



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain



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October 2019:
Month of the
Most Holy Rosary

For devotion to the
Blessed Virgin

The
Feast
of
the
month

The Motherhood of the Blessed Virgin



When Mary of Nazareth conceived in Her womb the Word of God, that conception was the effect of the fullness of Her grace, and of an action of the Holy Spirit which occurred in Her soul first of all, thereby making of Her flesh a tabernacle and a sanctuary. The dignity of the Mother of God is Her great sanctity, it is the incomparable grace which raises Her above all the Angels, the grace in which She was predestined and created for this glorious purpose. By the acts of Her blessed Maternity, She bordered on divinity while remaining entirely human. In this way She seems to exhaust, as it were, the power of God—the fullness of the grace accorded Her cannot be surpassed. It is easier for us to conceive of the greatness of Mary, however, when we consider Her maternity of the Mystical Body, the Church, which like Herself is entirely human, and composed of persons who are very far indeed from being what our Saviour was, a Divine Person incarnate.

We understand better what Mary is for the Church by listening to Saint Louis Mary de Montfort, apostle of the Cross and of the Rosary of Our Lady. As Mary was necessary for God in the Incarnation of the Word, so She is necessary for Him to sanctify souls and bring about their likeness to Christ, and She is much needed by us, in our great infirmity.

The Holy Ghost gives no heavenly gift to men which He does not have pass through Her virginal hands...; such is the sentiment of the Church and its holy Fathers. Mary, being altogether transformed into God by grace and by the glory which transforms all the Saints into Him, asks nothing, wishes nothing, does nothing contrary to the eternal and immutable Will of God. When we read then in the writings of Saints Bernard, Bernardine, Bonaventure and others, that in Heaven and on earth everything, even God Himself, is subject to the Blessed Virgin, they mean that the authority which God has been well pleased to give Her is so great that it seems as if She had the same power as God; and that Her prayers and petitions are so powerful with God that they always pass for commandments with His Majesty, who never resists the prayer of His dear

Mother, because She is always humble and conformed to His Will. If Moses, by the force of his prayer, stayed the anger of God against the Israelites in a manner so powerful that the most high and infinitely merciful Lord, being unable to resist him, told him to let Him alone that He might be angry with and punish that rebellious people, what must we not, with much greater reason, think of the prayer of the humble Mary, the worthy Mother of God, which is more powerful with His Majesty than the prayers and intercessions of all the Angels and Saints both in heaven and on earth?

The sin of our first father has spoiled us all, soured us, puffed us up and corrupted us... The actual sins which we have committed, whether mortal or venial, pardoned though they may be, have nevertheless increased our concupiscence, our weakness, our inconstancy and our corruption, and have left evil remains in our souls... We have nothing we can call ours but pride and blindness of spirit, hardness of heart, weakness and inconstancy of soul, revolted passions, and sicknesses in the body... Let us say boldly with Saint Bernard that we have need of a mediator with the Mediator Himself, and that it is the divine Mary who is most capable of filling that charitable office. It was through Her that Jesus Christ came to us, and it is through Her that we must go to Him. If we fear to go directly to Jesus Christ, our God, whether because of His infinite greatness or because of our vileness, or because of our sins, let us boldly implore the aid and intercession of Mary, our Mother. She is good, She is tender, She has nothing in Her that is austere and forbidding, nothing too sublime and too brilliant... She is so charitable that She repels none of those who ask Her intercession, no matter how great sinners they have been; for, as the Saints say, never has it been heard, since the world was the world, that anyone has confidently and perseveringly had recourse to our Blessed Lady and yet been repelled (True Devotion to Mary).

The feast of the Motherhood of the Blessed Virgin
is on 11th October

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Our intention for this month of October is to increase our devotion to Our Lady. We very often emphasise in Hostia magazine some particular devotions because it is what sustains our efforts to be pleasing to God. Any devotion has, at its aim, to help us get more affection towards the things of God, which is to say towards everything which is spiritual. Devotion must help us increase our concern for our souls as well as for our relationship with God. This is why devotion makes us say prayers to give us good sentiments towards God, especially love which is what God is looking for as a response to the love He has for us.

