



Hostia

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



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June 2022
Month of the
Most Sacred Heart of Jesus

*For the superiors of
the Society of St. Pius X*

Saint Francis Caracciolo Founder (1563-1608)



Saint Francis was born in the kingdom of Naples in 1563, of the princely family of Caracciolo. In childhood he shunned all amusements, recited the Rosary regularly, and loved to visit the Blessed Sacrament and to distribute his food to the poor. To avoid idleness, however, he engaged in hunting, which pastime was not pleasing to God; and Our Lord, to detach him from the world, sent him a terrible trial. When he was 22 years old, he developed leprosy and soon was on the brink of death. Seeing his body in this deplorable condition taught him contempt for the vanity of the world and of youth's physical strength, and he promised God to serve Him alone if he were cured. The illness disappeared almost at once. He therefore left his parents, sold his portion of the inheritance for the benefit of the poor, and went to study for the priesthood at Naples. He dedicated himself in particular to visiting prisoners and galley-slaves and preparing criminals for death; he spent his leisure hours visiting the Blessed Sacrament in unfrequented churches.

God called him, when only twenty-five, to found the Order of Regular Minor Clerics, with two other priests who had similar aspirations. The Rule they drew up prescribed that each day one of the members fast on bread and water, another take the discipline, a third wear a hair shirt, and each succeed another for perpetual adoration before the Blessed Sacrament. Thus they hoped to appease the anger of God unceasingly, and draw down His blessings by their penance. They took the usual vows, adding a fourth — not to accept dignities unless required to do so by their sovereign.

These very humble priests resolved to arrive in total poverty in Rome to seek approbation for their Order, and they mingled with the poor who were asking for alms at the door of the Capuchin Fathers. When recognised by relatives, they asked no favour except that of being taken to the presence of the Holy Father, Sixtus V. The Pope approved the new Congregation and gave them a church in Naples, which became the first centre of the Order.

To establish the new Order, Francis, with John Augustine Adorno, his co-founder, undertook journeys throughout Italy and Spain, on foot and without money, content with the shelter and

crusts given out of charity. A saintly pilgrim exiled from England predicted to Francis that he would be the new Order's first General; and a Dominican in Spain, before he had heard them talk of their intentions, received the two of them and gave them food, saying: You are the founders of a new Order which will soon spread, for the glory of God and the salvation of souls, and will be especially flourishing in this kingdom. Asked when that would occur, he replied, Not for three years. In Spain still, Adorno again heard the same prophecy from Saint Louis Bertrand, who insisted on kissing his feet.

The prediction was realised. When Saint Francis returned to Valencia, he found that the twelve religious who had remained there had multiplied in number to the point that the house could no longer contain them. In 1591 he was elected the first General of his Order, while still a prey to the sorrow recently caused by the premature death of Adorno at the age of forty. He redoubled his austerities, and devoted seven hours daily to meditation on the Passion, besides passing most of the night praying before the Blessed Sacrament. He was commonly called the Preacher of Divine Love, and in Spain the Order did indeed flourish.

It was always before the Blessed Sacrament that his ardent devotion was most clearly visible. In the presence of his divine Lord his face emitted brilliant rays of light, and he often bathed the ground with his tears as he prayed, according to his custom, prostrate before the tabernacle, constantly repeating with the royal psalmist, The zeal of Thy house has consumed me! It was at Ancona in Italy, where he had gone to prepare another foundation, that his holy soul, on the eve of Corpus Christi 1608, went to join his Saviour in Heaven. He was forty-four years old when he fell ill with a severe fever. He died exclaiming, Let us go, let us go to Heaven! When his body was opened after death, his heart was found seemingly burnt, with these words imprinted around it: Zelus domus tuae comedit me — The zeal of Thy house has consumed me.

