



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain



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November 2019:

**Month of the
Holy Souls**

*For Souls in Purgatory
and the dying*

*The
Saint
of
the
month*

Saint Willibrord
Apostle of the Frisons,
of Holland, Zeeland, Flanders and Brabant
(657-738)



Saint Willibrord was born in Northumberland (northeastern England) in 657. His father left the world to enter a monastery, and is honoured as a Saint in the monastery of Echternach in the diocese of Treves, and named in the English calendar. When his son was twenty years old he was already wearing the religious habit. Being accustomed to bearing the yoke of the Lord, and finding it light and sweet, he went to Ireland to seek greater perfection and study under Saint Egbert.

When he was thirty years old he desired, with Saint Swibert and ten other monks of England, to preach the faith in the land of the Frisons, or Vriesland, a province of the Low Countries surrounding the mouth of the Rhine. The Frisons were warriors and had maintained their liberty against the Romans. The Gospel had been preached among them in 678 by Saint Wilfrid, but those efforts had borne little fruit, and the true God was almost entirely unknown among them when the monks arrived.

Willibrord afterwards went on to Rome to ask the papal benediction and authorisation to preach the Gospel to the idolatrous nations; he was amply blessed with powers and relics for the churches he would construct. His companion, Saint Swibert, became the bishop of a group residing near Cologne. The other eleven missionaries preached in the part of Vriesland belonging to the French. Saint Willibrord was recommended for episcopal consecration by Pepin, royal Palace Steward of France; Pope Sergius changed his name to Clement and consecrated him Archbishop of the Frisons in Saint Peter's Church in Rome.

He then returned to Utrecht, where he established his residence and built the Church of the Saviour. He repaired the

Church of Saint Martin, which later became the Cathedral of Utrecht. He built and governed until his death the abbey of Echternach in Luxembourg. He baptised the son of Charles Martel, named Pepin, who later became king of France. Charles Martel was a benefactor of the churches founded by Saint Willibrord, and conferred on him sovereignty of the city of Utrecht.

Saint Willibrord preached also in Denmark, where a cruel king reigned at that time; the Saint, seeing invincible obstacles to the propagation of the Gospel, merely bought thirty children of the land, whom he baptised and took back with him to Utrecht. He preached on the island of Walcheren, converted many and established several churches. A blow from a saber which an idolatrous priest gave him there made no wound; and the idolatrous priest became possessed by the demon.

Saint Boniface joined him in 720 and spent three years with him before going to Germany. Saint Bede, English historian, wrote of Saint Willibrord, saying he was a venerable old man who had for thirty-six years been a bishop and was awaiting the rewards of life in heaven, after the generous battles he waged in the spiritual combat. At Utrecht Saint Willibrord founded schools which became famous. He wrought many miracles, and had the gift of prophecy. He laboured unceasingly as bishop for more than fifty years, beloved alike of God and of man, and died full of days and good works. This amiable Saint, noted for his gaiety in conversation and his wisdom in counsel, was buried in the monastery of Echternach in Luxembourg.

**Saint Willibrord's feastday
is on 7th November**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

The month of November begins with the beautiful feast of All Saints. This feast reminds us of the destiny God wants us all to attain, which is to see Him in Heaven for eternity. This destiny is the goal of our earthly life, a goal that we reach as a reward for what we do during this life. The achievement of this destiny requires both the grace of God and our cooperation with that grace. Thus, this work of cooperation with God's grace demands certain dispositions of our hearts, which must be prepared for the struggle.

While we are here on earth, we should be ready for the moment of our death. The dispositions of heart we shall have at that specific moment will determine our eternity. It will determine whether we will be saved or damned forever, but also it will determine the degree of glory we will enjoy in Heaven or of the suffering we will endure in Hell. This final disposition of our hearts will be the result of our own work done during our lives with the help of God's grace which we receive through prayers and the frequentation of the Sacraments.

