



Hostia

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



Read inside:

- Pope St. Pius X p. 4
- Eucharistic devotion p. 6
- The Sacraments p. 8
- The Old Testament: Moses & the Miracles in the Desert p. 10
- The Virtue of Patience p. 12
- Holy Souls Corner p. 13
- My Catholic Faith - Actual Grace p. 14
- Liturgy this month p. 15

March 2021

**Month of
Saint Joseph**

*That Christian souls
sacrifice themselves
more generously*

*The
Saint
of
the
month*

Saint Patrick Bishop, Apostle of Ireland (373-464)



If the virtue of children reflects honour on their parents, much more justly is the name of Saint Patrick rendered illustrious by the innumerable lights of sanctity which shone in the Church of Ireland during many ages, and by the colonies of Saints with which it peopled many foreign countries. Where the Apostle of Ireland was born is disputed by scholars: some say in Scotland, others Wales; others say the evidence points more to France towards the close of the fourth century, in a village which seems to be near the present-day town of Boulogne-sur-Mer. He calls himself both a Briton and a Roman, that is, of mixed extraction, and says his father was of a good family named Calphurnius. Some writers call his mother Conchessa, and say she was the niece of Saint Martin of Tours.

In his sixteenth year he was carried into captivity in Ireland by barbarians. There he was obliged to shepherd cattle on the mountains and in the forests, in hunger and nakedness, amid snow, rain, and ice. The young man had recourse to God with his whole heart, in fervent prayer and fasting, and from that time faith and the love of God acquired a constantly renewed strength in his tender soul. After six months spent in slavery, Saint Patrick was admonished by God in a dream to return to his own country, and was informed that a ship was then ready to sail there. He went at once to the seacoast, though at a great distance, and found the vessel, but he could not obtain his passage — probably for want of money. Patrick was returning to his hut, praying as he went, when the sailors, though pagans, called him back and took him on board.

Some years afterwards he was again taken captive, but recovered his liberty after two months. While he was at home with his parents, God manifested to him, by visions, that He destined him for the great work of the conversion of Ireland. His biographers say that after his second captivity he travelled into Gaul and Italy, and saw Saint Martin, Saint Germanus of Auxerre, and Pope Saint Celestine, and that he received his mission and the apostolic blessing from this Pope, who died in 432. It is certain that he spent many years in preparing himself for his sacred calling. Great opposition was raised to his episcopal consecration

and mission, both by his own relatives and by the clergy. They made him great offers in order to detain him among them, and tried to frighten him by exaggerating the dangers amid these enemies of the Romans and Britons, who did not know God. All these temptations cast the Saint into great perplexity; but the Lord, whose will he consulted by earnest prayer, supported him and he persevered in his resolution.

He therefore left his family, sold his birthright and dignity, and consecrated his soul to God, to serve strangers and carry His name to the ends of the earth. In this disposition he passed into Ireland, to preach the Gospel where the worship of idols still generally reigned. He travelled over the island, penetrating into the remotest corners, and such was the fruit of his preaching and sufferings that he baptised an infinite number of persons. Everywhere he ordained clergymen, induced women to live in holy widowhood and continence, consecrated virgins to Christ, and founded monasteries, not without many persecutions.

Saint Patrick held several councils to regulate the discipline of the Church he had planted. Saint Bernard and the tradition of the country testify that he fixed his metropolitan see at Armagh. He established other bishops, as appears by the acts of a council and various other documents. He not only converted the whole country by his preaching and wonderful miracles, but also cultivated this vineyard with so fruitful a benediction from Heaven as to render Ireland a flourishing garden in the Church of God, and a land of Saints. He converted and baptised the kings of Dublin and Munster and the seven sons of the king of Connaught, with the majority of their subjects, and before his death almost the whole island. He founded three monasteries and filled the countryside with churches and schools of piety and learning. He died and was buried at Downpatrick in Ulster. His body was found there in a church of his name in 1185, and moved to another part of the same church.

