



Hostia

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



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May 2021
Month of the
Blessed Virgin Mary

*To thank Our Blessed Lady
and to pray that
she be better loved*

The
Saint
of
the
month

Saint Simon Stock

Superior General of the Carmelite Order

(† 1265)



Saint Simon Stock was born of one of the most noble Christian families of England, at the castle of Harford in 1164. Certain prodigies marked him, while an infant in the cradle, as a soul chosen by the Mother of God for Her own. Not yet one year old, he was heard to say the *Hail Mary* distinctly, before he had reached the age to learn it. As soon as he could read he began to recite the *Little Office of the Blessed Virgin*, and he would never cease to do so daily. He read Holy Scripture on his knees at the age of six. He became the object of the jealousy of one of his brothers, and at the age of twelve determined to leave and go to live in a forest.

He found a very large hollow tree which became his oratory; and there Simon Stock lived like an angel of the desert. There he triumphed over the devil, as he would later tell his religious, only by the assistance of the Most Holy Virgin. When, deprived in his retreat of the Sacraments, he suffered sharp remorse and fear of his danger amid demoniac visions of criminal pleasures, Mary showed him the wiles of his enemy's intentions in these temptations.

After twenty years he returned to his parents and resumed his studies, in particular those of theology. He was ordained a priest to obey the orders of Heaven, then went back to his retreat, which he left definitively in the year 1212. The incentive for his departure was a revelation the Blessed Virgin made to him that the Carmelite Fathers of Palestine would come to found monasteries in England. When two Carmelite monks arrived in the company of two English lords returning from a crusade, he hastened to join them, but troubles prevented the foundation of their monastery. The three hermits therefore lived in cells near Oxford. The University of Oxford, by recourse to obedience, prevailed upon Simon's Superiors to allow him to teach theology there, but he did not remain for long.

During a time of difficulty for England which resulted from the British king's conflicts with the Pope, he composed the famous hymn, *Alma Redemptoris Mater*, in honour of the Mother of God, to ask for the king's conversion; his prayers

were heard and suddenly the prince accepted all conditions of peace which a papal legate proposed. Saint Simon was soon made Vicar General of his Order for all of Europe. But opposition to the spread of the ancient Order of the Virgin was raised up by the enemy of souls, until Pope Honorius III put an end to it by bulls approving, confirming and protecting the Order from its enemies. He did so, he said, to conform to a command of the Mother of God Herself.

When a General Chapter of the Order was assembled on Mount Carmel itself, Saint Simon attended it. The question of the flight of the monks from the persecutions of the infidels was debated; Saint Simon won out over another opinion by saying that it was a great evil to expose one's faith to the dangers of persecution without a specific order from heaven, according to the Gospel: "When you are persecuted in one city, flee to another." The Order had already lost many of its houses, burnt and desecrated. So the monks dispersed to join an army of Crusaders, not without suffering the loss of the lives of several among them at the hands of the infidels. The Christian army, however, found its waters were poisoned by the hand of its enemies, and retired with Saint Simon and his religious to the Mountain of Carmel once again; there the ancient fountain of Elias gave water in abundance, in answer to their prayers. For six years Saint Simon remained on Carmel before returning to Aylesford in England.

The Order afterwards multiplied its foundations, making several in France, under its pious king Saint Louis IX. So prodigiously did it multiply under Saint Simon, that a few years after his death, towards the end of the 13th century, it numbered, according to William of Tyre, several thousand monasteries or solitudes, which the same author estimated were peopled with some 125,000 religious. Saint Simon visited many of them in his extreme old age; he died at Bordeaux during his journeys in 1265.

**Saint Simon Stock's feastday
is on 16th May**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

By pronouncing her Fiat, Our Lady accepted to become the Mother of God. The immediate result of her positive response to the message sent to her from God by the intermediary of Saint Gabriel the Archangel was that, by the power of the Holy Ghost, the Son of God became incarnate in her womb. Without this Fiat from the Blessed Virgin Mary, Our Lord Jesus Christ, the second person of the Holy Trinity, would have not become incarnate. Our Lady was free to accept or not and she knew that to accept was going to be the beginning of a life sharing in the sufferings of Our Lord who came to redeem the world.



