



Hostia

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



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February 2023

**Month of the
Presentation of Our Lord**

*For seminarians
all over the world*

The
Feast
of
the
month

The Presentation of Jesus in the Temple The Purification, Candlemas



The law of God, given by Moses to the Jews, ordained that after childbirth a woman should continue for a certain time in a state which that law calls unclean, during which time she was not to appear in public. This term was of forty days following the birth of a son, and double that time for a daughter. When the term expired, the mother was to bring to the Temple a lamb and a young pigeon or turtle-dove, as an offering to God. These being sacrificed to Almighty God by the priest, she was cleansed of the legal impurity and reinstated in her former privileges. A dove was required of all as a sin-offering, whether rich or poor; but as the expense of a lamb might be too great for the poor, these were allowed to substitute for it a second dove. Such was the case, Scripture tells us, for the Holy Family. (Luke 2:24)

Our Saviour having been conceived by the Holy Ghost, and His Blessed Mother remaining always a spotless virgin, it is evident that She was not subject to the law of purification, but devotion and zeal to honour God by every observance prescribed by His law, prompted Mary to perform this act of religion.

Besides the law which obliged the mother to purify herself, there was another which required that the first-born son be offered to God, and that after his presentation the child be ransomed with a certain sum of money, and specific sacrifices offered on the occasion. Mary complied exactly with all these ordinances. She obeyed not only in the essential points of the law, but had strict regard to all the circumstances. On the day of Her purification She walked several miles to Jerusalem, with the world's Redeemer in Her arms. She waited for the priest at the gate of the Temple, made Her offerings of thanksgiving and expiation, and with the most profound humility, adoration and thanksgiving, presented Her

divine Son, by the hands of the priest, to His Eternal Father. She then redeemed Him with five shekels, as the law appoints, and received Him back again as a sacred charge committed to Her special care, until the Father would again demand Him for the full accomplishment of man's redemption.

The ceremony of this day closed in a third mystery — the meeting in the Temple of the holy prophets Simeon and Anna with the Divine Infant and His parents. Saint Simeon, on that occasion, received into his arms the object of all his desires and sighs, and praised God for the happiness of beholding the much-longed-for Messiah. He foretold to Mary Her martyrdom of sorrow, and that Jesus would bring redemption to those who would accept it on the terms it was offered, but a heavy judgment on all who would obstinately reject it. Mary, hearing this terrible prediction, courageously and sweetly committed all to God's holy Will. Simeon, having beheld Our Saviour, exclaimed: Now Thou canst dismiss Thy servant, O Lord, in peace, according to Thy word, because mine eyes have seen Thy salvation. The aged prophetess Anna, who had served God with great fervour during her long widowhood, also had the happiness of recognising and adoring the Redeemer of the world. This feast is called Candlemas, because the Church blesses the candles to be borne in the procession of the day.

Reflection. Let us strive to imitate the humility of the ever-blessed Mother of God, remembering that humility is the path which leads to lasting peace and brings us closer to God, who gives His grace to the humble.

The feast of the Presentation of Jesus in the Temple
is on 2nd February

FROM THE CHAPLAIN

Dear Crusaders and Friends,

On 2nd February is the feast of Candlemas which celebrates the Presentation of the Child Jesus in the Temple and the Purification of Our Lady. It is during this ceremony of Candlemas that some of our seminarians in France, Germany, and the United States of America are taking the cassock and receiving the clerical tonsure.

The black cassock that seminarians and priests wear marks their detachment from the world in order to be attached to Jesus Christ more fully. By taking the cassock, young men give themselves to the ideal of living a life more conformed to that of Jesus Christ which is not the life suggested by the world though they are still living in the world.



The clerical tonsure makes seminarians enter the clerical state and is the sign that they want to strip themselves of the spirit of the world so that they may replace it by the spirit of Christ. We all have to replace the spirit of the world by that of Christ because we have been baptised but the clerical state marks a higher ideal to put on Christ. It will become a duty because of the Holy Orders they will receive later. The clerical tonsure expresses that desire by cutting five locks of hair. By cutting these locks of hair, seminarians strip themselves of something that can represent easily signs of worldliness and by this show their spiritual gift of selves to Christ and to His Church. The prayer said whilst cutting these locks of hair

shows how Jesus Christ is regarded as more important than anything else in this earthly life: *Dóminus pars hereditátis meæ, et cálicis mei: tu es, qui restitués hereditátem meam mihi* — The Lord is the portion of my inheritance and of my chalice: it is thou that wilt restore my inheritance to me.

