



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain



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December 2018:

ADVENT:

Month of the Holy Child Jesus

*For the dying
and deceased*

*The
Saint
of
the
month*

Saint Bibiana **Virgin and Martyr** **(† 363)**



Saint Bibiana was a native of Rome, born in the fourth century, the daughter and sister of martyrs. Flavian, her Christian father, was apprehended during the reign of Julian the Apostate, branded on the face as a slave, and banished to Tuscany, where he died of his wounds a few days later. Her mother, Dafrosa, was beheaded two weeks later. Their two daughters, Bibiana and Demetria, after the death of their parents were stripped of all they had in the world, and then imprisoned with orders to give them no food. The Roman praetorian offered them rewards if they would abandon their faith, and threatened a cruel death if they would not conform, but they replied courageously that the goods and advantages of this world had no attraction for them, and that they would endure a thousand deaths rather than betray their faith and their Saviour. Demetria, after having pronounced this ardent defense, fell to the ground and expired at

her sister's side; she is inscribed in the Roman martyrology on 21st June.

The officer gave orders that Bibiana be placed in the custody of a woman named Rufina, who was commanded to corrupt her or mistreat her. But the martyr made prayer her shield and remained invincible. Enraged at the courage and perseverance of the young virgin, the persecutor ordered her to be tied to a pillar and whipped until she expired, with scourges tipped with leaden plummets. The Saint underwent this punishment cheerfully, and died at the hands of the executioners. She was buried by a holy priest at a site where afterwards a chapel and then a church were built above her tomb. In 1628 the church was splendidly rebuilt by Pope Urban VIII, and in it he placed the relics of the two sisters and of Saint Dafrosa, their mother.

**Saint Bibiana's feastday
is on 2nd December**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

At the beginning of this month of December we enter a new season of Advent. These weeks before Christmas are important for us to prepare to receive the fruits of the birth of Our Lord Jesus Christ, namely a real joy and peace in our hearts.

Advent is a time of penance, but certainly not as severe as Lent. Advent is more a time when we must put some order into our lives before worthily receiving the Divine Guest into our souls by a good and fervent Holy Communion on Christmas Day. Yes, when we receive someone important at home, we certainly don't want that person to see untidiness. This would not show a great mark of respect for the one we receive. This is why we need to put some order into our souls before the feast of Christmas.

Ideally we should be orderly at all times because God likes order. He has put order into all that He has created; for we will always detect order in nature, if we look for it. God is perfect order and He expects us to strive to be the same. Just after the Creation, everything was perfectly ordered by God. But, unfortunately, since the fault of original sin introduced disorder into the world, it has been a real struggle for us to keep order. This difficulty does not mean that we are allowed to leave things in disorder. We have to do something about it. God wants us to work towards putting order in all things, with the help of His grace, and this all the time. This is actually the condition for securing the salvation of our souls.

What should we put in order during Advent? As we already mentioned our souls need this order which consists of caring for our spiritual life. Prayer is essential, for we should never tire of asking our heavenly

Father for the graces we need constantly. It is also a normal part of our daily lives that we remember to thank and praise our Creator. This is not always easy because God is pure spirit and this is why the crib, which shows us God taking a body like ours, should help us pray to our dear Lord. The Baby Jesus is God who comes to bring us the most beautiful gifts we may receive at Christmastide. The greatest gift of Christmas is, of course, Our Lord Jesus Christ Himself.



Thus, during Advent we must try to pray with more fervour. Just look at the crib and see who is there, why they are there surrounding the crib, what they may say to one another. Try to see the supernatural joy at the sight of this baby amongst us and ask God to fill your souls with the same sentiments of simplicity, humility, joy and peace that we find in the crib.

To have peace, there is another means I should like you to take before Christmas. It is a good confession. Sin is what puts spiritual disorder into our souls. So, make a good confession. Try to accuse yourselves of all that displeases God, all that is not done according to His Holy Will. Then, at Christmas, you may receive many blessings and have a peaceful time with those who are living around you.

This is a bit early, but I wish you all a most Blessed and Holy Christmas. I will remember you all at Mass on Christmas Day and confide all your intentions to the Divine Child who wants to live in our souls, free from any other concern of this life.

