



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain & Ireland



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October 2020
Month of the
Most Holy Rosary

*In reparation for
blasphemies against
the Most Blessed Virgin Mary*

*The
Saint
of
the
month*

Saint Ursula and her Companions Virgins and Martyrs at Cologne († 383)



Saint Ursula was born in Great Britain of Christian parents; her father, Maurus, was king of Cornubia in Scotland. Ursula was sought in marriage by a young pagan prince, but had already vowed her life and her heart to Jesus Christ.

In the year 383 she was boarded onto a boat with a large number of young girls and Christian women whom a Roman conqueror wished to give as wives to his soldiers, after having endowed them with rich terrains. But during the crossing of the Channel a storm arose, and the ships, instead of reaching western Gaul, were driven towards the mouth of the Rhine. The Huns who at that time were ravaging Europe saw the ships, and were making ready to pillage them and inflict on these virgins and women a dishonour more dreaded by them than death. Commanded by Ursula, they resisted heroically and so well that suddenly the sentiments of the barbarians changed. They took up their arms to be rid of this peaceful army. Soon the victims fell under the blows of the executioners, and their souls winged their way to Heaven.

The prince of the Huns, struck by Ursula's beauty, spared her at first; he tried to console her for the death of her companions and promised to marry her. When she did not assent he shot her with an arrow, and this consecrated virgin fell with the others. She was

considered the leader of the eleven thousand brought by the Romans from Great Britain. Many churches have relics of this army of martyrs, but no region is more richly endowed than that of Cologne, since it is to that city that the Christians of the region devotedly carried the mortal remains of the martyrs.

In the seventh century a magnificent church rose over their tomb, whose walls itself served as reliquaries. This holy cemetery has been rendered illustrious by many miracles. Pilgrims and especially young girls have come from all over Europe, to beg protection for their virginity from Saint Ursula and her companions. The very arrow which pierced Saint Ursula is still conserved there. A religious, who had great devotion to these martyrs, had fallen dangerously ill; a virgin appeared to him and said: I am one of the virgins whom you honour. To reward you for the eleven thousand Our Father's you recited to honour us, you will have our assistance at the hour of death. And soon the glorious troop came to escort his soul. Saint Ursula is the patron of young teachers, and many congregations of nuns, dedicated to education, bear her name.

**Saint Ursula and her Companions's feastday
is on 21st October**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

October is the ideal opportunity for us to renew our fervour in the recitation of the Rosary. We pray the Rosary for various reasons. The first one is to implore Our Lady to intercede for us so that we may obtain all the graces we need in our daily lives. For the Blessed Virgin Mary is the *mediatrix* of all graces. By the different mysteries on which we meditate we are reminded of all the virtues we need to practise in order to tend to Christian perfection and be pleasing to God. What is more, with the meditation upon these mysteries by contemplating how Our Lord practised the different virtues attached to them in His life we have excellent examples for us to reproduce in our own lives.

The second reason why we need to pray to Our Lady with fervour by reciting our Rosary is to defeat the attacks of the Devil. Indeed, the Holy Rosary is a spiritual weapon we must use in order to fight against the temptations that assail us throughout our lives. By saying our Rosary we are recommending this fight to Our Lady who is as strong as an army set in battle array. This shows that if we have some discipline in life, discipline commanded by a general who tells us how to put order into our lives, we will certainly have the grace to overcome obstacles in our daily trials by avoiding the dangers leading us to commit sin. Again, this order in life is assisted by all the Christian virtues we ought to practise.

The third reason for which we ought to pray our Rosary is to give the honour due to the Mother of God. We do this by repeating the Hail Mary which, in its first part, repeats the greeting of the angel Gabriel to Our Lady when he announced the Incarnation and also echoes her cousin Saint Elizabeth's first words when Our

Lady with fraternal charity visited her. As for the second part of the Hail Mary, it makes us put ourselves under the maternal protection of the Blessed Virgin Mary now and at the hour of our death, and by the same occasion gives her extra honour.



