



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain



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June 2019:
Month of the
Most Sacred Heart of Jesus

*For priestly vocations
and
the fidelity of priests*

*The
Saint
of
the
month*

Saint Claude Archbishop (607-699)



The province of Eastern Burgundy has received great lustre from this glorious Saint. He was born at Salins in the early seventh century, and was recognised from his youth as having a lively mind, a solid judgment and great docility. He read with devotion the sacred books, the lives of the Martyrs and holy Confessors, and the sermons of the Doctors of the Church, all of which were then far more frequently found in the hands of the faithful. He spent many hours praying in the church and attended Mass daily; he was careful to avoid any places which could be a danger for his faith, and took pleasure in meeting pious persons who could give solid nourishment to his soul.

At the age of 20 he became a member of the cathedral chapter of Besançon, where he remained for twelve years, following the examples of the archbishop, Saint Donatian. Afterwards he retired to the monastery of Condat or Saint Oyend, where he became Abbot at the age of 37, in 644; and under his government many Saints were formed.

He had become both the model and the oracle of the clergy of Besançon when, upon the death of Archbishop Gervase in the year 685, he was named as his successor. Fearing the obligations of that charge, he fled to a retreat, but was discovered and compelled to accept the burden. During seven years he acquitted himself of the pastoral functions with the zeal and vigilance of an apostle. It

was said that his sermons had so great a force that they tore vice out of the hearts of the most hardened.

When he was eighty-six years of age, he retired once more to the monastery of Saint Oyend, of which he had always retained the title of Abbot, and where he then remained in authority as its head for several more years. Such was the sanctity of his life and his zeal in conducting his monks in the paths of evangelical perfection, that he was compared to the great abbots of Egypt, Saint Anthony and Saint Pachomius, and his monastery, to those of ancient Egypt. Manual labor, silence, prayer, reading of pious books, especially the Holy Bible; fasting, watching, humility, obedience, poverty, mortification, and the close union of their hearts with God made up the whole occupation of these fervent servants of God. These virtues were the rich patrimony which Saint Claude left to his disciples.

Saint Claude died in 699 at the age of ninety-two, and his body was found intact in the 12th century. Since then pilgrimages and miracles have abounded at his tomb, placed in the monastery where he died, which afterwards bore his name. His feast has been celebrated since the end of the 15th century.

**Saint Claude's feastday
is on 7th June**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

This month of June is liturgically very rich since we shall be celebrating several important feasts. The first one is the feast of Pentecost when the Holy Ghost descended from Heaven upon the Apostles so that they might receive all they needed to go all over the world and preach the Kingdom of Heaven. This feast is, after Easter, the most important because, as Saint John Chrysostom said, *“[with this feast] we have arrived at the peak of all blessings, we have reached the capital of feasts, we have obtained the very fruit of the Lord’s promise.”* Yes, Our Lord Jesus Christ sent His Spirit which is the Holy Ghost, the third person of the Blessed Trinity who has the mission to sanctify us by enlightening and strengthening us with His inspirations.

Then we shall celebrate the feast of Corpus Christi when we adore Our Lord truly present in the Holy Host. On the Ascension Day, Our Lord went up to Heaven to reign and to sit on the right hand of His Father. But His love for our souls and desire to remain united to us in a very intimate way made Him establish the marvellous Sacrament of the Holy Eucharist. In the Host, Our Lord wants to be thanked and praised for His blessings that He keeps granting to us all the time.



Finally, we shall celebrate the feast of the Sacred Heart. The Heart of Jesus, pierced during His Passion and pouring blood and water, is the source of His Divine Love for us. The blood shows us constantly the price paid for redeeming our souls and the

water is like a perpetual fountain being a constant source of spiritual refreshment. This water is drawn from its source by the reception of other Sacraments such as Baptism or Penance. These two Sacraments are cleaning our souls to make them agreeable in the eyes of God.

Now, have you not noticed the common denominator in these three feasts? All three indicate what a priest must be. Indeed, on their Ordination Day, priests were given the Holy Ghost in a special way so that we may carry on the Apostles’ work of sanctifying, which is to save souls by their preaching of the Catholic Faith and the administering of all the Sacraments. The most important of these Sacraments is obviously the Holy Eucharist which only the priest can produce before he may give It to each soul individually in Holy Communion. Finally, the Sacred Heart is the model of the priestly heart that must have this tender and meek disposition when entering into contact with souls in order to dispose them to receive God’s grace, especially when he is hearing confessions.