**Saint Patrick's feastday
is on 17th March**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

One of the engagements of the Crusaders in the Eucharistic Crusade is to make one sacrifice every day. This daily sacrifice is important because it enables the practice of the virtue of Penance, as well as taking part in Our Lord's Passion. By making a sacrifice we contribute to the work of Redemption performed by Our Lord, that is to say we make reparation for our sins and those of others. Yes, since Our Lord redeemed our souls by His Passion and Death on the Cross, our actions, the slightest that they might be, can be made of higher value and deserve the same effects as the Passion which may atone for sins if they are offered up in union to Our Lord's sufferings. Before the Passion, these actions would have deserved nothing. Now they pay for our sins and become worthy of the reward of Heaven. To make sacrifices is also due to God simply for giving Him honour, the honour of giving up something we like for the higher motive of loving Him. It is then done as a fair return for what He has done for us.

So, what is a sacrifice? A sacrifice is to do something wilfully while we initially didn't want to do it, or to give up something we wanted and were perfectly allowed to have. Sometimes sacrifices are imposed by obedience when we are asked to do something we don't really want to do. This was the case of Our Lord before



His Passion started. As we see in the Garden of Olives, Our Lord didn't want to drink of the Chalice of the Passion. His lower nature cried out "NO" but His reason and will to obey His Father said "YES".

When a sacrifice is imposed there is no choice but it is still a sacrifice if we do it promptly and without any complaint because we wilfully do it while we would have preferred not to. These sacrifices can cost a lot but, in a certain way, the best ones are those that are made deliberately, from own choice, for something we are allowed but want to give up. These are very pleasing to God because the reason for doing them can only be to show our love of God and our gratitude to Him as well as our desire to pay for sin which is another proof of our love for God.

What sacrifices are we supposed to make? The basic sacrifice is to give up something material we should like to use such as food or time spent for our own sake. A sacrifice can also be made by giving up a project for the benefit of someone else's suggestion, as for example when two siblings wonder what to do. One will have to accept what the other one suggests while having his own idea. The essential is to give up our own will whether it is out of obedience or from our own choice. We give up what we personally wanted for the sake of being pleasing to God.

Lent has started now and we ought to emphasise this aspect of sacrifices because it is essential for a Catholic. Hence the engagement of the daily sacrifice every day not only of Lent but of the year. However, in simple things we like or want, we can be more generous during Lent to make one sacrifice every day and vary them otherwise, for example, we can get too easily used of not having sugar in our tea! Then it does not cost anything anymore.

God bless you all.

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

POPE ST. PIUS X

By F. A. Forbes



THE PAPAL ELECTION — 1

The news of the death of Leo XIII, on 20th July 1903, came as a blow to the whole Catholic world. The old man of ninety-four, whose wonderful intelligence had remained unimpaired until the very end of his life, had guided the bark of Peter with sure and unswerving hand during the twenty-five years of his pontificate. His blameless life, his lofty ideas, and his indomitable moral courage have been borne witness to by men who had small sympathy for the Catholic Church. “The original attitude of Leo XIII towards the new social demands,” wrote the Quarterly Review, “will make his pontificate a memorable one, not only in the history of the Roman Church, but in that of all Christian countries. His understanding of the duties of the Church towards the labouring classes was catholic in the broadest and best sense of the term. It was such an understanding as befitted the chief pastor of Christendom.” And this was only one side of the activity of the great statesman and pope who had passed away. “Pray that God may send to His Church a shepherd after His own heart,” said Cardinal Sarto when he announced to his people at Venice the news of the pope’s death. Little did he think how that prayer was to be answered. Yet Leo XIII himself not long before his death had said to an intimate friend, “If the conclave chooses a cardinal not resident in Rome, it is Cardinal Sarto who will be elected.”



The announcement of the death of Leo was sent to all the cardinals throughout the world, with the intimation that the conclave for the election of his successor would be held on 31st July. It was not until the 26th that Cardinal Sarto was able to set

out. He laughed at the apprehensions of his sisters that he might not come back to them. His secretary Don Giovanni Bressan, was busy putting together what was necessary for the journey.

“Where is Don Giovanni?” asked the cardinal of his niece Amalia. “Go and tell him that a journey to Rome is not a journey to America.”

