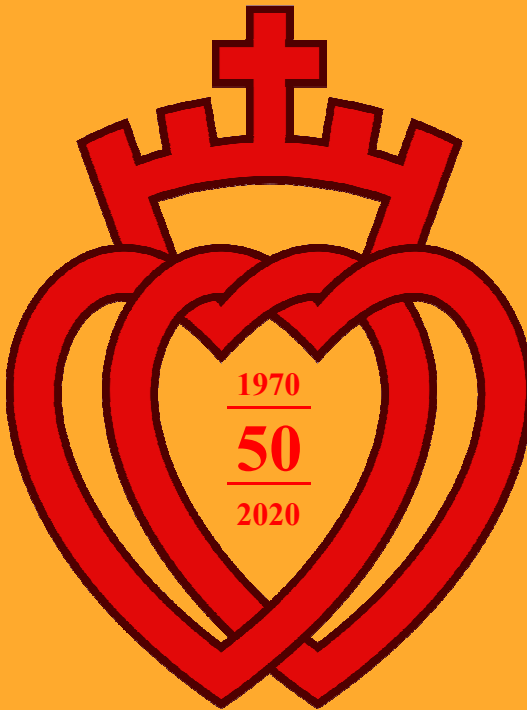




Hostia

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



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November 2020

**Month of the
Holy Souls**

*For the priestly
Society of Saint Pius X*

*The
Feast
of
the
month*

All Saints



The Church day by day gives special veneration to one or more of the holy men and women who have helped to establish it by their blood, develop it by their labours, or edify it by their virtues. But, in addition to those whom the Church honours by special designation or has inscribed in her calendar, how many martyrs are there whose names are not recorded! How many humble virgins and holy penitents! How many unknown anchorites and monks, Christian fathers and mothers, young children snatched away in their innocence! How many courageous Christians, whose merits are known only to God and His heavenly court!

Should we forget those who remember us in their intercession? Are not some among them our ancestors? members of our immediate family? our friends and fellow-Christians, with whom we have lived in daily companionship? In fact, all of Heaven is but one family — Our Lord's, as He Himself said:

Who is My mother and who are My brethren? And stretching forth His hand towards His disciples, He said, Behold My mother and My brethren! For whoever does the Will of My Father in heaven, is My brother and sister and mother. Today we have the opportunity to thank God, if at other times we forget, for their aid and their love. And today we adore Him with them, for the grace which raised them to their present joy. The Church requires this homage of us, by making this day a holy day of obligation for all. Our place, too, is awaiting us in this home of eternal light, peace and love, if we persevere to the end in the fulfilment of God's holy Will.



The feast of All Saints is on 1st November

FROM THE CHAPLAIN

Dear Crusaders and Friends,

It was on 1st November 1970 — a day we celebrated all the saints who are in Heaven — that the Society of Saint Pius X was founded by Archbishop Lefebvre in Fribourg, Switzerland. This Society is now 50 years old.

Archbishop Lefebvre founded this religious congregation for the purpose of training priests using the traditional means of a life centred on the sacred liturgy which is renewing the sacrifice of Our Lord Jesus Christ on the Cross. This traditional way and life in the Church was codified by Pope Pius V several centuries ago and entails studying the faith with the traditional teaching of the Catholic Church as opposed to modern ways which are contrary to it. This training was necessary in order to form priests who would be then able to sanctify the faithful. Indeed, the faithful need priests who will help them dispose their souls properly to receive from God sanctifying grace through the Sacraments. Priests ought to explain to the faithful how to enter into the plan of God so that they may keep the sanctifying grace they received on the day of their Baptism. Then the faithful need also priests to teach them the Faith, that is to say what to believe if they are to get to Heaven. If souls are to get to Heaven they must ardently desire it and work for it. So, as well as being told what has been revealed by God, souls must also be told about what it means and what are the practical consequences in our lives, that is to say how to live the Faith. This is also part of the mission of priests.

Unfortunately, some priests may fail in this mission of sanctifying the faithful, especially if they change what was continually taught for centuries. Indeed, the vocation of priests is to guide the faithful to Heaven like a shepherd guides a flock of sheep towards the sheepfold. But it is possible that priests, or above them bishops, may change the direction of their guidance

at the risk of not reaching the destination if they change the way that should lead to it. For, there is only one way, that taught by Our Lord Jesus Christ.