After being tonsured, seminarians receive the white clerical vestment that is called a surplice. When receiving this vestment, this prayer is said: *induat te novum hominem, qui secundum Deum creatus est in justitia, et sanctitate veritatis* — put on yourself the new man, who according to God is created in justice, and the holiness of truth. The white colour of this vestment shows the purity of heart with which seminarians make this gift of selves but also the purity of life they must then keep and develop in their clerical state.

We see now how the feast of the Presentation of the Child Jesus in the Temple and the Purification of Our Lady is the perfect day for taking the cassock and receiving the clerical tonsure. The Temple represents the Church and the Purification of Our Lady our dispositions towards God. These dispositions are pretty easy to have when one enters the clerical state but then these dispositions must remain and even increase throughout the whole training in Seminary so that, when becoming a priest, it becomes the foundation of priestly zeal and holiness.

So, let us pray this month for those who will receive the cassock and the tonsure on this coming 2nd February but also for all other seminarians in Seminaries so that they may be attached to Jesus Christ fully, but also to Holy Mother Church so that they may serve her faithfully, fulfilling her mission of saving souls in their future ministry as priests.

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 (1)

Deprived of his pious companion and struggling with poverty, William Organ realised that it was impossible for him to provide for the upkeep and education of his four orphans. But Divine Providence was watching over them and, thanks to the active charity of the parish clergy, each of the little ones was taken into a charitable institution in the diocese.

Thomas, the eldest, was sent to the Brothers of Charity in Upton, West Cork; David, the youngest, to the convent of the Sisters of Mercy in Passage West, outside Cork; and it was decided to bring Mary and Nellie to the industrial school run by the Good Shepherd Sisters at Sunday's Well, in Cork City.



Daughters of Saint John Eudes and Saint Mary Euphrasia Pelletier, these wonderful religious, spread then throughout the whole world, opened shelters for every misfortune and misery. Everywhere, they fulfilled their beautiful title and accomplished

the work of the Good Shepherd towards countless sheep of His flock. The two that entered their fold in Cork on 11th May 1907, were very innocent and the smallest one, our angelic Nellie, would soon draw the eyes of the Catholic world towards this privileged corner of Ireland.

They found the two girls very tired from a severe cough and the doctor's opinion was that they should be sent first to the district hospital.

An event that seemed extraordinary coincided with Nellie's arrival. While the nurse, Miss Hall, was chatting with the two children, someone came to tell her that the fruit seller's horse had just gotten the bit between his teeth and was running off at full gallop, dragging a cart after him, in which a little boy was sitting on his own. She dashed outside quickly, fearing that the poor little boy was a victim of a serious accident. To her surprise, she saw the horse coming to a gentle halt in front of the open gate and ascertained that neither the child nor the cart had suffered any harm!

This fortunate preservation was later attributed to the presence of little Nellie. But right then the poor little girl was crying abundantly, as if in the grip of some great physical pain. The violent cough seemed to be the cause of this flood of tears. The nurse offered her some soothing

lozenges. The child took them, smiling graciously through her tears. But she immediately held out her little hand to Miss Hall, saying: “You take some”. Then she gave some to her sister, appearing content with the few that she had left.

Meanwhile, since the ambulance had arrived, the little invalids climbed in and were brought to the hospital served by the Sisters of Mercy, who welcomed them with the greatest of kindness and took such good care of them that they were able to be brought back to Sunday’s Well on 20th July.

It was a Saturday evening. All the little students gave their new companions a joyful welcome and were soon exchanging their childish confidences with them.

The next morning, they were brought to the chapel for Holy Mass. It was the solemn celebration of the feast of Saint Mary Magdalen, patroness of the Good Shepherd Order, and the children’s choir performed several hymns for the occasion. As soon as Nellie heard the sound of the organ, she suddenly stood up, turned towards the gallery and, joining her hands behind her back, listened to the music with extraordinary attention, visibly captivated.

The children watched this with astonishment, amused at the scene. Everyone who saw it guessed that the child had a passion for music and predicted that she would become a little musician.

Like poetry, music is the daughter of Heaven, and Saint Augustine remarks that God often uses it to win over souls to Him. The whole of little

Nellie’s life was nothing other than an enchanting harmony which she continues today in Heaven, where the canticle of love is never silent.