Our Lady, as a good mother, cannot ignore anything which touches her divine Son and therefore she also is offended when Our Lord is offended by all of the sins that men commit, but she also suffers from direct attacks. This is a terrible thing when we think of the beautiful mission she has as a mother of all men since we were all confided to her in the person of Saint John by Our Lord when He was dying on the Cross. In this way, we need to be good children of Our Lady and honour her as she deserves, asking her to perform her functions of *mediatrix*, *protectrix* and *mother* for us. This will surely give her honour but also great consolation and make some reparation for all our actions which cause her some offence.

Be great devotees of Our Lady by being faithful to your daily Rosary and you will go through all the trials of this life, keeping firmly in your sights the direction of Heaven where our heavenly mother is waiting to show unto us the fruit of her Blessed Womb, Our Lord Jesus Christ.

God bless you all.

Father Vianney Vandendaele +
Chaplain of EC in Great Britain & Ireland

POPE ST. PIUS X

By F. A. Forbes



CANON AND BISHOP — 2

In 1879 Bishop Zinelli died, and Monsignor Sarto was elected vicar capitular to administer the diocese while the see remained vacant. He announced his nomination in characteristic words.

“Called by the votes of my colleagues to administer the diocese of Treviso in place of him who for so many years has ruled it with such wisdom, prudence and zeal, I must frankly confess that I have accepted this heavy burden, not only because I feel assured that they will help me in my task, but because I know the spirit of the clergy. That you will earnestly cooperate with me in upholding the most precious prerogatives of the priesthood I have no doubt. I ask you, therefore, to remember the words of the Apostle: ‘Walk carefully, that our ministry be not blamed’; let our actions be such that our enemies shall find nothing in us worthy of reproach. You are full of zeal for souls: seek to win them rather by love than by fear. The supreme wish of our Lord for His own was that they should love one another, and this wish found its fulfilment in apostolic times, when the Christians were one heart and one soul in Christ. A priest’s life is a continual warfare against evil, which cannot fail to raise up powerful enemies. In order that they may not prevail against us, let us be united in charity amongst ourselves; thus we shall be invincible and strong as a rock.”



Monsignor Sarto administered the diocese for less than a year, but in this short time he accomplished much. Although still spiritual director of the seminary, he preached oftener in public, his sermons invariably rousing enthusiasm. In the February of 1880 he was relieved of this office on the nomination as bishop of Monsignor Callegari, who was to find in his chancellor a

devoted and faithful friend. The new bishop, however was destined to remain but a short time at Treviso. In 1882 he was promoted to Padua, Monsignor Apollonio succeeding him at Treviso.

In September 1884, Monsignor Apollonio, who had been making the pastoral visit of his diocese, returned home rather unexpectedly, and Monsignor Sarto was not a little surprised at being summoned somewhat mysteriously to the bishop’s private oratory. “Let us kneel before the Blessed Sacrament,” said Monsignor Apollonio gravely, “and pray about a matter which concerns us both intimately.” Still more astonished, Monsignor Sarto knelt, and the two prelates prayed for a moment in silence. Then the bishop rose, and, handing a letter to his companion, bade him read it. Thus did Monsignor Sarto learn his nomination to the bishopric of Mantua.

The strong man who all his life long had welcomed hardship and suffering with a cheery smile, wept like a child. He was, he declared, utterly incapable, quite unworthy of such a trust. The bishop, who knew better, but whose heart was touched at the sight of his friend’s distress, comforted him as best he could. “It is God’s will,” he said; “trust in His help.” Convinced, however in his own mind that Pope Leo XIII was wholly mistaken in his judgment of him, Monsignor Sarto wrote to Rome to profess his incapacity and worthlessness. His arguments were not accepted.

Early in November, amidst enthusiastic demonstrations, the bishop-elect set out for Rome. At Padua he met with a fresh ovation, Monsignor Callegari himself came to the station to greet his old friend and to wish him well. On the evening of the 8th he was received by Pope Leo, and left his presence consoled and full of courage as to the future. Consecrated on the 16th, he remained in Rome

for ten days longer, returning on the 29th to Treviso, where he was to remain for some months before entering on his episcopal charge.

