



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain



Read inside:

- Pope St. Pius X p. 4
- Eucharistic devotion p. 6
- The Sacraments p. 8
- The Old Testament: The Devotion of Ruth p. 10
- The Virtue of Patience p. 12
- Holy Souls Corner p. 13
- My Catholic Faith: Gifts & Fruits of the Holy Ghost p. 14
- Liturgy this month p. 15

July 2021: Month of the Precious Blood

That Our Lord Jesus Christ may rein over our ungodly societies

August 2021: Month of the Immaculate Heart of Mary

That Christian souls shine with purity

The
Saint
of
the
month

Saint Henry King of Germany & Emperor of the Holy Empire (972-1024)



Henry the Pious or the Lame, Duke of Bavaria, was born in 972, and bore his father's name. Saint Wolfgang, bishop of Ratisbonne, baptised him and afterward raised him in the practice of virtues fitting for a great sovereign. His father died when his son was 23 years old, and Saint Henry assumed the paternal title of Duke of Bavaria. It was at this time that he married Cunegundes, the holy spouse whom God gave him, and who like himself is today a canonised Saint. They observed perfect chastity all their lives, and rivalled one another in their zeal and love for their subjects.

One night Saint Henry had a dream and saw his very dear deceased master, Saint Wolfgang, who told him to read the words written on the wall: After six. He supposed this meant he would die in six months, and then, after that did not occur, in six years, and he prepared himself for that eventuality by giving generous alms and initiating other good works. At the end of the sixth year, he found the prediction verified in an unexpected way, by his election as emperor and king of Germany on the first day of the year 1002. It was an archbishop who consecrated him emperor on July 8th of that same year. Trained in the fear of God, he ascended the throne with only one thought — that of reigning for God's greater glory. By his happy combination of Christian, royal and military virtues, he proved that a good king is a true gift of heaven. He prayed often, meditated the law of God constantly, and to be armed against pride practiced humility in all circumstances, and never let himself be fascinated by human glory.

The pagan Slavs were then despoiling the empire. He provided for the reparation of the episcopal churches of six dioceses, which had been almost entirely destroyed by the invaders. Menaced by an army of one of these, he prayed to the patron of the ruined church of Merseburg, saying, Great Saint Lawrence, illustrious martyr of Jesus Christ, if by your assistance I can submit these barbaric nations to the Christian religion, I will, with the help of God, re-

establish in its original dignity this church consecrated to your honour. He prayed again before the battle, invoking three martyrs, and then attacked the invaders with a small force; but an Angel and the three holy martyrs were seen leading his troops, and the heathen simply fled in despair. Poland and Bohemia, Moravia and Burgundy, were in turn annexed to his kingdom, and Pannonia and Hungary won for the Church.

When the Faith was secure in Germany, Henry passed into Italy, drove out an antipope and brought Benedict VIII back to Rome. He was crowned in Saint Peter's Basilica by that Pontiff, in 1014. It was Henry's custom, on arriving in any town, to spend his first night in prayer, in some church dedicated to our Blessed Lady. As he was praying in Saint Mary Major's, during the first night of his arrival in Rome, he saw the Sovereign and Eternal Priest-Child Jesus enter to say Mass. Saints Lawrence and Vincent assisted, as deacon and sub-deacon. Countless Saints filled the church, and Angels sang in the choir. After the Gospel, an Angel was sent by Our Lady to give Henry the sacred book to kiss. Touching him lightly on the thigh, he said, "Accept this sign of God's love for your chastity and your justice", and from that time on, the emperor always limped.

Saint Henry employed the fruits of his conquests in the service of the temple, imitating in this the royal prophet-king. The forests and mines of the empire, all the best resources which his treasury could provide, were consecrated to the sanctuary. Stately cathedrals, noble monasteries, innumerable churches enlightened and sanctified the once heathen lands. In 1024 Henry lay on his deathbed; he then gave back to her parents his wife, Saint Cunegundes, a virgin still, as a virgin he had received her from Christ, and at the age of 52 years surrendered his own pure soul to God.

**Saint Henry's feastday
is on 15th July**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

After perhaps a difficult year, summer holidays are here as a welcome change and we can look forward to a rest from School and welcome diversions. But it is important that during this time we do not forget to fulfill our duties towards God. We should especially be faithful to our daily prayers. Let us be especially faithful to morning and night prayers, grace at meals, daily Rosary and prayers daily for the Holy Souls.

