



# Hostia

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



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**May 2022**  
**Month of the**  
**Blessed Virgin Mary**

*For the perseverance*  
*of the newly baptised*

## Saints Philip and James Apostles (First Century)



**P**hilip was one of the first chosen disciples of Christ. On the way from Judea to Galilee Our Lord found Philip, and said, Follow Me. Philip straightway obeyed; and then in his zeal and charity sought to win Nathaniel also, saying, We have found Him of whom Moses and the prophets wrote, Jesus of Nazareth. And when Nathaniel in wonder asked, Can any good come out of Nazareth? Philip simply answered, Come and see, and brought him to Jesus.

Another saying of this Apostle is preserved for us by Saint John. Christ in His last discourse had spoken of His Father; and Philip exclaimed, in the fervour of his thirst for God, Lord, show us the Father, and it is enough! The tradition of the ancients has established that he died a martyr at Hierapolis in Phrygia. There the remains of a church known to be dedicated to him have been identified, north of the entrance to the great necropolis. His relics were later transported to Rome, to the church of the Holy Apostles.

Saint James the Less (the Younger), author of the canonical Epistle, was the son of Alphaeus, the brother of Saint Jude and a cousin of Our Lord, whom he is said to have resembled. Saint Paul tells us that he was favoured by a special apparition of Christ after the Resurrection. (I Corinthians 15:7) On the dispersion of the Apostles among the nations,

Saint James remained as Bishop of Jerusalem, where the Jews held in such high veneration his purity, mortification, and prayer, that they named him the Just. He governed that church for 30 years before his martyrdom.

Hegesippus, the earliest of the Church's historians, has handed down many traditions of Saint James's sanctity. Saint James was a celibate Nazarite consecrated to God; he drank no wine and wore no sandals. He prostrated himself so long and so often in prayer that the skin of his knees was hardened like a camel's hoof. It is said that the Jews, out of respect, used to touch the hem of his garment. He was indeed a living proof of his own words, The wisdom that is from above is first of all chaste, then peaceable, modest, ready to listen, full of mercy and good fruits. (James 3:17) He sat beside Saint Peter and Saint Paul at the Council of Jerusalem. When Saint Paul at a later time escaped the fury of the Jews by appealing to Caesar, the people took vengeance on James, and crying out, The just one has erred! stoned him to death. During his martyrdom he prayed for his persecutors in the same words pronounced by Jesus: Heavenly Father, forgive them, they know not what they do.

**Saints Philip and James' feastday  
is on 11<sup>th</sup> May**

## FROM THE CHAPLAIN

Dear Crusaders and Friends,

**W**e are in the period of Eastertide which should encourage us to keep in the spirit of the feast of Easter for a few weeks. As you know, the Resurrection of Christ is a victory over death and sin and we share in this victory by receiving the Sacrament of Baptism.



Baptism is our victory over death and sin by enabling us to receive Sanctifying Grace. Baptism is our victory over death because Sanctifying Grace gives us a new life, the life of God into our souls. What is more, Baptism is the means to avoid the death of eternal damnation in Hell as opposed to the life with God in Heaven. Baptism is also a victory over sin by washing away the stain of Original Sin but, unfortunately, not restoring our nature to what it was. The consequences of Original Sin are still there, keeping us wounded spiritually which makes our Catholic lives a constant combat. This is because the Devil is not completely defeated and he likes to appeal to our fallen nature with wicked suggestions in order to make

us fall badly.

Some people became Catholics on the Easter Vigil and it is literally a new life which is required from them, a life following Jesus Christ and His Church. This new life is not easy to live as we all know. To get the spirit of the Gospel and to put it into practice in all things is not easy, particularly for those baptised after many years of a life far from this ideal. This is why it is particularly difficult for those who convert as adults, because it is a big change. Hence the newly baptised need our prayers to obtain for them the grace of perseverance so that they may acquire the good habits a Catholic should have in the ways of serving God.

