



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain



Read inside:

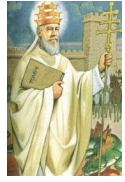
- The Little Flower p. 4
- Eucharistic devotion p. 6
- The life of the Blessed Virgin Mary p. 8
- English and Welsh Martyrs:
 Blessed Edward Oldcorne p. 10
- Kindness: the Bloom of Charity p. 12
- Holy Souls Corner p. 13
- My Catholic Faith - The Public life of Jesus Christ p. 14

April 2019:
Month of the
Blessed Sacrament

*That Christians rediscover
the sacrificial spirit of
Our Lord Jesus Christ*

The
Saint
of
the
month

Saint Leo the Great Pope (398-461)



Saint Leo was born in Rome. He embraced the sacred ministry, was made Archdeacon of the Roman Church by Pope Saint Celestine, and under the same Vicar of Christ and Saint Sixtus III, had a large share in governing the Church. On the death of Sixtus, Leo was chosen Pope, and consecrated on Saint Michael's day, 440, amid great joy.

It was the time of terrible trial which was thirty years before the definitive fall of the Roman Empire. Vandals and Huns were laying waste the provinces of the empire, and Nestorians, Pelagians, and other heretics wrought still more grievous havoc in souls. While Leo's zeal was making headway against these perils, there arose the new heresy of Eutyches, who confounded the two natures of Christ. At once the vigilant pastor proclaimed the true doctrine of the Incarnation in his famous *tome*; but fostered by the Byzantine court, the heresy gained a strong hold upon the Eastern monks and bishops. After three years of unceasing toil, Saint Leo brought about its solemn condemnation by

the Council of Chalcedon, the Fathers all signing his *tome*, and exclaiming '*Peter has spoken by Leo*'.

Soon after, Attila with his Huns broke into Italy, and marched through its razed cities upon Rome. Leo went out boldly to meet him, and prevailed on him to turn back. His chieftains were astonished to see the terrible Attila, the Scourge of God, fresh from the sack of Aquileia, Milan and Pavia and with the rich prize of Rome within his grasp, turn his great host back to the Danube at the Saint's word. They asked him why he had acted so strangely. He told them he had seen two venerable personages—who are generally supposed to be Saints Peter and Paul—standing behind Saint Leo; and impressed by this vision, he withdrew. Two years later the city fell a prey to the Vandals, but Leo saved it again from total destruction. He died in 461 after having ruled the Church for a little over twenty years.

**Saint Leo the Great's feastday
is on 11th April**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

The Eucharistic Crusade movement is rather like a building supported by four pillars. These are Prayer, Sacrifice, Holy Eucharist and Apostolate. These constitute our monthly resolutions, but are also the foundation of any good Catholic life that ought to make us to become true disciples of Our Lord Jesus Christ. All of these elements are essential in our lives but in this season of Lent I should like to emphasise especially the importance of Sacrifice.

The season of Lent will continue until, later this month, we reach the climax of our devotion and efforts in the important final week called Holy Week. All the ceremonies that will be performed during Holy Week will not only remind us of the Sacrifice of Our Lord that took place on Calvary, but will invite us to unite ourselves in a particularly way to His Sacrifice. Of course we are not asked to physically suffer as Our Lord did, although we all have to suffer some physical pains. What is capital to understand is that we must unite every suffering we have, physical as well as moral, to the Cross of Our Lord. These sufferings will be our share of the Cross of Our Lord as members of the Mystical Body of Christ, His Church.



By doing this we intend to increase within us what we call the spirit of sacrifice which is the spirit of Our Lord. This does not mean that suffering is pleasant or even something we would ask for but it is something we must willingly endure; just as Our Lord's nature did not want to drink the chalice in the Agony, but eventually He accepted it as being the Holy Will of His Father. Yes, the spirit of sacrifice goes against our natural inclinations but it is supernatural.

