



Hostia

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



Read inside:

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|--|-------|
| - I Want Holy God — Little Nellie | p. 4 |
| - Eucharistic devotion | p. 6 |
| - The Sacraments | p. 8 |
| - The Old Testament: Jeremiah, the Weeping Prophet | p. 10 |
| - The Virtue of Patience | p. 12 |
| - Holy Souls Corner | p. 13 |
| - My Catholic Faith: Death | p. 14 |
| - Liturgy this month | p. 15 |

June 2023
Month of the
Most Sacred Heart of Jesus

*For many
priestly and religious
vocations*

The
Saint
of
the
month

Saint John Francis Regis Jesuit Missionary (1597-1640)



Saint John Francis Regis was born at Fontcouverte in Languedoc, in January, 1597, of a noble Catholic family. From his tenderest years he showed evidence of uncommon sanctity by his innocence of life, modesty, and love of prayer; when he was five years old he fainted when he heard his mother speak of the terrible misfortune of being eternally damned. After being educated by the Jesuits, when he was nineteen years old he decided, with the approbation of his confessor, to enter the Society of Jesus at Toulouse. There he was viewed as a model of every virtue, and was called the Angel of the College. He was ordained a priest in 1630. His first ministry in Toulouse was for the victims of the plague. His superiors feared to expose his youth to the contagion, but he pleaded successfully to be allowed to do so, and God spared His servant for future labours. He was sent to visit his family for a time, and began in Fontcouverte to occupy himself first of all with the poor. The numerous conversions effected there made his Superiors decide to assign their young Saint to the mission lands of France.

He began his apostolic work in Montpellier, and spent himself in preaching to the unlettered people of Languedoc and Auvergne; in these regions where heresy had made serious inroads, he made many converts among the Huguenots. He established an association of women to procure aid for prisoners, and founded numerous confraternities of the Blessed Sacrament. The winters he spent in the missions of the mountainous districts, where the people were seen to travel long miles on foot through the snows and across ice to hear the servant of God and make their confessions. Many of them accompanied him on his journeys from one place to another, leaving all things to hear him. Some fragments of his torn cloak, which a charitable lady repaired for him one day, cured her two sick children. The reputation of the sanctity of the missionary spread everywhere in the mountains.

During the summer he preached in Le Puy, which soon changed its behaviour by his catechism. Up to five thousand listeners crowded in to hear him at the church of the Benedictines of Saint-Pierre-le-Moustiers. He visited hospitals and prisons, preached and instructed, and assisted all who in any way stood in need of his services.

In November of 1637 the Saint set out for his second mission at Marthes in the mountains. His road lay across valleys filled with snow and over frozen and precipitous peaks. In climbing one of the highest, a bush to which he was clinging gave way, and he broke his leg in the fall; nonetheless, with the help of his companion and a staff, he managed to continue his journey for the remaining six miles. Then, instead of seeing a surgeon, he insisted on being taken straight to the confessional. After several hours, the parish priest found him still seated, and when his leg was finally examined the fracture was found to be miraculously healed.

Saint John Francis was so inflamed with the love of God that he seemed to breathe, think, and speak of Him alone. He offered up the Holy Sacrifice with such attention and fervour that those who attended it could not but experience with him something of the fire consuming him. After twelve years of unceasing labor, having taken a wrong turn on a strange road, and having remained for the night in a cabin open to the wind, he contracted a severe pleurisy and rendered his pure and innocent soul to his Creator at the age of forty-four. He was mourned firstly, then prayed to for assistance, and finally venerated as a miracle-working Saint. His tomb at Louvens in the mountains is still the site of fervent pilgrimages. He was canonised by Pope Clement XII in 1737.

Saint John Francis Regis' feastday
is on 16th June

FROM THE CHAPLAIN

Dear Crusaders and Friends,

June is always busy for teenagers. Exams, exams and even more exams are inevitably the focus! But what will follow when the last question has been answered?

