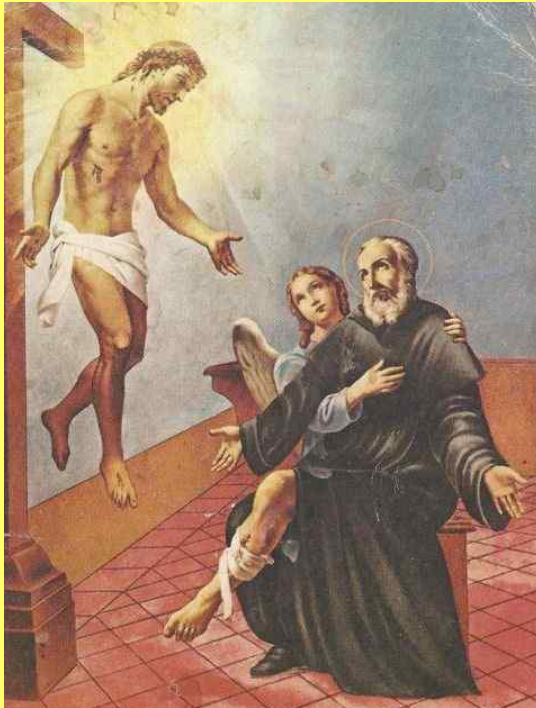




# Hostia

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



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**April 2022**  
**Month of the**  
**Blessed Sacrament**

*For the sick  
and  
the dying people*

The  
Saint  
of  
the  
month

## Saint Joseph Benedict Cottolengo Founder (1786-1842)



**S**aint Joseph Benedict Cottolengo was born in 1786 at Bra in Piedmont, Italy. As a secular priest in Turin, he showed a special concern for the sick poor, receiving them into a small house. This Little House of Divine Providence, the Piccola Casa, as he called it, was the beginning of an entire city of more than 7,000 poor persons, orphans, sick and lame, retarded, penitents, served by several religious Orders. These were distinguished by their names and their religious habits, each group being dedicated to a specific work they were assigned to do. And of this Piccola Casa, as it is still called, one can say what Saint Gregory Nazienzen said in his funeral eulogy of his friend Saint Basil's large hospital: Go a little way outside this new city and see, in storehouses of piety, the common treasure of the owners, where a surplus of wealth has been laid up, where sickness is borne with patience, misfortune is considered happiness, and compassion is efficaciously practised.

For this ever more pressing work, the Saint founded fourteen religious communities which today are still very widespread, especially in Italy. Among them were some which were purely contemplative; the life of prayer its members led was destined to draw down upon the others the blessing of heaven, thus completing by a spiritual work of mercy the corporal works exercised there.

These religious prayed in particular for those who have the greatest need of assistance, the dying and the deceased. The Saint trusted totally in the infinite kindness of God, and as one of his friends said, he had more confidence in God than did the entire city of Turin. When he was asked about the source of his revenues, he answered, Providence sends me everything.

Confidence in God did not, however, cause him to cross his arms and observe. He slept only a few hours, often on a chair or bench, and then returned to his daily labor, work and prayer. But Saint Joseph Benedict was exhausting his strength. In 1842, the doctors decided that he should go to visit his brother in Chieri. When he entered the carriage, one of the Sisters cried out in tears: Father, you are sick; what will become of us? Be at peace, he answered. When I am in heaven, where one can do everything, I will help you more than I do now. I will hold to the cloak of the Mother of God and keep my eyes fixed on you. Do not forget what I, a poor old man, say to you today! A few days later, on 30<sup>th</sup> April 1842, death came. The final word of this great Saint was that of the Psalm: I rejoiced when it was said unto me, Let us go unto the House of the Lord! Saint Joseph Benedict was canonised by Pope Pius XI on 19<sup>th</sup> March 1934.