In our lives God will certainly send us crosses and difficulties. We do not choose these for ourselves but God gives them and we cannot stop them. Nevertheless, we may receive them with a bad disposition of heart and then grumble against the Will of God. This is because we do not sacrifice our own will. In a strange way, if we develop in ourselves, by constant practice, a spirit of sacrifice, we will find this disposition easier and easier to apply, and will have the consolation of knowing that we accept God's Will with good grace.

The key then is to remember that our wills are wounded as a consequence of original sin and therefore that any sacrifice we make is turning our wills into the right direction. This is the constant effort we must make, but it is tiring, and perseverance is difficult. It will help us to persevere if we establish a deep and permanent spirit of sacrifice in our lives, which, as we said above, will be like a good habit. We must add that this habit must be accompanied with love for God. For, if we don't add the love of God, it is unlikely that we may persevere in this work which, once again, is going against our natural tendencies.

In order to stir up our love for God, let us look at Our Lord in His Passion and let Him touch our hearts at the sight of all that He endured for the sake of our souls. All His sufferings were accepted for us individually so that we may save our souls but He wants us to follow His path. Has He not the right to request this? Is it not fair that we share His sufferings with Him when we see the benefit of it?

Let us increase our spirit of sacrifice during the second half of Lent with humility, abandonment to God's Will and especially love for God and then we will be true disciples of Our Lord Jesus Christ.

Father Vianney Vandendaele +
Chaplain of EC in Great Britain

THE LITTLE FLOWER

The story of Saint Thérèse of the Child Jesus

By Mary Fabyan Windeatt



WRITING DOWN MY CHILDHOOD MEMORIES

First, however, there must be some suffering. Papa's portion came to an end on 29th July 1894, when he was not quite seventy-one years old. Céline was the only one of them who could attend the funeral, and naturally she was lonely afterwards. Of the five living children of the Martin family, she was the only one remaining in the world.

"Don't worry," Thérèse said, "soon you will come to Carmel, too."

Céline was not sure. She was attracted to the religious life, but did she belong to Carmel? Would she be able to follow such a rigorous Rule? Above all, would the nuns look favourably upon the reception of a fourth member of the same family?



This last objection was not without grounds. Pauline, as Prioress, was willing to accept Céline. Even Mother Mary Gonzaga, the Novice Mistress, made no objections. But there was one particular Sister who was much against her reception. That Céline wished to be a Carmelite was well and good, she said, but let her apply to some other monastery of the Order. Three members of the Martin family were sufficient for the Carmel in Lisieux.

As the weeks passed fresh obstacles arose, and there seems little likelihood that the Sisters would agree to receive Céline. Thérèse was fully resigned to her going to some other Carmel, but something told her that God wished them to be together. He wished her to learn more about the Little Way that Thérèse had been able to relate on her visits in the parlour. Therefore she began to pray with real earnestness for the great favour, and one day after receiving Holy Communion she spoke these words to Our Lord:

"You know, dear Jesus, how earnestly I have desired that the trials my dear father endured

should serve as his Purgatory. I long to learn if my wish has been granted, but do not ask that You speak to me. All I want is a sign. You know that one of our community is strongly opposed to Céline's entrance into Carmel. If she withdraws her opposition, I shall look upon it as an answer from You, and in this way shall know if my father went straight to Heaven."

As she left the chapel after her thanksgiving, the first person she met was the Sister in question. There were tears in her eyes, and Thérèse's heart almost missed a beat as she drew her aside and told her that now she had changed her mind. Henceforth she would do all she could to speed the day of Céline's coming.

Thérèse thanked her as well as she could, but all her thoughts were with God. How good He was to His little child! He had let her know that her beloved father went straight to Heaven. Then He had granted her second request and removed the chief obstacle to Céline's entrance.

