



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain



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June 2020

**Month of the
Most Sacred Heart of Jesus**

*In reparation for
the sacrileges
committed against
the Holy Eucharist*

*The
Saint
of
the
month*

Saint Juliana Falconieri Virgin (1270-1340)



Saint Juliana Falconieri was born in 1270, in answer to prayer. Her father was the builder of the splendid church of the Annunziata in Florence, while her uncle, Saint Alexis Falconieri, became one of the seven Founders of the Servants of Mary, or Servites. Under his surveillance, he said, Juliana grew up more like an angel than a human being. Her great modesty was remarkable; never during her entire lifetime did she look at her reflection in a mirror. The mere mention of sin made her shudder and tremble, and once, on hearing of a scandal, she fainted.

Her devotion to the sorrows of Our Lady drew her to the Servite Order, and at the age of fourteen, after refusing an offer of marriage, she received the habit from Saint Philip Benizi, General of the Order. Her sanctity attracted many novices, for whose direction she drew up a rule, and thus she became foundress of the Mantellate, for lady Servites.

She was the servant of her Sisters rather than their mistress, while outside her convent she led a life of apostolic charity, converting sinners, reconciling enemies, and healing the

sick. She was sometimes rapt for whole days in ecstasy, and her prayers saved the Servite Order when it was in danger of being suppressed.

Saint Juliana in her old age suffered various painful illnesses. She was wasting away through a disease of the stomach which prevented her taking food, and bore her silent agony with constant cheerfulness, grieving only for the privation of Holy Communion. At last, when in her seventieth year she was at the point of death, she begged to be allowed once more to see and adore the Blessed Sacrament. It was brought to her cell and reverently laid on a corporal, which was placed over her heart. At this moment she expired, and the Sacred Host disappeared. After her death the form of the Host was found stamped upon her heart, at the exact spot over which the Blessed Sacrament had been placed. Saint Juliana died in her convent in Florence in 1340. Miracles have been frequently effected through her intercession.

**Saint Juliana Falconieri's feastday
is on 19th June**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

The Sacred Heart of Our Lord Jesus Christ is burning with love for each and every one of us. Following this truth, it is important to remember that the Sacred Heart was pierced by the Centurion on Good Friday so that the wound made by the lance may allow blood and water to flow out of it as an expression of the overflowing love of God for us. God wants to express His love and He does so by giving us the most beautiful and precious gifts possible.

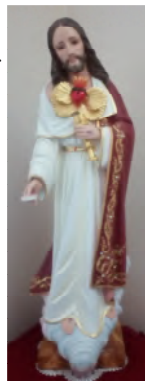
What is the most beautiful gift God ever gave us? After the gift of life which is necessary to benefit from any other gift, the most beautiful, and therefore the most important, gift received from God is that of Sanctifying Grace on the day of our Baptism. By receiving Sanctifying Grace we became an adopted Child of God, and we vanquished at the same time the Devil who before this had dominion upon us. Thus, Sanctifying Grace makes our souls beautiful and capable of entering into Heaven since the stain of original sin has now been washed away.

All the Sacraments then, after Baptism, increase this Grace, or, and this is specific to the Sacrament of Penance, give it back if we have had the misfortune to lose it by rejecting it when acting in a way that would offend God grievously. Having said this, because we know that all the Graces we receive in our lives were deserved by Our Lord on Calvary, we must see in the Sacraments used by God to make the distribution of Grace the most precious gifts we can receive. Without them, we could not benefit from the treasures of Graces established by Our Lord.

Also, God established the Sacrifice of the Mass as the principal means of distribution of His Graces and therefore we may say that Mass, together with the priesthood which makes a man capable of performing this Sacrifice, and the Holy Eucharist, which is the fruit of the Sacrifice, are three amazing

gifts to us that show how much the Sacred Heart loves us and wants to give us Graces that lead to holiness.

