



# Hostia

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



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**November 2021**

**Month of the  
Holy Souls**

*So that God may bring forth  
the saints that our world needs*

## The Miraculous Medal



The Miraculous Medal comes directly from the Most Blessed Virgin Mary, Mother of God and our Mother; it is a gift from heaven which has never ceased to effect marvels of grace throughout the entire world. This medal is a very simple and very efficacious means to benefit from the protection of Mary in all our necessities, both spiritual and temporal.

On 27<sup>th</sup> November 1830, in a residence of the Daughters of Charity, at the Chapel of the Rue du Bac in Paris, the Most Blessed Virgin appeared to Saint Catherine Labouré (1806-1876) for the second time. On this day the Queen of Heaven was seen with a globe under Her feet and holding in Her hands, at the level of the heart, another smaller globe, which She seemed to be offering to Our Lord in a gesture of supplication. Suddenly, Her fingers were covered with rings and beautiful jewels; the rays from these streamed in all directions...

The Blessed Virgin looked down on the humble novice who was contemplating Her. Behold, She said, the symbol of the graces that I bestow on those who ask Me for them. The jewels which remain in the shadows symbolise the graces that one forgets to ask Me for, the Virgin continued. And Catherine Labouré wrote later, She made me understand how generous She is towards persons who pray to Her, how many graces She grants those who ask Her for them, and what joy She has to bestow them! Then there formed around the Mother of God an oval background on which was written in gold letters:

O Mary, conceived without sin, pray for us who have recourse to Thee.

In a gesture which invited recourse and confidence, the hands of Mary descended and were extended as we see them represented on the medal.

Sister Catherine Labouré beheld this vision with happiness. A voice said to her: Have a medal struck on this model; the persons who will wear it will receive great graces, especially if they wear it around the neck. These graces will be abundant for those who wear it with confidence. The picture seemed to turn around, and Sister Catherine saw, on its reverse side, the letter M surmounted by a little cross, and below it the holy Hearts of Jesus and Mary, the first surrounded by a crown of thorns, and the second transfixed by a sword. Twelve stars surrounded the monogram of Mary and the two holy Hearts.

Sister Catherine faithfully accomplished the mission Heaven had entrusted to her. In 1832 the medal was struck and immediately underwent an extraordinary diffusion throughout the world, accompanied by unceasing prodigies of cures, protection and conversion. Thus it came to be known as the Miraculous Medal. Let us wear this medal of the Most Blessed Virgin with respect, and often repeat with confidence and love, the invocation by which Our Heavenly Mother desires that we implore Her favours: O Mary, conceived without sin, pray for us who have recourse to Thee.

**The Miraculous Medal's feastday  
is on 27<sup>th</sup> November**

## FROM THE CHAPLAIN

Dear Crusaders and Friends,

**T**he month of November is a special month because of its first two days when we celebrate the feast of All Saints on the 1st and then commemorate All Souls on the 2nd. These two days remind us of our destiny which is to get to Heaven and the conditions for being able to do such. Indeed, the goal of our life is to get to Heaven but, for that, there is a fundamental requirement and that is to have our souls pure of any sin and the remains of sin.

The souls that are in Purgatory are souls of those who have died having a state of grace, but who still have had to have remitted the guilt for some venial sins not regretted properly. In addition they also must pay for the debt which is a consequence of any sin, whether venial or mortal. The guilt of sin is remitted by a real contrition for it. The debt, which corresponds to the lack of love of God showed by transgressing one of His Laws, is paid by the merits of the acts of charity performed by those still living here below. This shows us that in order to go to Heaven, not only must we have a state of grace, but also we must have our souls purified from the spiritual stain caused by sin.

When we celebrate All Saints, we celebrate and invoke all those in Heaven. Yet, all are not canonized; all did not practise virtue to a heroic degree but, nonetheless, they all died in the love of God because they had the faith in Him and also they were in possession of the precious gift of Sanctifying Grace at the very moment of death. Some of them went



straight to Heaven because, for instance, they died with the perfect disposition of heart, especially after receiving the Sacrament of Extreme-Unction, or were martyred for the Faith. Others went to Heaven after a passage through Purgatory. But what is common to all is that they died with the state of grace and have now their souls totally purified.

What is interesting and encouraging for us is to see that holiness is not necessarily asking for heroic degree of virtue like the saints that we celebrate every day in the Sacred Liturgy showed us. Many simple people are in Heaven, holy because of the fact that they kept striving against difficulties and sin during their lives and were in a state of grace when God called them by putting an end to their lives on earth. This means that holiness is first and foremost the fact that we live our life possessing the state of grace. Then, the more we practise virtue in that state, the less we will commit sin, and the holier we will be.