Presently she wrote to her sister:

"This is perhaps the last time, my dear little sister, that my pen must serve me for a talk with you; the good God has granted my wish... Our dear father is making us feel his presence in a way that is profoundly touching. After five long years of deathlike separation, what joy to find him as of old, and even more fatherly. Oh, how well will he repay you for all your care of Him! You have been his angel; he will now be yours. See, he has not yet been a month in Heaven, and already by his powerful intercession all your projects succeed. It is now easy for him to arrange what concerns us, and therefore has he had less trouble for Céline than he had for his poor Little Queen."

A few weeks later, on 14th September 1894, Céline came to join Carmel. Thérèse embraced her eagerly, a privilege which had been denied her for over five years. Then she remembered that

it was hardly fitting to show too much interest in one of her own relatives. Now that four of them were living under the same roof, there was the possibility of leading too much of a family life. Therefore she was about to withdraw when Pauline, using her authority as Prioress, set aside her intended sacrifice.

“Take Céline to her cell,” she told her. “From now on she will be one of your charges.”

From the beginning her beloved sister did well as a postulant and understood, perhaps better than the others in the Noviciate, the remarkable value of the Little Way. She followed Thérèse’s advice and gave herself into the arms of the Heavenly Father with complete trust. How her heart rejoiced at this, for now she knew that Céline’s happiness was assured. What if sorrows did come, and trials? She would still experience the wonderful peace which comes to those who have abandoned themselves to God as little children.

One evening at recreation, during the Christmas season of this same year, Thérèse had the happy opportunity of spending a little while with Marie and Pauline. Such occasions were few and far between, for in a convent one should not have special friends or companions. She had always tried to be faithful to this rule, and therefore the few times when she spoke privately with her sisters were cause for real joy. In fact, her heart overflowed with such happiness on this particular occasion that it seemed very natural to recall other times when they had been together with their loved ones. For instance, did Pauline remember how Thérèse had chosen her to be her “Little Mother,” after Mama’s death? Did Marie remember how she had asked the Blessed Virgin to cure Thérèse of her illness?

As she listened to Thérèse’s eager descriptions of their life together, first in Alençon, then in Lisieux, a host of happy memories flooded Marie’s soul. Later she took Pauline aside and asked a most unusual favour.

“Mother Prioress, why don’t you tell Sister Thérèse to write down these childhood memories? I think her words would be very helpful to others.”

Pauline was amazed at this request from Sister Mary of the Sacred Heart. Wasn’t Sister Thérèse already surrounded with a multitude of duties? And what possible value could her childhood memories have for others?

“They would show what wonderful parents we had,” protested Marie, “how we learned everything good from them. Oh, Mother Prioress, I’m very sure such a story would be worthwhile!”

Pauline hesitated, but when a few days had passed she summoned Thérèse to her cell and announced that she was to write the story of her life. It was to be finished in one year’s time—on 21st January 1896, the feast of Saint Agnes.

“That will be my feast day,” said Pauline kindly. “You may bring your little book to me then as a gift.”

Thérèse was amazed at such an assignment, yet since it was given to her by the Prioress it was clearly given to her by God, too. A few days later she knelt before the statue of Our Lady which once had smiled on her and asked the Queen of Heaven to bless this new work. She begged Her to guide her hand so that she should not pen a single line that would not be pleasing to Her. Then she opened the New Testament.

“What shall I call my story?” she wondered. “What would be a good title?”

Suddenly her eyes fell upon this sentence from the Gospel of Saint Mark: “*Jesus, going up a mountain, called to Him men of His own choosing.*”

She was delighted at the wonderful simplicity of these words. How exactly they applied to her own life! From the heights of Heaven, God had chosen her for His own. More than that. Knowing her weakness, *He had come down to get her!*

As she reflected upon the wonder of it all, her thoughts turned to the evening when she had told Papa of her vocation to Carmel. He had been so kind, so understanding. He had picked a little white lily and explained that its purity was like that of her soul. If she wished to give herself to God, small and unstained, nothing could please him more. She still had the little white lily, a precious souvenir of that wonderful night.