We need more priests to embrace this beautiful mission for the salvation of souls. For the priests we already have we need them to keep up and increase this priestly ideal so that their zeal for souls never ceases. Indeed, like anybody in any state, priests need to persevere and remain faithful in their total dedication to the Church. You can all help this cause if you pray fervently during this month of June for vocations and that priests are given the grace necessary for them to persevere. By doing so, you not only help priests to remain faithful but you allow all those who are put under their care to keep benefiting from their ministry and therefore you are helping a tremendous number of souls. In the battle of the world against the priesthood, every sacrifice is of significant importance.

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



MY LITTLE WAY

Thérèse' new Brother seemed to appreciate her letters and to profit from them, too. In a little while she decided to ask him a favour. Each day he was to address the following petition to Heaven:

“Merciful Father, in the Name of Thy sweet Jesus, of the Holy Virgin and all the saints, I ask Thee to inflame my Sister Thy spirit of Love, and to give her the grace to make Thee greatly loved.”



The young seminarian agreed to say this prayer daily for the rest of his life. He would never forget it, he told her, or the Little Way to Heaven which she had taught him. Thérèse made the same request of a second Brother who was given to her some months later. He was already a priest, and one day he came to the monastery and offered the Holy Sacrifice. She had the opportunity to speak with him twice on this day, and she gave him her promise that she would offer her prayers and sufferings for the success of his missionary work in China. In return he was to ask God to allow her to bring many souls to Him, even after her death.

How grateful Thérèse was for this chance to play some little part in the work of Christ's apostles! Because she was a girl,

she could never be a priest. Because she was a cloistered nun, she could never teach the truths of our Holy Faith in pagan lands. Yet she could still have some share in both missions. Through hidden prayer and sacrifice she could merit for both her Brothers the strength to carry on their difficult labours. United with Christ, a trusting child in the arms of her Heavenly Father, she could be the channel through which this grace would flow.

She continued to work on her little story for Pauline, and on 20th January 1896, the eve of Saint Agnes, it was completed. That night as she went to chapel for prayer, she paused a moment beside her beloved sister and gave her the manuscript. She acknowledged the gift with a nod but did not speak. Then Thérèse retired, trusting that *The Story of a Soul* would prove satisfactory. She felt that it was no literary masterpiece. It was only eight chapters in length and written on very poor paper. She had not bothered to correct it or to make any changes, and nowhere had she made an effort to be amusing or clever. However, Pauline might find pleasure in reading about the wonderful favours God had granted her during her short life.

Time passed, and her sister made no comment on the story of her childhood memories. The truth was that she had not found time to read it. Her term as Prioress expired in February 1896, and she was anxious to set everything in order for her successor. This successor turned out to be Mother Mary Gonzaga, who had been Prioress at the time of Thérèse' entrance.

There was every chance that now she would be given new duties, but as it turned out she was told to continue working with the novices. She might also help the Sister who had charge of the sacristy, as she had done in the past.

The spiritual guidance of the novices was a work dear to her heart. She saw in these young souls the future welfare of their monastery—indeed, the future welfare of countless men and women they should never know. She did her best to teach her little sisters one important fact: namely, that each and every soul born into the world is called to be a saint—not by halves, not with indifference, but totally, and with joy. For some the process is long and difficult, chiefly because such persons rely on their own powers and do not think of abandoning themselves to the Heavenly Father with confidence and trust. Others achieve sanctity more quickly because they have learned to be humble.

“When I think of all I still have to acquire!” cried a novice one day, a bit depressed over her struggles to become virtuous.

“You mean all that you have to lose,” Thérèse said. “You are trying to climb a mountain, whereas God wishes you to descend.”



Yes, *descend* was one of her favourite words. So were *little* and *humble* and *child*. Over and over again she described the beauty of simplicity in one’s spiritual life.

It is such a sure way to God! It leads straight to His Heart, she explained, without any twistings or turnings. Only when we cease to be simple and childlike do things become hard for us.

Since Thérèse was not their real superior, the novices were not backward in criticising some of her statements. One or two did not take kindly to being as little children, for by now they had found that this practice requires constant effort. It is no lazy man’s way to Heaven, since it means accepting suffering and humiliation without complaint. These, as well as joy and earthly fortune, are gifts from the Heavenly Father for the good of one’s soul and the souls of others.