It was during this time that he went one day, accompanied by a friend, to visit a Venetian city. In the railway carriage were two gentlemen, who, while conversing on local subjects, touched on the election of the new bishop of Mantua. They wondered what kind of man Monsignor Sarto was; not very intelligent, they feared, nor very gifted. The bishop-elect, with a sign to his companion to keep quiet, joined in the conversation, endorsing most heartily everything that they said in his own disparagement. He then proceeded to contrast the poor picture he had painted of himself with the qualities that were necessary for an ideal bishop, and this with such ability and discernment that his two hearers were greatly impressed. Monsignor Sarto was the first to leave the carriage.

“Who is that delightful priest?” asked the gentlemen of his companion, who was preparing to follow.

The latter made a low bow. “Monsignor Sarto, Bishop-elect of Mantua,” he answered with elaborate irony.

He spent Holy Week and Easter that year with his mother and sisters at Riese. It was a double festival for his family and the friends of his childhood who crowded round him. Back again at Treviso, where he had spent so many happy days, he had not the courage to face a public farewell. “Read them this letter at dinner,” he said to the rector of the seminary; “tell them I keep them all in my heart, and that they must pray for me.” Then, slipping unnoticed out of the house, he went to the carriage ordered to wait for him at a little distance, and so set out for Mantua.

At the station a large crowd had gathered to receive him, priests, people, representatives of the noble families of the place, and of the divers associations of town and country. Outside the bishop’s house, in the great square of St. Peter, a multitude of townspeople were awaiting his arrival. “We want to see our bishop,” they cried tumultuously, and their desire was immediately satisfied. Stepping out into the balcony which overlooked the

square, their new pastor greeted them with warm affection and gave them his blessing.



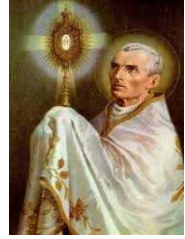
Mantua, say the Italians, has always been a fighting city, and in 1885 it was still true to its reputation of Etruscan origin, and the birthplace of Virgil and Sordello. Throughout the fifteenth and sixteenth centuries its see had been usually held by members of the famous family of Gonzaga. The task which lay before the new bishop was no easy one. There were divisions between clergy and people; the seminary was almost empty of students; many parishes were without a priest; no synod had been held within the memory of man. The spirit in which Monsignor Sarto took up his new work showed itself in his first pastoral letter to his flock.

“I shall spare myself neither care nor labour nor watchfulness for the salvation of souls. My hope is in Christ, who strengthens the weakest by His divine help; I can do all in Him who strengthens me! His power is infinite, and if I lean on Him it will be mine; his wisdom is infinite, and if I look to Him for counsel I shall not be deceived; His goodness is infinite, and if my trust is stayed on Him I shall not be abandoned. Hope unites me to God and Him to me. Although I know I am not sufficient for the burden, my strength is in Him. For the salvation of others I must bear weariness, face dangers, suffer offences, confront storms, fight against evil. He is my hope.”

His first care was the seminary, and in a little more than a year he was able to write to a friend: “I have a hundred and forty-seven boarders, young men with healthy appetites who can digest anything and everything.”

More next month.

EUCCHARISTIC DEVOTION



The Testimony of Jesus Christ

Videte quia Ego ipse sum.
See,... that it is I Myself. (Luke 24:39)

The Church has told us: "Jesus Christ is truly present in the Sacred Host."

Jesus Himself manifests His presence in two ways: interiorly and publicly.

INTERIOR MANIFESTATION

The interior manifestation takes place in the soul of the communicant. Jesus works a threefold miracle in the one that receives Him.

A miracle of reformation.

Jesus gives the communicant an assured mastery over His passions. In fact, it is the same Jesus Who said, "Have confidence, I have overcome the world," and Who also said to the tempest, "Peace, be still." And now to the proud man, to the miser, to the man who is tormented by the revolt of his senses, to the man who is a slave to his evil inclinations, He says, "Loose him, and let him go."

And the communicant feels stronger. On rising from the Holy Table we can say with Saint Paul, "In all these things we overcome because of Him that hath loved us."

There has been a sudden change, the sudden flaming of a fire. But if Jesus Christ were not in the Sacred Host, no such great wonders would be wrought. It is harder to reform nature than to form it.