Suddenly all doubts as to the title of her new work vanished. Pauline had told her to describe her childhood. Well, she would do just that. So without hesitation she began to write these words: *The story of a Soul.*

More next month

EUCCHARISTIC DEVOTION



The sweetness of a visit to the Blessed Sacrament

How great, O my God, is the happiness which Thou has reserved for them that fear Thee. They will be filled with the abundance of Thy house, and Thou will give them to drink of the torrent of Thy delights. Because Thy conversation has no bitterness, nor Thy company any tediousness, but joy and gladness. With Thee, O Jesus, our churches are earthly paradises where one tastes in anticipation the joy of the elect.

1. THE JOY OF A VISIT TO THE BLESSED SACRAMENT.

What happiness do we not find in the presence of God, when we find ourselves alone at His feet before the tabernacle. Ah! if we had the eyes of the angels! Seeing Our Lord Jesus Christ Who is present on this altar and Who is looking at us, how we would love Him! We would wish to remain always at His feet. This would be a foretaste of heaven and everything else would become insipid. How sweet and consoling are the moments spent with the good God! Yes, how good it is to enjoy the chaste embraces of the Saviour! Ah! you have never tasted them! If you have had this happiness, you would not be able any longer to leave them. Do not then be surprised that so many holy people have spent their life in His house; day and night, they could not tear themselves away from His presence.



They are like the good Monsieur de Vidaud. He used to get up early and go to adore the Blessed Sacrament, as soon as the church was opened. One day when he was at the chateau, they had to send three times to call him to breakfast. The mistress of the house was impatient. At the third summons he came away from the presence of Our Lord, saying: "My God, one cannot spend a moment in peace with You!" He had been there since four in the morning! There are good Christians who spend their whole life thus lost before the good God. Ah! how happy they are. We read in history that a holy priest found so much sweetness and consolation in our churches that he slept on the altar step to have the joy of waking to find himself so near his God, and God to reward him let it come to pass that he died at the foot of the altar.

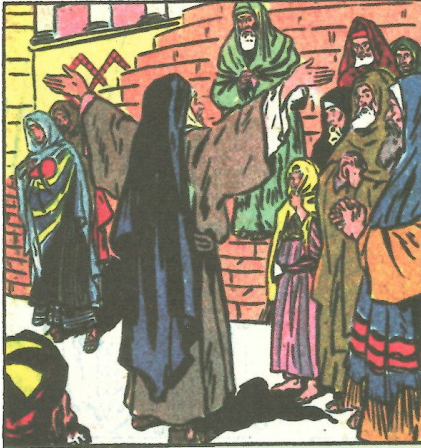
2. THE CAUSE OF THIS SWEETNESS.

The visit to the Blessed Sacrament is a source of so much sweetness because we have in the tabernacle, the same God who is the source of happiness for the elect in heaven. The Eucharist becomes thus an earthly paradise. One asked a saint if it were hard for him to remain so long in the church. "Ah!" he answered, "I would spend an eternity there!" He was right. Our Lord is in heaven; He is also in His tabernacle. What a joy! Are the saints in heaven weary of contemplating, adoring and praising Jesus Christ or of remaining in His presence? We ought to experience a happiness like theirs near the tabernacle where the same God dwells.



If we were honoured by a visit from the Blessed Virgin, our heart would overflow with joy, and we would cry out with St. Elizabeth, "Whence is this to me that the Mother of God should come to me?" But now it is not only Mary, it is her divine Son Himself who deigns to come down on the altar during Mass and to remain with us afterwards. How is it possible not to rejoice in this merciful visit, and not to relish this gracious presence. God has made us for Himself and our hearts are restless until they rest in Him. The need of God is the most imperious in our nature. As the plant seeks the sun, so our soul is athirst for God. But now we can say, speaking of Jesus in the tabernacle, I have found Him whom my soul loveth. He is there, an infinite ocean of kindness and goodness, inviting us to lose ourselves there, claiming our spirit and our heart. He is the light; He enlightens us. He is a consuming fire; He enflames us. He is beatitude itself; He consoles us and makes us happy. He is the life; He cures us and restores our life. He is the way; He teaches us the road. He is the truth; He banishes the darkness of error which surrounds us. He is the strength; He sustains our weakness. He is providence; He makes all things work together for good for those who love Him. Happy those who can live in His presence. Happy are we—we, with whom God dwells; we who can visit Him as often as we wish.