“Get the conclave over and come back quickly,” said Amalia.

“Sooner or later,” replied the Cardinal, “it does not matter. In the meantime you go to Possagno for a change of air and I will pick you up on my way back.” But the sisters were sad, and refused to be comforted.

The whole city turned out to greet the patriarch as the gondola made its way to the station; from every balcony and bridge good wishes and farewells followed him. At the station there was a regular ovation, poor and rich crowded round him to kiss his ring or catch a word from his lips. With tears in his eyes he thanked them for that demonstration of affection, and for the love they bore him.

“One more blessing! One more blessing!” pleaded the people, “who knows if you will ever come back?”

“Alive or dead, I shall come back.” was the answer.

The train began to move, and from its window Cardinal Sarto unknowingly looked his last on his beloved Venice; it was goodbye for ever (Ed. The story that he had taken a return ticket does not seem to be true, but he planned to return to Venice immediately after the coronation of the new pope). He had written to the Lombard College for rooms, and there he remained until the opening of the conclave. A Venetian lady who lived at Rome, having come to see him, expressed a polite wish that he would be the new pope. Cardinal Sarto laughed. “It is sufficient honour,” he replied, “that God should make use of such as I to elect the pope.”

A French cardinal (Lecot of Bordeaux) who did not know him spoke to him one day. “Your Eminence is an Italian archbishop?” he asked.

“I do not speak French,” replied Cardinal Sarto, in Latin; “I am the patriarch of Venice.”

“Ah! If you do not speak French,” answered his questioner, “you will not be eligible for the papacy.”

“Thank God, no” was the answer; “I am not eligible for the papacy.”

“I think the election will be quickly over,” said Cardinal Sarto to an Italian journalist who came to visit him in Rome. “The pope will probably be elected at the second scrutiny.”

“I venture to disagree with your Eminence,” was the reply, “and on these grounds. I hope – for I think it is permissible – for a cardinal who resides in his diocese. Not that the cardinals of the curia are wanting in breath or in experience, but as a rule those prelates who live in the provinces are in immediate contact with the people. They have a better chance of seeing things from the inside than those who occupy an official post in Rome, important and indispensable though these may be. But of necessity the non-resident cardinals are less well known in Rome than those of the curia, their candidature must therefore be slower and the election longer.”

The election of a pope is one of the most solemn deeds of the Church, and is safeguarded by strict regulations. On the death of the pontiff the Cardinal Chamberlain, as representative of the Sacred College, assumes charge of the papal household, notifying to all the cardinals of the Church the death of the pope and the impending election. Every cardinal has the right to vote in the conclave, but he must be present in person to do so. Each one may take with him a secretary, who is generally a priest, and a servant. In the meanwhile a large portion of the Vatican palace has been walled off and divided into apartments or cells for the conclavists. Access to it can be had through one door alone, which is left open until the conclave begins, when it is closed and barred from without by the Marshal of the conclave, and from within by the Cardinal Chamberlain. All communication with the outside world is then at an end until the result of the election is announced.

The conclave opens officially (now) not later than eighteen days after the pope’s death. The cardinals assist at Mass and receive holy communion from the hands of the Cardinal Dean, who solemnly adjures them to elect as pope him whom they

believe to be the most worthy. They assemble in the Sistine Chapel, where the actual voting takes place. The stall of each cardinal has a canopy overhead and a small writing-desk in front. The door is shut and bolted and the voting begins. Each cardinal having written the name of his candidate on the paper provided, deposits it in a chalice on the altar, taking as he does so the required oath: “I call to witness the Lord Christ, who will be my judge, that I am electing the one whom before God I think ought to be elected.” The ballots are then counted and read aloud, and if no candidate has received the necessary number of votes, they are burnt in a little stove together with a handful of damp straw. As the chimney of this stove extends through a window of the chapel, the colour of the smoke or *sfumata* can be clearly seen by those outside. Not until the election is made are the ballots burnt without the accompanying straw, when the clear white smoke is the first notification to the people that the pope is elected. Voting takes place twice a day, morning and evening, until a majority of two-thirds of the votes has been attained.