The month of June is usually the time when we have the priestly ordinations in most of our seminaries. We must pray so that the newly ordained priests may keep the Sacred Heart as their model and remember always that Mass is a precious gift given to them for the sanctification of souls. As for the Holy Eucharist, there will be the feast of Corpus Christi on the 11th of this month which, unfortunately, will not be celebrated as it should because of the ongoing lockdown.



Our inability to attending Mass on that day is prejudicial to our normal devotion because we won't be able to publicly proclaim that we believe in the real presence of Our Lord in the Eucharist. Worse than this perhaps is the fact that we won't be able to sing His praises and acknowledge that we see in this Sacrament the love of the Sacred Heart for us, and also the invitation to love Him in return especially by receiving fervently Holy Communion. This is prejudicial also because of the lacks of respect and all the sins committed against the Holy Eucharist, especially by those who use the Blessed Sacrament disrespectfully, which is called sacrilege. Sacrileges demand reparation and we shall offer up our prayers and sacrifices this month for this intention so that Our Lord may be given back the honour due to Him.

Dear Crusaders of the Eucharistic Crusade, take this intention to heart. To honour Our Lord in the Eucharist by fervent Holy Communion, even spiritual, must be your primary source of Grace, of support in the difficulties of life, and of sanctification in your daily duties of state.

Father Vianney Vandendaele +
Chaplain of EC in Great Britain

POPE ST. PIUS X

By F. A. Forbes



CURATE AND PARISH PRIEST — 2

On one point Don Antonio and his curate could never agree: everything that could be saved out of Don Giuseppe's tiny income went straight to the poor. They knew it, and when he went to preach in a neighbouring village they would lie in wait for him as he returned with his modest fee in his pocket. It sometimes happened that when he reached home not a penny would be left, and Don Antonio would remonstrate.

"It is not fair to your mother, Bepi," he would say; "you should think of her."

"God will provide for my mother," was the answer; "these poor souls were in greater need than she."

Invitations to preach in other parishes became more frequent. What he said was always simple, but it was full of teaching and went straight to the heart. The young priest had, moreover, a natural eloquence and a sonorous and beautiful voice. It was so evident that he spoke from the fulness of a soul on fire with the love of God that his enthusiasm was catching, and his sermons bore fruit. It happened on one occasion that a priest who had been invited to preach on a feast-day in the neighbouring village of Galliera was prevented at the last moment from coming. There was consternation at the presbytery. What was to be done?

"Leave it to me," said Don Carlo Carminati, curate of Galliera and a friend of Don Giuseppe; "I promise you it will be all right," and jumping into the presbytery pony-cart he took the road to Tombolo.

It was a Sunday afternoon and the hour of the children's catechism class. Don Giuseppe was at the church door, about to enter.



"Stop, stop," cried Don Carlo, "I want to speak to you." Don Giuseppe turned.

"You must come and preach at Galliera," said Don Carlo; "our preacher has fallen through."

"What are you thinking of?" exclaimed Don Giuseppe, "I cannot improvise in the pulpit!" and he turned once more to go into the church.

"You have got to come, your rector says so, and there is not a minute to lose," replied his friend; and, laying hold of the still expostulating Don Giuseppe, he packed him into the pony-cart, bowed to Don Antonio who stood smiling at the scene, and whipped up his steed. Arrived at Galliera, Don Carlo conducted his victim to an empty room, provided him with pencil and paper and left him. An hour later, having been set at liberty by his triumphant fellow-curate, Don Giuseppe vested and entered the church. The sermon that followed was so eloquent and so appropriate to the occasion that what had threatened to be a calamity became a cause for rejoicing. "Did not I tell you?" exclaimed Don Carlo.

Don Giuseppe's energy was boundless, and to him no labour was amiss. "Work," he used to say, "is man's chief duty on earth." When the presbytery cook fell ill, he both nursed him and took his place; for in his eyes any kind of work was a thing to draw men nearer to the Christ who was "poor and in labour from His youth."

Whether it was preaching, teaching, playing with the village children, visiting the sick, helping the dying, hearing confessions, catechising the young or studying theology, it was all the same to him—work for the Master, and as such ennobling and honourable.