This month, we shall pray so that God may bring forth the saints that our world needs. This means that we ask God that we may be holy in our daily lives by keeping Sanctifying Grace within our souls. This is not easy because we are all suffering the consequences of original sin; our fallen nature and contrary attractions of the world we are living in today can be sources of many falls. The world offers so many distractions and spreads so many errors that people can easily divert themselves from God and abandon the life of God within their souls. To remain in the state of grace is not easy but God provides what we need to preserve this grace by the Sacraments. In other words, it is by frequenting the Sacraments often that we can be the saints God wants us to be today and set for the world an example of a life that corresponds to what God wants for every man so that all may, eventually, go to Heaven.

God bless you all.

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

## POPE ST. PIUS X

By F. A. Forbes



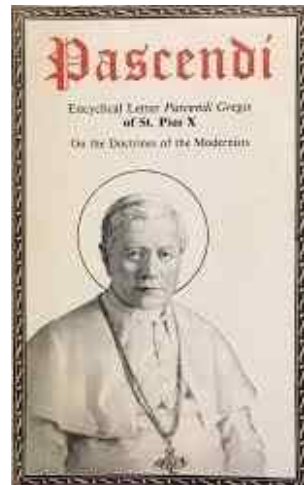
### PIUS X AND MODERNISM — 1

In July 1907 the Sacred Congregation of the Holy Office issued the decree “Lamentabili,” which condemned sixty-five distinctive Modernist doctrines.

This event marked the breaking of a storm that had been threatening for some time, including the condemnation of certain books of father Loisy, and other incidents, had been the warning rumblings. Loisy's condemnation let loose an outburst in the anti-catholic Modernist press. In vain did father Monchamp point out, after close analysis of Loisy's book, the impossibility of escaping a conclusion which places the writer in direct opposition to the teaching of the Church. The authority of the Church was to the minds of many a much less important thing than the keeping of a few intelligent men within her fold. Yet even among those outside of the Church there were men who saw more clearly. “From the paternal standpoint of the Church of Rome,” wrote Professor Sanday, “it seems to me, if I may say so, that the

authorities have acted wisely. It is not an insuperable barrier placed in the way of future progress, but the sign of a need for caution.”

The storm of abuse which had arisen at the condemnation of Loisy, which had been increased by the publication of the decree “Lamentabili,” reached its climax two months later at the appearance of the encyclical “Pascendi,” which tore the veil from Modernism and exposed its errors with ruthless precision. Modernism, like Jansenism, had made up its mind to remain in the Church and to mould her teaching to its will; and now it



was only one more of the many heresies that had fallen on the rock of the Christ and broken in the falling. The pope and Cardinal Merry del Val, who as secretary of state had the honour of sharing in all the attacks that were levelled at his illustrious chief, were denounced as intolerant fanatics. The one idea of Pius X, cried the Modernists, was to repress by violent means every indication of originality of thought and independence of judgement within the Church; he had attempted to stifle a movement with which some of the best thinkers of the age were in sympathy. He was a “good country priest,” perhaps; but utterly incapable of dealing with the questions which were at issue. Father Tyrrell, the leader of Modernism in England, thought modernism would worm its way into the church, “when lo! Pius X comes forward with a stone in one hand and a scorpion in the other.” Father Tyrell, despite many attempts from the pope and others, died outside of the church.

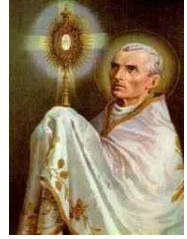
To many Christians the encyclical “Pascendi” revealed a danger that they themselves had never suspected; and the description it gave of the modernist doctrines which it so lucidly gave was for them a better lesson than any censure. “Yes or



no, do you believe in the divine authority of the Church?” asked Cardinal Mercier of Belgium. “Do you accept outwardly and in the sincerity of your heart what she commands in the name of Christ? Do you consent to obey her? If so, she offers you her sacraments and undertakes to guide you safely into the harbour of salvation. If not, then you deliberately sever the tie that unites you to her, and break the bond consecrated by her grace. Before God and your conscience you no longer belong to her; don’t remain in obstinate hypocrisy a pretended member of her fold. You cannot honestly pass yourself off as one of her sons; and as she cannot be a party to hypocrisy and sacrilege, she bids you, if you force her to it, to leave her ranks... The Modernism condemned by the pope is the negation of the Church’s teaching.”

