



Hostia

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



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February 2022
Month of the
Presentation of Our Lord

*For our
parents and families*

*The
Saint
of
the
month*

Saint Oswald Archbishop of York († 992)



Oswald was of a noble Saxon family; he was endowed with a very rare and handsome appearance and with a singular piety of soul. Brought up by his uncle, Saint Odo, Archbishop of Canterbury, he was chosen, while still young, as dean of the secular canons of Winchester, at that time very lax. A canon is a priest attached to a cathedral. His attempt to reform them was a failure, and he saw, with that infallible instinct which so often guides the Saints in critical times, that the true remedy for the corruption of the clergy was the restoration of monastic life.

He therefore went to France and took the habit of Saint Benedict. When he returned to England it was to receive the news of Odo's death. He found, however, a new patron in Saint Dunstan, Archbishop of Canterbury, through whose influence he was nominated to the see of Worcester. To these two Saints, together with Ethelwold of Winchester, the monastic revival of the tenth century is mainly due.

Oswald's first care was to deprive of their benefices all disorderly diocesan clerics, whom he replaced as far as possible by religious priests, those in a religious Order. He himself founded seven religious

houses. Considering that in the hearts of the secular canons of Winchester there were yet some sparks of virtue, he would not at once dismiss them, but rather reformed them through a holy artifice. Adjoining their cathedral church he built a chapel in honour of the Mother of God, causing it to be served by a body of strict religious. He himself assisted at the divine Office there, and his example was followed by the people. The canons, finding themselves isolated and the church deserted, chose rather to embrace the religious life than continue to injure their own souls, and be also a mockery to their people, through the contrast offered by their worldliness to the regularity of their religious brethren.

Later, as Archbishop of York, Saint Oswald met a like success in his efforts. God manifested His approval of his zeal by discovering to him the relics of his great predecessor at Worcester, Saint Wilfrid, which he reverently translated to the church of that city. He died while washing the feet of the poor, as he did daily during Lent, on 29th February 992.

**Saint Oswald's feastday
is on 28th February**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

As explained in the editorial last month, we will pray in 2022 each month for a different categories of people. Last month we prayed that we might have many holy priests. This month we shall pray for our parents and families. This month's intention is very important since it helps us to observe the 4th Commandment of God which is "*Honour thy Father and thy Mother.*" But, of course, we understand that it is not only for a month we should do this but all our life long.

To honour our parents consist of expressing a due respect and obedience to them. Our parents deserve respect and obedience for the precious gift of life they gave us, for all they do to sustain our lives materially and spiritually, and for their position of representing the voice of God towards us, which is always the case in any who have some authority over us.

We can and must honour our parents in various ways. We must have sentiments of love and gratitude for the motives we have just mentioned. These sentiments will be then expressed by our words, especially by being polite when conversing with them, but also by avoiding any negative or disrespectful remarks about them when speaking to others. Our deeds, especially the promptitude in obeying their orders, must also be an expression of the inner sentiments of respect we have for them.

A specific action of respect will be, of course, to pray for them. What should be our petitions? We must pray for their needs which are twofold. They have material needs but also spiritual needs. The material needs are to have what is necessary to raise the family properly and provide for you all your needs to form your character and to enable you to be good children of God. Spiritually, they need the grace to persevere in their mission of raising the family according to

God's Will. This demands some graces of light to see clearly what is the Will of God for the family, and some graces of strength to make the right decisions for the good of all the members of the family. So, your prayers are really important in this regard.



We ought to pray also for the whole family and not only for parents. It is normal that we pray for siblings but also for the members of the extended family like grandparents, uncles, and cousins. There is a link with them that put them high in the order of charity because we all belong to the same extended family which, in God's eyes, is precious and fundamental. So, our charity will be to wish them all, by prayers and deeds, similar graces and blessings that we ask for our parents. For grandparents or others in our family that are dead, our prayers should not cease but be redoubled according to their probable great needs in Purgatory.

As always, our prayers must be genuine. By this we mean that whatever we ask God for in prayers for our family members must be meaningful and bear fruit by being put into practice. We must mean what we say in prayer by doing it in practice when opportunities arise during the day. So, do say more prayers for your family this month and practise obedience toward your parents and kindness towards your siblings in order to show God that you really mean what you ask in prayer. Then God will certainly reward you by granting the graces you have requested.