Is it to be a long summer holiday before a return to school or the beginning of a university experience? Or has the moment come to end formal education and start working life? There are important decisions to be made and they will shape our lives in the years ahead. What is the best way, then, to think about them?

We need to ask ourselves what does God want us to do? Study more or begin working? Or what about a third option — a vocation to the priesthood or the religious life as a nun or a brother?

By making this choice young people realise that they want to know Our Lord Jesus Christ



better, live closer to Him and work at bringing Him to others. Priests do this by offering Mass, administering the Sacraments and preaching His teaching. Nuns and brothers bring Our Lord to others by their life of prayer or the help they provide in the apostolate of the priests. All consecrate themselves to God the Father because their sole concern is to work for the souls God gives them to help.

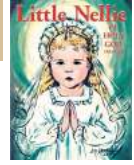
Every way of life, whether consecrated or married, demands that we care for souls by our generous and dedicated working for them. It is important that we have good families. But we need more young people to choose the priesthood or a religious life to care for many more souls by doing much good for the love of God — if there are no Masses and prayers being offered for the salvation of souls, it will become even more difficult for families to live a Catholic life in an ever more challenging world.

So let us pray, throughout this June, that young people leaving school ask themselves — am I being called by God to a way of life that I might never have considered before?

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

I WANT HOLY GOD — LITTLE NELLIE

By Father Bernard des Ronces



CHAPTER 4 — THE CHILD OF PRAGUE (2)

One day, the girl who was taking care of Nellie left her alone for a few moments. But hearing someone moving, she quickly returned. What was her surprise to find that Nellie had got up by herself – which she normally could not do alone – and, holding a flower in her hand, was trying in vain to get back into her little bed!



“Oh, you little thief!”, she cried. “When Mother comes back, I’ll tell her you took a flower”.

Nellie did not answer immediately but, laying the flower on her heart, she waited a little and said: “You must know that this altar is mine”.

Later, when the nurse came back and when she was alone with her, the child made the following astonishing remark: “Mother, I’m sorry for taking a flower, but I was talking to Holy God and He’s the one who gave it to me. He gave me

this flower, Mother!”

Often, the devoted nurse thought it prudent to spend the night with the little invalid, who showed her gratitude for this. She would put her little hand outside her little bed to take hold of her mother’s and would hold it affectionately until a sweet sleep came to close her eyes. One morning, she charmingly said to the nurse: “Holy God took my mother, but He gave me you to be my mother”. And from that day on, she always called her by this sweet name, and showed great filial affection and confidence towards her.

It was to her “mother” that she told her little secrets and expressed her deepest desires.

At that time, they noticed that Nellie was particularly happy when someone made the sign of the Cross on her with holy water.

While illness continued to take its terrible toll on her fragile body, her soul opened up like a pure chalice to the effusion of grace, and her mind was enlightened by lights from above.

During her walks in the garden, in the company of the nurse or a sister, little Nellie showed her extraordinary love for flowers. And

her thoughts quickly rose towards the Author of all good and beauty. “Holy God is so good to have made such beautiful flowers for me!”, she often cried out. It was for Him that she picked them with such delightful happiness. She brought some to her little Child Jesus of Prague and gave some to the Sister to put on the Blessed Sacrament altar.

Bunches of daisies flourish at the very spot where the remains of the angelic child lie today. It was these white flowers that she used to send to the Holy God of the Eucharist.

From that moment on, following the example of their beloved little companion, the children from Saint Finbarr’s developed the habit of gathering daisies to adorn the Tabernacle. Today, they are still collected them at Little Nellie’s tomb.

Coming back one day from her usual walk, the loveable child noticed that the flowers that were in front of a statue of the Sacred Heart near the lodge were faded. She immediately complained of this to the Reverend Mother. “Look, what ugly flowers! Tell them to take them away immediately!”