*More next month.*

## EUCCHARISTIC DEVOTION



# The Mystery of Faith

*Hoc est opus Dei ut credatis in Eum.*

This is the work of God, that you believe in Him. (John 6:29)

**O**ur Lord wants us to remember all He did for us on earth, and to honour His presence in the Most Blessed Sacrament by meditating on all the mysteries of His life.

To make the mystery of the Last Supper more vividly present to us, He was not content with giving us the Gospel narrative; He left us a living, personal reminder: His very Self, His adorable Person.

Although Our Lord is in our midst, we cannot see Him, nor can we picture to ourselves the manner of His presence in the Eucharist.

Our Eucharistic Lord, however, has frequently appeared. Why did He not permit pictures of these august apparitions to be preserved?

Ah! Our Lord is well aware that pictures would only result in drawing us away from the reality of His actual presence under the sacred veils of the Eucharist.

But if I could see, would I not have more faith? Do we not love better what we see?

Yes, the senses may confirm my wavering faith. But our risen Lord does not want our perverted senses to reach Him; He demands pure faith.

He has not only a body but a soul as well. He does not want to be loved as bodies are loved; He wants us to go straight to His soul with our minds and our hearts, without using our senses to discover Him.

For that matter, although our Lord is truly present in the Blessed Sacrament in body and in soul, He abides therein after the manner of spirits. Spirits cannot be analysed or dissected; neither can they be reached with the senses.



Besides, why should we complain? Our Lord has arranged everything harmoniously. The Sacred Species do not touch Him, nor do they form part of Him. They are, however, inseparably united to the sacramental Christ. They are, as it were, the terms of His presence. They tell us where He is. They localise Him. Our Lord could have taken a purely spiritual manner of existence; but then, how could we find Him? Where could we look for Him?

Let us thank this good Saviour! He is not hidden, but only veiled. A hidden object practically does not exist for us; we do not know where it is. But we can possess a veiled object; we are sure of it even though we do not see it.

Does it not already mean a great deal to us to know that our friend is at our side, that he is really there? Well, you can see where our Lord is. Look at the Sacred Host; you are sure He is there.

Our Lord veils Himself for our good and our advantage, to force us to study His Soul, His intentions, and His virtues in Himself. If we saw Him, we would be satisfied to admire His appearance, we would have for Him only a sentimental love; our Lord wants us to love Him with a love of sacrifice.

It is hard for our Lord thus to veil Himself. He would prefer to show His Divine countenance, which drew so many hearts to Him in His mortal life; but He veils it for our good. Our mind is thus forced to study the Eucharist; our faith is spurred on; we acquire a deeper understanding of our Lord.

Instead of showing Himself to our eyes, He shows Himself to our soul. Through His own light He notifies us of His presence in us. He is both the light and the object we must contemplate in that light; He is the object and the means of our faith.

The clearness of one's insight into the Eucharist is proportioned to one's greater or lesser love and purity of life. Our Lord said so: "He that loveth Me, shall be loved of My Father: and I will love him and manifest Myself to him."

Our Lord gives to souls of prayer a deep understanding of Himself; He never deceives them.

He varies His grace of light. He directs it now to one point of His life, now to another. And since the Eucharist is the glorification of all the mysteries, Jesus Christ becomes Himself the object of our meditation, no matter what its topic may be.

How much easier it is, consequently, to meditate before the Blessed Sacrament than at home!



At home we are in the presence of the immensity of God; here, we are in the presence of our Lord, Who is very close to us.

And since the heart follows the mind, since affection follows knowledge, it becomes easier to love in the presence of the Most Blessed Sacrament. Love is then actual, since it has for its object Jesus living before us and renewing all His mysteries in the Eucharist.

He that meditates on the mysteries in themselves without giving them life through the Eucharist always feels that something is missing, and he harbours a regret in spite of himself. "Oh, that I had been there!" he says to himself.

But in the presence of the Most Blessed Sacrament, what is there to regret, to desire? All the mysteries live anew through the Saviour's presence. Our love actually enjoys Him. Whether you are thinking of the mortal life of Jesus or of His risen life, you know that Jesus Christ is there with His body, His soul, and His Divinity.

Let us therefore put these ideas into practice. No matter what mysteries are represented in our imagination, let us strengthen and quicken the remembrance of them through the presence of Jesus Christ. Let us then remember that our Lord is in the Host in all His different states, and in His entirety. He who does not realise that lives in darkness; his faith is always weak and fails to make him happy.

