



# Hostia

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



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**May 2024**  
**Month of the**  
**Blessed Virgin Mary**

*For the conversion  
of sinners and unbelievers  
through the Blessed Virgin Mary*

*The  
Saint  
of  
the  
month*

## Saint Felix de Cantalice

### Confessor (1513-1587)



**I**t was in a small village at the foot of Mount Appenine in Italy named Cantalice, that Saint Felix was born in 1513 of pious but poor parents, whose names were Saint and Sainte. It was not long before the little boy, when he approached the other children, was hailed by them: Here comes Felix, the Saint! He showed a predilection for solitary prayer from his earliest youth, and as a little shepherd used to retire to a quiet place to kneel there and meditate on the Passion of Jesus.

When he was a little older, he resolved to take the habit of the Capuchin Friars. The rigour of their rule could not deter him, but his obligations could; he was employed as a laborer. When his life was spared in an accident, during which two runaway bulls and a trailing plow should have killed him, the man for whom he was working saw the hand of God in his preservation and gave him leave to enter religion. He was at that time nearly thirty years old, but the Superiors, observing his fervour, placed no obstacles.

In 1545 he pronounced his vows and was sent to Rome, where for forty years he begged for the community. His characteristic words to his companion were: Let us go, my Brother, with rosary in hand, our eyes to the ground and our spirit in Heaven. He was of an exquisite politeness, extreme gentleness and great simplicity. The sick persons he visited at night became attached to him, and for his part, he sought them out everywhere in Rome, insofar as obedience permitted.

One day on the street he met two duelists with sword in hand. He begged them to repeat after him, *Deo gratias!* which finally they did, and after taking him as arbiter of their quarrel, they separated as good friends. Saint Felix met Saint Philip Neri in Rome, and they became friends who wished one another all possible torments for the love of Jesus Christ. They sometimes remained together without speaking for considerable periods, seemingly transported with joy.

Saint Felix had a great devotion to the most Blessed Virgin, reciting Her rosary with such tenderness that he could not continue at times. He loved the Holy Name of Jesus, and invited the children he would meet to say it with him. He slept only for about two hours, going afterwards to the church and remaining there in prayer until the office of Prime; then he would serve the first Mass and receive Communion every day.

When he was sick and was given the last Sacraments, he saw the Blessed Virgin and a beautiful troop of Angels coming to fortify him in this last journey. He cried out in joy, and gave up his soul peacefully to his Creator in 1587. He was canonized by Pope Clement XI in 1712. His body is in the Capuchin Church of Rome; a plenary indulgence is granted to those who, fulfilling the ordinary conditions, visit a church of his Order on his feast day.

**Saint Felix de Cantalice's feastday  
is on 18<sup>th</sup> May**

## FROM THE CHAPLAIN

Dear Crusaders and Friends,

**T**he month of May is the month of Mary when we honour the mother of God in particular ways.

One way is to take part in public processions behind the carrying of her statue, so that people ignorant of Our Lord may see His mother in the streets being followed by her devoted children.

Another way is to recite our daily Rosary with greater attention to the words we use. What do we say to Our Lady? We repeat the words of greeting from Saint Gabriel the Archangel which express the privileges that make her beauty and honour, worthy of a special place in God's eyes and in our lives.

Then we make the petition that Our Lady may pray for us sinners. We might wonder why we keep asking this of Our Lady.

First, we need to keep turning our own minds and hearts to God, which is what we do when thinking of the mysteries of the Rosary that focus on the different events of Our Lord's life, keeping them in mind as a model for us to reproduce in our own lives.

But then we must want, too, the conversion of sinners who don't know Our Lord yet. We know that some great sinners have been converted through the power of the Holy Rosary. Why? It is because Our Lady answers our petitions.

We often wonder what happened when we see someone deciding to know about the Catholic Faith, or someone who knows already returns to practising it. These are graces the person didn't deserve by himself or herself, and so it must be the result of another person's petitions, and perhaps ours.



Our Lady obtains graces of conversion because she wants souls to honour her divine Son but we don't know who, nor where, is the person who benefits from our prayers.

It might be someone from a far-off country whom we will meet only in Heaven. Then we will know how much good we did by asking for the conversion of sinners through our devoted recitation of the Rosary.

I hope you will have the opportunity of taking part in a May Procession to honour Our Lady, our heavenly mother, in public. Pray to her devoutly this month, and every day of your life, and then we will secure not only our own salvation but also obtain many graces for other people.

God bless you all.

