



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain



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December 2019:

ADVENT

Month of the Holy Child Jesus

*For the conversion
of sinners*

*The
Saint
of
the
month*

Saint Stephen Protomartyr († 35)



The Jewish origin of Saint Stephen is universally acknowledged; he is known and loved everywhere as the first follower of Christ to give to his martyred God love for love, blood for blood. It is not certain whether he was among the seventy-two disciples of Jesus; some believe he was of the Greek tongue and not a native of Palestine. He studied with Saint Paul and Saint Barnabas under the famous Doctor of the Law, Gamaliel, who, being a member of the Sanhedrin, attempted to stop the persecution of the Apostles. (Acts of the Apostles 5:34-40) What is certain, however, is that he distinguished himself among his brethren as an admirable Christian, full of the gifts of the Holy Spirit. To his great beauty and angelic chastity were joined humility, patience, gentleness and charity, so perfect that they drew from all the faithful great admiration and esteem for him.

He was head of the seven disciples whom the Apostles named as deacons, to execute the works of charity which their mandate to preach did not permit them to carry out. Stephen manifested all the qualities one could wish for in a minister of charity and of the Gospel. He knew Scripture to perfection and was steeped in its divine spirit; he was endowed with invincible force because he feared nothing in the service of God. Everywhere in Jerusalem, he was proving Jesus of Nazareth to be the Messiah, and working great prodigies to confirm the truths he taught. Some believe he was the cousin of Saul, later Saint Paul; in any case, the latter, still a fire-breathing Pharisee, took offense at his boldness and presided at the scene of his martyrdom by stoning. The fervent deacon, insensible to his own fate, defended Christ before the Jerusalem tribunal with a perfection which enraged the proud

authorities of Jerusalem, unwilling to recognise a humble carpenter of Nazareth for their Saviour. He boldly upbraided the chief priests with their hard-hearted resistance to the Holy Spirit. And when he accused them of putting to death, just as their forebears had treated the prophets who foretold Him, the long-awaited Just One announced by Moses, they stoned him without further delay (Acts of the Apostles, chapter 7).

Saint Stephen died, beholding his Lord standing at the right hand of God. He imitated Him in death; crying out, Lord Jesus, receive my spirit! He concluded on his knees, Lord, do not impute to them this sin! And then he fell asleep, the narrative says.

His mortal remains were left outdoors to be devoured by beasts, but were protected by God; and Gamaliel, the Doctor of the Law, took the body of the martyr to his own country home, a few leagues from the city, where he buried him. His tomb was discovered miraculously in the fifth century, by the intervention of Gamaliel himself in a priest's dream. The greater part of his relics are still conserved in the Basilica of Saint Lawrence and Saint Stephen in Rome. His death was the signal for a great persecution of the Christians in Jerusalem, spurred on by Saul, who had approved his death. But Saint John Chrysostom remarks that it is because Stephen prayed for his persecutors that we have Saint Paul, whose conversion miraculously came about soon afterwards.

**Saint Stephen's feastday
is on 26th December**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

A new season of Advent begins during this month and it is during this period that we should prepare properly to celebrate the coming feast of Christmas, a feast we always look forward to. Of course, we already think of the festivities that are traditionally surrounding this feast and this gives us already a great joy of anticipation. However, we should not stop with this aspect. First and foremost, the feast of Christmas reminds us of the coming of Our Lord amongst us and this must be the source of our greatest joy.



We can try to imagine the joy of all those who went to see the Baby Jesus in the crib and understood that God was with them. Such a privilege! We can imagine as well the joy of all those who lived before Our

Lord, all those who during the Old Covenant were waiting for this day to come. Indeed, the Patriarchs saw in this birth the honour for us to have God with us here below. But before that, they saw the fulfillment of the prophecies that foretold to men that a promised Messiah would redeem them so that they could aspire to go to Heaven. There is a profound joy to us all, to know that it is now possible for us to spent eternity in the presence of God.

Unfortunately, our joy is often mixed with sadness at the thought of those who do not know these beautiful realities and therefore do not even desire to be with God. We nevertheless see them celebrating Christmas but without making any reference to Our Lord's birth. The sense of Christmas is emptied and replaced by new meanings which keep souls far from their Saviour. Saint John says at the beginning of his gospel: "*He came unto His own, and His own received Him not*" (John 1:11).