“I just don’t like to suffer and to be humiliated,” complained one. “I’m very sure the cross will never attract me. Sister Thérèse, how can I be a saint with such feelings?”

She did her best to explain that *feelings* do not matter, that this novice could make a very wonderful prayer out of her dislike for suffering and humiliation. She could present it to the Heavenly Father as a token of her weakness. In such a way would she be true to her role of a little child.

“If you feel regret that all the flowers of your desires and of your good intentions fall to the ground without producing any fruit, offer to God this sacrifice of never being able to gather the fruit of your efforts. In an instant, at the hour of your death, He will cause the very best fruit to ripen on the tree of your soul.”

The novice was somewhat consoled, but Thérèse knew what she was thinking. Sister Thérèse of the Child Jesus and of the Holy Face offered such strange advice! Never had her Little Way been praised or even mentioned by the priests who gave their retreats, and yet she did not seem concerned. Instead, she acted as though things would be quite different some day. Then the whole world would accept her words, and practise what she taught.

More next month

EUCHARISTIC DEVOTION



On the Priest



“How wonderful the dignity of priests” says St. Augustine, “in their hands as in the womb of the Blessed Virgin Mary, the Son of God becomes incarnate.” They are the ministers of Christ, and the dispensers of the mysteries of God, thus spoke St. Paul before him.

Commenting on these words, the Curé d’Ars said: “Without the priests the Death and Passion of Our Lord would be of no use to us; the priest has the key of the treasures of heaven; he is the steward of the good God, the administrator of His goods. Let us ask the Holy Spirit for the knowledge of these truths. It will fill us with a holy reverence for the excellence of the priest, and a lively gratitude towards Our Lord who has invested him with it.”

1. THE GREATNESS OF THE PRIEST.

Who is the priest? A man who holds the place of God, a man who is clothed with all the powers of God. “Go,” said Our Lord to the priest, “as My Father has sent Me, I send you.”

At the Consecration, the priest does not say: “This is the Body of Our Lord.” He says: “This is My Body.” See then the power of the priest! The tongue of the priest and a morsel of bread makes a God. It is more than the creation of the world. Someone said: “St. Philomena obeys the Curé d’Ars.” Indeed she may well obey him since God Himself obeys him. The Blessed Virgin cannot make her divine Son come down into the Host. A priest, no matter how simple he is, can do this.

Oh! how wonderful the priest is! The priest will only understand himself really in heaven. If he understood it on earth he would die, not of fear, but of love.

If I met a priest and an angel, I would salute the priest before saluting the angel. The angel is the friend of God, but the priest holds His place. St. Teresa used to kiss the place where a priest had passed.

One values greatly objects which have been placed in the bowl of the Blessed Virgin and the Infant Jesus in Loreto, but the fingers of the priest which have touched the adorable Flesh of Jesus Christ, which are plunged in the chalice where His precious Blood has been, in the ciborium where His Body has been, are they not more precious?

2. THE PRIEST IS THE FOSTER-FATHER OF SOULS AND THE MAINSTAY OF RELIGION.

When the bell calls you to church, if someone asked you: "Where are you going?" you could answer: "I am going to feed my soul." If one asked you, pointing to the tabernacle: "What is that golden door?" "It is the larder, it is the storehouse of my soul." Who is it who has the key of it, who provides the food, who prepares the feast, who serves at table? The priest. And the food? It is the precious Body and Blood of Our Lord. O my God! my God! How you have loved us!

The priest is for us as a mother, as a nurse for an infant of a few months. She gives him his food, he has only to open his mouth. The mother says to her infant: "Take my little one, eat." The priest says to us: "Take and eat, this is the Body of Jesus Christ, may He keep you and bring you to eternal life." O beautiful words! A child when it sees its mother come towards it struggles against those who hold it. It opens its little mouth, and stretches out its little hands to embrace her. Your soul in the presence of the priest goes naturally towards Him. It runs to meet Him, but it is prevented by the bonds of the body among men who give all to the senses, who live only for the mortal (dead) body.



When the bell rings you can say: "What is there? The Body of Our Lord." "Why is it there? Because a priest has been there and said Mass."