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

## I WANT HOLY GOD — LITTLE NELLIE

By Father Bernard des Ronces



### CHAPTER 9 — COMMUNIONS AND THANKSGIVINGS (1)

If life's most beautiful day is the day of our First Communion, does the day of the second one not bring the same Jesus and the same graces? For Little Nellie, these beautiful days were going to be multiplied.

On Sunday 8<sup>th</sup> December, she went to Communion once again, and the same heavenly splendour shone on her face again.

From then on, she nourished herself with the Bread of Angels almost every morning.



When she had enough strength, she would insist on being brought to “Holy God’s house” for Holy Mass and Communion. If her sufferings were too intense, she would sadly say: “Mother, today I’m too weak to go to Holy God”.

The Sacred Host was then brought to her by the chaplain, Father Houlihan, of whom Nellie was respectfully fond.

When she went to Communion in the chapel, her thanksgiving profoundly edified the nuns, even though they were consecrated souls who had been accustomed for years to the tender service of their Divine Spouse.

It was so touching to see this very young child join her little hands and remain for a long time in the same position, her eyes lovingly fixed on the Tabernacle, while her lips stirred in indescribable prayers.

When Jesus came to visit her on her sickbed, she received Him with no less fervour. The nuns and the children considered it a grace to assist at this ceremony.

As soon as Nellie heard the ringing of the little bell announcing that Jesus was coming, she would sit up on her bed, increase the ardour of her prayers and seemed to tend with her whole being towards the adorable Host.



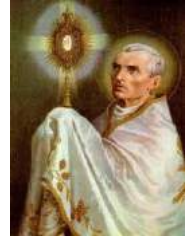
Here is a delightful detail! You will remember that before her First Communion, Nellie used to ask as a choice favour to be embraced by people who had just received the Eucharist. She found in this embrace an emanation of the Host as it were, a meeting with Jesus. Well, now after her Communion she in her turn

wanted to embrace all the people who surrounded her little bed. Witnesses noted this. With her, it was not simply a way of doing things or a mark of affection. No, completely absorbed in Holy God, her features extraordinary recollected, the child seemed to be at that moment carrying out a mission. There was something in this thanksgiving embrace that recalled the liturgy, if I may say so.

A Little living ciborium, was Nellie not like a sacrament of Jesus at this moment? She caused Him to radiate in souls. It was her angelic way of doing good to these good nuns to whom she knew she owed so much, to the generous nurse she called her “mother” and to her little companions whom she called “Holy God’s children”.

And in fact, all the people favoured by this contact with the holy child declared that they sensed a grace of devotion and peace because of it. At that moment, in that room, they breathed something of the Cenacle and of Heaven.

*To be continued.*

**EUCCHARISTIC DEVOTION****Jesus Meek and Humble of Heart (5)**

**W**hat shall we say about the Eucharistic meekness of Jesus? How express in words His kindness in receiving everybody; His affability in stooping to the level of everybody, the poor and the ignorant; His patience in listening to what everybody has to say and in lending ear to the tale of all our troubles; His kindness in Communion in which He gives Himself according to the disposition of each one, and comes to all with joy, provided He finds in them the life of grace and some little feeling of devotion, or a few good desires, and at least a minimum of respect! How express His generosity in giving every communicant the amount of grace he can carry and in paying for the soul's hospitality with His peace and love.



And what patient and merciful meekness towards those who forget Him! He waits for them.

He prays for those who spurn and offend Him, but He does not complain, nor does He threaten them. He does not punish at once those who outrage Him sacrilegiously, but tries to win them over to repentance by His meekness and kindness. The Eucharist is the triumph of the meekness of Jesus Christ.

What are the means for acquiring the meekness of Jesus? It is easy to see the beauty, the good, and even the necessity of a virtue, especially of meekness but to go no further is to act like the patient who has at hand the remedy that will cure him but does not take it; or like a traveler who is content to sit down comfortably and look at the road on which he has to journey.

