



Hostia

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



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February 2021
Month of the
Presentation of Our Lord

*To thank God for
the vocations received
and to pray for their fidelity*

*The
Saint
of
the
month*

Saint Matthias
Apostle
(† 63)



After our Blessed Lord's Ascension His disciples came together, with Mary His mother and the eleven Apostles, in an upper room at Jerusalem. The little company numbered no more than one hundred and twenty souls. They were waiting for the promised coming of the Holy Ghost, and they were persevering in prayer. Meanwhile there was a solemn act to be performed on the part of the Church, which could not be postponed. The place of the fallen Judas had to be filled, that the number of the Apostles might be complete. Saint Peter, therefore, as Vicar of Christ, arose to announce the divine decree. What the Holy Ghost had spoken by the mouth of David concerning Judas, he said, must be fulfilled. Of him it had been written, His bishopric let another take. A choice, therefore, was needed of one among those who had been their companions from the beginning, who could bear witness to the

Resurrection of Jesus.

Two were named of equal merit, Joseph called Barsabas, and Matthias. After praying to God, who knows the hearts of all men, to show which of these He had chosen, they cast lots, and the lot fell upon Matthias, who was thereby numbered with the Apostles. It is recorded of the Saint, wonderfully elected to so high a vocation, that he was remarkable for his mortification of the flesh. It was thus that he made his election sure.

He preached in Judea where he was persecuted by both Jews and Gentiles, and died by stoning, a victim of their pursuits, in the year 63. His body was taken to Rome by Saint Helena, mother of Constantine, some 250 years later. A church there bears his name.

**Saint Matthias' feastday
is on 24th February**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Every year in February, young men are entering the clerical state by receiving the Tonsure. During this ceremony the Bishop cuts 5 locks of hair as a sign of detachment from the vanity of the world. Whilst the Bishop is doing this these young men make a first oblation of their lives by pronouncing these words from the Psalm 15, verse 5: *“Dominus pars hereditatis mæe et calicis mei, tu es qui restituēs hereditatem meam mihi — The Lord is the portion of my inheritance and of my chalice: it is thou that wilt restore my inheritance to me.”* By these words, they make the service of God their duty by the dedication to priestly life and functions which they will receive gradually during their training to become priests.



These functions are given to fragile vessels, as Saint Paul says, because these young men still have a human nature wounded by Original Sin. But this is true for all the gifts God gives to men. There are many things in life that can divert anybody from his initial vocation. This is why the grace of fidelity is so important.

Fidelity means that we act always with a spirit of Faith and persevere until the end despite all the trials we need to go through during this earthly life. We all need to be faithful to the promises of our Baptism, but also for certain other engagements made before God whether it be to enter into the state of Holy Orders and that

of Holy Matrimony. All engagements have this common duty of fidelity which demands that we keep promises we made not once but till death. Fidelity is a grace of God. We need to constantly rely on God in order to keep the desire we expressed on this day for the first time but ought to last all life long. We need to keep the same leitmotiv throughout our lives which is to perform our duties for the good of souls, first our own souls and then that of many others who will benefit from what we do. This desire will be to sustain day after day the same zeal of acting for love of God.

We must realise that Man is weak and easily diverts from initial desires because we easily settle ourselves in a state of lukewarmness. A lukewarm person is thinking that what he does is already fine, enough under control, and consequently does not desire to do more or better. In lukewarmness, one finds his own satisfaction to the point of lessening the service to God. This awaits us all in whatever state we are but when it concerns clergy it is even more dramatic since the priest's work has a great extension. The priest's ministry touches hundreds of souls which means that his fidelity is of more crucial importance.

This month we shall pray to thank God for the many vocations He has sent us already, and ask for their perseverance, so the they may act today and always with not even the same fervour as that on the day of their Tonsure but with an ever increasing fervour. Let us obtain these tremendous graces by our own fidelity to our engagements in the Eucharistic Crusade, trying to do what is for the greater honour and glory of God and the good of souls.