Let our faith be active and thoughtful; that is what will make us happy. Our Lord wants to bring us happiness all by Himself. No man can make us happy; even piety cannot do it of itself. We need a piety that has fed on the Eucharist; for happiness comes only from the possession of God, and in the Eucharist we own God.

## THE SACRAMENTS



**THIS IS THE MOMENT WHEN THE SACRAMENT OF BAPTISM IS ACTUALLY RECEIVED.**

**BABY JOHN IS NOW MOST BEAUTIFUL IN HIS SOUL,**

**FOR BAPTISM TAKES AWAY:**

1. ORIGINAL SIN.
2. ALL ACTUAL SIN (IF THERE IS ANY).
3. ALL PUNISHMENT DUE TO PAST SINS.

**FOR BAPTISM GIVES:**

1. SANCTIFYING GRACE.
2. THE THEOLOGICAL VIRTUES: FAITH, HOPE AND CHARITY.
3. A SUPERNATURAL MARK ON THE SOUL.



**THE SUPERNATURAL MARK OR CHARACTER WHICH BAPTISM GIVES TO THE SOUL CAN NEVER BE LOST. THAT IS WHY BAPTISM CAN BE RECEIVED ONLY ONCE.**



THE MARK  
OF BAPTISM

JOHN ← MEANS → JOHN  
NOW CAN IS NOW A  
RECEIVE THE CATHOLIC AND  
OTHER SAC- MUST OBEY  
RAMENTS. THE LAWS OF  
THE CHURCH.

JOHN HAS A RIGHT TO THE  
BENEFITS OF BEING A CATHOLIC.





THE WHITE DRESS (SOMETIMES JUST A WHITE CLOTH IS USED) STANDS FOR THE PURITY OF JOHN'S SOUL.

IN ANCIENT TIMES NEWLY BAPTIZED CHRISTIANS USED TO WEAR WHITE GARMENTS FOR A WEEK AFTER THEIR BAPTISM.



THE BURNING CANDLE STANDS FOR THE GOOD DEEDS JOHN WILL DO AND THE GOOD EXAMPLE HE WILL GIVE SO THAT HE ONE DAY WILL BE WELCOMED IN HEAVEN.

IN ANCIENT TIMES THE GUESTS AT A WEDDING FEAST CARRIED BURNING LIGHTS.



JOHN HAS THE GREATEST PEACE ANY PERSON CAN HAVE—

HE IS FREE OF ALL SIN.  
HE IS IN THE STATE OF GRACE.  
HE IS A CHILD OF GOD.

## THE OLD TESTAMENT

### King Saul (I Kings 8-10)



**W**hen Samuel was old, he appointed his sons, Joel and Abia, judges over Israel. But his sons were corrupt, turning aside after lucre, and took bribes, and perverted judgement.

The ancients of Israel being assembled, came to Samuel at Ramatha, and said to him: “Behold, thou art old, and thy sons walk not in thy ways: make us a king, to judge us, as all nations have.” This displeased Samuel, but he prayed to the Lord, who said to Samuel, “Hearken to the voice of the people, for they have rejected Me not thee.” Samuel returned to the people and described what a king would demand from them. He would be a king that would demand all that was best for him. He would take their sons to drive his chariots, and fight his battles. He would take their daughters to uphold his household. He would take their fields and vineyards. You will cry out in that day against your king, but the Lord will not hear you for you desired unto yourselves a king. The people would not hear the voice of Samuel and said: “Nay: but there shall be a king over us.” Samuel sent the people home, and promised to find a king for them.

Now there was a man of Benjamin whose name was Cis, and he had a son whose name was Saul. Saul was a choice and goodly man, who from his shoulders and upward he appeared above all the people. And the Lord revealed to Samuel that on the morrow He would send to him a man from the land of Benjamin who Samuel was to anoint to be ruler of the people of Israel. The Lord revealed to Samuel that Saul as ruler would save His people out of the hand of the Philistines.

And when Samuel saw Saul, the Lord said to him: “Behold the man, of whom I spoke to thee, this man shall reign over my people.” And Samuel

took Saul and his servant into the parlour and set him at the head of the table in the room where there were about thirty men. Saul was fed with the best food and stayed with Samuel that day.