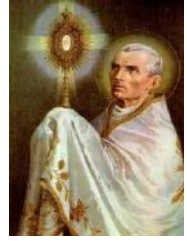
From that day on and until she learned her name, Nellie called the organist “the music nun”.

At the breakfast that followed Mass, she barely tasted the nice milky soup which was a treat for the students and which they called “goody”. Then they noticed how frail she was and fears for her health arose once more.

When she left the refectory, they dressed her in an elegant pale blue gown and brought her to visit Mother Magdalen whose patroness they were joyfully celebrating. The little girl began to run through the cloister, stretching her hands in front of her, as if she were afraid of falling. The nurse came to her assistance, took her in her arms, sat her on a windowsill and offered her a big strawberry. “Take a bite yourself first and I’ll take the rest”, Nellie said graciously, bringing the fruit to the nurse’s mouth with her own little hand. Recalling the scene of the lozenges, the nurse could not help repeating: “What a kind little heart she has!”

To be continued.

EUCCHARISTIC DEVOTION



The God of Our Heart

Sentite de Domino in bonitate.

Think of the Lord in goodness. (Wisdom 1:1)

To the respect of instinct and of external homage should be joined a respect of love. The first honours Our Lord's dignity, the second His goodness; the first is the respect of a servant, the other that of a son.

The second of the two is the one Our Lord prizes the more. To limit ourselves to a respect of exterior honour would be to stop at the entrance; Our Lord desires to be honoured above all for His goodness.

In the Old Law things were different; God had written over His temple: "Tremble when you draw nigh to My sanctuary." He had to make those carnal Jews tremble and lead them by fear.

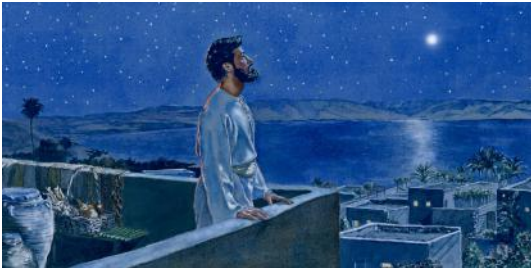
But now that Our Lord has become man, He wants us to serve Him through love. He has written over His tabernacle: "Come ye all to Me, and I will refresh you. Come, I am meek and humble of heart."

All that Our Lord did during His mortal life was to win for Himself the title, but it is now, in the Eucharist, that Our Lord wishes to enjoy His title of "Good Master." Far from lessening in kindness towards us, He has increased His intimacy with us. He wants us to dwell on His tenderness and find joy in His presence; He wants us to be drawn to His feet by the sheer happiness of seeing Him.

Therein is the reason why He veils Himself sacramentally. We are more attracted by what is great than by what is good. If Our Lord were to manifest His glory, we would halt there without going on to His Heart. We would be like the Jews; Our Lord wants us to be like children.

That is why Our Lord requires exterior respect only as the first act that leads us to His Heart and makes us abide in His peace.

If we saw Our Lord in His greatness, we would tremble and throw ourselves prostrate upon the ground; but we would never make an act of love. You see, we are not yet in Heaven.



Certain books speak of nothing but the majesty of God. That is all very well now and then; but it is not good for us to settle on it and think of nothing else in prayer; it makes the soul weary.

But when we consider the goodness of Our Lord, we can pray for one hour, two hours without mental strain. If distractions come,—and as often as they come,—we beg pardon for them without ever growing tired; for we know that we

shall always be pardoned. If things were otherwise, we should lose heart and cease praying.

We honour Our Lord when we meditate on His goodness. It prompts Him to action in our favour; for His goodness can flow only to something lower than itself. So that if we abase ourselves and take the lowest place, we will be deluged with His graces and kindnesses. For we are then like the poor and the little ones whom Our Lord loved so much, and we can say to Him: "Thou art very good. Well, here is somebody on whom to pour out Thy goodness!"

And conversation with Our Lord becomes easy. If we do not go about it in that way, we behave as people do before kings: we tremble and stop short not knowing what to say.

Through His gentleness our Eucharistic Lord renders even the tongues of little children eloquent; and we are all children.

The goodness of the Eucharist makes it easier and more pleasant for us to pray. We have a tendency to pride ourselves on God's graces and to regard them as our own. Our Lord does not like that, for He merely lends them to us that we may trade with them, as it were, for His benefit. He allows us to be overwhelmed with distractions so as to humiliate us. We should like to pray, without distractions, but we cannot. And we say: "Since I cannot pray without sinning, I will give up prayer."

