



# Hostia

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



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**June 2021**

**Month of the  
Most Sacred Heart of Jesus**

*So that souls know and love  
the Sacred Heart of Jesus  
yet more*

*The  
Saint  
of  
the  
month*

## Saints Peter and Paul Apostles († 67)



**T**his feast day commemorates the martyrdom of the two great Apostles, assigned by tradition to the same day of June in the year 67. They had been imprisoned in the famous Mamertine Prison of Rome and both had foreseen their approaching death. Saint Peter was crucified; Saint Paul, a Roman citizen, was slain by the sword. Tomorrow the Church commemorates Paul, the Apostle of the Gentiles; today is dedicated primarily to Saint Peter.

The Chief of the Apostles was a native of Galilee like Our Lord. As he was fishing on its large lake he was called by Our Lord to be one of His apostles. Peter was poor and unlearned, but candid, eager, and loving. In his heart, first of all, his conviction grew, and then from his lips came the spontaneous confession: Thou art the Christ, the Son of the living God! Our Lord chose him and prepared him to be the Rock on which He would build His Church, His Vicar on earth, the Head and Prince of His Apostles, the centre and indispensable bond of the Church's unity, the unique channel of all spiritual powers, the guardian and unerring teacher of His truth.

All Scripture is alive with Saint Peter; his name appears no fewer than 160 times in the New Testament. But it is after Pentecost that he stands out in the full grandeur of his office. He sees to the replacement of the fallen disciple; he admits the Jews by thousands into the fold and in the person of Cornelius, opens it to the Gentiles; he founds and for a time rules the Church at Antioch.

Ten years after the Ascension Saint Peter transferred his apostolic capital to Rome, going in person to the centre of the majestic Roman Empire, where were gathered the glories and riches of the earth, along with all the powers of evil. From there he sent Saint Mark, his valued secretary, to establish the Church of Alexandria in Egypt. In Rome Saint Peter's Chair was placed; there for twenty-five years he laboured at building up the great Roman Church. He was crucified by order of Nero and buried on the Vatican Hill, where now the Basilica stands which bears his name.

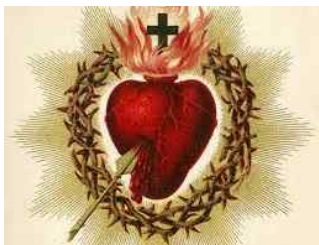
**Saints Peter and Paul's feastday  
is on 29<sup>th</sup> June**

## FROM THE CHAPLAIN

Dear Crusaders and Friends,

We should often bring to mind the marvellous revelation that God loves us. It is His will that we should love Him. God is Charity. This means that God expresses love. We find love expressed by God in the inner life of the Holy Trinity by the mutual love between the Father and the Son which then produces the third person, that is the Holy Ghost, and also by His gifts towards men. The love of God towards men started with the work of Creation. All God created, such as the beautiful nature or animals, is ultimately for us men. God shows His love by giving to us all our human faculties, starting with that of intelligence which allows us to know Him. He also destines us to join Him in Heaven for eternity. But before that day when we may see God face to face, if we deserved it by a good life, we already share, here on earth, His divine life by receiving Sanctifying Grace. How great is the love of God for us!

The love of God for us is made even more visible and obvious by the presence of Our Lord Jesus Christ amongst us by the incarnation. His Death on the Cross out of love for us was the climax of His love He had for us from all eternity. The Sacred Heart which was pierced by a lance is the symbol and summary of Our Lord's love for us. Everything Our Lord suffered was suffered out of love for our souls. Indeed,



Our Lord suffers to see sinners living far from His Father, ignoring Him by not living for Him and not even aiming at going to Heaven with Him for eternity. The Sacred Heart of Our Lord is for us a reminder of the constant and infinite love of God for us, a love that suffers for the sake of others.