We rarely know in advance when this moment of our death occur. But it is not so rare to expect it when, for instance, it comes naturally in old age through illness. This may seem a good opportunity to prepare ourselves but, at that stage, most of the time given for deserving merits to go to Heaven by doing good works is past. These simple remarks should help us to understand that we must be ready by living in the state of grace at all times. What is more, let us not waste our time while we are here in good form but, rather, let us earn as many merits as possible and so gain the reward of Heaven forever.

The ultimate disposition we must attain before seeing God in Heaven, with all the elects already there, is to have our souls free

from any remains of sin. By remains we mean any mark of sin which would be the sign of some guilt not yet forgiven, by asking pardon with a contrite heart. By remains we mean in addition any debt contracted after sin, a debt not yet paid off by the practice of charity in our lives. These remaining stains are to be taken off our souls if we want access into Heaven. This is done especially by frequenting the Sacraments of Penance and the Holy Eucharist when we still are here below, but after death, this can only be done by our spending time in Purgatory. Purgatory is the place where souls dying with the state of grace are purified so that they may be perfectly ready to see God.



This month, we shall pray fervently for the dying and for the Holy Souls in Purgatory. Both of these should impress upon us the necessity of preparing ourselves for our destiny which is Heaven. Holy Souls, if given the chance, would readily go back on earth to pay for their sins by suffering more of the difficulties of life for love of God. For, this is a less painful way of preparing our souls for Heaven than suffering the fires of Purgatory. As for the dying, they would surely love to have thought of these realities earlier and more eagerly. Let us pray for them all and let us learn from them that the best way of pleasing God and going to Heaven is to seek after this destiny every single day of our lives by serving God through our duties of religion, especially those of prayer and works of mercy.

God bless you all.

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

No, life in Carmel had not been easy for a fifteen-year-old girl—especially one with a sensitive heart and a real capacity for love. How well Thérèse recalled those days when she would cling to the banisters to keep herself from running to the Prioress for advice and consolation! And how hard it had been not to talk at will with Marie and Pauline! At the time she had told herself that they were her sisters and that she was entitled to some special place in their affections. It was her *right*, and she was doing something really noble in not attempting to enjoy it. How pleased God must be with her!

Alas! Such feelings were hers because she was making the mistake that most people make. She thought she had rights to this or that privilege, when actually she had no rights at all. She had forgotten, perhaps for just a little while, that she was only a poor creature who owed her very existence to God's love.

"I hope I'm wiser now," she thought to herself. And then she reflected upon a favourite theme: people cannot be free or happy until they have renounced all claims to freedom and happiness. Only when they have seen themselves as little children, depending on God's mercy for the very air they breathe, can they find peace.

As the month of June came to an end, she found herself growing very weak. No longer had she the strength to dip her pen into the ink, and so she used a pencil for her writing. But finally even this effort proved too much. She could work no more on the story of her life. By July it was even too difficult for her to walk to her invalid chair under the chestnut trees in the garden.

"Now it is time for you to go to the Infirmary," said Pauline.

She was silent. What good was rest to her now, or other bodily comforts? On 8th July, as she



said good-bye to her poor little cell, her heart filled with a sudden emotion.

"When I am in Heaven, you must bear in mind that a great part of my happiness was won in this little cell," she told Pauline. "I have

suffered greatly here. I would have liked to die here."

Very slowly Pauline led her to the Infirmary, for by now the least effort caused her great pain. When we arrived, she saw that the statue of the Blessed Virgin which had smiled upon her over fourteen years ago had been placed beside the bed. She paused to look at it lovingly.

"What do you see?" asked Marie, her voice vibrant with hope.

"I see the statue, and never has it appeared so beautiful. But before, as you well know, it was not the statue."

Her dear godmother sighed. She had been praying so earnestly that she would see the Blessed Virgin again, that she would smile and cure her!

