



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain



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January 2020

**Month of the
Holy Family**

*For Christians
who are persecuted
and abandoned*

*The
Saint
of
the
month*

Saint Hilary of Poitiers Doctor of the Church (301-368)



Saint Hilary was a native of Poitiers in Aquitaine in southern France. Born and educated a pagan, it was not until near middle age that he embraced Christianity, moved primarily by the idea of God presented to him in the Holy Scriptures. He soon converted his wife and daughter, and separated himself rigidly from all non-Catholic company, fearing the influence of error, rampant in a number of false philosophies and heresies, for himself and his family.

He entered Holy Orders with the consent of his very virtuous wife, and separated from his family as was required of the clergy. He later wrote a very famous letter to his dearly-loved daughter, encouraging her to adopt a consecrated life. She followed this counsel and died, still young, a holy death. Hilary's wife, now lonely after her daughter, asked Hilary to pray for her that she might rejoin her daughter in eternity and, soon, his prayer was answered.

In 353 Saint Hilary was chosen bishop of his native city. Arianism, under the protection of the Emperor Constantius, was then at the heights of its exaltation, and Saint Hilary

found himself called upon to support the orthodox cause in several Gallic councils, in which Arian bishops formed an overwhelming majority. He was in consequence accused to the emperor, who banished him to Phrygia. He spent his more than three years of exile in composing his great works on the Trinity.

In 359 he attended the Council of Seleucia, in which Arians, semi-Arians, and Catholics contended for the mastery. He never ceased his combat against the errors of the enemies of the Divinity of Christ. With the deputies of the council he went to Constantinople, and there so dismayed the heads of the Arian party that they prevailed upon the emperor to let him return to Gaul. He traversed Gaul, Italy and Illyria (modern Greece and Turkey), preaching wherever he went, disconcerting the heretics and procuring the triumph of orthodoxy. He wrote a famous treatise on the Synods. After some eight years of missionary travel he returned to Poitiers, where he died in peace in 368.

**Saint Hilary of Poitiers' feastday
is on 14th January**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

A Happy New Year to you all. I wish you many good things and amongst them, the most important one, holiness. God wants us to be Saints and He is giving us time so that we may work on this. Time is precious because nobody knows when God will call us to give a strict account on our lives, that is to say on how we spend our time, for time will never return if we have wasted it on useless or sinful pastimes.

There are many events in our lives that should help us make an examination of conscience on what we have done with our lives and then for us to make good resolutions. Positive things we do, for example, our engagements in the Eucharistic Crusade, should help us get new good habits. There are also the spiritual retreats that you will certainly attend later in your lives. Even now, after a good confession we might make very good resolutions. Most people make as well an effort to promise some New Year resolutions on 1st January. How well we manage to keep them will tell us whether or not we are diverting from the right track, whether some habits or some decisions are not turning us away from God.

To remain on the right track is not easy; it is against our fallen nature and most of us back-slide to some extent because we find this easier. If we are not trying to make progress in our spiritual lives, in the care for our relationship with God, we will go backwards and then, without easily noticing it, find ourselves at a distance from Him. Suddenly, the last effort will be too much, the fervour will be gone, and this because we did not watch out regularly to ensure that we were corresponding to the Holy Will of God. So, we need to fight against our natural tendencies which always try to reassure us that we are in a good disposition to serve God. But in fact, we want to serve ourselves and this is dangerous.



There are in some countries people who know perfectly that they must fight in order to be faithful to Our Lord, but because of this they are persecuted. Our Lord warned us that the world would hate us as it hated Him before us. (cf. John 15:18) This is unfortunately not new. It started from the early time after Our Lord's birth when Herod gave orders to have many Holy Innocents slaughtered because he didn't want to recognise the Sovereignty of Our Lord. Catholics who are persecuted in their countries need our prayers to help them to persevere. This will be our intention this month. They are martyrs whose merits will be a benefit to many souls.

As for us, let us renew our determination to be entirely devoted to Our Lord, to use our time for good, by practising obedience, by saying our prayers and by practising charity. Use these points for your daily examination of conscience throughout this year, and I can guaranty that you will find in them a powerful means of sanctification if every day you try to do better than the day before.