God bless you all.

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

POPE ST. PIUS X



By F. A. Forbes

Patriarch of Venice — 3

Cardinal Sarto had not been long at Venice before he determined on a thorough reform of church music. He summoned Don Lorenzo Perosi, a young cleric whom he had known at Mantua and a skilled musician. Music, said the patriarch, was intended to excite the faithful to devotion and to help them to pray; the music then in fashion did neither. The fearful and wonderful performances of string orchestras, dear to the hearts of many, were banned, as was the use of drums, trumpets, tambourines and whistles. No instrument but the organ was to be used in the church, and even that was to be subordinate. The words of the Mass were to be sung to the Gregorian chant with solemnity and dignity, and by men and boys alone. That the change was not welcome in all quarters was hardly to be wondered at. The operatic efforts of loud-voiced ladies singing the *O Salutaris* during Mass to the air of the serenade from an opera or a Creed that was like the Brigands' Chorus from an operetta, still found many admirers.

Nevertheless, when a Mass of Palestrina was sung under the leadership of Perosi for the first time in the cathedral of St. Mark, the Venetians realised the difference. "Enchantingly beautiful," they said. But it was uphill work, and Don Lorenzo would have lost heart altogether had it not been for the support and encouragement of his holy patron.

One of the poorest of the island parishes of Venice was Burano, which in ancient times had been famous for its fine lace. The cardinal moved by the misery of its inhabitants, determined to revive the industry; but only one old woman remained who knew the art. A benevolent lady, persuaded to interest herself in the work, got the old woman to teach her, started a school of lace workers, and soon had six hundred girls in training. Clubs were started for young men and boys, not only here, but in many other parishes. There was no difficulty, no misery for which the patriarch did not try to find a cure. He had the art of giving without offending people whose decent appearance covered a poverty often more bitter in that it had to be hidden. He went one day to see a friend who had fallen on evil times, and who was in dire need of help. "I am so sorry," said the patriarch, "I have absolutely nothing left, but

take this," giving him an exquisite ivory crucifix which had been given him as a present; "it is valuable, and will realise a good sum."

Although unflinchingly firm in everything that concerned the faith and the rights of the Church, the frank courtesy of the Patriarch Sarto and his conciliating spirit kept him always on good terms with the government. He bade his priests and people respect all lawfully constituted authority, recognising that "the powers that be are ordained of God." "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," he would often say. When King Humbert of Italy was assassinated he ordered that a requiem should be sung for him in St. Mark's; and when the widowed queen came to Venice for rest and change



of air, he visited and consoled her with the most heartfelt sympathy. "The restoration of society in Christ is the only cure for all the world's evils," he would constantly repeat. "No good is good which is not rooted and founded in Christ." He had the gift of inspiring others and rallying them to his own charitable schemes, filling them with a fire and energy like his own.

The 14th July 1902, was a day of grief for Venice. The great campanile of St. Mark's, which had stood for centuries watching over the glories of the City of the Sea, crumbled and fell in ruins. The universal lamentations were changed, by order of the patriarch, into thanksgivings that no one had been injured, and that the cathedral itself had not suffered. The reconstruction of the campanile was immediately determined on, and on 25th April 1903, the feast day of the evangelist and patron saint of Venice, the first stone was laid. The square of St. Mark was a sea of heads; every window and balcony was crowded. The Duke of Turin, a prince of the house of Savoy, was present as the

representative of the king, who had contributed generously to the reconstruction fund. The cardinal stood opposite him. Church and state were face to face, with the memory of all that had passed since the beginning of the Italian Revolution between them. Was conciliation possible? It might have seemed that day that it was — that in charity and justice lay the solution. The cardinal's tact and courtesy on this occasion, as on so many others, put everybody at ease and his discourse won the admiration of all.

