



# Hostia

*Bulletin of the Eucharistic Crusade for Children in Great Britain*



## *Read inside:*

- Pope St. Pius X p. 4
- Eucharistic devotion p. 6
- The life of the Blessed Virgin Mary p. 8
- The Old Testament: Joseph and his Brothers p. 10
- Kindness: the Bloom of Charity p. 12
- Holy Souls Corner p. 13
- My Catholic Faith - The Ascension p. 14
- Liturgy this month p. 15

**May 2020**  
**Month of the**  
**Blessed Virgin Mary**

*That the Blessed Virgin Mary  
raise saints amongst us*

*The  
Saint  
of  
the  
month*

## Saint Dominic Savio Confessor (1842-1857)



**S**aint Dominic Savio was born in Riva di Chieri, Italy, on 2<sup>nd</sup> April 1842. He looked so frail and weak on the morning of his birth that his father rushed him that same evening to the parish church for Baptism. But Dominic survived and began serving Mass when he was five years old, one of his greatest joys. He was often seen at five o'clock in the morning in front of the church on his knees in rain or snow, waiting for the doors to be opened. On the occasion of his First Holy Communion he made the resolution to die rather than sin, as he had frequently expressed his determination and ambition to become a Saint.

The village pastor at Mondonio, recognising in Dominic a soul of predilection, arranged to have him enter Don Bosco's Oratory at Turin. Don Bosco soon noted Dominic's consuming quest for sanctity, and pointed out to the boy that the path to holiness is not necessarily in penances and torturing our bodies, but in the cheerful bearing and offering of each day's small crosses. Steering the lad away from artificial practices, his beloved master showed him that for a soul avid of penance, there is a superabundance to be had for the taking, through acceptance of the monotony and tribulations inseparable from the perfect fulfilment of the duties of one's state of life.

After a few months of life in the environment of the Oratory and under the saintly care of Saint John Bosco,

Dominic's soul was fired with the zeal of his master, whose rule of life Give me souls, Lord; You take the rest, the boy adopted for his own. Following the example of Don Bosco, who in season and out of season sought those souls wherever they were to be found, Dominic also went after them in his own little world. In the Oratory he founded and directed the Immaculate Conception Sodality, a group of boys who by prayer, word and example carried on an apostolate among their classmates and proved to be of valuable assistance to Don Bosco in his work.

On one occasion Dominic broke up a vicious duel with stones. Standing between the boy-duelists with dramatic suddenness, he flashed a crucifix and said: This is Friday. Today Christ died for love of us. Can you look at Him and still hate each other?

When Dominic's health began to fail he was forced to leave the Oratory. Don Bosco and the boys were very sorry to see him leave; he had been a good friend to all. Don Bosco said of him: "His cheerful character and lively disposition made him extremely popular even among those boys who were no great lovers of their faith". His death at his home on 9<sup>th</sup> March 1857 was sweet and peaceful. Pope Pius XII canonised him in June 1954.

**Saint Dominic Savio's feastday  
is on 6<sup>th</sup> May**

## FROM THE CHAPLAIN

Dear Crusaders and Friends,

The dearest desire of God is that we all become saints. He wants us to tend to the perfection of Christian life. For this we may use various means. The work of sanctification is spiritual and therefore all the means use for this are spiritual too, although they demand some practical exercises or material elements.

The most fundamental means of sanctification of our souls is the receiving of the Sacraments by which we receive all the graces deserved by Our Lord on Calvary. Together with persevering prayer, the Sacraments are essential in the spiritual life. By these means our souls will grow in the love and service of God. The Catholic teaching says that the different Sacraments in spiritual life are mirrored in the physical life. Baptism is our spiritual birth, Confirmation is when we reach the age of intellectual maturity in the understanding of the faith, and the Holy Eucharist is our spiritual food. Forgiveness, by the Sacrament of Penance, is the way to make the life with others possible by overcoming negative things that have unfortunately been said or done. All this is to say that we need the Sacraments in order to firstly receive sanctifying grace and secondly to increase or develop it so that our souls may be in good health spiritually and able to develop properly their relationship with almighty God.