That is a wrong attitude. Put yourselves under the influence of Our Lord's goodness, and your sins will frighten you no longer. Divine mercy will forgive them; it is present in person before you.

If we thus base our worship on love, we will come into Our Lord's presence with great confidence.

Let us treat His love as something personal to us, and let us say to Him: "Lord, here I am, I, whom Thou hast loved so much and awaited so long; I, to whom Thou dost stretch out Thy arms." This thought will make you happy.

Convince yourself of Our Lord's personal love for you. No one can fail to be moved by such a thought.

Besides, this personalising of love is the secret of true and unaffected recollection. In order to be recollected in Our Lord and at the same time work for Him, and to fulfil the obligations of your state of life, put yourself under the influence of Our Lord's goodness. Your heart will act in Him, and that is recollection. Your mind also will be free and independent. You will be able to apply it to whatever you will; for then the head will be directed and governed by the heart, and influenced by it.

Thus the presence of God pervades everything. Whereas if your mind remains always under the impression of the majesty and grandeur of God, it becomes either lost or fatigued, and ends by losing sight either of God or of its duties. True recollection is in the heart. God has given us a mind with limited and easily overtaxed capacities, but a heart that knows no bounds.



The heart can always love more, and the heart-felt presence of God can follow us everywhere. It is a source of encouragement; when it is with us, we are sure of the goodness and mercy of God; we live in His goodness.

The hired servant answers promptly every beck and call of his master. No one thanks him for it; he is working for his salary.

There is a fragrance to filial obedience which nothing can replace, and of which no one ever grows tired; for this obedience is affectionate and free from self-seeking.

Our Lord demands it of us. He leaves a thin streamlet of it for our parents, but He wants the whole river for Himself.

Let us give Him our whole heart! When therefore we come into His presence, we owe His majesty the homage of an instinctive and profound respect.

But from His majesty let us go to His goodness and abide therein.

Manete in dilectione Mea. "Abide in My love."

THE SACRAMENTS



JOHN DID NOT DIE. IT WAS A LONG TIME BEFORE HE COULD GET BACK TO SCHOOL. BUT SOON HE FOUND HIMSELF CATCHING UP WITH HIS STUDIES AS HIS HEALTH BECAME AS GOOD AS EVER.

YEARS HAVE FLOWN BY, AND JOHN HAS JUST GRADUATED FROM HIGH SCHOOL.



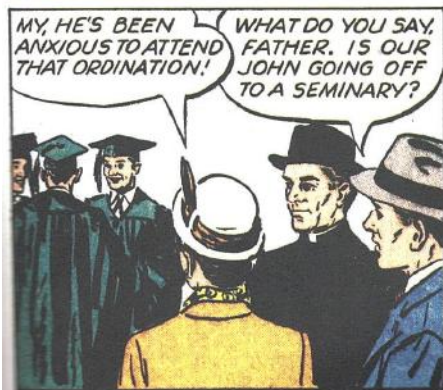
CONGRATULATIONS, JOHN.

THANKS, FATHER.



ARE YOU STILL SERIOUS ABOUT WANTING TO ATTEND THE ORDINATIONS AT THE CATHEDRAL TOMORROW?

YOU BET! I DON'T WANT TO MISS THAT.



MY, HE'S BEEN ANXIOUS TO ATTEND THAT ORDINATION!

WHAT DO YOU SAY, FATHER. IS OUR JOHN GOING OFF TO A SEMINARY?



EVERYBODY OUGHT TO ATTEND AT LEAST ONE ORDINATION. BESIDES, JOHN KNOWS MIKE HOLT.

HOLY ORDERS

WATCH CLOSELY, JOHN. ALTHOUGH YOU MAY NEVER RECEIVE THIS SACRAMENT YOURSELF, IT IS STILL A VERY IMPORTANT SACRAMENT IN YOUR LIFE.



LET THOSE WHO ARE TO BE ORDAINED TO THE ORDER OF THE PRIESTHOOD COME FORWARD.

ALBERT O'BRIEN, MICHAEL HOLT... PRESENT.



HOLY ORDERS IS THE SACRAMENT THROUGH WHICH MEN RECEIVE THE POWER AND GRACE TO PERFORM THE SACRED DUTIES OF BISHOPS, PRIESTS AND OTHER MINISTERS OF THE CHURCH.



