



Hostia

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



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March 2025

**Month of
Saint Joseph**

*For those who
will die today*

The
Saint
of
the
month

Saint Mathilda Empress († 968)



This princess, the greatest glory of her noble family, was the daughter of Theodoric, a powerful Saxon count, and Reinhilde, a princess of Denmark. Her parents placed her very young in the monastery of Erfort, of which her grandmother Maude had become the Abbess. The young girl became in that house an accomplished model of all virtues and domestic arts. She remained there until her parents married her to the virtuous and valiant Henry, son of Otto, Duke of Saxony, in 913. On the death in 919 of the Emperor of Germany, Conrad I, Henry was chosen by his troops to succeed him. Henry was a pious and diligent prince, and very kind to his subjects. By his arms he checked the insolence of invading neighbouring armies, and enlarged his dominions by adding to them Bavaria.

Saint Mathilda, during those years, gained over the enemies of God spiritual victories yet more worthy of a Christian and far greater in the eyes of heaven. Blessed with five children, whom she raised in the fear of God, she nourished in their souls the precious seeds of devotion and humility through prayer and good works. It was her delight to visit, comfort, and exhort the sick and the afflicted; to serve and instruct the poor, and to afford her charitable assistance to prisoners. Her husband, edified by her example, concurred with her in every pious undertaking which she proposed, and his military victories served for the propagation of the Gospel in pagan lands. The two sovereigns laboured concertedly for the reign of justice in all their domains, and for the happiness and welfare of their subjects, constructing hospitals, churches and monasteries. Their three sons became Saint Bruno, Archbishop of Cologne; Otto the Great, who succeeded his father as emperor of Germany; and Henry, Duke of Bavaria. The two daughters married Louis

d'Outremer, King of France, and Hugh Capet, first of the Capetian race of French kings.

After twenty-three years of marriage God was pleased in the year 936 to call the king to Himself. Before his death, he thanked his worthy companion for having moderated his sometimes too-severe justice, and praised her in the presence of the entire court. Saint Mathilda persevered long in prayer, continuing her good works as before, but could not avoid the difficulties which jealousy of sovereigns almost invariably provokes. She was successfully accused to her own son, Otto, of concealing great riches, and he caused guards to be posted around her, and he led his brother Henry into his own error, to oblige her to leave the court. Without bitterness towards them, she took refuge elsewhere. Eventually Edith, wife of Otto, saw in the mortal illness threatening Henry, a sign of God's anger provoked by their conduct toward their mother, and recommended the return of Saint Mathilda. Her sons begged her pardon with tears, and afterwards perfect understanding reigned between the mother and sons.

Henry died not long afterwards, and his mother thereafter retired almost completely from court life to concern herself with the care of prisoners, the poor and the sick, and the construction of a very large monastery for women at Nordhausen. Eventually she herself entered it, and on 14th March 968, after spending her final years in prayer and penance, she died lying on the floor, having spread ashes upon her head herself. She was venerated as a Saint immediately after her death.

Saint Mathilda's feastday
is on 14th March

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Saint Joseph was a lucky man! He was very blessed because he lived with Our Lord Jesus Christ and the Blessed Virgin Mary. Can you imagine having Our Lord next to you all the time, able to hear with your own ears His words of wisdom and to contemplate what perfection in every little aspect of ordinary life looks like?



Living with Our Lord and Our Lady is the most inspiring model of life we can hope to have. They are now in Heaven but we, too, can have this proximity with them both. The effect is not the same as experiencing their physical presence, of course, but how much progress in our Catholic life would we be able to achieve if living closer to them...

Our Lord is close to us in a very particular way when we have the chance to visit the Blessed Sacrament in the quietness of the church. By being there we make an act of faith that He is truly present — Body, Blood, Soul and

Divinity — in the Holy Eucharist in the tabernacle. But Saint Joseph also had to make that act of faith to see in his foster-son the Word Incarnate.