In the 1960s, in response to the faulty teaching resulting from the Second Vatican Council, a lot of changes in the teaching of the bishops and priests started to happen everywhere in the Church. It was Archbishop Lefebvre who saw immediately the bad consequences of this new teaching and did not accept it. So, he simply carried on what was always done before so that Tradition could be kept alive. For this he founded the Society of Saint Pius X and kept doing what he had been doing for many years before the changes of the 60s and had himself received when he was a seminarian.



50 years of existence for the SSPX is a long time, and God, as He does for each of us, sent during that time some trials to test our perseverance. Indeed, not only have we to receive the right teaching and have the right behaviour in the difficult times the Church is going through, but we also must remain faithful to what we have received. This is why we need to pray for this work of the Church to continue to be faithful to its mission which is to form holy priests who would lead souls to Heaven, helping them to avoid the pitfalls of the modern life which effectively replaces God and His Revelation by Man. Dear members of the Eucharistic Crusade, pray in thanksgiving for the work of the SSPX and for the perseverance of all its members.

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 — 3

The scarcity of priests in the country villages was indeed disastrous. The bishop lost no time in convoking a synod. "If people do not hear of God, of the sacraments, and of eternal life," he said to the priests assembled, "they will soon lose every good feeling, both civil and social. No difficulty is insurmountable; nothing is impossible to those who will and those who love." The difficulty that at that moment seemed most insurmountable was the want of money. The hundred and forty-seven young men required feeding, and the seminary was poor. The bishop sold the few fields at Riese that were all he possessed to meet the immediate need, and others, stirred by his zeal and eloquence, came forward to help him.

A thorough visitation of the diocese enabled Monsignor Sarto to understand its needs more fully. He liked to hear both sides of every question, and asked everyone to be perfectly frank with him in discussing both good and evil. "Joy shared is joy doubled," he would say, "and grief imparted becomes easier to bear." An old man who came one day was received with such kindness that, concluding he had to do with the bishop's secretary, he talked to him at great length about a little personal affair. "Can I believe you?" he asked wistfully, as the kind priest assured him that all would be right.

"What!" was the answer, "can you not trust your bishop?"

In order that the pastoral visitation might be no burden on the country priests, whose life was a continual struggle with poverty, he ordered that no preparations whatever were to be made for his reception. Nothing extra was to be provided; he would share with them what they had. Instead of a demonstration at the station, he begged that the people might gather in the churches for Mass and communion. "That is the greatest honour they can do me," he said;

"that will be my greatest reward. I desire no useless pomp, but the salvation of souls."



One of his first acts was to write to the mayor of the city to ask his assistance, thus holding out the right hand of fellowship to the civil authority, and enlisting it in his behalf. "Your new bishop," ran the letter, "poor in everything else, but rich in love for his

flock, has no other object than to work for the salvation of souls and to form among you one family of friends and brothers." The question of church and state, then a thorny one in Italy, had not of late years found a happy solution in Mantua. This gracious act of the new bishop was the first step towards a better understanding. He interested himself much in social questions; and it was through his efforts that the first Italian social congress was held at Piacenza in 1890. He understood the power of the press, and started a flourishing paper called the Citizen of Mantua.

As at Tombolo, at Salzano, and at Treviso, so at Mantua was the teaching of Christian doctrine one of the bishop's first cares. Schools and confraternities were established everywhere throughout the diocese, and on his pastoral visits he would catechise the children himself to see that they were properly instructed in the faith. Parents who would not allow their children to attend were threatened with severe penalties; on this subject he bishop, so gentle towards sorrow and suffering, was stern and inflexible. The children's souls were at stake, he said, and he would not see their

birthright withheld from them. He insisted that church music should be decorous and religious, and that the Gregorian chant should be used when possible.

The bishop's day was a strenuous one. At five he celebrated Mass in his private chapel, and, his thanksgiving ended, went straight to his confessional in the cathedral. After breakfast of lack coffee and a mouthful of bread, he began the oft-interrupted day's work, for he would have no set hours for receiving visits. Those who wanted him were admitted at any hour, and received with the most genial kindness. "No matter with what faces they go in," it was said of his visitors, "they always come out smiling – that is, unless they have done something dreadful." On these occasions Bishop Sarto could scorch the offender with words of fire, but at the first sign of repentance he was ready to forgive, to life up the sinner and set him on the right road. Towards evening he would take a walk in the tow, speaking familiarly to all he met. At nine he said the rosary with his household, after which he worked or studied till midnight.