What is always important to remember is that we all need God in our lives so that we may live a good life. We need God as the centre of the life corresponding to the human nature He created us for. It is important to think about this often; otherwise we might develop selfishness which is totally against what God expects from us. Indeed, God wants us to live with others in society and have Him at the centre of it. He wants us to have a life in community so that some duties of justice and charity may be fulfilled towards others.

Unfortunately, vast numbers in society are living without God and are ignoring His Commandments. This is the reason why so many things are going wrong. We must pray that God may have the place He deserves in society so that life may be more according to His Holy Will. We cannot do much about this other than praying, and it is our duty to do so. On the other hand, we ought also to give a central place to God in our ordinary everyday lives.

This starts obviously with our family circle. We must have this desire to practise justice and charity with them who God has created to share our life. In this way, we must think of helping out those

around us in order to use our time for good, for charity, showing generosity in relieving those who would appreciate extra hands to carry out their duties. With this period of holiday, you will have more time at hand to do so, especially towards parents and siblings.



God absolutely must be the centre of our individual lives. We must always remember that we are here on earth to know God, to love God and to serve God. Again, being on holiday, we may be tempted to do less while, on the contrary, we have time to do more. We must serve Him in all things, that is to say see in all situation an opportunity to please God by acting with the motive of loving Him. The constant desire of doing things for God is we call 'purity of intention.' To have God more the focus in our lives and to live under His gaze, doing everything in the way He wants us to do it, is to act with generosity, patience, and love.

Individually, we do not have the power to re-establish the reign of Jesus Christ over societies but we must wish it, we must pray for it, and for those in power or Government. More practically, we may set an example on our own level, in our families, so that more families may imitate us and, little by little, spread to a wider extension what should be in the whole society.

Enjoy your holiday!

God bless you all.

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

POPE ST. PIUS X

By F. A. Forbes



THE AIMS OF PIUS X — 3

During the whole life of Pius X, the Bible had been his favourite study. Every encyclical he issued bears witness to his intimate knowledge and love of both the Old Testament and the New. The words in which he insistently recommended the careful and loving study of Holy Writ to priests and people would greatly astonish those of our separated brethren who persist in believing that the Catholic Church forbids the reading of the Bible by her children. When receiving representatives of the Society of St. Jerome for the diffusion of the Holy Scriptures, he spoke with the greatest praise of the splendid work of this most deserving institution, which in the space of fifteen months had been able to give out more than 200,000 copies of the gospels: to those Catholic theologians who were engaged in historical studies and biblical research he always gave the warmest encouragement. "The Catholic faith has nothing to fear from knowledge, but much from ignorance," was a truth that he more than once averred.

The pope, who in his youth had entered keenly into all the games and sports of the seminary life, was a strong believer in schemes for the physical development of youth. "I bless with all my heart your games and amusements," he said on the occa-

sion of a display in the Vatican gardens by athletic clubs. "I approve of your gymnastics, your cycle, boat, and foot races, your mountain climbing and the rest, for these pastimes will keep you from the idleness which is the mother of every vice; and because friendly contests will be for you the symbol of emulation in the practice of virtue... Be strong to keep and defend your faith when so many are losing it; be strong to remain devoted sons of the Church when so many are rebelling against her... be strong to conquer the obstacles which you will meet in the practice of the Catholic religion, for your own merit and for the good of your brothers."



To the pilgrimages that flocked from all parts of the world to do him homage, Pius X addressed like words of sympathy and encouragement. "I bless you all, great and small, rich and poor," he said to a band of peasants from Moravia – "the good that they may remain good; those who have strayed from the right path, that they may come back to it; parents that they may bring up their children well; children that they may honour the white hairs of their parents and the country that has nourished them."

“Tell the rich to be generous in almsgiving,” he said on another occasion; “tell the poor to be proud of being chosen as the living representatives of Christ on earth. Bid them neither envy nor hate others, but have resignation and patience.”