God often removes something good from us when we take it for granted and are not sufficiently grateful for His gifts. During this period of lockdown Mass and the Sacraments are either impossible or not easy to access. Do we suffer it keenly being deprived of Holy Mass and the Sacraments? Our desire to see them coming back will be a good indicator of our spiritual striving for our sanctification since we can't use the principal means for it. Let us pray that Mass offered publicly be resumed as soon as possible in order to stop this time of spiritual starvation which risks so many souls becoming dry and spiritually ill. Let us make up to a degree by increasing our prayer life and yearning for God's glory.

Another great means of sanctification, also established by God for us, is a great devotion



to Our Lady. *"It was through the Blessed Virgin Mary that Jesus came into the world, and it is also through her that He must reign in the world,"* said Saint Louis-Mary de Montfort.

Our Lady is the *Mediatrix* of all graces, and by this function she is part of the process of distribution of all the graces we receive from God, including those that we receive when frequenting the Sacraments.

Our devotion to our Blessed Lady will help us in various ways. I should like to mention two of them. The first way is to ask her intercession before we receive the Sacraments. We should ask her that we might have the same dispositions of heart that she had when receiving any favours from God. In this manner we may benefit from the Sacraments in the most efficient way possible. In other words, if we dispose ourselves as Our Lady was disposed to the receive graces from God, we shall then receive all the fruits that the Sacraments should produce in our souls.

The second way for sanctifying ourselves with Our Lady is to follow her example in all the Christian virtues. In Scriptures, we never find the Blessed Virgin Mary impatient, angry, judging or despising others, being revengeful and so on. Applying our own standards, one would think that many events of her life were proper occasions for all of these negative natural reactions. But she never had the least of these reactions, not even at the foot of the Cross towards the executioners who were putting her divine Son to death, during the most unjust event that ever happened in the history of mankind. Our Lady shows us fortitude in hardships and goodness to all of her children in all circumstances, keeping in her heart, and then offering up, everything that was source of suffering for her.

No doubt that by following our Blessed Mother's example, and desiring to frequent the Sacraments again, we shall become today already more like the saints that God wants us to be. This will have to be considered to be the fruit of Our Lady's intercession. We shall pray this month for her to become and remain the source of sanctification in the lives of many so that they may approach to become more holy, using Mary as their model.

Father Vianney Vandendaele +  
Chaplain of EC in Great Britain

## POPE ST. PIUS X

By F. A. Forbes



### CURATE AND PARISH PRIEST — 1

The village of Tombolo, in the province of Padua and the diocese of Treviso, is surrounded by hilly and well-wooded country, watered by the tributary streams of the Brenta. The parish church, St. Andrew's, stands in the centre of the little township. Tombolo boasts of no commercial industries; it is a pastoral country, and the greater part of the population is occupied in dairy farming and the rearing of cattle. The people have clearly marked characteristics; strong and robust in build, hardened to sun, rain, and wind, rough-voiced and somewhat ungentle in manner, they have, nevertheless, good hearts and are in their own way religious.

But the Tombolani have one vice—or had when Don Giuseppe became their curate. They swore systematically and profusely at everything, at each other, and at the world at large. “No offence is intended to Almighty God,” they explained ingenuously to the horrified young priest, “He certainly understands. Just go to market, and try to sell your beasts and your grain with a ‘please’ and a ‘thank you,’ and you will see what you will get!”

There may have been some truth in this; and intention, no doubt, goes a long way; but the argument did not satisfy Don Giuseppe. For the moment he dropped the subject, but he had not done with it.



The rector of the parish, Don Antonio Costantini, was habitually ailing. Devoted to his people and wholly desirous to do them good, his ill-health was a constant impediment. He

had many tastes in common with his curate, notably the love of music and of biblical and patristic studies. He soon learned to look upon Don Giuseppe as a son, and highly appreciated his good qualities.

“They have sent me a young man as curate,” he wrote to a friend, “with orders to form him to the duties of a parish priest. I assure you it is likely to be the other way about. He is so zealous, so full of common sense and other precious gifts that I could find much to learn from him. Some day he will wear the mitre—of that I am certain—and afterwards? Who knows?”