Two weeks later, confined to her little bed which she could no longer leave, Nellie still often asked the Reverend Mother if these ugly flowers, unworthy of Holy God, had been taken away.

This statue of the Sacred Heart was a favourite of Nellie’s. She visited it frequently and never passed in front



of it without addressing her innocent prayers to it.

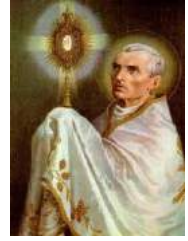
Once when she was walking with one of the bigger girls, pointing to her dear image, Nellie said: “Look, He’s God!”

Another day, walking with the nurse, who was holding her hand, she invited her to look at the new flowers that she called “Holy God’s friends and angels”.

What poetry, what delicate love in the soul of this child who is barely four springs old! Her little heart follows her beautiful flowers to the altar of the Living God and Jesus, the Divine Flower, charmed by her thoughtfulness, Himself prepares to descend into this little garden which belongs completely to Him”.

To be continued.

EUCCHARISTIC DEVOTION



The Eucharist, Our Way (1)

Ego sum via, et veritas, et vita.

I am the way, and the truth, and the life. (John 14:6)

Our Lord uttered these words while He was still among men, but He meant them to reach far beyond the short span of His human life. They belong to all ages; He can still repeat them in the Blessed Sacrament with as much truth as in Judea.

In the spiritual life we come upon certain artificial roads and crossroads which we are free to follow for some time and abandon later on. But Our Lord in the Blessed Sacrament is the unchanging way to holiness.



He is the means as well as the model. It would avail us little to know the way if by His example He did not also teach us to follow it. We can go to Heaven only by participating in Our Lord's life. Baptism infuses this life into us; the other Sacraments strengthen it. It consists specially in the practice and imitation of our Saviour's virtues.

To imitate these virtues we must see Our Lord Himself practising them. We must follow Him in all the details of His sacrifices and labours,—which we must accept in order to establish His virtues in us. His virtues are His words translated into practical life, and His precepts translated into action. To attain perfection we must get down to the details of His virtues; for there can be no perfection without attention to detail. *Non est perfectum nisi particulare.*

The Eternal Word wanted to reconcile us to His Father. But since in Heaven He could not practise the human virtues, which imply struggle and sacrifice, He became Man, He took the tools of man and handled them for man to see; and since in Heaven, to which He has returned in a glorified state, He cannot exercise our virtues of patience, poverty, and, humility, He has made Himself Sacrament to continue being our model.

Our Lord's Eucharistic virtues are no longer the result of a free choice; and consequently, their acts are not meritorious. He has taken them as a form of existence, as a garment. Formerly He performed the acts of these virtues; now He has donned them as His exterior

mode of being. On earth He was humble and suffered humiliations; now He reigns in glory, but in a state and under the appearances of humility in the Blessed Sacrament.

The virtues are inseparably bound to Him as His mode of being. In contemplating Him we see His virtues and we learn how to practise the acts of these same virtues. Do away with His Eucharistic humiliations, and the sacramental state ceases. Do away with His Eucharistic poverty, and let a magnificent escort accompany Him; His majesty will overwhelm us, but there will be no more love. Love proves itself by self-abasement.



In the Eucharist He practises patience and forgiveness of injuries still more than He did on Calvary. On Calvary His executioners did not know Him; but we do, and we insult Him just the same. In the Eucharist He pleads for so many crucifying cities that have outlawed Him. Were it not for this plea for pardon, the Sacrament of love would cease to exist as such, and stern justice would surround and defend His outraged Royalty.

In the Eucharist He no longer performs the acts of virtues, but He has assumed them as His form of existence. We must make the acts and thus, in a way, complete Our Lord. He thereby becomes one mystical person with us. We are His acting members, His Body, of which He is the Head and the Heart; so that He can say, "I still live." We complete and perpetuate Him.