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



GOD CALLS HER TO HEAVEN

As August gave place to September, greater temptations came Thérèse's way. One night her grief of soul was almost too much to bear, and she begged the Infirmarian to sprinkle Holy Water on her bed.

"I do not see the Devil, but I feel his presence!" she cried. "He is tormenting me! He holds me with an iron hand! He prevents me from getting the slightest relief! He increases my pain in order to lead me to despair..."

Quickly the Infirmarian brought the Holy Water and sprinkled it generously about the bed. She also lighted a blessed candle.

"Pray," she urged gently. "Have confidence."

She sighed. "Oh, Sister, I cannot pray! I can only look at the Blessed Virgin and say 'Jesus'! I know I do not suffer for myself but for another soul... and the Devil is so displeased!"

The Infirmarian, much impressed with these words, remained with her for several minutes. To the best of her ability Thérèse tried to tell her how necessary it is to pray for the dying. Few people realise how furiously the Devil fights to drag souls to Hell, all during our life but most especially at the hour of our death. He knows that now his last chance has come, and so he tries his best to sow discouragement in the human heart. Our past sins, long ago forgiven, are dragged forth to stand in a new and ugly light. The very thought of God is torture, for He is now revealed as a Creator Who cannot abide the slightest imperfection. He is shown as a God of Justice, without love, and the poor sufferer trembles at the thought of the punishment which is in store for him. All this is readily accomplished in the suffering soul, for the Devil has enormous powers. He is really an angel, with an angel's keen intelligence, and he well knows how to frighten a weak human being.

Even as she reflected upon this, and struggled hard not to give way before the Devil's onslaughts, peace suddenly flooded her soul. she knew once more that although God may be a God of Justice, He is also a God of Mercy. The blessing of His Holy Church was in the candle burning beside her bed, in the Holy Water that had been sprinkled about her. The Devil knew this, too, and he had fled from the

Strength that must always be greater than his.

On 14th September someone brought her a rose. she was holding her crucifix at the time, and as a mark of love for Our Lord she touched each of the Five Wounds with the fragrant petals. Later some of these petals fell to the floor. Céline would have swept them up and thrown them away, but suddenly Thérèse astonished her with these words:

"Gather up these petals, but do not lose one of them. Later on, they will enable you to give pleasure."

Marie and Pauline were present, and their eyes filled with wonder at her comment. What did she mean?



Thérèse knew what she meant. Some day many people were going to read her book, *The Story of a Soul*, and see God in a new light. They would discover that He was not only their Judge but their Father, and thousands of souls would forget their fear of Him, of His Will in their regard. They would joyfully set about their most important task, that of achieving holiness, by becoming as little children. Because Thérèse, poor and weak though she was, had been chosen to teach souls that the surest way to Heaven is the Little Way, these rose petals which she had touched would be treated as very precious objects.

Two weeks later she was still alive and still suffering in mind and body. But on 29th September, at about nine o'clock in the evening, there came a sign which seemed to indicate that her death was now very close at hand. Céline was with her when a turtle dove appeared from out the autumn twilight and perched on the window sill near her bed. It stayed there for several minutes, cooing gently. As they watched this unexpected little visitor, those beautiful lines from the Canticum of Canticles flashed through their minds:

"Behold, my Beloved speaketh to me. Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in

our land, the time of pruning is come. The voice of the turtle is heard in our land. The fig tree hath put forth her green figs; the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come.”

Yes—Christ was inviting Thérèse, a little one of His Church, to the never-ending springtime which is Heaven!

The suffering was not quite over, however. All that night and all the next day, 30th September, she gasped and struggled for breath. She was consumed with fever. Never had she thought it possible to suffer so much, never, never! The only meaning of such suffering could be that since she had made herself a victim for others, God was accepting her offering in its entirety.

Her sisters scarcely left her side, or Mother Mary Gonzaga. About three o'clock in the afternoon the suffering became so intense that she felt she could not bear it. She extended her arms in the form of a cross and looked beseechingly at the Prioress.

“Oh, my Mother! Present me to the Blessed Virgin without delay! Prepare me to die well!”

The Prioress soothed her as best she could, then showed her a little image of Our Lady of Mount Carmel. She reminded Thérèse that she had always understood and practised humility and that God is merciful toward those who have made themselves small.