What must our response to this be? We must simply acknowledge and thank God for the love He has for us. We shall do this in our prayers but also by imitating the Sacred Heart. We must love God by practising charity ourselves. We act with charity when we do anything with the motive of loving God, whether it is something easy or difficult, whether it is something we like or dislike, whether it is something we are obliged to do or we do from our own choice. As long as we act out of love for God, we practise charity and we deserve merits for our future glory in Heaven. The most meritorious actions are those we suffer patiently out of love for God, those difficulties we accept without complaining, neither exteriorly nor interiorly, and unite to the sufferings of the Sacred Heart.

During this month of June, which is traditionally dedicated to the Sacred Heart of Jesus, let us pray to the Sacred Heart and ask Him for a greater knowledge of the love He has for us. Let us try to start more actions during the day by thinking of Him and offering the merits of these actions for all those who need intercession so that our merits may deserve graces for others. Also, let us pray that more people may know about the love of God for them and trust in this love so that they may return this love by being more united to God who is so good to us all.

May the Sacred Heart of Jesus be your consolation and model of sanctification.

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

## POPE ST. PIUS X

By F. A. Forbes



### THE AIMS OF PIUS X — 2

In his first encyclical Pius had already touched on the question of Catholic social action. In his *motu proprio* of December 1903 he spoke still more definitely on the subject. Born and brought up in the midst of the people, he could thoroughly understand their needs. He foresaw also the dangers of rash and imprudent action which might rely too strongly on popular effort and influence. It was not the movement towards social reform itself which stood in need of being checked, but the extravagances of some over-enthusiastic reformers.

“Christian democracy,” he declared, “must have for its basis the principles of Catholic faith and morals, and must be free of political parties.” His great predecessor Leo XIII, having luminously traced the rules of Christian popular action in his famous encyclicals, Pius’ own desire was that those prudent rules should be exactly and fully observed. He had therefore decided to collect them in an abridged form that they might be for all Catholics a constant rule of conduct. After having laid down man’s right to the use and permanent ownership of property, he passed on to the obligations of justice between masters and men, and the utility of aid societies and trade unions. Christian democracy, he maintained, had for its special aim the solution of the difficulties between labour and raw

materials or capital, but in order to do this effectually it must be based on the principles of the Catholic faith and morality; it must not be made use of for party purposes; it must be a beneficent activity for the people founded on the natural law and the precepts of the Gospel. Catholic writers, when upholding the cause of the people and the poor, were to beware of using language calculated to inspire ill-feeling between classes. Here, as in other matters, obedience to the laws of God and of the Church was to be the means to the solution of the many difficulties which existed. “Godliness is profitable to all things,” he had said in his first encyclical, “and when this is whole and vigorous, in very truth the people shall sit in the beauty of peace.”

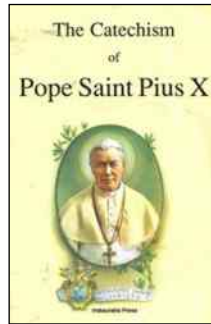


In 1905 an apostolic letter to the Italian bishops defined still more clearly the line of Catholic social action. “Such,” he says, “is the power of the truth and morality taught by Jesus Christ, that even the material well-being of individuals, of the family and of human

society receive support and protection.” The civilisation of the world is Christian civilisation; the more frankly Christian, the more frankly true, the more lasting and the more productive of good fruit; the more it withdraws from the Christian ideal, so much the feebler does it become, to the great detriment of society. The Church has been throughout the ages the guardian and protector of Christian civilisation. What prosperity and happiness, what peace and concord, what respectful submission to authority, what excellent government would be established and maintained in the world if the perfect ideal of Christian civilisation could be everywhere realised. But given the constant warfare of flesh with spirit, of darkness with light, of Satan with God, so great a good in its full measure can scarcely be hoped for. Yet this is no reason for losing courage. The Church goes fearlessly on, and while extending the Kingdom of God in places where it has not yet been preached, she strives by every means to repair the losses inflicted on the Kingdom already acquired.” Once more the only means that can achieve the desired end are clearly pointed out: “To reinstate Jesus Christ in the family, the school and society; to re-establish the principle that human authority represents that of God; to take closely to heart the interests of the people, especially those of industrial and agricultural workers, to endeavour to make laws conformable to justice, to amend or suppress those which are not so... to defend and support the rights of God in everything, and the no less sacred rights of the Church.”