There are multiple devotions or means to increase our love for God. It is up to us to pick up those devotions that will suit our sensibility, those that really touch our hearts. As members of the Eucharistic Crusade, the devotion to the Blessed Sacrament should be one of our favourite devotions. Where can we find more powerful motives of love for God than in the Holy Eucharist which was established so that God may truly dwell within our souls? Consequently, Mass also should be one of our favourite devotions.

We all may have different devotions in our lives. For instance, it would be normal that we should have a devotion to our own patron name saint who, as it were, is in charge of us to show us the way of loving God by the example of his or her own life. On the other hand, there is one devotion that God wants us all to have, and that is the devotion to His Blessed Mother, the Virgin Mary. When we are baptised, we become a child of God. It is His blessed will that in addition all of us choose individually to be a child of Mary. The Blessed Virgin Mary has a special place in the salvation of souls. God has willed that

all of the graces we need and shall ever need to save our souls pass through Our Lady's hands. She is the perfect example of the response to the love of God towards men, the example of a life totally dedicated to Him.



Our devotion to Our Lady must principally be a devotion of confidence in her power of intercession. We must confide ourselves to her maternal cares, ask her without ceasing to protect us on the path to Heaven. We may see now why the best expression of this devotion is in the recitation of the daily Rosary. By saying the *Hail Mary*, we ask Our Lady to pray for us, we recommend ourselves and all our concerns to the one who is worthy of approaching God and therefore of presenting our prayers to Him. What is more, she even makes our poor prayers acceptable to God. Then, the insistence of our request is marked by the repetition of this simple but powerful prayer which is the *Hail Mary*. This repetition of Hail Marys must be the expression of our determination to persevere and get what we must want more than anything else, and that is to save our souls.

As the Church in her wisdom has dedicated this month of October to Our Lady of the Most Holy Rosary, let us try during this month to say our Rosary with true devotion. We should constantly remember that we are speaking to our heavenly mother so that we may develop our confidence towards her and keep going under her maternal protection against all things that are trying to divert us from our goal which is Heaven.

God bless you all and may the Blessed Virgin be always your guide.

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



MYSTERIOUS PROMISES

When Thérèse's three sisters and her cousin heard the report, their hearts were heavy. Why had she kept her illness a secret? Why had she not confided in them? Quickly she explained that she had not wished to cause them any anxiety, but these words did not satisfy her dears ones.

"You must go to the Infirmary at once," declared Marie. "You need all the care and comfort we can give you."

Her dear godmother meant well, but she was happy when the Prioress told her that she might remain in her cell. This little room, cold and damp as it was, had been home to her ever since she entered the monastery. Here she had learned to pray and suffer as a Carmelite, and here she hoped to give up her soul to God. Besides, spring was at hand, the spring of 1897, and the cold days were almost over.

The doctors had ordered treatments to relieve her coughing spells, and she did her best to submit with good grace. But the treatments were so painful! and the medicines prescribed, so unpleasant!

"It's a waste of time and money," she told herself. "I know I am going to die soon."

To die! This would mean the end of all suffering, she reflected, and the beginning of the only life that counts. When she was dead, her body would be carried to the nuns' chapel and placed before the large iron grating which looks out upon the public church. A wreath of roses would be on her head, and the people of Lisieux would come to stare through the iron bars at Sister Thérèse of the Child Jesus and of the Holy Face. The Prioress would send a circular letter to all the Carmels in France, giving a brief description of her life and death. After a day or so, her body would be taken away from the monastery and buried in the town cemetery. Of course her relatives and sisters in religion would remember her in prayer, but after a few months there would be few to think upon the little white flower.

"Only You will not forget me, Lord," she said. "You never forget anybody!"

One day as she was resting after a very painful treatment, she heard a kitchen Sister speaking in the corridor outside her cell. There was real concern in her voice.

"Sister Thérèse is going to die soon," she said, "and I've been asking myself what Mother Prioress can possibly say about her in the circular letter. I think she will be very embarrassed."

"Why?" asked another voice.

"Well, this little Sister is very amiable, but surely she has done nothing much since coming here."