St. Anselm of Lucca, friend of Gregory VII, and, like him, inspired with holy zeal for the reform of the clergy, is the patron saint of Mantua. In 1886 his centenary was celebrated with great splendour in the cathedral where he lies buried. Nor did the tercentenary of St. Aloysius Gonzaga, whose family was one of Mantua's olden glories, pass without special honour. A stirring address was given by the bishop himself to the young men, of who St. Aloysius was the special patron.

"Religion has no fear of science," said Monsignor Sarto, attacking one of the most popular fallacies of the day; "Christianity does not tremble before discussion, but before ignorance. Tertullian proclaimed as much to the emperors of Rome. 'One thing,' he said, 'our faith demands: not to be condemned before it be known,' and it is this that I ask of you, young men, not to condemn religion before you have studied it." Pilgrimages were inaugurated to the birthplace of the saint at Castiglione; a mission was preached to the boys and young men of the district: processions were held. The celebration of the festival did a great deal of

good in the diocese, impressing as it did upon the people the fact that the best way to honour their saints was by following in their footsteps.

In 1887 the sacerdotal jubilee of Pope Leo XIII was celebrated throughout the world. The words in which the Bishop of Mantua announced the approaching celebration to his flock found an echo in every Catholic heart. "The moment has come," he said, "to prove to the great Vicar of Christ our unchanging affection and fidelity. For us Leo XIII is the guardian of the Holy Scriptures, the interpreter of the doctrine of Jesus Christ, the supreme dispenser of the treasure of the Church, the head of the Catholic religion, the chief shepherd of souls, the infallible teacher, the secure guide, who directs us on our way through a world wrapped in darkness and the shadow of death. All the strength of the Church is in the pope; all the foundations of our faith are based on the successor of Peter. Those who wish her ill assault the papacy in every possible way; they cut themselves adrift from the Church, and try their best to make the pope an object of hatred and contempt. The more they endeavour to weaken our faith and our attachment to the head of the Church, the more closely let us draw to him through the public testimony of our faith, our obedience and our veneration."

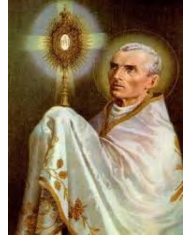


The fame of the zeal and piety of the Bishop of Mantua soon spread beyond the bounds of his own diocese. His conspicuous merit and ability had not escaped the vigilant eye of Leo XIII, who had marked him out for higher dignity still. "If the Mantuans do not love their new bishop," he had said on the appointment of Monsignor Sarto, "they will love no one."

But the Mantuans were not so hard of heart, and the quarrelsome city, in the hands of one who, like his Master, was meek and humble of heart, had become a city of peace.

More next month.

EUCHARISTIC DEVOTION



Faith in the Eucharist

Qui credit in Me, habet vitam aeternam.

He that believeth in Me, hath everlasting life. (John 6:47)

How happy we would be if we had a lively faith in the Most Blessed Sacrament!

For the Eucharist is the royal truth of faith; it is the virtue and sovereign act of love, the whole of religion in action. *Si scires donum Dei!* Oh! if we but knew the gift of God!

But belief in the Eucharist is a treasure we must seek by submissiveness, preserve by piety, and defend at any cost.

Not to believe in the Blessed Sacrament is the greatest of misfortunes.

First of all, is it possible for one who formerly believed and received Communion to lose all faith in the Blessed Sacrament? No, I do not think so. A child may despise his father and insult his mother, but it is impossible for him not to recognise them. In the same way, a Christian cannot deny that he has communicated; he cannot forget that he was happy at least once.

Unbelief in the Eucharist is never a result of the evidence of the reasons advanced against this mystery.

Suppose that a man, immersed in temporal affairs, has allowed his faith to grow torpid, to lie dormant. He has forgotten; but let the grace of God arouse him, the ordinary grace of conversion, and he will instinctively come back to the Eucharist first of all.

Passions that dominate the heart are another source of unbelief. A passion that wants to have its own way knows no mercy. When fully gratified, it scorns the object of its pleasure; when attacked, it denies. "How long is it," we may ask, "since you have ceased believing in the Eucharist?" And by tracing this loss of faith to its source, we find a weakness, an evil impulse which he did not have the courage to resist.



A faith that has gone on weakening and doubting over a long period of time is another source of unbelief. The sight of so many who are indifferent and live like unbelievers scandalises us. The crafty arguments and sophisms drummed into our ears by a false science are also an object of scandal. Why does our Lord let these things go unpunished? Why does He allow Himself to be insulted if He is there? So many unbelievers are honest people!