God bless you all and your families.

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

POPE ST. PIUS X

By F. A. Forbes



PIUS X AND THE PRIESTHOOD — 2

The gift that he himself bestowed on the priesthood on this fiftieth anniversary of his ordination was the wonderful exhortation to the Catholic Clergy, published on 4th August 1908. Every word of it was his own, embodying the wisdom and experience of a lifetime spent in God's service. The exhortation set before the clergy of the world the model of "the man of God"—the perfect parish priest. Its fervent and eloquent appeal to the clergy to show themselves worthy of their high calling, by being truly the "salt of the earth and the light of the world," is followed by a clear and practical exposition of the means necessary to attain this great end. His ministry must be in deed as well as in word. He must remember that he is not only the servant but the friend of Christ, who has chosen him that he may go and bring forth much fruit. And as friendship consists in unity of mind and will, it is the first duty of a priest to study the mind and will of his Master, so as to conform himself in all things to them. Stress is laid on the necessity of cultivating the "passive" virtues—those which perfect the character of man himself—as well as the more active ones which are called forth by contact with other people. The exhortation, written for priests, by one who was a model of all priestly virtues, and given from the chair of the Apostle, is a perfect rule of life for every priest who aspires to holiness.



Once more he recommended, as he had so often done before, preaching to the people plain and simple gospel truths rather than flowery and rhetorical sermons. Once more, but this time as head on earth of the Universal Church, he insisted on the necessity of

clear and simple instruction in Christian doctrine to adults and children alike, again reiterating his conviction that the growth of unbelief was largely due to ignorance of what Christ's teaching was.

"It is in a time of sore stress and difficulty," he writes in his encyclical of 1905 on this subject, "that the mysterious counsel of divine Providence has raised up our littleness to bear the office of chief shepherd over the whole flock of Christ.... It is a common complaint... that in this age there are very many Christian people who live in utter ignorance of those things, the knowledge of which is necessary for their eternal salvation... we do not only mean the masses and those in the lower walks of life... but those who, though not without talent and culture, abound in the wisdom of the world, and are utterly reckless and foolish in matters of religion.... They hardly ever think of the supreme Maker and Ruler of all things, or of the wisdom of the Christian faith... they in no wise understand the malice and foulness of sin... a great many... fall into endless evil through ignorance of those mysteries of faith which those who would be counted among the elect must needs know and believe."

"The erring will of man has need of a guide who shall show it the way... this guide is the mind. But if the mind itself be lacking true light... it will be a case of the blind leading the blind, and both will fall into the ditch.... Only the teaching of Jesus Christ makes us understand the true and wondrous dignity of man... and is it not the teaching of Jesus Christ again that inspires in proud man the lowliness of mind which is the origin of all true glory? From it we learn the prudence of the spirit whereby we may shun the prudence of the flesh, the justice whereby we may give to everyone his due, the fortitude whereby

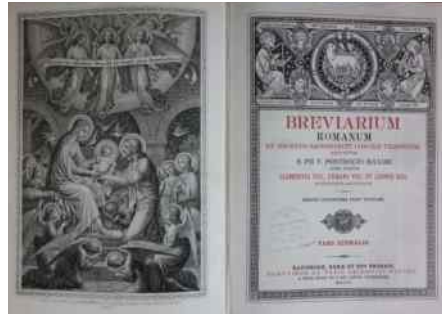
we are made ready to endure all things and may suffer with gladness for the sake of God and eternal happiness; and the temperance by which we may love poverty itself for the Kingdom of God, and may even glory in the Cross, despising the shame.... Since then such dire evils flow from ignorance of religion and... the necessity of religious instruction is so great, because no one can hope to fulfil the duties of a Christian without knowing them, it remains to ask those whose duty it is to destroy this deadly ignorance in people's minds and to teach them this necessary knowledge."

The answer is obvious—that duty falls on the priesthood, and this the pope clearly points out. "There is nothing nearer or dearer than this to the heart of Jesus Christ," he continues, "who said of Himself through the lips of Isaiah, 'to preach the Gospel to the poor He hath sent me'."