The good rector nevertheless did his best to fulfil his mission. “Don Bepi,” he would say to his young curate, “I did not quite like this or that in your last sermon.” When the church was empty he would make Don Bepi go into the pulpit and preach, criticising and commenting the while both on matter and method; comments well worth having, for Don Antonio was a man of wide learning and an excellent theologian. Meanwhile Don Bepi, whose sermons were already becoming famous throughout the countryside for their zeal and eloquence, would listen humbly and promise to try to do better.

The income of the young curate was next to nothing, for Tombolo was a very poor parish; but he had not been used to luxury. He had planned his priestly life before his ordination, and was busy carrying out the scheme. To study deeply in order to fit himself more fully for preaching; to do as much good as was possible in the confessional and in the pulpit; to help his people both materially and morally, to visit the sick, to succour the poor and to instruct

the ignorant—such was the programme, and with all the vigour of his soul he threw himself into the work.

The widowed niece of Don Antonio who kept house for her uncle used to see a light burning in the window of Don Giuseppe's poor lodging the last thing at night and the first thing in the morning.

"Do you never go to bed, Don Bepi?" she asked at breakfast one day, for the curate took his meals at the rectory.

Don Bepi laughed. "I study a good deal," he replied. He confessed later that he slept for four hours, and found it quite sufficient for his needs.

"He was as thin as a rake," said the good lady when pressed in after-life for reminiscences, "for he scarcely ate enough to keep body and soul together, and was never off his feet."

In the morning he would often ring the church bell for Mass, in order not to disturb the sacristan. Then he would go to fetch Don Antonio, having prepared for him all that was needed. Sometimes he would find his chief unwell and unable to rise.

"What is the matter?" he would ask in his cheery way—"another bad night?"

"I'm afraid I cannot get up," would be the plaintive answer.

"Don't try to; stay quiet, and do not worry yourself. I will see to everything," the cheery voice would continue.

"But you have already one sermon to preach to-day, my Bepi."

"What of that? I will preach two."

During the days of sickness Don Giuseppe, as well as doing double duty, would himself nurse the poor invalid. How he managed it was known to himself alone.

He had not forgotten—there was no chance of forgetting—the deplorable language of his parishioners. The curate mixed with them as

much as he could, making friends especially with the young men and the boys. He interested himself in their work and in their play, treating them with such a spirit of friendly comradeship that they would crowd to talk to him whenever he appeared. One day some of them lamented that they could neither read nor write.

"Let us start a night school," proposed Don Bepi, "and I will teach you."

"It would be too difficult," objected another; "some of us know a little, some less, and others nothing at all."

"What of that?" replied the priest. "We will have two classes—those who know something, and those who know nothing. We will get the schoolmaster to take the upper class, and I will teach that alphabet."

"why shouldn't he teach the alphabet?" protested a loyal admirer of Don Giuseppe.

Bepi laughed. "The alphabet is hard work," he answered, "I had rather keep it."

"But we can't take up your time like that for nothing," declared another. "What can we do for you in return?"

"Stop swearing," answered Bepi promptly, "and I shall then be more than repaid."

The school of singing made rapid progress in his hands. Don Antonio, who, like his curate, was an ardent lover of Gregorian music, warmly seconded all his efforts. The somewhat unmelodious, if extremely powerful, vocalisation of the village choir became quiet and prayerful under his tuition. If one the acolytes showed signs of a vocation to the priesthood, Don Giuseppe would teach him privately until he knew enough to go up for examination at the diocesan seminary.



*More next month.*



## EUCHARISTIC DEVOTION



### The Institution of the Eucharist

*Cum dilexisset suos qui erant in mundo, in finem dilexit eos.*

Having loved His own who were in the world, He loved them unto the end. (John 13:1)

**H**ow good is the Lord Jesus! How loving! Not satisfied with having become our Brother by His Incarnation and our Saviour by His Passion, not satisfied with having delivered Himself up for us, He wants to strain His love to the point of making Himself our Sacrament of life!