THE LIFE OF THE BLESSED VIRGIN MARY



AND AS THEY LEAVE SHE TURNS TO THE ASTONISHED CROWD TO TELL THEM THEIR SAVIOUR IS AT HAND. MARY TAKES HER SON - AND A HEAVY HEART BACK TO BETHLEHEM.



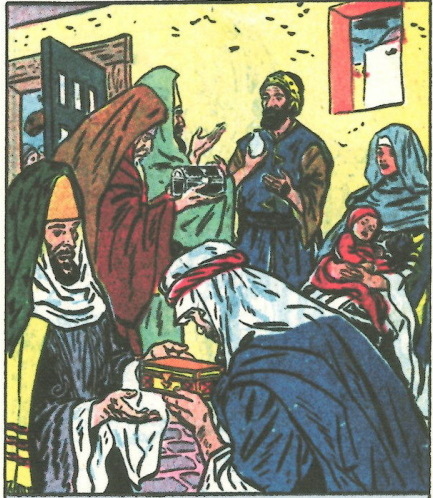
ONE EVENING, AN UNUSUAL CARAVAN COMES DOWN THEIR LITTLE STREET.



WISE MEN FROM THE EAST - AND THEY LOOK FOR A NEWBORN CHILD!



THEY HAVE TRAVELED MANY MILES JUST TO KNEEL BEFORE THIS KING OF KINGS AND THE QUEEN OF THE PROMISE.



GOLD, FRANKINCENSE, AND MYRRH ARE THEIR GIFTS. MARY SEES SYMBOLS OF KINGSHIP, DIVINITY, HUMANITY.



"HEROD AND THE PRIESTS TOLD US WHERE TO FIND YOU. WE ARE TO RETURN TO JERUSALEM WITH THE NEWS."



JOSEPH SEES THEM TO THE INN— BUT HE IS AFRAID. HEROD IS WELL-KNOWN FOR HIS JEALOUS HATE.

ENGLISH AND WELSH MARTYRS

Blessed Edward Oldcorne, S.J., 1606



Edward Oldcorne was born in York in 1561, the son of John Oldcorne, a bricklayer, and his wife Mary. His father was a Protestant, and his mother a Catholic who had spent some time in prison due to her faith. His parents were ambitious for their son and wanted him to be a physician. After about five years of further studies of anatomy and physiology Oldcorne Junior decided to become a physician of the soul. He had an uncle, Thomas Oldcorne, a priest labouring zealously among the Catholics in Yorkshire and suffering much for the Faith.

In 1582, Edward Oldcorne travelled over to Rheims, and then went to Rome. After about five years in Rome, Oldcorne was ordained a priest, August 1587. Like many students of the English College at this time, owing, no doubt, partly to the presence and example of the Jesuit Superiors of the place, he was received into the Society of Jesus on the Feast of the Assumption, 1588, and about September following, came to England with two secular priests. The party landed in Norfolk, walked inland amid much rain and spent the night in a wood,—yet “all very merry.”

Next day, Oldcorne managed to get a passage on a ship bound for London, where, for some time, he did missionary work, among the Catholics. In March 1589, **Fr. Garnet**, the Provincial, placed him as Chaplain at Hindlip Hall, Worcestershire, the seat of the ancient family of Habington. This staunch Catholic stock seems to have been torn between two loyalties. The Squire, John Habington, although a strong Catholic, was Cofferer to Queen Elizabeth. Another son, Edward was unfortunate enough to be involved in the plot to deliver the imprisoned Mary Queen of Scots, and with the rest of the conspirators, perished on the scaffold in 1586.