So the time passed, until Don Giuseppe had been eight years at Tombolo. Much as Don Antonio loved and appreciated his curate, or rather because of this very love and appreciation, it distressed him to think that his talents should have no wider sphere than little country parish. He spoke of this one day to one of the canons of Treviso. The two curates of Galliera who were present joined enthusiastically in the praise of their friend. The canon became thoughtful.

“Do you think he could preach in the cathedral of Padua for the feast of St. Antony?” he asked after a moment of reflection.

“Most certainly, Monsignor,” was the answer.

“Well,” continued the canon, “if you will be responsible for his accepting, I will see to it that he is asked.”

The feast-day sermon was naturally a topic of much interest in Padua. “Who is to preach?” was the question on everybody’s lips on the morning of the great day.

“Don Giuseppe Sarto, a young priest who is curate of Tombolo,” was the reply.

Now it was customary on the feast of St. Antony to ask a preacher of some distinction to occupy the cathedral pulpit.

“The curate of Tombolo!” was the apprehensive comment. “Oh dear! A country curate from an out-of-the-way village!”



The cathedral was crowded for the high Mass. When the slight young figure of Don Giuseppe mounted the pulpit stairs there was a gasp of astonishment, which gave place to an expectant silence.

“His intelligence and culture were no less remarkable than his eloquence,” wrote one of the congregation to a friend. “His imagery was beautiful, his style perfect.” The sermon lasted over an hour, and no one thought it too long.

In the May of 1867 Don Giuseppe was appointed rector of Salzano. A wail of lamentation arose from the little parish where he had worked so faithfully for nearly ten years. “He was our father, our brother, our friend, and our comfort,” cried the Tombolani. In the heart of Don Antonio grief for his loss contended with joy at the thought that the merits of his beloved Don Bepi had been recognised at last.

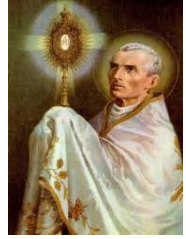
Salzano is a small country town in the province of Venetia. It has a handsome church with a graceful campanile and a somewhat imposing presbytery. The county is fertile, and the people, who are wholly given to agriculture, are quiet, steady and hard-working. The new rector arrived on a Saturday evening in July. At Mass the next morning, in spite of the heat, the church was crowded, for the inhabitants of the neighbouring villages had assembled in force to hear the sermon of the newly appointed *parroco*.

The result was a delightful surprise. “What was the bishop thinking of,” they asked one another when Mass was over, “to leave a man like that buried all these years at a place like Tombolo?”

As for Don Giuseppe, he set to work at once to visit his people. His frank simplicity, his understanding sympathy and zeal for their welfare gained their hearts at once. As at Tombolo, he gave special attention to instruction of children; and, not content with this, inaugurated classes in Christian doctrine for the adults. “Most of the evil in the world,” he would often say, “comes from a want of the knowledge of God and of His truth.”

More next month.

EUCCHARISTIC DEVOTION



The Testament of Jesus Christ

Hic calix novum testamentum est in meo sanguine.

This chalice is the new testament in My Blood. (1 Corinthians 11:25)

Holy Thursday, the eve of our Saviour's death, the day on which He instituted the adorable Sacrament of the Eucharist! That was the most beautiful day of our Lord's life. It was the greatest day of His love and tenderness.

Jesus was on the point of perpetuating His Presence in our midst. His love on the Cross was boundless, it is true, but there would be an end to His sufferings, and Good Friday was to last only one day. Holy Thursday would endure till the end of time.

Jesus made Himself the Sacrament of Himself forever.



On that day, then, our Lord remembered that He was a father, and He wanted to make His will; He was about to die. What a solemn act this is in a family! It is, so to speak, the last act of one's life, and one that extends beyond the grave.

A father gives what he has. He cannot give himself because he does not belong to himself. He bequeaths something to each of his children as well as to his friends. He gives what he prizes the most. But our Lord would give His very Self!