Thérèse smiled at the truth in these words. The kitchen Sister was so right! Never had she done anything of herself, in the world or as a nun. Always her lot had been to remain in the arms of the Heavenly Father, small and weak, relying upon His love to help her become a saint.



Since her entrance into Carmel, she had never sought consolation and companionship from Marie and Pauline, nor of Céline and Marie Guérin when they joined us. But now that she knew her days were numbered, she made no effort to deny herself this very natural joy. Every day her beloved ones came

for a visit, and presently Pauline astonished her by presenting herself with pencil and paper. It seemed that she wished to record a few of her sayings which she thought would be helpful to the Sisters.

At first she was disturbed at this. Who was she to give advice to others? Yet, since Pauline had her heart set on it, she finally agreed. A few weeks later she informed her that if she felt strong enough, it might be well to add some extra chapters to her book, *The story of a Soul*.

“Mother Prioress has given permission for this work,” she told Thérèse. “My dear, I do hope you can do it.”

By now it was the month of June, and sunshine flooded every corner of the monastery. she felt a little better, and she promised to do her best.

“But what shall I write about?” she asked. “Surely I have told everything about my childhood.”

“Write about the novices, or about charity,” suggested Pauline.

Charity! This was a theme which had always been very dear to me. Years ago she had memorised that wonderful letter written by Saint Paul to his friends in Corinth, and now the words returned in all their original strength:

“If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy and should know all the mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind; charity envieth not, dealeth not perversely; is not puffed up; is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, hopeth all things, endureth all things. Charity never falleth away...”

“I will do my best to write on charity,” she thought. “Dear Lord, please help me!”



In the days that followed, she wrote about fifty pages on that greatest of all virtues. She tried to describe her own poor efforts to acquire this beautiful jewel. Frequently, however, she had to interrupt her writing to smile. Her methods of practising charity were so unusual! For instance, whenever she found it difficult to be kind to some Sister, to refrain from showing impatience because her ways irritated her, *she would run away from her as quickly as she could!* Then there was the case of a companion who annoyed her by rattling her beads during meditation. The sound was so irritating that many times she felt like turning around and giving her a sharp look. But for the sake of charity she adopted another method. Instead of trying to escape the unwelcome noise, she would set herself to listen to it as though it were the sweetest music. As a result, her mediation became not a period of peace and quiet but time spent in offering “music” to Our Lord.

Another opportunity to practise charity was sometimes provided in the laundry. One day as she was scrubbing clothes, she was startled by a splash of dirty water across her face. she looked quickly at the Sister who was scrubbing vigorously at her side. her first impulse was to pause and deliberately wipe away the water from her face. This would show her what she thought of her carelessness. But her irritation did not last. Instead of having her little revenge, she set herself to welcome each splash of soapy water as though it were a treasure. Soon the unpleasantness crept away, and her heart was full of the peace that always springs from genuine kindness.

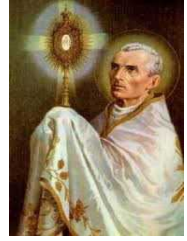
The first chapters of *The Story of a Soul* had been dedicated to Pauline, Sister Agnes of Jesus. Later, Marie had asked for further explanations of the Little Way, and so she had written a chapter for her, Sister Mary of the Sacred Heart. Now she decided to dedicate the new chapters on charity to our Prioress, Mother Mary Gonzaga. Despite her severe treatment of Thérèse when she first came to the monastery, she had always loved her deeply. One day she found herself writing these lines:

“When I was a postulant there were times when I was so violently tempted to seek my own satisfaction, some crumbs of pleasure, by having a word with you, that I was obliged to hurry past your cell and cling to the banisters to keep myself from turning back. Many were the permissions I wanted to ask, and pretexts for yielding to my natural affection suggested themselves by the hundreds...”

More next month

EUCCHARISTIC DEVOTION

Adoration in Spirit and in Truth (1)



Pater tales quaerit qui adorent eum... in spiritu et veritate.

The Father seeketh such to adore Him... in spirit and in truth (John 4:23).

The object of Eucharistic adoration is the Divine Person of our Lord Jesus Christ present in the Most Blessed Sacrament.