But we, too, need to persevere, dear Crusaders and Friends. We need to increase and develop the grace of our Baptism, whether we received it as a baby or as an adult. Catholic life demands this perseverance in our spiritual fight against the suggestions of the Devil. This is why the ceremony of the Easter Vigil made those who attended it to renew their baptismal promises. We need to keep resolved to fight sin all our lives by practising virtue, which is how we develop Sanctifying Grace in our souls. So, let us all persevere in this path leading to Heaven and pray for one another's perseverance so that we all may have the life in Heaven with God for eternity.

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 — 2

**M**ore remarkable still because more public was the case of two Florentine nuns, both suffering from an incurable disease. They made the journey to Rome with great difficulty, and admitted to a private audience, they begged the pope to cure them. "Why do you want to be cured?" he asked.

"That we may work for God's glory," was the answer.

The pope laid his hands upon their heads and blessed them. "Have confidence," he said, "you will get well and will do much work for God's glory," and at the same moment they were restored to health. Pius bade them keep silence as to what had happened, but the facts spoke for themselves. At their entrance, the two nuns had hardly had strength to drag themselves along; at their exit they walked like strong and healthy women. Their cab driver, an



unimaginative man of sturdy common sense, refused to take them back to their convent. "No," he said, "I will take back the two I brought or their dead bodies." "But we are the two you brought," they insisted. "No," repeated the vetturino, "the

two I brought were half dead; you are not in the least like them."

At another public audience was a man who carried his little son, paralysed from birth and unable to stand. "Give him to me," said Pius; and taking the child on his knee, he began to talk to another group of pilgrims. A few minutes later the child slipped down from the pope's knee and began to run about the room.

That the touch of a holy man, or the garments he has worn, or even his shadow falling on the sick should have power to cure them, is vouched for by Holy Scripture. "Perhaps so," say some, "but the age of miracles has passed." The age of miracles has not passed, nor will it ever while there is faith on the earth; for faith, as Jesus Christ Himself said, alone makes miracles possible. At Nazareth even His almighty power could not work them, because of the unbelief of the people. Where the age of faith has passed, the age of miracles has passed with it, but in the Church of Christ they both endure.

More marvellous still than the graces obtained by the touch of Pius X were those obtained—sometimes at a great distance—by his blessing and his prayers.

In one of the convents of the Sacred Heart in Ireland was a young nun suffering from disease of the hip-bone.

For eight months she had not put her left foot to the ground, as any weight on it caused acute pain. The disease was making rapid progress. In the October of 1912 the superioress of the convent, having heard of a cure obtained through the prayers and blessing of the Holy Father, determined to have recourse to him. She told a little girl of six, the daughter of the convent carpenter, to write to the pope, asking him to bless the dear Mother who was ill, and to pray for her. During the night of the 29<sup>th</sup> October the sick nun suddenly realised that the pain had entirely left the injured hip—so entirely that she was able to turn and lie on it. The next morning she sat up in bed and asked to be allowed to try to walk. She got up, made her bed and walked to the church, where she knelt for some time in prayer. It was then that she was told of the letter to the pope. "I did not know what had happened," she said, "all that I knew was that the pain was gone and that I could walk."

A railway worker had a boy of two who lay dangerously ill of meningitis. The doctor, who had given up all hope, asked the priest to break the news to the young parents, who at once cried out, "We will write to the pope! We used to go to confession to him at Mantua when we were children; bishop as he was, he used to hear the confessions of the poor." A letter was written and posted, and Pius wrote with his own hand several lines in reply, bidding the young couple pray and hope. On the following day the child had completely recovered.

These are only a few of the many graces obtained in the same way.



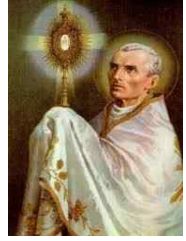
The cure of a Redemptoristine nun in the acute stages of cancer by the application of a piece of stuff that had been worn by Pius X was borne witness to by Cardinal Vives y Tuto. The sudden return to life and speech of Don Rafael Merry del Val, father of the Cardinal Secretary of State, at the prayer of his wife who, when death was declared imminent, tried the same remedy; a French woman dying of heart disease, who denied the very existence of God, was not only healed by the pope's blessing, but reconciled to the Church and was henceforward a fervent Catholic: these are only a few more of the marvels wrought. Pope Pius did his best to hush the matter up. "I have nothing to do with it," he continually exclaimed; "it is the power of the keys."