He had neither riches, nor property, nor a home. He had not even where to lay His head. Those who expect temporal goods from Him will get nothing. His Cross, three nails, His crown of thorns, these are the only material things He had to bequeath.

Ah! If our Lord were to give away estates, how many would be good Christians! All would be His disciples!

But no, He has nothing to give here below, not even glory; the humiliations of the Passion disposed of that.

And, yet, our Lord wanted to make a will: But a will of what? Of His very Self!

He was God and Man. As God, He was master of His sacred humanity. He gave it to us, and with it all that He was.

He really and truly gave it to us; it was not a loan, but a gift.

He immobilised Himself, so to say, and took on the outward semblance of a thing so that we might in very truth possess Him.

He became bread; His Body, Blood, Soul and Divinity took the place of the substance of the bread which was offered up. We do not see Him, but we have Him.

Our Lord Jesus Christ is our inheritance. He wants to give Himself to everybody, but not everybody wants Him. There are some who would want Him, but they will not submit to the conditions of good and pure living which He has laid down; and their malice has the power to render God's bequest null and void.

See how marvellously inventive is our Lord's love! He alone devised this work of His love.

Who else could have foreseen it, or even dared think of it!... It was beyond the Angels themselves.

Our Lord devised it all by Himself. "You need bread? I shall be your bread."

And He died happy, because He left us bread, and what bread!

His happiness was that of a father who has worked all his life with one purpose in mind: that his children might have bread after he was gone.

What more could our Lord give us?

In this testament of love our Lord included everything, all His graces and even His glory.

We can say to our Heavenly Father: "Give me the graces I need, and I will pay Thee with Jesus Eucharistic Who belongs to me. He is my property; I can dispose of Him. All Thy graces, Thy glory itself, O Heavenly Father, are not worth as much as He."

If we commit sins, we have a Victim to offer up for them; Jesus belongs to us. "Father, I offer Him to Thee; Thou wilt forgive me through Jesus and for Jesus. He has certainly suffered enough and atoned enough."

No matter what grace God may grant us, He remains always our debtor. Jesus Christ, our treasure, is worth more than all the graces, more than Heaven itself.

With Saint Louis in their hands, the Saracens held the whole of France for ransom; with Jesus in our possession, we already possess Heaven.

Let us then make practical use of that thought by "investing" in Jesus Christ, as it were. Most people-and how numerous they are-bury Him within themselves or leave Him in His shroud. They do not make use of Him to win heaven for themselves and kingdoms for God. Let us make use of Jesus when praying and atoning. Let us pay with Jesus; His worth is greater than our debt.

But how has this inheritance come down to us through more than eighteen centuries?

Jesus gave it in trust to guardians who have administered it, and kept it intact in order to hand it over to us when we should come of age. These guardians were the Apostles, and among them their undying Head. The Apostles handed it over to priests, who bring it to us; they open the will for us and give us the Host which our Lord foresaw at the Last Supper would be consecrated for us. Yes, there is neither past nor present nor future for Jesus Christ. This good Father knew us all at the Last Supper. He consecrated, as it were in thought and in desire, all our Hosts; He loved us personally eighteen centuries before we were born.

Yes, we were present at the Last Supper, and Jesus stored up for us not one Host but a hundred, a thousand, one for every day of our life. Do we realise that? Jesus wanted to love us superabundantly. Our Hosts are ready; let us not lose a single one of them.

Our Lord's only purpose in coming to us is to do us good; shall we force Him into idleness? No, never! Make Him produce results through Himself. *Negotiamini* — "Trade until I come." (Luke 19:13). Make Him yield profit. Do not allow any Hosts to be fruitless.

How good our Saviour is! The Last Supper lasted about three hours; it was the Passion of His love.

That bread was so expensive! People say, "Bread is dear"; but what is that in comparison with the price of the heavenly bread, the bread of life?

Let us therefore eat this bread; it is ours. Our Lord bought it for us and paid for it Himself. He gives it to us; we have but to take it.

What an honour! What love!