How important it is for us all to pray during this month for the conversion of sinners because this is exactly what Our Lord came for. Sin distances us from God but God truly wants to be with us. Now that God is closer to us by His Incarnation, sinners, including all of us, still need to do their part in the journey of life by leaving their sins behind and going back to God. But this is a grace we must deserve for others by praying for their conversion. Indeed, those in serious sin cannot deserve any merit since their sins prevent them from practising the virtue of charity. In addition, we fortunate Catholics should never cease from thanking God for the gifts of the Faith and especially the Sacraments and the Holy Sacrifice of the Mass.

Also, it is important to remember that Our Lord was born in Bethlehem which, in Hebrew, means the House of Bread. This is already an indication from God of the way He wants to be closer to us, so close that He even wants to dwell within our souls. Then, the way to let Him enter our hearts is obviously by devoutly receiving Holy Communion, which on Christmas Day must have a very special meaning for us, especially as members of the Eucharist Crusade.

For us all to derive the greatest benefit from this Holy Season we should prepare our souls by fervent and persevering prayers during Advent. We should increase our desire of receiving Our Lord on Christmas Day. Prayer being so important, how can we effectively pray? We simply have to tell God how much we love Him and then open our hearts so that He may pour down all His blessings on us.

May you all have a peaceful season of Advent and then celebrate Christmas with great joy in your hearts. God bless you and your families.

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



GOD CALLS HER TO HEAVEN

Thérèse received the Last Sacraments on 30th July. By now everyone was convinced that death would be only a matter of hours, for she was suffering intensely. Every breath was a torment. She could scarcely bear the pain, even though faith told her that many poor sinners were being helped because she was offering this pain for them.

“But in the end Sister Thérèse will have an easy death,” said one of the nuns. “Wait and see. It will be just as though she fell asleep.”

Thérèse did not agree. To spare her sisters sorrow, she would have been glad to have an easy death, but her ever-present thought was that her own wishes did not matter. Long ago she had asked God to take away her will and let only His Will be manifest in her. Besides, there was the death of Christ on the Cross. Had it been beautiful, or easy? No—it had been bloody and agonising. For the sake of sinners, the Heavenly Father had allowed His Son to undergo the most dreadful sufferings. Upheld by grace, she now would try to imitate Christ to the last.

Contrary to everyone’s expectations, she still had several more weeks to live. On 1st August Pauline told her once more how pleased she was with her book. It was truly *The Story of a Soul*. Later on she hoped to have it read to the community and published, too. Perhaps some of the Sisters would object to her poor little words being given such a wide audience, but she felt that should not matter. The whole world ought to know about her Little Way.

As she was speaking, something prompted her to offer this advice:

“My mother, after my death the manuscript should not be spoken of to anyone until it is published. If you do otherwise, or if you delay the publication, the Devil will set many snares for you in order to hinder God’s good work... a work that is very important...”

Yes, she was convinced that her book was a good one, not owing to any merit of hers but solely to the assistance which the Heavenly Father had given her. He had inspired her to write knowingly of His goodness and mercy because He wished that souls everywhere should love Him as she loved Him. They were not to be afraid of His Will.

Presently she reflected upon a statement made by one of the Sisters. She had said that it was easy for her to have confidence in God because she had never offended Him by mortal sin. But what about others, people living in the world who had committed all manner of serious offences? Surely it would be hard for them to be as little children, to fly into the arms of the Heavenly Father in complete confidence that He would forgive them? She had replied to her question with these words, which she later inserted in the story of her life:

“I know that I should lose nothing of my confidence even if I had on my conscience every crime that could be committed. Heartbroken with repentance, I would throw myself into the arms of my Saviour. I know that He loves the Prodigal Son; I have heard His words to Saint Mary Magdalen... No one could make me fear, for I know what to believe concerning His love and His mercy. I know that all that multitude of sins would disappear in an instant, as a drop of water cast into a flaming furnace.”

“These words and all the others I have written are true!” she told herself happily. “Dear God, thank You for helping me to write them!”



For several months she had not been able to be with the novices. The Prioress had declared that they were not to bother her with their troubles and doubts, for she was not strong enough to speak more than was necessary. But

one August day a little group was allowed to come to the Infirmary. For the time being she was not suffering quite as much as usual. Possibly one visit from her friends would not hurt her.

