



Hostia

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



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April 2021
Month of the
Blessed Sacrament

*To thank Our Blessed Lord
and to console Him
for our ingratitude*

*The
Saint
of
the
month*

Saint Gemma Galgani Virgin (1878-1903)



Saint Gemma Galgani was born at Camigliano in Tuscany, Italy, in 1878. Her mother died when she was seven years old, and from that time on her life was one of continuous suffering. Her afflictions were caused by ill-health, by the poverty into which her family fell, by the scoffing of those who took offence at her practices of devotion, and finally, by the physical attacks of the devil. Through it all, however, she remained at peace and enjoyed constant communion with our Lord, who spoke to her as if He were bodily present. She earnestly desired to be a Passionist nun, but was not accepted because of her physical infirmities.

She was the subject of various extraordinary supernatural phenomena — visions, ecstasies, revelations, supernatural knowledge, conversations with her visible

Guardian Angel, prophecy and miracles. Her director verified that letters which she wrote and committed to the care of her good Angel were infallibly delivered. Saint Gemma had periodically occurring stigmata between 1899 and 1901. At one time during her sufferings, she was asked: if Jesus gave you the choice between two alternatives, either going immediately to Heaven and having your sufferings disappear, or else remaining here in suffering to procure still more glory for the Lord, which would you choose? She answered: I prefer to remain here rather than going to Heaven, when it is a question of suffering for Jesus and His glory. She died on Holy Saturday in 1903 and was canonised in 1940.

**Saint Gemma Galgani's feastday
is on 11th April**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Early in this month, we will celebrate the Church's greatest feast, namely Easter. To celebrate the risen Christ is source of great joy. Indeed, the Resurrection of Our Lord Jesus Christ is the triumph of His life, triumph over sin, over the Devil, and over death. We rejoice in this event because we can take part in this triumph by receiving the Sacraments. When we receive Baptism, go to Confession, receive Holy Communion or even Extreme-Unction, we receive graces of eternal life which we could not have received before Our Lord deserved them for us. The graces from these Sacraments have, as their aim, to vanquish sin. Baptism washes away the stain of Original Sin. As for the other Sacraments, they get rid of the guilt of our personal sins. More astonishing, Extreme-Unction not only remove the guilt for our sins but it settles the full debt we had after committing sin. In this way, this special Sacrament prepares souls to go straight to Heaven if they leave this life with a contrite heart for all their sins. What a joy to know that we can now remove any obstacle that would prevent us from going to Heaven; and what gratitude this should consequently produce in our lives.



How should we show our gratitude to God for this? Obviously, we should thank God in our prayers for this beautiful plan of sanctification and salvation of souls. Without Our Lord, men could not go to Heaven. A more practical way to show our joy and gratitude for what Our Lord did will be to frequent the Sacraments either more often or more fervently. So, we can go to Confession more often to fight against our bad habits, and also ask God in our thanksgiving after Holy Communion, for instance, to strengthen our wills to do everything better every single day of our lives, because we know that by His grace, we can now do it, since we are taking part in His triumph over sin by receiving the Sacrament.

Having said all this, we should not forget that before Easter is Holy Week and the *Sacred Triduum* from Maundy Thursday to Holy Saturday. This shows that before the triumph of the Resurrection is the time of the Passion and Death of Our Lord. In this also we can and must take part by uniting our sufferings to those of Our Lord. We do this by offering up our daily trials and difficulties as well as our personal efforts and sacrifices. This means that we suffer them patiently and then tell God, by elevating our minds to Him, that we want to imitate Him, to do it for His love and to bear fruit, that is to say deserve merits, graces, and glory for our eternal life. These practices, as a result, will greatly console Our Lord who suffered so much to deserve the graces that we will need to vanquish sin. What is more, these efforts will make us practise various virtues, and thereby becoming holier and holier by following the example Our Lord set for us.

I wish you all a fruitful Holy Week and Happy Easter in the joy of the risen Christ.