With what joy He prepared this great and supreme gift of His love!

With what happiness He instituted the Eucharist and bequeathed it to us as His last will!

Let us observe this Divine wisdom at work preparing the Eucharist. Let us adore His power, exhausting itself in this act of love.

Jesus revealed the Eucharist long beforehand. He was born at Bethlehem, the house of bread, domus panis. He lay on the straw which then seemed to bear an ear of the true wheat.

At Cana and in the desert, when He multiplied the loaves, He revealed the Eucharist and also promised it. It was a public and formal promise.

He promised with an oath that He would give us His flesh to eat and His blood to drink. That was the remote preparation.

The time had come for the more immediate preparation of the Eucharist. Jesus wanted to see to these preparations Himself. Love does not unburden itself of its obligations on others. Love does everything itself. That is its boast.



Jesus selected the city: Jerusalem, the city of the sacrifices of the Old Law. He selected the house: the Cenacle. He chose His attendants in this undertaking: Peter and John, Peter, the disciple of faith, and John, the disciple of love. He appointed the time: the last hour of His life He could freely dispose of.

Finally, He came from Bethany to the Cenacle; He was full of joy; He quickened His step; He could not get there soon enough. Love welcomes sacrifice.

The time for the institution of the august Sacrament had come. What a moment! The hour of love had struck. The Mosaic Pasch was about to be consummated, the true Lamb to take the place of its figure in the Old Law, and the Bread of life, the Bread from heaven, to be substituted to the manna of the wilderness. Jesus sat down at table with a grave simplicity. They had to eat the new Pasch sitting down, in the repose of God. A deep silence came over them all; the Apostles looked on very attentively.

Jesus became meditative. He took some bread in His holy and venerable hands, raised His eyes to Heaven, gave thanks to His Father for this hour He had so desired, stretched out His hand, blessed the bread...

And while the Apostles, filled with respect, dared not ask the meaning of symbols so mysterious, Jesus pronounced these beautiful words. as powerful as the creative word of God: Take ye and eat. This is My Body... Drink ye all of This. This is My Blood.



The mystery of love was consummated. Jesus had fulfilled His promise. He had nothing more to give but His mortal life upon the Cross. He would give it and would rise again to be our perpetual Host of propitiation, the Host of our Communion, the Host of our adoration.

Heaven was enraptured at the sight of this mystery. The Most Holy Trinity contemplated it with love. The Angels, struck with awe, adored it.

And with what a frantic rage were not the demons seized in Hell!

Yes, Lord Jesus, all is consummated! Thou hast now nothing more to give man to prove to him Thy love. Thou mayest die now; Thou wilt not leave us, even by dying. Thy love is perpetuated on earth. Go back to the Heaven of Thy glory; the Eucharist will be the Heaven of Thy love.

O Cenacle! Where art thou? O Holy Table which bore the consecrated Body of Jesus! O Divine fire which Jesus kindled on Mount Sion, burn, spread thy flames, and set the world on fire!

Heavenly Father, Thou wilt always love men; they possess Jesus Christ forever! Thou wilt not lay waste the earth anymore with storms and floods, the Eucharist is our rainbow. Thou wilt love men since Thy Son Jesus Christ loves them so much!

What a love this good Saviour had for us! Did He not love us enough to deserve our gratitude? What more do we need to consecrate our affections and our lives to Him in return?

Have we other desires still unsatisfied? Do we require further proofs of our Lord's love?

Alas! If the love of Jesus in the Most Holy Sacrament does not win our hearts, Jesus is vanquished! Our ingratitude is greater than His goodness; our malice is more powerful than His charity! Oh! No, my good Saviour, Thy charity presses me, torments me, binds me!

I want to devote myself to the service and glory of Thy Sacrament. By dint of love I want to make Thee forget that up to this day I have been so ungrateful; by dint of devotedness I want to obtain forgiveness for having loved Thee so late!...