The next day, Samuel took a small vial of oil and anointed Saul by pouring the oil on his head, and kissed him and said: “Behold, the Lord has anointed thee to be prince over His inheritance, and thou shalt deliver His people out of the hands of their enemies. And this shall be a sign unto thee: When thou shalt depart from here, thou shalt come to the oak of Thabor, there thou shalt meet three men and they will give thee two loaves. After that thou shalt come to the hill of God, and when thou shalt come there into the city, thou shalt meet a company of prophets and they shall be

prophesying. And the spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shall be changed into another man.”

Samuel called all of the people together to the Lord in Maspha. He told the people that God had chosen a king for them. They were happy when they saw Saul. And Samuel said: “Look at the man whom the Lord has given! There is not another like him among all the people.” And all the people cried and said: “God save the King.”

And Samuel told the people the law of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent away all the people, every one to his own house.

Saul also departed to his own house in Gabaa: and there went with him a part of the army, whose hearts God had touched.

So after two hundred years under sixteen Judges, Israel now had a King.

*And Solomon stood before the altar of the Lord in the sight of all the assembly of Israel and spread out his hands toward heaven, and said, “Lord, God of Israel, there is no God like Thee, in heaven above or on earth beneath, who keepest covenant and mercy with Thy servants that have walked before Thee with all their heart.” (3 Kings 8:22-23).*

## THE VIRTUE OF PATIENCE

### PATIENCE AND IMPATIENCE

#### The First Degree of Patience



**W**hen we are studying to acquire a virtue, it is generally the better plan to begin with external actions, and thence to proceed to the interior dispositions whence those actions proceed. In accordance with this rule, we must begin by repressing all signs of resentment and anger when we are offended, or when someone crosses our part, or hinders some work in which we are engaged. If under all this we can keep an unmoved and tranquil countenance, and avoid all expression of personal feeling and annoyance, this is a great point gained. Am I able to do this?

Why is it important to begin with exterior patience? First, because it helps enormously to calm the feelings within us just as we can work ourselves up into a fury by raging externally. Peace will soon return if we keep a serene face and quiet demeanour. Secondly, because exterior calmness under ill-usage edifies others and honours Christ our Lord, just as impatience and irritability disedify and dishonour the name of Christian. I must remember this when I am tempted to yield to my injured pride, and to retaliate on those who have offended me.



Our Lord Himself points out our exterior patience as the first thing in which we should imitate Him, for He says: “Learn of Me, for I am meek and humble of heart”. Meekness is but patience in its exterior manifestation. If I am sincere in my wish to follow in the footsteps of Christ my Lord, here is the best point with which to begin. I must for His sake and for love of Him be more gentle to those who give me pain, more tranquil under words and actions that wound or hurt me.

## HOLY SOULS CORNER

If you stroll round a typical English cemetery you might observe that the inscriptions on the grave monuments have remarkable similarities, mostly beginning with the words ‘In loving memory of...’ We live in a Protestant country, and long ago English non-Catholics ceased to believe in Purgatory, imagining that most ordinary people who had any beliefs at all go straight to heaven, saved by their faith! Today, perhaps the majority in this country have little or no faith and no spiritual ambitions. They are in effect materialistic pagans. If you observe closely in the cemetery in which you find yourself, you will probably find a small section reserved for Catholics. Immediately you will notice that some of the grave inscriptions in this area are very different. ‘Of your Charity pray for the repose of the Soul of...; and Requiescat in Pace.’ On these Catholic graves you might also notice that the incumbents bear typical names of nationalities like the Polish, Italian or Irish, who have sizeable minorities in this country. The inhabitants of such Catholic countries kept the Faith and brought it with them when they moved to this country.



We can perhaps lay the blame of the deplorable state of religion in this Great Britain at the feet of the monster Henry VIII and his vile daughter Elizabeth. Together they wrenched this country from the Catholic Faith and the Holy See in the sixteenth century, and the general retreat from the Truth has continued since.

You all know that to pray for the dead denotes a clear belief in Purgatory and our ability to do some good for those souls thus detained in this place of just punishment for their sins, to enable them to enter pure into the Kingdom of Heaven and the presence of God.

You should not therefore wander around this cemetery idly observing. You are a Catholic and by visiting a cemetery you can gain an indulgence applicable to the Holy Souls. It is important then, if you wish to benefit the suffering souls by gaining an indulgence in their behalf, to specifically have this intention in your mind as you go from grave to grave. In early November a special privilege is afforded you by the Holy See to gain every day for the first nine days a plenary indulgence for a chosen soul, under specific conditions. What a stupendous privilege to have the power of releasing a Holy Soul to allow it into heaven and our Lord's presence! Do you realise what power is in your grasp? A loved one in your family has died. Likely they will have venial sins unforgiven or of serious sins forgiven in confession, but still leaving a residual punishment impeding their entrance into heaven. Now you can prove those loving resolutions never to forget this loving mother, father or sister. Your persevering prayers will prove your love, and make you an exception to the oft observed rule that the dead are soon forgotten.

