



Hostia

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



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March 2023

**Month of
Saint Joseph**

*For fathers
of families*

*The
Saint
of
the
month*

Saint Victorian and his companions Martyrs († 484)



Hunicer, the Arian king of the Vandals in Africa, succeeded his father Genseric in 477. He acted at first with moderation towards the Catholics of Carthage, but in 480 began a grievous persecution of the clergy and holy virgins, which in 484 became general. Vast numbers of Catholics were put to death.

Saint Victorian, at that time one of the principal lords of the kingdom, had been made governor of Carthage with the Roman title of Proconsul. He was the wealthiest subject of Huneric, who placed great confidence in him, and Victorian always behaved with inviolable fidelity. Now, however, when the king, after publishing his cruel edicts, sent him a message in which he promised, if Victorian would conform to his religion, to heap on him the greatest wealth and the highest honours which it was in the power of a prince to bestow, Victorian could not grant that request.

The Saint, who amid the glittering pomps of the world perfectly understood its emptiness, made this generous answer to the messenger: Tell the king that I trust in Christ. His Majesty may condemn me to any torments, but I shall never consent to renounce the Catholic Church, in which I have been baptised. Even if there were no life after this, I would never be ungrateful and perfidious to God, who has granted me the happiness of knowing Him, and bestowed on me His most precious graces. The tyrant became furious at this answer, and the tortures which he caused the Saint to endure cannot be imagined. Saint Victorian suffered them with joy, and amid them completed his glorious martyrdom.

The Roman Martyrology for this day joins with him four others who were crowned in the same persecution. Two of those who were apprehended for the faith were brothers who had promised each other to die together, if possible; and they begged of God, as a favour, that they might both suffer the same torments.

The persecutors suspended them in the air with great weights at their feet. One of them, under the excess of pain, begged to be taken down for a little ease. His brother, fearing that this might move him to deny his faith, cried out from the rack, God forbid, dear brother, that you should ask such a thing. Is this what we promised to Jesus Christ? The other was so wonderfully encouraged that he cried out, No, no; I ask not to be released; increase my tortures, exert all your cruelties till they are exhausted upon me. They were then burned with red-hot iron plates, and tormented so long that the executioners finally left them, saying, Everyone follows their example; no one embraces our religion now. This they said seeing that although these two had been so long and so grievously tormented, there were no scars or bruises visible upon them.

Among many glorious confessors at that time, one Liberatus, an eminent physician, was sent into banishment with his wife. He only grieved to see his infant children torn from him. His wife checked his tears by these words: Think no more of them; Jesus Christ Himself will take care of them and protect their souls. In prison she was told that her husband had conformed, and when she met him at the bar before the judge, she reproached him in the court for having abandoned God. She learned from his answer, however, that a base lie had attempted to separate her from her holy faith and from eternal life.

Two merchants of Carthage, who both bore the name of Frumentius, suffered martyrdom about the same time. Twelve young children were dragged away by the persecutors, and cruelly scourged every day for many days; yet by God's grace every one of them persevered to the end of the persecution, firm in the faith.

**The feast of Saint Victorian and his companions
is on 23rd March**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

We all need models that we may admire the qualities and actions of so that we may imitate them in our lives. Saint Joseph is a great model of virtue for us all but his function of foster father of Our Lord makes him to be a great model for fathers especially.

What characterises Saint Joseph's holiness is the fact that he was a just man. Saint Joseph's main virtue was therefore that of justice. He was at all times, in all circumstances, a good spouse for Our Lady and a good father for Our Lord, practising justice towards them. Of course, these two were particularly holy, Our Lady being the Immaculate Conception and Our Lord being God made Man.

Nevertheless, Saint Joseph could have lacked in fairness in his decisions and actions towards them but he did not. As a fair man he fulfilled his function of head of the family by asking his wife to assist him in making the various discernments necessary so that he could make prudent decisions for the good of the whole family, not seeking for what he wanted but for what was best for the members of the family.

