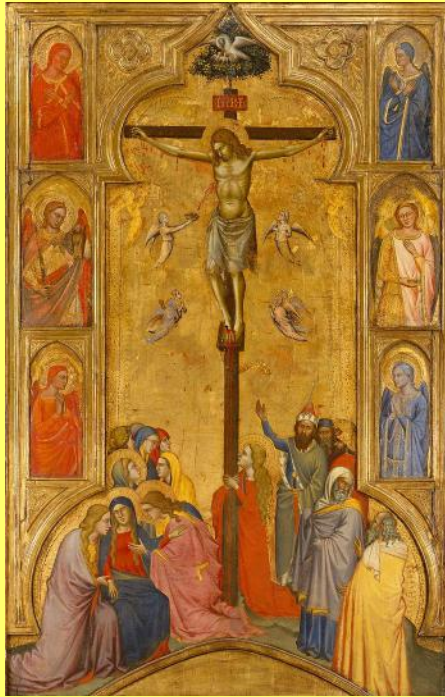




Hostia

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



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April 2023
Month of the
Blessed Sacrament

In reparation
for our sins

The
Saint
of
the
month

Saint Paul of the Cross Founder (1694-1775)



The eighty-one years of this Saint's life were modelled on the Passion of Jesus Christ. In his childhood, when praying in church, a heavy bench fell on his foot, but the boy paid no attention to the bleeding wound, and spoke of it as a rose sent from God. As a young man, he wished to be a religious, but his confessor, who had determined to humiliate him, commanded him to go to a dance. As he stepped out onto the floor out of obedience, the strings of the musicians' instruments broke, and the event ended.

About this time, the vision of a scourge with love written on its lashes made him understand that God wanted to scourge his soul, but out of love. His thirst for penance would indeed be satisfied. In the hope of dying for the Faith, he enlisted in a crusade against the Turks; but a voice from the Tabernacle told him to return home, because another war, a spiritual one, was awaiting him there.

At the command of his bishop, he began while a layman to preach the Passion, and a series of crosses tested the reality of his vocation. He made a retreat of forty days in a damp outbuilding near the church of Castellazzo, and there he wrote in five days the Rule for a Congregation which he knew he had to found. A penitential trip across the Apennines in winter, without coat, hat or sandals, and with virtually no food, made under obedience to consult a bishop, was only the first of his long journeys. The bishop could not give approbation to his intentions. Having been jeered at on the road, he said "These scoffings were of great benefit to my soul".

In the hermitage where he dwelt on his return to Castellazzo, several companions came to join him, but all of them save his faithful younger brother, John Baptist, deserted him. He taught catechism to the children, and when he preached before

adults he held them spellbound for two hours. The Passion's full sanctifying power was bearing fruit through him. Nonetheless, when he went to Rome the Sovereign Pontiff refused him an audience; it was only after a delay of seventeen years that papal approbation was obtained and the first house of the Passionists opened on Monte Argentario, which was the site Our Lady had pointed out.

Saint Paul of the Cross established for his Order, on the breast of their black habit, a badge he had seen in a vision, having on it the Holy Name of Jesus and a cross surmounting a heart with three nails, in memory of the sufferings of Jesus. But he invented another more secret and durable sign for himself. Moved by the same holy impulse as Blessed Henry Suso, Saint Jane Frances de Chantal and other Saints, he branded on his chest the Holy Name; it was still found there after his death. His heart beat with a supernatural palpitation which was especially vehement on Fridays, and the heat at times was so intense as to scorch his shirt in the region of his heart.

Saint Paul of the Cross suffered for forty-five years from spiritual desolation, an expiatory suffering which he bore with perfect patience. Despite fifty years of incessant bodily pain and all his trials, he read the love of Jesus in all things, though demons were tormenting him constantly. At one time his sciatica prevented him from sleeping for forty days; he prayed for the grace of an hour's sleep, but to this Passionist's prayer, Heaven saw fit to remain deaf. Such was the life of one of the greatest disciples of Christ's Passion. He died while the Passion was being read to him, and so passed like his Lord from the cross to eternal glory.