We can keep contact with the Blessed Virgin Mary by the recitation of our daily Rosary. By saying this prayer and remembering that the words we say are truly addressed to her in Heaven, we insert her more consciously into our daily life. The words, Hail Mary, are the greeting which the Angel Gabriel spoke to her at the Annunciation — we keep saying them in praise to the Mother of Our Lord, praise she deserves, and praise which Saint Joseph surely spoke to her as a considerate and thoughtful husband.

Life with Our Lord and Our Lady is therefore possible for us, too, and it is certainly a guarantee of help in life's journey to Heaven. Saint Joseph died surrounded by Our Lord and Our Lady which is the reason why he is the patron saint for obtaining a good and holy death. We can hope to have one if, when we are called by God, we have Our Lord and Our Lady in our minds and hearts.

Pray that many people will live in the company of Our Lord and Our Lady every day of their lives, until the most important moment when God will call them into eternal life, hopefully to Heaven and to Jesus, Mary, and Joseph.

God bless you all.

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

I WANT HOLY GOD — LITTLE NELLIE

By Father Bernard des Ronces



CHAPTER 11 — WONDERFUL PROGRESS IN VIRTUE (4)

One day when flowers were scarce, the children made some paper ones, but Nellie would not allow the nurse to put them on her altar. When the Sister came to see her and asked her: “Where are the flowers that the children made for you?”, she replied: “Oh, those flowers are much too ugly for Holy God; I want flowers made by Holy God”.



For a long time now, her conversation was no longer about earth. Nothing was of interest to her except the things of Heaven. Her joy was

to talk to the Mother Superior about spirituality.

She remained simple, innocent like a little child, but at the same time she had a way of expressing herself that was no longer of this world.

Her abandonment to and confidence in Divine Providence were remarkable. For her, everything belonged to Holy God, referred to Him, depended on Him, and nothing happened without His good pleasure.

Sister Mary of Saint Francis de Sales came once to tell her: “Little Nellie, when you’re with Holy God, tell Him that Mother Superior needs money to pay her debts”.

The answer was not long in coming, and she exuded a limitless confidence in the Divine Goodness. “Holy God knows that and that’s enough”.

She loved medals very much. If she realised that Sister Therese – who, as Nellie used to say, took care of her house – had one hanging on her Rosary beads, she would ask her: “Oh, Mother Therese, you have a medal for me, don’t you?”



She loved to point to her pious images, her dear images that surrounded her little bed like a saintly guard of honour. “Look at this one, Mother; look at that one”. And she would list out all her Heavenly friends one after another.

If she was gentle, kind and welcoming towards those who came to see her, it was out of charity, because her greatest happiness and deepest desire was to be alone

in order to enjoy the presence of God and prolong her mysterious and sublime prayers.

“Mother”, she often said to Miss Hall, “go to the infirmary or the church, close the door and leave me alone. I want to talk to Holy God”.

Nearly every evening, Miss Hall went to pay a visit to the Blessed Sacrament. She left Nellie in the dark, but the child was not afraid. When she would ask her on returning if she had been bored while she was away, Nellie would answer:

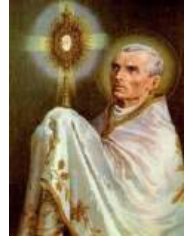
“No, Mother, I spoke with Holy God”.

For this angelic child, the words of the Imitation of Christ had come true:

“To be with Jesus is a Paradise of delights. When Jesus is present, everything is sweet. If Jesus utters just one word, we are wonderfully consoled.

“It is a great art to know how to converse with Jesus and great prudence to know how to keep Him near us”.

To be continued.

EUCCHARISTIC DEVOTION

New Year Wishes to Our Eucharistic Lord (2)

You must work at knowing Our Lord better. Study His life, His sacrifices, and His virtues in the Most Blessed Sacrament. Study His love. Instead of always remaining within ourselves, let us go up to Him; it is all very well to see ourselves in Him, but to see Him in us is better. Instead of attending to yourself, attend to Our Lord and make Him grow in you. Think of Him; study Him in Himself; penetrate into Him. You will find the food of your life in Him; for He is great and infinite. That is the broad and royal road to holiness and the way to the ennobling of our lives.