That is the kind of wavering faith that leads one to a loss of belief in the Eucharist.

An untold misfortune indeed! For then, like the Capharnaumites, we separate ourselves from Him Who has the words of truth and life.

What are the consequences of unbelief in the Eucharist? It is a denial of the power of God. What! God is present under this mean appearance? It is impossible, and who can believe it?

The unbeliever accuses Jesus Christ of falsehood, for our Saviour said: "This is My Body. This is My Blood."

He despises our Lord's goodness, like the disciples who, on hearing the Eucharistic promise, "went back and walked no more with" their Divine Master.

Moreover, his faith in the other mysteries will soon be shaken and destroyed. If he does not believe in this living Mystery, the truth of which is confirmed by an actual fact, in what mystery will he believe?

His virtue will soon become sterile; it is deprived of its natural food; it no longer associates with Jesus Christ from Whom it drew all its vigour; it loses sight of Jesus, its living Model, and forgets Him.

His piety dries up almost immediately; it has lost its centre of life and affection.

Consequently, he is without consolation in the trials of life, and if his tribulations become too great, he falls into despair. A sorrow that cannot find an outlet into the heart of a friend soon becomes overwhelming.

Let us then believe in the Eucharist. "I believe, Lord," we should often say. "Help my tottering faith!" There is nothing that gives greater glory to our Lord than this act of faith in His Eucharistic presence.

It honours His Divine truthfulness in a supereminent fashion; the greatest honour that can be offered any man is to believe him on his word, just as the greatest insult would be to suspect him of lying, to doubt his word, and to demand a proof or a guarantee. Now, if a child believes his father on his word, a servant his master, a subject his king, why not believe Jesus Christ on His word when He declares with an oath that He is present in the Most Blessed Sacrament?

This simple and absolute act of faith in the word of Jesus Christ gives Him glory because it pays Him the homage of recognition and adoration in His hidden state. The honour paid to a friend in disguise, or to a king without his royal insignia, is greater than any other, because it is really the person who is then honoured and not his trappings.

So it goes with Jesus in the Most Blessed Sacrament; to honour Him, to believe in His Divinity in spite of the veil of weakness thrown over Him is to honour His Divine Person and to respect the mystery which envelops Him.

Such an act of faith adds to our merit. Like Peter confessing the Divinity of the Son of man, like the Good Thief declaring the innocence of the Crucified, we proclaim Jesus Christ to be what He really is in spite of what He seems to be. Still more, we believe the opposite of what our senses tell us, relying solely on the truth of His infallible word.

Let us believe, and believe firmly in the Real Presence of Jesus in the Eucharist! Jesus Christ is there! When we enter a church, a feeling of respect should come upon us, a respect of faith and love on meeting Jesus Christ in person; for it is indeed He Whom we are meeting.



Let that be our apostolate, our preaching; it is the most eloquent for the unbelievers and the impious.

THE LIFE OF THE BLESSED VIRGIN MARY



BUT EARLY ON THE THIRD DAY IN THE SILENCE OF HER CHAMBER —



QUEEN OF HEAVEN, REJOICE, ALLELUIA!



WHEN JOHN COMES WITH NEWS OF THE EMPTY TOMB, HE FINDS HER FACE BRIGHT WITH GREAT JOY.



THE RISEN SON AND HIS MOTHER SEE EACH OTHER OFTEN DURING THOSE FORTY DAYS!



TILL THE DAY WHEN HE HAS TO LEAVE HER—THAT THE PARACLETE MIGHT COME.



NINE DAYS THEY PRAY AND WAIT IN JERUSALEM FOR THE COMING OF THE HOLY SPIRIT.



AND ON THE NINTH DAY THERE IS A NOISE AS OF A GREAT WIND —AND TONGUES OF FIRE.

THE OLD TESTAMENT**The Plagues of Egypt**

Because the king of Egypt would not free the Children of Israel, God punished the land of Egypt. Every time the King refused Moses, God sent the Egyptians a new plague. In all He sent ten plagues.

In the first plague Aaron was told to stretch forth his rod and touch the waters of the Nile, and the water was immediately turned to blood. All of the river, ponds and streams became blood and all of the vessels, both wood and stone, contained only blood. All of the fish died in the river. This lasted seven days, but Pharaoh's heart was like stone and he would not as much as talk to Moses and Aaron.