The feast of Saint Paul of the Cross
is on 28th April

FROM THE CHAPLAIN

Dear Crusaders and Friends,

This month we shall celebrate the great feast of Easter. By this feast we celebrate the Resurrection of Our Lord Jesus Christ; but there is no Resurrection without His Passion and Death beforehand. Indeed, the Resurrection of Our Lord is the achievement of the full work of Redemption of mankind and so we cannot separate the Passion and Resurrection. This is why we not only celebrate the fact that Our Lord rose from the dead, which is how He merited our spiritual resurrection, but also His Passion is never to be forgotten, nor ignored, even after we celebrate Easter.

The last two weeks of Lent are called Passiontide. They have, as their aim, to remind us of what Our Lord suffered so that He could make reparation for our sins. The great sufferings Our Lord bore show the love of God for us but also the badness of sin as well as the necessity for its reparation. God wants us with Him in Heaven but sin is an obstacle preventing this.

As sin demands reparation so that it may not be an obstacle to access into Heaven anymore and man cannot make this reparation by himself in proportion, Our Lord made reparation for us. We might think that this is all done and we can



forget about it now. This is not how it works. We still need to make reparation for sin whether it is our sins or those of others. Our actions are still limited though, but now, because of what Our Lord did, we can unite our efforts to His Passion and share in the infinite value of His Redemption which is a perfect and full reparation.

We share in the merits of Our Lord when we receive the Sacraments, especially those of Baptism, Penance, and Extreme-Unction. By these Sacraments Our Lord gives His merits for sins to be forgiven fully as long as we regret them. There are other ways of making reparation for sin. We can simply offer up prayers for it like the act of contrition which is not reserved for Confession but is good to say as part of our evening prayers. We can also offer up our sacrifices, these voluntary efforts we make for love of God and souls. In this way, they can be an imitation of the Sacrifice of Our Lord.

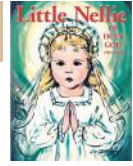
The first week of this month of April is Holy Week. It is a great opportunity for more prayers and sacrifices as we ask of you all year long as members of the Eucharistic Crusade. Our prayers and sacrifices make extra sense during that week, but then we must understand that it is all life long that we must do this to keep our souls pleasing to God as we unfortunately are poor sinners. But during that particular week, we must try to stir our hearts up by looking at Our Lord suffering for our sake and be generous by gratitude but also out of pure love for God who has done all for us to gain our love.

God bless you all and a Happy Easter in the joy of the risen Christ.

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

I WANT HOLY GOD — LITTLE NELLIE

By Father Bernard des Ronces



CHAPTER 3 — AN EXTRAORDINARY CHILD

God, “our Father who is in Heaven”, cares very much for the weak creatures to whom He has given life and for whom He has chosen the invisible cortege of His Angels. Sometimes, He does more. Signs of His Providence appear, mysterious stars over little chosen souls, and cause those who see them to repeat what the witnesses said at the birth of Saint John the Baptist: ‘What then will this child be?’



How many times has this question been asked beside a cradle?

The sisters of the Good Shepherd in Cork asked it concerning the extraordinary little child they had just taken in and who was already paying them back so graciously for the attention they lavished on her.

Sister Immaculata, who was in charge of the laundry, had felt particularly attracted to little Nellie from the very beginning. She had attentively studied her character and marvelled at it. Her already very developed intelligence, her affectionate and generous heart, her energetic will revealed by her dark, shining eyes – all indicated a richly gifted character.

The one thing that caused the good Sister anxiety at that point was the child’s obstinacy in not wanting to stay seated, and the fits of crying that took hold of her whenever someone contradicted her in this

matter. Was this not a sign of a stubbornness that would have to be overcome at any cost? The good Sister concluded: “This child will either be a great saint or a great sinner”.

So that the former and not the latter would come true, she decided to follow Nellie very closely, to carefully correct her least defects and to lovingly cultivate the graces of Baptism which only asked to germinate and flourish in this little privileged soul.

At this time, the Reverend Mother Superior was also as if subjugated by the blessed child’s supernatural charm. “The first time I felt particularly attracted to her”, she said, “was one day when we had exposition of the Blessed Sacrament. I met the nurse carrying the child to the chapel. Stopping her, I asked: ‘How is the little one?’ Nellie’s only reply was to throw her arms around my neck. At that moment, I sensed an atmosphere of sanctity around this little angel that I had never noticed before”.