Moreover, you must console Our Lord. He expects consolation from you and will receive it with pleasure. Ask Him to prepare good Priests for Himself; Priests who are apostolic and zealous for the salvation of souls; Priests who are the glory of their age and who present God with kingdoms. Beg Him to take ownership of everything, and to be

not only a Saviour,—that supposes nothing but sacrifice—but a King, and a King of peace with absolute power. Console Him for His being so little treated as a King in His Own kingdom. Alas Our Lord is vanquished! In Heaven He is an all-powerful Ruler Who commands Saints and Angels and is faithfully obeyed. Not so here below. Men, — the children He ransomed, — have got the best of Him. He no longer rules over Catholic peoples. Let us establish His kingdom in us at least, and work at restoring it everywhere.

Fine monuments mean much less to Our Lord than do our hearts; He wants our hearts. And since the nations have driven Him out, let us raise Him a throne on the altar of our hearts. Certain barbarians conferred royalty on a man by lifting him up on their shields; let us proclaim Jesus Eucharistic our King by lifting Him up on our hearts and by serving Him with fidelity and devotion.



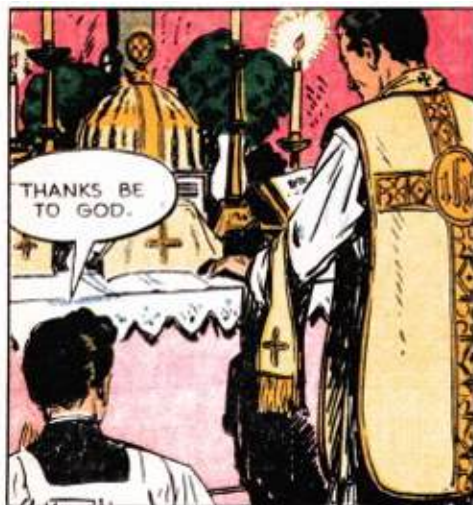
Ah! How fond Our Lord is of our hearts! How He longs for them! He pleads for them like a beggar! He begs, He implores, He insists. He has already been refused a hundred times; it does not matter; He keeps holding out His hand. But really, to persist in begging after so many rebuffs is to disgrace oneself! We ought to die for shame at the thought that Our Lord is reduced to beg thus without receiving from anyone the alms He asks for. What

outrages He submits to in His quest of our hearts! He seeks in a special way the Catholics, the devout souls, the religious who do not want to give Him their whole heart. Our Lord wants the whole of it. His love for us is the only reason for this ardent quest and the only interest He has in it. Out of two hundred million Catholics, how many love Him with the affection of a friend? How many live of His love, of a love that springs from the heart? If at least those who dedicate themselves to a life of piety, His children, His religious, His virgins, belonged to Him unreservedly!... But after letting Him take one step into their hearts they set an obstacle across His path; they give Him this and refuse Him that. Our Lord wants everything and demands everything. He keeps on waiting without ever giving way to discouragement.

Let us then love Him for our own sakes. Let us love Him for those who do not love Him, for our relatives and our friends. Let us pay our family's debt and our country's. That is what all the Saints do; they thus imitate Our Lord Who loves His Father for all men and becomes surety for the whole world.

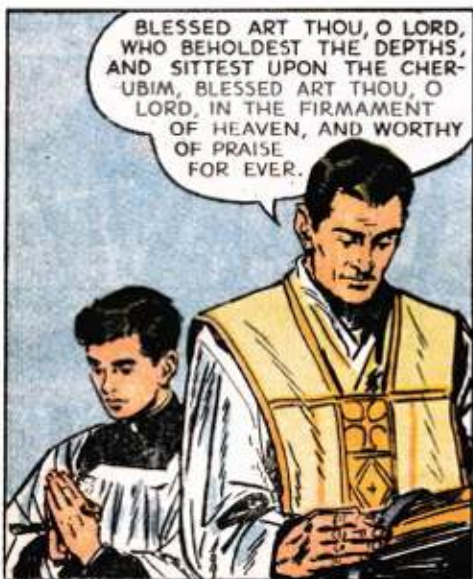
May Our Lord, the gentle Saviour Who loves us so much, become at long last the King, the Master, and the Spouse of our soul! Is it really possible that we do not love Our Lord so much as we do our relatives, our friends, our own selves? But we must be bewitched!