The young Sisters gathered about her bed, their eyes wide with sympathy. What a change sickness had wrought in Sister Thérèse of the Child Jesus! She was so thin, so weak! Finally one of them spoke:

“You are always seeking to be like a little child,” she said, “but won’t you tell us what must be done to obtain Eternal Life?”

Thérèse smiled at the question. When a person gives up his pride, when he becomes a little child in spirit, he has taken the most important step toward obtaining Eternal Life. After all she had told them, why didn’t the novices understand that childhood and Heaven go together? But she hid her thoughts, and patiently tried to give one more explanation of her Little Way.



“‘Remaining little’ means that we recognise our nothingness,” she said, “that we await everything from the goodness of God as a little child expects everything from its father, that we are not anxious about anything

and that we do not think about collecting spiritual riches. Even among the poor, a child receives what is necessary while he is still small; once he is grown up, his father will no longer keep him but tells him to work and support himself. It was to avoid hearing this that I have put away every desire to grow up, for I feel incapable of earning my livelihood, which is Eternal Life. That is why I have remained little; my only care had been to gather flowers of love and sacrifice and to offer them to God for His good pleasure.”

The novices were silent for a moment. Then one remarked a bit doubtfully that many people might misunderstand her words. To become a little child in spirit, to put oneself in the arms of the Heavenly Father and seek everything from

Him—why, surely there is an element of laziness in this!

“Oh, no!” she hastened to explain. “When you are in the arms of the Heavenly Father, you are really in a watchtower. You can see many new and wonderful ways of pleasing Him. Ever since I placed myself there, I have been like a watchman on the lookout for the enemy from the highest turret of a fortified castle; nothing escapes my vigilance... I am often surprised at my own clear-sightedness.”

Then she gave one more definition of holiness:

“Sanctity does not consist in the practice of certain exercises of piety but in a disposition of the heart which makes us humble and little in the arms of God, conscious of our weakness but confiding unhesitatingly—in His Fatherly Goodness.”

As the days passed, she became steadily weaker. Céline, now Sister Geneviève of the Holy Face, had been appointed Assistant Infirmarian, and she spent her nights in a cell adjoining the Infirmary. She did everything to help Thérèse, and she was glad to have her near, but at the same time she was grieved because she knew that her coughing spells disturbed her. Presently she asked the Blessed Virgin to let these spells occur in the daytime only, so that Céline might be able to get her much needed rest.

“But if you do not hear me, I shall love you still more,” she said to herself.

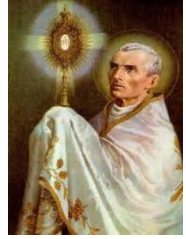
The Devil was very busy these days, and soon the temptations against faith grew even worse than before. One day, as she lay gazing out of the window at the beautiful summer sky, one of the Sisters made an effort to comfort her.

“Soon you will be up there, beyond that blue sky,” she said.

Thérèse smiled, but later she confessed to Pauline that the Sister’s words had brought her no cheer. The sky was beautiful, yes, but somehow she couldn’t see beyond it. Only the lovely colour caught her eyes. Every day Heaven seemed to be more hopelessly closed to her.

More next month

EUCCHARISTIC DEVOTION



How to Adore (1)

The Holy Sacrifice of the Mass is the most sublime prayer. At Mass Jesus Christ offers Himself to His Father, adoring Him, thanking Him, making reparation to Him, and petitioning Him in behalf of His Church, of men His brothers, and of poor sinners.

Jesus continues this august prayer unceasingly through His state of Victim in the Eucharist. Let us unite our prayer to that of our Lord; let us pray as He does according to the Four Ends of the Sacrifice; this form of prayer sums up religious worship and involves the practice of every virtue.

ADORATION



The act of Eucharistic adoration has for its Divine object the infinite perfection of Jesus Christ, which of itself is worthy of all honour and glory.

Unite your praises, therefore, to those of the heavenly court when, prostrate at the foot of the throne of the Lamb and filled with admiration, it cries out: "To Him that sitteth upon the throne and to the Lamb that was slain, honour, glory, thanksgiving, strength, power, and Divinity for ever and ever!"