It was to those of his own province that a special tenderness was revealed. “If I could tell you all that is in my heart,” he said one day to a pilgrimage from Treviso, “when night comes on, I should be still speaking.” It was hard for him to believe that he would never see his beloved Venice again. Walking one day in the Vatican gardens with a friend, he heard in the distance a shrill whistle. “Hark!” he said, wistfully, “perhaps that is the train for Venice!” But much as he loved his own people there was no thought either in his mind or in theirs that honours might come to them through his position. “Thank God, we are all able to support ourselves,” said one of his sisters soon after election, “we need trouble him for nothing. Poor dear,” she added compassionately, “he has all the poor people in the world to think of now.” They had their own places in the pope’s private chapel, and on gala days at St. Peter’s. That was their only privilege, and it was all that they asked.

It was said of the new pope that his usual expression was one of overwhelming sadness, and to those who only saw him in public this might have seemed to be true. His humble spirit hated pomp and display, and the burden of his huge responsibility lay heavy on his soul. When borne through the crowd in the *sedia gestatoria* he seemed more than ever conscious of the weight of the cross laid

upon him by his divine Master. “His face amid the scene of triumph spoke of the vanity of all earthly glory. He had ever the look of one who is weighed down by the sins and the sorrows of mankind – a look



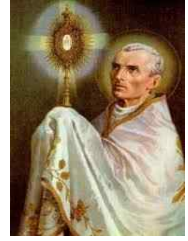
befitting the vicar of Him of whom we speak as the Man of Sorrows,” wrote Wilfred Ward. In St. Peter’s he would allow no outbreak of the applause which had become customary at papal services. “It is not fitting that the servant should be applauded in his Master’s house,” he said sternly as he gave the order. So, it was in silence that he passed thenceforward amongst his people – but a silence tense and trembling with an emotion that would occasionally break out in spite of all attempts at restraint.

But those who knew him intimately had another tale to tell. The genial and merry spirit that had been his of old, though overshadowed at first by the burden he had to bear, was by no means dead. He had the art of making himself all things to all men; he could be gay and merry with the young, wonderfully tender and gentle with those in sorrow and suffering. “He had the greatest heart,” said one who knew him well, “of any man alive.”

More next month.

EUCCHARISTIC DEVOTION

The Divine Bridegroom of the Church

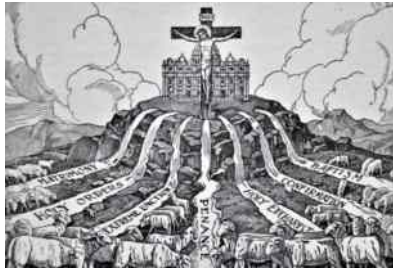


Christus dilexit Ecclesiam.
Christ loved the Church. (Ephesians 5:25)

Another motive for the institution of the Eucharist is the love of Jesus Christ for His Church. Our Lord, after coming down from Heaven to constitute and found His Church, died for her on the Cross. She came out of His opened side with the Blood and water that escaped therefrom—a second Eve fashioned from the body of the second Adam. The object of all the actions and sufferings of Jesus Christ was to acquire for His Church an infinite treasure of graces and merits, which she might dispose of in favour of her children.

The Church inherited this treasure. But if Jesus intended returning to Heaven after His Resurrection and contenting Himself with making His Church the trustee of His truth and graces, the Church would be here below but a bride in mourning, weeping over the loss of her Divine Bridegroom.

This could not be. It would be unworthy of the power and love of the Saviour. Jesus will remain with the Church to be her life, her power, and her glory.



The life of a bride far from her bridegroom is not a life, but an agony, a mourning. But by the side of her beloved, the bride is generous and strong; she is happy. His heart is hers, and it is a joy for her to devote herself to his service.

Such is the Church in the presence of the Eucharist.

The Eucharist is the object of her love, the centre of her heart, the joy and happiness of her life.

Through her children she watches day and night at the feet of the God of the tabernacle to honour Him, love Him, and serve Him. The Eucharist is the motive and end of all her worship. It is the soul of it. Take away the Eucharist, and her worship ceases; for it has no longer any reason to be.

The Protestant sects are not blessed with the presence of the Divine Bridegroom; they accordingly give up all exterior worship as superfluous and useless.

The Church is powerful and fruitful through the Eucharist. Her children can no longer be counted and are scattered all over the world. Missionaries give new children to her every day. She must become the mother of the human race.