KNOW YOUR MASS



ALTHOUGH IT IS POSSIBLE TO HAVE MORE THAN ONE EPISTLE AT A MASS, ONLY A FEW MASSES DURING THE YEAR HAVE MORE THAN ONE.

WHEN THE EPISTLE IS FINISHED, THE PRIEST, BY EXTENDING HIS LEFT HAND ON THE ALTAR, SIGNALS THE ALTAR BOY, WHO THANKS GOD FOR THE LESSONS WE HAVE LEARNED.



AS THE SERVER COMES TO GET THE MISSAL THE PRIEST READS SEVERAL SHORT PRAYERS.

THESE PRAYERS EXPRESS OUR JOY AT HAVING CHRIST TEACH US. HENCE AT HIGH MASS THESE PRAYERS ARE SUNG.

LIKE THE EPISTLE, THESE PRAYERS ALSO CHANGE WITH THE FEAST.

ALLELUIA, ALLELUIA, BLESSED ART THOU, O LORD GOD OF OUR FATHERS, AND WORTHY OF PRAISE FOR EVER. ALLELUIA.



THE PRAYERS ARE:

THE GRADUAL: CALLED GRADUAL BECAUSE THE OLD CANTORS USED TO STAND ON THE ALTAR STEPS WHEN THEY SANG.

THE ALLELUIA: A VERY SHORT SONG OF PRAISE. "ALLELUIA" IS A HEBREW WORD MEANING "PRAISE GOD."

THE TRACT: A LONGER, LESS JOYFUL PRAYER WHICH TAKES THE PLACE OF THE ALLELUIA DURING SAD OR PENITENTIAL TIMES.

ON CERTAIN FEASTS A LONG POEM IS ADDED TO THE ALLELUIA OR TRACT. THIS IS CALLED THE SEQUENCE.

AFTER THESE PRAYERS THE MISSAL IS TAKEN TO THE OTHER SIDE OF THE ALTAR, AND THE PRIEST SAYS A SPECIAL PRAYER ASKING GOD TO HELP HIM READ THE GOSPEL WORTHILY.

THE NEW TESTAMENT

The Temptation of Jesus in the Desert (Matthew 4:1-11)



Then Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down, for it is written: he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.

Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God.



Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them, and said to him: All these will I give thee; if falling down thou wilt adore me. Then Jesus saith to him: Begone, Satan: for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve. Then the devil left him; and behold angels came and ministered to him.

Taken in an unfavourable sense as denoting enticement to evil, temptation cannot be referred directly to God or to Christ, so that when we read in Genesis 22:1, for instance, "God tempted Abraham," and in John 6:6, "Hoc autem dicebat tentans eum," literally: "This He [Jesus] said tempting him [Philip,]" the expressions must be taken in the sense of testing, trying. According to St. James (1:12-15,) the natural source of man's temptations is concupiscence,

or that tendency to evil which is the result of the fall of Adam, and which remains in human nature after baptism, and even though the soul is in the state of sanctifying grace (cf. Romans 8:1.) Concupiscence becomes sinful only when freely yielded to; when resisted with God's help it is an occasion of merit. Together with inward concupiscence, and outward creatures, which may be the occasion of sin (1 John 2:15,) the chief cause of temptation is Satan, "the tempter" (Matthew 4:3,) bent on man's eternal ruin (Ephesians 6:10) In the Lord's Prayer, the clause "Lead us not into temptation" is a humble and trusting petition for God's help to enable us to overcome temptation when His Fatherly Providence allows us to experience the attraction of evil. Prayer and watchfulness are the chief weapons against temptation (Mark 14:38.) God does not allow man to be tempted beyond his strength (1 Corinthians 10:13.)