What generosity from Our Lady! But also what a relief to us all that she said “Yes” to God’s plan; otherwise we would not have been able to save our souls and go to Heaven. This shows how grateful we should be towards the Virgin Mary. Our daily life is a time when we can prepare for an eternity in Heaven by fulfilling our duties and practising charity in various ways. All this is a consequence of the fact that Our Lady once said Fiat. Hence, it is our daily duty to thank her properly that we are able to live with the hope of getting to Heaven.

Our gratitude towards the Blessed Virgin Mary must also turn onto a filial love for

her. The more important a thing that we owe to someone, the more grateful we should be, and therefore the more love this should produce. So, as we owe everything to God we must love Him with our whole heart. But we owe to Our Lady the Incarnation of Our Lord which started His work of Redemption. Because of this, she allowed the redeemer to come amongst us, and so she deserves that we love her in a very special way. What is more, God Himself wants us to go to Him through her. He gave her to us so that she may be our heavenly mother. This reality is also a good reason for loving her tenderly. Moreover, Our Blessed Lady is *mediatrix* which means that she presents all our petitions to God and makes them more acceptable; and when God gives us graces, they all pass through her hands before they end up in our souls. In this way, it is not only love we must express to Our Lady but a real trust in her power of intercession.

This month, we are invited to pray for Our Lady to be more loved. If only more people would realise what they owe to her and how important she is in their lives, they would love her much more and truly put their confidence in her maternal care. In this way they would find consolation and strength to persevere in carrying their crosses. Let us pray our rosaries this month thinking about this. The first part of the *Hail Mary* is actually a prayer of praise, reminding ourselves of her place of honour for what she did; and the second part expresses petitions that show our trust in her, but also that it must be by her that we obtain what we ask of God.

May you all increase your devotion to Blessed Virgin Mary so that she may lead you to her Divine Son, Our Lord Jesus Christ.

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

POPE ST. PIUS X

By F. A. Forbes



THE AIMS OF PIUS X — 1

With a firm and sure hand, the new pope had traced out the programme of his pontificate – the restoring of all things in Christ. It was not the first time he had used these words. We have already seen how as parish priest, bishop and patriarch they had been ever in his thoughts as the ideal and the aim of the sacerdotal life. The time had come when from the chair of Peter, he was to set them before the world as the remedy for all its evils, calling on the faithful children of the Church to help in the great work.



Not only had he pointed out the evils to be dealt with, but the means of dealing with them. Earnest prayer, the formation of a learned, zealous and devout priesthood, religious instruction for the adult as well as for the child, wise efforts to improve the condition of the poor and deal with social needs of the time, Christian charity towards both friends and enemies, the faithful keeping of the commandments of God, the frequent use of the sacraments – thus was the “restoring of all things in Christ” to be accomplished.

All his life Pope Pius X had been a strenuous worker. At sixty-eight he was still a hale and vigorous man. He rose early, making an hour’s meditation and reciting his Office before saying Mass, which he did usually at six o’clock. The day’s work was carefully planned so that no time might be lost. A born organiser, the pope soon acquainted himself thoroughly with all that concerned the administration of the government of the Church and set on foot several necessary reforms in the work of the different congregations. Practical, punctual and exact in all

his undertakings, he required that others should be the same. There was not a question of the day in which his quick intelligence did not take a lively interest.

“He is a wonderful listener,” said a French statesman who had an audience with him in the early days of his pontificate. “He grasps the matter under discussion quickly and completely, going straight to the point, which he sums up in a few precise words. To my mind he possesses the qualities of a true statesman as much as Leo XIII. He sees in one comprehensive glance what is possible and what is not. What struck me still more in him was his calm, steadfast courage. There is no rashness about him; he will be slow to condemn, but when he does, he will be inflexible. If difficult circumstances arise, he will show himself both a hero and a saint.”

Pius X had been brought up in no school of diplomacy, but the same goal may be reached by different roads. “A man born of the people,” said another writer, “who has lived among working men, a student of the Bible and of the Fathers of the Church, of philosophy and theology – a man rich in experience and knowledge of men and things.”