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

POPE ST. PIUS X



By F. A. Forbes

THE PAPAL ELECTION — 2

At five o'clock on 31st July the Cardinals, sixty-three in all, assembled at the Vatican. At nightfall the last door was closed and bricked up; the conclave had begun. At the first scrutiny Cardinal Rampolla had twenty-four votes, Cardinal Gotti seven, and Cardinal Sarto five. There was nothing alarming in this; but when, at the second scrutiny, the votes in favour of the Patriarch of Venice had doubled, and at the third doubled again, it was another matter, and his anguish was obvious to all. With trembling voice and tears in his eyes, he spoke to the Cardinals, begging them to give up all thought of him. "I am unworthy, I am not qualified," he pleaded, "forget me."

"It was that very adjuration, his grief his profound humility and wisdom," said Cardinal Gibbons of Baltimore, "that made us think of him all the more; we learnt to know him from his words as we could never have known him by hearsay." The voting continued. In the evening of the second day Cardinal Sarto, who at the last scrutiny had obtained twenty-four votes, on returning to his room found several of his colleagues who had come upon him to bear it. "I was one of those who went to visit him in his cell in the evening, to try to induce him to accept," said the American cardinal. "Those who had gone before had shaken his resistance, so that I almost hoped he would resign himself to what seemed to be inevitable." On the third day the votes for Cardinal Sarto went on increasing, until on the morning of the fourth day fifty out of the sixty-two were in his favour, eight more than the forty-two required for a valid election.

They asked him if he would accept, but he had already accepted in his heart after a most grievous inward struggle. "I accept," he said, with tears.

"What name will you take?" they asked him. "I will be called Pius," he replied.

Pale and trembling, he was clothed in the white cassock, the ring was placed on his finger, as he was led to the throne to receive the obedience of the cardinals. When at last the pope returned to his cell he remained for long in prayer before the crucifix. The faithful servant who had come with him from Venice begged him several times in vain to take some food. At last he rose, and, turning to his secretary, Monsignor Bressan, said with something of his old serenity: "Come," he said, "it is the will of God."



Immediately after his election, when leaving the balcony from which he had given his first blessing inside St. Peter's, Pius X expressed his wish to go and visit Cardinal Herrero y Espinosa, Archbishop of Valencia, an old man eighty years

of age who was lying sick in his cell. He had been taken ill a few days before and had received the last sacraments. The pope blessed and prayed over him. Three days later the man for whom the doctors had declared there was little hope was well enough to get up. He returned soon after to Spain, cured, as he himself always declared, by the prayer of Pius X.

The news of the election was received with joy in Italy. Outside of that country Pius X was little known. "What kind of a pope will he be?" was the question on many lips. The world had not long to wait for the answer. Two months had scarcely passed before his first encyclical letter rang through the Catholic world.

"It matters not to tell with what tears and earnest prayers we sought to avoid this appalling burden of the pontifical office," he begins. "We could not be other than disturbed

at being appointed the successor of one who, after having most wisely ruled the Church for well-nigh six-and-twenty years, showed such power of genius and so shone with virtue that even adversaries were constrained to admire him."

Going straight to the heart of the world's unrest, the pope lays bare the cause of the disease — "the falling away from and forsaking God, than which there is nothing more nearly allied to perdition. As, borne up by God's might, we set our hand to the work of withstanding this great evil, we proclaim that in bearing the pontifical office this is our one purpose, 'to restore all things in Christ, so that Christ may be all in all'". Beautiful words, which embody the teaching and the work of a lifetime spent in God's service. No empty ideal either, but the one that Giuseppe Sarto had set steadfastly before himself from the very day of his consecration to the priesthood, to which he had devoted himself strenuously ever since.