He is living there. He wants us to speak to Him, and He will speak to us. Anybody may speak to our Lord. Is He not there for everybody? Does He not tell us, "Come ye all to Me"?

This conversation between the soul and our Lord is the true Eucharistic meditation, i.e. adoration.



The grace of it is given to everybody. In order, however, to succeed in it and avoid routine or dryness of mind and heart, adorers must seek inspiration in the grace of their vocation, in the various mysteries of the life of our Lord and of the Blessed Virgin, or in the virtues of the Saints. In this way they will honour and glorify the God of the Eucharist through the virtues of His mortal life as through those of all the Saints, of whose holiness He was the grace and end as He is now its crown of glory.

Look upon the hour of adoration assigned to you as an hour in Paradise. Go to your adoration as one would to Heaven, to the Divine banquet. You will then long for that hour and hail it with joy. Take delight in fostering a longing for it in your heart. Tell yourself, "In four hours, in two hours, in one hour, our Lord will give me an audience of grace and love. He has invited me; He is waiting! for me; He is longing for me."

When your hour is particularly difficult, rejoice all the more; your love will be greater for its suffering more. It is a privileged hour that will count for two.

When on account of illness, infirmity, or some other reason, you cannot make your hour, let your heart be saddened for a moment. Then in spirit imagine yourself at adoration in union with those who are actually adoring. On a bed of sickness, or on a journey, or at a task that detains you, be more recollected, and you will derive the same fruit as if you had been able to kneel at the feet of the good Master. That hour will be written down to your credit and perhaps even counted for two.

Go to our Lord just as you are. Be natural in your meditation. Use up your own stock of piety and love before resorting to books. Cherish the inexhaustible book of a humble love. It is all very well to take a pious book with you to regain control of yourself in case the mind wanders or the senses grow drowsy; but remember that our good Master prefers the poverty of our heart to the most sublime thoughts and affections borrowed from others.

You can be sure that our Lord wants our bean and not that of someone else. He wants the thought and prayer of that heart as the genuine expression of its love for Him.

It may be that we do not want to go to our Lord because we are ashamed of our misery and wretchedness: that is the fruit of subtle self-love, impatience, or cowardice. Our Lord prefers our helplessness to everything else; He is pleased with it and blesses it.

You are suffering from spiritual dryness? You can at least give glory to God's grace without which you can do nothing. Open your soul toward heaven just as a flower opens its petals at sunrise to receive the refreshing dew.

You are stricken with utter powerlessness; your mind is lost in darkness; your heart is crushed with the weight of its nothingness; your body is ailing. Offer Him the adoration He should expect from one so destitute; forget your poverty and abide in our Lord. Or again, present your poverty to Him that He may make it rich; that is a masterpiece worthy of His glory.

But you are in a state of temptation and of sadness; everything rebels in you; everything induces you to leave your adoration under the pretext that you are offending God, and that you are dishonouring rather than serving Him. Do not listen to that insidious temptation; you adore Him by resisting, by being loyal to Him against yourself. No, no, you are not displeasing Him. You are bringing joy to our Master Who is looking on and Who permitted Satan to upset you. He expects you to honour Him by remaining with Him to the last minute of the time you were to devote to Him. May confidence and simplicity and love bring you to adoration.



THE LIFE OF THE BLESSED VIRGIN MARY



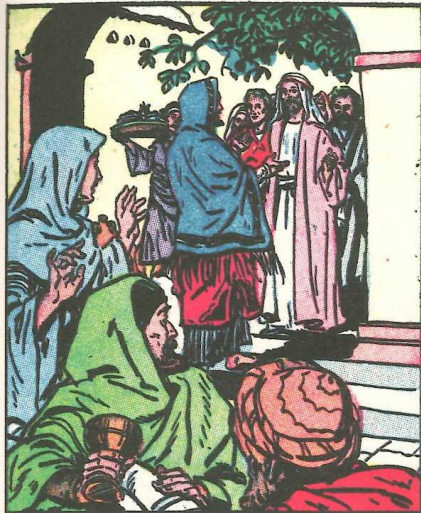
THE WEDDING FEAST IS AT CANA, JUST A FEW MILES FROM NAZARETH, AND MARY GOES ALONE. JOSEPH HAS BEEN DEAD SOME YEARS NOW, AND JESUS IS AWAY.