Hindlip Hall or Castle seems to have been built about 1572, and at the time that Fr. Oldcorne arrived there, the mansion had become a perfect rabbit-warren of secret hiding-places and modes of escape. Trap-doors, sliding panels, secret staircases and hiding places existed everywhere, while the house itself standing on an eminence, enabled the inmates to observe all round the approach of any suspicious or unwelcome visitors. These ingenious contrivances were the work of **Brother Nicholas Owen**, Jesuit, a famous joiner who was himself destined for martyrdom.

While at the Hall, Fr. Oldcorne, by much fasting and prayer managed to convert back to Catholicism, the Squire’s sister, Dorothy Habington, who after many years at Queen Elizabeth’s Court had imbibed the fanatical Calvinism which characterised the Queen’s reign in its later years. Dorothy deeply bewailed her long obduracy which had robbed her of so many years of the consolations of the true Faith.

Fr. Oldcorne’s missionary journeys took him to the extremes of Worcestershire and far beyond. To these extensive labours and widespread missionary journeys is

attributed a severe mouth ulceration which caused the zealous priest much distress. He made a pilgrimage to St. Winefride's Well in North Wales, and with a stone taken from the bottom of the Well applied the stone to his wound, then he bathed in the Well, when he found that he was completely cured of the dangerous malady. It is from the pen of **Fr. John Gerard** (The Hunted Priest,) that we learn the history of this edifying incident, which made a great sensation in the district. It was certain that this cure was wrought through the intercession of the martyred Virgin and Princess.

By various means the Government became aware of the Gunpowder plot in 1605. On Guy Fawkes, the chief conspirator was found a letter addressed to Fr. Garnett. Naturally, the Privy Council was anxious to lay hands on the famous Jesuit. Early in December, Garnet, for greater security, went to Hindlip at the invitation of Fr. Oldcorne. Humphrey Littleton, then in prison for concealing, at Hagley, his cousin and another of the plotters, informed the Government, probably under torture, that Garnet was at Hindlip. In January 1606, Sir Henry Bromley, a local Justice and a body of one hundred soldiers armed with guns and other weapons forced their way into the house and a regular search began. Doors were forced, floors ripped up and paneling removed wholesale. Garnet and Oldcorne were in one hiding hole and Brothers Nicholas Owen and **Ralph Ashley**, servants of Oldcorne were in another hole. However, conditions were poor owing to restriction of air and they manage to struggle on for eight days, but then all were forced to surrender and were taken to the Tower of London, together with the Squire.

Oldcorne was fearfully racked (as were Nicholas Owens and Ralph Ashley) but no evidence was found to connect him to the Gunpowder Plot. On the other hand Garnet, who knew all of the Gunpowder conspirators, was not tortured on the express command of the King. A famous "arranged" conversation between Oldcorne and Garnet in the Tower, when the questions and answers were taken down by two concealed listeners, Lockerson and Forsett, enabled the authorities to collect evidence, according to the standards of the day—for the trial of both prisoners for high treason. On 21st March 1606, Fr. Oldcorne was sent back to Worcester, and at the Lent Assizes he was arraigned for inviting Garnet, an accused traitor to hide at Hindlip; and also to write to **Fr. Robert Jones** in Hertfordshire to shelter two of the plotters. At Oldcorne's trial, Humphrey Littleton asked for his forgiveness and it was said that he believed he deserved to die for revealing his friend's whereabouts.



Oldcorne was found guilty and executed on 7th April 1606, at Red Hill, Worcester, together with John Wintour, one of the conspirators, Humphrey Littleton and Ralph Ashley, Oldcorne's servant. It is said that, as Oldcorne waited on the ladder to die, Ashley kissed his feet and said, "What a happy man am I to follow in the steps of my sweet father." Oldcorne died with the name of St. Winefride on his lips. When Ashley came to die he prayed and asked for forgiveness and noted that like Oldcorne he was dying for his religion and not as a traitor.