"I hear that you are a santo and work miracles," said a lady one day, with more enthusiasm than tact. "You have made a mistake in a consonant," replied the pope, laughing, "it is a 'Sarto' that I am."

No less witty was his reply to a man who came to solicit a cardinal's hat for one of his friends. "But I cannot give your friend a cardinal's hat," said the Holy Father. "I am not a hatter, only a tailor" (sarto).

*More next month.*

## EUCCHARISTIC DEVOTION



### The God of the Poor

*Ego mendicus sum, et pauper.*

I am a beggar, and poor. (Psalms 39:18)

**J**esus wanted to be the poorest of the poor, in order to be able to stretch out His hand to the lowliest of men and say to him: "I am your brother."

Heaven looked down on Jesus during His mortal life and marvelled at a God become poor for the love of man, to be his model and to teach him the worth of poverty.

No man, in fact, was ever born in more wretched conditions than the Word Incarnate, who had the litter of animals for His cradle and their shelter for His home.

As a child, He fed on barley bread, the bread of the poor, and during His apostolic life He lived on alms. He died in a state of destitution that will never be equalled. And now that He is risen and glorious, He still takes poverty for His companion. He has found the means of honouring and practising poverty. Jesus, dwelling in our midst in His Sacrament, is still poorer than during the days of His mortal life. His home may be but a poor church, worse perhaps than the cave of Bethlehem; His tabernacle consists of four boards, which often are worm-eaten.



His priests or His faithful people must give Him everything: the matter of the Sacrifice, the bread and the wine; the linen on which to place Him or with which to cover Him; the corporals, the altar cloths. He brings nothing from Heaven except His adorable person and His love.

The poor are without honour; Jesus is without glory.

The poor are without defence; Jesus is at the mercy of all His enemies.

The poor have scarcely any friends or none at all; Jesus Eucharistic has very few. He is a stranger, unknown to the majority of men.

How beautiful and lovable is this Eucharistic poverty of Our Lord!

Our Lord asks us to honour and imitate His poverty in our lives.

We would be very far from perfection if we believed that temporal poverty is what He requires of us.

Jesus aims higher: He wants us poor in spirit. What is poverty of spirit?

It is perfect love; it is the soul of true humility. A man who is poor in spirit and is convinced that he has nothing and of himself can do nothing, makes of his very poverty a most powerful and valuable claim on the heart of God. The poorer he becomes, the more rights he has on Divine goodness and mercy.

It is well to note that the more a poor man puts himself in his poverty, the more he puts himself in his natural place—for we are nothing; and that the more he does so, the more he honours God, his Creator, and the greater and more merciful he makes Him. For this reason the Lord says through one of His prophets: "Upon whom shall I cast a look of love, if not on the poorest of the poor, and on him whose heart is broken?"

This is where the good God finds His glory: in our poverty, which returns everything to Him and offers everything up to Him as a homage.

The good God loves the poor in spirit so much that He deprives them of everything to make them triumph by their very poverty.

He paralyses their understanding, dries up their affections, and takes away from them the sweetness of His grace and of His peace. He delivers them up to the tempests of the passions, to the fury of the devils. He hides His sunlight from them and deprives them of all help. And He Himself withdraws, as it were, from His creatures in distress. What a woeful state!

But no! What a sublime state! The man that is poor in spirit will triumph over God Himself. The more he is despoiled by God, the more he thanks Him for it as for a great good. The more he is tried by God, the more he puts his trust in God's inexhaustible goodness. And when he is threatened with Hell by the devil, and reproached and condemned by his sins, how noble he is as he says to God: "Yes! I justly deserve Hell. Hell is not even terrible enough, avenging enough for the sins my wickedness has committed against Thee, O my Creator and my Father! I deserve a million Hells, and that is why I hope in Thy infinite mercy. I am deserving of Thy mercy, the most deserving of all since I am the most miserable. Satisfy Thy justice on me in this world, O my God! Many thanks to Thee for giving me the chance to pay my debts! Be still harder on me, Lord; for I deserve it."

What can the good God answer to such gratitude? God will own Himself vanquished by him. He will embrace him, open all His treasures to him. He will show him to the Angels as a wonder and say to them: "Behold the man who has really glorified Me."