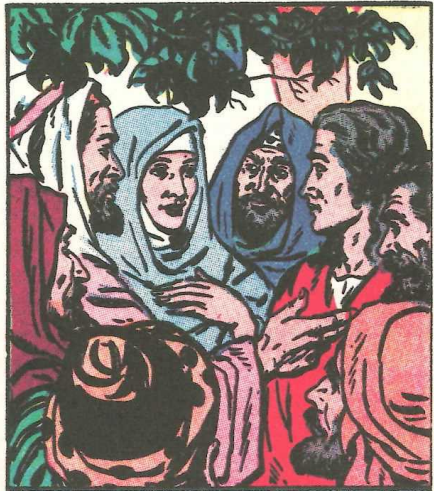
MARY TELLS THE BRIDEGROOM THAT JESUS MAY RETURN IN TIME, AND SMILES AT THE YOUNG MAN'S LAVISH PREPARATIONS.



THIS IS THE ONE BIG EVENT IN A POOR GALILEAN'S LIFE. NOTHING WILL BE STINTED—EVERYONE WELCOMED—A WEEK OF REJOICING IF THE SUPPLIES WILL LAST.



SO WHEN JESUS ARRIVES LATER FROM BETHANY, HE IS WELCOMED AND SO ARE HIS SIX NEW FRIENDS .



MARY MEETS THE FIRST SIX MEN TO ACCEPT HER SON AS THEIR LEADER— PETER AND ANDREW, JAMES AND JOHN, PHILIP AND NATHANIEL .



THEY DO NOT REALIZE SHE IS THEIR MOTHER. ACTUALLY, THE NEW LIFE CHRIST WILL GIVE THEM WILL MAKE THEM HIS BROTHERS.



INSTINCTIVELY SOMEONE COMES TO SHARE A WORRY WITH THIS MOTHER OF US ALL.

THE OLD TESTAMENT

The Story of Creation



God is the only being that is eternal. He had no beginning but always was; he will have no end, but will always be. He is the source of all things, of all Goodness and Love. He was alone as a blessed Trinity of persons, completely happy and self sufficient in Himself. But, in His goodness, He willed to create and share His goodness with other creatures. He created the angels. Innumerable millions upon millions of them He created. They are spirits, like the soul of man, who would be created later, but God willed that man would be very different from the angelic spirits.

Lucifer was one of the most glorious and most beautiful of the angels. His name means “Bearer of Light.” He became very proud and even wanted to be as great as God Himself. He cried out against God, “I will not serve!” With him were other angels who also refused to obey God. But the Archangel Michael cried out, “Who is like God?” Other good angels joined him in a great battle against Lucifer and his bad angels, and drove the bad ones into a place of eternal punishment. We call Lucifer “Satan,” and his bad angels “devils.”

God willed that man would be fitted with a body and a soul, and he made a fitting place for him to live. God created the universe, with all of its complex matter and laws of nature.



On the **first** day God made the earth which was void and empty and darkness was upon the face of the deep. Then God said “let light be made,” and at once light appeared. God saw that the light was good; and he divided the light from the darkness. He called the light Day, and the darkness Night.

On the **second** day God made the blue sky and called it heaven.

On the **third** day God said, “Let the waters under heaven be gathered together in one place, and let the dry land appear. God called the dry land Earth and the waters he called Seas.” He then said, “Let the earth bring forth grass and plants that produce seed of their own kind, and trees producing fruit after its kind.”

On the **fourth** day God created the sun, the moon and the stars.

On the **fifth** day God made the fishes and other creatures that were to live in the waters. He also made the birds and other creatures that were to fly over the earth. He blessed them and commanded them to increase and multiply in the waters or upon the earth.

On the **sixth** day God said, “Let the earth bring forth the living creatures in its kind, cattle and creeping things, and beasts of the earth.” And He said, “Let us make man to our own image and likeness: and let him rule over all the things which We have created.” God created man from the dust of the earth. He breathed into him a soul that would never die. God created man and woman and blessed them, commanding them to increase and multiply and fill the earth, and subdue it.