Father Vianney Vandendaele +
Chaplain of EC in Great Britain

THE LITTLE FLOWER

The story of Saint Thérèse of the Child Jesus

By Mary Fabyan Windeatt



PRECIOUS CROSSES

This was a dreadful cross, one full of suffering and humiliation. Their beloved father was no longer himself! From now on he would have to be cared for by strangers! Immediately, Thérèse thought of the words Papa had spoken only recently, the words that had told them he had offered himself as a victim for sinners. She thought of something else, too—of that far-off day when she was six years old and had seen the old man walking in the garden with a heavy veil over his head. Had the time finally come for her to understand this strange vision? Yes, she told herself. Papa had joined them in the Carmelite vocation, and therefore they should not grieve over his holiness. Rather, they should pray for an increase in faith, so that they might welcome this cross for the great treasure it was.

Thérèse tried to express these feelings in a letter to Céline:

“Far from making any complaint to Our Saviour of the cross He has sent us, I cannot comprehend the infinite love that has urged Him to deal thus with us. Our father must be greatly loved by God, since he has so much to suffer. What a delight to share in his humiliation!”



Shortly after her Clothing Day she was given some new duties. No longer was she to work in the linen room with the Novice Mistress. From now on her tasks would lie in the refectory, or dining room. She was to assist Pauline in keeping this room neat and clean, in seeing that places were properly set at mealtime, the glasses filled with water, and bread distributed to each Sister.

Because the will of the Prioress was for each of us the Will of God, she made no comment on this change of tasks. Indeed, some might have thought she had been given a real favour, for now she could spend many hours every day with her “Little Mother.” Alas! The new duties brought an unexpected sorrow. Carmelites may speak with one another only twice a day, at recreation, and now it became very difficult for her not to break this rule. How her heart ached for the chance to talk with Pauline, particularly about Papa! Had she heard any news? Did she think he would be well again some day? Was she still interested in her? Was she doing well as a novice?

But Thérèse said nothing. Although the Prioress would readily have granted permission for the two of them to speak, she did not ask for the privilege. Wasn’t perpetual sacrifice the mark of life in Carmel? Wasn’t it the coin with which sinners could be ransomed? Yes—and she had no desire to let this wonderful coin slip through her fingers.

There was another sacrifice which fell to her lot, one of a totally different nature. It concerned an old nun, Sister Saint Peter, who was badly crippled and needed help to arrive at the refectory. Each evening as they knelt in prayer in the chapel, Thérèse would watch for a sign that Sister Saint Peter was ready to be taken to supper. As soon as she saw her shake her hour glass, she would hurry to her side.

She needed a great deal of courage for this task. Sister Saint Peter suffered from rheumatism, which made her cross and irritable, and she was not at all sure that Thérèse could lead her safely to the refectory.

“You’re too young,” she would mumble. “Sixteen years... a mere child! You’ll walk too fast and I’ll fall.”

Thérèse would smile at the poor old soul and gently help her to her feet. “I’ll go very slow,” she promised. “Just wait and see, Sister.”

Alas! Sister Saint Peter was never satisfied. Either she went too fast and she feared she was going to fall, or she did not go fast enough.

“You’re not holding me!” she would exclaim suddenly. “I don’t feel your hand! Oh, Sister Thérèse, I knew you were too young to take care of me properly!”

In such a fashion they made their way to the refectory before the other nuns. But even then her task was not finished. Sister Saint Peter had to be helped into her place in a certain way. Then her sleeves had to be turned back, also in a certain way. All this took much time and patience, but Thérèse told herself constantly that Our Lord was living in Sister Saint Peter’s soul, despite her whims and uncertain temper. When she was of service to her, she was also of service to Him. Soon it became a real pleasure to stay a while with the poor invalid, to cut her bread for her and search for some other kindness she could render.



So the months passed, and Thérèse spent much time pondering over the next great event in her life—the ceremony of Religious Profession. If all went well, it would take place in January 1890, a year from her Clothing Day. Her heart thrilled at the thought and she decided that since she would not be dressed as a bride this time, in lovely white velvet and lace, she would prepare herself another kind of raiment. This would be of the spiritual type, adorned with the jewels and flowers of prayer and sacrifices.

Sacrifice! What a greater sacrifice did she have to offer the Heavenly Father than the patient bearing of Papa’s illness? But she was constantly in search of others, certainly not as important, but of great value all the same. These were not hard to find, since no anxieties or trials of daily life are too small to be offered to God. For instance, she was often tired and cold. Well, she would offer her discomfort to God the Father, in union with Christ’s sufferings and death on Calvary. Then one night she found that someone had taken the little lamp from her cell. For a whole hour she had to sit in the darkness, unable to read as she had planned.