Let us be fond of making our adoration and receiving Communion in the spirit of God's poor.

We shall then find it easy to make them according to the four ends of the Sacrifice.

1. What does a poor man do when he begs an alms from a kind rich man? First of all he addresses him respectfully and cheerfully, forgetful of his wretchedness, his slovenly appearance, and his shabby clothes, and mindful only of the rich man's kindness.

Act likewise with Our Lord. Forget your wretchedness and think only of His kindness. Adore Him in humility and confidence.

2. The poor man also praises the rich man's kindness. "You are very kind; everybody says so. And you have already been kind to me!" And he goes into the details of the favours received.

In the same way, praise and thank the kindness of God toward you, and your heart will find sweet and persuasive expressions and grateful tears.

3. Then the poor man makes known his wants: "Here I am again at your door with still greater miseries than in the past. I have no one else but you! I know your kindness will not grow weary; it is greater than my poverty. I know I bring you happiness by affording you an opportunity to do good."

Let us, in like manner, make known our wants to Our Lord; let us appeal to His Heart, to all the good He can do, and we will make Him happy; for His love manifests itself only through the outpourings of His goodness.

When a poor man receives much more than he asked for, he melts into tears. He does not think of looking at what has been given him; he sees only the kind generosity of his benefactor, and he can say only one thing: "Ah! How good you are! I knew it well!"

But if the rich man bids the poor man come in, invites him to his table, and sits next to him, ah! the poor man has not the heart to eat, so embarrassed and touched is he by such kindness.

Is not that the way Our Lord treats us?

May our misery make us appreciate His kindness all the more!

4. Lastly, the poor man takes leave of his benefactor, saying to him: "Ah! If I could only do something for you! At least I will pray hard for your family." And he goes away with a blissful prayer in his heart and the praise of his benefactor on his lips.

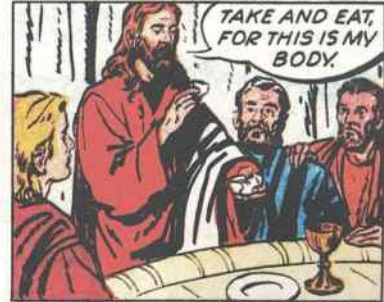
Let us do likewise. Let us pray for the family of Our Lord, His Church. Let us praise His goodness. Let us proclaim His glory on every side and offer Him the homage of our hearts and of our lives.



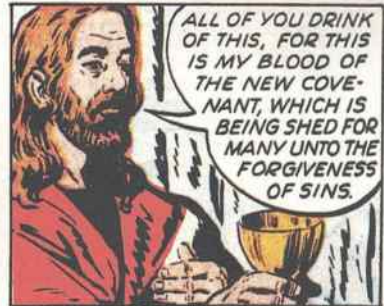
## THE SACRAMENTS



THE HOLY EUCHARIST WAS INSTITUTED BY CHRIST AT THE LAST SUPPER WHICH WAS THE FIRST MASS.



CHRIST CHANGED BREAD INTO HIS BODY...



...AND WINE INTO HIS BLOOD...



...AND GAVE PRIESTS THE POWER TO DO THE SAME THING.





THE HOSTS CONSECRATED AT MASS ARE KEPT IN A GOLD VESSEL CALLED A CIBORIUM.



BECAUSE CHRIST IS REALLY PRESENT UNDER THE FORM OF BREAD, YOU SPEAK THE WORDS OF THE ROMAN CENTURION WHEN YOU RECEIVE HOLY COMMUNION.

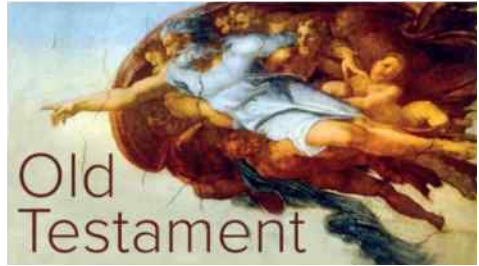


IN THE MASS THE PRIEST ALWAYS RECEIVES HOLY COMMUNION UNDER THE FORM OF BOTH BREAD AND WINE. IN SOME PLACES THE PEOPLE ALSO RECEIVE COMMUNION UNDER BOTH FORMS. BUT SINCE JESUS IS ENTIRELY PRESENT—BODY, BLOOD, SOUL AND DIVINITY—UNDER EITHER FORM, IT IS NOT NECESSARY FOR THE PEOPLE TO RECEIVE UNDER BOTH FORMS. HENCE IN MOST PLACES CATHOLICS RECEIVE HOLY COMMUNION UNDER THE FORM OF BREAD.