In the Blessed Sacrament therefore Jesus is the model of every virtue. We shall study a few of them in detail. There is nothing so beautiful as the Eucharist. But only the pious souls who have the habit of receiving Communion and of meditating are able to understand it. The rest can make nothing of it.

Few people think of the virtues, of the life or of the state of Our Lord in the Blessed Sacrament. We treat Him like a statue; we live under the impression He is there merely to forgive our sins and listen to our prayers. That is a wrong viewpoint. Our Lord lives and acts in the Eucharist. Look at Him, study Him, and imitate Him. Those who do not find Him in the Eucharist must go back eighteen centuries, read the Gospel, and fill in its intimate details. They miss the sweetness of Our Lord's words as actually spoken: "I am your Way, today; I Myself am your Way!"

Without doubt, truth never fails, and the Gospel is an immortal book. But how laborious it is for one to be always going back to the past! And that for a mere mental representation obtained at the cost of effort and fatigue. It is a more speculative way, but less of a help to virtue. Only in the Eucharist are virtues easily acquired and sustained.

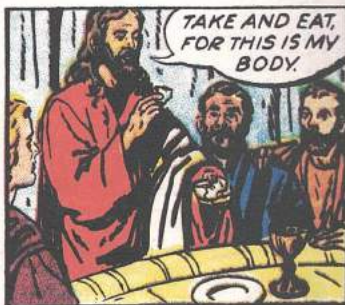
Let us then remember that Our Lord is in the Blessed Sacrament not merely to distribute His graces but above all to be our Way and our Model.

THE SACRAMENTS



THE GREATEST POWER OF A PRIEST IS THE POWER TO OFFER THE SACRIFICE OF THE MASS.

THE FIRST PRIESTS WERE ORDAINED AT THE FIRST MASS.



THESE YOUNG PRIESTS ARE ALSO ORDAINED AT MASS.

AND NOW, HAVING THE POWER TO SAY MASS, THEY JOIN WITH THE BISHOP IN CELEBRATING THE ORDINATION MASS.



WITH AN OLDER PRIEST ASSISTING EACH OF THEM, THE NEW PRIESTS RECITE ALL THE PRAYERS ALoud WITH THE BISHOP SO THAT THE MASS IS ACTUALLY CELEBRATED BY THE YOUNG PRIESTS AS MUCH AS BY THE BISHOP.

AT THE OFFERTORY THE MASS IS INTERRUPTED AND THOSE ORDAINED OFFER A BURNING CANDLE TO THE BISHOP. THE LIGHTED CANDLE STANDS FOR THE GOOD EXAMPLE THEY WILL GIVE.



AT COMMUNION TIME, SINCE THEY ARE CELEBRANTS OF THE MASS, THE NEW PRIESTS RECEIVE HOLY COMMUNION WITH THE BISHOP, AND EACH OF THEM DRINKS THE PRECIOUS BLOOD.

AT THE END OF THE MASS THE BISHOP READS THE WORDS OF CHRIST TELLING THE NEW PRIESTS THAT THEY ARE NOW FRIENDS OF CHRIST IN A SPECIAL WAY.

THE NEW PRIESTS, IN TURN, SHOW THEIR LOYALTY TO CHRIST BY RECITING THE APOSTLES' CREED.



THE PRIEST HAS NOT ONLY THE POWER TO CONSECRATE AND BLESS BUT ALSO THE POWER TO TEACH.



THE OLD TESTAMENT

The Jeremiah, the Weeping Prophet



Jeremiah is the second of the four great prophets of Israel, a contemporary of Sophonias, Nahum, and Habacuc. He was born in the last part of the reign of Manasseh (687-642), around the year 645 B.C., almost a century after Isaiah. He came from a priestly family in Anathoth, a town about five kilometres northeast of Jerusalem.