A friend of the Holy Souls shows true Faith in their need, true Hope for their release, and true Charity, which will surely be rewarded when you are in similar need.

**Help Lord the souls which Thou hast made, the souls to Thee so dear.  
In prison for the debt unpaid of sins committed here.  
Requiescant in Pace, Requiescant in Pace. (J. H. Newman, 1801–1890).**

## MY CATHOLIC FAITH

### Chapter 43. Moral Virtues

*The theological virtues of faith, hope, and charity furnish a strong basis for all other virtues. The cardinal virtues of prudence, justice, fortitude, temperance, are the foundation of all moral virtues. The theological virtues define our relations with God; the moral virtues define our relations with ourselves and our fellowmen. If we have these virtues, we are on the way to perfection.*



### How do prudence, justice, fortitude, and temperance dispose us to lead good lives?

Prudence, justice, fortitude, and temperance dispose us to lead good lives, as induced below:

1. Prudence disposes us in all circumstances to form right judgements about what we must do or not do. It teaches us when and how to act in matters relating to our eternal salvation. Prudence perfects the intelligence, which is the power of forming judgements; for this virtue, knowledge and experience are important.

Prudence shows us how to leave earthly things in order to earn riches for eternity. It is the eye of the soul, for it tells us what is good and what is evil. It is like a compass that directs our course in life. It is opposed to worldly wisdom. "Be prudent therefore and watchful in prayers". (1 Peter 4:7). Prudence is a virtue of the understanding.

2. Justice disposes us to give everyone what belongs to him. It teaches us to give what is due to God and to man. It makes us willing to live according to the commandments. Justice perfects the will and safeguards the rights of man: his right to life, freedom, honour, good name, sanctity of the home, and external possessions.

The just man is an upright man. He gives to every one his due; he gives God worship; the authorities, obedience; his subordinates, rewards and punishments; and his equals, brotherly love.

"Render to all men whatever is their due; tribute to whom tribute is due; taxes to whom taxes are due; fear to whom fear is due; honour to whom honour is due". (Romans 13:7).



3. Fortitude disposes us to do what is good in spite of any difficulty. It gives us strength to do good and avoid evil in spite of all obstacles and afflictions.

We possess fortitude when we are not hindered by ridicule, threats, or persecution from doing what is right; when we are ready, if necessary, to suffer death. The greatest fortitude is shown by bearing great suffering rather than undertaking great works. No saint was ever a coward. The martyrs had fortitude.

4. Temperance disposes us to control our desires and to use rightly the things which please our senses. It regulates our judgement and passions, so that we may make use of temporal things only in so far as they are necessary for our eternal salvation. We have temperance when we eat and drink only what is necessary to sustain life, preserve health, and fulfil duties.

We should strive to be like Saint Francis of Sales, who said: "I desire very little, and that little I desire but little". However, temperance does not consist in refusing or denying ourselves what is necessary, thus unfitting ourselves for good works.

## 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 1<sup>st</sup>: 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 2<sup>nd</sup>: 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 28<sup>th</sup>: 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 Apostle's Creed - 4**



**Died, and was buried. He descended in Hell**



The Crusader prays, receives Communion, makes sacrifices and shows good example for the intention that is given him each month by Reverend Father Davide Pagliarani, successor of Archbishop Marcel Lefebvre as Superior General of the Society of Saint Pius X



PRAVER

**November 2021 Intention:**  
**So that God may bring forth the saints that our world needs**



COMMUNION

**Daily offering**

**O**

*To be recited every morning when you wake up*  
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

**so that God may bring forth the saints that our**



SACRIFICE



APOSTOLATE

**JULY/AUGUST 2021 RESULTS**

The Intentions were that Our Lord Jesus Christ may reign over our ungodly societies and that Christian souls shine with purity

	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	92	9	9	196	242	656	9	1	26	} July
Ireland	11	318	92	89	503	734	1757	138	134	344	
GB	3	93	30	28	207	182	543	30	2	38	} August
Ireland	9	279	55	55	490	621	1551	31	108	354	

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.

*Eucharistic Crusade in UK: Eucharistic Crusade, St. Mary's House  
12 Ribblesdale Place, Preston, PR1 3NA*

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