What is also remarkable in the life of Saint Joseph was his patience in hardships. Saint Joseph took everything from the hand of God and he had to suffer terrible doubts about what God really wanted him to do. He never acted with precipitation nor thought any evil of others when things were confusing. It was by



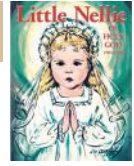
keeping fairness in his intentions and actions that he deserved to see things clearer.

Dear children, all fathers in charge of a family need to take Saint Joseph as their model. To have charge of a family is not easy. It causes a lot of concerns. Saint Joseph had to discern many times what was really the Will of God for him and his family. So, fathers need to be helped in their function. You will help your fathers by your prayers but also by your docility. By your prayers, you must ask God that fathers, with the assistance of their wives, may always be able to discern what is best for the family, what is best for the sanctification of all its members. By your docility, you must make their function easier in order to ensure a smooth, happy, and virtuous life of the whole family, despite the difficulties God allows for the sanctification of its members.

God bless you all and your families.

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

I WANT HOLY GOD — LITTLE NELLIE



By Father Bernard des Ronces

CHAPTER 2 — ORPHAN AT THE GOOD SHEPHERD IN CORK (2)

The week passed happily for the child who became the darling of the community thanks to her kindness and the mysterious charm which emanated from her and whose heavenly secret no one suspected at the time.

The following Saturday, they had some light shoes bought for her because the school ones were too hard and heavy for her little feet. They also gave her some pretty pink stockings. When she appeared the following morning, Sunday, dressed in white, with her little pink stockings and her beautiful little shoes, she was delightful. “She seemed like a little sweetheart and, even more, a little angel”, someone wrote.

On Monday, Nellie still wore the pretty outfit that had aroused her companions’ admiration. That day, she had a crying fit which lasted even longer than on the previous days. Putting it down to a caprice, and knowing how much she liked her pink stockings, the Sister told her that if she were not a good little girl, they would be taken away from her immediately and she would be given back her old ones.

This was all too much for her, and her tears flowed even more! So, the lovely shoes and the pink stockings were taken off and the old ones brought to her. The Sister watched the child

attentively. What was her surprise to see that, not only did she offer no resistance, but she even helped to unbuckle them with her little hands, while her sorrow seemed to vanish, and a lovely smile shone on her face!

“Tears dry quickly in their rosy eyelids”, says Marie Jenna, speaking of children. We will see later that Nellie’s were neither the result of caprice nor the sign of an eccentric character. It was premature pain that placed “those droplets of dew” in her big eyes.

This gracious scene had its epilogue. Soon after, Nellie gently approached the Sister and said to her: “Mother, I won’t do it again”.



This time, the Sister was vanquished. She took the child in her arms, held her tenderly to her heart and said: “Quick! Give her back her lovely shoes and her little pink stockings”.

The following days, everything seemed to go better. Nellie had lots of fun playing with a ball of wool that one of the kindergarten children had made for her. Nevertheless, the Sister noticed that every time she insisted on the child remaining seated, tears flowed down her cheeks. But, at the same time, she noticed the heroic efforts she made to hold herself back and not fall again into what she had been told was a fault.

One evening, Nellie was playing in the garden with other girls. The Angelus rang and, after reciting the prayer together, they set off to go in for supper. Nellie made it clear that she did not want to follow them. The girls insisted, saying that there would be nothing left for her to eat if she delayed any longer. But the little girl could not be persuaded.

Then, pretending to go away, the others hid behind a tree to see what would happen. They thought Nellie would start to cry, but the opposite occurred. She began to sing, walking along a wooden ladder that lay on the ground. In the end, coming out of their hiding-place, her companions forced her to come back with them to the refectory.

The next morning, the Sister gently scolded her: “You must be a good little girl, Nellie, and not prevent the other girls from being on time for meals”.

“They could have gone there if they wanted to”, Nellie answered frankly.

“And anyway... they did go away and left me alone”.

“But”, continued the Sister, “aren’t you sorry that you made them late?”

“Yes, I’m sorry”, answered Nellie.

“Then, tell the Good Lord that you repent”.



In an instant, the angelic child fell to her knees, joined her little hands, looked up to Heaven and, in a voice trembling with emotion, said: “Holy God, I’m sorry, yes, really sorry for making the girls late for supper. Forgive me. Make me a good little child; bless me and bless my mothers”.