Like Adam, Christ (the second Adam) endured temptation only from without, inasmuch as His human nature was free from all concupiscence; but unlike Adam, He withstood the assaults of the Tempter on all points, thereby affording His mystical members a perfect model of resistance to their spiritual enemy, and a permanent source of victorious help (Hebrews 4:15-16.) In our first three Gospels (Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13,) the narrative of Christ's temptation is placed right after His baptism on the one hand, and with the beginning of His public ministry on the other. The reason of this is clear. Bible scholars naturally regard the baptism of Christ as the external sign of Jesus from above for His Messianic work to be pursued under the guidance of the Holy Ghost given Him on this occasion; and they no less naturally regard Christ's stay in the desert where He was tempted, as His own immediate preparation for that great work under the guidance of the same Holy Ghost.

THE HOLY GHOST OUR GREATEST FRIEND

WITH THE HOLY GHOST,
WE CAN DO ALL THINGS



The Apostles (2)

Notwithstanding their close and constant intimacy with the Divine Master, the Apostles utterly failed to understand and grasp His beautiful doctrine. They continued dull and blind, and were timid and full of fears.

Before dying, for instance, Our Lord told them in the clearest way that He would arise on the third day from the dead. So clear was this promise that His enemies understood it perfectly.

After Christ's death, they went to Pilate and said to him, "This imposter promised to rise from the dead on the third day, so place a guard of soldiers around the tomb lest His disciples steal the body and say that He has arisen. The last error will then be worse than the first."

Pilate fully understood them and at once sent a body of soldiers to guard the sepulchre.

Our Lord rose on the third day as He had promised, but the Apostles never even thought of it!



Mary Magdalen, so loving and faithful, went on the third day to anoint Our Lord's body, as was the custom of the Jews. When she did not find the body in the tomb, she thought that someone had stolen it, never dreaming that Christ had arisen.

Then it was that Our Lord revealed Himself to her and bade her tell the Apostles. Afterwards He appeared to them Himself and upbraided them for their want of faith.

St. Thomas, who was not with them, refused to believe that they had seen Him, saying, "Unless I place my finger in the wounds of His hands and my hand in the wound of His side I will not believe".

After they had seen Him go up to Heaven they were still weak and full of fear.

HOLY SOULS CORNER

What early Church Fathers believed about Purgatory

The Acts of Paul and Thecla

“And after the exhibition, Tryphaena again received her [Thecla]. For her daughter Falconilla had died, and said to her in a dream: ‘Mother, you shall have this stranger Thecla in my place, in order that she may pray concerning me, and that I may be transferred to the place of the righteous’” (*Acts of Paul and Thecla* [A.D. 160].)

Abercius

“The citizen of a prominent city, I erected this while I lived, that I might have a resting place for my body. Abercius is my name, a disciple of the chaste Shepherd who feeds his sheep on the mountains and in the fields, who has great eyes surveying everywhere, who taught me the faithful writings of life. Standing by, I, Abercius, ordered this to be inscribed: Truly, I was in my seventy-second year. May everyone who is in accord with this and who understands it pray for Abercius” (*Epitaph of Abercius* [A.D. 190].)

The Martyrdom of Perpetua and Felicity



“That very night, this was shown to me in a vision: I [Perpetua] saw Dinocrates going out from a gloomy place, where also there were several others, and he was parched and very thirsty, with a filthy countenance and pallid colour, and the wound on his face which he had when he died. This Dinocrates had been my brother after the flesh, seven years of age, who died miserably with disease...

For him I had made my prayer, and between him and me there was a large interval, so that neither of us could approach to the other... and [I] knew that my brother was in suffering. But I trusted that my prayer would bring help to his suffering... I made my prayer for my brother day and night, groaning and weeping that he might be granted to me. Then, on the day on which we remained in fetters, this was shown to me: I saw that the place which I had formerly observed to be in gloom was now bright; and Dinocrates, with a clean body well clad, was finding refreshment... [And] he went away from the water to play joyously, after the manner of children, and I awoke. Then I understood that he was translated from the place of punishment” (*The Martyrdom of Perpetua and Felicity* 2:3–4 [A.D. 202].).