"It is a good and beautiful thing," he said, "for men to ask God's blessing on their work. The genius of man is at its highest when it bows before the Light Eternal. I rejoice, therefore, with you, most noble representatives of Venice, that, as faithful interpreters of public opinion, you have decided that the rebuilding of our beloved campanile must be inaugurated with a solemn act of religious worship. I rejoice that you have shown yourselves worthy sons of your Venetian forefathers, who, knowing well that 'unless the Lord build the house, their labour is in vain that build it,' began no enterprise without asking God's blessing and the protection of His Virgin Mother in their work." After having shown that all the glory of medieval Venice sprang from her faith and her religion, he turned to the Duke of Turin and the other illustrious guests with a word of thanks for their presence. "A man of personal fascination and splendid presence," wrote a member of the French government who was there, "with handsome open face and strong clear-cut features, softened by eyes in which shines the light of perpetual youth. Nothing proud about him, nothing obsequious, his manner with the Duke of Turin was perfect, that of a man who is completely at his ease."

Prince of the Church as he was, he was always ready to fulfil the duties of a simple parish priest. He would carry holy communion to the sick, hear confessions, give retreats in the churches of the diocese, and visit the prisons, the hospitals and the reformatories, preaching to their inmates and comforting all their sorrows. The religious orders were amongst the most favoured of his children; he was always ready to visit them on their feast days, and loved and esteemed their work. Both saint and sinner found in him a kindly strength and simple goodness which set them at their ease at once. The very sight of his face was a welcome; there was no affectation of piety or austerity which might repel or frighten anyone; no one could feel stiff or awkward in his presence, all shyness and reserve gave way before his gentle manner.

An intimate friend of the cardinal, who was staying with him, asked one day if he might celebrate Mass at an early hour next morning, as he had to catch a train. "Why not?" was the answer, "I will see that all is ready for you."

What was the astonishment of the priest when he went to the cardinal's private chapel at an early hour to find his host himself preparing for the Mass.

"But who will serve?" asked the celebrant.

"I," answered the cardinal very simply.

"Eminence!" protested his guest quite aghast at the suggestion.

"What!" he exclaimed, smiling, "do you imagine that a prelate of my rank does not know how to serve Mass? A fine idea you have of the princes of the Church!"

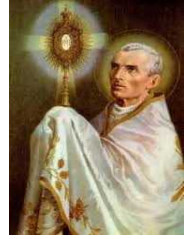
He hated ostentation of any kind and would often travel about the country incognito. He was going one day to the convent of the Sisters of Charity at Crespano when, feeling sure that at Bassano, where he had to get out, there would be an ovation, he wrote to a friend telling him that two Venetian priests



going to Crespano who did not know the country would be glad if a carriage could be sent to meet them at the station. The train arrived, and the two priests made their way to a ramshackle little carriage which was standing outside. The friend, who was waiting to do the honours to the cardinal's priests, came forward eagerly, and was just about to greet the elder of the two when he recognised the patriarch. "Your Eminence!" he stammered, utterly taken aback; but the cardinal, finger on lips in warning, jumped into the carriage followed by his companion, and drove away. Little did he guess that the time was close at hand when his desire to be unnoticed could nevermore be fulfilled, when he who loved to take the lowest place was to be obliged to take the highest in the world.

More next month.

EUCCHARISTIC DEVOTION



The Sacrifices of Jesus in the Eucharist (2)



During His Passion Jesus was bound; He lost His liberty. In the Eucharist He is the One that binds Himself. He has chained Himself with the unconditional and perpetual chains of His promises.

He has chained Himself to the Sacred Species to which the sacramental words bind Him inseparably. In the Eucharist as on the Cross or in the Tomb He has no movement, no action of His own, although He possesses within Himself the fullness of the risen life.

He is fully dependent on man like a Prisoner of love. He cannot break His bonds, or leave His Eucharistic prison; He is our Prisoner to the end of time. He pledged Himself to this; His contract of love goes as far as that.