A week later Pauline produced her pencil and paper and sat down beside her bed. She believed that she was now uttering statements which were in some measure directly inspired by the Holy Ghost and which ought therefore to be exactly recorded. Certainly there was something very unusual about her words. For instance, although she knew she was going to die she still insisted that her work on earth was far from being complete. Rather, it was close at hand.

“I feel that my mission is soon to begin,” she said, “my mission to make the good God loved as I love Him, to give to souls my Little Way. If the good God grants my desires, my Heaven will be spent upon earth until the end of the world. *Yes, I will spend my Heaven in doing good upon earth...*”



I shall not be able to rest until the end of the world. But when the Angels shall have said, ‘Time is no more,’ then I shall rest. I can then enjoy repose, for the number of the elect will be complete and all will have entered into eternal bliss.”

“By what way do you wish to lead souls?”

“By the way of spiritual childhood, the way of confidence and self-surrender. I wish to show them the Little Way that has so perfectly succeeded with me...”

Dear Pauline! How carefully she wrote down her words, feeling that some day they would be useful to others! When she had left her side, she would read them over and over again, to make sure that nothing had been omitted. Marie and Céline were also interested in the strange remarks she made, and faithfully reported them. For instance, not so long ago Marie had told her that she felt there would be great sorrow in the Sisters’ hearts when she left them for Heaven.

“Oh, no!” Thérèse had cried joyfully. “You will see. There will be, as it were, a shower of roses!”

A shower of roses! What did this mean? wondered her godmother. And so did Pauline and Céline. But soon she was uttering an equally strange statement, and this one in the presence of several Sisters. On 25th July she was asked if she would look down on her friends from Heaven.

“No,” Thérèse replied. “*I will come down!*”

While waiting for death to put an end to her suffering, she thought very often of Léonie in the Visitation monastery in Caen and of the two

missionaries who had been given to her as spiritual brothers. On 17th July she had managed to write a farewell letter to Léonie, now known in religion as Sister Frances Thérèse. Then she turned her attention to the two missionaries. One was already in China, risking his life every day to win souls to Christ. The other was yet at the Seminary, still a bit fearful of the work awaiting Him in Africa and very distressed at the news that her death was expected at any moment.

Thérèse tried to comfort this young student with these lines:

“When my brother sets out for Africa, I shall follow him not only in thought and in prayer. I shall be always with him, and his faith will know well how to discern the presence of a little sister that Jesus has given him to be his helper not only during two short years, but till the end of his life...”

One day Pauline came to her with a request. By now she had read the various chapters of her book, and had enjoyed them very much. But there was one place where she felt some changes could be made. Did she feel strong enough to read over what she had written, then make these changes? Quickly she assured her “Little Mother” that she would be glad to do what she could, and presently the manuscript was brought to her.

It was not hard to make the changes, but when Pauline returned to the Infirmary Thérèse’ eyes were wet with tears.

“You’ve been crying,” she said reproachfully. “The work was too much for you.”

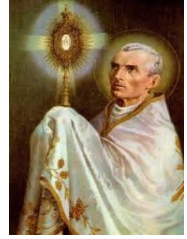
Thérèse shook her head. There are tears of pain, but there are also tears of joy, and mine were definitely tears of joy. Suddenly she had realised that God intended that the little manuscript before her should do a great deal of good. Countless thousands would read it and begin to follow her Little Way.

For a long moment she looked at Pauline. Then she gave a deep sigh. “I know it!” she whispered happily. “*Some day everyone is going to love me!*”

More next month

EUCCHARISTIC DEVOTION

Adoration in Spirit and in Truth (2)



Do you wish to find happiness in life? Live continually under the influence of the goodness of Jesus Christ, a goodness ever renewed for you. Observe in Jesus the workings of His love on you. Contemplate the beauty of His virtues and the light of His love rather than the intensity of it. With us the fire of love soon burns out, but the truth of it remains.

Begin every one of your adoration hours with an act of love; bringing your soul under the influence of God will be a delight. If you begin with yourself, you will stop half-way; or if you begin with any virtue other than love, you are taking the wrong road. Does not a child kiss its mother before obeying her? The only door to the heart is love.