After God, the priest, that is all. Leave a parish twenty years without a priest and they will adore the beasts.

If the parish priest were to go away, you would say: "What is happening to this church? There is no longer any Mass. Our Lord is no longer there. We might as well pray at home."

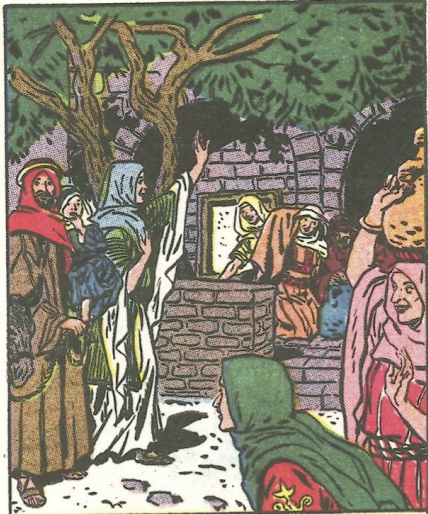
When anyone wishes to destroy religion, they begin by attacking the priest, because when there is no priest, there is no longer any Sacrifice, and then when there is no longer any Sacrifice, there is no longer any religion.

The priesthood is the love of the Heart of Jesus. When you see the priest, think of Our Lord.

THE LIFE OF THE BLESSED VIRGIN MARY



YEARS FLY. HEROD IS DEAD.
ONE DAY THE FUGITIVES RETURN
TO NAZARETH.



IT IS GOOD TO SEE THE LITTLE
TOWN AGAIN AND SO MANY
FAMILIAR FACES.



IT IS GOOD TO SEE THEM ADMIRE
HER SON- HER SON AND GOD'S SON.



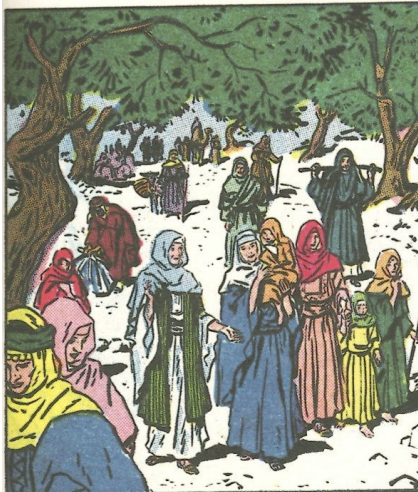
AS JESUS GROWS IN WISDOM AND
AGE, IT SEEMS HE IS ALL HER SON.
HOW SOON WILL HE SHOW THAT HE
IS THE SON OF GOD?



SOONER THAN SHE REALIZES!
SHE PACKS FOR A PILGRIMAGE
TO JERUSALEM...



... WHERE THEY HAVE A HAPPY
AND BUSY TIME ATTENDING ALL
THE CEREMONIES OF THE
PASCHAL FEAST.



THE JOURNEY HOME IS WITH A
LARGE PARTY. MARY TELLS HER
FRIENDS THAT JESUS IS WITH THE
MEN, FOR HE IS TWELVE NOW.



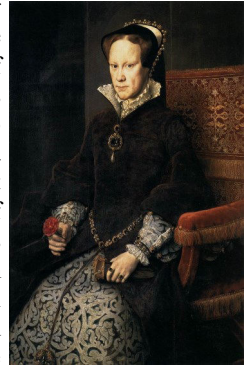
BUT WHEN SHE REJOINS JOSEPH,
THE BOY IS NOT THERE. "I
THOUGHT HE WAS WITH THEE,"
JOSEPH SAYS.

ENGLISH AND WELSH MARTYRS

Blessed John Storey, 1571

Blessed John Storey experienced and was involved in all the religious changes of the Tudor Dynasty during each reign: Henry VIII, Edward VI, Mary I, and Elizabeth I. He endured success and failure at the University of Oxford, in Parliament, and at Court. He suffered imprisonment and exile, torture and finally execution. John Storey was born in northern England in 1504 and educated at the University of Oxford. He became a Doctor of Law and served at the President of Broadgates Hall (now Pembroke College) from 1537 to 1539.