As to His soul's beatitude, Jesus is no longer able, as at Gethsemane, to suspend its raptures and its joys, for He is risen and in glory. But He loses it in man, in the Christian, who is an unworthy member. How often Jesus has to suffer ingratitude and insult! How often Christians imitate the Jews! Jesus wept once over guilty Jerusalem. He loves us much more than He did the Jews, and He is much more afflicted by our sins, by our perdition than by the perdition of the Jews. If Jesus could weep in the Blessed Sacrament, what tears would He not shed!

Lastly, Jesus, Who in the Host is no longer subject to a real death, assumes at least an apparent state of death. The Sacred Species are consecrated separately in order to recall the loss of His Blood which by escaping from His Body brought about His painful death.

He gives Himself in Communion. The Sacred Species are consumed, destroyed in us.

Jesus is also exposed to the loss of His sacramental existence through the profanations of the impious who do away with the Sacred Species.

Sinners who receive Him unworthily crucify Him in their souls, bind Him to the devil, their sovereign master! *Rursum crucifigentes sibimetipsis Filium Dei.* "Crucifying again to themselves the Son of God."

Thus, inasmuch as it is possible for Him in His risen state, Jesus immolates His natural life in the Eucharist. In the Passion He had not spared His Divine life; neither does He spare it in the Eucharist.

In the Passion He revealed nothing of His glory, majesty, and power, but only the man of sorrows, the accursed of God and man. Isaiah could not recognise Him on account of the spittle and wounds that defiled His august face!

In the Passion Jesus allowed only His love to appear. Woe to those who did not want to recognise Him! The adoration of His Divinity and the proclamation of His innocence had to come from a robber, a thief; and nature was the only one to mourn its Creator.

In the Blessed Sacrament Jesus continues with a still greater love this immolation of His Divine attributes.

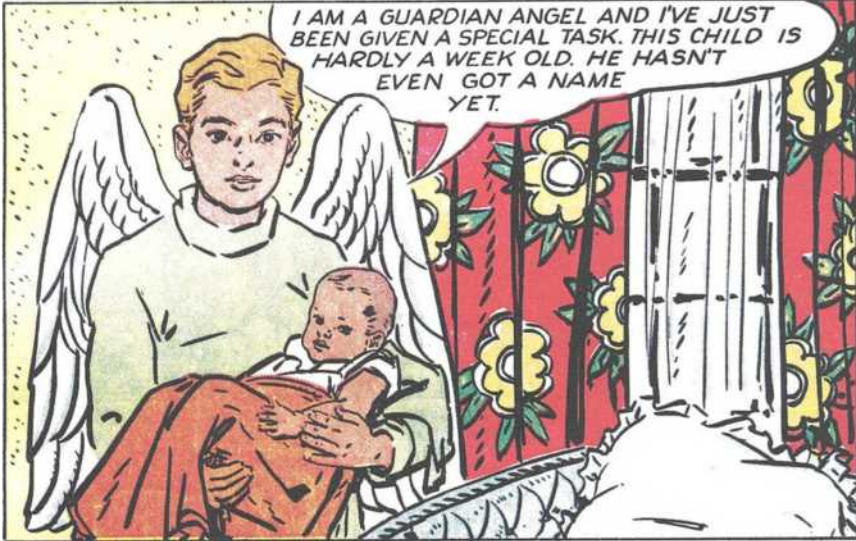
Of all the power and glory of Jesus Christ we see nothing but a patience that would give cause for scandal did we not know that His love for us is infinite, that His love is a folly! Insanis! He is foolish.

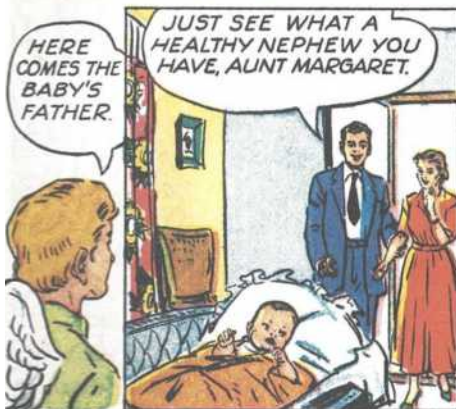
This gentle Saviour seems to say to us: "Well, am I not doing enough for you? Do I not deserve your love? What more can I do? Try to find what sacrifice there is still for Me to make."