Lovers of church music in all countries had hailed with joy the news of Cardinal Sarto’s election to the papacy. The changes brought about in Venice had not passed unnoticed in the musical world; a need for reform was universally felt. “May we not hope that your Holiness will do for the world what you have already done for Venice?” asked a French musician. “It shall be done and soon,” was the reply, “but it will be a hard fight. And not the only one,” added the pope thoughtfully, musing on the work that lay before him. Leo XIII had more than once urged on the faithful the study of the traditional music of the Church. He had even sent to Venice for Don Lorenzo Perosi to take charge of the music of the Sistine Chapel; but the Italians clung to their operatic effects, and the results had not been notable.

On 22nd November 1903, the *motu proprio* – a document drawn up by the pope on his own initiative – on sacred music laid down definite rules on the matter. “Nothing should have place in the church that is unworthy of the house of prayer and the majesty of God,” said the pope. “Sacred music contributes to the fitness and splendour of the ecclesiastical rites, and since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the words, in order that through it the people may be the more easily moved to devotion and better disposed for the fruits of grace belonging to the celebration of the most holy mysteries. It must be holy, it must be true art, it must be universal; and since these qualities are to be found in the highest degree in the Gregorian chant... the more closely the composition of church music approaches... to the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy it is of the temple.”

The *motu proprio*, however, did not exclude the use of modern music, provided that it was suitable to be associated with the liturgy; but theatrical music was not to be tolerated. Rules were laid down to guarantee the dignity and solemnity of church offices; paid singers, especially women, were not to be employed in the choir; bands and orchestral accompaniments were forbidden. Bishops were to institute special commissions of persons skilled in sacred music, to see that the rules were carried out. Schools of sacred song were to be established in those seminaries where they did not already exist, and in town and country parishes. From his personal experiences at Tombolo, Salzano, Treviso and Mantua, Pius X knew that this was perfectly practicable.

In the letter to Cardinal Respighi, cardinal-vicar of Rome, written a few weeks later, the pope laments once more that the beautiful musical tradition of the classical Roman school had almost totally disappeared. “For the devout psalmody of the clergy,” he writes, alluding to the singing of Vespers, in which the people also used to join, “there have been substituted interminable musical compositions on the words of the Psalms, all of them modelled on theatrical works, and most of them of such poor quality that they would not be tolerated for a moment even in second-rate concerts. Gregorian chant,” he continues, “as it was handed down by the Fathers and is found in the codices of the various churches, is noble, quiet, easy to learn, and of a beauty so fresh and full of



surprises that wherever it has been introduced it has never failed to excite real enthusiasm in the youthful singers.”

The *motu proprio* was received with joy by many, and with consternation by those who believed that operatic music was an attraction to the multitude. “We are going to have good music in church,” observed Pius X to Don Perosi. “The pope has not been slow in carrying his words into effect,” said a writer in the *Ecclesiastical Review*. “May he live long, this lover of the sanctuary and of the beauty of holiness; and may his kindly face soften those hard hearts that can still bring themselves to sing bravura, not to say buffo, boldly before the Blessed Sacrament, with fearsome shriekings, tremblings and trills.”

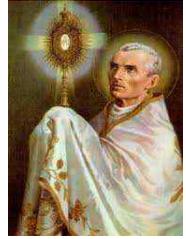
Some hearts were not softened. Pius had spoken the truth when he said, “The pleasure of a depraved taste rises in hostility to sacred music; for it cannot be denied that profane music, so easy of comprehension and so specially full of rhythm, finds favour in proportion to the want of a true and good musical education among those who listen to it.”

That reform was necessary in England may be shown by the impression made on a serious outsider by the music in use in some of our Catholic churches. “You have Miss A singing duets with Miss B to the words, ‘Domine Fili Jesu Christe’ as if they were signing ‘O that we two were maying,’ or ‘There’s Life in the Old Horse yet,’ and to music which would disgrace a tenth-rate writer of music-hall songs. Or if it be a male choir, you hear thunderous basses without a note in tune, and emasculated tenors... engaged over worrying the most solemn words of the Creed as though they were prize dogs, and the Creed a pack of rats.”

It was not that the pope cared for nothing but classical church music and Gregorian chant. He was a lover of all good music, whether sacred or secular. But he considered that operatic music, however beautiful, was unsuited to the sanctuary. It is possible to admire the pictures of Watteau, without desiring to see them as altar-pieces.