He foresaw the hostile judgments that were to be expected from certain quarters on every action of the head of the Catholic Church. "There will be some, assuredly, who, measuring divine things by those that are human, will study our mind to wrest it to earthly ends and the aims of parties. To cut off this vain hope of theirs, we affirm in all truth that in human society we desire to be nothing, and by the help of God we will be nothing, but the minister of God whose authority we bear. God's cause is our cause, to which we are determined to devote all our strength and life itself. Therefore, if any ask of us a token to show forth the purpose of our mind, we shall ever give this one alone — 'to restore all things in Christ'".

"To this, therefore," he continues later, speaking of the evils that follow on the forsaking of God, "must we direct all our efforts, to bring the race of men under the dominion of Christ; when once this is done, it will have already returned to God Himself. How many are there," he laments, "that hate Christ and abhor the Church and the Gospel through ignorance rather than perversity, of whom you may rightly say that 'they blaspheme whatever things they know not'; and this is to be found not only in the common people, but among the cultured and even those who enjoy no mean learning. It cannot be

agreed that faith is quenched by the growth of science: it is more truly quenched by want of knowledge." "Why may we not hope," he says, "that the fire of Christian charity will dissipate the darkness, and bring them 'the light and peace of God?' Charity is never wearied by waiting."



A 'shepherd of souls' was the verdict of the Catholic world on reading the encyclical. 'Gentle and strong' was the judgement of a well-known American bishop. But there was another side to the character of the pope which later on became evident. 'Pius X,' wrote one who had known him intimately at Venice, 'is a man of keen intelligence, and of great culture, thoroughly well up in the philosophy, literature, and social movements of the time'". But first and foremost a shepherd of souls. The world was right in its judgement.

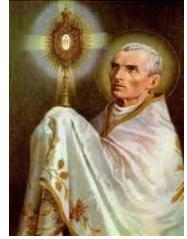
One of the first actions of the new pope was to order the distribution of four thousand pounds amongst the poor of Rome, and half that amount amongst the poor of Venice. "Is it not rather a large sum?" suggested the almoner respectfully, "considering the actual state of things?"

"Where is your trust in God's Providence?" asked Pius, and the money was given.

He could no longer go to his beloved poor, but word was given that they should come to him. Sunday after Sunday they were gathered, parish by parish, in the courts of the Vatican to hear from the lips of the pope himself a simple sermon on the gospel of the day. "Love God, and lead good Christian lives," such was the burden of his teaching; but there was more teaching still in the warm welcome that awaited them, in the tender charity that shone forth in every word and movement. "Sweet Christ on earth," was what St. Catherine of Siena loved to call the successor of St. Peter. Surely the name must have often come to the lips of those whose privilege it was to be much in the presence of Pius X.

More next month.

EUCCHARISTIC DEVOTION



The Eucharist, a Need of the Heart of Jesus

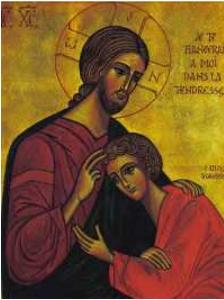
Desiderio desideravi hoc Pascha manducare vobiscum.

With desire I have desired to eat this Pasch with you. (Luke 22:15)

The Eucharist is in excess of what was needed for the work of Redemption. It was not required of Jesus Christ by His Father's justice. The Passion and Calvary were sufficient to reconcile us with God and reopen for us the doors of our Father's home.

Why then did Our Lord institute the Eucharist? He instituted it for Himself, to satisfy Himself, to content His Heart. Understood in this light the Eucharist is a most divine, tender, and loving thing; goodness and overflowing tenderness are its character and nature.

Even if it had been useless to us, the Eucharist was a need for Our Lord, and this for three reasons.



First of all because He was our Brother. Our Lord wanted to satisfy His brotherly affection for us. There is no affection more ardent, no love more expansive than a brother's love; friendship seeks a certain equality, which can really exist only among brothers.

The brotherly love of Jesus surpasses anything we can think of. Scripture says that the soul of David "was knit with the soul" of Jonathan so that the two formed but one. But let the union of two men be what it may, there remains in each of them a principle of selfishness: pride. In Our Lord, however, there is nothing of the kind; He loved us most purely, with no self-seeking at all.