Nevertheless, Nellie’s tears often flowed, despite the very noticeable efforts she imposed on herself to hold them back. At last, they realised that the poor little one’s spine was quite severely out of line, which caused her intense pain when she was sitting. So, it was neither caprice nor obstinacy nor love of her own will that impelled her, as if in spite of herself, to stand or to walk, and that so often moistened her beautiful eyes with burning tears – it was necessity and suffering.

This interesting child who had entered life amid the rigours of poverty and who had been orphaned at three years of age, already carried the seeds of several painful illnesses. This little girl chosen by the Lord appeared then to everyone as marked with the seal of the Cross. This only made them cherish her even more.

Already very brave, the child never complained and was even skilled in hiding her tears. The little girl who slept near her in the dormitory revealed at that time that she often heard Little Nellie crying a lot and sometimes all night long.

From then on, they decided that she would take her rest at the infirmary where she could receive special care. In fact, her nights there were calmer, and she seemed in better health in the morning. She left the infirmary to join her companions after her breakfast which she used to generously share with a little black cat.

She loved her little black cat so much! But she showed it such marks of friendship that she almost suffocated it with her hugs. The extraordinary thing was that, despite these dangerous caresses, the cat never scratched its little friend, which brings to mind the following lines by Vernay:

An angel holds back the paw of the cat

From the eyes of the imprudent child,

When the game has exhausted its patience at last

And it arches its back in its ire.

In order to spare the poor animal, they replaced it with a toy rabbit. At first, the child was afraid of this new arrival which was much bigger than her old friend. In order to encourage her to play, the Sister simulated a little battle with the peaceable animal. Nellie ran to hide at the back of the room. Then, little by little, she came closer and closer. When she was almost on the point of dying some months later, the child herself recalled this memory to the nurse as an already distant triviality...

One morning during study hour, Nellie was given some big beads to make into a rosary. Having put several in her mouth, she swallowed them. There was great general commotion when they realised that she could hardly breathe. Called in great haste, the nurse took the child away. On meeting a Sister, Nellie hugged her, without the least complaint escaping from her lips. At the Sacred Heart infirmary, a building located in



the convent garden, they thankfully managed to extricate from the poor little girl's throat the five big beads that were choking her.

But Nellie's health was deteriorating, and, after a careful examination, the doctor declared that consumption, which had taken her poor mother, had already wreaked havoc on her little body, and gave no hope for a cure.

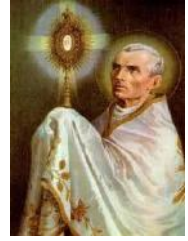
One evening when the patient was very weak, she asked to see Mother Superior and Sister Immaculata.

She welcomed them with great joy and when Sister Immaculata leaned over her bed, Nellie drew her to her heart, joining her little arms around her neck and holding the crucifix tightly in her hands. It was a very uncomfortable position, but knowing that any effort to extricate herself could be harmful to the little child, the Sister waited patiently for this scene of childish affection to conclude. She was all the more touched by it when she remembered the little reprimands she had once thought she had to address to her.

Definitely, Nellie had an excellent heart and, without knowing it, she was fulfilling the words of the Venerable Bede: "The child bears no grudges. He forgets the wound we have caused in him even before his tears have dried. And through these tears, he sees with a loving eye the hand that has just corrected him. His heart is a precious vase that contains only love".

To be continued.

EUCCHARISTIC DEVOTION



Let us Love the Most Blessed Sacrament (1)

Diliges Dominum Deum tuum ex toto corde tuo...

Thou shalt love the Lord thy God with thy whole heart... (Deuteronomy 6:5)

And I, if I be lifted up from the earth, will draw all things to Myself." It was from the height of His Cross that Our Lord first drew all the souls to Himself by redeeming them. But when Our Lord uttered these words, He certainly also had in mind His Eucharistic throne, to the foot of which He means to draw all souls so as to bind them there with the chains of His love.

Our Lord wants to instill in us a passionate love for Himself.

Any virtue or idea which does not end by becoming a passion will never produce anything great.

A child's affection is not love. A child loves by instinct and because it feels that it is loved; it loves itself in those who do it good. A domestic servant may be devoted; his love will be real only if he is devoted out of affection for his master, without any thought of personal advantage.



Love cannot triumph unless it becomes the one passion of our life. Without such a passion we may produce isolated acts of love; but our life is not really won over or consecrated to an ideal.

Until we have a passionate love for Our Lord in the Most Blessed Sacrament, we shall accomplish nothing.