**Saint Francis Caracciolo's feastday
is on 4th June**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

June is the month when most of the ordinations to the priesthood in the seminaries of the Society of Saint Pius X will occur. The ordinations are the *raison d'être* of the SSPX. Archbishop Lefebvre founded the Society of Saint Pius X in order to train young men to become priests. The training he was giving at Ecône and the other seminaries of the Society in the 1970s and 80s is what he gave all his life as a missionary in Africa and also in France when he was in charge of seminaries in the 1930s and 40s.



Archbishop Lefebvre took to heart to train priests because he knew that the Church needs priests in order to fulfil her mission of saving souls by showing them the path that leads to Heaven. What is important to note is that he kept doing that work of preparing priests in the same way all his life long. What he did was simply to pass on to others what he had received himself when he was a seminarian, because the work of the Church is to pass on from one generation to another the teaching of Christ. This is why the Church is a Tradition as opposed to having to believe new things and opposed to creating new ways of acting

throughout History. There isn't anything new to invent in the Catholic faith. The teaching of the Church is that of Jesus Christ as it has been passed down to us and it does not change. We know this teaching clearly and we must pass it on as it is, explaining it to the people of our times, showing them that all the answers to modern problems are already in that teaching given by Our Lord.

The SSPX keeps training priests and the mission of Archbishop Lefebvre's successors is to carry on his work with the same zeal and conviction for the good of the Church. We are happy to see some vocations coming from our District this month. A young English man is going to receive the priesthood at Ecône, Switzerland, and an Irish man will become a Deacon at Dillwyn, United States.

Each one of us should pray fervently for grace to be given to all involved in the Church's mission for souls. This will be our prayer this month for the faithfulness of these to their mission and special vocation in the Church of leading souls to Heaven. Those who are Superiors of the SSPX have the responsibility of many priests and, consequently, of the great number of souls these priests are taking care of. This is why those in position of authority need the support of our prayers and sacrifices so that they may continue their mission of training good and holy priests for the Church and the salvation of many souls.

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 — 3

The Portuguese revolution in 1911 was a fresh heartbreak to the pope, for the Portuguese Republic was bitterly anti-Catholic and anti-clerical. The first action of its representatives was to expel the religious orders and to confiscate their buildings and belongings. This was done in the most brutal manner, nuns being driven off to prison after their convents had been looted and some of the inhabitants put to death. Many died of the privations endured, while others testified to the humanity of their gaolers by going mad. Religious instruction of any kind was prohibited in the government schools; priests were arrested and imprisoned; the Bishop of Oporto was driven from his diocese. The separation law of Church and State fell more heavily on the Church in Portugal than even that of France, and its object was the elimination of the Christian faith from Portuguese society.

These things fell heavily on the heart of the Father of Christendom, who sorrowed with his sorrowing children. He protested against the injustice in his encyclical "Jamdudum in Lusitania," in which he set forth and condemned the oppressive measures of the republic. A touching letter of thanks expressed the gratitude of the persecuted clergy of Portugal for the pope's courageous protest. That some of the harshest features of the law seemed in a fair way to be relaxed during the years that followed was some small consolation to him.

In the spring of 1913 the health of the pope gave cause for anxiety, an attack of influenza which had greatly weakened him being followed by a relapse, with symptoms of bronchitis. From every part of the world came assurances of prayers and sympathy, while in Rome the anxiety felt by all lay like a weight on the city. But he made a quick recovery. He was not a good patient, and his

doctors had the greatest difficulty in keeping him quiet. No sooner was he convalescent than he accused them of being tyrants, whose only idea was to make him waste the time that belonged to the Church. Over and over again they would find that in their absence he had disobeyed orders and received somebody or settled an urgent piece of business.



"Just think of our responsibility before the world!" said Dr. Amici one day to his recalcitrant patient. "Just think of mine before God," was the energetic answer, "if I do not take care of His Church!" They began to talk to him seriously, trying to make him promise to do as he was told. "Come, come," said he with his irresistible smile, "don't be cross; surely it is my interest to get well quite as much as it is yours to make me so."