Having laid down in urgent words the duty of the shepherds to feed the flock committed to their care, the pope expounds the mission of the catechism, and its power for good. He quotes the words of St. Gregory the Great on the Apostles of Christ. "They took supreme care to preach to the ignorant things easy and intelligible, not sublime and arduous," ending with the saying of St. Peter, "as every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God."

To Pius X the Divine Office had always been a work of predilection. It is said that as a child he had often seen Cardinal Monico with his breviary in his hands, and had wondered vaguely what beautiful stories there could be in the book that so engrossed his attention. And when in later days he opened it for the first time himself, his childish dreams found their fulfilment. For the Breviary is the story of the Church and her saints, and the whole Psalter enwraps it like a glory. It was to the treasures of that great book that he went all his life for his morning meditation until he knew it as one knows the heart of a friend. And loving it with the love of a true friend, and seeing faults amidst its beauties, he would let it also

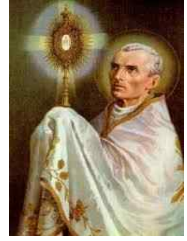
share in "the restoring of all things in Christ." For over four hundred years a redistribution of the Psalter throughout the week had been sighed for, but every scheme had failed. Pius appointed a commission to deal with this problem, giving certain general lines on which to base the reform, and in a few years the new Breviary was issued. The rearrangement secured the recitation of the whole Psalter once a week, the length of the office on Sundays and ferias was reduced, while the complexities of the calendar were simplified.



"No one can fail," wrote the pope, "to be stirred by those numerous passages of the Psalms which proclaim so loudly the immense majesty of God, His omnipotence, His unutterable justice, His goodness and clemency.... Who can fail to be inspired... by those thanksgivings for God's benefits, by those lowly and trustful prayers for benefits desired, by those cries of the penitent soul deploring its sins? Who is not kindled with love for the picture of Christ the Redeemer so lovingly shadowed forth, whose voice Augustine heard in all the Psalms, praising or mourning, rejoicing in hope or longing for accomplishment? With good reason was provision made in past ages by decrees of the Roman Pontiffs, canons of councils, and monastic laws that both sections of the clergy should chant or recite the whole Psalter every week." The pope spoke of the many pleas that had reached him that the old custom might be restored, and of the work that had been done to this effect, which was but a prelude to a further emendation of the Breviary and the Missal.

More next month.

EUCCHARISTIC DEVOTION



The Eucharist and Family Life

Noli relinquam vas orphanos.
I will not leave you orphans. (John 14:18)

The Imitation says: "When Jesus is present, all goes well; but when Jesus is absent, everything is hard. To be without Jesus is a grievous Hell." What would have become of us if our Saviour had contented Himself with living only His mortal life?

Undoubtedly, that would have already been a great mercy and would have sufficed to merit salvation and eternal glory for us; but it would not have prevented us from being the most unhappy of men. What! Unhappy with the grace, the words, and the examples of Jesus! Unhappy with the excessive proofs of His love! Yes, with all that, we would still be the most unhappy of men.

When a family is of one mind and gathered around a good father, it is happy. But if it is separated from him, tears take the place of joy and happiness. It is no longer a family; it is without a father.

Now, Jesus came down to earth to establish a family. His children, says the Prophet, will be joyful like young olive plants round about His table. But let Jesus go away, and His family is scattered.

Without Our Lord, we would be like the Apostles during His Passion, wandering about and not knowing what to do with ourselves. And yet they had not been long separated from Our Lord. They had received everything from Him; they had witnessed His miracles; His life had just spent itself under their very eyes. All that is true; but their kind Father was gone, they were no longer a family, they were no longer brothers. They went off, each one to his own business.

What society can last without a head? The Eucharist is the link that binds the Christian family together. Take the Eucharist away, and there is no brotherliness left.



Does the Christian brotherhood exist among the Protestants since they have lost the Eucharist? They are but strangers to one another. They do not form a family even when they are gathered together in their temples; each one is free to think and speak as he wishes. Their churches are nothing but large drawing-rooms, that invite very little to prayer.

Is there a brotherly feeling among Catholics who neglect the Eucharist? We cannot say there is. Families in which the father and the sons do not communicate, soon lose the spirit of harmony; the mother becomes a Martyr and the daughters are constantly annoyed. No, no! Without the Eucharist there is no real family.