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.



LORD!



Let us be kind if we would promote the interests of that Heart of which kindness was the special characteristic. Let it not be in isolated acts, “few and far between”; this is not the kindness of Jesus’ Heart. No, it must be like prayer, a habitual disposition of heart which is ready to manifest itself without any effort and almost unconsciously, at all seasons and in all circumstances, and thus it will be with hearts which are united to that Heart of love.

Kindness will flow from them, as it were, naturally, just as the flowers give forth their perfume, the birds their song, and as the sun shines down alike on good and bad, as it goes on its daily circuit—because all this is of their very nature. In the most trivial things of daily life the spirit of kindness should render itself evident. Kindness is as the bloom upon the fruit—it renders charity and religion attractive and beautiful.

* * *

Without kindness, even charitable works lose their power of winning souls; for without it the idea of love of anything supernatural—in a word, of Jesus, is not conveyed to the minds by the works performed, even though they be done from a right motive. There is such a thing as doing exterior actions, which are intended to be charitable, ungraciously. Now, actions thus performed do not manifest the kindness of the Heart of Jesus, nor will they be efficacious in extending the empire of His love or in winning souls to His kingdom.

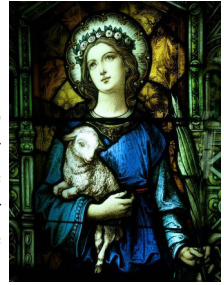
* * *

My son, in thy good deeds, make no complaint, and when thou givest anything, add not grief by an evil word. Shall not the dew assuage the heat? So also the good word is better than the gift. Lo, is not a word better than a gift? But both are with a justified man.

—Ecclesiasticus 18:15-17

HOLY SOULS CORNER

We read the inspiring stories of young virgin martyrs who, rather than sacrifice their faith or chastity submitted to torture and ordeals even to the very sacrifice of their lives. The Church recognises their short lives as heroic by the title of canonised saints. We have no difficulty in recognising their lives, and the lives of other great saints, as worthy of immediate entrance into heavenly glory at the moment of death.



Far more common are the stories of men and women who have been wholly evil. But while we should not presume that anyone, although their acts are clearly deserving of eternal punishment, are actually in hell. God's infinite mercy forbids us to assume any particular person in hell. We may judge a crime but not the criminal.

The extreme cases described briefly above cannot be applied to the majority, the millions of more ordinary and obscure lives. They are neither saints nor notorious sinners. But sinners they are. Every commandment and precept revealed to us is capable of being broken, often and seriously (mortal sin) by a vast multitude of the inhabitants of this planet. If one is familiar with the usual channels of news, there are an almost infinite number of examples of distressingly serious sins being committed constantly. The practise of Christian morals, within and outside the Church, seems to be deteriorating dramatically. One hears the lament that if God punished Sodom and Gomorrah as he did for their vile sins, then we might also expect something similar to befall this wicked world.

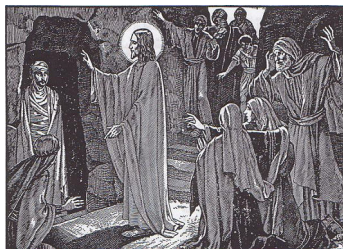
For many Catholics (I do not speak for those outside the Church, the one Ark of Salvation,) who have the consolations of the sacraments, and especially those fortunate enough to have, and appreciate, the true sacrifice of the Mass, there are infallible means of recovering from their sins, however bad. Imagine the sinner who bitterly regrets his sins, and even so, falls again and again, in his case life is struggle, a vale of tears. But he will not lose hope after sinning, and rising again will manfully try to do God's will anew. When such a person comes to that fearful day when God will call him, we have no knowing of how Our Lord's mercy will manifest itself at the moment of death. We hope that he will be saved, but it would be inconceivable that such a soul would be admitted straight into paradise, or catapulted to hell. No, he will, in all probability, be consigned to Purgatory for a long stay, until the punishments due to his frequent relapses are paid off. Or until we, as compassionate Catholics, take a hand and help with our prayers and suffrages. He might have no relations to pray for him. Pity him then and adopt him as your special friend in need. You also have to pass this same way. How would you like to be treated by the Catholics that you leave behind?