So the heavens and the earth were finished and all of the living creatures in them. So, on the seventh day God ended the work which he had made: and he rested on the seventh day from the work which He had done. He blessed the seventh day and made it holy.

All of creation reveals God to be the ultimate master of all things. Man takes pride in the discovery of scientific laws and the nature of matter. Many men have forgotten, or simply do not consider, that all of their scientific discoveries are simply finding out a little of what God has designed and created. The vast universe with innumerable heavenly bodies sends out their light in all directions. We are only able to observe this light because the same God who designed the light also designed man with instruments to receive the light and interpret it (our eyes and minds.)



God is the Great Designer Who holds all things in His Hands. The most important thing that can be said of man and his relations with God is that man must recognise God as the Supreme Being to Whom we owe everything. He must be adored and loved by us supremely; and He specifically commands us to do this as His first and greatest commandment.

**Take, Lord, and receive all my liberty,
my memory, my understanding,
and my entire will,
All I have and call my own.**

**Thou hast given all to me.
To Thee, Lord, I return it.**

**Everything is Thine; do with it what Thou dost will.
Give me only Thy love and Thy grace,
that is enough for me.**

(Saint Ignatius Loyola)

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.



THE LORD'S PRAYER (2)

“HALLOWED BE THY NAME”

May Thy name be sanctified. Mayest Thou be known and loved, praised, and glorified by all men. May all Thy children please and honour Thee by the sanctification of their lives, by the faithful discharge of every duty, by walking before Thee and striving after perfection. I desire to become a saint and to help others through the “narrow gate” and in the “straight way” that leadeth to life everlasting. Grant me, O God, Thy grace, that all my intentions, actions, and operations, may be ordained purely to the service and praise of Thy divine majesty, through Jesus Christ our Lord.



“THY KINGDOM COME”

Thou, O Lord, art my King; destroy in my soul the kingdom of avarice, pride, and sensuality; reign in me now by Thy grace, that I may one day reign with Thee in Heaven. May Thy Kingdom, the Holy Catholic Church, be triumphant in the world. May the Vicar of Christ be delivered from his enemies, and may all the nations be brought to the knowledge and the practice of the one true Faith.



HOLY SOULS CORNER

We are all familiar with the most Holy Rosary of the Blessed Virgin Mary. We may say some portion of this great prayer every day. It is not an easy prayer to say properly for it requires recollection and meditation on some mystery of Our Lord's life and death and resurrection, or one of the mysteries focusing on Mary. This is the key to saying the Rosary well.

Too often as we go about our business in this world our mind and energies are directed to a thousand and one preoccupations involving our daily existence. School work or, more often, our pleasures and pastimes fill the day, and prayer takes a back seat. Even when we try to pray we find that too often we have difficulty in concentrating on our prayers owing to the distractions of our daily occupations.



Now a properly said Rosary is a perfect antidote to the evils of distraction and dissipation. We have a deep need to call to mind the mysteries of our faith; to remind ourselves constantly of those truths that are eternal and vital for our salvation. How could we forget that Our Lord is true God and true man? This truth is the central point of our Catholic religion, and we should exercise faith in this truth and all the mysteries of Our Lord, most especially our Redemption by Him. We most urgently need the constant reminder of the truths of our Faith, or they will become obscure and distant from us.

If we develop the excellent habit of meditating on the mysteries of the Rosary every day then we can fruitfully offer up our decades for the Suffering Souls. These know far more of the mysteries of our Faith than we could ever attain here on earth. They realise that the path to heaven is through suffering, after the example of Jesus and Mary in the mysteries of the Rosary. Let us help them to get to Heaven by our suffering, epitomised by saying the Rosary well.

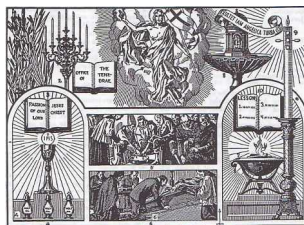
We can fruitfully combine the two aims, namely to think on a particular mystery and explore how that mystery can be applied to the plight of the Suffering Souls. In the Annunciation, for example, Our Lord became incarnate by the overshadowing of Mary by the Holy Ghost. We can fruitfully meditate on her humility and obedience to God's will. The Suffering Souls in Purgatory, above all others, will understand the value of humility especially if the lack of this virtue was one of the many causes of their sins. We can piously imagine the Suffering Souls meditating most perfectly on this and other mysteries of the Rosary. But for them there is no merit to be gained, but an alleviation of the pains only when we second their thoughts for these intentions.