“This is the true meaning of poverty!” she thought. “To be willingly deprived of even the most necessary things for the love of God! Heavenly

Father, take this little hardship and turn it into a beautiful jewel for my new dress!”

Some time later there was a chance to make a simple sacrifice. Since her entrance as a postulant, there had been a pretty little jug in her cell which she came to admire very much. One day she saw that it had been taken away and a large jug, much damaged, put in its place. Even as a child she had liked nice things, and she had taken this love for beauty into the cloister. Now, as she looked at the strange and very ugly jug, she knew that here was another chance to show that her thoughts were with God rather than with possessions.

“I won’t even look for the pretty jug,” she thought. “This old one is better for me.”

About this time Thérèse experienced an attraction to the Holy Face, for it seemed to her that here was the symbol of every humiliation endured by Our Saviour in the Redemption of souls. Most people find it easy to love the little Christ Child, she told herself, but the true Christian never separates Bethlehem from Calvary. Therefore she was delighted when she learned that she might honour the Holy Face in a special way. When the time came to make her Profession, she might add a new title to her name in religion and henceforth be known as Sister Thérèse of the Child Jesus and of the Holy Face.

Alas! Profession was not to be in January, as she had hoped and prayed, but later in the year—an announcement which filled her with dismay. Since childhood she had felt that she could never belong entirely to God until she had given herself to Him by the vows of poverty, chastity and obedience. Now...

“How long must I wait?” she wondered sadly. “When will my spiritual wedding dress be ready?”

Presently the question was answered. Canon Delatroette had ordered her Profession delayed eight months. He still disapproved of her being in Carmel and would not permit her to make her vows until the 8th September 1890. By that time she would be nearing her eighteenth birthday. It was still too early, he thought, and possibly the nuns might yet regret that they had received her into their midst. After all, many girls of Thérèse’s age did not know their own minds.

They thought themselves suited for this or that life, only to discover later that they had been mistaken.

More next month

EUCCHARISTIC DEVOTION

Dispositions for Holy Communion

COMMUNION! Oh, what an honour God does to His creature. He rests on his tongue, passes by his palate as by a little road, and stops in his heart as on a throne.

Let your modesty be known to all, in your dress, in your looks, in your attitude, in your walk, because the Lord is near.

To the dispositions of soul necessary for a good Communion must be added certain dispositions of the body which this sacrament demands.

1. ONE MUST BE SUITABLY CLOTHED.



One must be suitably clothed, not richly clad, but respectably. It is not becoming in young people to make a display of vanity in going to receive a God humiliated and despised. My God! My God! what a contradiction: they seem to make no difference between the Holy Table and a ball or dance.

It is also disrespectful to Jesus Christ to communicate with one's clothes soiled or torn. See that they are clean. Change your linen if you can. Have your hair, face and hands in good condition. The majesty of the King of Glory who wishes to come into our hearts demands at least this care. But labourers should not hesitate to come to the Holy Table in their

working clothes if they are in a hurry, and if they are obliged to be at work immediately after receiving Holy Communion. According to the thought of a Father of the Church, what Christ desires is not garments of silk, embroidered with gold, but souls of gold.

2. KEEP YOUR BODY PERFECTLY PURE.



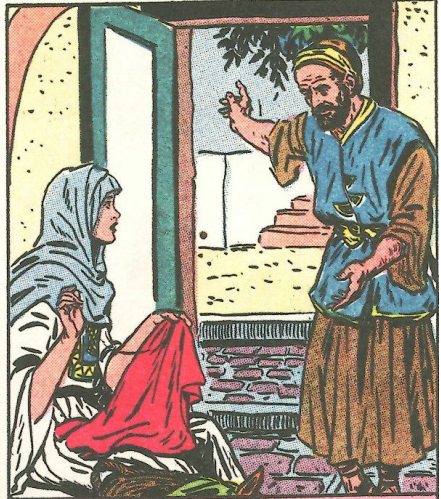
Your body is not a profane thing, but something holy, august and sacred. It is the dwelling place of Jesus Christ, and the temple of the Holy Ghost. Even though the material violation of the body cannot wrest from the soul the flowers of its virginity, strive with all your might to preserve your mind, your imagination, your senses, and even your flesh, from all stain, even involuntary. St. John Chrysostom says that the mouth which receives Jesus Christ, and the body in which He rests ought to be as pure as the rays of the sun. Your exterior ought to convey to all who see you, that you are preparing for something great. Approach the Holy Table with great modesty. Kneel down and try to enkindle your faith, so that you may be sensible of the greatness of your happiness.