Certainly, Our Lord loves us passionately in the Eucharist; He loves us blindly without a thought for Himself, devoting Himself entirely for our good. We should love Him as He loves us.

In order to become a passion, our love must submit to the laws of human passions. I am speaking of honourable passions, which are naturally good; for of themselves passions are indifferent. We make them evil by directing them to an evil end. It is up to us to make good use of them. When a man is ruled by a passion, he concentrates on it.

A man wants to attain a certain honourable and lofty position. He will work only for that; whether it takes him ten or twenty years does not matter. "I'll get there," he says. He motivates his life; he directs everything to the realisation of this one idea or desire; and he discards everything that may turn him away from his goal.

Another man wants to amass a fortune. He determines the size of it. "I will own this much wealth," he says. He exerts himself without counting the pains. He uses everything as a means to his end and is indifferent to whatever is not in line with it.

Still another says: "I want to marry into this or that honourable family." To him as to Jacob seven years of service seem as nothing. If it is necessary, he is ready to serve an extra seven years. "I will have Rachel!" And all the labours of Jacob, Scripture tells us, "seemed to him as nothing because of the greatness of his love."

That is how people succeed in the world. These passions may become bad, and alas! are very often but one continual crime. But after all, they can be and still are, in themselves, honourable.

Without a passion we come to nothing; we live an aimless life and lead a useless existence.

Well, in the order of salvation, we are also in need of a passion that rules our life and makes it bring forth, for the glory of God, all the fruits Our Lord expects of it.

Have a passionate love for such and such a virtue, or truth, or mystery. Devote your life, and dedicate your thoughts and labours to it. Otherwise, you will come to nothing; you will remain a day-labourer doing piece-work; but you will never be a hero.

Love the Eucharist passionately. Love Our Lord in the Most Blessed Sacrament with all the ardor with which people love one another in the world, but for supernatural motives.

To insure success in this, begin by placing your mind under the influence of this passion. Foster within you the spirit of faith. Convince yourself invincibly of the truth of the Eucharist and of the reality of the love which Our Lord shows you therein.

Value highly the love and the presence of Our Lord; contemplate them in an ecstasy of delight. You will thus add to your love a fuel that will feed its flame and insure its constancy.

A genius conceives a masterpiece; he pictures it in his mind; he is delighted with it; he will realise it by every possible means and at the cost of any sacrifice; he will know neither fatigue nor discouragement; he is dominated by his masterpiece; he sees it continually; he cannot turn his mind away from it.



Well, fix your mind on Our Lord in the Most Blessed Sacrament and ponder on His love. Let this thought take hold of you; let it enrapture you. "What! Is it really possible that Our Lord loves me to the point of always giving Himself to me without ever growing tired?"

Your mind then adheres to Our Lord; all your thoughts seek and study Him; you want to fathom the reasons of His love; you are struck with amazement and are enraptured; and your heart cries out spontaneously; "How can I make answer for so much love!"

And your love increases; for we love well only what we know well.

The heart leaps toward the Most Blessed Sacrament.

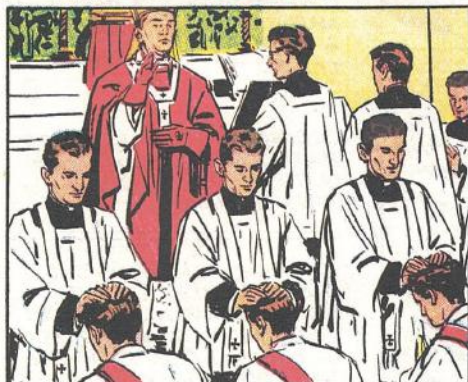
It leaps; for it has not the patience to walk. "Jesus Christ loves me! He loves me in His Sacrament!"

The heart would burst its walls of flesh, if it could, in order to unite itself more intimately to Our Lord. Look at the Saints. Their love transports them, makes them suffer, sets them on fire; it is a fire that consumes them, uses up their strength, and ends by giving them death. A blessed death, indeed!