Whether we do or do not return His love, does not matter; He pursues us with still greater determination.

Now, a brother likes to see his brother and to be with him; Jonathan languished when he was not with David. The thought of having to leave us was a torment for our Lord. He wanted to remain at our side to tell us: "You are My brothers!" How full of tenderness is this word! This trait of brotherhood in Jesus is the only one that invites friendship. He is the Benefactor, the Saviour; but as such He does not admit of a sweet and familiar amiability.

The Eucharist is the leveller that makes all men truly equal. Outside the church, dignities are in order; at the Table of Jesus, our First-born, we are all brothers.

It is much to be regretted, therefore, that in our Communion we dwell only on our Lord's majesty and holiness. It is well to do this when we wish to meditate on some other mystery; but when meditating on the Eucharist, let us draw closer to it so that our relations with Our Lord may be tender and expansive.

Another reason why our Lord wants to dwell in our midst is that He is our Saviour. He wants to remain with us not solely to apply to us the merits of the Redemption—there are so many other means: prayer, the Sacraments, etc.—but to enjoy His title of Saviour and His victory.

A child that has been saved by its mother from a great danger is doubly loved. It was a need for our Lord, to Whom we had cost so much, to love us with a tender love in order to find compensation therein for the sufferings of Calvary. He has done so much for us! He loves us in proportion to what we have cost Him. We do not abandon those whom we have saved. Having exposed our life for them, we love them as our own life; in doing so the heart finds untold happiness.

Assuredly, Our Lord has at least the heart of a mother! He would have preferred leaving the Angels to abandoning us. Our Lord feels the need of seeing us again and again. Soldiers who meet one another many years after they became friends on the battlefield are at a loss how to express their joy.

We undertake a long journey to see a friend, especially a childhood friend. And our Lord would not have any of these good and noble sentiments toward us? Why not?

Our Lord still carries the scars of His wounds in the Eucharist. He has kept them; they are His glory and consolation. They remind Him of all the love He has had for us.

What pleasure we give Him when we come to thank Him for His favours, for His sufferings! He instituted the Eucharist partly to have us come and console Him for His sorrows, His poverty, and His Cross. He begs for sympathy and for an answer to so much love.

Yes, Our Lord has to be with those He loves; and we are His loved ones because He has redeemed us.

Lastly, our Lord wants to remain with us and shows us so much love in the Eucharist because His Divine Father loves us infinitely. It is a need for Him to repay His Father for us.

We sometimes feel a sudden affection for someone with whom we were not acquainted and whom we had never seen before. Some feature, some recollection, some circumstance reminds us of a very dear friend. We feel kindly toward him because he is the embodiment, as it were, of a lost friend. We are also inclined to love, without knowing him, the friend of our friend, solely because he is dear to a friend of ours. It takes very little to move the heart; when we love a friend, we love instinctively all that concerns him.

The same is true of Jesus. The Father loves us, and our Lord, Who loves His Father, will love us on account of Him, if it is for no other reason. This love is a need with the Son of God; He cannot forget those whom His Father loves. Let us then reverse our attitude toward our Lord and say to Him:



"Oh! Of course, I am grateful to Thee for having instituted the Eucharist for my good. But, gentle Saviour, Thou owest the institution of it to me. I am the occasion of it. If Thou dost enjoy therein Thy titles of Saviour and Brother, it is I who am the occasion of these titles. Thou art indebted to me for being still able to do good and save souls. Thou owest to me Thy beautiful name of Brother."

Moreover, Our Lord is begging for adorers. His grace has sought us out. He therefore longed for us; He needed us.

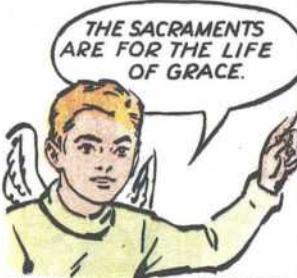
He must have adorers to take care of the Blessed Sacrament exposed; otherwise He will not leave His tabernacle.