Take care not to look about you. Keep your eyes lowered and your hands joined, and say the Confiteor. While you are waiting for Communion, stir up in your heart a great love for Jesus Christ, and humbly beg Him to deign to come to your poor and miserable heart.

THE LIFE OF THE BLESSED VIRGIN MARY



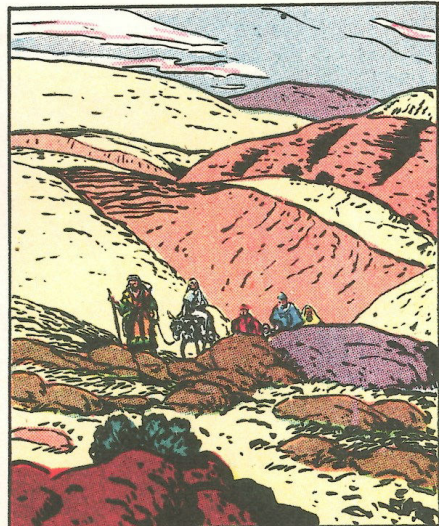
THE NEIGHBORS BRING NEWS: "A CENSUS—" THE ROMANS—"MUST GO TO YOUR FAMILY CITY."



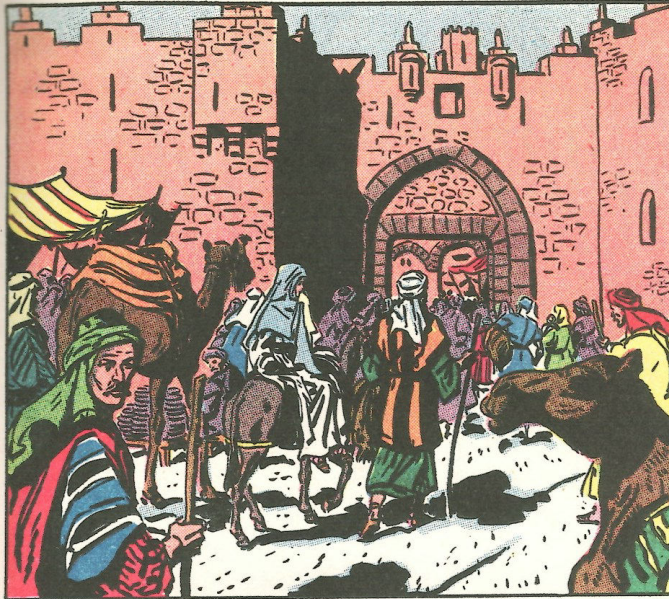
EVEN THE HOLIEST FAMILIES HAVE THEIR WORRIES. ALL THE WAY TO BETHLEHEM? NOW, WITH THE BLESSED BIRTH SO NEAR?



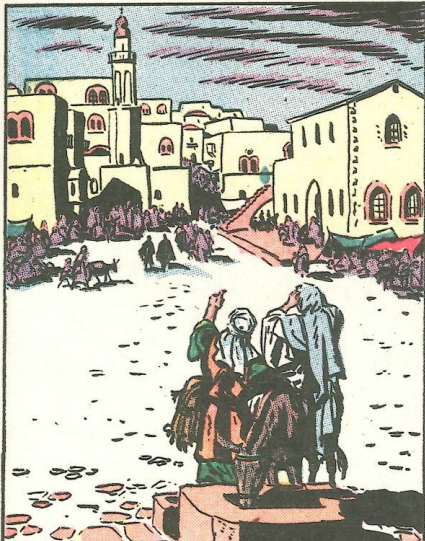
THIS LITTLE WIFE WILL NOT WORRY! PERHAPS SHE IS THINKING OF THE PROPHECY OF MICHAEL— FROM BETHLEHEM SHALL COME THE LEADER TO RULE ISRAEL.



SO THEY GO TOGETHER—AT LEAST FOUR DAYS OF STEADY TRAVEL FROM NAZARETH TO JERUSALEM.