The second plague was that frogs in great numbers filled the land and entered into houses and got everywhere, even into the remains of food in dishes. Pharaoh promised to let the people go if the frogs were removed, but on their removal he changed his mind and would not let them go.

The third plague was that the dust should be changed into tiny insects which covered everything. Fourthly, there came a pest of flies. Fifth, a disease killed all of the cattle. Sixth, boils broke out on man and beast. Seventh, hail and lightning came. Eighth, locusts ate up all that the hail had left. Ninth, darkness covered Egypt. In all of these things did Pharaoh still maintain a hard heart and would not let the Hebrews go.

Finally, God said to Moses, "I will bring one more plague upon the Egyptians, one that will force the king to free my people. Every first-born of Egypt shall die, from the first-born of Pharaoh himself to that of the most humble Egyptian. There will be great weeping in Egypt."

Before this last evil came upon Egypt, God said to Moses, “Speak ye to the whole assembly of the Children of Israel and say to them: On the tenth day of the month let every man take a lamb by their families and houses. And you shall keep the lamb without blemish until the fourteenth day of the month, and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof and put it upon both the side posts and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh roasted on a fire that night. And you shall eat is in haste with shoes on your feet and staves in your hands. For it is the Passage of the Lord.”

“And I shall pass through the land of Egypt that night, and will kill every first-born in the land of Egypt both man and beast: I am the Lord. And the blood shall be unto you for in the houses where you shall be: and I shall see the blood, and shall pass over you: and the plague shall not be upon you to destroy you, when I shall strike the land of Egypt.”

At midnight the Angel of Death passed through Egypt, killing all the first-born of the Egyptians – from the first-born of the King to the first-born of the poorest Egyptians – and taking also the first-born of the animals.

Among the Israelites no one died. The Angel of death spared them when he saw the blood of the lamb which God had commanded them to sprinkle on the doorposts. This was the first Passover or Pasch, and was a figure of the great sacrifice of Our Lord Jesus Christ to come, when His blood stained the upper wood and cross wood of the cross.

In fear the King sent for Moses and Aaron during the night. “Go,” said he. “Take your flocks and your people and leave Egypt.”

The Second Book of the Bible, the Second Book of Moses, is called EXODUS, from the Greek word EXODOS, which signified going out: because it contains the history of the going out of the Children of Israel out of Egypt. It contains the transactions for 145 years; that is, from the death of Joseph to the erecting of the tabernacle.



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.



LAST JUDGMENT

The standard of the Last Judgment is absolute. It is this—the measure which we have meted to others. Our present humour in judging others reveals to us what our sentence would be if we died now. Are we content to abide that issue? We ought to cultivate most sedulously the habit of kind interpretations.

Men's actions are very difficult to judge. Their real character depends in a great measure on the motives which prompt them, and those motives are invisible to us. Appearances are often against what we afterward discover to have been deeds of virtue.

What mistakes have we not made in judging others! Have we not always found in our past experience that on the whole our kind interpretations were truer than our harsh ones?

How many times in life have we been wrong when we put a kind construction on the conduct of others? We shall not need our fingers to count those mistaken upon.



HOLY SOULS CORNER

We Catholics are accustomed to go to confession from time to time, and we are obliged by canon law to receive the sacrament at least once a year, at about Easter time. It is recommended by the Church that, even if mortal sin is not in question, we should go more frequently, say once a month, to ensure the acquisition of regular grace of the sacrament. A Catholic is well aware of the conditions necessary for absolution and satisfaction. Nowadays, the priest for penance will give a few short prayers which we imagine has wiped the slate clean, and only a little punishment remains of those sins confessed.



In the Church of the early centuries, canon law was applied in its full rigour. There was no remission or concession. The penance in those days consisted of long fasts on breads and water, daily recitation of the psalms, long and painful pilgrimages, and a considerable number of pious works. A thief, depending on the amount stolen, was sentenced to two to five years' penance, a blasphemer to seven years, an adulterer to ten and often 12 years of fasting, tears and public prostrations on the threshold of the sacred place. On these frightful calculations, an entire life spent in the macerations of the anchorites would scarcely be enough to atone for the most ordinary, habitual sins of the men of our time. How long and terrible the Purgatory of most sinners will be!

It would be of some consolation if, when we are languishing in Purgatory, we could rely on friends left behind on earth remembering us and working to aid and deliver us. Alas, painful experience shows that those hot tears of mourning are seldom prolonged. Our fickle selfish hearts grow tired of calling out names which do not answer, of seeking to recall images which have for ever vanished from our sight. Caught up in the activities and attractions of the world, we soon get on with our lives and the pains of the dead are often the most forgotten pains.