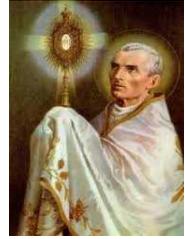
The veto was the alleged right of certain Catholic rulers to object to the election of a cardinal of whom they do not approve. It was exercised rarely and has never been formally approved by the Church. Although Pius IX had forbidden any interference by the secular power in a papal election, an attempt was made to exercise the veto at the conclave which resulted in the election of Pius X. At the third scrutiny in which Cardinal Rampolla came first with twenty-nine votes, Cardinal Puzyna, Bishop of Cracow, who had accepted the mandate of the Austrian government in the name of the Emperor Franz-Joseph, read (it is said after signs of severe embarrassment) a declaration excluding Cardinal Rampolla, without giving any reason for the exclusion.



The cardinals protested against the interference, and the votes in Cardinal Rampolla’s favour were found to have increased by one in the evening scrutiny. But Cardinal Sarto’s had been mounting steadily from the beginning and continued to do so until they reached the number of fifty (Ed. The opinions of those best qualified to judge seem to agree that Cardinal Rampolla’s failure to be elected was quite uninfluenced by the Austrian action. Soon after his election Pius X definitively abolished the exercise of the veto).

More next month.

EUCCHARISTIC DEVOTION



The Eucharist and the Death of our Saviour

From whatever angle the Eucharist is viewed, it reminds us in a striking manner of the death of our Lord, He instituted it on the eve of His death, "the same night in which He was betrayed," *Pridie quam pateretur... in qua nocte tradebatur.*

He called it the New Testament instituted in His Blood. *Novum testamentum in sanguine meo.*

The state of Jesus is one of death. At Brussels and at Paris, in 1290 and in 1369 respectively, He appeared with His wounds, like a Divine Victim.

He is without power of self-motion, without a will of His own; like a corpse that has to be carried around.

The silence of death reigns around Him. His altar is a tomb; it contains the bones of Martyrs.

A Cross rises above it; a lamp sheds light on it as it might on a tomb; the corporal which enfolds the sacred Host is a new winding-sheet, *novum sudarium.* When the priest makes ready for the sacrifice, he wears emblems of death; all his sacred vestments are marked with a cross, which he wears before him and behind him.

The entire setting speaks of the Cross and of death; such is the state of the Eucharist considered in itself.



Considered as a Sacrifice and as Communion, the Eucharist reminds us of death still more forcefully. The priest pronounces the sacramental words separately over the bread and over the wine; so that through the direct power of these words the Body ought to be separated from the Blood, and that means death. If death does not take place in reality, the reason is that the risen and glorified state of Jesus Christ prevents it. But He puts on as much of death as He can; He is in a state of death; He is "a lamb as it were slain" for us.

Thus, through His mystical death, Jesus continues the Sacrifice of the Cross, renewed thousands of times for the sins of the world.

The Saviour's death is made complete in Communion. The heart of the communicant becomes His grave; for as soon as the Sacred Species have been dissolved in the stomach, His sacramental state ceases to be. The Body of Jesus Hostia is no longer within us. That is the death of the Sacrament, the consummation of the holocaust.

The heart of a just man is a grave of glory; the heart of a sinner a grave of ignominy. On losing His sacramental being in the former, our Lord deposits therein His Divinity, His Holy Spirit, and a seed of the risen life. But in the sinful heart Jesus cannot live; the purpose of the Eucharist is thwarted. Communion becomes a profanation. Our Lord dies a violent and unjust death, crucified by new executioners.



Why has our Lord willed to establish so close a relation between the Sacrament of the Eucharist and His death? It was, in the first place, to remind us of the price His Sacrament cost Him.

The Eucharist, in fact, is the fruit of the death of Jesus.

The Eucharist is a testament, a legacy, which becomes valid only at the death of the testator. To give His testament legal force, Jesus had then to die. Every time we come into the presence of the Eucharist we may therefore say: "This precious testament cost Jesus Christ His life; He thereby shows us His boundless love, for He Himself said there is no greater proof of love than to lay down one's life for one's friends."