But if Jesus returns, the family is reborn. Look at the large family of the Church. It has feast days, the meaning of which we can easily understand: feast days in honour of the Father, of the Mother, and of the Saints, who are our brothers. These feast days have a purpose.

Jesus was well aware that as long as the Catholic family lasted He would have to be its Father, its centre, its delight, its joy, its happiness.

And so when we meet, we can greet one another like brothers; we rise from the same table. The Apostles instinctively called the first Christians their brothers.

Oh! How well the devil knows that by keeping souls away from the Eucharist he is destroying the Christian family and fostering selfishness in us. For there are only two loves: the love of God and the love of self. We must give ourselves to the one or to the other.

We also find a protection and safeguard for ourselves in our Lord's presence. Jesus said: "You shall not resist others. If you are insulted, forgive. If your coat is sought from you, give your cloak also."

Jesus seems to grant us as Christians only one right here below: the right to be persecuted and execrated by men.

If we are deprived of the Eucharist, where shall we get the strength to follow such teachings?

Life becomes unbearable. Jesus has condemned us to an intolerably wretched life. What king abandons his people after having involved them in a murderous war?

It is true that we still can hope for Heaven. But that reward is so long in coming! What! I still have twenty, perhaps forty years to live in this land of misery, and during all that while I shall have to live on so distant a hope? But my heart needs consolation; it needs to unbosom itself in a friend.

I am not supposed to seek that consolation in the world; to whom then shall I go? He that lacks faith in the Eucharist answers: "I will give up my religion, and I will embrace another which lets me free." That is logical; we cannot stand having only sorrows and never any consolations. It is impossible to live without Jesus.

Go therefore to see Him in His Sacrament; He is the Friend, the Guide, the Father! A child is no happier for having received a kiss from its mother than is the faithful soul for having conversed with Jesus.

I cannot understand how those who suffer can do without a great devotion to the Eucharist; they will end by falling into despair. That is no surprise to me. Saint Paul, loaded with so many graces, continued to find life heavy and wearisome.

Oh! We should go mad without the presence of Him Who says to the passions: "You shall not rise any higher; you shall have no control on the head and heart of this man."

How kind then has Jesus been to perpetuate Himself in the Eucharist!



The mere presence of Jesus lessens the power of demons and prevents them from lording it over men as they did before the Incarnation. It is a fact that since our Saviour's coming, there have been relatively few cases of possession by the devil; pagan lands have many more than Christian lands. The reign of the devil returns in proportion to the lessening of faith in the Eucharist.

Are not your temptations—at times so terrible and frightful—frequently quelled the moment you enter a church, or commune with Jesus in the Eucharist? He is the One Who once commanded the storms.

Jesus is then with us; and as long as there is an adorer on earth, Jesus will be with him to protect him. This is the secret of the longevity of the Church. People often fear the enemies of the Church; that comes from a lack of faith.

But we must honour and serve our Lord in His Sacrament. What would a father do if he were despised and outraged by his children? He would leave them.

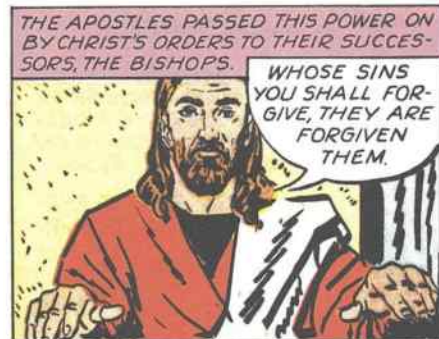
Let us take good care of Jesus, and we shall have nothing to fear.

If we love Jesus in the Eucharist, if we are sorry for our faults when we have grieved Him, He will not abandon us.

The main thing is that we be not the first to abandon Him. He must always be able to say: "I have a home."

And when a strong man armed keepeth his house, his family is secure.

THE SACRAMENTS



PENANCE IS THE SACRAMENT BY WHICH SINS COMMITTED AFTER BAPTISM ARE FORGIVEN THROUGH THE ABSOLUTION OF THE PRIEST.

CHRIST'S WORDS OBLIGE US TO CONFESS OUR SINS BECAUSE THE PRIEST CANNOT KNOW WHETHER WE DESERVE TO HAVE THEM TAKEN AWAY UNLESS WE TELL THEM AND PROVE THAT WE ARE TRULY SORRY.