# THE LIFE OF THE BLESSED VIRGIN MARY



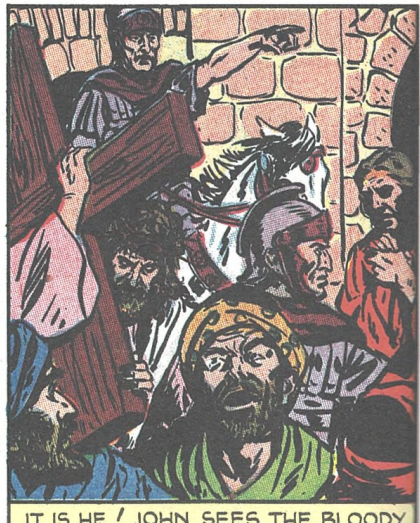
WHEN NEWS COMES THAT THEY HAVE TAKEN JESUS TO PILATE, MARY RISES. "COME, JOHN, I MUST GO TO HIM."



AND THEY GO OUT INTO THE HARSH SUNLIGHT — MARY AND JOHN AND THE BOLDER OF THE WOMEN.



A CROWD IS COMING — A SHOUTING, SNARLING MOB.



IT IS HE! JOHN SEES THE BLOODY FIGURE FIRST. A GREAT SWELL OF AGONY RISES IN HIS THROAT.





TWO PAIRS OF EYES MEET IN SORROW AS THEY HAVE SO OFTEN MET IN JOY, AND TWO HEARTS ALWAYS BEATING TOGETHER GIVE EACH OTHER TO THE WORLD.



THE DREADFUL PROCESSION SWEEPS PAST AND JOHN KNOWS NOT WHETHER HIS HEART IS BREAKING FOR THE MOTHER OR FOR THE SON.



HE WHISPERS THAT THEY HAD BETTER GO BACK, BUT HE KNOWS SHE WILL NOT.

## THE OLD TESTAMENT



### Joseph and his Brothers

**J**acob's favourite son was Joseph because he had him in his old age. To show his love for Joseph, Jacob gave him a coat of many colours. This made the other brothers jealous of Joseph.

When Joseph was sixteen years old, he had a dream. He told his brothers that he had dreamed that they were harvesting in the field, that all of their sheaves of wheat came and bowed down to his sheaf. His brothers said, "Shall you be ruler over us?" And they hated him the more.

He dreamed also another dream, which he told to his brethren, saying, "I saw, as it were, the sun and the moon, and eleven stars worshiping me." When his father heard of the dream, he rebuked him saying, "Shall I and thy mother, and thy brethren worship thee on this earth?"

His brethren therefore envied him: but his father considered the thing within himself.



The brothers were pasturing the sheep in the field, when Joseph came towards them. "Here comes the dreamer," They said, one to another. "Let us kill him and cast him into some old pit, and we shall say that some wild beast has devoured him, and then see what becomes of his dreams!" Out of jealousy they planned to kill him. But Reuben, the eldest, wishing to save Joseph's life, said, "Let us not take away his life nor shed his blood, but cast him into this pit and keep our hands harmless." Now he said this desiring to deliver him and restore him to his father.

So they took off his coat of many colours and cast him into the pit.

And sitting down to eat bread, they saw some Madianite merchants on their way to Egypt with their camels carrying spices, and balm and myrrh. And Juda said to his brethren, “What will it profit us to kill our brother and conceal his blood? It is better that he be sold to the Madianite, and our hands not be



defiled: for he is our brother and our flesh.” His brothers agreed with his words, and so they drew him out and sold him to the merchants for twenty pieces of silver: and they led him down to Egypt.

And they took his coat and dipped it into the blood of a kid that they had killed. They sent some to carry it to their father, and they were to say, “This we have found. See if it is the coat of your son or not.” And the father acknowledging it, said, “It is my son’s coat, an evil wild beast has eaten him, a beast hath devoured Joseph.”

And Jacob tearing his garments, he put on sackcloth, mourning for his son a long time.

The Madianite merchants sold Joseph in Egypt to Putiphar, a captain over the army of Pharaoh.

Joseph is a figure of Our Lord Jesus Christ who was betrayed by one of His own apostles, Judas, for thirty pieces of silver.

