, we should either remain silent, or return an evasive answer. “Wherefore, put away lying, and seek the truth each one with his neighbour, because we are members of one another” (Ephesians 4:25).

4. *Patience*, which disposes us to bear up under trials and difficulties.

In sickness and ill fortune, in the difficulties of various times and places, in our weaknesses, let us have serenity of mind for the love of God: “And bear fruit in patience” (Luke 8:15). “Be patient in tribulation, persevering in prayer” (Romans 12:12).

*Besides these, there are many other moral virtues. Religion* is the highest moral virtue, since it disposes us to offer to God the worship that is due to Him.

Religion is part of the virtue of justice.

## LITURGY THIS MONTH

*The month of December  
is dedicated to  
the Holy Child Jesus*



**December 5<sup>th</sup>: Second Sunday of Advent**  
St. John the Baptist, the Precursor of Our Lord, teaches us to follow the Master.

**December 8<sup>th</sup>: The Immaculate Conception**  
Our Lady was preserved from Original sin because she was to become the Mother of God and save us with Her son.

**December 12<sup>th</sup>: Third Sunday of Advent - Gaudete! REJOICE**

The Church rejoices in the middle of Advent, because the coming of Our Lord is near and He will deliver us from sin.

**December 15<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup>: Ember days of Winter**

We are invited to pray and do some penance as we enter the new season of winter.

**December 19<sup>th</sup>: Fourth Sunday of Advent**

We are in the last days before the Nativity. Let us double our efforts to prepare our hearts for the King coming to us.

**December 25<sup>th</sup>: NATIVITY OF OUR LORD JESUS CHRIST**

CHRISTMAS is the most joyful time of the year for children and it is celebrated with gifts and banquets. Let us remember that Jesus comes to us, for us, and we must give ourselves to Him.

### The Apostle's Creed - 5



**The third day He arose again from the dead,  
He ascended into Heaven**



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

## December 2021 Intention: That the Child Jesus inspire many vocations

### 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  
**so that the Child Jesus inspire many vocations**



COMMUNION



SACRIFICE



APOSTOLATE

## SEPTEMBER 2021 RESULTS

The Intention was for Saint Joseph's protection over Catholic Schools

	Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
				Sac.	Spirit.					
GB	3	90	12	12	194	186	596	12	6	32
Ireland	11	330	51	51	496	663	1561	15	97	345

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.

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