In union with the four and twenty ancients who cast their crowns in homage at the feet of the Lamb, lay your whole being, your faculties, and all your works in homage at the foot of the Eucharistic throne and say to our Lord: "To Thee alone be love and glory!"

Then contemplate the greatness of the love of Jesus as He institutes, multiplies, and perpetuates His Divine Eucharist to the end of time.

Marvel at His wisdom in this Divine invention which excites the wonder of the Angels themselves. Praise His power which has triumphed over every obstacle, and exalt His goodness which has determined the gifts of that power.

On realising that you are the very end of the greatest and of the holiest of Sacraments, break forth into a transport of joy and love; Jesus Christ would have done for you alone what He has done for all. What love!

Unable to adore your sacramental Jesus as He deserves, call upon your Guardian Angel, your faithful companion through life, to help you. He will be so happy to do with you here below what he must continue doing eternally with you in Heaven.

Holy Church entrusts this God to you that you may be her representative at His feet; offer Him her adoration.

Unite your adoration to that of the pious souls on earth, of the Angels and Saints in Heaven, but especially to that of Mary and Joseph when, as the only possessors of the Hidden God, they were His entire court and household.

Adore Jesus through Jesus Himself; that is the most perfect adoration. He is both God and Man, your Saviour and Brother.

Adore the Heavenly Father through His Son, the object of all His delights, and your adoration will be worth that of Jesus; it will be His.

THANKSGIVING

Thanksgiving is the soul's most delightful act of love as also the most pleasing to God; it is a perfect homage to His infinite goodness. The Eucharist itself is perfect thanksgiving. The word Eucharist means thanksgiving. Eucharistic Jesus renders thanks to His Father for us; He is our own thanksgiving.

Give thanks therefore to God the Father for having given you His Divine Son not only as Brother in the Incarnation, as Teacher of truth, and as Saviour on the Cross, but especially as your Eucharist, your bread of life, your Heaven already begun.

Thank the Holy Ghost for continuing, through the priests, to produce Him daily on the altar, as He did the first time in Mary's virginal womb.



Let your thanksgiving ascend to the throne of the Lamb, to the Hidden God as a sweet-smelling incense, as the most beautiful hymn of your soul, as the purest and tenderest love of your heart.

Thank Him in all humility of heart, like Saint Elizabeth in the presence of Mary and the Word Incarnate; thank Him with the vibrant ardour of Saint John the Baptist when he felt the closeness of his Divine Master, hidden like himself in His mother's womb; thank Him with the

joy and generosity of Zacheus when he received the visit of Jesus in his house; thank Him with the Holy Church and the heavenly court.

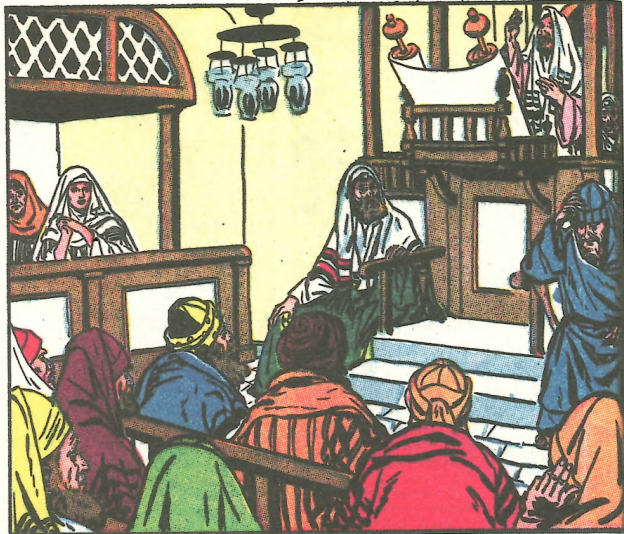
In order that your thanksgiving may never cease and go on forever increasing, do what is done in Heaven. Consider the goodness, the beauty ever old and ever new of the God of the Eucharist, Who for our sake is consumed and reborn without ceasing on the altar.

Contemplate His sacramental state, the sacrifices He has made since its institution in the Cenacle in order to reach you, and the struggle He has had to undergo against His own glory in order to lower Himself to the very edge of nothingness and sacrifice His freedom, His body, His very Self. He has done that without any condition as to time or place; and with no other protection than His love; He surrendered Himself to the love as well as to the hate of man.