During the winter before this illness Rosa Sarto, the pope's eldest sister, died. She had been with her brother nearly all his life, having gone at the age of seventeen to keep house for him when he was a curate at Tombolo, afterwards accompanying him to Salzano. During the years when he had been at Treviso and Mantua she had lived with her mother, until her death, after which she came to Venice with her two younger sisters and her niece. On Cardinal Sarto's election to the papacy the little group made their home in Rome in a small apartment not far from the Vatican, where they led a quiet life of charity and good works.

Those who went to pray beside the dead woman were equally struck by the humble surroundings and the peace, that prevailed there. A small room, a common iron bedstead, a sweet, almost transparent old face framed in a plain white cap, violets scattered here and there over the body. The funeral took place at the church of St. Laurence-outside-the-Walls, and all the cardinals in Rome were present, together with a great crowd eager to do honour to one so near and dear to the Holy Father. Her brother alone could not be present. Following in spirit the funeral procession he knelt in his private oratory praying for the soul of his sister. Telegrams from every part of the world bore witness to the sympathy felt for the sorrow of the pope who had made the sorrows of the world his own. This demonstration of love and interest was a comfort to him in his grief, and touched him deeply.

But a fresh blow was in store in the sufferings of his children in Mexico. Carranza had headed a revolution against Huerta, the president of the Mexican Republic. An ex-bandit named Villa, who was Carranza's chief supporter, soon turned against him and started a counter-revolution of his own, followed by a systematic persecution of religion. Many priests were forced to flee the country, ten bishops crossed into the United States to save their people from a favourite trick of the insurgents, who would arrest a bishop and, relying on the people's love of their pastor, then demand an exorbitant ransom. Horrible

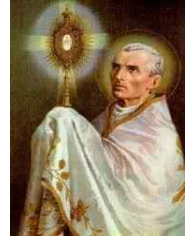
outrages followed; priests were shot, hanged or thrown into prison; churches were converted into barracks, the sacred vessels were carried off to the bar rooms as cups. The venerable Archbishop of Durango was compelled to sweep the streets; religious were shot for refusing to betray the hiding places of their brethren, while the fate of many of the nuns is not to be described. Although the revolutionary government set up a press bureau in the United States to deny these facts and fill the mails with calumnies against the Church, the truth became gradually known—not in all its entirety until after the pope's death—but enough to wring the brave old heart with a fresh pang of anguish...



"The sedia advanced," wrote one who was present about this time at a service in St. Peter's, "bearing the pope aloft above the heads of the people. He was in a red cope and a high golden mitre. His face was sweet and sad; his soul, far away from all this show and splendour, seemed lost in the contemplation of the distance that separates the things of earth from the things of Heaven, while his hand moved from side to side in blessing. The sadness was so deeply engraved on that pensive face that it seemed as if no smile could ever lighten it; truly he bore on his shoulders the weight of the world's grief. Suddenly a movement in the crowd brought the pro-cession to a halt; the thoughtful face was raised as if the pope had awakened from his contemplation; he bent forward. A smile of infinite sweetness and kindness, like a ray of sunshine in a winter sky, lit up for a moment those sad features, while beneath me I heard two Italians murmur, "O Father, dear, dear old Father!"

More next month.

EUCCHARISTIC DEVOTION



The Eucharist, the Centre of our Love

Mallette in Me.

Abide in Me. (John 15:4)

The heart of man needs a centre of affection and expansion. As a matter of fact, when God created the first man He said: "It is not good for man to be alone: let Us make him a help like unto himself."

And the Imitation also says: "Without a friend thou canst not well live."

Well, Our Lord in the Most Blessed Sacrament wants to be the centre of all hearts, and He tells us: "Abide in Me.... Abide in My love."