Man finds greater difficulty in correcting or overcoming himself than in performing some exterior good deed, be that deed heroic. Habit is second nature.

The Eucharist alone, at least according to the ordinary course of events and of facts based on experience, gives us the power to reform the bad habits that lord it over us.

A miracle of transformation.



There is only one means of changing a natural life into a supernatural one; that is the triumph of the Eucharist, in which Jesus Christ Himself sees to the education of man. The Eucharist develops faith in us. It elevates, ennobles, and purifies love in us. It teaches us to love. Love is the gift of self. Now, in the Eucharist Jesus gives Himself in His entirety; He supplements His counsel with His example.

The Eucharist transforms even our exterior. It imparts to the body a certain charm and beauty which is a reflection of the beauty within. There is in the countenance of the communicant a certain transparency of the Divine; in his words a gentleness and in his actions a sweetness that indicate the presence of Jesus Christ. This is the good odour of Jesus.

A miracle of strength, which leads one to self-forgetfulness and self-sacrifice.

A man suffers a misfortune; he draws from the Eucharist a strength superior to his misfortune. In the midst of adversity, calumny, and worries the Christian finds peace and calm in the Eucharist. The faithful soldier of Jesus overcomes temptation and the assaults of men and of Hell through Holy Communion.

In vain will you seek this superhuman strength outside the Eucharist.

But if the Eucharist gives that strength, then Jesus, the Saviour, the God of strength, is really there.

Such is the interior evidence that Jesus Christ gives of His presence in the Most Blessed Sacrament.

PUBLIC MANIFESTATION

Sinners and profaners of this august Sacrament have been punished publicly for their temerity; Jesus was manifesting His justice.

Scarcely had Judas sacrilegiously received the Body of his God than "Satan entered into him." Before this sacrilegious Communion the devil merely tempted him; after it the devil took possession of him: *Introivit in eum Satanas.*"—Satan entered into him."



Saint Paul attributed the lethargic sleep of the Corinthians and their apathy for good to their lukewarm or sacrilegious Communion. *Ideo inter vos multi infirmi et imbecilles, et dormiunt multi.*"—Therefore are there many infirm and weak among you, and many sleep."

History records terrible instances of unworthy communicants, smitten without warning by the justice of our Lord Whom they were insulting in the Eucharist.

Jesus manifests also therein His power over demons. When demons, who had resisted every other form of exorcism, were confronted with the Sacred Host, they howled with rage and yielded to the presence of their God.

Once at Milan, after the Pater of the Mass, Saint Bernard placed the chalice and paten on the head of a possessed woman, and the devil left her in a fury, uttering frightful howls, "Jesus Christ, the Good God is there!"

So many sick people have been cured by the Eucharist! These facts are not all known, but, history proves it, the Blessed Sacrament is a cure for all infirmities.

Saint Gregory of Nazianzen relates this touching incident. His sister had been ill for a long time. One night she arose, went to kneel before the holy tabernacle, and in the fervour of her faith said to our Lord: "O my Lord, I will not rise from here until Thou hast cured me." She stood up and was cured.

Lastly, our Lord has appeared so many times under divers forms! From time to time He is pleased to renew the miracle of Thabor. These manifestations are not necessary since we have the word of Truth itself as a guarantee. They merely prove that the words of Jesus Christ have indeed effected what they signified.

Yes, Lord Jesus, we believe that Thou art present in the Most Blessed Sacrament, truly and substantially present; increase, increase our faith...

THE LIFE OF THE BLESSED VIRGIN MARY



BUT BEFORE THE DEAD CHRIST,
THE CENTURION HESITATES.