But whence does her fruitfulness come? Is it from Baptism, or Penance? No doubt these Sacraments bestow life or restore it; but what will become of these children who have been born in the waters of Divine regeneration?

They must be fed and reared. They have a seed of the Divine in them. This must be developed and made to grow. The Eucharist is the means through which the Church forms Jesus Christ in her children.

The Eucharist is the living Bread with which she sustains their supernatural life. She educates them through the Eucharist; for in the Eucharist alone do souls find abundance of light and life, and the strength to practice every virtue.

Agar sorrowed in the wilderness over her being unable to quench the thirst and satisfy the hunger of her child who was on the point of dying from exhaustion. The Synagogue and the Protestant sects are that mother: they are powerless to satisfy the wants of their children, who ask for bread and find no one to give them any.

But every morning the Church receives the Bread of Heaven for each one of her children; no one need go without it. *Quantum isti, tantum ille.*

It is the Bread of Angels, the Bread of kings; her children are beautiful like the Bread that nourishes them. They have their fill of the Wheat of the elect. They have the right to sit down every day at the royal banquet. The Church always keeps her tables laid; she invites her children, implores them to come and draw therefrom life and strength.



The Eucharist is the glory of the Church. Jesus Christ, her Spouse, is King. He is the King of glory. His Father has placed a dazzling crown upon His head. But the glory of the Bridegroom is the glory of the bride; the Church, like the beautiful orb of night, reflects the Divine rays of the Sun of glory.

In the presence of the God of the Eucharist, the Church is beautiful on the feast days of her Spouse; she is decked in festive vestments, chants solemn hymns, and invites all her children to gather and honour the God of her heart.

She is happy to give glory to her King and God; her words and appearance almost give us the impression of our having been transported into the heavenly Jerusalem where the angelic court glorifies the immortal King of ages in an everlasting fiesta.

She is triumphant when, on the feast of Corpus Christi, she unrolls her long processions—the retinue of the God of the Eucharist. She advances like an army in battle array, accompanying its chief. Kings and peoples, the little and the great sing the glory of the Lord Who has made His home in the midst of His Church.

The reign of the Eucharist is the reign of the Church. Where the Eucharist is neglected, the Church has none but unfaithful children, and she will soon have to deplore fresh ruins.

THE SACRAMENTS

LET US PRAY, HOLY LORD, FATHER ALMIGHTY, ETERNAL GOD, AUTHOR OF THE LIGHT OF TRUTH, I EARNESTLY CALL DOWN UPON THIS YOUR SERVANT YOUR ETERNAL AND ALL-HOLY LOVE, THAT YOU MAY BE PLEASED TO GUIDE HIM WITH THE LIGHT OF YOUR WISDOM.



MAKE HIM PURE AND HOLY, GIVE HIM KNOWLEDGE TO LEARN THE TRUTH, THAT HAVING BEEN JUDGED WORTHY OF THE GRACE OF YOUR BAPTISM, HE MAY NEVER WAVER IN FIRM HOPE, RIGHT PURPOSE, AND HOLY DOCTRINE, THROUGH CHRIST OUR LORD. AMEN.



JOHN, ENTER INTO THE TEMPLE OF GOD, THAT YOU MAY HAVE PART WITH CHRIST, UNTO LIFE EVERLASTING. AMEN.



BAPTISM IS THE WAY WE BECOME MEMBERS OF CHRIST'S BODY—HIS MYSTICAL BODY—THE CHURCH.

THE PRIEST EXTENDS HIS HAND OVER JOHN TO BRING GOD'S BLESSING UPON JOHN—SO THAT HE MAY BECOME A GOOD MEMBER OF THE CHURCH.

EVERY ONE WHO HAS BEEN BAPTIZED SHOULD ASK HIMSELF IF HE IS STILL A GOOD MEMBER OF THE CHURCH.

DO YOU KNOW ALL YOU SHOULD KNOW ABOUT YOUR RELIGION?