IF WITHOUT OUR FAULT WE FORGET TO CONFESS A MORTAL SIN, WE MAY RECEIVE HOLY COMMUNION (FOR WE HAVE MADE A GOOD CONFESSION AND THE SIN IS FORGIVEN); BUT WE MUST TELL THE SIN IN CONFESSION IF IT AGAIN COMES TO OUR MIND.

IF WE KNOWINGLY DO NOT TELL A MORTAL SIN IN CONFESSION, THE SINS WE CONFESS ARE NOT FORGIVEN; MOREOVER, WE COMMIT A MORTAL SIN OF SACRILEGE. ALL THE SINS HAVE TO BE CONFESSED OVER AGAIN INCLUDING THE NEW SIN OF A BAD CONFESSION.

NEVER BE ASHAMED TO MENTION A SIN IN CONFESSION. REMEMBER: THE PRIEST REPRESENTS CHRIST. WHATEVER YOU CONFESS IN THIS SACRAMENT IS BETWEEN YOU AND GOD. THE PRIEST IS BOUND BY ONE OF THE STRONGEST OBLIGATIONS ON EARTH TO KEEP IT SECRET.



AFTER JOHN HAS TOLD HIS SINS, HE LISTENS CAREFULLY TO THE PRIEST WHO GIVES HIM—

1. SOME ADVICE

—OFTEN, FOR LACK OF TIME, THIS ADVICE MAY BE OMITTED, FOR IT IS NOT A NECESSARY PART OF THE SACRAMENT.

—ALWAYS THIS ADVICE WILL HELP YOU IF YOU TRY TO FOLLOW IT.

2. A PENANCE

—USUALLY IN THE FORM OF SOME PRAYERS TO SAY (BUT THE PRIEST MAY TELL YOU TO DO SOMETHING ELSE).

—IT IS BEST TO PERFORM IT AS SOON AS POSSIBLE AFTER CONFESSION.

THE PENANCE:

- a) HELPS TO MAKE UP FOR THE SINS YOU HAVE COMMITTED.
- b) GIVES YOU HELP TO AVOID FUTURE SINS.
- c) TAKES AWAY SOME OF THE TEMPORAL PUNISHMENT DUE FOR YOUR SINS.

THE OLD TESTAMENT

David and Saul (I Kings 17-18)



Now, the Philistines gathered together their troops to battle. Israel also gathered together their troops to battle facing the Philistines; and the Philistines stood on a mountain on one side and Israel stood on a mountain on the other side, with a valley between them.



And there went out a man baseborn from the camp of the Philistines named Goliath, of Geth whose height was six cubits and a span (10 feet.) And he had a helmet of brass upon his head, and he was clothed with a coat of mail with scales, and the weight of his coat of mail was five thousand sicles of brass: And he had greaves of brass on his legs, and a buckler of brass covered his shoulders. And the staff of his spear was like a weaver's beam, and the head of his spear weighed six hundred sicles of iron: and his armourbearer went before him.

And standing, he cried out to the bands of Israel, saying, "Choose out a man of you, and let him come down and fight hand to hand. If he is able to fight with me, and kill me, we Philistines will be servants to you: but if I prevail against him, you shall be our servants and Israel will serve us." And Saul and all the Israelites hearing these words of the Philistine were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Bethlehem Juda before mentioned, whose name was Isai, who had eight sons, and was an old man in the days of Saul. David, the youngest son, was at home with his father tending the flock, while the three eldest sons, Eliab, Abinadab and Samma went to the battle with Saul. Isai asked David to take some provisions to the three eldest brothers and to ask how things went. David heard Goliath roar out his challenge as he did every day. David hearing these words of Goliath turned to some men near him and uttered strong words asking what reward will the man receive who kills the Philistine. His words were rehearsed before Saul, and Saul wished to see him. Being brought before Saul, David said to him, "I thy servant will go, and will fight against the Philistine" And Saul said to David, "Thou art not able to withstand this Philistine, nor to fight against him, for thou art but a boy, and he a warrior from his youth." Then David gave an account of his encounters with a lion or a bear that attacked his father's flock and made off with a ram. He pursued them and killed them both with his bare hands. This Philistine, who has dared to curse the army of the living God, shall be as one of them. Saul said, "Go and the Lord be with thee."