More next month.

EUCCHARISTIC DEVOTION



The Eucharist, a Need of our Heart

Fecisti nos ad Te, Deus!

Thou hast made us for Thee, O my God! (St. Augustine)

Why is Jesus Christ in the Eucharist? Many answers could be given to that question. The one that sums them all runs as follows: because He loves us and because He wants us to love Him. Love, that is the motive for the institution of the Eucharist. Without the Eucharist Christ's love would be nothing more for us than a lifeless love, a love of the past, which we would quickly forget and which it would be almost excusable for us to forget. Love has its laws, its requirements, which the Eucharist alone fully satisfies. On account of the Eucharist Jesus has every right to be loved because in it He gives us a proof of infinite love.

Natural love, as God has placed it in our hearts, requires three things: mutual presence or fellowship of life, joint ownership of property, and perfect union.



The absence of a friend is friendship's affliction, its torment. Separation weakens the strongest friendship and, if it is too prolonged, may end by destroying friendship altogether.

If Our Lord is not present but keeps at a distance, our love for Him will suffer the dissolving effect of absence. It is in the nature of man and of his love to require, in order to live, the presence of the object of his love.

See what happened to the poor Apostles while Our Lord was in the grave. The disciples at Emmaus admitted they had almost lost the faith; their good Master was no longer with them.

Ah! If our Lord had left us no other pledge of His love than Bethlehem and Calvary, how quickly we should have forgotten Him, the dear Saviour! What indifference!

Love wants to see, to hear, to converse, to touch. Nothing can take the place of the beloved, neither memories, nor gifts, nor pictures; there is no life in these things.

Our Lord was well aware of it. Nothing could have taken the place of His Person. We must have Our Lord Himself. But His words? No! We can no longer be thrilled with them; we can no more hear the touching expression of them from the Saviour's own lips.

His Gospel? It is a testament.

Do not the Sacraments confer life? We need the Author of life to sustain it in us.

The Cross? No! Without Jesus it is a source of sadness.

But hope? Without Jesus it is an agony. Protestants have all these things, and yet how cold, how chilling is Protestantism!



Could Jesus have intended to leave us in the sad state of having to live and strive without Him?

Oh! We should be too unhappy without the presence of Jesus! Life would hardly be bearable if we had to go through it exiled and alone on earth, forced to deprive ourselves of earthly goods and of life's consolations, while the worldling has everything his own way.

But with the Eucharist, with Jesus in our midst, often under the same roof, always there day and night, accessible to all, expecting everybody to come to His

Home—which is never closed—admitting the poor and calling them with a marked preference, life loses much of its bitterness. He is the good Father in the midst of His children. That is fellowship of life with Jesus.

What a fellowship! It uplifts and ennobles us! How the Eucharist facilitates our relations of fellowship with Jesus Christ, our recourse to Heaven and to Jesus Himself.

That is truly the sweet companionship of a simple, loving, familiar, and intimate friendship.

We had need of it!

Love wants joint ownership of property. It wants to share fortune and misfortune. It is in the nature of love—its instinct—to give, and to give everything with joy and happiness. Accordingly, with what prodigality and profusion Jesus in the Most Blessed Sacrament gives His merits, His graces, His very glory! How eager He is to give! Does He ever refuse anything?

And He gives Himself, to all and for always. He covers the world with consecrated Hosts. He wants all His children to possess Him. Twelve baskets were left over after the multiplication of the five loaves in the desert. Everybody had to be fed.

Jesus Eucharistic would like to envelop the world in His sacramental cloud, and quicken all nations with this life-giving water which empties into the ocean of eternity, but only after having quenched the thirst of the last of the elect and given him strength.

Jesus Hostia is then ours, wholly ours.

The tendency of love—its final tendency—is the union of two beings who love each other, the fusion of two into one, of two hearts into one heart, of two minds into one mind, of two souls into one soul.

Listen to a mother as she presses her child to her breast: "I could eat him!"