Jesus gave me the greatest proof of His love when He went to His death in order to make the Eucharist possible and give it to me. How many think of this price paid for the Eucharist? And yet Jesus is there to remind us of it. But like unnatural children we are bent only on using and enjoying our riches without ever thinking of the One Who acquired them for us at the cost of His life.

Another reason for our Lord's linking the idea of death to the Eucharist is to tell us over and over again what ought to be in us the effects of the Eucharist.

The first effect is to make us die to sin and our vicious inclinations.

The second is to make us die to the world and to crucify ourselves with Jesus Christ, according to the words of Saint Paul: *Mihi mundus crucifixus est, et ego mundo.* "The world is crucified to me, and I to the world."

The third is to make us die to ourselves, to our preferences, to our desires, to our senses so that we may put on Jesus Christ; in other words, that Jesus Christ may live in us, and that we may be His members, docile to His will.

The last is to make us share in His glorious Resurrection. Jesus Christ sows the seed of His own life in us; the Holy Ghost will quicken it and through it will give us a new life, but a life of glory that will never end.

These are some of the reasons that have induced Jesus to surround with emblems of death this Sacrament of life, the Sacrament in which He is glorious and in which His love is triumphant.

He wants to keep constantly before our eyes what we cost Him and what we ought to do to correspond with His love. "O God," we should say to Him with the Church, "Who in a wonderful Sacrament hast left to us the memorial of Thy Passion, grant we pray that we may so venerate the sacred mysteries of Thy Body and Blood as continuously to experience within us the fruit of Thy Redemption."

THE SACRAMENTS



WHAT A RELIEF! HE'S GOING TO BE BAPTIZED. DO YOU KNOW WHAT THAT MEANS?



GOD SENT HIS ONLY SON TO SAVE ALL MEN, AND HIS SON TOLD MANKIND WHAT IT MUST DO TO BE SAVED.



I TELL YOU, UNLESS A MAN BE BORN AGAIN HE CANNOT SEE THE KINGDOM OF GOD.



HOW CAN A MAN BE BORN AGAIN? CAN HE BE BORN TWICE?



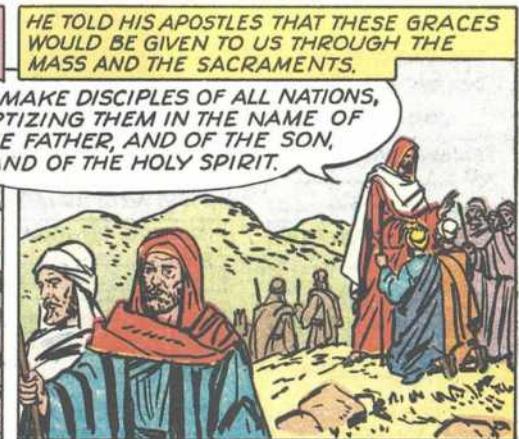
I TELL YOU, UNLESS A MAN BE BORN AGAIN OF WATER AND THE SPIRIT, HE CANNOT ENTER INTO THE KINGDOM OF GOD.



TO BE BORN OF WATER AND THE SPIRIT—THAT'S WHAT BAPTISM IS. CHRIST HAD THE RIGHT TO TELL MEN THEY NEEDED BAPTISM, FOR CHRIST WAS THE ONE WHO SAVED ALL MEN FROM THEIR SINS.



CHRIST DIED ON THE CROSS TO MAKE UP FOR OUR SINS, AND TO EARN FOR US A GREAT TREASURY OF GRACES.



HE TOLD HIS APOSTLES THAT THESE GRACES WOULD BE GIVEN TO US THROUGH THE MASS AND THE SACRAMENTS.

GO, MAKE DISCIPLES OF ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT.



THE SACRAMENTS ARE SOMETHING LIKE A CHECK BOOK WHICH HELPS US TO USE A SPIRITUAL BANK ACCOUNT.

CHRIST IS THE HEAD OF THE CHURCH WHICH CAN BE COMPARED TO A BANK WHERE THE TREASURE IS KEPT. THE POPE IN ROME SPEAKS AND ACTS FOR CHRIST.