## THE OLD TESTAMENT

### King David (2 Kings 2-12)



**A**fter the death of Saul, David consulted the Lord, saying: “Shall I go up into one of the cities of Juda?” And the Lord said to him, “Go up to Hebron.” So David, his two wives, and the men with him together with all their households, went and abode in the towns of Hebron. And the men of Juda came and anointed David king over the house of Juda.

But Abner, the son of Ner, General of Saul’s army, took Isboseth the son of Saul and made him king over all of Israel. Isboseth was forty years old when he began to reign over Israel, and he reigned for seven years and six months. Only the house of Juda followed David, and he reigned in Hebron for seven years and six months.

And there was a long war between the house of Saul and the house of David. The general of David’s army was Joab the son of Sarvia, and David prospered and was growing always stronger and stronger but the house of Saul was decaying daily.

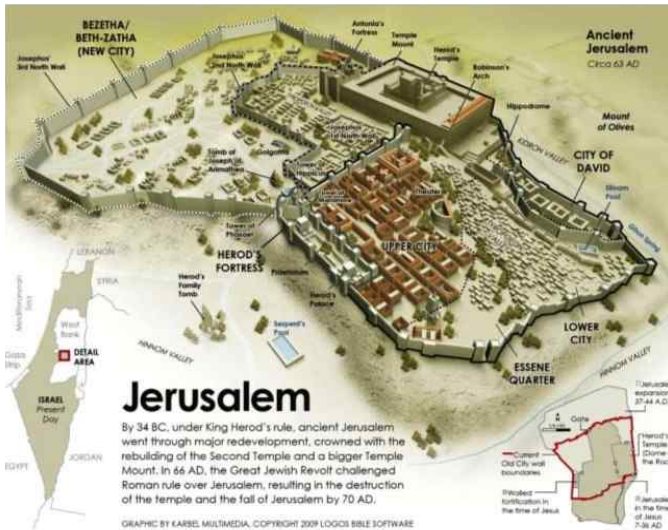
Abner came to Hebron to make peace with David, but, without David’s knowledge or approval, Joab murdered Abner. David joined the bier of Abner, and the people saw that the murder was done without the king’s approval. Later Isboseth was murdered by two of his captains who took his head to David hoping for a reward. But David commanded his servants to slay them for this crime. And they buried Isboseth’s head in the sepulchre of Abner in Hebron.

The people of Israel and the ancients came to David and wished to have him as their king. And they anointed him king over Israel, and he reigned over Juda and all Israel in Jerusalem for thirty and three years. When the Philistines heard that David reigned in Jerusalem, they came to seek him, and were in array in the valley of Raphaim. David again consulted the Lord and asked if he should go up and fight against the Philistines. And the Lord told him to go up as victory would be given to him by the Lord.



After this there was peace and David with his army went and fetched the Ark of the Covenant and brought it into Jerusalem with much shouting and rejoicing, with the sound of the trumpet. And he danced and jumped before the Ark as it was brought in and set in the midst of the tabernacle. And David offered holocausts, and peace offerings before the Lord.

And he distributed to all the multitude of Israel, both men and women, to every one, a cake of bread, and a piece of roasted beef, and fine flour fried with oil: and all the people departed every one to his house.



David rebuilt the city, making new walls and towers and courts and palaces, so that Jerusalem in her beauty and safety became for the Children of Israel a holy place, a City of God. David divided the priests into twenty-four groups. Each group was to serve in turn before the Lord. He chose four thousand musicians to sing praises and to play music before God each day.

One incident in David's life was to give an insight into his character. He was human and subject to temptations like any other, and although he had special graces from God to match his office of king of a chosen people, God allowed him to be tempted and made more perfect by his fall.