MY CATHOLIC FAITH

Chapter 82. The Torments of Hell

The wicked in hell suffer dreadful torments. They feel despair, remorse, envy, and hopelessness, because they know that they can never obtain the one thing necessary for happiness. They can never see and enjoy God. They are tortured with envy of the blessed in Heaven. They are tormented with shame because their sins will be known to all entirely and completely. After the general judgment their bodies will share the pains of their souls. They will be in torments for all eternity.



What pains will the condemned suffer in Hell?

The condemned in Hell will suffer **the pain of loss and the pain of sense.**

But no one can ever describe or understand adequately the torments of Hell, just as no one can realise the bliss of Heaven.

1. **The pain of loss.** The wicked in Hell know what they rejected and lost: God. This pain will be the greatest torment of Hell, for the human soul is made for God.

- (a) They feel despair, remorse, envy, and hopelessness, because they know that they can never obtain the one thing needed for happiness: they can never see God.

The greater the value of what is lost, the greater is the pain of loss. But the sinners in hell have lost God of infinite worth. Their pain of loss must be in proportion.



- (b) Instead of God and the angels and saints, the sinners in Hell have *devils and loathsome criminals* for eternal companions. Hell contains nothing good. St. Paul truly says: "It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31).

There is no love in Hell. The damned hate God, hate each other, and hate themselves. St. Chrysostom says: "Insupportable is the fire of Hell – who doth not know it? – and its torments are awful; but if one were to heap a thousand hell-fires one on the other it would be as nothing compared with the punishment of being excluded from the blessed glory of Heaven, of being hated by Christ, and of being compelled to hear Him say, 'I know you not!'"

2. **The pain of sense.** The wicked will suffer from fire and the torments inflicted on all the senses, the sight, the hearing, the smell, the taste, the touch. After the general judgement, the bodies of the damned will suffer with their souls. In this life sinners sin by their senses. In the same way they will be punished in Hell. "By what things a man sinneth, *by the same he also is tormented.*" (Wisdom 11, 17).

Christ calls Hell an "unquenchable fire". The sensation of burning is the greatest pain man can conceive of. If one cannot stand for a brief instant putting his finger in the flame of a candle, how can he endure the fire of Hell?

Christ calls Hell "the outer darkness"; it is fire that gives no light, because in Hell the damned never see God, the source of eternal light. Hell is the place where there is "weeping and gnashing of teeth", where the "worm never dies".

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 2nd: Quinquagesima

It is Jesus in His Charity that will deliver us from the slavery of sin!

March 5th: Ash Wednesday

Fast and abstinence on the first day of Lent. Fast means one main meal and two small meals and abstinence means no meat. Offer this as penance for sin.

March 9th: 1st Sunday of Lent

We prepare our salvation by prayer, penance and works of Charity. Ember days this week, Wednesday, Friday and Saturday.

March 16th: 2nd Sunday of Lent

The contrast between the beauty of Our Lord at the Transfiguration and the humiliations He has to suffer during His Passion.

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 23rd: 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 25th: Annunciation

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

March 30th: 4th Sunday of Lent

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

The Our Father - 3



Thy Kingdom come



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 2025 Intention: **For those who will die today**



COMMUNION

Daily offering

To be recited every morning when you wake up



Jesus, through the Immaculate Heart of Mary, I offer Thee all my prayers, works, joys and sufferings of this day,

for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, and in reparation for my sins.

I offer them particularly

for those who will die today



APOSTOLATE



SACRIFICE

DECEMBER 2024 RESULTS

The Intention was to help our parents, and to thank them

	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	10	282	169	148	784	672	1651	141	17	454
Ireland	7	186	47	46	496	811	1169	36	82	589

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.

*Eucharistic Crusade in UK: Eucharistic Crusade, St. Mary's House
12 Ribblesdale Place, Preston, PR1 3NA*

email: hostia@fsspx.uk

*Eucharistic Crusade in IRELAND: Secretariate of the Eucharistic Crusade,
Kilderry, Kilnaleck, Co. Cavan A82 E093*

email: crusade@fsspx.ie

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tel.: 049 43 74802