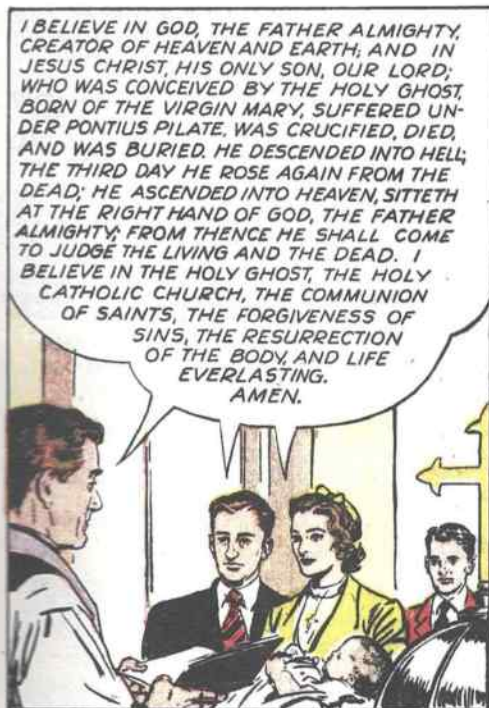
DO YOU USE THE SACRAMENTS OF THE CHURCH FREQUENTLY?

DO YOU OBEY THE LAWS OF THE CHURCH?

DO YOU HELP TO BRING OTHER PEOPLE INTO THE CHURCH?

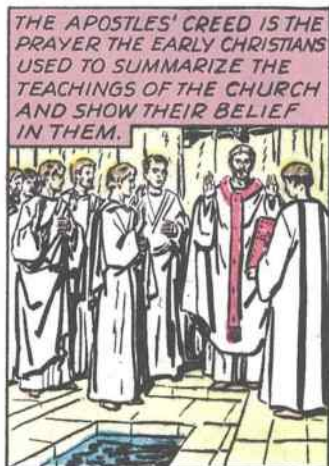
DO YOU HELP TO SUPPORT YOUR CHURCH?

THEN THE PRIEST LEADS JOHN INTO THE PLACE OF BAPTISM TO SHOW THAT HE IS BEING LED INTO THE CHURCH.



I BELIEVE IN GOD, THE FATHER ALMIGHTY, CREATOR OF HEAVEN AND EARTH; AND IN JESUS CHRIST, HIS ONLY SON, OUR LORD; WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY, SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DIED, AND WAS BURIED. HE DESCENDED INTO HELL; THE THIRD DAY HE ROSE AGAIN FROM THE DEAD; HE ASCENDED INTO HEAVEN, SITTETH AT THE RIGHT HAND OF GOD, THE FATHER ALMIGHTY; FROM THENCE HE SHALL COME TO JUDGE THE LIVING AND THE DEAD. I BELIEVE IN THE HOLY GHOST, THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS, THE FORGIVENESS OF SINS, THE RESURRECTION OF THE BODY, AND LIFE EVERLASTING. AMEN.

TO BELONG TO THE CHURCH JOHN MUST BELIEVE THE TEACHINGS OF THE CHURCH. SO THE PRIEST AND THE GOD-PARENTS (WHO SPEAK FOR JOHN) RECITE THE APOSTLES' CREED.



THE APOSTLES' CREED IS THE PRAYER THE EARLY CHRISTIANS USED TO SUMMARIZE THE TEACHINGS OF THE CHURCH AND SHOW THEIR BELIEF IN THEM.

THEN TO PREPARE FOR BAPTISM WE OFFER THE MOST PERFECT PRAYER EVER SAID.



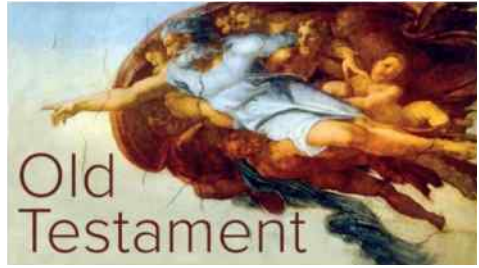
OUR FATHER WHO ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME; THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD; AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US; AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. AMEN.

THE OUR FATHER IS A PERFECT PRAYER, FOR IT IS THE PRAYER CHRIST TAUGHT HIS APOSTLES WHEN THEY ASKED HIM HOW TO PRAY.



THE OLD TESTAMENT

The Devotion of Ruth



In the days of one of the Judges, when the Judges ruled Israel, there came a famine in the land. And a certain man of Bethlehem Juda, went to sojourn in the land of Moab, with his wife and his two sons. He was named Elimelech, and his wife Noemi: and his two sons, the one Mahalon, and the other Chelion.