Saul offered to David his armour and sword, but David said, "I cannot go thus, for I am not used to these." And he laid them off.

David took his staff, which he had always in his hands; and chose five smooth stones out of the brook, and put them in his shepherd's scrip, and taking a sling in his hand, he went forth to meet the Philistine. And the Philistine came on and looked at David and despised him, cursing him by his gods. And David said to the Philistine, "Thou comest to me with a sword and spear and shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied. This day the Lord will deliver thee into my hand, and I will slay thee, and take away thy head from thee."

Then the Philistine arose and was coming to draw nigh to meet David. And he put his hand into his scrip, and took a stone, and cast it with the sling and fetching it about struck the Philistine in the forehead; and the stone was fixed in his forehead, and he fell on his face upon the earth.



And David prevailed over the Philistine, with a sling and a stone. And he ran and stood over the Philistine, and took his sword from its sheath, and cut off his head. And the Philistines seeing that their champion was dead, fled away. And the men of Israel and Juda rising up shouted, and pursued after the Philistines till they came to the valley and to the gates of Accaron and there fell many wounded of the Philistines. And David taking the head of the Philistine brought it to Jerusalem: but his armour he put in his tent.

And Saul took David that day, and would not let him return to his father's house. And Jonathan, Saul's son and David became bonded together in friendship, for Jonathan loved David as his own soul. Moreover, Saul set David over the soldiers, and David behaved prudently in whatever business he sent him. David was acceptable in the eyes of the people, and especially in the eyes of Saul's servants.

Now when David returned from slaying the Philistine, the women came out of the all the cities of Israel, singing and dancing, to meet King Saul, with timbrels of joy and cornets. And the women sang as they played, and they said, "Saul slew his thousands and David his ten thousands." These words made Saul exceedingly angry. "They have given David ten thousand, and to me they have given but a thousand; what more can he have but the kingdom?"

And Saul did not look on David with a good eye from that day forward. David still played on his harp for Saul when the evil spirit came upon him. And on two occasions Saul threw a spear at him, thinking to pin him to the wall, but David was able to escape.

Jonathan interceded for David on these occasions and persuaded his father not to kill David who had done much for them. So Saul got the idea to let the Philistines do the job for him, and he made David captain over a thousand men. David behaved prudently in whatever he did, and all of the people loved him.

THE VIRTUE OF PATIENCE

PATIENCE AND IMPATIENCE

On Impatience



Impatience is one of the most foolish of all faults. It gains nothing for us; it does not relieve our sufferings, but aggravates them. No one enjoys any peace as long as he is yielding to feelings of impatience; he is discontented, miserable, uneasy. He finds intolerable what he could bear well enough if only he would make the necessary effort, and gulp down the rising irritation or suppress the angry words. He is always in a fever, and is a nuisance to himself and to all around him. Do not I know this by experience? If not, I must thank God for giving me so happy a disposition.

Impatience is also one of the most ridiculous of all faults. There is something laughable and contemptible in the fuming of the impatient man over some trifle, in his rage because he cannot overcome some difficulty or have his own way as he desires. An impatient man always makes a bad impression. If I could see myself as others see me when I give way to impatience, I should be thoroughly ashamed and very careful not to make myself so foolish again.



Impatience, when voluntarily indulged, is a sort of indirect rebellion against God. It is a practical refusal to bear willingly the trials that He has laid upon us; it is a kicking against the goad. No wonder that we hurt ourselves in so doing; it is only what we deserve. We all of us need trials, but if instead of profiting by them and learning patience from them, they are to us only an occasion of impatience, they simply increase our condemnation. If I give way to impatience, it shows that I am not subject as I ought to be to the law of God, and still less to the sweet yoke of Christ.

HOLY SOULS CORNER

Suffering in their place



Let us relate an example of the interior consolations and mysterious contentment which some souls experience in the midst of the most excruciating sufferings: we find this exemplified in the Life of St. Catherine de Ricci, a religious of the Order of St. Dominic, who died in the convent of Prato, 2nd February 1590. This servant of God cherished so great a devotion towards the souls in Purgatory that she suffered in their place on earth that which they endured in the other world. Among others, she delivered

from the expiatory flames the soul of a prince, and suffered the most frightful torments in his place for forty days.