Joab was away at war against the Ammonites, and David tarried at home. He noticed a beautiful woman on the roof of her house not far from the royal palace. He enquired and found that she was Bathsheba, the wife of Urias the Hethite, who was himself fighting with Joab against the Ammonites. David wrote to Joab and told him to put Urias into the hottest part of the battle that he might be killed by the Ammonites. After the death of Urias, David took Bathsheba for wife. David was guilty of adultery compounded by murder. The prophet Nathan confronted David with his crimes, and instead of getting angry with Nathan, he showed his greatness by acknowledging his fault, repenting deeply and even publishing a penitential Psalm (Psalm 50,) publicly showing his profound sorrow and repentance.

David was a good king to his people and protected them from their enemies. During his rule Israel became great and powerful. But David was also a great poet. Inspired by God he wrote beautiful poems that today we call the Psalms. They are songs of praise and thanksgiving, and of sorrow for sin.

God loved David and promised the prophet Nathan, that the Saviour would be born to David's family. The promise said, "Your house shall be faithful, and your kingdom shall be forever. Your throne shall be firm forever." The Messiah was to be the King whose throne would last for ever.

Since the Lord had granted peace on all sides, David proposed to build a temple to the Lord to offer all the sacrifices commanded by God. But through Nathan the prophet, the Lord revealed to David that he will not build a temple but one of his sons would complete the building of a temple.

## THE VIRTUE OF PATIENCE

### TEMPTATION

#### The Endurance of Temptation



**T**emptations are a necessary element in the career of all the servants of God. 'Because thou wast acceptable to God, says the Angel to Tobias, 'it was necessary that temptation should try thee.' (Tobias 12:13). Temptations, therefore, far from being any mark of God's anger or displeasure, are a sign of His love and favour. This ought to be our consolation when we are harassed by temptations. St. James tells us: 'My brethren, count it all joy when you fall into divers temptations. (James 1:2). I must take a more cheerful view of temptation than I have hitherto done. I must take it as a mark of God's favour, and then I shall meet it more bravely.

How is temptation a sign of God's love? It is an excellent instrument for engendering humility. If we are inclined to think too much of ourselves, nothing brings us to our senses like some humiliating temptation. It shows us our own weakness and the necessity of continual reliance on God. It produces in us a spirit of dependence upon God. This is the only way to pass through temptation safely. God has promised that He will always make a way to escape from every temptation.

Temptation is also necessary to enable us to feel for others under their temptations. Even Our Lord, the Apostle tells us, suffered being tempted, that He may be able to succour those that are tempted. (Hebrews 2: 18.) He knew indeed from the beginning all that His servants suffer, but by enduring temptation He learned it by His own experience so as to feel their sufferings. We do not even know the sufferings of others, much less can we sympathise with them thoroughly. Am I gentle towards those who are tempted, or am I hard and unsympathetic?

**HOLY SOULS CORNER****Never presume that a soul is lost**

**R**egarding great sinners, who die without being outwardly reconciled to God, we may not exclude them from our prayers, because we have not the certainty of their interior impenitence. Fr. Faber says that there is a mysterious time between the last moments of life and judgement. St. Gertrude, in a revelation directly from Our Lord, states that if a man has done some good in his life, even if he dies without grace, Our Lord will appear to him and so ravish him that he will be inspired to turn to God with his whole heart and be saved.



The following account, written in the *Petit Messager du Coeur de Marie*, November, 1880, seems to illustrate this. A Religious, preaching a mission to the ladies of Nancy, had reminded them in a conference that we must never despair of the salvation of a soul, and that sometimes actions of the least importance in the eyes of men are rewarded by God at the hour of death. When he was about to leave the church, a lady dressed in mourning approached him and said, “Father, you just recommended to us confidence and hope: what has just happened to me fully justifies your words. I had a husband who was most kind and affectionate, and who, although otherwise leading an irreproachable life, entirely neglected the practice of his religion. My prayers and exhortations remained without effect, During the month of May which preceded his death, I had erected in my room, as I was accustomed to do, a little altar

of the Blessed Virgin, decorated it with flowers, which I renewed from time to time. My husband passed the Sunday in the country, and each time he returned he brought me some flowers, which he himself had picked, and with these I used to adorn my oratory, Did he notice this? Did he do this to give me pleasure, or was it through a sentiment of piety towards the Blessed Virgin? I know not, but he never failed to bring me the flowers.