Contemplating this scene worthy of the brush of a Fra Angelico and which must have delighted Heaven, the following beautiful lines come to mind. They are a very accurate commentary of the scene.

Enlightened by the rays that only
Jesus can command,

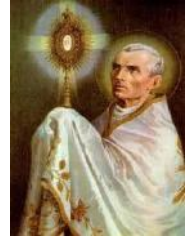
A child knows quite enough when he
can join his little hands,

And pray to God, his Father, who
lives in Heaven above,

When he fears us just a little; when his
heart gives us much love.

To be continued.

EUCCHARISTIC DEVOTION



The Cultus of the Eucharist

Dilexi decorem domus Tuae.

I have loved the beauty of Thy house. (Psalms 25:8)

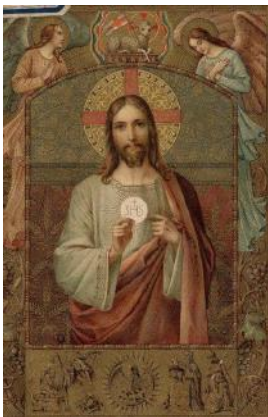
One day a woman, a good adorer, came to Jesus to adore Him. She brought with her an alabaster box full of precious ointment which she poured upon His feet to show her love for Him and to pay honour to His Divinity and sacred humanity.

"To what purpose is this waste?" said the traitor Judas. "This ointment might have been sold for much, and given to the poor."

But Jesus vindicates His handmaid: "What this woman has wrought is a good work. And wheresoever this Gospel shall be preached, this also which she has done shall be told in praise of her."

This Gospel incident may be applied to the Eucharist.

Our Lord is in the Blessed Sacrament to receive from men the same homage He received from those who had the happiness of coming close to Him during His mortal life. He is there to give everybody the opportunity of offering a personal homage to His sacred humanity. Were this the only reason for the Eucharist, it should make us very happy; for the Eucharist enables us as Christians to pay our respects to Our Lord in person.



This presence is the justification of public worship as well as the life of it. If you take away the Real Presence, how will you be able to pay to His most sacred humanity the respect and honour which are its due?

As Man, Our Lord is present only in Heaven and in the Most Blessed Sacrament. Through the Eucharist we can draw near to the living Saviour in person, and see Him and converse with Him. Without this presence, Divine worship becomes an abstraction.

Through this presence we go straight to God and approach Him as during His mortal life. How unfortunate it would be if, in order to honour the humanity of Jesus Christ, we were obliged to go back twenty centuries! That is all very well for the mind, but how pay an outward homage to so distant

a past? We would content ourselves with giving thanks for the mysteries without actively participating in them.

But with the Eucharist we can actually come and adore Him like the shepherds; we can prostrate ourselves before Him like the Magi; we need no longer regret our not having been present at Bethlehem or on Calvary.

Not only is the Eucharistic presence of Jesus the life of exterior worship, but it also affords us the opportunity of giving alms to Our Lord. Yes, in this respect we are more fortunate than the elect; they receive but no longer give. It is said: "It is a more blessed thing to give than to receive." We give to Jesus. We give Him of our money, of our bread, of our time, of our work, and of our blood. Is not that the greatest of consolations?



Our Lord comes from Heaven with nothing but His goodness. He has nothing else, and He expects His followers to furnish Him with everything that is required for His existence here below: His temple, the matter for His Sacrifice, the lamps, and the sacred vessels He needs to become Sacrament; we give Him everything!

Without these lights and this little throne Our Lord cannot come out of His tabernacle. We give them to Him, and we can say to Him: "Thou art on a beautiful throne. It is we that have erected it for Thee. It is we that have opened the door of Thy prison and rent the cloud that hid Thee, O Sun of love. Dart Thy rays now on every heart."

Jesus is our debtor. He is able to pay His debts, and He will pay them. He vouched for His poor and suffering members: "Whatsoever you shall do to the least of My brethren, I will repay it to you a hundred fold." But if Jesus pays the debts of others, with still greater reason will He pay His own. On the day of judgment we shall have

the right to say to Him: "We visited Thee not only in the poor but in Thy august Person itself. What wilt Thou give us in return?"