The best means for acquiring the meekness of the Heart of Jesus is the love of Our Lord. Love always tends to effect identity of life between those who love each other. Love will make use of three means to achieve this result. Love will first put out the flaming fires of anger, impatience; and violence by warring against self-love, which is manifested in the three

concupiscences of the heart. We feel provoked because some obstacle checks our sensuality, our pride, and our desire to cut a figure or to receive honours. To fight against these three ruling passions is to attack the enemies of meekness. We must next learn to have more zeal for what is to be done in the order of Divine Providence than for what we are actually doing. For if we are vexed, we are so because we are taken away from an occupation which we prefer to the one God would have us do. If we are much like Jesus, we will leave everything to obey God's will. Whatever we are asked to do will be, in our estimation, the best and most pleasant thing for us. Such a transformation can be brought about in us only if, out of love, we give our preference to what the will of God has decreed for every moment of our life; for God constantly varies our graces and our duties for His glory and our greater good. We are like a servant who gives up the service of an ordinary master for that of the sovereign himself. How

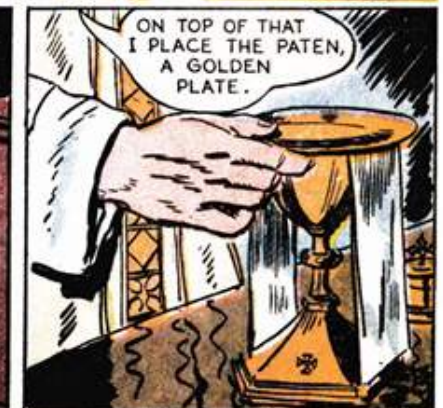


encouraging is this thought and how well able to keep us in a state of meekness and peace in the midst of the vicissitudes of life! But of all the means the best is to keep constantly before our eyes Our Lord's example, His desire and His good pleasure. The power of this means lies in its appeal to our natural sense of the beautiful, the good, and the true. To acquire meekness let us contemplate the Eucharist. To be well stocked with sweetness and meekness, let us eat the Divine manna which contains all sweetness. At Holy Communion let us gather our provision of meekness for the day; we need it so much.

To be meek like Our Lord and for love of Him, such is the aim of a soul that wants to live of the spirit of Jesus.

O my soul, be meek toward thy trying neighbour as God, Our Lord, and the Blessed Virgin are meek toward thee. Be meek toward him so that thy Judge may be meek toward thee; for, as Our Lord told the Jews, "with what measure you mete, it shall be measured to you again." If thou reflectest on thy sins, on what thou hast deserved and still deservest, thou shouldst become all meekness and humility towards thy neighbour since thou thyself hast been treated by Our Lord with so much kindness and meekness and patience and honour.

## KNOW YOUR MASS







## THE NEW TESTAMENT

### The Visitation (Luke 1:39-56)



**I**n the Annunciation we can particularly see the great Faith of Mary. This virtue in her particularly shines forth so that she gives her assent to the angel's words which stated a profound mystery.

Additionally, when the angel revealed his message to the Virgin Mary, he gave her a sign to win her trust. He told her of the motherhood of an old and barren woman, Mary's cousin Elizabeth, to show that God is able to do all that He wills.

When she hears this Mary sets out for the hill country. She does not disbelieve God's word; she feels no uncertainty over the message or doubt about the sign. She goes eager in purpose, dutiful in conscience, hastening for joy.

Filled with God, where would she hasten but to the heights? The Holy Ghost does not proceed by slow, laborious efforts. Quickly, too, the blessings of her coming and the Lord's presence are made clear: as soon as Elizabeth heard Mary's greeting the child leapt in her womb, and she was filled with the Holy Ghost (Luke 1:41).



Notice the contrast and the choice of words. Elizabeth is the first to hear Mary's voice, but John is the first to be aware of grace. She hears with the ears of the body, but he leaps for joy at the meaning of the mystery. She is aware of Mary's presence, but he is aware of the

Lord's: a woman aware of a woman's presence, the forerunner aware of the pledge of our salvation. The women speak of the grace they have received while the children are active in secret, unfolding the mystery of love with the help of their mothers, who prophesy by the spirit of their sons.

The child leaps in the womb; the mother is filled with the Holy Ghost; he fills his mother with the same Spirit. John leaps for you, and the spirit of Mary rejoices in her turn. When John leaps for joy Elizabeth is filled with the Holy Ghost but we know that though Mary's spirit rejoices she does not need to be filled with the Holy Ghost. Her son, who is beyond our understanding, is active in His Mother in a way beyond our understanding. Elizabeth is filled with the Holy Ghost after conceiving John, while Mary is filled with the Holy Ghost before conceiving the Lord. Elizabeth says: Blessed art thou because thou hast believed (Luke 1:45).

As a final word, we should rejoice in the Faith of Elizabeth. She is filled by the Holy Ghost, whose function is to form Christ in His clients. As the Annunciation shines a light on the supreme Faith that Mary exhibited in response to the message of the Angel Gabriel, so the visitation show that Elizabeth had an inspired Faith when she first spoke to Mary. Because the child leapt in her womb, she was divinely inspired to recognise that Mary was the Mother of the Lord and she praised Mary for her Faith. And what was Mary's response to her cousin's praise of her. She diverts all praise.