A SACRAMENT IS AN OUTWARD SIGN (THE CHECK) INSTITUTED BY CHRIST (HE SIGNED THE CHECK) TO GIVE GRACE (THE TREASURE). WHEN YOU RECEIVE THE SACRAMENT, YOU CASH THE CHECK.



BISHOPS AND PRIESTS ARE THE CLERKS WHO CASH THE CHECKS FOR MEN.

THE CHECKS ARE THE SEVEN SACRAMENTS.

ONE ONLY



GRACES OF BAPTISM FOR _____

GRACES OF CONFIRMATION FOR _____

GRACES OF HOLY ORDERS FOR _____

AS MANY AS YOU WANT.

GRACES OF PENANCE FOR _____

GRACES OF THE EUCHARIST FOR _____

AS MANY AS NEEDED

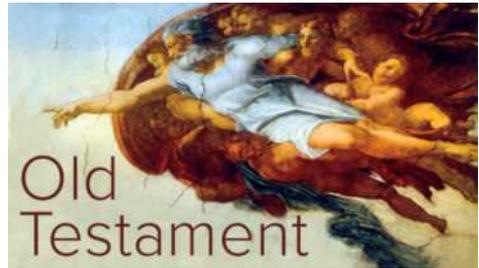
GRACES OF MATRIMONY FOR _____

GRACES OF EXTREME UNCTION FOR _____

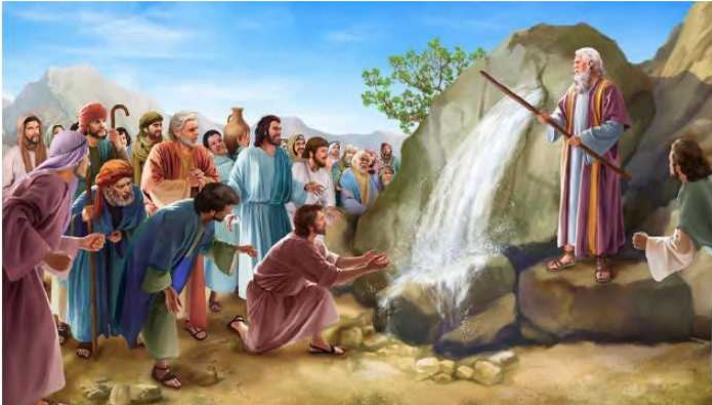
MEN USE THE CHECKS AT DIFFERENT TIMES DURING LIFE AND SO RECEIVE WHAT THEY NEED FROM THE TREASURE OF CHRIST'S GRACES.

THE OLD TESTAMENT

Moses & the Miracles in the Desert



The children of Israel, and all the multitude came into the desert of Sin, in the first month. The people complained to Moses and Aaron that they had no water, saying, “Why have you brought out the church of the Lord into the wilderness, that both we and our cattle should die?”



Moses and Aaron, leaving the multitude, went into the tabernacle of the covenant, and fell flat on the ground, and cried to the Lord, and said, “O Lord God hear the cry of this people, and open to them Thy treasure, a fountain of living water, that being satisfied, they may cease to murmur.” And the glory of the Lord appeared over them. And the Lord spoke to Moses saying, “Take the rod, and assemble the people together, thou and Aaron, thy brother, and speak to the rock before them, and it shall yield waters.”

And Moses said to the people, “Hear ye rebellious and incredulous: Can we bring forth water out of this rock?”

And when Moses struck the rock twice with his rod, there came forth water in great abundance, so that the people and their cattle drank.

In striking the rock twice Moses had doubted God’s word. And the Lord said to Moses and Aaron, “Because you have not believed me, to sanctify me before the

children of Israel, you shall not bring these people into the land, which I will give them.” This is the Water of contradiction, where the children of Israel strove with words against the Lord, and He was sanctified in them.

They came to the mountain of Horeb. Moses and Aaron went up the mountain, and Aaron died there.

And they marched from Hor, and the people again complained to Moses and spoke against God. Wherefore the Lord sent among the people fiery serpents, which bit them and killed many of them. Upon which they came to Moses and said, “We have sinned, because we have spoken against the Lord and thee: pray take away these serpents from us.” And Moses prayed for the people.