Holy Mass requires at least one server to represent the people, the faithful. We give Our Lord the conditions of His kingship.

Weigh well this thought; it will uplift and ennoble you; it will inspire you with an immense desire to love, and to remember always that rank imposes obligations—*noblesse oblige*.

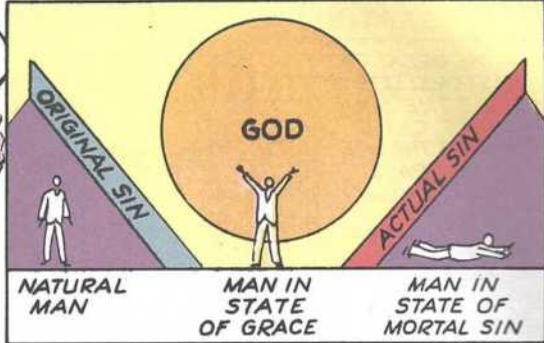
Tell our Lord frequently with a saintly daring: "Yes, Good Master, Thou art indebted to us!"

THE SACRAMENTS

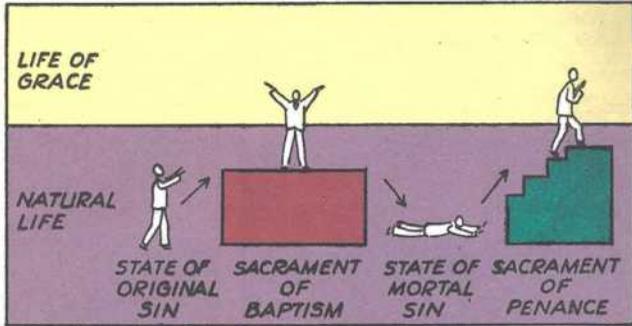


THE SACRAMENTS ARE FOR THE LIFE OF GRACE.

THE SACRAMENTS GIVE SANCTIFYING GRACE. SANCTIFYING GRACE IS A SUPER-LIFE, A SHARING IN THE LIFE OF GOD HIMSELF.



BAPTISM AND PENANCE ARE THE TWO SACRAMENTS THAT GIVE US SUPER-LIFE. WITHOUT THIS LIFE WE ARE IN SIN AND "DEAD" TO GOD. THIS MEANS WE DO NOT SHARE HIS LIFE OF LOVE. GOD'S FREE LOVE FOR MAN IS ANOTHER WORD FOR GRACE. WE DO NOT EARN THIS LOVE, BUT GOD GIVES IT WHEN WE DO WHAT HE WANTS.



FIVE OF THE SACRAMENTS ARE CALLED SACRAMENTS OF THE LIVING, BECAUSE ONE SHOULD BE IN THE STATE OF GRACE BEFORE RECEIVING THEM.



BAPTISM

THE GREAT DAY HAS COME! LET'S WATCH WHILE THE SOUL OF THIS CHILD ENTERS THE LIFE OF GRACE.



JOHN, WHAT DO YOU ASK OF THE CHURCH OF GOD?

FAITH.

TWO THINGS ARE NECESSARY IF A MAN OR WOMAN IS GOING TO GET TO HEAVEN—FAITH AND BAPTISM.



HE WHO BELIEVES AND IS BAPTIZED SHALL BE SAVED.



WHAT DOES FAITH OFFER YOU?

LIFE EVERLASTING.

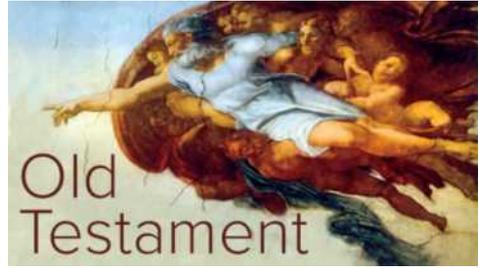
THE SPONSORS SPEAK FOR THE CHILD AND ASK FOR FAITH AND BAPTISM.