Saint Joseph Benedict Cottolengo's feastday  
is on 29<sup>th</sup> April

## FROM THE CHAPLAIN

Dear Crusaders and Friends,

**T**he impressive ceremonies of Holy Week will take place in our churches and chapels this month. They should remind us about how much Our Lord suffered for us to make reparation for our sins. Our Lord bore His sufferings out of love for us. He wanted to suffer firstly to be obedient to the Will of His Father and, additionally, that He could set an example for us of various virtues but also in order to teach us the price of suffering.

Suffering has a great value at the eyes of God. It is part of His plan of Redemption. How is that? It is because when we bear our sufferings patiently we express our abandonment to God's Will since all comes from the divine and loving hand of God. The sin of our first parents Adam and Eve was a sin of disobedience. This is why Our Lord did an act of obedience to His Father so that, as a Divine person, He alone was worthy to give back perfectly the honour that was due to Him. By accepting our sufferings, we, too, can make reparation for our own sins but also for those of many sinners.



The sufferings God the Father allowed Our Lord to endure were

not easy for Him to accept. Our Lord asked His Father to take the chalice of sufferings away from Him. This was His human nature speaking since no one likes suffering. But once we realise that our sufferings are clearly the Will of God, we must follow the example set by Our Lord who accepted them generously.

What is important to do as well is to unite our sufferings to Our Lord's Passion. When we do that, when we offer them up, we impart on them a supernatural value. When united to Our Lord's sufferings, our own sufferings bear the same fruit, share in the merits of Our Lord, and produce the same effect, especially that of attracting God's mercy on ourselves and on souls that need converting. We all have our lot of sufferings but if we offer our sufferings in union with Our Lord's sufferings, even a little suffering acquires great supernatural merits.

This will be our main intention this month, to accept the crosses of suffering in union with Our Lord and offer our merits for poor sinners, and that they, too, will accept their trials in a supernatural way. In this way we may help others to persevere and deserve greater merits.

I wish you all a fruitful Holy Week and a blessed Easter in the joy of the Resurrection of Our Lord Jesus Christ.

God bless you.

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

## POPE ST. PIUS X

By F. A. Forbes



### THE POPE AND THE SUFFERING — 1

**A**s a young parish priest at Salzano, Giuseppe Sarto during the cholera epidemic of 1873 had been the stay and comfort of his people. Consoling the grief-stricken, nursing the sick, burying the dead, utterly regardless of his own safety, his one thought had been for his suffering parishioners. This compassion for every kind of pain or sorrow was characteristic of him throughout his life. Not without reason was it said that he had "the greatest heart of any man alive." The very sight of suffering moved him to tears; there was no trouble of body or soul that failed to awaken his sympathy.

While patriarch of Venice he was walking one day through one of the poorest quarters of the city when suddenly from a house at the end of a mean street arose the piercing cries of a child who was being cruelly beaten by its mother. The cardinal strode down the street and pulled the bell vigorously. A window opened overhead and from it appeared the head of a woman, a regular virago, crimson with fury. "Stop beating that child at once!" was the indignant mandate. The woman, astounded at seeing the patriarch standing on her door-step, shut the window in confusion. For some time there was no more beating.

Anything like tyranny roused his instant indignation. When reports too circumstantial to be doubted reached him about the condition of certain Indian tribes in South America and of the atrocious treatment to which they were forced to submit, the bishops of the

country were exhorted to do their utmost to put an end to what was nothing less than a cruel slavery. "Every day I receive fresh news of the persecution in Asia Minor and in Macedonia," he said one day sorrowfully at a private audience. "How many poor Christians are massacred! What cowardice and what barbarity are shown by this Sultan, who trembles with fright and begs that he may not be put to death, who is always whining 'I have never done anyone any harm!' These were some of the sorrows that wrung the heart of him "who bore the care of all the churches."



All the calamities that befell the world awakened his sympathy: earthquakes, floods, fires, railway accidents.... The sufferers were comforted not only with kind words but with material help. Even the papers least favourable to the Church noticed his personal fatherly interest in the joys and sorrows of his people. His appeal to the charity of Catholics on the occasion of the Calabrian earthquake in 1908, which in a few moments totally destroyed Messina, Reggio, Sille and the surrounding villages, burying more than 100,000 people in the ruins, met with a magnificent response. The sum of 7

million francs which was generously offered served to supply the immediate needs of the survivors, who in many cases were left totally destitute.