But do you want to be generous in your love? Speak to Love of itself; speak to Jesus of His Heavenly Father Whom He loves so much; speak to Him of the task He has undertaken for His Father's glory, and you will gladden His Heart, and He will love you all the more.



Speak to Jesus of His love for all men; that will make His Heart and yours expand with happiness and joy.

Speak to Jesus of His Blessed Mother whom He loved so much, and you will make Him experience anew the happiness of a good son. Speak to Him of His Saints in order to glorify His grace in them.

The real secret of love is, therefore, to forget oneself like Saint John Baptist in order to exalt and glorify the Lord Jesus.

True love looks not at what it gives but at what its Beloved deserves.

Jesus will thus be pleased with you and will speak to you of yourself. He will tell you His love for you, and your heart will open under the rays of this Sun just as a flower, dampened and chilled by the night air, opens under the rays of the sun. His gentle voice will penetrate your soul just as fire eats into combustible material. With the Spouse in the Canticle of Canticles you will say: "My soul melted with bliss when my Beloved spoke." Then, you will listen to Him in silence, or rather in love's most gentle and powerful action: you will become one with Him.

For what stands in strongest opposition to the growth of the grace of love in us if not that we are no sooner at the feet of our good Master than we straightway speak to Him of ourselves, of our sins, of our defects, and of our spiritual wretchedness? In other words, we tire our mind with the sight of our misery, we sadden our heart with the thought of our ingratitude and unfaithfulness. Sadness gives rise to distress, and distress to discouragement; and it is only after much humiliation, affliction, and suffering that we finally get out of this maze and recover our freedom before God. Do not therefore go about it that way any more. But since the first movement of the soul ordinarily determines what the whole action will be, direct this first movement to God and say to Him: "O my good Jesus, how happy and pleased I am to come to see Thee, to spend this hour with Thee and tell Thee my love! How kind of Thee to have invited me! How lovable Thou art to love such a poor creature as I am! Oh! yes, I really want to love Thee!"

Love has then opened the door to the Heart of Jesus; go in, love, and adore.

In order to adore well we must keep in mind that Jesus, present in the Eucharist, glorifies and continues therein all the mysteries and virtues of His mortal life.

We must keep in mind that the Holy Eucharist is Jesus Christ past, present, and future; that the Eucharist is the last development of the Incarnation and mortal life of our Saviour; that in the Eucharist Jesus Christ gives us every grace; that all truths tend to and end in the Eucharist; and that there is nothing more to be added when we have said, "The Eucharist," since it is Jesus Christ.

Let the Most Holy Eucharist therefore be the starting point of our meditations on the mysteries, virtues, and truths of our religion. The Eucharist is the focal point; the truths of religion are the rays. Let us start from the focus to go to the rays.

It is not difficult to find a relation between the birth of Jesus in the stable and His sacramental birth on the altar and in our hearts.

Who does not see that the hidden life of Nazareth is continued in the Divine Host of the tabernacle, and that the passion of the Man-God on Calvary is renewed in the Holy Sacrifice at every moment of the day and night, and all over the world?

Is not our Lord as meek and humble in His Sacrament as during His mortal life? Is He not always the Good Shepherd, the Divine Consoler, our bosom Friend?

Happy is the soul that knows how to find Jesus in the Eucharist, and in the Eucharist all things



THE LIFE OF THE BLESSED VIRGIN MARY



"ALL THESE UNEXPECTED GUESTS," THE SERVANT WHISPERS. "WHAT SHALL WE DO? THERE'S NOT ENOUGH WINE."



BEHIND MARY'S VOICE IS THE KNOWLEDGE THAT HER SON IS THE SON OF GOD. "THEY HAVE NO MORE WINE," SHE SAYS.



"WHY DO YOU TROUBLE ME WITH THAT?" HE ANSWERS. "MY TIME HAS NOT COME YET. A NEED FOR WINE IS NOT SUFFICIENT REASON FOR A MIRACLE."