Worldly people will never understand this. "Give, and give a lot to the poor," they say. "But what good is it to give to churches? All this lavish expense on altars is wasted money."

That is the way to become Protestant.

No! The Church wants to have a living worship because she possesses her living Saviour on earth. How fortunate we are to secure an eternal income by giving to Our Lord! Is not that worth while? But that is not all. To give to Jesus is a consolation and a joy, as it is also a need.

THE SACRAMENTS



THEREFORE, THE CHURCH TESTS AND PREPARES CANDIDATES FOR THE PRIESTHOOD OVER A LONG PERIOD.

EDUCATIONAL PREPARATION*

1. A GOOD GRADE SCHOOL AND HIGH SCHOOL EDUCATION.
2. FOUR YEARS OF COLLEGE WITH SPECIAL STUDIES IN PHILOSOPHY.
3. FOUR YEARS OF EXTRA TRAINING WITH SPECIAL STUDIES IN THEOLOGY AND CHURCH LAW.

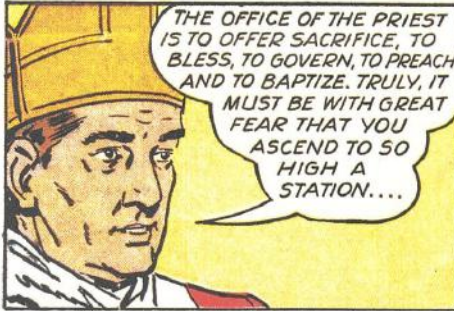
* Each religious order has distinct requirements for their candidates.

SACRAMENTAL PREPARATION

- | | | |
|--------------|---|--------------|
| MINOR ORDERS | { | 1. PORTER |
| | | 2. READER |
| | | 3. EXORCIST |
| | | 4. ACOLYTE |
| MAJOR ORDERS | { | 5. SUBDEACON |
| | | 6. DEACON |
| | | 7. PRIEST |

EACH OF THESE ORDERS HAS A BEAUTIFUL CEREMONY CONNECTED WITH IT. BUT ONLY THE DEACONATE AND PRIESTHOOD ARE PARTS OF THE SACRAMENT OF HOLY ORDERS.

JOHN IS WATCHING THE ORDAINATION OF PRIESTS.



IN THE ORDINATION MASS THE CEREMONY OF ORDINATION OF PRIESTS BEGINS AFTER THE READING OF THE GOSPEL.

NOTE:

LACK OF SPACE MAKES IT IMPOSSIBLE TO GIVE THE PRAYERS OF THE CEREMONY IN FULL. WHERE THERE ARE LONG PRAYERS ONLY THE KEY SENTENCES ARE GIVEN. OMISSIONS ARE INDICATED BY. . . .

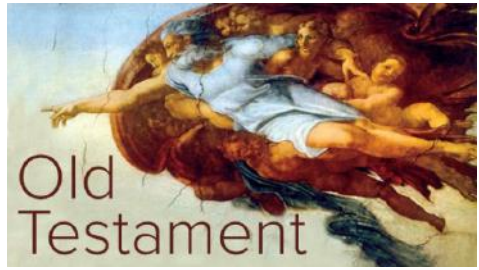


THE ENTIRE LITANY OF THE SAINTS IS RECITED HERE. ALL HEAVEN IS ASKED TO HELP THE MEN WHO ARE ABOUT TO BE ORDAINED.



THE APOSTLES ARE AMONG THE FIRST SAINTS TO WHOM WE PRAY IN THE LITANY. THEY WERE THE FIRST PRIESTS, ORDAINED BY CHRIST HIMSELF.