But it was not only to make others give that Pius exerted himself; he gave himself to the utmost of his power. The day after the Messina disaster he sent people to investigate and report, to search out the victims most urgently in need of help and care and to bring them to Rome. Trainloads of sufferers arrived daily and were taken to the papal hospice of Santa Marta, the pope making himself responsible for over five hundred orphans. His Christlike compassion, his grand initiative and masterly organisation of relief won a burst of praise in which even the anti-clerical syndic of Rome joined, while the nations of Europe expressed their admiration. "This pope, of whom it was said that his sole policy was the Gospel and the Creed, and his sole diplomacy the Ten Commandments, fired the imagination of the world by his apostolic fearlessness, his humility, his simplicity and single-minded faith."



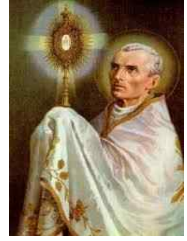
"Who that has seen him," wrote Monsignor Benson, "can ever forget the extraordinary impression of his face and bearing, the kindness of his eyes, the quick sympathy of his voice, the overwhelming fatherliness that enabled him to bear not only his own supreme sorrows, but all the personal sorrow which his children laid on him in such abundance?" An irresistible impulse seemed to drive the suffering to seek his presence and to ask his prayers, and they seldom failed to find the help that they sought.

Perhaps it was his ardent desire to help and comfort pain of any kind, united with personal holiness and fervent prayer, that made the touch of his hand or even his blessing so strangely efficacious for healing. The wonderful graces obtained through the prayers and the touch of *Il santo* were the talk of Rome; men and women who had seen the marvels with their own eyes bore witness to the facts.

Rumours of what was happening came to the ears of Catholics in other countries, and a young girl in England who had been reading the Acts of the Apostles was seized with a great desire to go to Rome. Her head and neck were covered with running sores which would not heal. The shadow of St. Peter falling on the sick, she said, had cured them; the shadow of his successor would cure her. Her mother took her to Rome, where both were present at a public audience. The pope passed slowly through the crowd, speaking a few words here and there as he went. To the kneeling girl he said nothing, but as he blessed her she felt that she was cured; and indeed, when on their return to the hotel her mother removed the bandages she found that the sores were completely healed.

*More next month.*

## EUCCHARISTIC DEVOTION



### God of Goodness

*Quam bonus Israel Deus!*  
How good is God to Israel! (Psalms 71:1)

**T**he Jews had received much less from God than we. We have received the goods of Heaven: Redemption, Grace, the Eucharist. God's gift to us is Jesus Himself, the Eucharist. But what commends God the most to our gratitude in the gift of the Eucharist is the special marks of goodness He gives us therein. To give is already something; but to give well is everything.

Jesus Christ gives Himself to us in the Eucharist without any imposing display. In the world we are made to feel more or less who is who and the value of what is given. That is necessary, it seems, to safeguard and honour social relations duly.



But in order to be more lovable and more on our level, Jesus will have nothing of that. And yet His Body is glorious as in Heaven; He reigns, and the Angels pay court to Him. He hides His glory; He conceals His Body, His Soul, His Divinity. He shows nothing but the veil of His goodness.

He lowers Himself, humbles Himself, abases Himself so that we may not be afraid of Him.

In the days of His mortal life He was so meek and humble in His manner that none lacked the courage to approach Him. The children, the women, the lepers, the poor, all came without fear.

Now that His body is glorified, He could not show Himself without dazzling us, and so He veils Himself. Nobody is afraid to enter a church. It is open to everybody. We know we are coming to a kind Father Who is waiting for us to do us good and to converse familiarly with us. *Quam bonus Israel Deus!* How good is God to Israel!