The book of Jeremiah is one of the longest and most challenging books in the Bible. It is a mix of prophecy and history. Jeremiah was a prophet who ministered to the nation of Judah in its final years before the Babylonian conquest and the exile. God called him at a young age (1:5-7) to preach a hard message to the nation: the sins of Judah had reached their limit and God must execute His judgment by sending the people into exile. Even as a boy of 12 years old Jeremiah had mystical experiences:

“Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations. And I said: Ah, ah, ah, Lord God: behold, I cannot speak, for I am a child. And the Lord said to me: Say not: I am a child: for thou shalt go to all that I shall send thee: and whatsoever I shall command thee, thou shalt speak. Be not afraid at their countenances: for I am with thee to deliver thee, saith the Lord. And the Lord put forth his hand, and touched my mouth: and the Lord said to me: Behold I have given my words in thy mouth: Lo, I have set thee this day over the nations, and over the kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant. (1:5-10)”

Even at this early age Jeremiah was inspired to check the evil that was rife in Jerusalem and to warn of punishments to come if they did not repent.

“And the word of the Lord came to me a second time, saying: What seest thou? And I said: I see a boiling caldron, and the face thereof from the face of the north. And the Lord said to me: from the north shall an evil break forth upon all the inhabitants of the land. For behold I will call together all the families of the kingdoms of the north: saith the Lord: and they shall come, and shall set every one his throne in the entrance of the gates of Jerusalem, and upon all the walls thereof round about, and upon all the cities of Juda, and I will pronounce my judgements against them, touching all their wickedness, who have forsaken me, and have sacrificed to strange gods, and have adored the work of their own hands. (1:13-16)” This quote generally refers to the threat to Juda from Babylon in the north.

Political complexities fill the book of Jeremiah. Two major events frame the book: the religious reform of Josias at the beginning (1:3) and the fall of Jerusalem at the end (39:52). Near the beginning of Jeremiah's ministry, King Josias initiates a return to worship of the Lord and the eradication of the worship of false gods. After he dies in battle against the Egyptians, Joachaz temporarily takes the throne, but is deposed by Pharaoh Neco who makes Joakim king. Babylon conquers Judah in 605 BC under Joakim's reign, but Joakim tries to throw off their control a few years later. Joakim is then succeeded by Joachin, who is reigning when the Babylonians attack again in 597 in response to Joachin's rebellion. Joachin is exiled and Babylon places his uncle, Sedecias, on the throne.

Sedecias reigns for about 10 years until he too tries to reject Babylonian power, which elicits a crushing response from Nabuchodonosor, the king of Babylon. In 587, the Babylonians come and destroy Jerusalem and the Temple. They tear down the city and slay the two sons of Sedecias before his eyes and then slay all the princes of Juda in Reblatha. And they put out the eyes of Sedecias, and bind him with fetters, and the king of Babylon brings him into Babylon, and he puts him in prison till the day of his death. The conquest was complete and the exile had begun. After the fall of Jerusalem, Jeremiah lives among the ruins, but he is later brought to Egypt against his will (43:5-7).

In his time in the ruins of Jerusalem, Jeremiah composed the Lamentations. To a man like Jeremiah, the day on which Jerusalem became a heap of ruins was not only a day of national misfortune, for, in a religious sense, Jerusalem had a peculiar importance in the history of salvation, as the footstool of God and as the scene of the revelation of God and of the Messiah. Consequently, the grief of Jeremiah was personal, not merely a sympathetic emotion over the sorrow of others, for he had sought to prevent the disaster by his labours as a prophet in the streets of the city. All the fibres of his heart were bound up with Jerusalem; he was now himself crushed and desolate.

In all five elegies the construction of the verses follows an alphabetical arrangement. The first, second, fourth, and fifth laments are each composed of twenty-two verses, to correspond with the number of letters in the Hebrew alphabet; the third lament is made up of three times twenty-two verses. In the first, second, and fourth elegies each verse begins with a letter of the Hebrew alphabet, the letters following in order, as the first verse begins with ALEPH, the second with BETH and so on.