THE OLD TESTAMENT



The Prophet Jonas

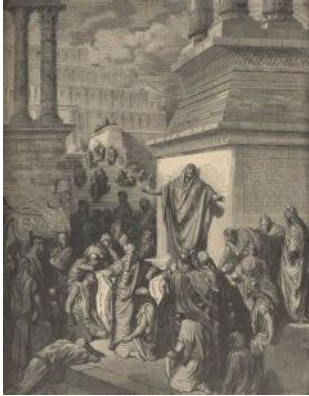
Jonas prophesied in the reign of Jeroboam, II (4 Kings 14-25) to whom also he foretold his success in restoring all the borders of Israel. He was of Geth Opher in the tribe of Zabulon, and consequently of Galilee; which confutes that assertion of the Pharisees, John 7:52, that no prophet ever rose out of Galilee. He prophesied and prefigured in his own person the death and resurrection of Christ: and was the only one among the prophets that was sent to preach to the Gentiles.

Now the word of the Lord came to Jonas the son of Amathi, saying: “Arise, and go to Ninive the great city, and preach in it: for the wickedness thereof is come up before me.” And Jonas rose up to flee into Tharsis from the face of the Lord, and he went down to Joppe, and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the Lord. But the Lord sent a great wind into the sea: and a great tempest was raised in the sea, and the ship was in danger to be broken. And the mariners were afraid, and the men cried to their god: and they cast forth the wares that were in the ship, into the sea, to lighten it of them: and Jonas went down into the inner part of the ship, and fell into a deep sleep. And the shipmaster came to him, and said to him: “Why art thou fast asleep? Rise up, call upon thy God, if so be that God will think of us, that we may not perish.” And they said every one to his fellow: “Come, and let us cast lots, that we may know why this evil is upon us.” And they cast lots, and the lot fell upon Jonas. And they said to him: “Tell us for what cause this evil is upon us. What is thy business? Of what country art thou? And whither goest thou? Or of what people art thou?” And he said to them: “I am a Hebrew, and I fear the Lord the God of Heaven, who made both the sea and the dry land.” And the men were greatly afraid, and they said to him: “Why hast thou done this?” (For the men knew that he fled from the face of the Lord: because he had told them.) And they said to him: “What shall we do to thee, that the sea may be calm to us?” For the sea flowed and swelled. And he said to them: “Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you.” And the men rowed hard to return to land, but they were not able: because the sea tossed and swelled upon them. And they cried to the Lord, and said: “We beseech thee, O Lord, let us not perish for this man’s life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.” And they took Jonas, and cast him into the sea, and the sea ceased from raging. And the men feared the Lord exceedingly, and sacrificed victims to the Lord, and made vows.



Now the Lord prepared a great fish to swallow up Jonas: and Jonas was in the belly of the fish three days and three nights. And Jonas prayed to the Lord his God out of the belly of the fish. And he said: “I cried out of my affliction to the Lord, and he heard me: I cried out of the belly of hell, and thou hast heard my voice. And thou hast cast me forth into the deep in the heart of the sea, and a flood hath compassed me: all thy billows, and thy waves have passed over me. I am cast away out of the sight of thy eyes: but yet I shall see thy holy temple again. The waters

compassed me about even to the soul: the deep hath closed me round about, the sea hath covered my head. I went down to the lowest parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt bring up my life from corruption, O Lord my God. When my soul was in distress within me, I remembered the Lord: that my prayer may come to thee, unto thy holy temple. They that are vain observe vanities, forsake their own mercy. But I with the voice of praise will sacrifice to thee: I will pay whatsoever I have vowed for my salvation to the Lord."



And the Lord spoke to the fish: and it vomited out Jonas upon the dry land. And the word of the Lord came to Jonas the second time, saying: "Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee." And Jonas arose, and went to Ninive, according to the word of the Lord: now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey: and he cried, and said: "Yet forty days, and Ninive shall be destroyed." And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive; and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: "Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed, nor drink water. And let

men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish?" And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not.