MOST REVEREND FATHER, OUR HOLY MOTHER, THE CATHOLIC CHURCH, REQUESTS THAT YOU ORDAIN THE DEACONS HERE PRESENT TO THE OFFICE OF THE PRIESTHOOD.

DO YOU KNOW THEM TO BE WORTHY?



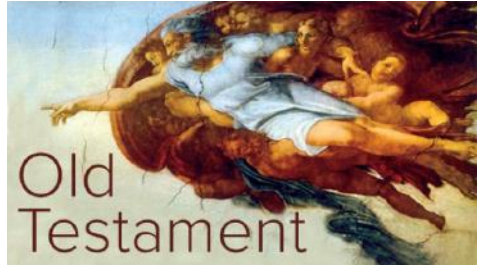
ONLY A BISHOP HAS THE FULLNESS OF THE PRIESTHOOD. THEREFORE, ONLY A BISHOP CAN ADMINISTER THE SACRAMENT OF HOLY ORDERS.

THE BISHOP USUALLY CONFERS HOLY ORDERS AT MASS.

THE SACRAMENT OF HOLY ORDERS WAS GIVEN TO THE WORLD BY CHRIST NOT JUST FOR THE BENEFIT OF THOSE WHO RECEIVE IT, BUT FOR THE WHOLE CHURCH.

THE OLD TESTAMENT

The Prophet Eliseus (4 Book of Kings)



And it came to pass, when the Lord would take up Elias into Heaven by a whirlwind, that Elias and Eliseus were going from Galgal. And Elias said to Eliseus: “Stay thou here, because the Lord hath sent me as far as Bethel.” And Eliseus said to him: “As the Lord liveth, and as thy soul liveth, I will not leave thee.” And when they were come down first to Bethel, then to Jericho, the sons of the prophet (disciples of Eliseus,) that were at Bethel and Jericho, came forth to Eliseus, and said to him: “Dost thou know that this day the Lord will take away thy master from thee?” And he answered: “I also know it: hold your peace.” And Elias said to him: “Stay here, because the Lord hath sent me as far as the Jordan.” And he said: “As the Lord liveth, and as thy soul liveth, I will not leave thee;” and they two went on together, and fifty men of the sons of the prophets followed them, and stood in sight at a distance: but they two stood by the Jordan. And Elias took his mantle and folded it together, and struck the waters, and they were divided hither and thither, and they



and when they were gone over, Elias said to Eliseus: “Ask what thou wilt have me to do for thee, before I be taken away from thee.” And Eliseus said: “I beseech thee that in me may be thy double spirit.” And he answered: “Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, thou shalt have what thou hast asked: but if thou see me not, thou shalt not have it.” And as they went on, walking and talking together, behold a fiery chariot, and fiery horses parted them both asunder: and Elias went up by a whirlwind into Heaven. And Eliseus saw him, and cried: “My father, my father, the chariot of Israel, and the driver thereof.” And he saw him no more: and

he took hold of his own garments, and rent them in two pieces. And he took up the mantle of Elias, that fell from him: and going back, he stood upon the bank of the Jordan, and he struck the waters with the mantle of Elias, that had fallen from him, and they were not divided. And he said: "Where is now the God of Elias?" And he struck the waters, and they were divided, hither and thither, and Eliseus passed over. And the sons of the prophets at Jericho, who were over against him, seeing it said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, they worshipped him, falling to the ground.

And they said to him: Behold, there are with thy servants fifty strong men, that can go, and seek thy master, lest perhaps the spirit of the Lord hath taken him up and cast him upon some mountain or into some valley. And he said: "Do not send." But they pressed him, till he consented, and said: "Send." And they sent fifty men: and they sought three days but found him not. And they came back to him: for he abode at Jericho, and he said to them: "Did I not say to you: Do not send?" And the men of the city said to Eliseus: "Behold the situation of this city is very good, as thou, my lord, seest: but the waters are very bad, and the ground barren." And he said: "Bring me a new vessel, and put salt into it." And when they had brought it, he went out to the spring of the waters, and cast the salt into it, and said: "Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness." And the waters were healed unto this day, according to the word of Eliseus, which he spoke. And he went up from thence to Bethel: and as he was going up by the way, little boys came out of the city and mocked him, saying: "Go up, thou bald head; go up, thou bald head." And looking back, he saw them, and *cursed them in the name of the Lord: and there came forth two bears out of the forest, and tore of them two and forty boys. And from thence he went to mount Carmel, and from thence he returned to Samaria.