THE GREAT CITY IS THROGGED WITH PEOPLE PAYING THEIR RESPECTS TO THE TEMPLE ON THEIR WAY TO THEIR FAMILY CITIES.



THEN SIX MORE MILES AND BETHLEHEM—SWARMING WITH VISITORS.



DAVID'S CITY HAS NO GREETING FOR DAVID'S LORD—NO RELATIVES, NO FRIENDS, NO PLACE TO STAY.

ENGLISH AND WELSH MARTYRS

Blessed William Howard, 1st Viscount Stafford, 1680



William Howard was brought up a Protestant, but was undoubtedly exposed to Roman Catholic influences, as almost all of the Howard family remained loyal to that faith even when they conformed outwardly to the Established Church. In 1620, William attended St. John's College, Cambridge, at age 11 in 1624, but did not receive a degree. He was still regarded as a member of the Church of England in 1633, when he was listed as an Ecclesiastical Commissioner.

He was descended from Henry VIII's victim, the splendid Duke of Buckingham, Edward Stafford, Lord High Constable, whose death on Tower Hill, 1521, may be said to have commenced the long roll of judicial murders perpetrated by the Tudor rulers of that awful period. William Howard married Mary, a Catholic, and sister of Baron Henry Stafford. The marriage was conducted by a Catholic priest, to the reported embarrassment of the groom's father. The Howard family secured the title for William, he and Mary being created by Charles I, Baron and Baroness Stafford on 12th September 1640. Two months later, William was created Viscount Stafford. The couple had 3 sons and 6 daughters.

The English Civil War started in 1642 when Charles I raised his royal standard in Nottingham. The split between Charles (the Royals) and Parliament (the Puritans) as to how the country would be governed, was such that neither side was willing to back down over the principles that they held, and war was inevitable as a way in which all problems could be solved. During the Civil War, Lord Stafford went abroad on a diplomatic mission on behalf of the King to raise money for the War. The Oxford Colleges were melting down anything of value for the Royal cause. The Queen herself was in Holland pawning even the crown jewels in the same cause. During his absence, Stafford was denounced as a "malignant," by the "godly" (that the Puritans called themselves,) and his estates were confiscated. Though his goods were apparently restored after the Restoration (after the death of Oliver Cromwell, 11 years later,) Stafford, like many another of the Cavalier party thought himself poorly rewarded by king Charles II.

Stafford's law suits with several members of his own family – the various members of the house of Howard — over property, all go the show that his Lordship was, to say the least, somewhat difficult of disposition, and explains why "my Lord Stafford was not a man beloved, especially of his own family!" In 1678, he was falsely accused in Titus Oates's "Popish Plot," and sent to the Tower of London on 31st October 1678, along with four other Catholic peers, Lords Petre, Powis, Arundel, and Ballasis. They were due to be put on trial in early 1679, but Charles postponed Parliament and their trial was delayed. Skepticism about the plot grew and it was thought that the imprisoned peers might be released, but anti-Catholic feelings revived in 1680 and Stafford alone was chosen to be put on trial in November for treason. As a peer he claimed the privilege to be tried before the House of Lords, presided over by the Lord High Steward. As events would show, however, a peer could not take the sympathy of his fellow peers for granted.

The main evidence against Stafford came from Titus Oates, who said he had seen a document from the Pope naming Stafford as a conspirator; and from Stephen Dugdale, who testified that Stafford had tried to persuade him to kill the King. A third witness, Edward Turberville said that he had visited Stafford in Paris, where Stafford had tried to bribe him to kill Charles II. Stafford, like all those who were charged with treason in that era, was denied legal advice in court and forced to conduct his own defence, bringing forward witnesses to counter the evidence against him. One such witness would have been Richard Gerard of Hilderstone who had come to London to testify on Stafford's behalf, but was imprisoned on the word of Stephen Dugdale; Gerard died in jail before the trial. Although the Lord High Steward, Heneage Finch, conducted the trial with great fairness, this was not enough to secure Stafford's acquittal: while Stafford maintained his innocence with vigour, John Evelyn, a spectator, thought his speeches "very confused and without method." As Evelyn also noted, Stafford was "not a man beloved by his own family," and seven out of eight peers of the Howard dynasty who sat on the Court voted him Guilty, possibly because of his unpopularity but no doubt fear and self-preservation were their real reasons.