The Lamentations have received a peculiar distinction in the Liturgy of the Church in the Office of Passion Week. If Christ Himself designated His death as the destruction of a temple, "He spoke of the temple of His body" (John 2:19-21), then the Church surely has a right to pour out her grief over His death in those Lamentations which were sung over the ruins of the temple destroyed by the sins of the nation.

Jeremiah brings a message of judgment and a message of hope. The prophet announces God's judgment against Judah's sins, but promises a future restoration. Jeremiah prophesies that the Babylonian exile would last 70 years (25:11). Then the people would be brought back to the land, have a new Davidic king (33:15-17) and most significantly, a new covenant (31). The prophecy of the new king and covenant finds its fulfilment in Jesus, the son of David (see Matthew 1:1; Luke 22:20).



THE VIRTUE OF PATIENCE

EXAMPLES OF PATIENCE

The Patience of the Martyrs



To lay down one's life for Christ is one of the greatest honours that can be bestowed upon us. It ensures an immediate entrance into Heaven. It gives us a part, such as nothing else can give, of the sufferings of Him who laid down His life for us. It is a crowning mark of God's mercy to those who are His especial friends. It is not in the power of all who desire it; it is given to those for whom God has destined it and to none else. It has to be purchased by a long course of faithful service of God. If only God would give me such a privilege how happy I should be. If only I could live so to deserve it!

Even the weak, the timid, the sensitive can face undismayed the most cruel tortures. Sometimes they did not feel the pain even when it was most agonising. The secret joy of their hearts, the thought that they were suffering for Christ made it seem light to them, and gave them fortitude to endure it to the end. If God should at some time give me the happiness of dying for Him, He will take away all the fear and will give me a light, joyous heart even in the midst of the greatest physical sufferings.



If there is little or no prospect of my laying down my life for Christ, yet I can at least make the offering to Him; I can present myself to suffer anything that He has in store for me. It may be that I am destined for suffering worse than death: the prolonged martyrdom of physical or mental anguish. But one thing I know, that He will never lay upon me suffering beyond what I am able to bear, and will with the suffering give the grace necessary to endure it with resignation and perhaps even with joy.

HOLY SOULS CORNER

Holy Communion

The value of Holy Communion received for the intention of the Holy Souls is beyond our measuring. It is, says Father Rossignoli, a pious custom established in the churches of the Society of Jesus, and imitated by others as an excellent practice, to offer each month a general Communion for the benefit of the souls in Purgatory, and God has designed to show by a prodigy how agreeable this practice is to Him.



In the year 1615, when the Fathers in Rome celebrated this monthly Communion in the church of Our Lady of Trastevere, a crowd of persons was present. Among the fervent Christians there was one great sinner, who, although taking part in the pious ceremonies of religion, had for a long time led a very wicked life. This man, before entering the church, saw coming out and advancing towards him a man of humble appearance, who asked of him an alms for the love of God. He at first refused, but the poor man, as is customary with beggars, persisted, asking for the third time in a most pitiful tone of supplication. Finally, yielding to a good inspiration, our sinner recalled the mendicant and gave him a piece of money.

Then the poor man changed his entreaties into other language. “Keep your money,” said he; “I stand in no need of your liberality; but you yourself greatly need to make a change in your life. Know that it was to give you this salutary warning that I came from Mount Gargano to the ceremony which was to take place in this church today. It is now twenty years since you have been leading this deplorable life, provoking the anger of God instead of appeasing it by a sincere confession. Hasten to do penance if you would escape the stroke of Divine Justice ready to fall upon your head.”

The sinner was struck by these words; a frightful fear took possession of him when he heard the secrets of conscience revealed, which he thought were known to God alone. His emotion increased when he saw the poor man vanish like smoke before his eyes. Opening his heart to grace, he entered the church, cast himself upon his knees and shed a torrent of tears. Then sincerely repenting, he sought a confessor, confessed his crimes and asked pardon. After confession, he related to the priest what had happened to him, begging him to make it known in order that devotion to the Holy Souls might be increased; for he had no doubt that it was a soul just delivered that had obtained for him the grace of conversion.