“What can I do for the Church?” asked a lady of Pius X at a private audience.

“Teach the catechism,” was the prompt and perhaps rather unexpected reply.

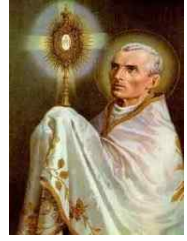


“It is manifestly impossible,” said the pope, “to re-establish all the institutions found useful in former times; instruments must be suited to the work intended. There must be unity, co-operation in working, suitable methods adapted to the times. In all Catholic social work there must be submission to ecclesiastical authority. Let everyone, therefore, strive to improve... the economic condition of the people, supporting and promoting institutions which conduce to this end... and let all our beloved sons who are devoting themselves to Catholic action listen again to the words which spring so spontaneously from our heart. Amid the bitter sorrows which daily surround us, we will say, with the apostle St. Paul, if there be any consolation in Christ, if any comfort comes to us from your charity... fulfil ye our joy, that you being of one mind... Agreeing in sentiment, with humility and due submission, not seeking your own convenience but the common good, and imprinting on your hearts the mind which was in Christ Jesus our Saviour. Let Him be the beginning of all your undertakings. ‘All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ,’ let Him be the end of your every work; ‘for of Him, and by Him, and in Him, are all things; to Him be glory for ever. Amen.’”

*More next month.*



## EUCCHARISTIC DEVOTION



# The Eucharist and the Glory of God

*Ego honorifico Patrem meum.*  
I honour My Father. (John 8:49)

**O**ur Lord did not want to remain on earth only through His grace, His truth or His words; He remains in person. We possess the same Lord Jesus Christ Who lived in Judea, although under a different form of life. He has put on a sacramental garment, but He does not cease being Jesus, the Son of God and the Son of Mary.

The glory of His Father which our Lord sought above all else on earth is still the object of all His desires in the Blessed Sacrament. It is safe to say that Jesus Christ has clothed Himself with the sacramental state in order to continue honouring and glorifying His Father.



By His Incarnation the Divine Word repaired and restored the exterior glory of the Creator which was destroyed in the created world when man sinned through pride.

To perform this task the Word humbles Himself even to uniting Himself with our human nature: He came down into Mary and emptied Himself, taking the form of a slave.

After having paid man's ransom, given infinite glory to God by the actions of His life, and purified the world by His presence, He returned to Heaven in a glorified state; His work was done.

What a beautiful day for Heaven was the triumphant Ascension of our Saviour!

But it was a sad one for earth which saw its King and Redeemer go away! Had it no reason to fear lest it might soon become a land hardly remembered by Heaven at first, then forgotten, and perhaps be the object of Divine wrath and vengeance?

It is true that Jesus left to man His Church with good and holy Apostles; but they were not the good Master. It is also true that there would be Saints who should imitate Jesus, their model; but, after all, they were only men like everybody else, weak, imperfect, and, as long as they lived, susceptible of serious sin.

Would not, therefore, the reparation of Jesus Christ and the glory He won for His Father by His sufferings and labors risk coming to nought if they were left in the hands of man?

Would not the work of the Redemption and of the glorification of God be too exposed to ruin if it were left in the hands of imperfect and inconstant man?

No, no! A kingdom conquered at the cost of unheard-of sacrifices, at the cost of the Incarnation and of the death of a God should not be abandoned thus.

The Divine law of love should not be neglected in this fashion.

What was the Saviour to do? He would remain on earth. He would persevere in His duties as Adorer and Glorifier of His Father. He would become the Sacrament of the glory of God.

Do you see Jesus on the altar? In the tabernacle? He is there; what does He do?

He adores His Father, gives Him thanks, and intercedes for man. He becomes a Victim of propitiation, a Victim of reparation for the outraged glory of God. He remains on His mystical Calvary, repeating His sublime prayer, "Father, forgive them! I offer Thee My Blood and My wounds for them!"