* "Cursed them": This curse, which was followed by so visible a judgment of God, was not the effect of passion, or of a desire of revenging himself; but of zeal for religion, which was insulted by these boys, in the person of the prophet; and of a divine inspiration. God punishing in like manner the inhabitants of Bethel, (the chief seat of the calf worship,) who had trained up their children in a prejudice against the true religion and its ministers.



THE VIRTUE OF PATIENCE

EXAMPLES OF PATIENCE

The Reward of Job's Patience



“You have heard of the patience of Job, and have seen the end of the Lord, that the Lord is merciful and compassionate”. (James 5:11)

The patience of Job produced as its first fruit humility. Though he had never lost his patience nor in any way rebelled against God, yet when he heard the voice of God declaring to him the Divine Majesty, he accused himself of speaking unwisely of things that exceeded his knowledge. “I reprehend myself and do penance in dust and ashes.” This is the effect of suffering on the friend of God; it does not embitter them, it humbles them.

Job earned the approval of God Himself having spoken aright. Against his friends the wrath of God was kindled for their unkindness their rash judgment, their censorious words. They were commanded to offer sacrifice for their sins, and to ask Job to pray for them if they desired to escape God's anger. Thus God will always justify His faithful servants, if they leave their cause in His hands. “Blessed are those who wait for Him, they will not be disappointed.” Is this my policy, or am I keen to fight my own battles?



God rewarded Job even in this life for his patience. One by one his relations came to comfort him and bring him presents. God blessed his flocks, his herds, his family, and he became doubly as rich as ever. Sons and daughters grew up around him, and Job was happy and prosperous. He died at last, full of days, leaving behind him a name to be honoured as an example of patience as long as the world lasts, and receiving in Heaven a rich reward. Am I earning by my patience in this life God's blessing and an eternal reward in Heaven?

HOLY SOULS CORNER

Saint Catherine of Sienna

The devotion of children for their deceased parents is a sacred duty of gratitude and love. There are few examples which will compare with that of St. Catherine of Sienna to her father, as related by her biographer, Blessed Raymond of Capua.

Her father, Jacomo had remarked her sanctity at an early age, and had a marked tenderness towards her; he advised everyone in his house never to oppose her in anything, but to leave her perfect liberty in the practice of her good works. The affection which united father and daughter increased day by day. Catherine constantly prayed for her father's salvation.



The life of Jacomo finally approached its end, and he was confined to bed by a dangerous illness. Catherine betook herself to prayer, and begged her heavenly spouse to cure him who she tenderly loved. He answered that Jacomo was on the point of death and to live longer would not be profitable to him. Her father was perfectly resigned. But her filial love was not content, she returned to prayer to beg almighty God, not only the pardon of all his faults, but also that he might enter Heaven directly on death without entering into Purgatory. She was answered that Justice demanded that he pass through fire to remove the small remaining stains contracted in the world. "O my loving Saviour," replied Catherine, "how can I bear the thought of seeing him who brought me up with such tender care, tormented by those cruel flames? I beseech Thee not to permit this soul to leave his body until in some way it shall be perfectly cleansed and not then need Purgatory."

Admirable condescension! God yielded to the prayer and desire of his creature. Jacomo was exhausted but his soul could not leave his body while the conflict between God's Justice and Catherine's plea for Mercy continued. Finally, Catherine resumed: "If I cannot obtain this grace without satisfying Thy Justice, let then that Justice be exercised on me; I am ready to suffer for my father all that Thy Goodness may be pleased to send me." Our Lord consented. "I will accept thy proposal," He said, "on account of thy love for Me. I exempt thy father's soul from all expiation, but thou shalt suffer as long as thou livest the pain destined for him. Catherine cried with joy, "Thy will be done O Lord." The saint attended her father in his agony and filled him with courage and joy at the assurance of eternal salvation. At the moment when his soul left the body, Catherine was seized with most violent pains, which remained without any intermission until her death. During the funeral obsequies, when all were in tears, Catherine seemed transported with delight. She consoled her mother and everyone for she had seen her father's soul leave his body and enter into eternal glory.

Let us here admire the wisdom of Providence. The soul of Jacomo could surely have been purified in another manner, and have been immediately admitted into Heaven, like the good thief who confessed our Saviour on the cross. But God willed that his purification should be effected through the suffering of Catherine, as she herself had requested, and this not to try her, but to increase her merits and her crown.