Stafford was convicted by a majority of 55 votes of Guilty to 31 of Not Guilty and sentenced to be hanged, drawn and quartered, the punishment of traitors, which was commuted by the King to beheading. The King, even though he had never had much personal regard for Stafford, later said that he had signed the death warrant "with tears in his eyes," but in the current state of public opinion a reprieve was impossible. Charles added that Stafford's accusers had his blood on their hands, just as he later told Lord Essex that the blood of **Blessed Oliver Plunkett** was on his head.

The condemned Viscount's last days were spent in devotion and in noble resignation as became a great Catholic Peer unjustly condemned to death out of hatred of the Faith. Stafford was executed on Tower Hill on 29th December 1680, the feast of **St. Thomas of Canterbury**. The publication of a version of his final words, addressed to his daughter Delphina (who was a nun at Louvain), in which he spoke eloquently of his innocence — "My good child, I pray God bless you... your poor old father hath this comfort, that he is totally innocent" — helped to turn public opinion against the Plot. Stafford's family lost the title; the title of Baron Stafford was returned to the Howard line in 1824 but the title of Viscount was extinct as there were no male heirs. His widow, Mary, had her titles restored with the accession of James II and she was created Countess of Stafford on 5th October 1688, at the same time her son was created Earl of Stafford.

Stafford was beatified by Pope Pius XI in 1929.



KINDNESS: THE BLOOM OF CHARITY

By this rubric giving thoughts on Fraternal Charity, the Crusaders ought to find help in the practice of their motto: Pray—Make sacrifices—Receive Holy Communion—Be an Apostle. Indeed, these four practices are simply four ways of practising the great virtue of Charity, which is the link of perfection. These thoughts can be used, as well, as source of meditation for knights and handmaids.



JOY

The best advertisement Catholics can give for their religion is to be bright and cheery.

— Rev. Bernard Vaughan, S.J.

* * *

Happiness is the temper of holiness; and if the voice of patient anguish is praise to God, much more is the clear voice of happiness, a happiness that fastens not on created things, but is centred in Himself. They have hardly laid hold of God who are not supremely happy even in the midst of an inferior and sensible unhappiness.

* * *

If we are well with God, all is well with us, though the thickest darkness of adversity be round about.

* * *

One evil thought repelled, one angry humour smartly chastised, one base envy well warred down, one thorough *Deo Gratias* in a piece of ill-luck, may be really hundreds of leagues of progress, and each of them worth more than the whole world to us, as something which pleases God, and which God alone has enabled us to do.

— Father Faber.

* * *

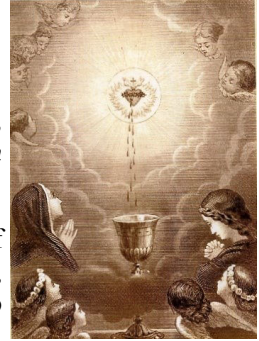


Our divine Master emphatically assures us that even a cup of cold water, given for His sake, will not be left without its reward; what, then, must be the merit of daily acts of charity to the poor and needy, to widows and orphans, to the sick and dying! How meritorious must be countless acts of love and kindness to neighbours, relations, friends, and even enemies in their hour of need! It is impossible to form the remotest idea of the value of such merits. They are bound up with the immensity of eternity, of God, and of God's unbounded goodness and generosity!

HOLY SOULS CORNER

“But one of the soldiers, with a spear opened His side, and immediately there came our blood and water. (John 19:34)

The spear penetrated and pierced the Sacred Heart of Jesus. It is not easy to decide which of Our Lord’s sides, the left or right was pierced. Below is some evidence to throw light on this subject.



Picture the last judgement at the end of the world. Our Lord Jesus Christ in all of His majesty is in the centre. On His right, far below, burn the fires of Purgatory, soon to be emptied. On His left side far below are the eternal fires of Hell, never to be emptied. Below and to His front is the world and its inhabitants being gathered by the angels at the end of the world and placed on either side of Our Lord, the just on His right and the reprobate on His left. All are judged and sentenced. The relevant description is given in Matthew. (Matthew 25:31-36). All on the right of Our Lord are addressed, “Come ye blessed of my Father, possess you the kingdom prepared for you from the foundations of the world.” While to those on the left, “Depart from me you cursed, into everlasting fire.” His Sacred Heart will be open to the saved but closed to the damned. The blessed will enter through the right side of Our Lord and enter His Heart before being taken by Our Lord to Heaven.