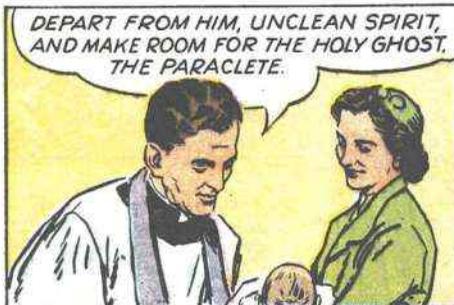
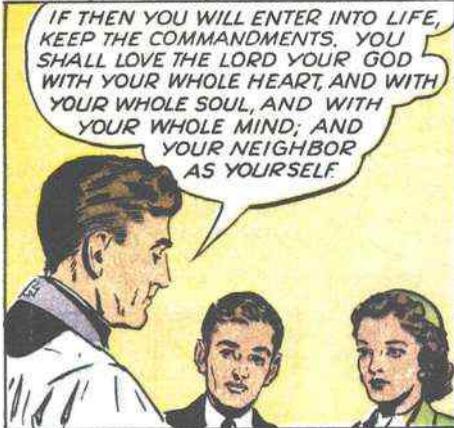
Jesus is subject to this law of love which He Himself laid down. After having shared our condition, our life, He gives Himself to us in Communion; He dissolves us into Himself.

A Divine union of souls, ever more perfect, ever more intimate in proportion to the greater ardor of our desires. *In Me manet, et Ego in illo*. We abide in Him, He abides in us. We are one with Him until the ineffable union that was begun here below by grace and perfected by the Eucharist is consummated in Heaven in an eternal and glorious union.

Love lives therefore with Jesus present in the Most Blessed Sacrament. It shares all that belongs to Jesus. It is one with Jesus.

The demands of our heart are satisfied; it cannot ask for anything else.

THE SACRAMENTS



BAPTISM WILL BRING FAITH, HOPE AND CHARITY TO THE BABY'S SOUL. CHARITY OR LOVE OF GOD, IS VERY IMPORTANT—SO IMPORTANT THAT LOVE OF GOD CAN TAKE THE PLACE OF THE SACRAMENT OF BAPTISM WHEN IT IS IMPOSSIBLE TO RECEIVE THE SACRAMENT.

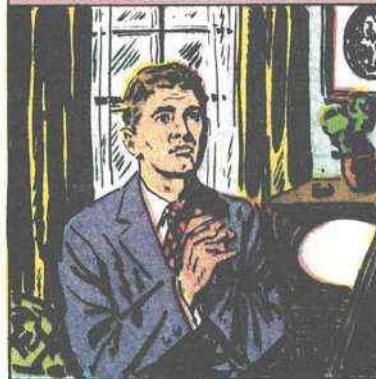
BY THE BAPTISM OF BLOOD

WHEN A MAN PROVES HIS LOVE OF GOD BY LETTING HIMSELF BE KILLED RATHER THAN OFFEND GOD.



BY THE BAPTISM OF DESIRE

WHEN A MAN LOVES GOD ABOVE ALL THINGS AND WANTS TO DO EVERYTHING GOD WANTS HIM TO DO IN ORDER TO BE SAVED.



LET US PRAY, PLEASE HEAR OUR PRAYERS, WE BEG YOU, O LORD, AND PROTECT BY YOUR UNFAILING MIGHT THIS SOUL OF YOUR CHOICE, JOHN, NOW MARKED WITH THE SIGN OF OUR LORD'S HOLY CROSS, THAT HOLDING TO HIS FIRST KNOWLEDGE OF YOUR INFINITE PERFECTION, HE MAY DESERVE, BY KEEPING YOUR COMMANDMENTS, TO COME TO THE GLORY DESTINED FOR THOSE WHO ARE BORN ANEW, THROUGH CHRIST OUR LORD, AMEN.



LET US PRAY, ALMIGHTY, EVERLASTING GOD, FATHER OF OUR LORD JESUS CHRIST, DEIGN TO LOOK WITH FAVOR ON YOUR SERVANT, JOHN, WHOM YOU HAVE BEEN PLEASED TO CALL TO THE BEGINNINGS OF FAITH.