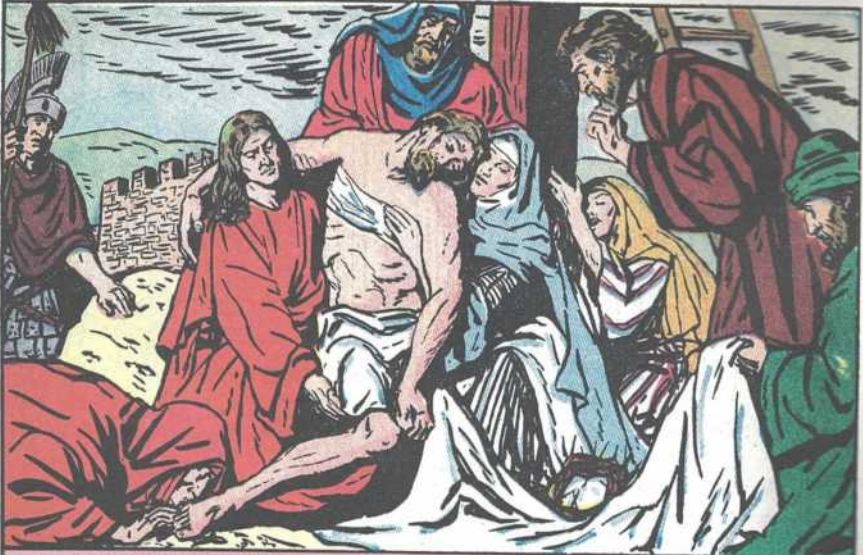
IN THE END NOT A BONE IS BROKEN,
AND THE MOTHER LOOKS AT THE
OFFICER WITH GRATITUDE.



A SMALL BAND OF APOSTLES AND DIS-
CIPLES COMES UP THE HILL OF THE SKULL.



JOSEPH OF ARIMATHEA HAS PERMIS-
SION TO REMOVE THE BODY OF JESUS.



MARY GAVE US THE LIVING CHRIST, AND WE RETURN TO HER A CORPSE !



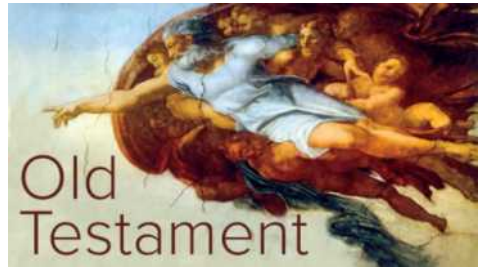
NOT FAR AWAY IS A FRESHLY-HEWN TOMB .



AND THERE HER SON IS LAID TO REST .

THE OLD TESTAMENT

Moses and the Burning Bush



Now Moses fed the sheep of Jethro, his father in law, and he drove the flock to the inner parts of the desert, and came to the Mountain of God, Horeb. And the Lord appeared to him in a flame of fire out of the midst of a bush, and he saw that the bush was on fire and was not burnt. Moses said, “I will go and see this great sight.” And the Lord called out to him and said, “Moses, Moses, come not hither, put off thy shoes for the ground whereon thou standest is holy ground.”

And He said, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.” Moses hid his face, for he durst not look at God. And God said, “I have seen the affliction of my people in Egypt, and I have heard their cry because of the rigour of them that are over the works. And knowing their sorrow, I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, into a good and spacious land, into a land that floweth with milk and honey.”

“But come, and I will send thee to Pharaoh, that thou mayst bring forth my people, the children of Israel out of Egypt.” And Moses said to God, “Who am I that I should go to Pharaoh, and should bring forth the children of Israel out of Egypt?” And He said, “I will be with thee: and this shall be a sign that I have sent thee: When thou shalt have brought my people out of Egypt, thou shalt offer sacrifice to God upon this mountain.”

Moses said to God, “Lo, I shall go to the children of Israel and say to them, The God of your fathers hath sent me to you. If they should say to me what is His name? What shall I say to them?”

God said to Moses, “Tell them that I AM WHO AM has sent me to you.”

“But I know that the king of Egypt will not let you go, but by a mighty hand.”

“For I will stretch forth my hand and will strike Egypt with all my wonders which I will do in the midst of them: after these he will let you go.”

But Moses still doubted and made the excuse to God that he was not eloquent and was slow of tongue.

God was angry with Moses and said that he would have him meet his brother Aaron, a Levite when he was near Egypt. God said, “Thy brother Aaron is eloquent and will speak for thee.”

Moses and Aaron both went to the people of Israel and told the people all the words of the Lord, and they believed.