This prince, whose name is not mentioned in history, in consideration, no doubt, of his family, had led a worldly life, and the saint offered many prayers, fasts, and penances that God would enlighten him as to the condition of his soul, and that he might not be condemned. God vouchsafed to hear her, and the unfortunate prince before his death gave evident proofs of a sincere conversion. He died in good sentiments and went to Purgatory. Catherine learned this by divine revelation in prayer, and offered herself to satisfy Divine Justice for that soul. Our Lord accepted the charitable exchange, received the soul of the prince into glory, and subjected Catherine to pains entirely strange to her for the space of forty days. She was seized with a malady which, according to the judgement of the physicians, was not natural, and could neither be cured nor relieved.

According to the testimony of eyewitnesses, the body of the saint was covered with blisters filled with humour and inflammation, like water boiling upon a fire. This occasioned such heat that her cell was like an oven, and seemed filled with fire; it was impossible to remain there for a few moments without going outside to breathe. It was evident that the flesh of the patient was boiling, and her tongue resembled a piece of red-hot metal. At intervals the inflammation ceased, then the flesh appeared roasted; but soon the blisters arose again and sent forth the same heat.

Nevertheless, in the midst of this torture the saint did not lose either the serenity of her countenance or the peace of her soul; she seemed to rejoice in her torments. Her sufferings sometimes increased to such a degree that she lost her speech for ten or twelve minutes. When her sister religious told her that she seemed to be on fire, she simply replied, "Yes," without adding anything more. When they represented to her that she carried her zeal too far, and that she ought not to ask of God such excessive sufferings. "Pardon me, my dear sisters," she said to them, "if I answer you. Jesus has so much love for souls, that all we do for their salvation is infinitely agreeable to Him; that is why I gladly endure this pain, whatever it may be, as well for the conversion of sinners as for the deliverance of the souls detained in Purgatory."

The forty days having expired, Catherine returned to her ordinary state. The relations of the prince asked where his soul was. "Have no fear," she replied; "His soul is in the enjoyment of eternal glory." It was thus known that it was for his soul that she had suffered so much.

The example teaches us many things, for we have cited it to show that the greatest sufferings are not incompatible with interior peace. Our saint, whilst visibly enduring the pains of Purgatory, enjoyed an admirable peace and a super-human contentment.

MY CATHOLIC FAITH

Chapter 44. Humility - Liberality

At a very early age St. Agnes had such a high regard for the virtue of chastity that she vowed here virginity to God. The Roman authorities, who were persecuting the infant Church, tried to make this child offer incense to the idols, but she refused. Seeing her firmness, the persecutors tried to win her by flattery. She was only thirteen years old, beautiful and wealthy; they offered to marry her to the son of a high official in Rome. But she answered that she was consecrated to her Heavenly Bridegroom. She suffered torture and meekly laid her head on the execution block.



What is liberality?

Liberality is that virtue related to the cardinal virtue of justice, which finds expression in **generosity towards our fellowmen, disposing us to use material goods rightly.**

1. Ordinarily the term is taken with reference to material goods; but in a broader sense it also is with respect to spiritual and intellectual gifts.

Liberality consist in giving, for the love of God, generous help to those in need. Our Lord said, in urging us to do works of mercy, that what is given to the poor is given to Him. Liberality does not depend on the amount given, but in the spirit. A poor man can be very liberal; whereas a rich man who gives millions, but does so only in order to get praised does not have the virtue of generosity.

2. Liberality is opposed to covetousness.

With liberality we become willing for the love of God to help out those in material need. This virtue does not depend on the material value of the gift, but in the goodness of the heart with which it is given.



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 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 13th: Septuagesima

Preparation for Lent; God calls us to work in His vineyard.

February 20th: 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.

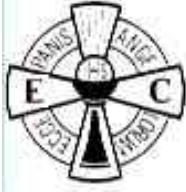
February 27th: Quinquagesima

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

The Apostle's Creed - 7



I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins.



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 2022 Intention: For our parents and families

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
for our parents and families



COMMUNION



SACRIFICE



APOSTOLATE

NOVEMBER 2021 RESULTS

The Intention was so that God may bring forth the saints that our world needs

	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	203	212	675	15	4	29
Ireland	13	390	62	62	422	936	1933	24	77	513

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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