HEAL HIM OF ALL BLINDNESS OF HEART; BREAK ALL THE TRAPS OF THE ENEMY IN WHICH HE HAS BEEN CAUGHT; OPEN TO HIM, O LORD, THE GATE OF YOUR FATHERLY LOVE, SO THAT MARKED WITH THE SEAL OF YOUR WISDOM, HE MAY BE FREE FROM THE CORRUPTION OF ALL WICKED DESIRES; UNDER THE BLESSED INFLUENCE OF YOUR COMMANDMENTS MAY HE SERVE YOU GLADLY IN YOUR CHURCH, ADVANCING IN PERFECTION FROM DAY TO DAY.



NOTICE TWO THINGS:

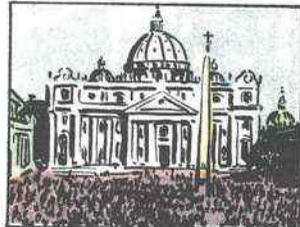
1. THE PRIEST CALLS THE BABY JOHN—THE NAME THE BABY RECEIVES AT BAPTISM.

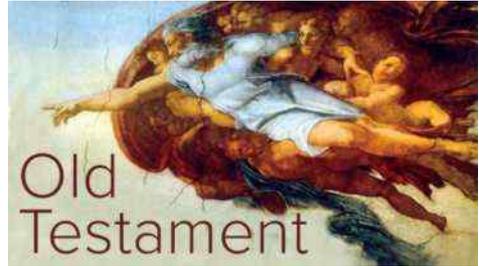
THIS NAME SHOULD ALWAYS BE A SAINT'S NAME SO THAT THE NEW CHRISTIAN WILL HAVE A SAINT TO IMITATE AND A POWERFUL FRIEND TO PROTECT HIM.



2. THE PRIEST LAYS HIS HAND ON THE BABY TO SHOW THAT THE CHURCH CLAIMS THE BABY FOR HER OWN.

BAPTISM IS THE WAY WE BECOME MEMBERS OF GOD'S CHURCH. BAPTISM ALSO MAKES THE PERSON WHO RECEIVES IT A SUBJECT OF THE CHURCH WITH THE DUTY OF OBEYING THE LAWS OF THE CHURCH.



THE OLD TESTAMENT**The taking of Jericho**

Now Jericho was closed up and fenced for fear of the Children of Israel, and no man durst go out or come in.

And the Lord said to Josue, “Behold I have given into thy hands Jericho, and the king thereof, and all the valiant men.” “Go round the city, all ye fighting men, once a day, for six days.” “And on the seventh day, I will deliver the city into thy hands.”

Then Josue called the priests, and said to them, “Take the Ark of the Covenant: and let seven other priests take the seven trumpets of the jubilee, and march before the Ark of the Lord.” And he said to the people, “Go and compass the city, armed, marching before the Ark of the Lord.”

The people all marched every day for six days and were silent; they were told that no sound was to issue from their lips. Only the trumpets were heard and the people returned to their camp every evening for six days.

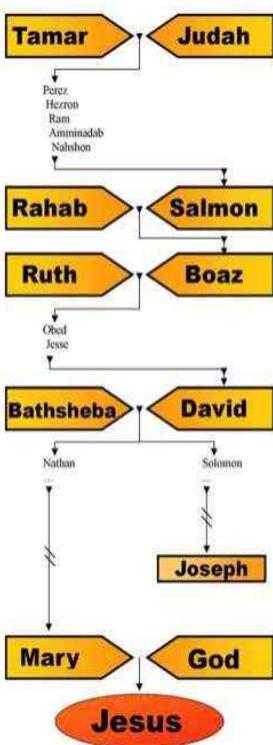
But the seventh day, rising up early, they went about the city, as it was ordered, seven times.



And when in the seventh going about the priests sounded with their trumpets, Josue said to all Israel, “Shout, for the Lord hath delivered the city to you. And let this city be an anathema, and all things that are in it to the Lord. Let only Rahab the harlot live, with all that are with her in the house: for she hid the messengers that we sent.”

So the people making a shout, and the trumpets sounding, thundering in the ears of the multitude, the walls forthwith fell down: and every man went up, and they took the city. And they killed all that were in it, man and woman, young and old. The oxen, also and the sheep, and the asses, they slew with the edge of the sword.