Jesus gives Himself to us without reserve. With wonderful patience and longanimity He waits for us to come and take Him. He gives Himself to all without snubbing anyone.

He waits for the poor man, for the sinner. The poor man comes in the morning before his work to receive a kind blessing on his day. The manna fell on the encampment of the Israelites before sunrise so they would not have to wait for the heavenly food.

Our Lord is always on His altar; He is there before His first visitor. Blessed is he that receives the Saviour's first blessing!

As to sinners, Jesus waits for them in His Sacrament for weeks, and months, and even years. He stretches out His arms for forty and sixty years to some sinner who finally gives in to His entreaties.

Venite ad Me omnes. "Come ye all to Me." Ah! If we could see our Lord's joy when we come to Him! One would think He is the one Who is interested and gains by it.

Oh! Why should they keep this good Saviour waiting so long! Alas! There are some who will never come, or only when carried in a casket; but it will be too late then; they will find only an angry Judge.

Jesus gives without exterior show. We do not see His gifts; we might become attached to them and forget the Donor. He conceals His hands so as to have us think of His heart, of His love.

By making His gifts in this manner; He teaches us how to give secretly and avoid being seen when we do good, so that the thanks may ascend to God, the author of all giving.

In His kindness Jesus will even be grateful to us. Yes, He is pleased with everything we give Him; we make Him happy. One would think He needed our heart. He even begs us for it, and entreats us: "My son, I implore thee, give Me thy heart!"

In the Eucharist He is good even to the point of weakness.

Let us not be scandalised at this; for it is the triumph of Eucharistic goodness.

Look at a mother whose tenderness knows no limit but death.



Look at the father of the prodigal son, running out to meet his son and weeping for joy at seeing again that ungrateful boy who had squandered his fortune. The world calls that weakness; it is the heroism of love.

What shall we say of the goodness of the God of the Eucharist!

Ah Lord! Yes, we must speak of the scandal of Thy goodness!

Jesus surrounds Himself with weakness in the Blessed Sacrament. He allows Himself to be insulted, disgraced, despised, profaned under His very eyes, in His very presence, at the very foot of His altar! And no Angel is there to strike these Judases, these new Heliodori! None.

And the heavenly Father allows His well-beloved Son to be insulted! This is worse than on Calvary. There at least the sun veiled itself for horror, and the universe mourned its Creator; but here, nothing!

This Calvary of the Eucharist is set up everywhere. It started from the Cenacle and now covers the earth, and it will last to the last minute of the world's existence.

O God! Why this excess? This is the conflict of goodness with ingratitude. It is Jesus Who wants to out-love man's hate, to love man in spite of himself, and to do him good for the pleasure of it. He will submit to anything rather than take revenge. He wants to wear out man's resistance with His goodness.

Such is the goodness of Jesus, without glory, without show, full of weakness, but all resplendent with love for those who want to see.

*Quam bonus Israel Deus.* Lord Jesus, God of the Eucharist, how good Thou art!

## THE SACRAMENTS





**THE EUCHARIST**



THIS IS THE SACRAMENT THAT IS JESUS HIMSELF. JOHN CAN HARDLY WAIT TO RECEIVE JESUS. HOW FORTUNATE HE IS. EVEN WE ANGELS DO NOT HAVE THE PRIVILEGE OF HOLY COMMUNION.



**COMMUNICANTS:** I CONFESS TO ALMIGHTY GOD, TO BLESSED MARY EVER VIRGIN, TO BLESSED MICHAEL THE ARCHANGEL, TO BLESSED JOHN THE BAPTIST, TO THE HOLY APOSTLES PETER AND PAUL, TO ALL THE SAINTS, AND TO YOU, FATHER, THAT I HAVE SINNED EXCEEDINGLY IN THOUGHT, WORD AND DEED, THROUGH MY FAULT, THROUGH MY FAULT, THROUGH MY MOST GRIEVOUS FAULT. THEREFORE, I BESEECH BLESSED MARY EVER VIRGIN, BLESSED MICHAEL THE ARCH ANGEL, BLESSED JOHN THE BAPTIST, THE HOLY APOSTLES PETER AND PAUL, ALL THE SAINTS, AND YOU, FATHER, TO PRAY TO THE LORD OUR GOD FOR ME.