THE SACRAMENTS



THIS IS THE MOMENT OF ORDINATION. AT THIS MOMENT THE DEACON BECOMES A PRIEST



ALL THE PRIESTS IN THE SANCTUARY JOIN THE BISHOP IN EXTENDING THEIR HANDS OVER THE NEWLY ORDAINED



LET US PRAY, DEARLY BELOVED BRETHREN, TO GOD, THE FATHER ALMIGHTY, THAT HE MAY MULTIPLY HEAVENLY GIFTS UPON THESE HIS SERVANTS WHOM HE HAS CHOSEN FOR THE OFFICE OF THE PRIESTHOOD. MAY THEY BY HIS ASSISTANCE ACCOMPLISH WHAT THEY UNDERTAKE AT HIS GRACIOUS CALL, THROUGH CHRIST OUR LORD.

AMEN.

THE POWER OF THE PRIESTHOOD COMES DOWN THROUGH THE ENTIRE PRIESTHOOD FROM CHRIST TO THE NEW PRIESTS.



CHRIST



THE APOSTLES



20 CENTURIES OF PRIESTS AND BISHOPS



TODAY'S NEW PRIESTS



LIKE BAPTISM AND CONFIRMATION THE SACRAMENT OF HOLY ORDERS PUTS AN INDELIBLE MARK OR CHARACTER ON THE SOUL.

BAPTISM MAKES A MAN A CHILD OF GOD.

A CITIZEN OF THE CHURCH

CONFIRMATION MAKES A MAN A SOLDIER OF CHRIST.

A DEFENDER OF THE CHURCH



ORDINATION MAKES A MAN A CAPTAIN IN THE ARMY OF CHRIST.

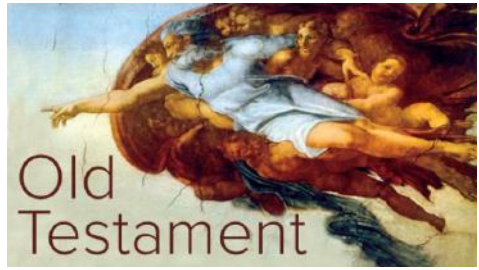
A RULER OF THE CHURCH

THE BISHOP'S PRAYERS SHOW THAT THE PRIEST RECEIVES MANY SACRAMENTAL GRACES FROM THE SACRAMENT OF HOLY ORDERS. ALL DURING HIS LIFE THESE GRACES WILL HELP HIM IN HIS WORK FOR SOULS.



THE OLD TESTAMENT

The Prophet Isaiah (Part I)



This inspired writer is called by the Holy Ghost, the great prophet, (Ecclesiasticus, 48.25) from the greatness of his prophetic spirit, by which he had foretold so long before, and in such clear a manner, the coming of Christ, the mysteries of our redemption, the calling of the Gentiles, and the glorious establishment, and perpetual flourishing of the church of Christ; insomuch as he is often seen as the fifth evangelist. His very name is

not without mystery; for Isaiah in Hebrew signifies the salvation of the Lord, or Jesus in the Lord. He was according to the tradition of the Hebrews, of the blood royal of the kings of Juda: and after a most holy life, ended his days by a glorious martyrdom being sawed in two, at the command of his wicked son-in-law, King Manasses, for reproving his evil ways.

Isaiah's prophetic service covered the reigns of the kings Amasias, Joatham, Ahaz and Ezechias. Amasias's autocracy started around the year 767 BC and Hezekiah died around 697 BC.

The book of Isaiah is mentioned around 60 times in the NT, which is more than all other prophets together. The most remarkable reference in this connection is John 12:38-41. Isaiah chapter 53 and chapter 6 are referred to therein whereby Isaiah's name is mentioned three times!

Although Isaiah was not the first prophet, his prophecies form the longest and most extensive prophetic book of Holy Scripture. It is Isaiah who writes in the most detailed manner of the promised Messiah (only the Psalms are of an even more messianic character.) This is why he duly comes in the first place among the so-called four Major Prophets.

Chapter 6 of the Prophecy of Isaiah

God gives Isaiah his commission to prophesy and preach by first cleansing his lips to make him worthy of this commission. He foretells the obstinacy of the Jews.



In the year that king Ozias died, I saw the Lord sitting upon a throne high and elevated: and his train filled the temple. Upon it stood the seraphim: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew. And they cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory. And the lintels of the doors were moved at the voice of him

that cried, and the house was filled with smoke. And I said: Woe is me, because I have held my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King the Lord of hosts. And one of the seraphim flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar. And he touched my mouth, and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed.