Woe to those that despise so much love! One readily understands that Hell is not too much for them. But let us not think of that. The Eucharist is the supreme proof of Jesus' love for us because it is the supreme sacrifice.



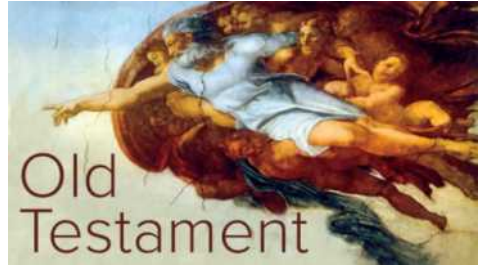
THE SACRAMENTS





THE OLD TESTAMENT

The Ten Commandments



In the third month of the departure of Israel out of the land of Egypt, on this day they came into the wilderness of Sinai, and they camped over against the mountain of God, Sinai. And Moses went up to God, and the Lord called to him from the mountain and said, “Thus shall thou say to the Children of Israel: You have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and taken you to myself. If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people. And you shall be to me a priestly kingdom, and a holy nation. These are the words thou shalt speak to the Children of Israel.”

And Moses came down and declared all of the words of the Lord to the people. And all of the people answered, “All that the Lord has spoken, we will do.” And Moses sanctified them, and the people washed their garments.

In the morning of the third day, thunders began to be heard and lightening to flash, and a very thick cloud to cover the mount, and the noise of a trumpet sounded exceedingly loud, and the people that were in the camp feared. And God began to speak from the cloud.

Then God called Moses up to the top of Mount Sinai and gave him commandments written by the finger of God on tablets of stone. And God spoke all these words:

1. “I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor any likeness of any thing that is in Heaven above, or in the earth beneath.
2. “Thou shalt not take the name of the Lord thy God in vain.
3. “Remember that thou keep holy the Sabbath day.
4. “Honour thy father and thy mother, that thou mayst be long-lived upon the land.
5. “Thou shalt not kill.
6. “Thou shalt not commit adultery.
7. “Thou shalt not steal.
8. “Thou shalt not bear false witness against thy neighbour.
9. “Thou shalt not covet thy neighbour’s wife.
10. “Thou shalt not covet thy neighbour’s house, nor his servants, nor any of the goods that he has.

Moses was with the Lord on Sinai for forty days and forty nights. And the people seeing that Moses delayed to come down from the mount, gathering together against Aaron said, “Make us gods that may go before us; for as to this Moses, we know not what has befallen him.”

And Aaron said to them, “Take the golden earrings from the ears of your wives, and your sons and daughters, and bring them to me.” And when Aaron had received the earrings, he fashioned them by founders’ work, and made them a molten calf. And they said, “These are thy gods O Israel, that have brought thee out of the land of Egypt.” And he built them an altar.

And rising in the morning, they offered holocausts, and peace victims, and the people sat down to eat, and drink, and they rose up to play.

And the Lord said to Moses, “Go thee down: thy people, which you brought out of the land of Egypt, hath sinned.” They have made to themselves a molten calf, and have adored it, and sacrificed victims to it.” And God said, “Let me alone and I will destroy them and make thee a great nation.” But Moses pleaded, reminding God of all that he had done for this people. And the Lord was appeased.

Moses came down from the mount bearing in his hands the tablets of the law. When he saw the people, the calf and the dances, Moses was very angry and throwing down the tablets he broke them at the foot of the mount and taking the calf, he burned it and beat it to a powder.



And he ordered the sons of Levi to put the rebels to the sword, and there were slain that day about three and twenty thousand men.

Again Moses went up Mount Sinai, to pray for the people. God told him to hew two tablets of stone, like the former. Then God wrote the Ten Commandments on them.