She drew comfort from these words. Yes, she had never sought anything but the truth. From childhood she had understood humility of heart. Besides, was it not written in Psalm 75 that at the end of the world the Lord will arise to save the meek and humble of the earth? It was written not that He should come to judge but that He should come to save.

With a great effort she let Mother Mary Gonzaga understand that she was not afraid of God or of what He had in store for her. The temptations against faith were still present, but she was fighting them with every ounce of her strength.

“I do not repent of having surrendered myself to Love,” she said.

The hours passed, and she lingered on. Some minutes after seven o'clock the Prioress dismissed most of the Sisters who had been praying about her bed. Hearing their departure, she looked up.

“Mother, am I not going to die?”

“Yes, my child. But perhaps the good God wishes to prolong your suffering for a few hours...”

Thérèse sighed and clutched her crucifix. “Well, then, let it be so. I would not want to suffer less.”

Slowly the seconds ticked away. By now she could scarcely breathe. Suddenly she looked once more on the crucifix. Had the time finally come for her to offer her last prayer on earth? Yes, she told herself. It has come, and with all her strength she gasped out the simple words:

“Oh, I love Him! My God... I... love... You!”

Then she closed her eyes, and her head fell back against the pillow.

Instantly Mother Mary Gonzaga was convinced that she was dead. She ordered the bell rung to call the community to her side. But when the Sisters reached the Infirmary, they found that she was still alive. Quietly they knelt about her, praying, praying, praying. Then everyone present witnessed a most extraordinary sight. Suddenly she had opened her eyes, had raised herself in bed, and now she was gazing joyfully at a point a little above the Blessed Virgin's statue.

“What is it?” they wondered silently. “Sister Thérèse doesn't look tired and sick any more. She looks positively beautiful!”

Yes, the dreadful sufferings were over now, and God was granting her a glimpse of Heaven. The vision was so full of glory, so wonderful, that she could not help reflecting it in her own poor body. For more than a minute she gazed at the beautiful sight, utterly unable to speak. Then the summons came. God was satisfied with the little servant who had laboured for Him on this earth for twenty-four years and nine months. Now her reward was at hand.



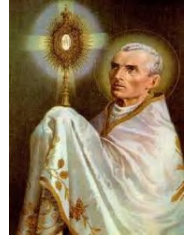
As her head fell back a second time on the pillow, the nuns redoubled their prayers. Sister Thérèse of the Child Jesus and of

the Holy Face was dead!

Dead? Oh, no! she was just beginning to live. Had she not been inspired to say, many weeks before, that she WOULD SPEND HER HEAVEN IN DOING GOOD UPON EARTH? Yes—and now the time had come. It was the 30th September 1897, but until the end of the world she would work for souls. She would come down to them when they called upon her. She would let fall a shower of roses—the fragrant flowers of God's grace—with a generous hand. And *The Story of a Soul*, her book, would carry the happy message of her Little Way to every corner of the earth!

THE END.

EUCCHARISTIC DEVOTION



How to Adore (2)

PROPITIATION



Reparation, or propitiation, must follow upon thanksgiving. From a sentiment of joy your heart must turn to sadness, to bewailings, to tears, to the deepest sorrow in considering the ingratitude, indifference, and impiety of most men towards the Eucharistic Saviour. So many men forget Jesus after having loved and adored Him! Is He no longer lovable? Has He ceased to love them? The ungrateful creatures! They no longer want to love Him because He is too loving; they no longer want to receive Him because He is too good; they do not want to see Him anymore; they flee from Him; they do away with the thought of His presence and even with the very remembrance of Him, which annoys them and goads them on; and all that because He has made Himself too little, too humble, too much like nothingness.

There are some who, unable to ignore Him, do not hesitate to insult, abuse, and deny such a good Father and kind Master so as to take revenge on His excessive love. In order not to see this Sun of love, they close their eyes.

Among these ungrateful persons there are sacrilegious virgins, unworthy priests, apostate hearts, fallen Seraphim and Cherubim.

This is your mission, O adorers: to weep at the feet of Jesus despised by His own, crucified in so many hearts, and abandoned in so many places; to console the Heart of this tender Father Whom the devil, His enemy, has robbed of His children. A Eucharistic Prisoner, He can no longer go after His lost sheep, the prey of ravenous wolves. Your mission is to beg forgiveness for the guilty; to pay their ransom to Divine Mercy, which needs suppliant hearts; to become victims of propitiation with the Saviour Jesus Who, no longer able to suffer in His risen state, will suffer in you and through you.