John might have fallen away briefly from the Catholic Church or at least decided that he could accept the king's control of the Church in England, for he did take Henry VIII's Oath of Supremacy. After becoming a member of the House of Commons for Hindon, Wiltshire in Southwest England in 1547, he seems to have reverted back to the true Faith. (He also got married to a woman named Joan in 1547.) In 1549 he protested against the Act of Uniformity introduced in Parliament by the government of young king Edward VI. This Act promulgated Thomas Cranmer's new *Book of Common Prayer* as the sole legal form of worship in England. This law was controversial in Parliament and John Storey spoke against it—and against the boy king. Because he had cried out “Woe unto thee, O land, when thy king is a child,” the House of Commons imprisoned him.



Queen Mary Tudor, 1516-1558

Eventually, the House of Commons released John Storey; he and his family went into exile in Louvain in the Low Countries under the rule of Spain, now in Belgium. There he joined the faculty at the University of Louvain and the community of English Catholic exiles, including William Rastell, **St. Thomas More's** nephew and publisher. In August of 1533, Storey and his family returned to England after Edward VI died and Mary, Henry VIII and Katherine of Aragon's Catholic daughter succeeded to the throne in spite of the attempt to supplant her by the Protestant Lady Jane Grey. Storey went back to Oxford as Regius Professor of Law but then took on important duties in the revived Catholic Church, serving as Chancellor for the dioceses of London and Oxford, and Dean of the Arches, the ecclesiastical court of the Archbishop of Canterbury. In his role as Chancellor for the Bishop of London, Edmund Bonner, he took part in heresy trials. He also served as proctor or representative for Queen Mary at the trial of Thomas Cranmer in Oxford and joined efforts to control the publication of heretical books in several dioceses.

When Mary I and **Reginald Pole**, Archbishop of Canterbury, died on 17th November 1558, Storey, like other Catholics in England, waited to see what direction Elizabeth I would take in religion. Her first Parliament began to introduce bills leading to the establishment of the Church of England, and John Storey found himself under attack for his opposition and for his work during Mary I's reign. In May of 1560 he was arrested and imprisoned in the Fleet, from which he escaped briefly, being recaptured and taken to Marshalsea Prison in April or May of 1562. He escaped from Marshalsea before he could

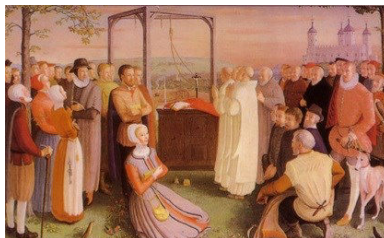
be confronted with the taking of Elizabeth I's Oath of Supremacy and fled again to Louvain, leaving everything he owned behind in England. His family joined him in exile again and the Duke of Alba offered him financial assistance and a position as a customs official. John Storey renounced his allegiance to Elizabeth I and placed himself in the service of Philip II of Spain, ruling in the Spanish Netherlands. He remained there for seven years.

English agents used his position as customs agent to capture Storey and return him to England. William Cecil, Elizabeth I's Secretary of State set a trap by having spies pose as refugees from England seeking Spanish protection in the Netherlands. Storey went aboard a ship in Antwerp to search it and the ship sailed to Yarmouth where he was placed under arrest. In London he was tortured and held there from August of 1570 until his trial on 26th May 1571 in Westminster Hall.

Blessed Edmund Campion attended this trial at which Storey protested that he was a subject of the King of Spain and therefore not accountable to English treason laws. Accused of plotting the death of Elizabeth I, he refused to plead. The only evidence against him was his association with the Norton family who had been part of the Northern Rebellion of 1569, when Catholics rose up against Elizabeth's religious policies. On 27th April 1570 Pope Pius V had excommunicated Queen Elizabeth in the Bull, *Regnans in Excelsis*, which also released her subjects from any allegiance to her. Certainly a former English subject, living in exile under the protection of one of England's enemies did not stand a chance against the presumption of his guilt. The fact that he had opposed religious changes in Parliament during two reigns and participated in heresy trials in another compounded his danger. The verdict was a foregone conclusion and Storey was sentenced to be hung, drawn, and quartered.

Blessed Edmund Campion's presence at this trial confirmed him in his reversion to Catholicism as he was on his way to join the English exiles in Douai to study for the priesthood. Evidently he did not witness John Storey's execution on 1st June 1571 at Tyburn in London. Even though Storey was 70 years old, the execution was carried out as brutally as possible—and he was posthumously mocked in pamphlets for having cried out in agony.