But Josue said to the two men that had been sent for spies, “Go into the harlot’s house, and bring her out, and all things that are hers, as you assured her by oath.” And she and her parents and all her goods and her kindred were brought out and made to stay in the camp.



Rahab and her family were converted to the true faith and Rahab married an Israeli nobleman named Salmon. Her devotion to Israel was rewarded by becoming the mother of Boaz (Booz) who was the great grandfather of King David and a direct ancestor of our Lord Jesus Christ, ‘son of David.’

But they burned the city, and all things that were therein; except the gold and silver, and the vessels of brass and iron, which they consecrated to the Lord.

And the Lord was with Josue and his name was noised throughout the land. Josue did everything to make the Children of Israel to love God and obey His commandments. He told them that God wanted to conquer the land of Canaan because the people worshiped false gods and idols. But many Israelites made friends with the people of Canaan. And, although warned repeatedly against it, some even entered into mixed marriages, putting their faith in danger. They did not see the dangers and many of the Children of Israel soon forgot God, as had happened so often before and again began to worship idols.

THE VIRTUE OF PATIENCE



PATIENCE AND SUFFERING

The Divine Patience

When we speak of the patience of God we use the word in rather a different meaning to that in which it is applied to men. It means that God abstains from inflicting on the sinner the punishment that he deserves, that He is long-suffering, that He waits to see if he will perchance repent and turn to Him, that He is slow to anger and of great mercy. O my God, how patient Thou have been with me when I rebelled against Thee! How Thou have borne with all my ingratitude and sinfulness and stubbornness and disobedience!



Holy Scripture contains many examples of the patience of God. When the human family had become so wicked that God determined to destroy them by the Flood, He waited a hundred years before carrying out the sentence. When the cry of the Cities of the Plain, Sodom and Gomorrah, rose up before Him He waited before He determined to destroy them. When Saul forfeited his kingdom by his disobedience, God waited for ten years before He carried out the sentence. Learn from God's example to be patient with evil-doers and to love mercy rather than vengeance.

God never acts in a hurry, and He thereby desires to teach us deliberation in all that we do. We do not leave an interval of time as He does between the wrong and the infliction of the punishment. We are so impulsive that we commit many faults that we might easily have avoided if we had learned to wait. What need was there for the delay that we find attributed to God? He, as perfect Wisdom, needs no time for deliberation. But it is that we may recognise the necessity of being slow to act, and especially of being slow to act in anger, that God represents Himself as always waiting.

HOLY SOULS CORNER

If you ask anyone what is their favourite film, for young people the answer is likely to be one from ‘The Lord of the Rings,’ ‘The Hobbit,’ ‘Harry Potter,’ ‘Narnia,’ or ‘Star Wars.’ The subject matter excites them and the films ooze with interesting facts and adventures.



But it is all fantasy. There is not an ounce of truth or reality in them. A young person filling his time and brain with such empty fare is wasting his time. Many billions of pounds are spent throughout the world to produce these lavish productions. They make enormous profits for their producers and backers. Actors and actresses devote their whole careers to them and enrich themselves on the global demand. Vanity of vanities, all is worldly vanity.

It is the ‘world,’ the biblical idea of the world, which draws away millions from the truth. And what is the truth? Pilate once asked this question, and then did not wait for an answer from the lips of truth itself. The truth is the greatest love story ever conceived, and should attract everyone, so that they can be happy in this world and eternally happy in the world to come. There is a real world to come and it is not fantasy. What is this great love story? It is that God the Father above in heaven, the source and creator of all things, after the sin of Adam (Original Sin), sent His only begotten Son, the second person of the Blessed Trinity onto this earth to redeem and lead mankind to the truth and to his salvation. This was not an afterthought by almighty God. The conception of the whole plan was foreseen and planned for all eternity. And for that interminable time, each one of us has been loved by the Divine Son of God more than we can ever love.