After these things Moses and Aaron went in, and said to Pharaoh, “Thus saith the Lord God of Israel: Let my people go that they may sacrifice to me in the desert.” But Pharaoh would not let them go, and even increased their burden by commanding them to make bricks, but in future they must gather the straw for their manufacture, whereas before the straw was provided for them.



And the Lord said to Moses and Aaron, “Go to Pharaoh and when he shall ask you for a sign, cast your rod before him on the floor to show the power of God.” And Aaron cast the rod down and it was turned into a serpent.

Pharaoh commanded his magicians to cast their rods down and they also turned to serpents. But Aaron’s rod ate up all of the other rods.

But Pharaoh’s heart was hardened and he did not hearken to them as the Lord had commanded.

Today if you shall hear His voice.

Harden not your hearts, as in the provocation; in the day of temptation in the desert.

Where your fathers tempted me, proved and saw my works. (Hebrews 3:7-9)

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.



GUARD YOUR TONGUE



As to sins of the tongue, “are you not one of those who report conversations, colour facts, and sow discord? Have you never turned the very goodness of another into evil by your sneers and insinuations? Look how often you have been meanly jealous, and said everything you could to lessen the credit of others? Think of the ignoble tittle-tattle in which you have indulged, spreading reports, magnifying small secrets, and setting people by the ears! Moreover, have you ever scrupled to sacrifice your brother or sister to your wit or cynicism, saying words which bite and stick, words which divide hearts for many a long day? How true is the word of St. Bernard, that the tongue which talks without the restraint of charity is the tongue of the viper!”

—Bishop Hedley.

* * *

Set a watch, O Lord, before my mouth; and a door round about my lips. Psalms 140:3.

* * *

A Knight of Our Lady:

When the city of Granada was besieged, a gigantic Moor had obtained possession of an ecclesiastical ornament whereon the “Ave Maria” was embroidered, and he paraded on the plain (*vega*) of Granada with it fixed to his horse’s tail. This was enough to make boil the blood of Garcilaso, at that time a mere stripling. He challenged the Moor, slew him, and brought the trophy to the Christian camp. In reward for this gallant exploit the King of Aragon gave him leave to adopt the title De la Vega and to place the words “Ave Maria” on his ancestral shield.

* * *

To Our Lady:

O gentle, chaste, and spotless Maid,
 We sinners make our prayers through thee.
 Remind thy Son that He has paid
 The price of our iniquity.
 Virgin most pure, Star of the sea,
 Pray for the sinner, pray for me.

HOLY SOULS CORNER

Theologians are agreed that the punishments of Purgatory consist both of the pains of loss and of the pains of sense. Man is created for God, and if after death he has to endure a long period separated from his beloved, the pain of loss will be intense. We can get a faint earthly analogy of this pain of loss by the sufferings of prisoners of war, who are, for a prolonged period of time, deprived of their family, and suffering intense homesickness.

The pain of sense is easier to imagine since we are all subject to pain and suffering on this earth. However, our ideas of suffering fall well short of the reality of Purgatory. Theologians believe Purgatory consists of a purifying fire. St. Augustine says that Suffering Souls are taken hold of by material fire which they truly feel but are not consumed. Like gold in a furnace is cleaned of its dross, souls must have all traces of illicit sensual enjoyment, experienced on earth, removed as by fire.

With the sole exception of their duration, the fires of Purgatory are the very same as hell; the only difference is that the former are temporary, the latter everlasting. This is the doctrine of St. Thomas, who says, "The same fire punishes the damned in hell and the just in Purgatory, and the least pain in Purgatory exceeds the greatest that we can suffer on earth."

In addition to these punishments, those of our senses that served us more especially in committing sin will have to undergo particular punishment according to the adage: "Wherein man sins, therein is he punished." Thus, St. Hedwig saw in a vision of how the proud were plunged in mire and filth; the disobedient were burdened with a heavy load; the intoxicated appeared as bereft of consciousness; the gluttons were tormented by continual hunger and thirst, the impure by fire. The Venerable Sister Frances saw a locksmith with a red hot hammer; a drunkard with a fiery cup; a vain woman clothed in burning rags and having a loathsome face; an immodest person inexpressibly ugly, and surrounded by fire. St. Margaret Mary Alacoque saw a deceased Sister lying on a fiery couch in punishment for her slothfulness, her heart plucked to pieces for her murmurings, her tongue eaten up for her uncharitable remarks.



sufferings of Purgatory.