However, some have believed that it was none other than the Archangel Michael, because he said that he came from Mount Gargano. We know that this mountain is celebrated throughout Italy for the apparition of St. Michael, in whose honour a magnificent shrine has been erected. However this may be, the conversion of this sinner by such a miracle, and at the same moment when prayers and Holy Communion were being offered for the faithful departed, shows plainly the excellence of this devotion and how pleasing it must be in the sight of God.

“May charity lead you to communicate, for there is nothing more efficacious for the eternal repose of the dead.” St. Bernard.

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 are cemeteries?

Cemeteries are the **burial grounds for the dead.**

1. The word "cemetery" comes from the Greek, and means *sleeping-place*; there the bodies of the dead sleep till Judgment Day.

It is the custom to engrave the letters R. I. P. (*Requiescat in pace. May he rest in peace*) on headstones.

2. Cemeteries are solemnly consecrated. Catholics should be buried in a Catholic cemetery, if there is one: at least the grave should be blessed.

Some day the bodies of the just will rise in glory, and unite with their souls in Heaven: is it befitting their high destiny to bury them like animals in unconsecrated ground? The bodies are buried facing the east, as a symbol of the hope the deceased placed in Christ, Light of the soul.

3. Cemeteries should be properly kept. They should be such as to invite everyone to go there and pray for those who have fallen asleep in Christ. The Church strictly forbids the desecration of graves and corpses.

We should go regularly to the cemetery to see to it that the graves of our beloved dead are clean and well kept, and to pray for them. If when they were alive we liked to visit them, why shouldn't we continue to visit them even now that they are dead? Such visits would attest to our living faith in the immortality of the soul, and the resurrection of the body. It is true the souls of the dead are not in their graves, but the bodies there will some day be inhabited again by the souls. Our prayers in the presence of the bodies are the proof of our love for our dear dead.

4. Apostates, heretics, schismatics, the excommunicated, suicides, duellists, Masons, and public sinners, are not permitted to be buried in a consecrated Catholic cemetery.

The refusal of the Church to give Christian burial to her bad children does not mean that she sentences them to damnation: judgment of the dead is in the hands of God. It is merely a *public expression* of her condemnation of sin, and a disciplinary measure so that her other children may avoid falling into such sins. Non-Catholics are not permitted burial in a Catholic cemetery, because since they did not belong to the Church during life, there is no reason for including them in the burial grounds for members of the Church, at death. The Catholic cemetery is the family plot of the Church, and only members of the family are buried therein. For the same reason, the Church permits non-Catholic relatives, as a special concession, and if no scandal would thereby follow, to be buried in family mausoleums, vaults, or plots, in consecrated ground.

5. The Church forbids *cremation* of the bodies of the departed, except in cases of epidemics. It is a pagan custom that has become favoured by modern materialists and atheists, as a sign of denial of immortality.

If Catholics ask for cremation, they may not be buried in consecrated ground.



LITURGY THIS MONTH

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



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

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

June 4th: Trinity Sunday

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

June 8th: Corpus Christi

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

June 16th: Most Sacred Heart of Jesus

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

June 24th: St. John the Baptist

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

June 29th: Sts. Peter and Paul

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

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

*O Lord, grant us
many holy priests*

The Stations of the Cross - 13



Jesus is taken down from 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

June 2023 Intention: For many priestly and religious vocations

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 many priestly and religious vocations



COMMUNION



SACRIFICE



APOSTOLATE

MARCH 2023 RESULTS

The Intention was for fathers of families

	Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
				Sac.	Spirit.					
GB	7	214	123	105	212	335	1313	165	25	178
Ireland	11	329	65	57	595	855	1499	38	104	406

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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