It was because He loved us that, when God’s plans were crossed by the sin of Adam, it was determined that Our Lord Jesus Christ would become incarnate and by dying on the Cross would redeem us all from the clutches of the devil, and gives us the means to be saved and attain heaven. Original sin left human nature tainted and prone to sin. Every man on death would be judged and if in a state of grace but still stains of sins on his soul, he would be sentenced to a period of purgation until all stains and remains of sins were totally cleansed. We believe this is done in some way by fire, but exactly how is hidden from us. How long it will take is also not known by us. What is known however, the Church teaches, is that those left on earth can help those detained in Purgatory to ease their pains or reduce their term. They can do this by their prayers, alms and having Masses said for the suffering souls. What kind of love would they have for their poor deceased relations if, knowing this, they should soon forget them and not relieve them when they have the means of so easily doing so?

Vast numbers living in this world have no knowledge of Catholic Truth. Their prospects on death should be a great sorrow to us. They might only wake when Our Lord delivers to them His judgement. It might be terrible for those lovers of fantasy.

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. (The Jesus Psalter).

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 Faith?

Faith is the **virtue by which we firmly believe all the truths God has revealed**, on the word of God revealing them, Who can neither deceive nor be deceived.

"Faith is the substance of things to be hoped for, the evidence of things that are not seen" (Hebrews 11:1). "Blessed are they who have not seen, and yet have believed" (John 20:29).

1. Faith is *belief* in a truth on the word of another, though that truth be not fully understood.

In a trial, the judge believes the testimony of a witness known to be an honest man. When a fact is so obvious as "it is dark at midnight," no belief is needed; that is *known* and fully understood.

2. Divine Faith is belief in a truth or mystery known only because *God* revealed it. It is *grace* that helps us to attain Faith and to persevere in it, to take God's word for whatever He has revealed.

Faith is *supernatural* because we cannot by ourselves acquire it. It is a gift of God. It is, however, increased by prayer and continual exercise; the apostles prayed to the Lord, "Increase our Faith". (Luke 17:5).

3. Without Faith, it is *impossible* to be saved.

We must not cease praying for increase of Faith, for it is necessary for salvation. "He that believeth not shall be condemned" (Matthew 16:16). "Without Faith, it is impossible to please God" (Hebrews 11:6).

4. Our Faith must be *firm* and *complete*; that is, both certain and all-encompassing.

If we are doubtful on any matters of Faith, considering opposite viewpoints as possibly true, then we deny God's authority. If we accept some truths, and deny others, then that is denying God altogether.



LITURGY THIS MONTH

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

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

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



May 1st: Feast of St. Joseph the Worker

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

May 3rd: 4th Sunday after Easter

Our Lord promises us the Holy Ghost, who will come at Pentecost, after Our Lord is gone to the right hand of the Father. Then everything will become clear to the Apostles.

May 13th: Ascension

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

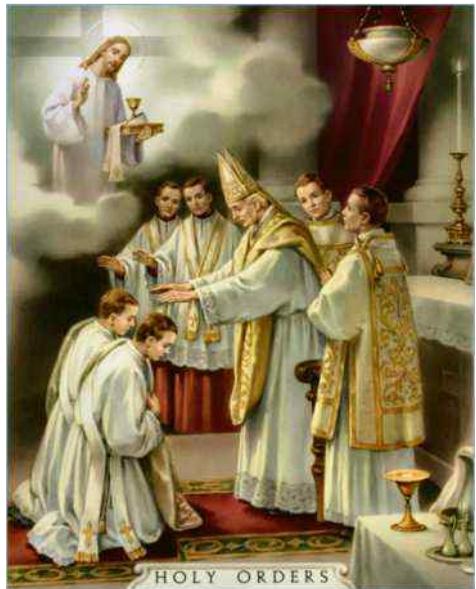
May 23rd: PENTECOST

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

May 30th: Trinity Sunday

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

The 7 Sacraments — 6



Holy Orders



The Crusader prays, receives Communion, makes sacrifices and shows good example for the intention that is given him each month by Reverend Father Davide Pagliarani, successor of Archbishop Marcel Lefebvre as Superior General of the Society of Saint Pius X



PRAYER

May 2021 Intention:
To thank Our Blessed Lady and to pray that she be better loved



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



SACRIFICE

To thank Our Blessed Lady and to pray that she be better loved



APOSTOLATE

FEBRUARY 2021 RESULTS

The Intention was to thank God for the vocations received and to pray for their fidelity

	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	140	36	36	188	501	903	18	9	12
Ireland	13	412	30	31	431	861	1931	29	123	386

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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