1. FAITH IS THE VIRTUE BY WHICH WE BELIEVE ALL THE TRUTHS GOD HAS REVEALED.
2. BAPTISM IS THE SACRAMENT THAT GIVES OUR SOULS THE NEW LIFE OF SANCTIFYING GRACE BY WHICH WE BECOME CHILDREN OF GOD AND HEIRS OF HEAVEN.

NOTICE THAT THE GODPARENTS SPEAK FOR JOHN THROUGHOUT THE CEREMONY. IF JOHN WERE OLDER, HE WOULD SPEAK FOR HIMSELF.

THE OLD TESTAMENT

Rahab and the Two Spies



After wandering in the desert for forty years, the Children of Israel reached the river Jordan, at the gateway of the Promised Land. Moses called together the people and told them that he was to die, and that God had appointed Joshua to take his place as their leader, who would take them into the Promised Land.

Then Moses went up from the plains of Moab upon mount Nebo to the top of Phasga over against Jerico: and the Lord showed him all the land of Galaad as far as Dan; and all Nephtali, and the land of Ephraim and Manasses, and all the land of Juda unto the furthest sea; and the south part, and the breadth of the plain of Jerico. And the Lord said, "This is the land, for which I swore to Abraham, Isaac and Jacob, saying: I will give it all to thy seed." "Thou hast seen it with thy eyes, but you shall not pass over it."

And Moses, the servant of the Lord died there, in the land of Moab, and the Lord buried him in that land and no man hath known of his sepulchre even unto this present day. The people mourned for Moses for thirty days in the plains of Moab.



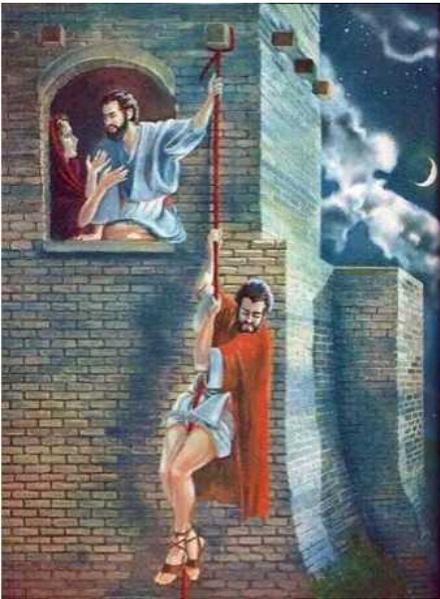
And Josue the son of Nun was filled with the spirit of wisdom, because Moses had laid his hands on him. God told Josue to pass over the Jordan with his people into the Promised Land.

Josue chose two men to enter Jerico and spy secretly and find out all about the land and that city. They went and entered into the house of a woman that was a harlot named Rahab, and lodged with her. And it was told to the king that two men, spies of Israel, had entered the house of Rahab by night and had come to view the land. And those sent to seize them asked Rahab to bring them out.

And the woman taking the man hid them and said, "I confess they came but they have now left and if you pursue them, you will overtake them." But afterwards she took the two men to the top of the house and covered them with the stalks of flax, which were there.

When the king had sent pursuers to overtake the men, the gate of the city was shut. Rahab said to the two men, "I know the Lord has given this land to you." "We have heard of all the things the Lord did for you in your wanderings in the desert and we know that your God is God in Heaven above and the earth beneath." "Now therefore swear ye to me by the Lord, that as I have shewn mercy to you, you will show mercy to my father's house and save my father and mother, my brethren and sisters, and all that is theirs."

They answered her, "Only betray us not, and when the Lord will have delivered this land to us, we will show thee mercy and truth."



Then she let them down with a scarlet cord out of a window: for her house joined closely to the city wall. And she was told to leave the cord hanging outside her house so that when the city was taken that house was to be spared.

And the men told Josue of all that had befallen them, and said, "The Lord hath delivered all this land into our hands, and all the inhabitants thereof are overcome by fear."