*My soul doth magnify the Lord.  
 And my spirit hath rejoiced in God my Saviour.  
 Because he hath regarded the humility of his handmaid;  
 for behold from henceforth...  
 all generations shall call me blessed.  
 Because he that is mighty,  
 hath done great things to me;  
 and holy is his name.  
 And his mercy is from generation unto generations,  
 to them that fear him.  
 He hath shewed might in his arm:  
 he hath scattered the proud in the conceit of their heart.  
 He hath put down the mighty from their seat,  
 and hath exalted the humble.  
 He hath filled the hungry with good things;  
 and the rich he hath sent empty away.  
 He hath received Israel his servant,  
 being mindful of his mercy:  
 As he spoke to our fathers,  
 to Abraham and to his seed forever.*



## THE HOLY GHOST OUR GREATEST FRIEND

### THE EXCEEDING BEAUTY OF OUR SOULS, MADE WORTHY TO RECEIVE THE HOLY GHOST



#### Our Souls, Proof of God's Love

One of the most beautiful and touching proofs of the love that God gives us is His personal care of each one of us. Since the moment of our creation, He has never taken His eyes off us. Nothing happens to us, not the least thing, without His divine consent. "Not a hair falls from our heads without His knowledge or permission."

We are touched when we see the tender care and watchfulness of a mother who has her eyes ever on her little child, making sure that no evil happens to it.

The mother's care gives us but the faintest idea of God's sweet care of each one of us. How little we prize this most tender and infinite love of God for us!

At the moment we came into the world, God called one of His great princes, a glorious angel, and bade him guard and guide us. He bade him devote all his angelic power, all his wisdom and love to helping us, to keeping us from harm and defending us against all dangers.

This Angel loves us with unspeakably great love, first of all because God has given us to his care; secondly, because he loves us himself with all the strength and love of his angelic nature; thirdly, because we are in ourselves things so unsurpassingly lovely.



We wonder, in reading the story of Tobias, when we see how good God was to send him the Angel Raphael to accompany him on his journey and obtain for him many great benefits. Much more should we wonder that each one of us has a glorious Angel as companion, not for a week or a month, but for all our lives, an Angel who gives us all his care. He never leaves us; he obtains for us all kinds of graces and saves us from countless dangers.

It is because our souls are so perfect, so dear to Him that God gives us this Angel all to ourselves, to protect us, to help us, to love us.

Yet many Christians do not realise the favour God has done them in giving them this glorious Angel to watch over them. They never thank their Angel for all he is ever doing for them, nor for the dangers he saves them from, nor do they call on him for the help which he is only too ready to give them in their difficulties.

## HOLY SOULS CORNER

Mary Magdalen de Pazzi's Vision of Purgatory  
(continuation)

**M**agdalen de Pazzi continues her vision of the scenes revealed to her of Purgatory. She had just been confronted with souls who seemed to be crushed under a press, which afflicted her much.



A moment later her agitation increased, and she uttered a dreadful cry. It was the dungeon of lies which now lay open before her. After having attentively considered it, she cried aloud, *“Liars are confined in a place in the vicinity of Hell, and their sufferings are exceedingly great. Molten lead is poured into their mouths; I see them burn, and at the same time tremble with cold.”*

She then went to the prison of those souls which had sinned through weakness, and she was heard to exclaim, *“Alas! I had thought to find you among those who have sinned through ignorance, but I am mistaken; you burn with a more intense fire.”*

Farther on, she perceived souls which had been too much attached to the goods of this world, and had sinned by avarice. *“What blindness,”* said she, *“thus eagerly to seek a perishable fortune! Those whom formerly riches could not sufficiently satiate, are here gorged with torments. They are smelted like metal in the furnace.”*

From thence she passed into the place where those souls were imprisoned which had formerly been stained with impurity. She saw them in so filthy and pestilential a dungeon that the sight produced nausea. She turned away quickly from that loathsome spectacle.

Seeing the ambitious and the proud, she said, *“Behold those who wished to shine before men; now they are condemned to live in this frightful obscurity.”*

Then she was shown those souls which had been guilty of ingratitude towards God. They were a prey to unutterable torments, and, as it were, drowned in a lake of molten lead, for having by their ingratitude dried up the source of piety.