Are we among that majority that seldom ever think of Purgatory or its occupants, no matter how close they were to us? Perhaps now deceased are a beloved grandparent, a mother or father, or brothers and sisters? How can we be as heartless as to forget so easily when the likelihood is that they are suffering more intense pain than we have ever yet experienced, and for durations that stun the imagination.

If we can accuse ourselves that this description painfully fits our case, then now is the time to take it to heart and resolve to make reparation for our sad omissions.

Jesus when Thou bringest to mind the sad remembrance of my sins, whereby I have so ungratefully offended Thee, comfort me with the assurance of obtaining Thy grace by the spirit of perfect repentance, purging away my guilt and preparing me for Thy Kingdom. (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 sanctifying grace?

Sanctifying grace is **that grace which confers on our souls a new life**, that is, a **sharing in the life of God Himself**.

1. By sanctifying grace, our souls are made holy and pleasing to God. It is an *abiding* or *permanent* grace, which we gain by baptism, and lose only by mortal sin.

By Adam's sin all mankind lost the friendship of God; that is, we are born in original sin, *without* sanctifying grace. Our Lord's death won back sanctifying grace for us; it is granted freely at Baptism.

2. A soul to whom God grants sanctifying grace receives not merely a gift from God, but *God Himself*. The Holy Ghost lives in him and becomes united with him, so that he receives a new life, a new nature.

St. Paul refers to this acquisition of sanctifying grace as the putting off of the old man and the putting on of the new. It is as if an old and worn man were suddenly to become a handsome young man full of the vigour of life. The beauty of a soul in the state of sanctifying grace is too great for human eyes to bear. As a child said, when asked how his soul would look immediately after his confirmation, if it could be photographed, "Why, it would look like God!"

Why is sanctifying grace necessary for salvation?

Sanctifying grace is necessary for salvation **because it is the supernatural life**, which alone enables us to attain the supernatural happiness of Heaven.

The presence of God in the soul gives it life. When the Holy Ghost is dwelling in the soul, it is enabled to know and love God, to do supernatural works. Speaking of the "gift of God", Our Lord said it "shall become in him a fountain of water, springing up unto life everlasting" (John 4:14). Without sanctifying grace, the soul is without God; and without God, the soul becomes the devil's.

One cannot gain any merit for heaven as long as he is not in sanctifying grace, what is termed "*in the state of grace*". For without sanctifying grace one is an enemy of God, and cannot enter His kingdom.

Mortal sin makes the soul displeasing to God, and thus deprives it of sanctifying grace.



LITURGY THIS MONTH

*The month of November
is dedicated to
the Holy Souls in Purgatory*



During this month, say often some prayers for the Poor Souls and especially when you pass a cemetery. It is a good habit to make then the sign of the Cross and say "Eternal Rest grant unto them, O Lord, and let perpetual light shine upon them".

November 1st: FEAST OF ALL SAINTS

We praise God on that day for the immense number of Saints in Heaven and pray that we one day join them for our Eternal Happiness.

November 2nd: COMMEMORATION OF ALL THE FAITHFUL DEPARTED

Special day to pray for the Holy Souls and remember that they rely on our prayers to come out of Purgatory and reach Heaven.

Last 3 Sundays after Pentecost

It is interesting to see the teaching of the Church throughout all the Sundays after Pentecost. Our Lord performs many miracles to teach men to love Him and trust in Him. The last Gospel of the Liturgical Year is that of the end of the world, so that we keep in mind the purpose of our life; which is Heaven.

November 29th: First Sunday of Advent

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

The 10 Commandments - 10



Thou shalt not covet thy neighbour's goods



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

November 2020 Intention:
For the priestly Society of Saint Pius X

Daily offering

To be recited every morning when you wake up

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

I offer them particularly

For the priestly Society of Saint Pius X



COMMUNION



SACRIFICE



APOSTOLATE

JULY/AUGUST 2020 RESULTS

The Intentions were for the return of men of the Church to Tradition and for the return of our apostate societies to Christ the King

	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	5	155	29	29	256	173	901	21	0	20	} July
Ireland	15	409	155	154	337	855	2269	168	139	537	
GB	5	155	25	25	268	266	885	21	0	8	} August
Ireland	11	341	63	63	286	659	1900	61	164	359	

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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