BUT MARY'S INTERCESSION IS A REASON. HIS TIME HAS WAITED UNTIL NOW IN ORDER THAT SHE MIGHT BE THE MEANS OF BRINGING GOD'S WONDERS TO MEN.



AND SO SHE TURNS TO THE SERVANTS AND SAYS: "DO WHATEVER HE TELLS YOU."



AND CHRIST TELLS THEM TO FILL SIX WATERPOTS WITH WATER.



AND MARY WATCHES THEM TAKE A CUP OF THIS NEW DRINK TO THE MASTER OF THE FEAST.



"WINE? GOOD... EXCELLENT! BUT WHY HAVE YOU SAVED THE BEST WINE UNTIL NOW?"

THE OLD TESTAMENT

Adam and Eve



The Lord God planted a paradise of pleasure wherein he placed man whom he had formed. The paradise of pleasure was a garden with all manner of trees, fair to behold and pleasant to eat of. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. The garden was watered by a river that flowed through it.

The Lord God took man and put him in the garden to dress it and to keep it, and He commanded him, saying, “Of every tree of paradise thou shalt eat.” “But of the tree of the knowledge of good and evil, thou shalt not eat.” “For in what day soever thou shalt eat of it, thou shalt die the death.

The Lord God brought to **Adam** all of the beasts and other living creatures that He had made, to see what he would call them. But for Adam there was not found a helper like himself.

So the Lord God said, “It is not good for man to be alone.” Let Us make him a help like unto himself. Then He cast Adam into a deep sleep, and took one of his ribs and filled up flesh for it. He built up the rib which He took from Adam into a woman, and brought her to Adam. Adam said, “This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. He named her **Eve**, which means “Mother of all the living.”



Adam and Eve were very happy in paradise because they loved God and were in God’s grace. The tree of life kept them from sickness and death. They were to live forever. Adam had all that he wanted. He knew that he would always be happy as long as he served God. He was to pass his happiness on to all who came after him. But he had to be tested to prove he was worthy of this great blessing.

Satan was jealous. Having lost his happiness, in his perversity he strives to draw others from their friendship with God and into ruin. He tempted Eve to disobey God one day when she was near the tree of knowledge of good and evil. He appeared to her in the form of a serpent and said to her, “You shall not die if you eat the fruit of this tree. You will be like God, knowing good and evil.” Eve was led into sin because she listened to the Satan and reasoned with him, who had a far superior intelligence than she had. She ate the fruit and gave some to Adam, who also ate. At once they were filled with shame and fear.

God called Adam and Eve, and asked them why they had eaten the forbidden fruit. They tried to excuse themselves by passing on the blame.

As a result of this “Original Sin,” Adam was told by God that he would have to work hard all the days of his life and he and his wife would have to die. They were both driven from the garden of paradise by a fiery angel.

Then God said to the serpent, **“I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel”** (Genesis 3:15).

God promised that the rule of Satan over mankind would be broken by the Child whom a woman would bring into the world. This child was to be the Redeemer of the human race, and the Blessed Virgin Mary would be His Mother, who in this way would crush Satan’s head.

All of the angels were created pure spirits individually and in one go. Those who sinned were irredeemably condemned. Man was totally different. God created the first man and woman separately and it was from these two by generation that the human race would be derived.



All of the descendants of Adam and Eve were tainted by their first parent’s original sin. They were weakened by original sin and prone to fall into personal sins. It would be a struggle for all men to avoid sin and the consequences of sin. But the punishment applied to Adam and his descendants for the first sin was far different from the punishment of the bad angels. Mankind, in contrast to the bad angels, was to be redeemed. It was part of God’s eternal plan to send His only Son, **Jesus**, to rescue mankind from its sinful predicament, as long as individuals cooperated with God’s plan.