Catherine always spoke of her sweet, her dear sufferings. And she was right, for these afflictions augmented the sweetness of grace in this life and the delights of glory in the next. She confided to her biographer that long after his death her father Jacomo continually came to thank her for the happiness she had procured for him. He revealed many hidden things to her, warned her of the snares of the demon, and preserved her from all danger.

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."



What is vice?

Vice is a **habit of sin formed by repeated acts of sin.**

1. One who makes a practice of stealing has the vice of theft. One who habitually drinks to intoxication has the vice of drunkenness. One who frequently sins against chastity has the vice of impurity.

If one commits robbery and ever after avoids that sin, he has committed the mortal sin of robbery, but he has no vice. Similarly one may be completely intoxicated once, but if he resolves never again to drink, and sticks to his resolution, he has no vice.

2. A vice is easily acquired. This is one reason why we must be very careful not to commit sin. If we should be so unhappy as to fall into sin, we must at once cut off the possibility of forming vice by contrition, penance, and a resolution not to sin again.

After the first fall, one more readily yields to the next temptation. Each yielding weakens the will for the next. Thus step by step one who starts a sin will soon find himself the slave of a vicious habit. "He that contemneth small things shall fall by little and little" (Ecclesiasticus 19:1).



3. A vice is easy to break off in the beginning, difficult to break when fully formed, but always capable of being over-come by a resolute will with God's grace.

It is easy enough to uproot a very young tree. But when it has grown into a mighty tree, it becomes extremely difficult. The vice having been firmly formed, it becomes a necessity and is impossible to break without extraordinary grace. This impossibility often leads many vicious persons to despair and to final impenitence. But God can do all things. One therefore who has contracted a habit of sin must have recourse to God, who will strengthen him, so that he can conquer his vice, by patient acts of virtue and a constant exertion of the will.

LITURGY THIS MONTH

*The month of February
is dedicated to
the Presentation of Jesus
in the Temple*



February 2nd: Candlemas

Presentation of Jesus in the Temple 40 days after He was born, according to the Jewish Law of the Old Testament. Our Lady comes to offer the Son of God in the Temple and receives the prophecy of the old man Simeon: a sword will pierce Her Heart!

February 5th: Septuagesima

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

February 11th: Apparition of Our Lady at Lourdes

Message of Our Lady to Saint Bernadette: "I do not promise you happiness in this world, but in the next!"; "Penance! you must pray for sinners."; "I am the Immaculate Conception!"

February 12th: Sexagesima

It is not enough to hear the Word of God, we must listen to it, keep it in a good and perfect heart, and then we will bring forth good fruits, for which Jesus will reward us in eternity.

February 19th: Quinquagesima

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

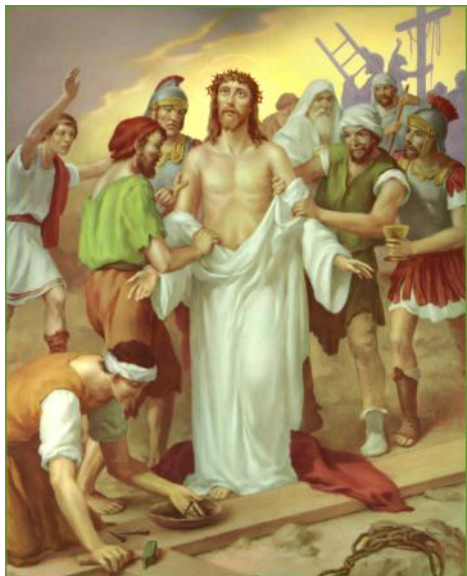
February 22nd: Ash Wednesday

Fast and abstinence on the first day of Lent. Fast means one main meal and two small meals and abstinence means no meat. Offer this as penance for sin.

February 26th: 1st Sunday of Lent

We prepare our salvation by prayer, penance and works of Charity. Ember days this week, Wednesday, Friday, and Saturday.

The Stations of the Cross - 10



Jesus is stripped of His garments



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



PRAYER

February 2023 Intention: For seminarians all over the world

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 seminarians all over the world



COMMUNION



SACRIFICE



APOSTOLATE

NOVEMBER 2022 RESULTS

The Intention was for the most forgotten souls in Purgatory

	Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
				Sac.	Spirit.					
GB	6	177	42	42	213	208	972	88	2	34
Ireland	10	270	54	54	684	675	1336	32	63	444

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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