And the Lord said to him, “Make a brazen serpent, and set it up for a sign,” which when they that were bitten looked upon they were healed.

The brazen serpent lifted up is a figure of our Lord Jesus Christ and His Cross. In this holy cross is all of the hope of Man. (*O Crux Ave Spes Unica. — Hail O Cross Our Only Hope.*)



But why, many ask, is a brazen serpent a figure of Christ? The serpent is more usually representative of the devil, who was instrumental in bringing sin into the world. The answer to this is that Our Lord Jesus Christ on the cross took upon Himself our sins and represented the sins of Mankind. He became sin for Man to conquer sin and death.

If we touch Our Lord, or simply look upon the crucifix, virtue will go out of Him, and we shall be healed.

Why therefore fearest thou to take up the cross which leadeth thee to a kingdom. In the cross is salvation, in the cross is life, in the cross is protection against our enemies, in the cross is infusion of heavenly sweetness, in the cross is strength of mind, in the cross is joy of spirit, in the cross is height of virtue, in the cross is perfection of sanctity.

There is no salvation of the soul, nor hope of everlasting life, but in the cross. Take up therefore thy cross and follow Jesus, and thou shalt go into life everlasting.

Thomas A Kempis, 'Imitation of Christ.' Book 2, Chapitre XII, 2.

THE VIRTUE OF PATIENCE



PATIENCE AND SUFFERING

What is Patience?

Patience is the willing endurance of what is painful to us. It is a very necessary virtue if we wish to pass happily through life. “Patience”, says the heathen poet, “lightens every suffering that cannot be avoided.” Those who are naturally patient have a far more pleasant time of it than the irritable and impatient. Patience is therefore a virtue worth cultivating quite apart from any motives of religion. Like all else that is good, it smoothes the rugged path of life. Have I not learned by experience that it is a blessed gift which they who lack have to suffer miseries unknown to the patient?



The virtue of patience consist in the willing endurance for God’s sake of all that is painful to nature, of whatever kind it may be. It has for its subject-matter physical as well as moral and spiritual suffering. It teaches us to bear patiently bodily pains, poverty and sickness, as well as sorrow, desolation, loss of friends, unkindness, misunderstanding, insult, ingratitude, injury, persecutions, contempt, neglect. It submits without complaint to all the words and actions of others that jar upon us and cause us pain. In one or other of these ways, and perhaps in many, I have suffered. Am I patient?

The field for patience is a wide one. There is no lack of opportunities for its exercise. For most, a day rarely passes without some call upon our patience; as long as we are in this vale of tears, suffer we must.

Grant me patience, O my God, since I am surrounded with occasions in which I have need of it. Grant that I may love it and practise it for love of Thee!

HOLY SOULS CORNER

If anyone really close to you had died you would have been intensely interested in their eternal destiny. It may have been an intimate and close friend, and you may be anxious for their eternal salvation because of the sins you know they have been guilty (one will always see others' sins more clearly than one's own: the mote in their eye!) You



may take consolation from the revelations of the great St. Gertrude. One day the Sacred Heart appeared to her and revealed that, if anyone who dies has done some good in their life on earth at any time, He will appear to them at death and persuade them by his ravishing appearance to perfectly detest their sins and express their love for Him, so as to be saved.

Having seen the Sacred Heart and heard his sentence, they will willingly then undergo any punishments in the fires of Purgatory that they must now endure.

We, left on earth know nothing of these happenings except by faith. Now is a great time to issue a great act of the virtue of hope. A fervent hope that your great friend is now in Purgatory and that they are helpless to reduce their just punishments. But you are not helpless and can now prove your love as a true friend by embarking on a veritable campaign to bring them relief from the pains and to speed their release from that abode of intense suffering and entry into rest and paradise without end.

You will not be like those whose hot tears of the funeral are quickly dried up and the memory of their former friends quickly dissipated by the pressure to get on in the world and to enjoy its pleasures.