Another sad consequence of the ‘Fall’ was a universal and inescapable law, mysterious and inexplicable to science. It is the law of suffering that mankind has brought on itself through its first parents. This law is set out in three sentences, which in their sad universality embrace the evils and all of the misfortunes that afflict the human race: “In the sweat of thy face shalt thou eat bread,” was said to man. “In sorrow shalt thou bring forth children,” was said to woman. “Dust thou art, and into dust thou shalt return,” was the sentence pronounced on both. In these dramatic sentences mankind was condemned by God to suffer and to die.

The Old Testament records all of God’s dealing with His chosen people, and how He kept the promise of a redeemer, the Messiah, constantly before them by the mouth of the prophets.

**The Lord Hath said to me: Thou art my Son, this day I have begotten Thee.
Ask of me, and I will give Thee the Gentiles for Thy inheritance,
And the uttermost parts of the earth for Thy possession. (Psalms 2:7-8)**

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 (3)

“THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN”

Grant me always to desire and will that which is most acceptable to Thee and which pleaseth Thee best.

Let Thy will be mine, and let my will always follow Thine, and agree perfectly with it.

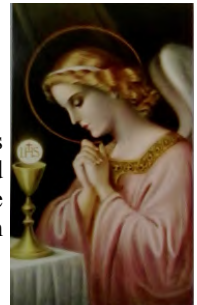
I desire to do Thy will with the same love and perfection as the angels and saints do it in Heaven.

Ejaculation

May the most just, most high, and most adorable will of God be in all things done, praised and magnified forever.

“GIVE US THIS DAY OUR DAILY BREAD”

Take my home, myself, my relatives, my friends, and my benefactors under Thy special protection. And may I daily love more and more, and enjoy the sweetness of, the Bread of angels, the living Bread that came down from Heaven, the Bread that Jesus has giving us—His own flesh in the Eucharist for the life of the world.



“AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT TRESPASS AGAINST US”

The Apostle admonishes us: “Let all bitterness and anger be put away from you, with all malice. And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ (Ephesians 4:31-32).

My God, for the love of Thee, I love, without exception, all my enemies, and all for whom I have had any antipathy. Remember, O Lord, that Thou hast said: “Pardon, and you shall be pardoned.”

My God! I love Thee with my whole heart, and above all things, because Thou art infinitely good; and for the love of Thee I love my neighbour as myself.

HOLY SOULS CORNER

Catholics are all familiar with the idea that we have a guardian angel to assist us on our journey to Heaven. The scriptures are full of examples showing us that God sends his angels to protect his servants. Thus an angel led Lot forth from Sodom; an angel brought food to Daniel in the lion's den, and saved the three youths in the blazing furnace. In the New Testament we read that an angel gave warning to the Three Wise Men to return to their country by another way; an angel appeared to St. Joseph commanding him to take the Divine Child and His Mother to Egypt; an angel loosed the bonds of St. Peter and conducted him safely out of prison. Of our Angels God has commanded us to "Take notice of him and hear his voice" (Exodus 23:21).



Sin, and sin alone, is capable of rousing against us the anger of our angel. It is in his power both to punish us for sin, as also to reward us for our good deeds. The Gospel assures us that the angels will go forth at the end of the world to separate the just from the wicked, and to cast the latter into the fiery furnace, where there will be weeping and gnashing of teeth.

If we but listen to and follow their inspirations, our angels will be a most potent help for us in the hour of death. They will strengthen us against temptations; they will comfort us in our agony; they will conduct our souls to judgement; they will console them in Purgatory.

The guardian angels pray for their clients at the throne of God. The angels, we may be certain, are continually in attendance on the suffering souls of their clients in Purgatory. From Purgatory they come to this world to gather diligently the good works performed for the Holy Souls; they inspire the faithful to pray for them, to labour for them. Ascending to heaven with their harvest of suffrages, they descend thence into Purgatory to fill the Suffering Souls with consolation by announcing to them the abbreviation of their torments.