He multiplies His presence everywhere so as to be wherever there is anything to expiate. No matter where a Christian family takes up its residence, Jesus follows it to form with it a partnership of adoration, and to glorify His Father by adoring Him and by making Him adored in spirit and in truth.

God the Father, adequately satisfied and glorified, cries out: "My Name is great among the Gentiles, for from the rising of the sun to the going down, there is offered to Me an oblation of sweet savour!"



But, O wonder of the Eucharist! By His sacramental state Jesus offers to His Father a new homage, such as the Father has never received from any creature; a homage that is greater, so to speak, than anything the Word Incarnate could do on earth.

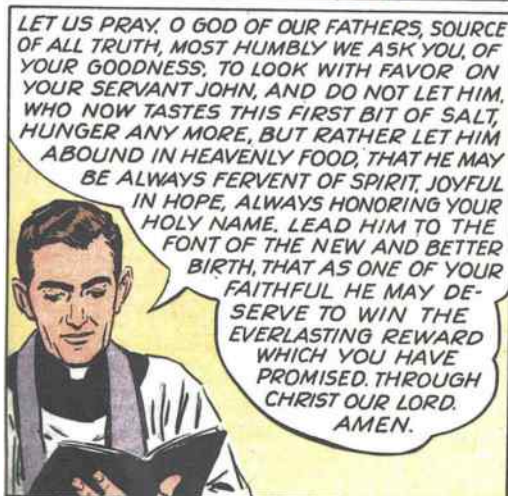
What is this extraordinary homage? It is the homage of the King of glory Who, with all the power and majesty of Heaven as His Own, nevertheless comes in His Sacrament to sacrifice to His Father not only His Divine glory, as in the Incarnation, but even His human glory, the glorified qualities of His risen humanity!

Unable in Heaven to honour His Father by the sacrifice of His glory, Jesus Christ comes down to earth again, is incarnated anew on the altar; and the Heavenly Father can once more contemplate Him as poor as at Bethlehem, although He remains King of Heaven and earth; as humble and obedient as at Nazareth; subject not only to the ignominy of the Cross but even to that of sacrilegious Communion; subject to His enemies, to those who profane Him; a meek Lamb that does not complain; a tender Victim that does not know how to complain; a good Saviour that does not avenge Himself!

But why all this? In order to glorify God His Father by the mystical continuation of the most sublime virtues; by the perpetual sacrifice of His freedom, of His power, and of His glory, which His love has bound in the Sacrament until the end of time.

Jesus Christ counterbalancing here below the pride of man with His humiliations, and giving infinite glory to His Father; what a pleasant sight for the love of God to look upon! Could the love of Jesus Christ for His Divine Father have a worthier motive for the Eucharistic Presence.

## THE SACRAMENTS



SALT IS GIVEN TO JOHN TO HELP SHOW WHAT THE SACRAMENT OF HOLY BAPTISM WILL DO FOR HIM.

SALT KILLS GERMS AND PREVENTS CORRUPTION.

BAPTISM FREES US FROM SIN AND GIVES GRACE TO AVOID THE CORRUPTION OF SIN.

WITHOUT SALT WE WOULD NOT BE ABLE TO GET THE PROPER PHYSICAL NOURISHMENT FROM OUR FOOD.

WITHOUT BAPTISM WE CANNOT RECEIVE THE SPIRITUAL NOURISHMENT FROM THE OTHER SACRAMENTS.

SALT BRINGS FLAVOR TO OUR MEALS, AND MAKES THE FOOD NEEDED FOR OUR BODIES MORE ENJOYABLE.

BAPTISM BRINGS THE HOLY SPIRIT INTO OUR SOULS, AND HE MAKES THE FOOD OF OUR SOULS (ACTS OF VIRTUE) ENJOYABLE.

BEFORE SALT IS USED AT BAPTISM, IT IS GIVEN A SPECIAL BLESSING BY A PRIEST.