In the presence of so many kindnesses of the Saviour towards all men and above all towards you,—since you possess Him, enjoy Him, and live of Him,—open your heart and let thanksgiving leap from it like the flame of a great fire; let it envelop the Eucharistic throne; let it join, unite, and blend itself with the Divine fire, with the radiant and devouring flame of the Heart of Jesus. Let these two flames rise to Heaven, to the throne of God the Father Who has given you His Son—in Whom you receive the Holy Trinity.

THE LIFE OF THE BLESSED VIRGIN MARY

THEREAFTER MARY SOMETIMES GOES WITH JESUS AND SOMETIMES STAYS BEHIND. SHE WATCHES HIM IN HIS NEW LIFE AND SHE HEARS THE DISCIPLES SPEAK OF HOW HE CHASED THE MONEY-CHANGERS FROM THE TEMPLE, DEBATED WITH THE DOCTORS OF THE LAW, AND ADDED TO THE TRAIN OF MIRACLES BEGUN BY HER PRAYERS. AND THEN ONE DAY JESUS COMES BACK TO NAZARETH AND SHE IS GLAD.



SHE WENT TO LISTEN TO HIM — HER SON — SPEAKING IN THE SYNAGOGUE .



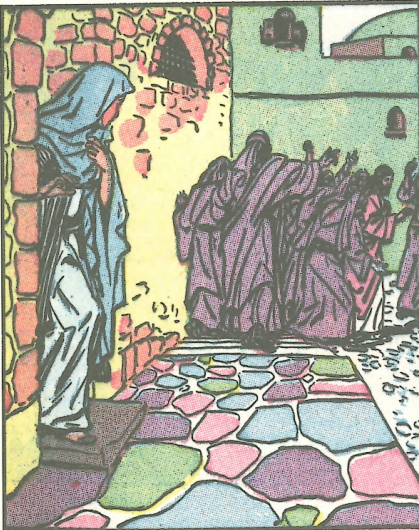
BUT THE LOVE-FILLED PRIDE SUDDENLY GIVES WAY TO FEAR — FEAR AT THE GROWING RUMBLE OF ANGRY VOICES .



HOW DARE THE SON OF JOSEPH THE CARPENTER APPLY THE PROPHECIES TO HIMSELF !



SUDDENLY THE SYNAGOGUE IS A HOWLING MOB WITH HER SON BEING PUSHED BEFORE IT.



"OUT OF NAZARETH!" "TO THE CLIFF WITH HIM!"



AND MARY'S HEART IS FROZEN WITH FEAR.

THE OLD TESTAMENT

Cain and Abel



Adam and Eve soon saw how much evil their sin of disobedience to God would bring upon the earth. Adam had to work hard to keep him and Eve alive. He had to till the earth and cultivate it for food. The first children of Adam and Eve were Cain and Abel. Cain grew up to be a farmer growing crops, while Abel became a shepherd. Cain had a cruel disposition, but Abel was gentle and kind. Abel looked first to please God, but Cain was selfish and looked to please first himself.

It is likely that after Adam and Eve sinned, they were full of remorse and wanted to make up to God, even in some imperfect way for having disobeyed Him. God instructed them to offer sacrifice as a method of appeasing Him. In its simplest form, sacrifice entailed offering something living to God by destroying it by burning. In practice this meant offering the first fruits of the herd or crop to God to obey Him and please Him.

This is the start of the practice of sacrifice in the Old Testament. Adam and Eve would instruct their children to do the same to acknowledge that God was the Supreme Being, the source of all good. It was a good disposition of the heart of the offerer rather than the offering that God required for acceptance.



Cain and Abel offered gifts to God as a sacrifice. Cain offered fruit and grain; Abel offered a lamb of his flock. When God saw that Cain's heart was full of evil, He was not pleased with his gift and the smoke from his sacrificial fire stayed low and wafted along the ground. But the Lord was pleased with Abel's gifts because his heart was full of goodness and he offered his gifts in a better spirit. The smoke from Abel's sacrificial fire rose straight up to Heaven. This made Cain very jealous.

He determined to kill his brother. When they were in a field one day Cain struck him from behind and killed him. The first murder had been committed. Adam and Eve would learn with sorrow what death, which their sin had caused, meant.