“In the beginning of the following month he died suddenly, without having had time to receive the consolations of religion, I was inconsolable; especially as I saw all my hopes of his return to God vanish. In consequence of my grief, my health became completely shattered, and my family urged me to make a tour in the south. As I had to pass through Lyons, I desired to see the Curé d’Ars. I therefore wrote to him asking an audience and recommending to his prayers my husband, who had died suddenly. I gave him no further details.

“Arrived at Ars, scarcely had I entered the venerable Curé’s room than, to my great astonishment, he addressed me in these words: ‘Madame, you are disconsolate, but have you forgotten those bouquets of flowers which were brought to you each Sunday of the Month of May?’ It is impossible to express my astonishment on hearing M. Vianney remind me of a circumstance that I had not mentioned to anyone and which he could know only by revelation. He continued, ‘God has had mercy on him who honoured His Holy Mother. At the moment of his death your husband repented; his soul is in Purgatory; our prayers and good works will obtain his deliverance.’ ”

*“If, during life, we have been kind to the suffering souls in purgatory, God will see that help be not denied us after death.” – St. Paul of the Cross.*

## 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 virtues are opposed to sloth?

The virtues of diligence and zeal are opposed to sloth.

1. From the days of Adam work has been laid as an *obligation* on men. God said to Adam: "In the sweat of thy face thou shalt eat bread, until thou return to the earth out of which thou wast taken" (Genesis 3:19).



All men must work, whether mentally or bodily. The Apostle said: "If any man will not work, neither let him eat" (2 Thessalonians 3:10). Our Lord worked all His life, and chose working people for His Mother and foster-father. Diligence in labour is a shield against temptation, for thieves do not break into a house full of busy people.

2. In opposition to spiritual sloth, we have *zeal*. It consists in fervour for our salvation and for that of others, out of love of God. It manifests itself in the propagation of the faith, the sanctification of souls, and making God better known.

The zealous man talks to God as often as he can in prayer; he does not forget his religious duties. He loses no opportunity in doing good works, and cheerfully makes sacrifices for the love of God. All his works and sufferings he offers to God, for his own salvation as well as for that of others. He works hard, remembering that "the kingdom of Heaven suffereth violence, and the violent bear it away." (Matthew 11:12).

## LITURGY THIS MONTH

*The month of May  
is dedicated to the devotion to  
the Blessed Virgin Mary*



*Here are a few good practices to do in honour of Our blessed Mother:*

- Ask Mary to be present with you during the day to drive away the evil spirits;
- Perform some act of kindness with inconvenience to yourself;
- Shun idleness during the day in imitation of Mary at Nazareth.

### **May 1<sup>st</sup>: Feast of St. Joseph the Worker**

St. Joseph could have thought that, as foster father of the Son of God, he would have an easy life. He had to work, to be an example to us that we all have to work in the sweat of our brow to gain our daily natural bread and to save our soul.

### **May 8<sup>th</sup>: 3<sup>rd</sup> Sunday after Easter**

Our Lord continues to teach and guide His Apostles during 40 days, before ascending into Heaven.

### **May 15<sup>th</sup>: 4<sup>th</sup> Sunday after Easter**

Our Lord promises us the Holy Ghost, who will come at Pentecost, after Our Lord is gone to the right hand of the Father. Then everything will become clear to the Apostles.

### **May 26<sup>th</sup>: Ascension**

Our Lord continues to teach and guide His Apostles during 40 days before ascending into Heaven. It is the feast of Hope, the Hope of Heaven!

### **The Stations of the Cross - 2**



**Jesus carries His Cross.**



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

## May 2022 Intention: For the perseverance of the newly baptised

### 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 perseverance of the newly baptised**



COMMUNION



SACRIFICE



APOSTOLATE

## FEBRUARY 2022 RESULTS

The Intention was for our parents and families

	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	8	213	54	53	200	279	1301	86	3	115
Ireland	14	353	55	55	457	1062	1754	21	82	576

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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