And I heard the voice of the Lord, saying: Whom shall I send? and who shall go for us? And I said: Lo, here am I, send me. And he said: Go, and thou shalt say to this people: Hearing, hear, and understand not: and see the vision, and know it not. Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them.

And I said: How long, O Lord? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate. And the Lord shall remove men far away, and she shall be multiplied that was left in the midst of the earth. And there shall be still a tithing therein, and she shall turn, and shall be made a shew as a turpentine tree, and as an oak that spreadeth its branches: that which shall stand therein, shall be a holy seed.

Part II of Isaiah the Prophet in the next edition of Hostia will outline the major prophecies of Isaiah relating to the expected Messiah. (The Christ)

Isaias's prophecies will show:

That Christ will be born of a virgin and that he will inherit the throne of David.

He will be exalted, but will also be a man of sorrows. He will suffer and be led like a lamb to the slaughter, not opening his mouth and will die for our sins.

The Gentiles will seek him.

He will heal the blind, lame, deaf, and diseased, broken-hearted, and raise the dead to life.

He will be buried in a rich man's tomb.

THE VIRTUE OF PATIENCE

EXAMPLES OF PATIENCE

The Patience of Jesus Christ



As in all other virtues, so in patience Jesus Christ is our Teacher and Example. None ever suffered as He did, and therefore none had to exercise such patience as He exercised.

How patient He was with those who reviled and abused Him! Never one indignant word, never one angry look, nothing but sweetness and kindness. 'Father, forgive them, for they know not what they do.' Oh, when shall I be able to imitate the patience of Jesus! when shall I approach even at a distance the Divine Model I profess to imitate!



How patient He was with His Apostles! How their roughness, selfishness, stupidity, must have jarred upon Him! They misunderstood His word they quarrelled among themselves, His predictions respecting the Passion fell upon deaf ears, they all forsook Him in time of danger yet He never was ruffled by the faintest breath of anger or impatience. He who was the Infinite God put up with their inconstancy, selfishness, ambition. Once more, how far am I from the gentleness and patience of the Son of God!

In the midst of physical agony such as none other ever tasted, how patient He was! Nothing save a gentle moaning expressive of the agony He was enduring escaped His lips when the scourges lacerated His Sacred Body, and when the nails were driven through His hands and feet. He endured what even He could not have borne had He not been God, and used His Divinity to enable Him to suffer more. Yet He was always submissive to the will of God, always taking a sort of strange joy in His acutest agony, because He knew the rich reward at hand, the long-lived seed who through Him would be redeemed from the wrath of God and endless misery.

HOLY SOULS CORNER

Souls in Purgatory do not retain any debt of guilt for sins committed, but have to expiate a debt of pain owing to mortal sins forgiven in confession, but not sufficiently expiated by worthy fruits of exterior penance.



Now men who pass their whole lives in a habitual state of mortal sin, and who delay their conversion until death, supposing God grants them that rare grace, will have to undergo the most frightful punishment. The example of Lord Stourton gives them good cause for reflection. Lord Stourton, an English nobleman, was at heart a Catholic, although, to retain his position at court, he regularly attended the Protestant service. He kept a Catholic priest concealed in his house, at the risk of great danger, promising to use his ministry by being reconciled with God at the hour of his death. But he met with a sudden

accident, and was unable to realise his desire for a tardy conversion. Nevertheless, Divine Mercy, taking into consideration what he had done for the Catholic Church in England, vouchsafed him the grace of perfect contrition, procuring his salvation. But he had to pay dearly for his culpable negligence.

Years passed by. His widow married again and had children. It was one of her daughters, Lady Arundel, who relates the facts below as an eyewitness:

“One day my mother asked Fr John Cornelius, S.J. who was later martyred. (He was betrayed by a servant of the Arundel family and executed with three of his helpers* at Dorchester in 1594,) to say Mass for the repose of the soul of John, Lord Stourton, her first husband. He promised to do so; and while at the altar, between the Consecration and the Memento for the dead, he paused for a long time as if absorbed in prayer. After Mass, in an exhortation which he addressed to those present, he told them of a vision he had just had during the Holy Sacrifice. He had seen an immense forest stretching out before him, but entirely on fire, forming one vast cauldron. In the midst of it was the deceased nobleman, uttering lamentable cries, bewailing the guilty life he led in the world and at court. Having made a full confession of his faults, the unfortunate man ended with these words, which Holy Scripture places in the mouth of Job: Have pity on me! Have pity on me, at least you my friends, for the hand of the Lord hath touched me. He then disappeared.