**For even thy brethren, and the house of thy father, even they have fought against thee, and have cried after thee with full voice, believe them not when they speak good things to thee. (Jeremiah 12:6)**



## 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.*



### CULTIVATE AN INDULGENT DISPOSITION

Charity thinketh no evil. (1 Corinthians 13:5)

\* \* \*

If any man offend not in word, the same is a perfect man. (James 3:2)

\* \* \*

“Charity,” says the Apostle, “*thinketh no evil.*” Far from allowing ourselves to indulge in unfavourable judgments in regard to our neighbour, to suspect his intentions and his defects, it delights in thinking all the good that is possible in regard to him. It only believes the evil which is incontestably proved of him; and even, unless our position obliges us to conduct ourselves in a different manner, it conceals it, excuses it, and believes as little as possible of it.



Very different are the critical, censorious spirits who are always ready to think evil and to give an evil interpretation to everything. They are presumptuous men who think themselves wiser and better informed than others, who set up a tribunal within themselves whence they judge everything, cut everything short, pronounce sentences without appeal respecting both persons and things. Such persons can do nothing but discredit others, and lower them by rash judgements, not remembering that rash judgements, in serious matters, are a mortal sin.

Therefore God has a horror of these universal critics, who fancy that they alone are possessed of wisdom and common sense; He curses them (Isaiah 5:21). Have we not many reproaches to address to ourselves on this head: Are we not easily led to think evil of our neighbour, to conceive suspicions of him, to form rash judgments, and to give vent to them in our conversations?

—Hamon.



## HOLY SOULS CORNER

### The beautiful Sacrament of Extreme-Uncion

**Y**ou may never have come across a man who is close to death. At that dread hour the enemy of our souls is most active. The Devil will do his utmost to snatch that soul from a happy eternity. You should know that the Devil, once an angel of light, has an intelligence of a very high order. He is a brilliant strategist. This means that he will attack the soul at its weakest point. Whatever temptation is likely to be the most effective to achieve his evil aims, will be applied intensely to souls near to death.



There are rules that may be applied to combat the Devil. These rules apply to all temptations but are most vividly important at the hour of death.

A prime objective for the tempted man is to recognise that the temptation comes from the Devil. Infallibly, the machinations of the Devil lead to disturbance and a loss of peace in the afflicted soul. Conversely, the grace of our Lord Jesus Christ always leads to peace and confidence in the providence of God. The Devil will try to persuade the tempted soul to despair of salvation. He will paint its past life in colours that emphasise our unworthiness. On suspecting that the evil spirit is causing depression and disturbance, the afflicted soul must not rely on its own opinions which may be distorted or under a delusion. He can do no better than to see a priest and rely on his advice after a good confession. It is fatal to doubt the efficacy of the confession and to lose confidence in the love of the Sacred Heart of Jesus.

Has He not said, “Come to me all you that labour and are heavy burdened, and I will refresh you.”

The scenario above is repeated in the world with great frequency. Poor tempted souls, especially if death is drawing nigh, are in great need of our help. The only help that can be afforded them is to have recourse to prayer. Pray especially for those souls that are in mortal danger from the Devil at that dread hour, that they will accept the graces offered, and be consigned to the fires of Purgatory rather than those of Hell.

**Jesus, help me to overcome all temptations to sin and the malice of my ghostly enemy. (The Jesus Psalter)**

**Divine Heart of Jesus, convert sinners, save the dying, deliver the Holy Souls in Purgatory. (300 days Indulgence every time. Pius X, on 13<sup>th</sup> July 1906)**

## MY CATHOLIC FAITH

### Chapter 37. The Ascension

*On Mount Olivet, a hill outside Jerusalem, forty days after His Resurrection, Our Lord spoke to the disciples, telling them how the Holy Ghost would descend upon them. "And when He had said this, He was lifted up before their eyes, and a cloud took Him out of their sight. And while they were gazing up to Heaven as He went, behold, two men stood by them in white garments, and said to them, 'Men of Galilee, why do you stand looking up to Heaven? This Jesus who has been taken from you into Heaven, will come in the same way as you have seen Him going up to Heaven'" (Acts 1:9-11).*



#### Will all men rise from the dead?

**All men will rise from the dead**, but only those who have been faithful to Christ will share in His glory.

1. Like Christ, we, too, shall rise from the dead on the Last Day, and our bodies will be reunited with our souls.

"He who raised up Jesus will raise us up also with Jesus" (2 Corinthians 4:14). "As Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life" (Romans 6:4).