What does abiding in Our Lord's love mean? To abide in His love is to make His Eucharistic love the centre of our life, the only source of our consolation; it is to cast ourselves into the Heart of Jesus in our afflictions, in our sorrows, in our deceptions, in the circumstances in which the heart unbosoms itself more spontaneously. He invites us to do so: "Come to Me, all you that labor and are burdened, and I will refresh you."

To abide in His love is, in time of joy, to refer our happiness to Him; for delicacy of friendship wants a friend with whom to share its joys.

To abide in His love is to make the Eucharist the centre of our desires: "Lord, I desire this only if Thou desirest it. I will do this to please Thee."

To abide in His love is to delight in surprising Him with some gift, or some little sacrifice.

To abide in His love is to live by the Eucharist; to guide ourselves in our actions by His thought, and to make it a point unswervingly to prefer the good service of the Eucharist to everything else. Alas! Is Jesus Eucharistic really our centre? Perhaps in time of extraordinary difficulties, or of very fervent prayer, or of urgent need; but in everyday life, do we think, do we reflect, do we act in Jesus as in our centre?

Why is Our Lord not my centre? Because He is not yet the ego of my ego, because I am not completely under His control, under the inspiration of His will; because I have desires that are vying with the desires of Jesus within me; because He does not mean everything to me. And yet a child works for his parents, an Angel for his God; I ought therefore to work for my Master, Jesus Christ.

What am I to do? I must enter into this centre, abide in it, and act in it, not indeed by the sentiment of His sweetness, which does not depend on me, but by repeated attempts, by the homage of every action. Come, O my soul! Leave the world; come out of thyself; renounce thyself; and go to the God of the Eucharist. He has an abode in which to receive thee; He longs for thee; He wants to live with thee, to live in thee. Abide therefore in Jesus present in thy heart; live in thy heart; live in the goodness of Jesus Eucharistic.

O my soul, study Our Lord in thee, and do nothing but by Him.

Abide in Our Lord. Abide in Him through a sense of devotedness, of holy joy, of readiness to do whatever He will ask of thee. Abide in the Heart and the peace of Jesus Eucharistic.

What impresses me is that this centre of the Eucharist is hidden, invisible, altogether interior and, for all that, most real, living, and sustaining.

Jesus draws the soul spiritually into the wholly spiritualised state that is His in the Sacrament.

What, in fact, is the nature of the life of Jesus in the Most Blessed Sacrament? It is entirely hidden, all interior.

He conceals therein His power and kindness; He conceals His Divine Person.

And all His actions and virtues take on this simple and hidden character.

He requires silence around Him. He no longer prays to His Father "with a strong cry and tears" as in the Garden of Olives, but through His self-abasement.

All graces come from the Host. From His Eucharist Jesus sanctifies the world, but in an invisible and spiritual manner.

He rules the world and the Church without either moving or speaking.

Such must the kingdom of Jesus be in me, all interior. I must gather myself up around Jesus: my faculties, my understanding, and my will; and my senses, as far as possible. I must live of Jesus and not of myself, in Jesus and not in myself. I must pray with Him, immolate myself with Him, and be consumed in the same love with Him. I must become in Him one flame, one heart, one life with Him.

What nourishes this centre is something similar to God's call to Abraham, egedere (Go forth out of thy country): it is the renouncing and abandoning of outside things; the turning to those within and the losing of oneself in Jesus. This manner of life is more pleasing to His Heart and gives greater glory to His Father; that is why Our Lord desires it ardently. He tells us: "Come out of thyself and follow Me into solitude where, alone with thee, I will speak to thy heart."

This life in Jesus is nothing other than the love of predilection, the gift of self, the intensifying of union with Him; through it we take root, as it were, and prepare the nourishment, the sap of the tree. *Regnum Dei intra vas est.* "The kingdom of God is within you."



There is no centre other than Jesus, and Jesus Eucharistic.