I TELL YOU GO, UNCLEAN SPIRIT, IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST; ACCURSED DEMON, LEAVE THIS SERVANT OF GOD. JOHN, FOR THE COMMAND IS FROM HIM WHO WALKED ON THE WAVES AND GAVE A HELPING HAND TO PETER WHEN HE WAS ABOUT TO SINK.



SINCE ADAM AND EVE LISTENED TO THE DEVIL IN THE GARDEN OF EDEN, THE DEVIL HAS HAD POWER OVER EVERY CHILD BORN WITH ORIGINAL SIN.



CHRIST CAME TO WIN US BACK FROM SATAN. IN THE DESERT THE DEVIL TRIED HIS POWER AGAINST CHRIST.



THEREFORE, ACCURSED DEVIL, ACKNOWLEDGE YOUR DOOM AND GIVE HONOR TO THE LIVING AND TRUE GOD, GIVE HONOR TO JESUS CHRIST, HIS SON, AND TO THE HOLY SPIRIT, AND STAY FAR AWAY FROM THIS SERVANT OF GOD, FOR JESUS CHRIST OUR LORD



AND GOD HAS BEEN PLEASED TO CALL HIM TO HIS HOLY GRACE AND BLESSING, EVEN TO THE FONT OF BAPTISM.

BUT CHRIST SAID: "BEGONE, SATAN!" FOR THE DEVIL COULD HAVE NO POWER OVER CHRIST.

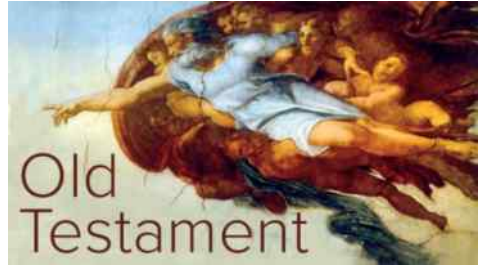
AND THIS SIGN OF THE HOLY CROSS, WHICH WE TRACE UPON HIS FOREHEAD, DO YOU, ACCURSED DEVIL, NEVER DARE TO VIOLATE. THROUGH CHRIST OUR LORD. AMEN.



SO BEFORE EVERY BAPTISM THE CHURCH COMMANDS THE DEVIL TO GO, FOR CHRIST'S POWER COMES TO THE PERSON WHO IS BAPTIZED.

## THE OLD TESTAMENT

### Josue Conquers the Land of Canaan



**W**hen the cities of Canaan heard of the promise that God had given to the Children of Israel that he would give them the whole of the land of Canaan, the miracles that Moses and Josue by the hand of God had wrought, and the fate of Jerico, they were exceedingly afraid.

Some like Gabeon, a strong city with mighty and valiant men, submitted to Josue, and he undertook not to destroy them if they would be the servants of Israel.



But Adonisedec king of Jerusalem sent to Oham king of Hebron, and to Pharam king of Jerimoth, and to Japhia king of Lachis, and to Dabir king of Eglon, saying, “Come up to me and bring help, that we may take Gabeon, because it has gone over to Josue, and to the Children of Israel.”

So the five kings of the Amorrhites went up with their armies and camped about Gabeon, laying siege to it. The inhabitants of the city sent to Josue asking for help against the Amorrhites.

So Josue went up from Galgad and all the warriors with him, most valiant men. And the Lord told Josue not to be afraid as He would deliver the enemy into his hands. So Josue going up from Galgad all night, came upon them suddenly. The army of Israel attacked and slew many of the enemy before the rest fled. And they pursued them with orders to spare no-one. The Lord cast down large hailstones onto the enemy as they were fleeing. More were killed by the stones than by the swords of the Children of Israel.

Josue prayed to the Lord for more time in the day to finish the victory. He ordered the sun and moon to stand still till the battle was completed. So the sun stood still in the midst of heaven, and hasted not to go down the space of one day.

After this Josue with all Israel returned to the camp of Galgad, having no casualties at all. And it was told him that the five kings were found hidden in a cave of the city of Maceda. Josue had them brought before him, and he slew them all, hanging them on five gibbets till evening. After that they were taken down and cast into the cave where they had lain hid, and the entrance blocked with stones, which endure to this day.