The Ark of the Covenant was a chest of gold in which were kept the two stone tablets of the Ten Commandments. It was also a sign of God's presence with His children. When the priests who carried the Ark came to the edge of the Jordan, the waters of the Jordan ran off before the Ark, and all the people went across dry-shod into the Promised Land.

THE VIRTUE OF PATIENCE



PATIENCE AND SUFFERING

The Need of Patience

This life is indeed a vale of tears. Trouble of every kind surrounds us; trouble from without, trouble from within, trouble for our bodies, trouble for our souls; trouble coming upon us most unexpectedly and sometimes lasting for years; troubles temporal and troubles spiritual; troubles quite unmerited and troubles that come to us through our own fault. No one can escape from trouble. “Man that is born of a woman hath but a short life and is full of sorrow”. How strange it seems that man cling to a life so full of trouble! O my God, we ought to thank Thee that this life is so short and eternity so long.



Yet every trouble is sent in mercy, and is intended by our Father in Heaven to help us on our road there. They are the means of proving us, or probation; they test whether we are the children of God. If we bear them with patience we shall be saved; it is only if we rebel against them and refuse to submit to them that they are really evils and misfortunes to us. Everything depends on our good-will. What is my attitude to the troubles that God sends me?

There are few virtues for which there is such continual necessity as patience. The occasions requiring its exercise are manifold indeed. Whatever our position and our work, our patience is sure to be constantly tried. Generally the trial is one that comes suddenly upon us, and unless we are on our guard, the impatient look or gesture escapes us before we are conscious of it. It takes a long time to overcome those first movements of impatience which, though they are half voluntary or involuntary at the time, are a mark that we are not yet schooled in patience. How do I behave myself when these occasions arise?

HOLY SOULS CORNER

There are many authentic records of Holy Souls being permitted by God to come back to earth to request help, often to a relative, to relieve their sufferings. Most likely they will complain that they have been forgotten by their loved ones who have neglected to pray for them or, even worse, to assume that they are in Heaven. They might be allowed to reveal some of their sins to correct erroneous opinions that they died as saints.



Of course, the devil can counterfeit such visitations, so reports of apparitions of Holy Souls have been scrupulously checked by Church authorities to prove their authenticity. Over the years there have been too many carefully investigated to doubt their authenticity. In total these apparitions reveal much information about Purgatory.

Thus it is now well accepted that Purgatory comprises the pain of separation from God, in a new and unheard of intensity. In addition, the pain of sense is sustained by burning fires not dissimilar to those of hell. Very occasionally there are reports of the visitant touching the earthly relative and leaving painful burns on the skin, but the clothes above the burn were not scorched at all.

A particular misconception held on earth is that time in Purgatory is equivalent to time on earth. There are many instances to reveal that in Purgatory the equivalent to a short duration on earth equates to a greater length of time in the cleansing fires. Additionally, the sentences in Purgatory, for apparently small faults un-repented, may likewise be very lengthy.

What about the help we on earth can give to shorten the sentences of the Holy Souls? Clearly, having a Holy Mass said for a specific soul is the most beneficial. There are numerous examples of souls returning to ask for Masses. A rich person may easily have many Masses said for a loved one. It costs them little. But a very poor person who sacrifices their last penny to have a Mass said gives at much cost, and the efficacy of that Mass may exceed the former. Some souls acknowledged the salutary effect of having a Mass said for them by reporting cooling dew experienced every morning that a Mass was said for them. But this may indicate that the effect of a single Mass for the Holy Souls is effectually limited; hence their desire for many Masses.

Distressingly, there are reported occasions, and not infrequently, when Masses said for the intentions of a particular soul were not applied to that soul. This may be because of particular faults on earth or neglect of their duty to pray for the Holy Souls. God is master of His gifts and can also withdraw them for His reasons.

All of these accounts should induce us to become much more devoted to the Holy Souls. It is in our interests as well as theirs.