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.



THE TRUE POINT OF HONOUR



“The true point of honour”, says La Colombière in his *Theâtre d’Honneur et de Chevalerie*, “on which our renown must depend, is to be a good man, and that is the true nature of honour. As for that honour which is acquired, it consists likewise in loving and fearing God, and in not imagining anything to be honour which is not to His honour; and this is the commencement of all wisdom. This honour it is which leads a man to serve his king faithfully, to obey the laws, to fight bravely for his king and for his country, to follow the truth, reason, justice, and equity, to love and assist his neighbour, to protect widows and orphans, to succour the poor and oppressed, to obey rulers, whether ecclesiastical or military or civil, and in all his actions to manifest that probity, that generosity, that virtue, the price and recompense of which is true honour. It is useless to seek the precise sense of honour anywhere else. And if we wish to rise still higher to heights above these precepts, we must imitate Jesus Christ our Saviour in forgiving our enemies; and then we shall possess, not only the true temporal honour, but also that which is heavenly and eternal.

* * *

“Without a sense of religion”, says Gerdil, “there can be no real courage, none that can be depended upon, none universal, unconquerable, beyond the fear of death”.

HOLY SOULS CORNER

A nobleman once gave a considerable amount of money to the superior of a Carthusian monastery to have prayers said for his deceased father. When the assembled choir sang nothing but the words: *Requiescat in pace!* - “*May he rest in peace,*” — the nobleman expressed his dissatisfaction at receiving so short a prayer in return for his money. The saintly Superior told the brethren to write those words on slips of paper, and putting the slips on one side of the scales, requested the nobleman to put the money in gold coin on the other side. This being done, the nobleman was astonished to see the money rise high while the slips of paper went down showing that they were weightier. By this miraculous occurrence he was filled with confusion but at the same time with consolation. Mention of this occurrence was made in the conferences of Pope Benedict XIII.



Because the clergy perform their ecclesiastical ministry in the name of the Church, it is evident that these prayers are not private ones of the priests, but the official supplication of the Church. As such they have a special value, by which their effect is attained independently of the state of the priest's conscience.

Through the Sacred Heart of Jesus the Divine Spirit continually impels the Catholic Church to send up to heaven her powerful supplications for the souls in Purgatory. Contemplating the ineffable yearning of the Church for the release of the Suffering Souls, and the great efficacy of her prayer, will you not, Christian soul, follow the impulse of your heart, and do your part for their deliverance by joining assiduously in the these prayers? Let us never forget the crowning jewel of the Church — the Holy Sacrifice of the Mass, the offering up of the Divine Victim in sacrifice to the Heavenly Father in continuation of that supreme sacrifice of Calvary.

If you follow intelligently the liturgical prayers of the Mass and make them your own, your prayers will be immeasurably enhanced by the power of the Church. Some of the prayers, easily identified, pray specifically for the dead. Especially important is the fourth prayer after the consecration when Our Lord is present on the altar. This prayer starts: *Memento etiam, Domine, famulorum famularumque tuarum N. and N.,... Be mindful, O Lord of thy servants and handmaids N. and N.* Find this beautiful prayer in your missals and pray for your own dead. Our Lord present will surely hear your prayers as part of the Church's own.

Perhaps even more beautiful and poignant is the requiem Mass with its sombre colours and accents, especially efficacious for the Suffering Souls. And if you could pay the priest's stipend and have a Mass said for your relations, you cannot do better for their souls if they are among those suffering in Purgatory.

“The celebration of Holy Mass has the same value as the Death of Jesus on the Cross.” — St. Thomas Aquinas.

MY CATHOLIC FAITH

Chapter 40. Actual Grace

The case of Saul of Tarsus is one of the most wonderful instances of cooperation with God's grace. Saul of Tarsus was one of the most active persecutors of the early Christians. On the way to Damascus to arrest Christians, Saul was struck down by a brilliant light, and heard a voice say: "Saul, Saul, why dost thou persecute me?" Saul asked, "Who art thou, Lord?" And Jesus answered, "I am Jesus, whom thou art persecuting. Saul immediately grasped at grace, and asked, "Lord, what wilt thou have me do?" From then on he turned his back on his former life, and belonged completely to Christ, until, as the incomparable Apostle Paul, he was martyred in Rome.