And Jonas was exceedingly troubled, and was angry: And he prayed to the Lord, and said: "I beseech Thee, O Lord, is not this what I said, when I was yet in my own country? "Therefore I went before to flee into Tharsis: for I know that thou art a gracious and merciful God, patient, and of much compassion, and easy to forgive evil. And now, O Lord, I beseech thee take my life from me: for it is better for me to die than to live." And the Lord said: "Dost thou think thou hast reason to be angry?" Then Jonas went out of the city, and sat toward the east side of the city: and he made himself a booth there, and he sat under it in the shadow, till he might see what would befall the city. And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him (for he was fatigued), and Jonas was exceeding glad of the ivy. But God prepared a worm, when the morning arose on the following day: and it struck the ivy and it withered. And when the sun was risen, the Lord commanded a hot and burning wind: and the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die, and said: "It is better for me to die than to live." And the Lord said to Jonas: "Dost thou think thou hast reason to be angry, for the ivy?" And he said: "I am angry with reason even unto death." And the Lord said: "Thou art grieved for the ivy, for which thou hast not laboured, nor made it to grow, which in one night came up, and in one night perished. And shall not I spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons that know not how to distinguish between their right hand and their left, and many beasts?"

The story of Jonas shows God's interest not only in Israel but in all mankind. It teaches that men must do penance for their sins. It also tells how God made use of His prophets, even when they did not want to carry out His messages.

THE VIRTUE OF PATIENCE



EXAMPLES OF PATIENCE

The Patience of Mary

As Jesus came to suffer, it was necessary that Mary should suffer with Him. This was her greatest privilege, and she knew it to be such. She knew it even when her human love broke forth in her imploring words: 'Son, why hast Thou so dealt with us? She knew it when she stood broken-hearted beneath the Cross. She knew it when she received in her arms the Body of the Son after He had been taken down from the Cross. She knew from first to last that the best proof of Our Lord's love is to give us a share in His sufferings. This was Mary's consolation; is it mine when I have to suffer?



We do not read much in Holy Scripture respecting the patience of Mary, but enough to know that Jesus purposely tried her patience. Why did He prompt holy Simeon to pierce her heart with the prediction of her coming sufferings? Why did He compel her to start in the dark night on the journey to Egypt, when He could so easily have defeated Herod's projects? Why did He not let her know where He was when He remained behind in Jerusalem? Why did He apparently rebuke her at the marriage of Cana? Why did He allow her heart to be torn by the sight of His Crucifixion? It was all that she might have a more glorious reward and share His triumph in a greater degree.

If we could have seen Mary upon earth, we could have been especially struck by her undisturbed peace. This was owing to her perfect patience and readiness to accept everything at God's hand. "Behold the handmaid of the Lord; let it be done to me according to thy word." If I desire peace, this must be the motto of my life.

HOLY SOULS CORNER

Gratitude

We all know that we have a solemn and sacred duty to constantly thank God for his gift of life to us, for redeeming us, and for all of the other benefits we daily receive both material and spiritual.

Apart from this, during our lives we will have many occasions to be grateful to others who have been our benefactors, perhaps principally our parents. Ingratitude for favours we have received is an odious fault.



Let us examine the gratitude of individuals who have been greatly favoured. Thus, can you imagine the gratitude of the man born blind in the Gospel, who sees for the first time the Man who performed a miracle to give him his sight? No-one could mistake the gratitude of this man, or the astonishment of those who observed the occurrence.

Now we are in a position to do good to the Holy Souls by our alms, and it is certain that this action will produce in our clients the most grateful response. According to St. Ambrose in his book of Offices, all that we offer to God in Charity for the dead is changed into merit for ourselves, and we shall find it after our death increased a hundredfold. Suffering souls may not be able to help themselves, but, in regard to others, especially their benefactors they are certainly not helpless. Generosity towards the departed is always repaid; it finds its recompense in all kinds of graces, the source of which is the gratitude of the Holy Souls and that of Our Lord, who considers as done to Himself all that we do for the suffering souls.

St. Bridget declares in her Revelations, and her testimony is quoted by Benedict XII, that she heard a voice from the depths of the Purgatorial flames pronouncing these words: “May they be blessed, may they be rewarded, who relieve us in these pains!”