Queen of the most Holy Rosary pray for us, that we may be made worthy of the promises of Christ.

MY CATHOLIC FAITH

Chapter 35. Calvary

During Holy Week the Church lives again the passion and death of Christ. On the first day, Palm Sunday, the solemn entry of Jesus into Jerusalem is celebrated by the blessing of palms (1), followed by a solemn procession. At the Mass of this day, as on Tuesday, Wednesday, and Friday, the story of the Passion (3) from each Evangelist is read. On Thursday, Friday, and Saturday of Holy Week the Tenebrae are celebrated: the fifteen candles are put out one by one, to symbolise the flight of the disciples (2), and the death of Our Lord. On Holy Thursday morning a pontifical Mass is celebrated, in cathedrals only; at this the holy oils (4) are blessed. Commemorating the Last Supper at which the Holy Eucharist and the Priesthood were instituted, Holy Thursday Mass takes place in the evening, with the washing of feet (5) to commemorate Christ's washing of the Apostles' feet. At the Good Friday service, emphasis is given to the veneration of the cross (6). Holy Saturday services are held at night, beginning with the blessing of the new fire (7); from this the Paschal candle is lighted (9), a reminder of Christ, Light of the world. The five grains of incense imbedded in the candle remind us of His wounds. Four Lessons (10) are read; the baptismal water is blessed and taken to the font (8). The Mass commemorates Our Lord's glorious Resurrection (11).



When did Christ die?

Christ died on **Good Friday**.

During the three hours that Christ suffered on the cross, He spoke seven times. We call these the *seven last words*:

1. "Father, forgive them, for they do not know what they are doing."
2. "Amen, I say to thee, this day thou shalt be with me in paradise."
3. "Woman, behold thy son.... Behold thy mother."
4. "My God, my God, why hast thou forsaken me?"
5. "I thirst."
6. "It is consummated."
7. "Father, into thy hands I commend my spirit."



Where did Christ die?

Christ died **on Golgotha**, a place outside the city of Jerusalem.

Christ was crucified on a hill called Calvary, outside the city of Jerusalem.

St. Augustine says that on the cross Our Lord bent His head to kiss us, extended His arms to embrace us, and opened His heart to love us. How thankful we should be to Christ for His love! "He humbled himself, becoming obedient to death, even to death on a cross" (Philippians 2:8).

LITURGY THIS MONTH

*The month of October is dedicated to
the Holy Rosary
and
the Guardian angels*



October 2nd: The Holy Guardian Angels

Angel of God, my guardian dear, to whom His love commits me here, ever this day be at my side, to light and guard, to rule and guide. Amen.

October 7th: The Holy Rosary

O most holy Virgin, may the Rosary be my spiritual armour and my school of virtue!

October 18th: St. Luke the Evangelist

'According as they have delivered them unto us, who from the beginning were eyewitnesses and minsters of the word: It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus' (Luke 1:2-3).

October 24th: St. Raphael Archangel

He is one of the seven spirits always in the presence of God. As he helped Tobit in the Old Testament, he is the patron saint of doctors and nurses.

October 27th: Feast of Christ the King

Our Lord is our King:

- the King of our heart, that is we must let Him reign over our emotions, feelings and love;
- the King of our mind, that is we must submit to the Truth;
- the King of our family, that is He has the place of honour;
- the King of our country, that is, He rules with justice!

The Seven Gifts of the Holy Ghost - 5



Knowledge



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

**October 2019 Intention:
For devotion to the Blessed Virgin**

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 devotion to the Blessed Virgin



COMMUNION



SACRIFICE



APOSTOLATE

JUNE 2019 RESULTS

The intention was for priestly vocations and the fidelity of priests

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
<i>No result available for this month</i>									

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. Mary's House
12 Ribblesdale Place, Preston, PR1 3NA, UK***