St. Gertrude was a great mystic from the 13th century and a great apostle of the Sacred Heart. On one occasion she met with Our Lord and St. John the Evangelist, who had leaned on our Lord’s breast at the last supper. St. John took up a position on the left side of Our Lord’s breast and placed St. Gertrude on His right side. She asked why he did this. He answered: *“I can penetrate with an intensity that is not possible to a person still living; you cannot enter into the closed side to learn, therefore I have placed thee by the wound on the right side of the Divine Heart. Thou canst more easily draw from it the sweetness and consolation which Divine Love, by its continual overflow, showers abundantly on all those who desire it.”*

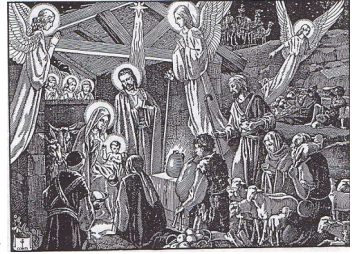
St. Bonaventure informs us that St. Francis of Assisi receive the stigma which included in his right side a long raw wound from which blood often flowed staining his shirt and breeches.

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 31. The Nativity

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were shepherds in the same district living in the fields and keeping watch over their flock by night. And behold, an angel of the Lord stood by them and the glory of God shone round about them, and they feared exceedingly. And the angel said to them, 'Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; for there has been born to you today in the town of David a Saviour, who is Christ the Lord!'



When was Christ born?

Christ was born of the Blessed Virgin Mary **on Christmas Day**, in Bethlehem, **more than two thousand years ago.**

Many churches and homes set up a crib at Christmas. This custom, although of very ancient origin, was popularised by St. Francis of Assisi.



In the year 1223, he visited Pope Honorius III and sought approval of his plans to make a scenic representation of the Nativity. Having obtained the Pope's consent, Francis left Rome, and arrived at Greccio on Christmas Eve. There in the church he constructed a crib, grouping around it images of the Blessed Virgin and St. Joseph, of the shepherds, the ox, and the ass. At the midnight Mass St. Francis acted as deacon. After singing the words of the Gospel, "And they laid Him in a manger," he knelt down to meditate on the great gift of the Incarnation. And people around saw in his arms a Child, surrounded by a most brilliant light.

Since then the devotion to the crib has spread far and wide. The crib remains in church until the octave day of the Epiphany. At the proper time the images of the Three Kings and their retinue are added, making a daily advance towards the crib.

Most homes also set up a decorated Christmas tree. It is a reminder of the *tree* of the cross. The *boxes* of Christmas gifts remind us of the great Gift that God sent us.

LITURGY THIS MONTH

*The month of December
is dedicated to
the Holy Child Jesus*



December 2nd: First Sunday of Advent

The Church continues to impress on us the idea of the Second Coming of Our Lord, and the importance of being ready then. The First Coming in the Crib in Bethlehem is in view of our salvation and of our Judgement on the last day. Let us adore in God His infinite Wisdom and Goodness.

December 8th: The Immaculate Conception

Our Lady was preserved from Original sin because she was to become the Mother of God and save us with Her son.

December 9th: Second Sunday of Advent

St John the Baptist, the Precursor of Our Lord, teaches us to follow the Master.

December 16th: Third Sunday of Advent - Gaudete! REJOICE

The Church rejoices in the middle of Advent, because the coming of Our Lord is near and He will deliver us from sin.

December 19th, 21st and 22nd: Ember days of Winter

We are invited to pray and do some penance as we enter the new season of winter.

December 23rd: Fourth Sunday of Advent

We are in the last days before the Nativity. Let us double our efforts to prepare our hearts for the King coming to us.

December 25th: NATIVITY OF OUR LORD JESUS CHRIST

CHRISTMAS is the most joyful time of the year for children and it is celebrated with gifts and banquets. Let us remember that Jesus comes to us, for us, and we must give ourselves to Him.

The Hail Mary - 5



And blessed is the fruit of Thy womb Jesus



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

December 2018 Intention: For the dying and deceased

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
for the dying and deceased



COMMUNION



SACRIFICE



APOSTOLATE

SEPTEMBER 2018 RESULTS

The Intention was for youth and Catholic Schools

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
5	103	45	45	15	46	482	42	8	12

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, St Michael's School
Harts Lane, Burghclere, Newbury, Berks RG20 9JW, UK***