And Elimelech, the husband of Noemi died. Her two sons took wives of the women of Moab, of which one was called Ruth and the other Orpha. And they dwelt there ten years. Then both Mahalon and Chelion, her two sons, died.



Noemi heard that the famine in Israel was over and she decided to return home. Orpha went back to her people in Moab. Ruth stuck close to her mother in law. And Noemi said to her, “Behold thy kinswoman is returned to her people and to her gods, go thou with her.”

And she answered, “Be not against me, to desire that I should leave thee and depart: for whithersoever thou shalt go, I will go: and where thou shalt dwell, I also will dwell.” “Thy people shall be my people, and thy God my God.”

So they went together and came to Bethlehem, at the beginning of the barley harvest. Now her husband Elimelech had a kinsman, a powerful man, and very rich, whose name was Booz. And Ruth said to her mother in law, “If thou wilt, I will go into the field, and glean the ears of corn that escape the hand of the reapers, and hope to find grace with a householder that is favourable to me.” And she went, and happened to glean in a field owned by Booz.

And Booz said to the young man in charge of the reapers, “Whose maid is this?” He answered, “This is the Moabitess who came with Noemi, from the land of Moab. And Booz said to Ruth, “Do not glean in any other field but keep with my maids; and when they take bread and drink you join with them.” Ruth bowed low to show her gratitude, and Booz was taken by her beauty.

And Booz instructed his reapers to let fall handfuls of grain that Ruth might find her gleaning more fruitful. And she gleaned with the maids of Booz until the end of the barley harvest and the barley and wheat were laid up in the barns.

When Noemi considered the kindness of Booz, and that this was the night of the winnowing of the barley in the threshing floor. She said to Ruth, “This night after the winnowing, the men traditionally are merry with drink and find a place to sleep and lay there till morning.” “I pray thee, do as I say.” “Go to the winnowing, but when all the maids leave, you stay and seek out the place where Booz sleeps, uncover his feet and lay down beside them.”

Ruth did all this, and at midnight Booz woke to find a woman lying at his feet, and was troubled. “Who art thou?” he said. “I am Ruth thy kinswoman,” she replied. This little episode was tantamount to her saying that she preferred him to any other.



At that time in Israel there was a law that the nearest relative of a man that died without having children should marry the widow and raise up children for the family of the deceased. Booz said that there was a nearer relative, but he would take his place if he was unwilling to fulfil the duty of the law. In fact, the other kinsman was unwilling to raise up another man’s children, and cut off the posterity of his own family. He relinquished his right

by giving his shoe to Booz, as a traditional sign used in Israel, of his relinquishing the right.

And Booz took Ruth to wife. They had a son, named Obed.

And the women said to Noemi, “Blessed be the Lord, who hath not suffered thy family to want a successor, that his name should be preserved in Israel.” And Noemi taking the child laid it in her bosom, and she carried it, and was a nurse unto it.

Obed became the father of Isai (Jesse,) who was the father of King David, the great grandson of Booz and Ruth. Thus, Ruth became a mother in the family from which our Saviour Jesus Christ was born.

All of these events show how the Lord rewarded Ruth for her devotion to her mother in law after the death of her husband, and how she left her parents, and the land wherein she was born, and came to a people who she knew not hitherto.

And Jesus said to them: “Amen I say to you, every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name’s sake, shall receive an hundredfold and shall possess life everlasting.”

THE VIRTUE OF PATIENCE

PATIENCE AND SUFFERING

The Mystery of Suffering



Those who look upon the world without taking into account the nature of sin, the meaning of a state of probation, and the rewards and punishments of the life to come, are puzzled by the sufferings that seem everywhere to abound. Why has a merciful God created us to suffer? Why is it that the innocent have to suffer while the guilty seem to prosper? Why is it that the most virtuous often have the hardest lot and the bitterest trials? Suffering is indeed a mystery.