**THE HOLY EUCHARIST IS:**

|             |                 |
|-------------|-----------------|
| A SACRAMENT | GIVING US GRACE |
| A SACRIFICE | HONORING GOD    |

IN IT JESUS CHRIST, BODY, BLOOD, SOUL AND DIVINITY, UNDER THE APPEARANCE OF BREAD AND WINE IS...

**CONTAINED**  
SO THAT CHRIST IS REALLY PRESENT ON OUR ALTARS.



**OFFERED**  
SO THAT CHRIST IS REALLY OFFERED TO GOD THE FATHER AT MASS.



**RECEIVED**  
SO THAT WE ARE REALLY NOURISHED BY CHRIST IN HOLY COMMUNION.



## THE OLD TESTAMENT

### The Death of Saul



#### (I Kings 21-31)



**D**avid at one stage took his men and made an alliance with a Philistine king, named Achis. And David dwelt in the Philistine land. In one war between the Philistines and Israel, David was at the rear of the Philistine army with Achis. But the lords of the Philistines objected to the presence of Hebrews in their army, though Achis protested that David was trustworthy. The lords of the Philistines were angry and ordered David to return to his place lest he in the battle would turn and become an adversary to the Philistines. So Achis told David to return with his men and depart in peace.

And the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell slain in mount Gelboe. And the Philistines fell upon Saul, and upon his sons, and they slew Jonathan, and Abinadab and Melchisua the sons of Saul. And the whole weight of the battle was turned upon Saul: and the archers overtook him, and he was grievously wounded by the archers.

Then Saul said to his armour bearer: Draw thy sword, and kill me: lest these uncircumcised come, and slay me, and mock at me. And his armourbearer would not: for he was struck with exceeding great fear. Then Saul took his sword, and fell upon it. And when his armour bearer saw this, to wit, that Saul was dead, he also fell upon his sword and died with him.

And the men of Israel, that were beyond the valley, and beyond the Jordan, seeing that the Israelites were fled, and that Saul was dead, and his sons, forsook their cities, and fled: and the Philistines came, and dwelt in their cities.

And on the morrow the Philistines came to strip the slain, and they found Saul and his three sons lying in mount Gelboe. And they cut off Saul's head, and stripped him of his armour, and sent into the land of the Philistines round about, to publish it in the temples of their idols, and among their people. And they put his armour in the temple of Astaroth, but his body they hung on the wall of Bethsan.

Now when the inhabitants of Jabes Galaad had heard all that the Philistines had done to Saul, all the most valiant men arose, and walked all the night, and took the body of Saul, and the bodies of his sons, from the wall of Bethsan: and they came to Jabes Galaad and burnt them there: And they took their bones and buried them in the wood of Jabes: and fasted seven days.

## (2 Kings 1)



Now it came to pass, after Saul was dead, that David returned from the slaughter of the Amalecites, and abode two days in Siceleg. And on the third day there appeared a man, an Amalecite, and he came to David and fell on his face and adored. He told David that Saul and his sons were dead. When asked how he knew, he said, "I came by chance upon mount Gelboe, and Saul leaning on his spear and the chariots and horsemen drew nigh to him." Seeing me he asked who I was. I replied, "I am an Amalecite." And he said to me, "Stand over me and kill me, for anguish has come upon me." So standing over him, I killed him, for I knew he could not live after the fall. And I took the diadem that was on his head, and the bracelet that was on his arm, and I have brought them hither to thee my lord."

Then David took hold of his garment and rent them, and likewise all the men that were with him. And they mourned, and wept, and fasted until evening for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword.

And David said to the Amalecite, "Why did you not fear to put out thine hand to kill the Lord's anointed." And David commanded his servants to fall on him and kill him. For he said, "Thy blood be upon thy own head: for thy own mouth hath spoken against thee saying: I have slain the Lord's anointed."