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

MY CATHOLIC FAITH

Chapter 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.



When did Christ begin His public life?

Christ began His public life **when He was about thirty years old.**

1. After spending long years in obscurity and humble toil, Jesus Christ next entered upon a period of activity, going about and teaching publicly. He left His home in Nazareth, and began His public life by an act of great humility: His *baptism* at the hands of St. John the Baptist in the river Jordan.

The mother of St. John the Baptist was St. Elizabeth, cousin of the Blessed Virgin Mary. St. John lived a life of very rigorous penance in the desert, preparing himself for his role of forerunner or precursor of the Saviour. About two years before Christ started His public life, John the Baptist went out of the desert, and began to preach penance; he baptised in the Jordan all those who believed in his teachings and wished to begin a new life.

St. John the Baptist was the *forerunner* or *precursor* of Christ. He spoke to the people of the coming Messiah, and pointed Jesus out to them as the "Lamb of God." He was put to death by Herod, because he reproved the ruler for his immoral life.

Jesus came to John to be baptised; immediately afterwards, as Our Lord came out of the river, the Holy Ghost came down upon Him in the form of a dove, and a Voice from heaven was heard saying: "This is my beloved Son, in whom I am well pleased" (Matthew 3:17).

2. After His baptism, Jesus went into the desert, where He *fasted* forty days and forty nights. This teaches us to look upon baptism as a call to penance, and to prepare for all kinds of activity by mortification and prayer.

The forty days of Lent are intended to commemorate the forty days' fast of Our Lord. Lent lasts from Ash Wednesday till midnight of Holy Saturday.

3. After Our Lord's long fast, the devil was permitted to *tempt* Him. Christ rebuked the devil, and angels came to minister to Him.

From this temptation of Our Lord we know that a temptation is not sinful. As long as we resist the devil, we are pleasing to God, however strong may be the temptation that assails us. "God is faithful and will not permit you to be tempted beyond your strength, but with the temptation will also give you a way out that you may be able to bear it" (1 Corinthians 10:13).



LITURGY THIS MONTH

*The month of April
is dedicated to
the devotion to
the Blessed Sacrament*

*O Sacrament most Holy, O Sacrament Divine,
All praise and all thanksgiving be every moment Thine.*



April 7th: Passion Sunday

The Crucifixes and the statues are veiled so we can concentrate on the Passion of Jesus.

April 14th: Palm Sunday

Jesus walks into Jerusalem as a king to suffer His Passion and save us! We will follow the ceremonies of Holy Week as best as we can with our missal.

April 18th: Maundy Thursday

Jesus institutes the Priesthood and the Holy Eucharist to remain always with us.

April 19th: Good Friday

The Sacrifice of Jesus is essential for our salvation.

April 20th: Holy Saturday

We remain in silence, in sadness and expectation of the Resurrection promised.

April 21st: EASTER SUNDAY

Finally Jesus proves once and for all that He is God, rising from the dead of His own power. Day of Joy and Exultation, Sunday becomes the day of the Lord, Dominica in Latin.

April 28th: Low Sunday

So called in order to show the end of the great festivities of the week of Easter, the Festival of Festivals.

The Hail Mary - 9



Amen



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

April 2019 Intention:

That Christians rediscover the sacrificial spirit of Our Lord Jesus Christ



COMMUNION

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 Christians rediscover the sacrificial spirit of Our Lord Jesus Christ



APOSTOLATE



SACRIFICE

JANUARY 2019 RESULTS

The Intention was for Catholic Family

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
6	151	59	52	67	362	790	90	62	397

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
Harts Lane, Burghclere, Newbury, Berks RG20 9JW, UK***