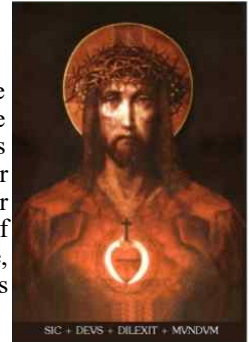
Friendship with God generally entails suffering. How many a man hitherto prosperous falls into every kind of misfortune when he turns to God! It seems as if a high degree of virtue brought misery, not happiness. Dives surrounded with every luxury and Lazarus covered with ulcers lying half-starved at his gate; Annas triumphant and

Jesus crucified; Herod feasting and John butchered in his prison cell; the Roman Emperor in all the pride of empire and the friends of God torn by wild beasts, what an apparent anomaly! On a small scale there is the same anomaly in my life and in the little world in which I live. I am inclined to find fault with God's arrangements. Oh how foolishly!

Does God repay good with evil by sending suffering to those He loves? They themselves do not think so, and they are the best judges. They rather like sufferings. How can this be? Suffering in itself is the reverse of pleasant. But in its effects how wonderful! In its power to counteract evil how effectual! As a mark of God's favour how valuable! In its promise for the future how replete with blessings! It may be said to contain within itself all sweetness, not in the present but in the future. This is the view I must take of suffering.

HOLY SOULS CORNER

The masters of the spiritual life often encourage their charges to go down to hell in spirit and meditate seriously what they might expect to experience. It is certain that the souls really consigned to hell are fixed in their will to hate God, and hate themselves, who they blame for putting them in this terrible place. Meditate on the eternity of hell. It is never ending intense pain, of loss of God, and of sense, in those terrible fires. For ever and ever, never ending, always the same pain and for ever.



It is fairly certain that if any soul in hell was given the chance to return to earth and try again to avoid hell, most of them would be successful. They would do anything to avoid that place, having experienced it just once. The purpose of the meditation is to put you in the same place and draw the obvious conclusions.

No less useful is the exercise of meditation on Purgatory, and imagining that you are there experiencing what the Holy Souls feel. The big difference between the two meditations is that in Purgatory the souls love God intensely and yearn to go to Him. But they are repulsed by the just sentence of God that compels them to suffer their punishments for their sins until the full debt is paid. As for time, we all know that the duration of Purgatory is not eternal and that, on payment of the debt, the souls will be released and enter paradise where they will enjoy God for ever. But the duration of the pains in Purgatory can be ever so long. Did not Our Lady tell the Fatima children that one of their friends would be in purgatory until the end of the world? The only hope of shortening the duration of Purgatory or lessening somewhat the intensity of the pains is for someone on earth to have Masses said, or to gain indulgenced prayers on their behalf. Alternatively, one may give alms to the poor for the intention of lessening the pains in Purgatory of one of their loved ones.

But meditate on this too. It is a common experience that those left on earth soon forget their loved ones, or even worse, assume that they are in heaven. Meditating on the state of the world and its manifold scandals and sins, even encouraged by state laws, and you will be persuaded that if anyone escapes hell after a life of sin, their Purgatory will be very long and painful. The world blindly goes on its way of pleasure and fame and gives little thought to the afterlife or their loved ones that have gone before them.

Thank God constantly for having preserved the true Mass. Without it things would be a lot worse. Thank God for those silent contemplative orders whose members continue to pray for sinners and for those in Purgatory. Meditate on the Sacred Heart of Jesus for it is His judgement that you will hear before being consigned to those flames.

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 42. Gifts and Fruits of the Holy Ghost

In the picture the Holy Ghost is represented by a dove. It was in that form that the Holy Ghost showed Himself visibly when St. John baptised Jesus. The dove symbolises gentleness and peace. The Holy Ghost dispenses the graces of God. However, the Holy Ghost produces nothing beyond what Jesus Christ merited. The merits of Our Lord are infinite, for He is God. The Holy Ghost merely perfects the works of Christ. In a somewhat similar way, the sun shining on a field does not sow new seed; it merely develops what has been sown, making it bloom and bear fruit.



Which are the seven gifts of the Holy Ghost?

The seven gifts of the Holy Ghost are:
wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.

The gifts are infused in our souls with sanctifying grace. With God the Holy Ghost come sanctifying grace, and inseparably, His gifts.

1. *Wisdom* is that gift by which we recognise the emptiness of earthly things. By it we come to regard God and spiritual things as of the highest good. Without the gift of wisdom we are indifferent to spiritual matters, avoiding all mortification.

The best example of the effects of the gifts of the Holy Ghost are the Apostles, who after receiving the Holy Ghost became penetrated with His graces.