### David made this lamentation over Saul, and over Jonathan his son:

*The illustrious of Israel are slain upon thy mountains, how are the valiant fallen?*

*Ye mountains of Gelboe, let neither dew, nor rain come upon thee, neither be they fields of first fruits: for there was cast away the shield of the valiant, the shield of Saul, as though he had not been anointed with oil.*

*Saul and Jonathan, lovely, and comely in their life, even in death they were not divided: they were swifter than eagles, stronger than lions.*

*Ye daughters of Israel, weep over Saul, who clothed thee with scarlet, in delights, who gave ornaments of gold for thine attire.*

*How are the valiant fallen in battle? Jonathan slain in the high places? I grieve for thee, my brother Jonathan. As the mother loveth her only son, so did I love thee.*

*How are the valiant fallen, and the weapons of war perished?*

## THE VIRTUE OF PATIENCE

### PATIENCE AND IMPATIENCE

#### On Complaining



**W**hen anything pains or annoys us, it is a natural impulse to relieve our feelings by telling our griefs to others, partly from a hope of sympathy, partly because it is a great relief to express our vexation or our sorrow. Such complaints are rarely made without sin. It is scarcely possible to speak of what we have suffered without some breach of the law of charity. We must strive to exercise the virtue of patience, and check the rising words in which we are about to pour forth the story of our wrongs.



The effort of keeping silent in such a case soon brings its reward. The pain after a time diminishes, whereas to have dilated on it would have made us feel more bitterly than before. Those who know that we have suffered are edified by our silence. Our wrong-doer is often won over by our meekness. Peace comes into our heart. Do I suppress for Christ's sake and to imitate His patience, unkind words rising to my lips? When I have done so, do I not find that patience brings its own reward?

Yet this does not mean that I am always to bury my griefs in my own heart. Sometimes I cannot do so; out they will come in spite of my efforts. Sometimes it is almost a duty to tell our story to some kind and sympathising friend; half of our troubles disappear or are sensibly diminished in the mere act of telling. But we must choose one whom we can trust and respect. We must be careful not to speak bitterly or to abuse others by way of vent to our feelings. We must try to excuse others, and must tell our story simply and with all charity. Do I observe this rule when I am pouring my troubles into the ear of some friend or adviser?

## HOLY SOULS CORNER

## Suffering preferred

There are many accounts that depict Purgatory in terrifying colours of intense pain and long duration before the suffering souls have expiated every debt to Divine Justice which is scrupulously fair and exact. Faults that to us on earth seem slight and trivial often exact from God long years of intense pain, the thought of which makes us shudder with fear. Yet it is not the intention of Our Lord that we should have an excessive and barren fear, a fear that tortures and discourages. No, He desires that our fear should be tempered with great trust and confidence in His mercy.

Now the Mercy of God is exercised with regard to Purgatory in a threefold manner: (1) in consoling the souls; (2) in mitigating their sufferings; (3) in giving us a thousand means of avoiding those penal fires. Souls in Purgatory may be inspired by the Holy Ghost to suffer their pains with a great contentment since they are suffering to repair God's glory, and this is the means of satisfying Divine Justice to the point that eventually the full force of God's love will be theirs for eternity. The suffering souls know perfectly the value of this suffering and they accept it with resignation and love. In this way the pains in Purgatory are mitigated.



Of this we have a striking example in Peter Miles, raised from the dead by St. Stanislaus, Bishop of Cracow, and who preferred to return to Purgatory rather than live again upon earth.

Duke Boleslas II governed Poland but lived a scandalous life. Stanislaus reminded the prince of his duties, a reminder which irritated the prince. He revenged himself by exciting against him the heirs of a certain Peter Miles who had died three years previously after having sold a piece of land to the church in Cracow. Stanislaus had paid for the land but intimidated witnesses declared that he had not paid and must make restitution.