PETITION

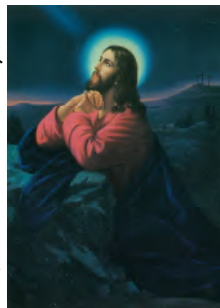
Finally, supplication or impetration must crown your adoration and make up its glorious trophy. Impetration is the force and power of Eucharistic prayer. Not everybody can preach Jesus Christ by word of mouth, nor labor directly for the conversion of sinners and the sanctification of souls; every adorer, however, has the mission of Mary at the feet of Jesus: an apostolic mission of prayer, of Eucharistic prayer, at the foot of the throne of grace and mercy.

To pray is to glorify God's infinite goodness, to give work to Divine mercy, to bring joy and expansion to God's love of His creature by the fulfilment of the law of grace, which is prayer. By prayer therefore man gives God the greatest glory possible.

Prayer is man's greatest virtue. All virtues are comprised in it, for all the virtues are a preparation for it and a part of it. Faith believes, hope prays, and charity begs in order to give to others; humility of heart forms the prayer, confidence speaks it, and perseverance triumphs over God Himself.

Eucharistic prayer has an additional merit: it goes straight to the Heart of God like a flaming dart; it makes Jesus work, act, and relive in His Sacrament; it releases His power. The adorer does still more: he prays through Jesus Christ and shares our Lord's role as Intercessor with the Father and Divine Advocate for His redeemed brethren.

But what should they pray for? The rallying cry, "Thy Kingdom Come" (*Adveniat Regnum Tuum*), expresses for adorers the end and the law of prayer. They should pray that the light of the truth of Jesus Christ may enlighten all men, especially the Infidels, Jews, Heretics and Schismatics, and that they may return to true faith and charity. They should pray for our Lord's kingdom of holiness in His faithful, His religious, His priests, that He may live in them by love. They should pray above all for the Sovereign Pontiff, for all the intentions dear to his heart; for their own Bishop, for all that his zeal desires to accomplish; for all the priests of the diocese that God may bless their apostolic labours and inflame them with zeal for His glory and with love for Holy Church.

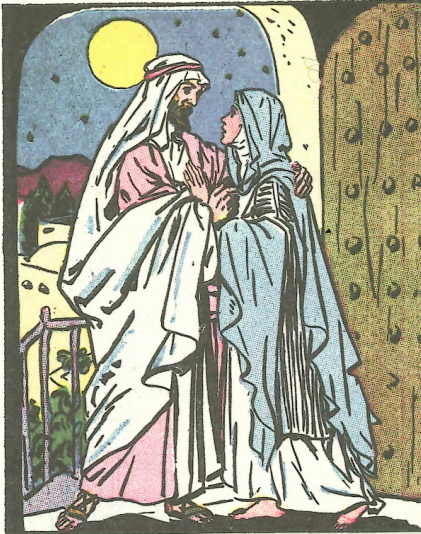


To vary their prayers, adorers may paraphrase the Our Father, or again the following beautiful prayer: "Most Holy Soul of Jesus, make me holy. Body of Jesus, save me. Most pure Heart of Jesus, make me pure, give me light, set me on fire. Blood of Jesus, inebriate me. Sacred Water from the side of Jesus, wash me. Passion of Jesus, make me strong.

Jesus, hide me in Thy wounds. Do not permit sin ever to separate me from Thee. Defend me from the evil spirit. Bid me come to Thee at the hour of death that with all the saints I may praise Thee eternally. Amen." And again they may paraphrase the litany of the Holy Name of Jesus which lends itself so well to devotion.

Adorers should not withdraw from their Divine Master's presence without thanking Him for His loving reception. Let them ask pardon for their distractions and irreverences. Let them offer Him as a homage of fealty a flower of virtue, a nosegay of little sacrifices. Then let them depart as they would from the Cenacle, or as the Angel who takes flight from God's throne to carry out His Divine commands.

THE LIFE OF THE BLESSED VIRGIN MARY



BUT JESUS DISAPPEARS AND
LATER COMES TO HER .