He tells us: "Without Me you can do nothing." He alone gives grace. He reserves to Himself the distribution of it in order to oblige us to come to Him and ask Him for it.

He wants thus to establish and foster union with us. He reserves to Himself the right of giving consolation and peace, so that in our sorrows and combats we may have recourse to Him. He wants to be the heart's only happiness. He has placed this centre of repose in none other than Himself: *Manete in Me.* And lest we should ever miss Him when we come to Him, He remains always at our service, always ready, always lovable.

He is continually drawing us to Himself. The life of love is nothing other than this continual attraction of us to Him.

Alas! I am so little established in this centre of love! My aspirations to Jesus are still so imperfect, so rare, and so interrupted, often for long hours at a time! And yet Jesus tells us repeatedly: "He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him."

THE SACRAMENTS



CHRIST HIMSELF TOLD THE WORLD HOW IMPORTANT IT IS TO RECEIVE HIM IN HOLY COMMUNION.



THEREFORE, EVERY CATHOLIC MUST RECEIVE COMMUNION AT LEAST ONCE A YEAR—DURING EASTER TIME. (IN THE UNITED STATES EASTER TIME EXTENDS FROM THE FIRST SUNDAY OF LENT TO TRINITY SUNDAY.) IF A CATHOLIC IS ABLE TO RECEIVE HOLY COMMUNION DURING EASTER TIME AND DOES NOT, HE COMMITS A MORTAL SIN.

BUT JOHN WILL RECEIVE OUR LORD AS OFTEN AS HE CAN (CATHOLICS MAY RECEIVE THE SACRAMENT EVERY DAY, BUT ONLY ONCE A DAY), BECAUSE THE SACRAMENT OF THE EUCHARIST:

1. BINDS HIM CLOSER TO GOD AND STRENGTHENS LOVE OF GOD AND NEIGHBOR.
2. INCREASES SANCTIFYING GRACE.
3. PRESERVES HIM FROM MORTAL SIN.
4. TAKES AWAY VENIAL SIN.
5. MAKES IT EASIER TO FIGHT SIN AND DO GOOD.



MY JOHN IS A SMART BOY. EVER SINCE HIS FIRST CONFESSION AND COMMUNION, HE HAS GONE TO CONFESSION EVERY TWO WEEKS AND TO HOLY COMMUNION AT LEAST ONCE A WEEK.

SEE HOW TIME HAS PASSED! EVERYBODY REMARKS HOW BIG AND STRONG JOHN IS GROWING. WE ANGELS CAN SEE THAT HE IS ALSO GROWING BIG AND STRONG IN THE LIFE OF GRACE.



OUR JOHN IS GROWING UP.

YES. HE'LL BE NEEDING ALL THE STRENGTH GOD GIVES THROUGH CONFIRMATION.

CONFIRMATION IS THE SACRAMENT THROUGH WHICH YOU GROW UP SPIRITUALLY.



BAPTISM MAKES US CHILDREN OF GOD. CONFIRMATION MAKES US SOLDIERS OF CHRIST.

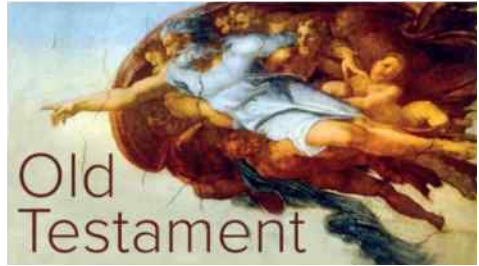
GOOD. NOW I HOPE YOU ALL UNDERSTAND WHAT THAT MEANS.



IN CONFIRMATION GOD GIVES US POWER TO DO THINGS FOR HIS CHURCH. GOD EXPECTS US TO ACT LIKE GROWNUPS IN SPIRITUAL THINGS.