THE LIFE OF THE BLESSED VIRGIN MARY

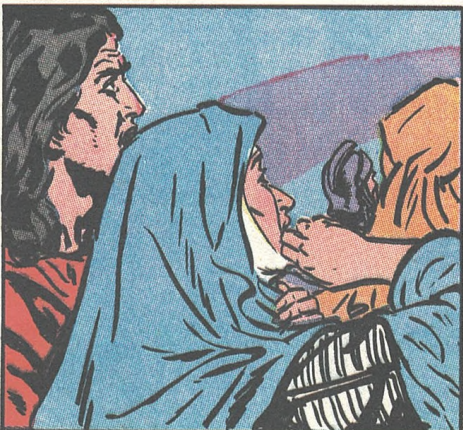
SLOWLY THEY MOVE ACROSS
THE CITY TOWARD CALVARY.



ON REACHING THE FOOT OF THE HILL, THEY
HEAR THE RING OF HAMMER ON HEAVY NAIL.



MARY STOPS AND LISTENS, AND
JOHN CAN FEEL HER BODY
SHUDDER AT EACH BLOW.



THEN HER EYES OPEN AND JOHN
FOLLOWS HER GAZE OVER THE
HEADS OF THE CROWD.



WE, HER CHILDREN DOWN THE AGES, HAVE GIVEN HER SON THIS THRONE!



"I MUST GO TO HIM,"
MARY WHISPERS.



AND THE LITTLE PARTY PUSHES THROUGH
THE JEERING CROWD.

THE OLD TESTAMENT

Joseph in Putiphar's House



So Joseph was brought down to Egypt and was purchased from the Merchants by Putiphar, who was the chief captain in Pharaoh's army.

And the Lord was with Joseph and made all things to prosper at his hand in his master's house. His master saw that the Lord was with him and he put the management of his house and estate into Joseph's hands, so that he prospered exceedingly.

And Joseph was of a beautiful countenance and comely to look at. And after many days his mistress, Putiphar's wife, cast sinful eyes on Joseph and wanted him to commit an impure sin with her. He would not have anything to do with her proposals, though she pestered him continuously.

On one occasion she grabbed at his garment and he, leaving the garment in her hand, fled. She shouted to the other servant and said that Joseph had abused her and that she had seized his garment as proof. She kept the garment and told her husband when he returned. He husband giving her words credit, had Joseph cast into prison, where the king's prisoners were shut up.

One night, King Pharaoh himself had a dream, or, in reality, two dreams. In the morning he sent for all of the wise men of Egypt and told them his dreams; but no one was able to give the meaning of them. The King was troubled, for he felt that the dreams had some meaning, which it was important for him to know.

Then suddenly the chief butler, who was by the king's table, remembered that Joseph had told him the exact meaning of a dream he had two years before, when they were both in prison, and he said, "I remember a young Hebrew in the prison who explained a dream to me, that I would be released from prison and restored to my position as chief butler; and it all came true."

King Pharaoh sent to the prison for Joseph. Joseph was taken out and dressed in new garments, and was led to Pharaoh in the palace.

Then the king told his dreams. “Joseph, I have dreamed that I saw seven fat cows grazing in a meadow besides the river; and seven thin cows came and ate them up. But afterwards the thin cows were just as thin as ever. And I saw seven full ears of corn that were eaten by seven dry ears.”

Joseph said, “God will help me to explain the king’s dreams. The two dreams are in reality one. God has shown the king what He is about to do. The seven fat cows are seven years of plenty. The seven good ears of corn are those same seven years of plenty. The seven thin cows are seven years of famine. Let the king choose a wise man to rule over Egypt. Let this ruler gather corn during the years of plenty, so that the people may have food during the seven years of famine.



The king heard all that Joseph said and was pleased. He said, Since God has shown you all this there is no other man as wise as you. I will appoint you to do this work and to rule over Egypt. All the people shall be under you; only on the throne of Egypt, will I be above you.