St. Augustine maintains that the angels inform the suffering souls of things happening in this world, in so far as God allows. The angels reveal to them who are their benefactors, exhorting them to pray for their benevolent friends, in doing which these good angels gladly lend their assistance.

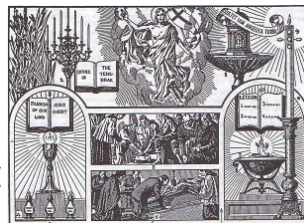
However, St. Margaret Mary Alacoque saw certain suffering souls who were deprived of the aid of their guardian angels, of the Blessed Virgin Mary and the saints, because they were not devoted to them during their life on earth, or neglected to aid the Suffering Souls. Let us not fall into this category.

Have mercy on the souls in Purgatory, for Thy bitter Passion, I beseech Thee, and for Thy glorious Name, Jesus. (The Jesus Psalter)

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).



What took place at the death of Christ?

At the death of Christ **the sun was darkened, the earth quaked, the veil of the Temple was rent, the rocks split, and many of the dead arose and appeared in Jerusalem.**

1. The tearing of the veil of the Temple at the death of Christ marked the end of the Jewish religion as the true religion. This Jewish religion had been a figure of the True Church, and when the Church was established, was no longer needed: types and figures had to give way to *reality*.

The veil of the Temple concealed the Holy of Holies, the most sacred part of the Temple.

2. We must not, however, make the mistake of thinking that Christianity ended the moral laws—laws regarding good and evil that were taught by the Jewish religion. Christ came not to destroy, but to *perfect*, the Old Law.

The authority of the Temple and its officers was now placed in the Church established by Christ, in the hands of His Apostles. The ceremonial laws of the Jews relating to worship were abolished.

3. The Church commemorates the passion and death of Christ on **Good Friday**. The solemn afternoon service consists of four parts, the veneration of the cross being the chief feature. All may receive Communion.

After the Holy Thursday ceremonies the altar was stripped; lights were put out, and bells silenced.

4. After His death, Our Lord's body was taken down from the cross and *laid in the grave* which belonged to Joseph of Arimathea. Then His disciples rolled up a great stone to close the tomb.

The chief priests and the Pharisees went together to Pilate, saying, "Sir, we have remembered how that deceiver said, while he was yet alive, 'After three days I will rise again.' Give orders, therefore, that the sepulchre be guarded until the third day, or else his disciples may come and steal him away, and say to the people, 'He has risen from the dead'; and the last imposture will be worse than the first." Pilate said to them, "You have a guard; go, guard it as well as you know how." So they went and made the sepulchre secure, setting the stone, and placing the guard (Matthew 27:63-66).



LITURGY THIS MONTH

*The month of November
is dedicated to
the Holy Souls in Purgatory*



During this month, say often some prayers for the Poor Souls and especially when you pass a cemetery. It is a good habit to make then the sign of the Cross and say "Eternal Rest grant unto them, O Lord, and let perpetual light shine upon them".

November 1st: FEAST OF ALL SAINTS

We praise God on that day for the immense number of Saints in Heaven and pray that we one day join them for our Eternal Happiness.

November 2nd: COMMEMORATION OF ALL THE FAITHFUL DEPARTED

Special day to pray for the Holy Souls and remember that they rely on our prayers to come out of Purgatory and reach Heaven.

Last 3 Sundays after Pentecost

It is interesting to see the teaching of the Church throughout all the Sundays after Pentecost. Our Lord performs many miracles to teach men to love Him and trust in Him. The last Gospel of the Liturgical Year is that of the end of the world, so that we keep in mind the purpose of our life; which is Heaven.

The Seven Gifts of the Holy Ghost - 6



Piety



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



PRAVER

**November 2019 Intention:
For Souls in Purgatory and the dying**

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 Souls in Purgatory and the dying



COMMUNION



SACRIFICE



APOSTOLATE

JULY/AUGUST 2019 RESULTS

The Intentions were for religious vocations and for the triumph of the Immaculate Heart of Mary

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 these months</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
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