Blessed Peter Faber, one of the founders of the Society of Jesus, well known for his devotion towards the holy angels, had also a special devotion towards the souls in Purgatory. “Those souls,” he said, “have bowels of Charity, which are ever open to those who still walk amidst the dangers of this life; they are filled with gratitude towards those who assist them. They can pray for us, and offer up their torments to God in our behalf. It is a most excellent practice to invoke the souls in Purgatory, that we may obtain from God, through their intercession, a true knowledge of our sins and a perfect contrition for them, fervour in the exercise of good works, care to produce worthy fruits of penance, and in general, all virtues, the paucity of which has been the cause of their own terrible chastisement.” (Memorial of Blessed P. Faber. Messenger of the Sacred Heart, November, 1873.)

St. Francis Xavier, a fellow Jesuit, used to put Peter Faber into the litany of the Saints; St. Francis of Sales used to revere him as if he were canonised.

MY CATHOLIC FAITH

Chapter 75. The Forgiveness of Sins

Christ taught about the forgiveness of sins in the parable of the Prodigal Son. He instituted the Sacrament of Penance for the forgiveness of sins when He said to the Apostles: "Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain they are retained."



Can all sins be forgiven?

Yes, all sins, however great, can be forgiven,
through the infinite merits of Christ, Who is God.

The repentant sinner is told in Scripture: "If your sins be as scarlet, they shall be made white as snow" (Isaiah 1:17).

1. God is always ready to forgive our sins, no matter how great or how many they are, if we are truly sorry for them. No actual sin can be forgiven without *sorrow* and *repentance* on the part of the sinner.

Our Lord said: "I say to you that, even so, there will be joy in Heaven over one sinner who repents, more than over ninety-nine just who have no need of repentance" (Luke 15:7).

2. The sin against the Holy Ghost which Christ warned us would not be forgiven in Heaven or on earth is *persistent impenitence*, the sin of one who rejects conversion and dies in mortal sin. One guilty of this sin can never obtain forgiveness of God, because at the hour of death he continues to thrust God away from him.

A man mortally wounded cannot have any hope of cure if he not only refuses to listen to his doctors, but shuts his mouth against all medicines, and kicks away all medical instruments and help. Even Judas would have been pardoned if he had asked for forgiveness and made a sincere act of contrition before his death.



LITURGY THIS MONTH

*The month of March
is dedicated to Saint Joseph*

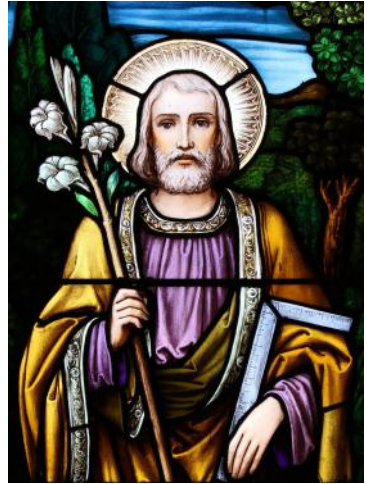
We pray St. Joseph for:

Material well-being of the Family;

Protection of house and property;

The Fathers of families, their careers in particular;

The Virtue of Purity and the Grace of a Good Death.



March 5th: 2nd Sunday of Lent

The contrast between the beauty of Our Lord at the Transfiguration and the humiliations He has to suffer during His Passion.

March 12th: 3rd Sunday of Lent

Our life is a constant fight between good and evil, fidelity to Jesus or falling in the snares and traps of the devil.

March 17th: St. Patrick

The Patron Saint of Ireland brings to light the mystery of the Holy Trinity for us to know God better and, consequently, to love Him more.

March 19th: 4th Sunday of Lent

By His death, Jesus will give us His Body as the sacred food of our souls.

March 20th: St. Joseph (transferred)

Our Saint watches and protects the Church and all the faithful.

March 25th: Annunciation

The Incarnation of the Son of God is the beginning of our Salvation, and it starts with our Mother Mary.

March 26th: Passion Sunday

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

The Stations of the Cross - 11



Jesus is nailed to the 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

March 2023 Intention: For fathers of families

Daily offering

To be recited every morning when you wake up



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 fathers of families



COMMUNION



SACRIFICE



APOSTOLATE

DECEMBER 2022 RESULTS

The Intention was for the conversion of poor sinners

	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	14	257	93	75	289	347	2079	91	8	170
Ireland	14	416	80	79	593	1076	1850	11	107	667

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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