Then Pharaoh took from his own hand the ring which held his seal, and put it on Joseph’s hand, so that he could sign for the king and seal in the king’s place. And he put on him a robe of silk, and put a chain of gold about his neck. And he made him go up in the second chariot, and the crier proclaiming that all should bow the knee before him, that they should know that he was made governor over the whole land of Egypt.

Joseph was thirty years old when he stood in front of Pharaoh. And he went through the whole country of Egypt and gathered corn into the barns during the seven fruitful years. And an abundance of grain was laid up in every city. And the abundance of wheat was plentiful in exceeding measure.

Now, after the seven years of plenty had passed, seven years of scarcity began, and the famine prevailed over the whole world.

Fear not: You thought evil against me; but God turned it into good, that He might exalt me, as at present you see, and might save many people. (Genesis 50:19-20).

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 PATIENCE OF CHRIST AND THE SAINTS

Consider how much this virtue of patience is recommended to us by the great example of the Son of God; Who, as He was never free from sufferings in any part of His life, so He both lived and died in the exercise of patience, and by His patience redeemed the world. Then all the saints and martyrs, as they had their share in all “run with patience to the fight set before them; looking on Jesus, the Author and Finisher of faith, Who, having joy set before Him, endured the Cross.” (Hebrews 12:1-2). “They all in life possessed their souls in their patience.” (Luke 21:19).

“Gold and silver are tried in the fire: but acceptable men in the furnace of humiliation.”

Consider that in order to acquire patience it will be of great service to us, in all our afflictions, pains, or other sufferings, to reflect on these three points: first, upon what we have deserved by our sins, and how very little what we suffer is in comparison with what we ought to suffer if we had our just deserts; secondly, upon the sufferings the Son of God endured for our sins out of pure love for us, and the patience with which He endured them; thirdly, on the Holy Will of God, Who sends us these sufferings, and sends them for our greater good, Who knows what is best for us, and orders all things for the best if we leave ourselves to Him. Ah! how vain it is for us to resist His mighty hand! How foolish and sinful not to submit to the dispositions of Him that is infinitely wise and infinitely good! See, my soul, what a large field for meditation is here opened to you in these three points! What motives for patience under all our sufferings.



HOLY SOULS CORNER

Edgar was my dearest friend from my youth. We had spent many years doing battle for the faith in the Crusades, but Edgar had been wounded in the last battle. I accompanied him back to the camp, where it became clear that his wound was mortal. We made him as comfortable as possible before he drifted into unconsciousness. I sought a priest who came and administered Extreme Unction to my dying friend. This gave me great consolation, although I had some regrets that he was not conscious and could not receive absolution or viaticum. He died quietly that same night and we buried him the next day after he had had the benefit of a requiem Mass.



We were soldiers and between battles we had committed many of the sins common to soldiers in our life of soldiering. I began to fear the possibility that my dearest friend may not have had time to repent of his sins, some of which would certainly have been mortal. An old priest told me that I should pray fervently for his salvation. He said that, since God had fore-knowledge of all of our future prayers, so prayers said for him after his death could be applied to him retrospectively in his last hours, and notwithstanding his state of unconsciousness, we could hope for Our Blessed Lord to have mercy on his soul and grant him the grace of final repentance.

From henceforward I intensified my efforts for this intention. When I said my Rosary, I prayed for him with every Hail Mary, especially the words — *“Holy Mary, Mother of God, pray for us sinners now and at the hour of our death, Amen.”*

The great St. Gertrude, a mystic of the 13th Century had revealed to her by the Sacred Heart of Jesus that at the point of death He would appear to souls that have done some good in their lives and His beauty would so captivate them that they would be able to repent of even grievous sins and yearn for salvation and would be saved. I too, relying on the love and mercy of the Sacred Heart of our Lord Jesus Christ, assumed that my friend was now probably deep in the fires of Purgatory. In my great love for him, I promised that I should never forget him as long as I should live, and that I resolved to have Masses said for him. I remember him also in my Rosary, and I am pleased to recall that he and I had occasionally said the Rosary together, and that he had rarely missed telling some daily beads, except when we were in the depths of battle.