THE OLD TESTAMENT

The Death of Absalom (2 Kings 13-18)



During the time when David was reigning in Hebron, during the war with the house of Saul, he had six sons, and some daughters. His first and eldest son was Amnon, the second Cheleab, the third Absalom, the son of Maacha the daughter of Tholmai, king of Gessur. And the fourth Adonias, the fifth Sephathia, and the sixth son of David was Jethraam.

Later on, when David had been crowned king of all Israel, and reigned in Jerusalem, David had a son by Bethsabee but this son died early. Afterwards Solomon was born to David and Bethsabee.

David's first son, Amnon committed a fault regarding Tamar, Absalom's sister, causing her shame and humiliation. Absalom hated Amnon because of this fault, and had him murdered, for which he was banished by David to a town in Syria, but mourned for his son Absalom daily. Later Absalom was restored by the pleadings of Joab, David's general. David was reconciled to his son Absalom and kissed him.



Absalom was a very handsome and personable man, so that all were attracted to him. He became more and more popular with the people and made himself chariots and horsemen, and fifty men to run beside him. And Absalom rising up early stood by the entrance of the gate, and when any man had business to come to the king's judgment, Absalom called him to him and said, "Of what city art thou?" He answered, and said, "Thy servant is of such a tribe of Israel." And Absalom answering him said: "Thy words seem to

me good and just. But there is no man appointed by the king to hear thee." And Absalom said, "O that they would make me judge over the land, that all that have business, might come to me, that I might do them justice." Moreover when any man came to him to salute him, he put forth his hand, and took him, and kissed him. And this he did to all Israel that came for judgment, to be heard by the king, and he enticed the hearts of the men of Israel.

After forty years, Absalom asked King David to allow him to Hebron in fulfilment of a vow he made when in Syria that if he should be restored to Jerusalem he would offer sacrifice to the Lord. And David said, "Go in peace." And he arose and went to Hebron.

Absalom had been active and had sent spies into all the tribes of Israel, saying, "As soon as you shall hear the sound of the trumpet, say ye: Absalom reigneth in Hebron." And it was told to David that all Israel had gone after Absalom.

At this David said to all of his servants that were with him in Jerusalem. "Let us flee from Absalom lest he come upon us and smite us with the edge of the sword." His close men were all valiant warriors, six hundred men who went before him on foot. So they all went forth except for ten women that David left to keep the house. To Chusai the Arachite David bid return and join Absalom so that he could profess loyalty to him but in effect was David's at heart and was able to send to David all that Absalom proposed for battle. David gathered his army and split it into three parts, one under Joab, another under Abisai the son of Sarvia, Joab's brother, and the third under Ethai of Geth. And the king sent them forth to where they knew Absalom's army was gathered in the forest of Ephraim. And David charged Joab and the others, saying, "Save me the boy Absalom." And all the people heard the king giving charge to all the princes concerning Absalom.

And the people of Israel were defeated by David's army, and a great slaughter was made that day of twenty thousand men. And it happened that Absalom, riding on a mule, met some of the servants of David, and as the mule went under a thick and large oak, Absalom's head of thick hair stuck in the oak, and while he hung between Heaven and earth, the mule passed on. And one who saw this told Joab, who said, "Why did you not stab him. I would have rewarded you." But he said, "I would not lay my hands upon the king's son, for any reward, as the king charged you all to save his son." But Joab took three darts and thrust them into Absalom's heart. And while he hung there panting for life, ten armourbearers of Joab, ran up, and striking him, slew him. And they cast him in a great pit in the forest and laid a great heap of stones on him. But all Israel fled to their own dwellings.

As messengers ran to tell David the news of victory, he said, "Is the young man Absalom safe?" When he learned Absalom's fate, David was much moved. He went up to the high chamber over the gate and wept. And as he went he spoke in this manner: "My son Absalom, Absalom my son: would to God that I might die for thee, Absalom my son, my son Absalom."