2. *Understanding* is that gift by which we are enabled to recognise the true Catholic teaching, and to detect false doctrines. Before the descent of the Holy Ghost on the Apostles, they did not understand the divine mysteries Christ revealed to them, often interpreting His words materially.

Saint Clement Hofbauer, Redemptorist, began his studies late in life, and had just enough instruction in theology to be ordained. But he was often consulted by high officials of the Church on matters of doctrine, because he had the gift of understanding to an extraordinary degree.

3. The gift of *counsel* helps us to discover the will of God under difficult circumstances.

Before they received the Holy Ghost, the Apostles were inconstant in their thoughts, desires, and actions, at one time full of high zeal, at other times despairing and weak. But Christ promised them the gift of counsel, saying: "Do not be anxious how or wherewith you shall defend yourselves; or what you shall say, for the Holy Spirit will teach you" (Luke 12:11-12).

4. *Fortitude* is the gift by which we are strengthened under trials, to do God's will.

Before the descent of the Holy Ghost, the Apostles were of good will, but they were weak and fearful. For instance, when Jesus was taken prisoner, they all fled. St. John Nepomucene chose to be tortured, and finally cast into the river, rather than break the seal of the confessional.

5. The gift of *knowledge* enables us to grasp the teaching of the Church, to know God and Jesus Christ Whom He sent.

Before the advent of the Holy Ghost, the Apostles were ignorant men who did not care for intellectual pursuits; neither were they experts in holiness or the things of God. The saintly Cure d'Ars had made but little study, yet his sermons were so remarkable that even Bishops were eager to listen.

6. *Piety* is that gift by which we love God as our Father, ever striving to do His will.

Before the coming of the Holy Ghost, the Apostles loved Jesus, but more for their own sakes rather than His, more for the reward He promised than for love of Him. But after Pentecost, what a change! They were ready to suffer death just because they loved Jesus and wished to declare Him everywhere.

7. The *fear of the Lord* makes us dread sin as the greatest of all evils, and enables us to quell fear of man and human respect.

Eleazer, the old Jewish scribe, chose death rather than offend God by eating, or even pretending to eat, forbidden meats (2 Maccabees 6).

LITURGY THIS MONTH

The month of July is dedicated to the Most Precious Blood of Jesus

The month of August is dedicated to the Immaculate Heart of Mary



Sundays after Pentecost

In the long succession of Sundays after the feast of Pentecost until Advent, 6 months, our Holy Mother the Church teaches us through the parables and miracles of Our Lord the Christian Virtues we must practice. Sunday after Sunday, we will be amazed to know all the things Jesus did for us and how much He wants us to realise that we were created to go to Heaven. It is important to listen to the sermons of the priests at Sunday Mass in order to learn and be encouraged to do good.

July 1st: Feast of the Precious Blood

Ordinations to Diaconate and Priesthood at Ecône (postponed from 29th June).

July 2nd: The Visitation

Our Lady visits her cousin Saint Elizabeth and sanctifies Saint John the Baptist.

July 16th: Our Lady of Mount Carmel

We must wear our brown scapular all the time to be preserved from the fires of Hell.

July 26th: St. Anne

The mother of the Virgin Mary.

August 6th: Transfiguration of Our Lord

The Transfiguration of Our Lord celebrates the revelation of Christ's divine glory and provides us with a glimpse of our life in the world to come.

August 15th: ASSUMPTION

Our Lady is taken up to Heaven body and soul to be there the Queen of the universe.

The Apostle's Creed - 1



**I believe in God the Father Almighty,
Creator of Heaven and earth**



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

July 2021 Intention:

That Our Lord Jesus Christ may reign over our ungodly societies

August 2021 Intention:

That Christian souls shine with purity



PRAYER



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

that Our Lord Jesus Christ may reign over our ungodly societies / that Christian souls shine with purity



SACRIFICE



APOSTOLATE

APRIL 2021 RESULTS

The Intention was to thank Our Blessed Lord and to consol Him for our ingratitude

| | 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 | 15 | 15 | 241 | 221 | 662 | 15 | 6 | 27 |
| Ireland | 9 | 270 | 28 | 28 | 475 | 645 | 1628 | 29 | 140 | 263 |

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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