“Whilst relating this Fr. Cornelius shed abundance of tears, as we all, members of the family, to the number of twenty four persons, wept also. Suddenly, whilst Father was still speaking, we perceived upon the wall against the altar stood what seemed to be the reflection of burning coals.”

Such is the recital of Dorothy, Lady Arundel, which may be read in the History of England, by Daniel.

*Bl. John Cornelius, seminary priest, Jesuit; born Bodmin, of Irish parents; Fellow of Exeter College, Oxford; Rheims, Rome; ordained in 1583; English mission, Lanherne for 10 years; admitted to the Jesuits in 1594. Condemned for priesthood. Hanged, drawn and quartered at Dorchester on 4th July 1594.

Bl. Thomas Bosgrove, Layman; nephew of Sir John Arundel. Hanged for aiding Fr. Cornelius at Dorchester on 4th July 1594.

Bl. John Carey, Layman; Irish serving-man. Hanged for aiding Fr. Cornelius at Dorchester on 4th July 1594.

Bl. Patrick Salmon, Layman; Irish serving-man Hanged for aiding Fr. Cornelius at Dorchester on 4th July 1594

(All the men, including the two servants, were offered their freedom if they would conform to the Protestant religion. They all refused to barter their Catholic religion for a false one.)

MY CATHOLIC FAITH

Chapter 76. Death

Respect for the dead requires that cemeteries be properly kept. We should remember that the bodies of the buried will one day rise again to join immortal souls and live forever with God. Respect for the dead would also advise give up the recent fad of dolling up corpses, painting their faces to make them seem alive, as if they were prepared for some flighty show.



What happens at death?

At death **the soul is separated from the body.**

1. The soul is judged by God, and rewarded with Heaven, punished with hell, or sent for a time to be cleansed in purgatory. The body begins to corrupt and returns to the dust from which it came.

St. Peter spoke of the body as a tabernacle for the soul: "the putting off of my tabernacle is at hand" (2 Peter 1:14). At death, "the dust returns to its earth, from whence it came, and the spirit returns to God, Who gave it" (Ecclesiasticus 12:7). The only exceptions have been the bodies of Our Lord and the Blessed Virgin, which rose to join their souls, and are now in Heaven.



2. All men must die, because death is a consequence of original sin. "Therefore as through one man sin entered into this world and through sin death, and thus death has passed into all men" (Romans 5:12).

By their sin our first parents lost the immortality of the body, for God condemned them to die. "Dust thou art, and into dust thou shalt return" (Genesis 3:19). Even Jesus Christ and His Mother submitted to death.

3. No one knows when, where, or he will die. All we know is that we shall and that when our hour strikes, nobody will take our place.

God has mercifully hidden from us the hour of our death. If we knew when we should die, we might be overcome by fear when the moment approached. Some, besides, might lead sinful lives in the hope of repenting just before their death.

4. We must therefore always be ready to die. Death comes "as a thief in the night", when we least expect it. We must live as if every moment were the last of life, always ready to appear before our Divine Judge.

"Therefore you must also be ready, because at an hour that you do not expect, the Son of Man will come" (Matthew 24:44).

LITURGY THIS MONTH

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

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



April 2nd: Palm Sunday

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

April 6th: Maundy Thursday

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

April 7th: Good Friday

The Sacrifice of Jesus is essential for our salvation.

April 8th: Holy Saturday

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

April 9th: EASTER SUNDAY

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

April 16th: Low Sunday

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

April 23rd: Good Shepherd Sunday

It is a special Sunday during which we pray for VOCATIONS. May God send many labourers in His vineyard, to save many souls in the whole world! As you know, without priests, there is no Mass, no Sacrament. So PRAY EARNESTLY!

April 30th: 3rd Sunday after Easter

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

The Stations of the Cross - 12



Jesus dies on 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

April 2023 Intention: In reparation for our sins

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

in reparation for our sins



COMMUNION



SACRIFICE



APOSTOLATE

JANUARY 2023 RESULTS

The Intention was for the Superiors of the Society

	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	10	280	83	70	211	289	1711	159	4	178
Ireland	12	348	53	53	548	995	1657	13	101	563

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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