2. Those who have been faithful to Christ will be rewarded with the glory of Heaven; those that have been unfaithful will be punished in the depths of Hell.

"If you have risen with Christ, seek the things that are above,... not the things that are on earth." The rewards are given only to the faithful.

#### When did Christ ascend into Heaven?

Christ ascended, body and soul, into Heaven on **Ascension day, forty days after His Resurrection**.

1. The Ascension took place from the Mount of Olives. Christ's Apostles and disciples were present. It was full daylight.

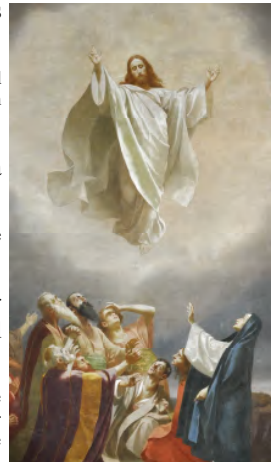
He gave His followers His last instructions. Then He raised His hands and blessed them. He told them to preach the Gospel to all nations, and promised to be with them to the end of the world.

2. While all looked on, He was raised up, by His own power, and a cloud received Him out of their sight.

"Now He led them out towards Bethany, and... was carried up into Heaven" (Luke 24:50-51).

3. The disciples returned to Jerusalem with great joy. Their Master had returned to Heaven with glory, and His arrival there had opened to His followers the heavenly gates.

He had earned for men infinite grace, so that they were now able to attain the friendship of God Himself. Christ the King had gone home to prepare a place for men in Heaven (John 14:16; 2 Corinthians 1:7). We celebrate the feast of the Ascension forty days after Easter, on Ascension Thursday.



## LITURGY THIS MONTH

### *The month of May is dedicated to the devotion to the Blessed Virgin Mary*

Here are a few good practices to do in honour of Our blessed Mother:

- Ask Mary to be present with you during the day to drive away the evil spirits;
- Perform some act of kindness with inconvenience to yourself;
- Shun idleness during the day in imitation of Mary at Nazareth.



#### **May 1<sup>st</sup>: Feast of St. Joseph the Worker**

St. Joseph could have thought that, as foster father of the Son of God, he would have an easy life. He had to work, to be an example to us that we all have to work in the sweat of our brow to gain our daily natural bread and to save our soul.

#### **May 3<sup>rd</sup>: 3<sup>rd</sup> Sunday after Easter**

Our Lord continues to teach and guide His Apostles during 40 days, before ascending into Heaven.

#### **May 10<sup>th</sup>: 4<sup>th</sup> Sunday after Easter**

Our Lord promises us the Holy Ghost, who will come at Pentecost, after Our Lord is gone to the right hand of the Father. Then everything will become clear to the Apostles.

#### **May 21<sup>st</sup>: Ascension**

Our Lord continues to teach and guide His Apostles during 40 days before ascending into Heaven. It is the feast of Hope, the Hope of Heaven!

#### **May 31<sup>st</sup>: PENTECOST**

By the grace of God, the Holy Ghost lives in us, we are the Temples of the Holy Ghost. Let us ask of Him the light and strength we need to fulfil our mission.

### The 10 Commandments - 5



**Thou shalt not kill**



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

**May 2020 Intention:**  
**That the Blessed Virgin Mary**  
**raise saints amongst us**

**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

**That the Blessed Virgin Mary raise saints amongst us**



COMMUNION



SACRIFICE



APOSTOLATE

**FEBRUARY 2020 RESULTS**

The Intention was for Christian Mothers

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
6	145	32	32	149	107	970	77	5	45

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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