The Later Years of David



The later years of David's life again involved more wars with the Philistines. On one occasion David was almost slain by a Philistine warrior. Abisai the son of Sarvia, rescued him and killed the Philistine. Then David's men swore to him, saying: "Thou shalt go no more out with us in battle, lest thou put out the lamp of Israel."

David spent his last years in Jerusalem. God gave peace to the kingdom and David gave more time to the services of the tabernacle where the Ark of the Covenant was kept. In this way he showed his gratitude and devotion to God.

As David lay on his bed at the end of his life, one of his sons, Adonias, tried to declare himself king. Then the prophet Nathan told Bethsabee, the mother of Solomon to go into David and remind him the he promised that Solomon would reign in his stead. She was supported by Nathan, Sadoc the priest and Benaïas, all powerful advisers to David. David swore that Solomon should reign, and all the people said, "God save King Solomon."

After forty years on the throne, David gave his last words to Solomon and went the way of all flesh.

The devout King David taught the people of Israel to praise God with their whole hearts, and with voices full of harmony to bless and praise Him every day. (Imitation of Christ, Bk. 4. Chap. 1, 7).

THE VIRTUE OF PATIENCE

TEMPTATION

Patience under Temptations



If we all have to endure temptations, we must try to endure them well. Temptations are not sins. We may be surrounded with temptations. They may be present to us for hours. We may have a sort of guilty feeling as if we had offended God. Yet if we are not conscious of having in any way consented to them, if throughout we have wished them away, then our conscience is free from any stain of sin, even though they may have caused satisfaction to our lower nature and to our baser inclinations. To remember this will help us not a little in bearing them patiently.

But there is another consoling consideration with respect to temptation. We may do much for the honour of God and for our own progress in virtue by our resistance to the tempter. We lay up a store of merit in Heaven. We are purified as in the fire, and the dross of venial sins and imperfections is taken away. We must therefore be not only patient, but cheerful under temptations, and thank God for them.



Some of the greatest saints were subject to terrible temptations. Saint Paul, who had been rapt to the third Heaven, was tempted by the sting of the flesh; Saint Alphonsus, by doubts against every article of the Faith, by vanity, presumption, and concupiscence; Saint Rose, by darkness, and a seeming hopelessness of being saved; she felt no love of God and feared that she was already among the lost. Yet these were great saints, and they proved their sanctity by their faithfulness under temptation, by crying out, 'Jesus, forsake me not! In Thee, O Lord, I have trusted, let me

not be confounded for ever. I will do the same: I will never lose hope, I will never lose my confidence in God.

HOLY SOULS CORNER**Almsgiving and heroic forgiveness**

Christian almsgiving, that mercy which Jesus Christ so much recommends in the Gospel, comprises not only corporal assistance given to the needy, but also all the good we do for our neighbour by working for his salvation, supporting his defects, and pardoning his offences. All these works of charity may be offered to God for the dead, and contain great satisfactory virtue.



St. Francis de Sales relates that at Padua, where he studied, there existed a detestable custom. The young men amused themselves by running through the streets at night armed with arquebuses (long barrel guns,) and crying out to all those they met, "Who goes there?" People were obliged to answer for they fired upon those who gave no reply, and many were thus wounded or killed.

It happened one evening that a student, not having responded, was struck in the head with a ball and died. The perpetrator of this deed, seized with terror, took flight and sought refuge in the house of a good widow who he knew, and whose son was his fellow student. He confessed to her that he had just killed someone unknown to him and begged her to hide him. Touched with compassion, and not suspecting that she had before her the murderer of her son, she concealed him in a place of safety where officers of justice would be unable to discover him.

Half an hour later a tumult was heard at her door and the lifeless body of her son was placed before her. Alas it was her son that had been killed and the murderer was the one that she had hidden. She cried out and entered the hiding place of the assassin. "Miserable man!" she said. "What had my son done to you that you should thus have cruelly murdered him?"