What are the principal ways of obtaining grace?

The principal ways of obtaining grace are **prayer and the Sacraments, especially the Holy Eucharist.**

The Sacraments of Baptism and Penance give grace to those not possessing it; the other Sacraments increase grace in those already in the state of grace.

1. Actual grace is obtained by *good works*. It is especially obtained by the use of *means* offered by the Church, such as hearing Mass, sermons, etc., and receiving the Sacraments, particularly the Holy Eucharist, which contains God, the Source of Grace.

Although we cannot merit grace by our good works, still our good works can beg God for us, to give us grace. Good works are necessary, for God will not save us without our cooperation.

Actual grace is made to act through various means: through sermons, reading of good books, illness and death, advice of superiors and friends, good example, etc.

The first converts at Pentecost were moved by the preaching of the Apostles. St. Ignatius of Loyola was moved by the reading of the lives of the saints; St. Francis of Assisi, during an illness; St. Francis Borgia, upon seeing the corpse of Queen Isabella. Often God sends us sufferings as a means by which the Holy Ghost may speak to us.



Can we resist the grace of God?

Unfortunately, we can resist the grace of God, for our will is free, and God does not force us to accept His grace.

1. Grace *does not force* us. It leaves us free to choose between good and evil. The Holy Ghost guides and enlightens, but we can still close our eyes to His grace. If we cooperate, we gain other graces.

As Christ said, "For to him who has shall be given, and he shall have abundance" (Matthew 13:12). He who persists in rejecting the gift of God's grace and refuses to be converted will die in his sin and will be forever excluded from the sight of God. "From him who does not have, even that which he seems to have shall be taken away. But as for the unprofitable servant, cast him forth into the darkness outside, where there will be the weeping, and the gnashing of teeth" (Matthew 25:29-30). Would it not be an insult to a king if he keeps offering gifts to one of his people, and these gifts are despised?

2. We should be on the lookout for the graces of God, ready to accept them as soon as they are offered. The action of the Holy Ghost on the individual soul is not continuous in particular graces; we must be ready when He comes with special gifts.

Some receive only one summons to the banquet. In the desert, the Israelites who rose late found the manna melted away. There are times of special grace for the Christian, such as Lent, a retreat, etc.

LITURGY THIS MONTH

The month of February is dedicated to the Presentation of Jesus in the Temple



February 2nd: Candlemas

Presentation of Jesus in the Temple 40 days after He was born, according to the Jewish Law of the Old Testament. Our Lady comes to offer the Son of God in the Temple and receives the prophecy of the old man Simeon: a sword will pierce Her Heart!

February 7th: Sexagesima

It is not enough to hear the Word of God, we must listen to it, keep it in a good and perfect heart, and then we will bring forth good fruits, for which Jesus will reward us in eternity.

February 11th: Apparition of Our Lady at Lourdes

Message of Our Lady to Saint Bernadette: “I do not promise you happiness in this world, but in the next!”; “Penance! you must pray for sinners.”; “I am the Immaculate Conception!”

February 14th: Quinquagesima

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

February 17th: Ash Wednesday

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

February 21st: 1st Sunday of Lent

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

February 28th: 2nd Sunday of Lent

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

The 7 Sacraments — 3



Holy Communion



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

February 2021 Intention:
To thank God for the vocations received
and to pray for their fidelity



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
to thank God for the vocations received and to pray for their fidelity



SACRIFICE



APOSTOLATE

NOVEMBER 2020 RESULTS

The Intention was for the priestly Society of Saint Pius X

	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	5	134	23	22	210	254	800	34	0	62
Ireland	4	120	1	1	251	347	759	8	30	244

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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