"A PROPHET IS NOT HONORED BY HIS OWN
PEOPLE . I SHALL STAY AT CAPHARNAUM



MONTHS PASS, AND ONE DAY SEVERAL
RELATIVES COME TO MARY. "YOUR SON
IS IN CAPHARNAUM," THEY TELL HER. "HE
HAS LOST HIS MIND. ALL HE DOES IS TALK
TO CROWDS. HE WON'T EVEN STOP TO EAT."



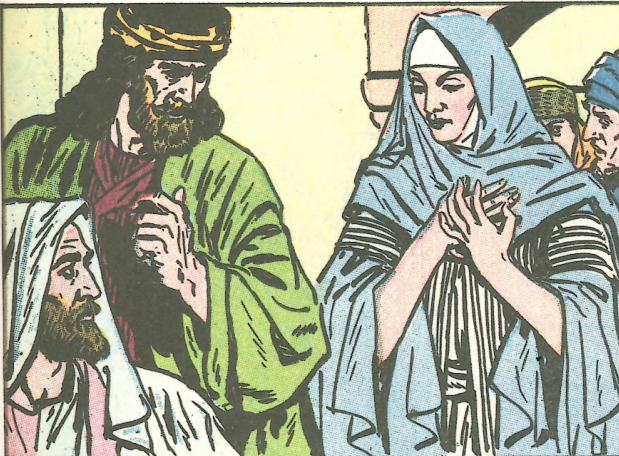
MARY DOES NOT GROW ANGRY AT
THEIR STUPID TALK . SHE THINKS OF
JESUS WHO HAS NO TIME TO EAT ,
AND SHE GOES WITH THEM .



"MASTER," WHISPERS ANDREW, "YOU'D BETTER TELL THE PEOPLE TO GO . YOUR MOTHER AND BRETHREN ARE OUTSIDE TO SEE YOU ."



BUT CHRIST'S MINISTRY COMES FIRST : "MY MOTHER AND MY BRETHREN ARE THOSE WHO LISTEN TO THE WORD OF GOD AND KEEP IT ."



MARY HEARS THE WORDS AND REALIZES ONCE MORE THAT THE LIFE OF THE SPIRIT IS ABOVE THE LIFE OF THE FLESH — THAT HER HUMAN RELATIONSHIP TO JESUS OF NAZARETH MUST GIVE WAY TO HER DIVINE CALL AS MOTHER OF US ALL .

AS THE MONTHS PASS, JESUS ONCE MORE RETURNS TO NAZARETH . THERE IS NO VIOLENCE THIS TIME — JUST SCORN AND CRITICISM . MARY JOINING THE LITTLE BAND OF WOMEN WHO FOLLOW JESUS , AND SHE IS WITH HIM WHEN IN THE THIRD YEAR OF HIS MINISTRY JESUS VISITS MARTHA , MARY , AND THEIR BROTHER, LAZARUS , WHOM HE HAD RAISED FROM THE DEAD .

THE OLD TESTAMENT

Noe and the Ark



God determined to send a flood to destroy all living creatures on the earth. **Noe** alone with his wife and sons, **Sem**, **Cham** and **Japheth**, and their wives were to be saved. God commanded **Noe** to construct an Ark of wood. It took **Noe** over 100 years to build the Ark. It was three stories high and divided into little rooms, covered with pitch inside and out for waterproofing. After its completion, **Noe** went into the

Ark with his family and he took seven pairs of clean animals, but only two pairs of those considered to be unclean. He also carried enough food into the ark, and then closed the door of the ark in its side.

It rained continuously for forty days and nights. The water rose higher and higher until even the mountains were covered. Every living thing – bird, beast and man – were drowned.

After forty days the rain stopped falling, but the water remained on the earth for one hundred and fifty days. Then the flood slowly receded until the ark rested on the mountains of Armenia. Eventually the waters fell to the level of the earth and **Noe** could leave the ark with his family.

Noe went out, he and his sons, his wife, and the wives of his sons with him. And all living things, and cattle, and things which creep on the earth, all went out of the ark.

And **Noe** built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. The Lord smelled a sweet savour and said, “I will no more curse the earth for the sake of man.”

And God blessed **Noe** and his sons. And he said to them: “Increase, and multiply, and fill the earth. And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea

are delivered into your hand. And every thing that moveth, and liveth shall be meat for you: even as the green herbs have I delivered them all to you, saving that flesh with blood you shall not eat. For I will require the blood of your lives at the hand of every beast, and at the hand of man, at the hand of every man, and of his brother, will I require the life of man.”