Eternal Father, I offer to Thee the most precious blood of Thy Divine Son, Jesus, in union with the Masses said throughout the world today, for the Holy Souls in Purgatory, and for poor sinners everywhere. Amen.

St. Gertrude the Great, 13th Century

MY CATHOLIC FAITH

Chapter 41. The Theological Virtues

Faith is the foundation of all virtues, for by it God makes Himself known to men. As Saint Paul says, "Now faith is the substance of things to be hoped for, the evidence of things that are not seen... And without faith it is impossible to please God." (Hebrews 11:1-6). It is this supernatural faith that the Chanaanite woman proved, when she persevered in begging Jesus to cure her daughter. Having tested her, He said, "O woman, great is thy faith. Let it be done to thee as thou wilt." (Matthew 15:28).



What are the chief supernatural powers that are bestowed on our souls with sanctifying grace?

The chief supernatural powers that are bestowed on our souls with sanctifying grace are **the three theological virtues and the seven gifts of the Holy Ghost.**

1. Good qualities or inclinations, whether natural or supernatural, are generally referred to as "*virtues*". Virtue is a habit that inclines us to whatever is good.

A single good act does not constitute virtue. For instance, one does not have the virtue of faith if one believes in Christ only once a week.

2. Supernatural virtues enter the soul with sanctifying grace, imparted by the Holy Ghost in the *Sacraments* of Baptism and Penance. With sanctifying grace the soul acquires the supernatural light of faith and hope, and burns with the fire of charity.

These virtues render us capable of being good and doing good for the love and service of God, to act for instead of against Him.

We are not to suppose however that sanctifying grace makes us perfect in the practice of virtue. It gives us the *power* and the *inclination* to be good and do good, but to have perfection we must frequently exercise our virtues. We are given the power, but if we do not use it, it remains dormant; similarly, we are given legs to use for walking, but if we refuse to walk, the power is dormant. Virtue is a *habit* acquired by repeated good acts.

3. *Natural virtue* enables us to perform good natural acts; it deals directly with things human. *Supernatural virtue* enables us to perform good acts from a supernatural motive, for the glory of God.

If we are temperate in food and drink because we wish to preserve our health, we have a natural virtue; we act according to reason.

4. Natural virtues *compared* to supernatural ones are like a photograph compared to the living original. It is only supernatural virtues that will profit us unto life everlasting, since it is only those whose object and life is God.

What are the three theological virtues?

The three theological virtues are **faith, hope, and charity.**

1. These virtues are called theological, from the Greek term *theos* (meaning God) , because their object is God.

An appropriate symbol for the theological virtues is a living tree. Faith is the root, hope the trunk, and charity the fruit. The root and trunk are valueless if they do not find completion in the fruit. The common *symbols* depicting these three virtues are: the cross for faith, the anchor for hope, and the burning heart for charity.

2. He who possesses these three virtues has *all other virtues* in some degree. Without them, he cannot possess any other supernatural virtue nor reach Heaven.

We should make *acts* of these virtues every day. We can say very briefly: "O my God, I believe in Thee, I hope in Thee, I love Thee. To Thee be honour, praise, and glory forever.

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 1st: Maundy Thursday

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

April 2nd: Good Friday

The Sacrifice of Jesus is essential for our salvation.

April 3rd: Holy Saturday

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

April 4th: 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 11th: Low Sunday

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

April 18th: 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 25th: 3rd Sunday after Easter

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

The 7 Sacraments — 5



MATRIMONY

Holy Matrimony



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 2021 Intention:
To thank Our Blessed Lord and to consol Him
for our ingratitude

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

To thank Our Blessed Lord and to consol Him for our ingratitude



COMMUNION



SACRIFICE



APOSTOLATE

JANUARY 2021 RESULTS

The Intention was to thank God for the graces received by the SSPX over the past 50 years

	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	8	230	67	53	298	230	1913	44	11	67
Ireland	11	310	32	32	397	723	1712	23	127	314

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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