And the Lord said to Cain, "Where is thy brother Abel?" And he answered, "I know not. Am I my brother's keeper?" And the Lord said to him, "What hast thou done? The voice of thy brother's blood crieth to Me from the earth. Now therefore, cursed shall thou be upon the earth, thou shalt be a fugitive and a vagabond upon the earth." Hearing how he had been punished, Cain cried out, "My sin is too great to be forgiven. I must hide myself from Thy face.

Anyone who finds me will kill me." But the Lord set a mark upon Cain as a sign that no one should kill him. And Cain went out from the face of the Lord and dwelt as a fugitive at the east side of Eden.



Adam lived a hundred and thirty years and begot a son who he called Seth. Adam lived eight hundred years after he had Seth and he had many sons and daughters. Seth grew up to be a good man. His children honoured the Lord and lived according to His laws. They were called the children of God. Through Seth the worship of the true God, with the hope of a Redeemer, came down to other people who were to live many years later.

But the children of Cain grew up to be bad. Many centuries passed. The human race grew both in numbers and in the knowledge of things that made life easier. Some of the children of Cain built a city; others lived in tents. Men learned to live with one another and they learned to plant and grow things and used the animals to carry their burdens. But God was forgotten.

Men in those days were sunk deeper and deeper into sin. They might have many wives. Some men worshiped the sun and the earth as gods. They made images and worshipped them. Evil spread and men provoked God who made them. And God, seeing that the wickedness of men was so great on the earth, cried out, "I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping things even to the fowls of the air, for it repenteth me that I have made them." (Genesis 6:7)

But one man, Noe, a descendent of Seth, alone in the whole earth, found grace before the Lord.

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 (4)

“AND LEAD US NOT INTO TEMPTATION”

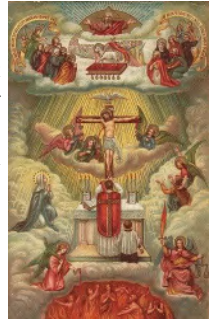
Protect us against the wiles and machinations of the evil spirit; let me not yield to any temptation on the part of the enemies of my soul, remove from me the occasions of sin and come to my assistance, that I may not expose myself to them.

I humbly beseech Thee, O my God, through the infinite merits of the precious blood of Jesus Christ, to grant me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

“BUT DELIVER US FROM EVIL”

Guard us against evils, both temporal and spiritual. Sin is the greatest of all evils. Purify me from all the sins that I have committed. Suffer me not to offend Thee again. Preserve me from the pain of Hell. Give me Thy love and Thy grace that I may serve Thee faithfully on earth and bless and glorify Thee forever on Heaven.

Amen. Father in Heaven! Grant my petitions, all of which I present to Thee through the merits of Our Lord and Saviour Jesus Christ.



* * *

God will grant all that thou askest for in prayer, provided it be for your salvation; if it be not good for you, He will bestow something more conducive to thy welfare. He best knows how and when to supply thy wants. When, through ignorance, thou askest for what is not beneficial, it is better thy petition should not be granted.

—Venerable Blosius

* * *

O God, give me the spirit of the true pilgrim: brave, steadfast, my face set toward Jerusalem. Let me never walk with downcast eyes, sad, sullen, hesitating. Make me to be ever lifting them up to the everlasting hills: to Thee, the Unchangeable, the Strong, the All-Beautiful.

HOLY SOULS CORNER



On the eve of the 50th Anniversary of the founding of the Society of St. Pius X in 1970, it is appropriate to remind ourselves of the achievements of Archbishop Marcel Lefebvre which speak for themselves. Almost alone, amid the crisis in the Catholic Church following on from the Vatican Council II, he led the struggle to maintain Tradition amid the tidal wave of destruction in its wake. He spoke out against Modernist innovation resulting from the Council. He refused to accept un-catholic innovations, and especially he was responsible for preserving the Tridentine Mass and the training of priests based on time-honoured tradition. He died in 1992 at the age of 86 years after an illustrious

life as a missionary superior and, towards the end of his life, in founding the Society of St. Pius X.