In this way I showed my great confidence that Our Lord would have had mercy on the soul of my friend at the hour of his death, and also similarly that His mercy was not wanting when he had been judged by that most loving Sacred Heart, in whom we should have unlimited confidence.

Eternal Father, I offer Thee the Most Precious Blood of Thy Divine Son, Jesus, in union with the Masses said throughout the world today, for all the holy souls in purgatory and for poor sinners everywhere. (Gertrude the Great)

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).



What do we mean when we say that Christ sits at the right hand of God, the Father Almighty?

When we say that Christ sits at the right hand of God, the Father Almighty, we mean that **Our Lord as God is equal to the Father, and that as man He shares above all the saints in the glory of His Father, and exercises for all eternity the supreme authority of a King over all creatures.**

1. Christ as God is equal to the Father in all things. But even as man Christ is only next to God. Of Himself, Christ has dominion over all creation, His authority resting on the union of His divine and human natures in the Person of the Son of God.

He is above all the angels and saints. To sit at the right hand of anybody is a mark of honour from that person. "Sit Thou at My right hand, until I make Thy enemies Thy footstool" (Psalms 109:1-2).

2. Christ ascended into Heaven in order:
 - (a) To enter into the glory He had merited;
 - (b) To send down the Holy Ghost on His Church;
 - (c) To be our intercessor with the Father;
 - (d) To prepare a place for us in Heaven.



What do we mean when we say that Christ will come from thence to judge the living and the dead?

When we say that Christ will come from thence to judge the living and the dead, we mean that **on the last day Our Lord will come to pronounce a sentence of eternal reward or of eternal punishment on every one who has ever lived in this world.**

1. Jesus Christ will be our Supreme Judge because He is "King of kings and Lord of lords" (Apocalypse 17:14).

"For the Son of Man is to come with His angels in the glory of His father and then He will render to everyone according to his conduct" (Matthew 16:27).

2. Christ's teaching has changed the face of the earth. One poor young man, teaching for three years in the hills and valleys of Galilee, and dying a shameful death, has brought light, love, peace, and hope into men's lives, even the lowliest.



Before Christ the world was the abode of sin and vice, idolatry, polygamy, divorce, and slavery. However, the world today, although reformed by Christianity, is far from perfect. This is because many refuse to obey the teachings of Christ. It is our duty to make Christ better known and loved, so that all may "seek first the Kingdom of God".

LITURGY THIS MONTH

The month of June is dedicated to the Most Sacred Heart of Jesus

Here are some virtues needed to successfully practise this devotion:

- *A true love of Jesus Christ and of His Sacred Heart;*
- *Special respect for, and veneration of, the Blessed Sacrament;*
- *A desire to make reparation for the neglect and ingratitude of mankind.*



June 7th: Trinity Sunday

The greatest mystery of our Faith. Let us admire the unity in the three persons, unity of love, the example of charity we must have between ourselves.

June 11th: Corpus Christi

As Crusader, the Most Sacred Body of Christ is our spiritual food. We should receive Our Lord with special devotion on the greatest Feastday of the Eucharistic Crusade!

June 19th: Most Sacred Heart of Jesus

Let us return love for love to Jesus and unite our heart to His Sacred Heart. *“Behold this Heart that has loved men so much!”*

June 24th: St. John the Baptist

We honour today the greatest prophet among the children of men, the precursor of the Messiah, a most perfect example of one faithful to his vocation, till martyrdom.

June 29th: Sts. Peter and Paul

The two great martyrs died, one on a cross (head down) and the other by the sword.

This year, Ordination day at Ecône on 29th June!

O Lord, grant us many holy priests

The 10 Commandments - 6



Thou shalt not commit adultery



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

June 2020 Intention:
In reparation for the sacrileges
committed against the Holy Eucharist

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

In reparation for the sacrileges
committed against the Holy Eucharist



COMMUNION



SACRIFICE



APOSTOLATE

MARCH 2020 RESULTS

The Intention was that Saint Joseph may arouse many vocations

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
5	155	26	24	165	243	815	5	6	10

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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