Thus also said God to Noe, and to his sons with him: “Behold I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth.” And God said: “This is the sign of the covenant which I give between me and you, and to every living soul that is with you, for perpetual generations. I will set my bow in the clouds, and it shall be the sign of a covenant between me and between the earth. And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth.”

And the sons of Noe, who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of **Chanaan**. These three are the sons of Noe: and from these was all mankind spread over the whole earth.

And Noe a husbandman began to till the ground, and planted a vineyard. And drinking of the wine was made drunk, and was uncovered in his tent. Which when Cham the father of Chanaan had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without. But Sem and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness.



And Noe awaking from the wine, when he had learned what his younger son had done to him, he said: “Cursed be Chanaan, a servant of servants shall he be unto his brethren. And Blessed be the Lord God of Sem.” In this way, to Sem and those that came after him fell the great task of protecting the worship of the true God and the promise of the Messiah.

After the flood Noe lived three hundred and fifty years: And all of his days were in the whole nine hundred and fifty years: and he died.

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.



A SOLDIER OF THE CROSS



It remains for us to mark that refinement and delicacy of feeling which formed so striking a characteristic of chivalry. Of this it is easy to find examples. Don Garcia Perez de Vargas was one of the most distinguished warriors who fought at the siege of Seville, under the banner of St. Ferdinand. One day at the beginning of the siege, Don Garcia Perez and another with him were riding by the side of the river at some distance from the outposts when of a sudden there came upon them a party of seven Moors on horseback. The companion of Perez was for retreating immediately, but Don Garcia answered that never, even though he should lose his life for it, would he consent to the baseness of flight. With that his companion rode off. This moment is well described in the old ballad:

Ha! gone? quoth Garci Perez;—he smiled, and said no more
But slowly, with his esquire, rode as he rode before.

Perez armed himself, closed his visor, and put his lance in the rest. But the enemies when they discovered that it was he, declined the combat. “The honour of the action,” says Mariana, “was much increased by this circumstance, that, although frequently pressed to disclose the name of the knight who had deserted him in that moment of danger, Garcia Perez would never consent to do so, for his modesty was equal to his courage.” On returning to the camp, he was met by Ferdinand, whose first question was: “What is the name of the knight who fled and deserted you?” “My liege,” answered Garcia Perez, “ask anything else and it shall be done as commanded. This man is already sufficiently punished.”

HOLY SOULS CORNER**Padre Pio's visions of the souls in Purgatory**

In May 1922, Padre Pio testified the following to the Bishop of Melfi, His Excellency Alberto Costa and also the superior of the friary, Padre Lorenzo of San Marco, along with five other friars. One of the five friars, Fra Alberto D' Apolito of San Giovanni Rotondo wrote down the account as follows:

"While in the friary on a winter afternoon after a heavy snowfall, he was sitting by the fireplace one evening in the guest room, absorbed in prayer, when an old man, wearing an old-fashioned cloak still worn by southern Italian peasants at the time, sat down beside him. Concerning this man Pio states: 'I could not imagine how he could have entered the friary at this time of night since all the doors are locked. I questioned him: 'Who are you? What do you want?'



The old man told him, "Padre Pio, I am Pietro Di Mauro, son of Nicola, nicknamed Precoco." He went on to say, "I died in this friary on the 18th September 1908, in cell number 4, when it was still a poorhouse. One night, while in bed, I fell asleep with a lighted cigar, which ignited the mattress and I died, suffocated and burned. I am still in Purgatory. I need a holy Mass in order to be freed. God permitted that I come and ask you for help."

According to Padre Pio: "After listening to him, I replied, 'Rest assured that tomorrow I will celebrate Mass for your liberation.' I arose and accompanied him to the door of the friary, so that he could leave. I did not realise at that moment that the door was closed and locked: I opened it and bade him farewell. The moon lit up the square, covered with snow. When I no longer saw him in front of me, I was taken by a sense of fear, and I closed the door, re-entered the guest room, and felt faint."