After this victory Josue turned to the North, and led his army by a swift march against other kings who had combined against him. As suddenly as before, he fell on these kings and their armies and won another great victory. Everywhere the tribes of Caanan were beaten in battle or made to obey the Israelites, until all of the mountain country was under Josue's rule.

It might seem cruel that the Israelites often exterminated whole cities and armies, ensuring no survivors. This was God's will so that the worship of the true God in that land would be established and the worship of idols completely crushed.



The Children of Israel were divided into twelve tribes, each tribe being named after one of Jacob's sons. The chief tribe was that of Juda (Judah,) from which the Saviour was to come, according to the prophecies.

Josue divided Caanan among the tribes of Israel. Only the tribe of Levi, which was that of priests, was not given any land. The priests were allowed to live among the other tribes and were supported by them.

Josue, the son of Nun the servant of the Lord, had finished the work for which God had chosen him. He died being a hundred and ten years old, and they buried him in the border of his possession situated in mount Ephraim, on the north side of mount Gaas.

## THE VIRTUE OF PATIENCE



### PATIENCE AND SUFFERING On Various Trials of Our Patience

**P**atience is tried by everything that puts an obstacle in the way of our action; by being kept waiting long; by having to repeat, over and over again, some lesson to a dull learner; by the perverse and wayward conduct of the young; by being interrupted while speaking when we have something we want to say; by a hundred similar incidents which continually occur. All these are a good test of our possession of this virtue. How do I stand the test in each case?

Our patience is also tried by those who misunderstand and misrepresent us. It is not easy to speak and think kindly of them. We are inclined either to avoid them or to show our dislike to them. We want to let them know what we think of them, and to give them a return blow for the blows we believe them to have given us. But patience bids us take the offence, real or supposed, quietly and without complaining; it checks the angry word and quenches the fire of resentment. Here, too, I have an excellent means of gauging my possession of this virtue.



Patience is also tried by poverty, sickness, desolation, loneliness, by uncongenial surroundings and employments which are not to our taste. We all have to suffer one or other of these painful circumstances of human existence. He who has the virtue of patience will bow his head and accept with ready assent the trials that come to him. He will find

plenty of good reasons why they have happened to him, and so far from regretting them or repining under them, he will say with the Psalmist: "For the Lord does not reject mankind for ever and ever. If He has punished, It is for compassion, so great is His kindness." (Lamentations 3:31,32).



## HOLY SOULS CORNER

In the last edition of Holy Souls Corner (May Hostia) the opinion was expressed that young people who spend their time watching modern films, like “The Hobbit” or “Star Wars” and other fantasies, are wasting their time. This statement needs to be qualified as, on its own, it is misleading.

God has given us time and commanded us to use it according to His will. Our duties include living our Catholic Faith by keeping the commandments and the requirements of our religious observances. In addition we will have duties of state, which might include doing homework, and perhaps some household chores requested by our mother. After all of the essential duties of our religion and of our state, we will have some spare time for leisure. We are entitled to use our leisure in something that will be of interest to us, for then we will do it well. If this includes watching a modern fantasy film, as long as it contains no sin or occasion of sin, it is perfectly legitimate to spend our time in this activity. It might be more stimulating to read the book version of the film, but the choice is ours.

Clearly there must be a balance of time spent on different activities. There should not be the majority of time spent in leisure. Thus, if a particular leisure activity involves fantasy films it can become obsessive and that would certainly be sinful. It might be added that if, for example, a mother of a family spent much time on her knees in prayer at the expense of doing essential household duties, this also would not be right.

Performing religious tasks and duties well, and similarly doing all that is required in duties of state well, are both clearly virtuous and worthy of merit. But what about watching fantasy films; can these ever be meritorious? Surprisingly, the answer is yes! All of our ordinary actions and trivial pastimes can all be meritorious if our intention of doing them is to please God. Many saints and theologians say that if actions are offered in union with Jesus they can gain much merit. This includes very ordinary actions like eating and also our leisure activities, even watching trivial films, for example.