The guilty wretch, learning that he had killed his friend, cried aloud, tearing his hair, and wringing his hands in despair. Then throwing himself upon his knees, he asked pardon of his protectress, and besought her to deliver him up to the magistrate, that he might expiate so horrible a crime.

The disconsolate mother remembered at this moment that she was a Christian, the example of Jesus Christ praying for His executioners stimulated her to heroic action. She replied that provided he asked pardon of God and amended his life, she would let him go, and stay all legal proceedings against him.

This act of pardon was so agreeable to God, that He wished to give the generous mother a striking proof thereof. He permitted that the soul of her son should appear to her, resplendent with glory, saying that he was about to enjoy eternal beatitude. "God has shown mercy to me, dear mother," said the blessed soul, "because you showed mercy towards my assassin. In consideration of the pardon which you granted, I have been delivered from Purgatory, where, without the assistance which you have afforded me, I should have had to undergo long years of intense suffering."

For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. (Tobias 4:11).

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 brotherly love?

Brotherly love is **charity towards our fellowmen**, our brothers in Christ.

Our Lord said: "This is my commandment, that you love one another, as I have loved you" (John 15:12). And St. John exhorts: "Beloved, let us love one another, for love is from God... He who does not love does not know God; for God is love" (1 John 4:7-8).

Love and *envy* cannot live in the same heart. Our Lord says: "By this shall all men know that you are my disciples, if you have love one for another" (John 13:35); and He commands: "Love your enemies, do good to those who hate you, and pray for those who persecute you" (Matthew 5:44).

If God commands us to love even our enemies, how much more should we love those who have done us no harm, and avoid envying them! Let us remember that the mark of the Christian is love for his fellow-men; all that we do to others, whether for good or ill, we really do to Our Lord Jesus Christ. Therefore, when we feel the temptation to envy, let us banish it at once by praying for the person, and try our best to do all the good we can to him. In this way we follow Christ our Master.



LITURGY THIS MONTH

*The month of June is dedicated to
the Most Sacred Heart of Jesus*



*Here are some virtues needed to successfully
practise this devotion:*

- *A true love of Jesus Christ and of His Sacred Heart;*
- *Special respect for, and veneration of, the Blessed Sacrament;*
- *A desire to make reparation for the neglect and ingratitude of mankind.*

June 5th: PENTECOST

By the grace of God, the Holy Ghost lives in us, we are the Temples of the Holy Ghost. Let us ask of Him the light and strength we need to fulfil our mission.

June 12th: Trinity Sunday

The greatest mystery of our Faith. Let us admire the unity in the three persons, unity of love, the example of charity we must have between ourselves.

June 16th: Corpus Christi

As Crusader, the Most Sacred Body of Christ is our spiritual food. We should receive Our Lord with special devotion on the greatest Feastday of the Eucharistic Crusade!

June 24th: Most Sacred Heart of Jesus

Let us return love for love to Jesus and unite our heart to His Sacred Heart. *“Behold this Heart that has loved men so much!”*

June 25th: St. John the Baptist

We honour today the greatest prophet among the children of men, the precursor of the Messiah, a most perfect example of one faithful to his vocation, till martyrdom.

June 29th: Sts. Peter and Paul

The two great martyrs died, one on a cross (head down) and the other by the sword.

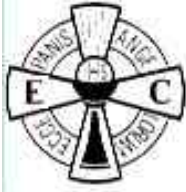
This year, Ordination day at Ecône
on 29th June!

*O Lord, grant us
many holy priests*

The Stations of the Cross - 3



Jesus falls the first time.



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

June 2022 Intention: For the superiors of the Society of St. Pius X

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 superiors of the Society of St. Pius X



COMMUNION



SACRIFICE



APOSTOLATE

MARCH 2022 RESULTS

The Intention was for young people to answer if God calls them

	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	7	217	53	53	206	268	1238	98	24	51
Ireland	13	344	75	68	531	846	1899	111	151	313

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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