Philip II arranged for his widow and family to receive a pension—and his son John became a priest. The elder John Storey was beatified in 1886 by Pope Leo XIII. Blessed John Storey offers a great example--his willingness to stand up for the Catholic faith in spite of repeated imprisonment and exile, culminating in his final capture, torture, trial and execution. The fact that his example influenced one of the greatest of the Elizabethan era martyrs, Blessed Edmund Campion, demonstrates what a model of faithfulness and fortitude he was and is.



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.



GOODNESS AND CHARITY OF THE SACRED HEART

Let us try to imitate the goodness and charity of the Sacred Heart of Jesus:

1. *In our Thoughts* — Do we try to see the good rather than the evil in those around us—to fix our thoughts upon their good points rather than to dwell upon their weaknesses and faults? We ourselves have got our failings as well as our good qualities; we should like others to dwell upon the latter rather than the former. Are we guilty of rash judgments; do we attribute sinister motives, or do we try to judge of others' actions in the light of Christian charity and love?
2. *In our Words* — Do we try not alone to think, but also to speak well of others, especially behind their backs? It is base and cowardly to say of another in his absence what we should never venture to assert before his face. Be tender of the reputation of your neighbour as you would wish him to be careful of your own. The best plan is to make it an inviolable rule never, if possible, to say a hard word of anyone. Then be kindly, courteous, and considerate in your word to others.
3. *In our Actions* — Negatively and positively: *negatively*, by never doing what would hurt or injure others; *positively*, by showing them all goodness and consideration in our dealings with them. Furthermore, we must help our neighbour spiritually and temporally—we must assist the poor, the sick, the afflicted; we must pray for the conversion of the sinner, and be full of tender pity for the suffering children of the Sacred Heart in Purgatory. Thus shall we imitate and become dear to Him Whose Heart is “full of goodness and of love.”



HOLY SOULS CORNER

I was a newly ordained priest in New York diocese, and was assigned by my bishop to a church whose priest who had been ill for some time and who needed help. His illness worsened and he had to leave. The bishop asked me to soldier on until he could find a replacement parish priest. On the very first night that I was in charge, a knock came on the presbytery door. I opened it to a handsome elderly lady who asked if I could come to her son who was dying. I gathered all I needed for a sick visit and offered the lady a lift home. "Oh no," she said, "I am elsewhere now." With these words she went away quickly and I proceeded in a carriage to the address she had given to me.

Her son was in bed and clearly very ill. I said that his mother had asked me to call. He looked surprised and said that his mother had died some years before. He pointed to a picture on the wall, next to one of Pope Pius X, the previous pope. "That is my mother," he said, "taken some years before she died." I started, because I recognised the handsome lady who had called at the presbytery earlier. Her son was very pleased to see me and asked me to hear his confession, for he had lapsed from the faith. Afterwards I gave him communion and anointed him in Extreme Unction. He had been a soldier in the Great War in Europe and had sustained severe wounds which were now taking their toll. I said I would stay with him. I gently asked him about his mother. He said that when he was young she had impressed on him the importance of



devotion to Our Lady. Especially she taught him how to say the Hail Mary, slowly and with great devotion, saying that Our Lady takes great pleasure in the Angelic Salutation said with devotion. His mother had told him that this prayer would result in Our Lady extending her protection over him. Although he had lapsed from the time that he was in the armed forces, he continued faithfully saying the Hail Mary out of habit.

I fell asleep in a chair, and on waking found that the son had died during the night. It came home to me that it was Our Lady, through the son's mother, who had sent me to minister to him at the hour of his death. How dramatically her maternal protection was manifest on this occasion.

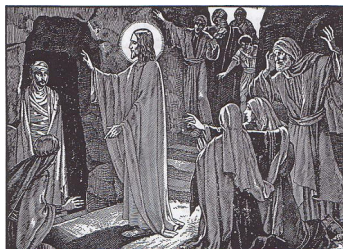
The Hail Mary said with recollection and devotion to our Gracious Mother should certainly be adopted with confidence in her protection. We can be sure that if we develop a lively devotion to Our Lady while here on earth, she will not forget us when we are suffering in Purgatory. She has been described as the Queen of Purgatory and with good reason.