Finally, in a last dungeon, she was shown souls that had not been given to any particular vice, but which, through lack of proper vigilance over themselves, had committed all kinds of trivial faults. She remarked that these souls had share in the chastisements of all vices, in a moderate degree, because those faults committed only from time to time rendered them less guilty than those committed through habit.

After this last station the saint left the garden, begging God never again to make her witness of so heartrending a spectacle: she felt that she had not strength to endure it. Her ecstasy still continued, and, conversing with Jesus, she said to Him, *“Tell me, Lord, what was Thy design in discovering to me those terrible prisons, of which I knew so little, and comprehended still less? Ah! I now see; Thou wished to give me the knowledge of Thine infinite sanctity, and to make me detest more and more the least stain of sin, which is so abominable in Thine eyes.”*

## MY CATHOLIC FAITH

### Chapter 80. Resurrection of the Body

*Belief in the resurrection is very consoling. It was this belief that gave the early Christians and martyrs such fortitude under persecutions. Firm in this belief, we should not mourn for our beloved dead excessively: "But we would not, brethren, have you ignorant concerning those who are asleep, lest you should grieve, even as others who have no hope" (1 Thessalonians 4:12). We shall see them again in the resurrection. We should remember the words of Our Lord, Who will raise us from the dead: "I am the resurrection and the life; he who believes in me, even if he die, shall live; and whoever lives and believes in me, shall never die" (John 11:25-26).*



### What is meant by the "resurrection of the body"?

By "the resurrection of the body" is meant that **at the end of the world the bodies of all men will rise from the earth and be united again to their souls, nevermore to be separated.**

#### 1. Our Lord often *foretold* the resurrection of the body.

"For the hour is coming in which all who are in the tombs shall hear the voice of the Son of God. And they who have done good shall come forth unto resurrection of life; but they who have done evil unto resurrection of judgment" (John 5:28-29).

#### 2. Our Lord said that the *Blessed Sacrament* gives immortality also to the body.

"He who eats my flesh and drinks my blood has life everlasting and I will raise him up" (John 6:55).

#### 3. Christ redeemed the *whole man*, and not the soul alone.

Hence the body must, in the case of the just, rise to eternal life. The body of man was originally destined for immortality, and lost it only with Adam's sin. "As in Adam all die, so in Christ all will be made to live" (1 Corinthians 15:22). "He who raised up Jesus will raise up us also with Jesus" (2 Corinthians 4:14). "Our Lord Jesus Christ will refashion the body of our lowliness" (Philippians 3:21).

#### 4. The resurrection of the body is not an extraordinary idea. If we look about us in nature, we may see *types* of the resurrection of the body.



In spring, flowers and trees wake up to new life after the death of winter. The seed, buried like a corpse in the ground, sprouts a living tree or bush. The body itself rises to new vigour after sleep, which is a type of death.

## LITURGY THIS MONTH

*The month of May  
is dedicated to the devotion to  
the Blessed Virgin Mary*



*Here are a few good practices to do in honour of Our blessed Mother:*

- Ask Mary to be present with you during the day to drive away the evil spirits;*
- Perform some act of kindness with inconvenience to yourself;*
- Shun idleness during the day in imitation of Mary at Nazareth.*

### **May 1<sup>st</sup>: Feast of St. Joseph the Worker**

St. Joseph could have thought that, as foster father of the Son of God, he would have an easy life. He had to work, to be an example to us that we all have to work in the sweat of our brow to gain our daily natural bread and to save our soul.

### **May 9<sup>th</sup>: Ascension**

Our Lord continues to teach and guide His Apostles during 40 days before ascending into Heaven. It is the feast of Hope, the Hope of Heaven!

### **May 19<sup>th</sup>: PENTECOST**

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

### **May 26<sup>th</sup>: 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.

### **May 30<sup>th</sup>: 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!

### **The Mysteries of the Rosary - 9**



**The Carrying of 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

**May 2024 Intention:**  
**For the conversion of sinners and unbelievers through the Blessed Virgin Mary**

**Daily offering**

*To be recited every morning when you wake up*

**O** Jesus, through the Immaculate Heart of Mary, I offer Thee all my prayers, works, joys and sufferings of this day, for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, and in reparation for my sins. I offer them particularly

**for the conversion of sinners and unbelievers through the Blessed Virgin Mary**



COMMUNION



SACRIFICE



APOSTOLATE

**FEBRUARY 2024 RESULTS**

The Intention was for priestly and religious vocations

	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	9	239	91	79	210	536	1583	134	109	344
Ireland	12	335	55	55	794	1008	563	29	88	608

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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