Many traditionalists would like to think him a saint. In time he may well be canonised by the Catholic Church. Should we presume that he is now a saint in Heaven? Or rather, should we consider that he may be in Purgatory? It has been revealed to us, in many instances, that even some great saints, and manifestly Holy Souls, have been constrained in Purgatory for short periods of time to pay any debts due to the inscrutable Justice of God. Only God can judge, and it would be unwise for us to pre-empt His infinitely just Judgement.

Although we have a firm hope that Archbishop Marcel Lefebvre is in Heaven, it is prudent to regard our great Archbishop as suffering in Purgatory, and able to benefit by our Masses and prayers in his behalf. If he is in Heaven, our prayers for him will be applied to other Holy Souls that, no doubt, shared his beliefs and the struggle for Tradition.

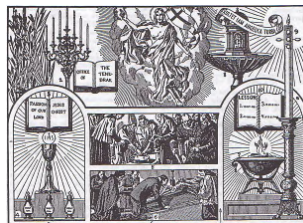
It is certain that, should the Archbishop be in either Purgatory or Heaven, he will be able to hear our prayers and can intercede for us with our Heavenly Father. We should continue to pray for, and to his Grace, Marcel Lefebvre.

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

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 do we learn from the sufferings and death of Christ?

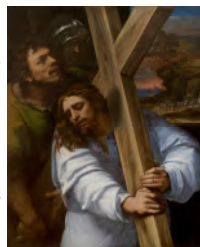
From the sufferings and death of Christ we learn **God's love for man and the evil of sin**, for which God, who is all-just, demands such great satisfaction.

1. It was not *necessary* for Jesus to suffer so intensely in order to redeem all men. As His merits are infinite, He could have wiped away the sins of a thousand worlds by shedding one drop of His blood. But He chose to suffer agonies because He *loves* us.

"Greater love than this no one has, that one lay down his life for his friends" (John 15:13). "I am the good shepherd. The good shepherd lays down his life for his sheep ... I am the good shepherd; and I know mine and mine know me ... and I lay down my life for my sheep" (John 10:11-15).

2. From the Passion of Christ we learn the *evil that sin is*, and the hatred that God bears it. We learn the necessity of satisfying for the malice and wickedness that is sin. Sin must be a horrible thing, to make Jesus Christ the God-man suffer so much.

By Christ's obedience He atoned for Adam's disobedience, for He was obedient unto death. "He was wounded for our iniquities; he was bruised for our sins" (Isaiah 53:5).



3. The sufferings of Christ, in addition, serve as an *example* for us, to strengthen us under trials.

Christ gave us an example of patience and strength. If we receive trials, we should accept them with resignation, in imitation of Our Lord, Who suffered so willingly for our sake. We can never have as much suffering as He did.

Churches are built in the form of a cross because, within, the sacrifice of the cross is re-enacted. Within them we remember easily the events that took place that day long ago, when Jesus Christ, Son of God, for love of us suffered and died on the Cross.

Church spires lead us to "seek those things that are above" (Colossians. 3:1); they are surmounted by a cross, the symbol of our salvation; their bells call us to prayer, communion with God. The church interior is divided into three parts: the porch, where in former times those preparing for baptism and the penitents knelt; the nave, which is the central and main portion, for those attending the Holy Sacrifice; and the choir or sanctuary, where in former times the choir stayed, now reserved for the clergy, and separated from the nave by the communion rail.

LITURGY THIS MONTH

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

December 1st: First Sunday of Advent

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

December 8th: The Immaculate Conception

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

December 15th: Third Sunday of Advent - Gaudete! REJOICE

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

December 18th & 20th: Ember days of Winter

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

December 22nd: Fourth Sunday of Advent

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

December 25th: NATIVITY OF OUR LORD JESUS CHRIST

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



The Seven Gifts of the Holy Ghost - 7



THE GIFT OF THE FEAR OF THE LORD

Fear of the Lord



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



PRAYER

December 2019 Intention: For the conversion of sinners

Daily offering

To be recited every morning when you wake up

O Jesus, through the Immaculate Heart of Mary, I offer Thee all my prayers, works, joys and sufferings of this day, for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, and in reparation for my sins.

I offer them particularly

For the conversion of sinners



COMMUNION



SACRIFICE



APOSTOLATE

SEPTEMBER 2019 RESULTS

The Intention was for the triumph of the Holy Church

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
2	30	20	20	0	0	300	36	30	0

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***

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