No, you will vow never to forget your dear friend. The best way is to have Masses said for the repose of their souls. But it should not stop there. There are a vast number of indulgenced prayers that can be applied to the Holy Souls: from the Rosary to vespers for the dead and many other devotions that can benefit your friend. And whereas the number of Masses that can be said are limited, prayers for the dead are almost unlimited and can be continued throughout the day as ejaculatory prayers. Better still is if the prayers you say are put into the hands of our Blessed Lady and left to her to embellish their value.

Above all, you should have an intense devotion to the Sacred Heart of Jesus. What he has done for us by becoming incarnate and suffering the death on the cross is insufficiently acknowledged in this careless world. Let us as traditional Catholics make reparation for this ungrateful world by our constant devotion and thanks to the Sacred Heart.

Grant me the grace henceforth dear Jesus, for the love of Thee, to hate sin; and out of a just esteem of Thee, to despise all worldly vanities. Amen. (The Jesus Psalter)

MY CATHOLIC FAITH

Chapter 40. Actual Grace

The case of Saul of Tarsus is one of the most wonderful instances of cooperation with God's grace. Saul of Tarsus was one of the most active persecutors of the early Christians. On the way to Damascus to arrest Christians, Saul was struck down by a brilliant light, and heard a voice say: "Saul, Saul, why dost thou persecute me?" Saul asked, "Who art thou, Lord?" And Jesus answered, "I am Jesus, whom thou art persecuting. Saul immediately grasped at grace, and asked, "Lord, what wilt thou have me do?" From then on he turned his back on his former life, and belonged completely to Christ, until, as the incomparable Apostle Paul, he was martyred in Rome.



How can we make our most ordinary actions merit a heavenly reward?

We can make our most ordinary actions merit a heavenly reward
by doing them for the love of God, and by keeping ourselves in the state of grace.

1. God grants us the *right* to a heavenly reward for the most ordinary good actions in the supernatural order, provided we are in the state of grace. God does not ask us to do extraordinary things. If we do the most ordinary tasks of the day, like cooking, studying, doing small chores, carpentry work, sewing, and such, in a spirit of love and obedience to Him, our acts will deserve merit before God's eyes.

God does not expect all of us to be great scientists saving thousands of lives each day, great discoverers, great lawyers, great statesmen. Does God need our help? All He wants is our love; and this we can give in the most ordinary daily actions. "Whether you eat or drink, or whatever else you do, do all to the glory of God."

2. By mortal sin one loses the *merit* gained from one's good actions. It is necessary that he regain that state of grace before he can regain that merit.

To regain God's friendship, we must be sorry for our sins, make a good confession, and resolve never to displease Him again. Then He will give us back the gift of His grace and love, and the merit of all our good works.



LITURGY THIS MONTH

*The month of March is dedicated to
Saint Joseph*

We pray St. Joseph for:

Material well-being of the Family;

Protection of house and property;

The Fathers of families, their careers in particular;

The Virtue of Purity and the Grace of a Good Death.



March 7th: 3rd Sunday of Lent

Our life is a constant fight between good and evil, fidelity to Jesus or falling in the snares and traps of the devil.

March 14th: 4th Sunday of Lent

By His death, Jesus will give us His Body as the sacred food of our souls.

March 17th: St. Patrick

The Patron Saint of Ireland brings to light the mystery of the Holy Trinity for us to know God better and, consequently, to love Him more.

March 19th: St. Joseph

Our Saint watches and protects the Church and all the faithful.

March 21st: Passion Sunday

The Crucifixes and the statues are veiled so we can concentrate on the Passion of Jesus.

March 25th: Annunciation

The Incarnation of the Son of God is the beginning of our Salvation, and it starts with our Mother Mary.

March 28th: Palm Sunday

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

The 7 Sacraments — 4



Confirmation



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

March 2021 Intention:
That Christian souls sacrifice themselves
more generously



COMMUNION

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

That Christian souls sacrifice themselves
more generously



APOSTOLATE



SACRIFICE

DECEMBER 2020 RESULTS

The Intention was for the most abandoned souls in Purgatory

	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	5	136	48	28	252	260	870	42	1	68
Ireland	8	248	39	47	310	723	1369	27	104	285

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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