But there are consolations in Purgatory. Every soul in Purgatory is a beloved child of God, and is conscious of this childhood with a higher degree of certainty than are the most saintly and godly souls in this world. This consciousness fills the Holy Souls with consolation amid the greatest

O my Jesus, let me not dare to remain in sin, but call me soon to repentance: lest through Thine anger the dreadful sentence of endless death and damnation fall upon me. (The Jesus Psalter)

MY CATHOLIC FAITH

Chapter 39. Sanctifying Grace

A soul in the state of grace is very beautiful in the sight of God. Then we are friends and children of God and heirs of heaven; then we are like the very angels. We must always try to avoid sin. But when the soul has lost the grace of God by mortal sin, nothing on earth can be uglier in God's sight. If we are so careful about our personal appearance before mortals, how much more should we be careful about the appearance of our immortal soul, that God may be pleased with us.



What is grace?

Grace is a **supernatural gift of God** bestowed on us through the merits of Jesus Christ **for our salvation**.

1. Grace is a favour, *a free gift*, granted to us though we have no claim to it. God grants us graces because He is good, not because we *deserve* them. God grants us graces for the sake of His Son, Who died on the cross to earn for us these graces; we men can never merit these graces.

"All have sinned and have need of the glory of God. They are justified *freely* by his grace through the redemption which is in Christ" (Romans 3:23-24).

2. The **Holy Ghost** dispenses the graces of God merited by Our Lord Jesus Christ; He bestows and perfects what is already earned, and acts as the channel of grace.

In a similar manner the sun does not make the plants, but develops what is already planted; without the sun plants would die and be useless to man.

3. The *supernatural* is that which is beyond natural Powers. It is of two kinds:

(a) When the fact is beyond natural powers in the manner of occurrence: as when a blind man instantly can see; and

(b) When the fact fundamentally and entirely surpasses all powers of the natural order: as when God imparts a part of His life to man through the gift of sanctifying grace.

4. The assistance of the Holy Ghost is *necessary*. Without the help of the graces that He dispenses, with merely natural powers, we cannot do the least work to merit salvation. Without God, we are nothing.

In order to reach heaven, we need God's grace; so we say with the Apostle: "Not that we are sufficient of ourselves to think anything, as from ourselves, but our sufficiency is from God" (2 Corinthians 3:5) ; "By the grace of God I am what I am... I have laboured more than any of them, yet not I, but the grace of God with me" (1 Corinthians 15:10).

5. There are two kinds of grace: sanctifying grace and actual grace.



LITURGY THIS MONTH

*The month of October is dedicated to
the Holy Rosary
and
the Guardian Angels*



October 2nd: The Holy Guardian Angels

Angel of God, my guardian dear, to whom His love commits me here, ever this day be at my side, to light and guard, to rule and guide. Amen.

October 7th: The Holy Rosary

O most holy Virgin, may the Rosary be my spiritual armour and my school of virtue!

October 24th: St. Raphael Archangel

He is one of the seven spirits always in the presence of God. As he helped Toby in the Old Testament, he is the patron saint of doctors and nurses.

October 25th: Feast of Christ the King

Our Lord is King:

- the King of our heart, that is we must let Him reign over our emotions, feelings and love;
- the King of our mind, that is we must submit to the Truth;
- the King of our family, that is He has the place of honour;
- the King of our country, that is He rules with justice!



The 10 Commandments - 9



Thou shalt not covet thy neighbour's wife



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

October 2020 Intention: In reparation for blasphemies against the Most Blessed Virgin Mary



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

**In reparation for the blasphemies against
the Most Blessed Virgin Mary**



SACRIFICE



APOSTOLATE

JUNE 2020 RESULTS

The Intention was in reparation for the sacrileges committed against the Holy Eucharist

	Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
				Sac.	Spirit.					
GB	3	90	3	6	362	260	799	2	0	4
Ireland	11	327	5	6	432	720	1811	30	86	335

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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