A few days later, Padre Pio also told the story to Padre Paolino, and the two decided to go to the town hall, where they looked at the vital statistics for the year 1908 and found that on 18th September of that year, one Pietro Di Mauro had in fact died of burns and asphyxiation in Room Number 4 at the friary, then used as a home for the homeless.

Grant me the grace henceforth dear Jesus, for the love of Thee, to hate sin; and out of a just esteem of Thee, to despise all worldly vanities. (The Jesus Psalter).

MY CATHOLIC FAITH

Chapter 36. The Resurrection

"Now late in the night of the Sabbath, as it began to dawn towards the first day of the week, Mary Magdalene and the other Mary come to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord come down from heaven, and drawing near rolled back the stone, and sat upon it. His countenance was like lightning, and his raiment like snow. And for fear of him the guards were terrified, and became like dead men. But the angel spoke and said to the women, Do not be afraid; for I know that you seek Jesus, who was crucified. He is not here, for he has risen even as he said. Come, see the place where the Lord was laid' " (Matthew 28:1-7).



What do we mean when we say in the Apostles' Creed that Christ descended into Hell?

When we say that Christ descended into Hell, we mean that, **after He died, the soul of Christ descended into a place or state of rest, called Limbo,** where the souls of the just were waiting for Him.

1. Christ did not go to the Hell of the damned, but to the "Hell" *of the just*. In Holy Scripture, it was called "Abraham's bosom". St. Peter called it "a prison". We call it *Limbo*.

Among the souls in Limbo were Adam, Eve, Abel, Noe, Abraham, Isaac, Jacob, Joseph, David, Isaiah, Daniel, Job, Tobias, St. Joseph, and St. John the Baptist. They went to Heaven at Our Lord's entrance upon His Ascension.

2. Christ went to Limbo to announce to the souls waiting there the joyful news that He had reopened Heaven to mankind.

"He was brought to life in the spirit, in which also he went and preached to those spirits that were in prison" (1 Pet. 3:19). The souls in Limbo could not go to Heaven, which had been closed by Adam's sin. It was only *reopened* to man by the death of Our Lord, by the Redemption. The souls in Limbo *did not suffer pain*, but they longed for Heaven. After the release of these souls from Limbo, and their entrance into Heaven, this Limbo for the just souls ceased to exist.

While His soul was in Limbo, Christ's body was in the holy sepulchre. When man dies, his soul is *separated* from the body. When Jesus died, His body and soul were separated, but His divinity remained united to both body and soul.

Christ's body did not corrupt in the tomb. It was in the holy sepulchre from Friday evening when He was buried, to Sunday morning, when He arose from the grave. This is why we say Christ rose on the third day, although He was in the grave for only three incomplete days.



LITURGY THIS MONTH

*The month of January is
dedicated to the Holy Family*

*May the obedience of children,
at the example of Jesus,
bring peace, joy and good spirit
in every Catholic family.*



January 1st: Octave of Christmas

First day of the year, an opportunity to pray to the Holy Ghost to ask Him His help to keep our resolutions this coming year!

January 5th: The Holy Name of Jesus

There is no other name by which we can be saved. So let us say always with love and trust until our last breath the Most Holy Name of JESUS!

January 6th: Epiphany

I bring the gift of myself to the King of Kings. That's all Jesus wants from me: my intelligence, my will, my heart, my whole life for Him!

January 12th: The Holy Family

A special day to celebrate the family, united in prayer and sacrifice in joys and sufferings! Jesus shows the example of submitting Himself to the sacrament of Baptism, to point out its importance as necessary to go to Heaven.

January 19th: 2nd Sunday after the Epiphany

The miracle of Cana is the first of Jesus, which He does at the request of His dear Mother.

January 31st: St. John Bosco

The great saint of the youth! He worked all his life for the sanctification of children and to give true meaning to life for thousands of boys and girls!

The 10 Commandments - 1



I AM THE LORD THY GOD, THOU SHALT NOT HAVE
STRANGE GODS BEFORE ME

**I am the Lord thy God, thou shalt not have
strange gods before Me**



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

**January 2020 Intention:
For Christians who are
persecuted and abandoned**



COMMUNION

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 Christians who are persecuted and abandoned



SACRIFICE



APOSTOLATE

OCTOBER 2019 RESULTS

The Intention was for devotion to the Blessed Virgin

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
9	179	58	52	15	45	713	69	40	53

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.

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