Stanislaus raised his heart to God and received an inspiration. He promised to produce Peter Miles after three days that he might testify to the legal purchase. They agreed to this with scorn, and Stanislaus for his part fasted and watched, praying God to defend his cause. The third day, after having said Mass, he went, with clergy and many of the people, to Peter's grave. The grave was opened but contained only bones. Stanislaus touched them with his crosier; they became united and covered with flesh. Stanislaus took Peter by the hand and before the stupefied people led him to the tribunal.

Peter affirmed before the Duke that he had been paid for the land. He turned to his heirs and reproached them for having accused the pious prelate against all rights of justice, exhorting them to do penance for their sin.

Stanislaus proposed to the deceased that, if he desired to live a few years longer, he would obtain this favour for him from God. Peter replied that he had no such desire. He was in Purgatory, but he would rather return thither immediately and endure its pains, than expose himself to the risk of damnation in this terrestrial life. He begged the saint that he would ask God to shorten his sufferings.

After that, accompanied by the Bishop and a great multitude, Peter returned to his grave, lay down and his body fell to pieces as before.

## MY CATHOLIC FAITH

### Chapter 45. Meekness - Abstinence - Zeal - Brotherly Love

*As an example of true zeal we have the Apostle of the Indies, the Patron of Catholic Missions, St. Francis Xavier. Born of a noble family of Navarre, a descendant of kings, he was brought up for a career of earthly power and glory. But he met St. Ignatius, and decided to become a soldier for Christ. Inflamed with zeal, wishing only to reap rich harvests for God, he went through India, Malaya, and Japan planting the seed of the Faith, converting innumerable heathen to Christ. In Japan, so fruitful was his apostolate that a generation after him the Christian population still totalled 400,000 souls. He is Protector of the Society for the Propagation of the Faith.*



### What is abstinence?

Abstinence is that **moral virtue**, related to the cardinal virtue of temperance, **which keeps within bounds use of and pleasure in foods or drink.**

This general sense is to be understood as different from the particularised sense of "abstinence" during certain days, such as Fridays of Lent.

1. A temperate man eats only what he needs, does not fully satisfy his appetite, and is not dainty about the kind of food he eats. The virtue of abstinence is opposed to the sin of gluttony.

One who is moderate in eating will be moderate also in many other things, and will escape numerous evils and sins. He always remembers the words of Our Lord: "Not in bread alone doth man live".

2. Temperance is a boon to both soul and body. It improves the health and strengthens the mind. It increases holiness, and aids towards the attainment of eternal life with God.

A temperate man is like a person who travels light. He can move quickly and reach his destination, Heaven, more easily. He is not like those who miss every train on account of the numerous bundles to be counted and carried and taken care of during a journey.



## LITURGY THIS MONTH

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

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



### **April 3<sup>rd</sup>: Passion Sunday**

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

### **April 10<sup>th</sup>: Palm Sunday**

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

### **April 14<sup>th</sup>: Maundy Thursday**

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

### **April 15<sup>th</sup>: Good Friday**

The Sacrifice of Jesus is essential for our salvation.

### **April 16<sup>th</sup>: Holy Saturday**

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

### **April 17<sup>th</sup>: EASTER SUNDAY**

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

### **April 24<sup>th</sup>: Low Sunday**

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

### **The Stations of the Cross - 1**



**Jesus is condemned to death.**



The Crusader prays, receives Communion, makes sacrifices and shows good example for the intention that is given him each month by Reverend Father Davide Pagliarani, successor of Archbishop Marcel Lefebvre as Superior General of the Society of Saint Pius X



PRAYER

## **April 2022 Intention:** **For the sick and the dying people**

### **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 the sick and the dying people**



COMMUNION



SACRIFICE



APOSTOLATE

## **JANUARY 2022 RESULTS**

The Intention was for many holy priests

|         | 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      | 6                        | 186              | 45     | 45         | 220     | 239        | 1109                  | 83                          | 0                     | 63           |
| Ireland | 12                       | 315              | 68     | 64         | 455     | 729        | 1760                  | 14                          | 70                    | 409          |

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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