My Jesus, at that dread hour when death shall strike me, by the gracious intercession of Thy blessed Mother and the assistance of the glorious St. Michael, deliver me from the enemy of my soul. (The Jesus Psalter)

MY CATHOLIC FAITH

Chapter 33. The Public Life of Jesus Christ

Our Lord spent the three years of His public life teaching, healing the sick, working miracles to prove His mission and Divinity. One of His most wonderful miracles was the raising of Lazarus. Lazarus had been dead and buried four days. But Jesus went to the sepulchre and ordered the stone closing it to be taken away. Then He cried: *Lazarus, come forth!* And Lazarus came forth from the grave. Because of this miracle, the Pharisees became more envious, and even planned to kill Lazarus, so as to make it appear that Jesus had not raised him from the dead.



What was Christ's aim in His public life?

Christ's aim in His public life was **to teach what God requires all to believe and practise**, so that all may enter the kingdom of Heaven.

1. For this purpose He gathered some seventy-two *disciples*, and from them chose twelve Apostles, to whom He gave special instruction and training. By them He established His Church, which was to carry on His work after His death, to continue teaching what He had openly and publicly taught.

He spoke to large crowds, sometimes numbering four or five thousand people, as when He multiplied the loaves and fishes. Christ taught in the simplest manner, so that all might understand without difficulty. He used plain, homely words. He often used signs and parables, and illustrated His meaning by examples from nature and common life.

2. In the *doctrines* He taught, a leading idea is: "Seek first the kingdom of God."

He taught a new rule of faith, and gave new commandments. He taught the precept of love, even for our enemies. He revealed certain mysteries: such as those of the Blessed Trinity, of His own divinity, of the Last judgment. He instituted the seven sacraments.

What important events marked the end of Our Lord's public life?

The following events marked the end of Our Lord's public life:

His solemn entry into Jerusalem, the Last Supper He ate with His Apostles, and finally, **His Passion and Death.**

1. Jesus Christ entered *Jerusalem* in triumph, riding on an ass, with children waving palms and singing.

The Church commemorates the entrance into Jerusalem on Palm Sunday. On that day palms are blessed, and there is a procession, in memory of the palms that the joyous people waved at the entrance into Jerusalem of Our Lord. Palm Sunday is the Sunday before Easter. The week following it is called *Holy Week*.

2. On the Thursday evening after His entry into Jerusalem, Jesus ate the *Paschal Supper* with His Apostles. We call it the Last Supper, for it was the last meal He ate before His death.

The Jews celebrated the feast of the Pasch in memory of their deliverance from Egypt. They had been saved by the blood of the paschal lamb.

3. After the Supper, Our Lord *washed the feet* of the Apostles. He did this to teach us humility.

In commemoration, the celebrant of Holy Thursday Mass today washes the feet of twelve men, after the Gospel.

4. After the washing of feet, Our Lord *instituted the Blessed Eucharist*, said the first Mass, and gave His Apostles their *first Holy Communion*.



LITURGY THIS MONTH

The month of June is dedicated to the Most Sacred Heart of Jesus



Here are some virtues needed to successfully practise this devotion:

- A true love of Jesus Christ and of His Sacred Heart;
- Special respect for, and veneration of, the Blessed Sacrament;
- A desire to make reparation for the neglect and ingratitude of mankind.

June 9th: 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.

June 16th: 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.

June 20th: Corpus Christi

As Crusader, the Most Sacred Body of Christ is our spiritual food. We should receive Our Lord with special devotion on the greatest Feastday of the Eucharistic Crusade!

June 24th: St. John the Baptist

We honour today the greatest prophet among the children of men, the precursor of the Messiah, a most perfect example of one faithful to his vocation, till martyrdom.

June 28th: Most Sacred Heart of Jesus

Let us return love for love to Jesus and unite our heart to His Sacred Heart. *“Behold this Heart that has loved men so much!”*

June 29th: Sts. Peter and Paul

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

This year, Ordination day at Ecône on 28th June!

O Lord, grant us many holy priests

The Seven Gifts of the Holy Ghost - 2



THE GIFT OF UNDERSTANDING

Understanding



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



PRAYER

June 2019 Intention: For priestly vocations and the fidelity of priests

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 priestly vocations and the fidelity of priests



COMMUNION



SACRIFICE



APOSTOLATE

MARCH 2019 RESULTS

The Intention was for devotion towards Saint Joseph

| 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 | 138 | 31 | 44 | 29 | 53 | 659 | 97 | 30 | 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***