Now if we wish to gain the maximum merit for an action, we can offer it for a specific intention. And since this is the Holy Souls Corner, I suggest to you that you can do no better than to consecrate your small action to relieve the pains of the Suffering Souls in Purgatory, or to advance their progress to their end-term. By doing this you will move forward the time when these Holy Souls will be taken by their guardian angel into the glorious realms of heaven for their own happiness and for the greater Glory of God. This is no small achievement, turning a trivial film, or household chore, into an oblation by our intention. This may be done by a simple inclination of the will and mentally say “I offer.”

Another advantage of offering our intentions for the Holy Souls is that it can be very personal and you can offer, not for strangers, but for friends and relations that you have actually known. It would be nice to think also that they are aware of what we are doing for them.

***“For love of Thee, Oh my Jesus, in reparation for the sins committed against the sorrowful and Immaculate Heart of Mary, for the conversion of sinners, and the repose of the souls in Purgatory, I offer this little sacrifice/this recreation/this chore etc.” (The Fatima Sacrifice Prayer)***





## 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 is Hope?

Hope is the **virtue by which we firmly trust that God**, Who is all-powerful and faithful to His promises, **will in His mercy give us eternal happiness and the means to obtain it.**

1. God *promised* to give man eternal life, and the means to obtain it. In this promise is our hope.

"He that putteth his trust in me shall inherit the land, and shall possess my holy mount" (Isaiah 57:13).

2. Hope is *necessary* for salvation. Our hope must be firmly founded in God, Who Promised to give us the means for salvation.

Such firm hope, however, would not exclude reasonable fear of the loss of our soul. Very often we fall far short of the proper use of the means of salvation granted us.

#### What is Charity?

Charity is the **virtue by which we love God above all things for His own sake, and our neighbour as ourselves, for the love of God.**

1. Charity is the queen of virtues. It *unites* God and man perfectly in love. It also unites man and man, for the love of God.

To love God above all things, we must be willing to renounce all created things rather than offend Him by sin. We should often speak to God in acts of love, opening our hearts to Him.

2. In heaven faith and hope will cease; for we cannot need faith for what we already know; nor can we desire what we already possess. But for all eternity we shall have charity: we can love God *forever*.



Faith



Hope



Charity

## 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 3<sup>rd</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!

### **June 11<sup>th</sup>: 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 24<sup>th</sup>: 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.

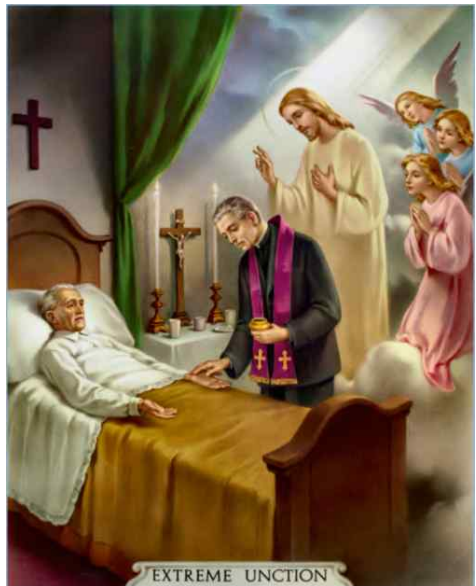
### **June 29<sup>th</sup>: Sts. Peter and Paul**

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

This year, Ordination day at Ecône  
on 29<sup>th</sup> June!

*O Lord, grant us  
many holy priests*

### The 7 Sacraments — 7



**Extreme Unction**



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 2021 Intention:**  
**So that souls know and love the Sacred Heart of Jesus yet more**

**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

**So the souls know and love the Sacred Heart of Jesus yet more**



COMMUNION



SACRIFICE



APOSTOLATE

**MARCH 2021 RESULTS**

The Intention was that Christian souls sacrifice themselves more generously

	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	3	93	15	15	256	266	695	15	4	15
Ireland	8	248	20	20	491	68	1412	32	139	262

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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