



# Hostia

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



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**September 2022**

**Month of the  
Seven Sorrows of Our Lady**

*For all the schools  
of Tradition*

*The  
Saint  
of  
the  
month*

## Saint Jerome Doctor of the Church (329-420)



**S**aint Jerome, born in Dalmatia in 329, was sent to school in Rome. His boyhood was not free from faults; his thirst for knowledge was excessive, and his love of books, a passion. He had studied under the best masters, visited foreign cities, and devoted himself to the pursuit of learning. But Christ had need of his strong will and active intellect for the service of His Church. He told him in a supernatural experience he never forgot that he was not a Christian, but a Ciceronian: Your heart is where your treasure is, said the Lord to him — that is, in the eloquent writings of antique times. Saint Jerome obeyed the divine call, making a vow never again to read profane works, and another of celibacy. In Rome he had already assisted a number of holy women to organise houses of retirement where they consecrated themselves to God by vow. Calumnies, arising from jealousy, made a certain headway against the scholar whose competence was beginning to attract honours.

He fled from Rome to the wild Syrian desert, and there for four years learned in solitude, intense sufferings and persecution from the demons, new lessons in humility, penance and prayer, and

divine wisdom.

Pope Damasus summoned him back to Rome, and there assigned to the famous scholar, already expert in Hebrew and other ancient languages, the task of revising the Latin Bible. Saint Jerome obeyed his earthly Head as he had obeyed his Lord. Retiring once more in 386 to Bethlehem, the eloquent hermit sent forth from his solitary cell not only a solidly accurate version of the Scriptures, but during thirty years' time, a veritable stream of luminous writings for the Christian world. He combated untiringly several heresies being subtly introduced by various people in his own region and elsewhere.

For fourteen years the hand of the great scholar could no longer write; but Saint Jerome could still dictate to six secretaries at a time, to each on a different subject, in those final years. He died in his beloved Bethlehem in 420, when over 80 years old. His tomb is still in an underground chapel of its ancient basilica, but his relics were transported to Saint Mary Major Basilica of Rome, where the crib of Bethlehem is conserved.

**Saint Jerome's feastday  
is on 30<sup>th</sup> September**

## FROM THE CHAPLAIN

Dear Crusaders and Friends,

I hope your summer holiday was a good time for you to recreate yourselves after the past academic year. This month, you will soon start a new academic year and we ask you to pray during this month of September especially for all the schools of Tradition.

Schools are places where pupils have knowledge transmitted to them about different topics which are important for them to know for when they become adults. Indeed, it is based on that knowledge that people may enter higher schools for study and then obtain a job so that they may work and sustain their material lives. This type of knowledge and training is provided by all the schools in this country though with different qualities of teaching.

So, why do we need schools in Tradition, that is to say, Catholic schools following the traditional teaching of the Catholic Church? We need these schools because besides the natural knowledge we can receive outside of Catholic Tradition we need to be given also the knowledge of what God has revealed to us, that is the Catholic Faith. The natural knowledge without the faith is leading countless people to have godless lives, while in



Catholic schools is transmitted the fulness of the knowledge that God wants people to know so that they may be able to live accordingly and consequently to secure their salvation.

Only schools of Tradition give this full knowledge with the right perspective because even the natural knowledge may be seen as coming from God. All is referred to God as the one who made all we can see and still discover in nature. As for other topics, they are judged with the light of the only true religion so that we may appreciate History, for instance, as God sees it.

This full knowledge and practice given in schools of Tradition is therefore giving all the means to get those who study to Heaven since that includes the knowledge of our goal but also the spiritual help of the Sacraments. Only schools in Tradition make the link between what we know about natural topics and God, that is to say refer everything to God as the source of all things and the goal of all our actions. This is important for living according to the way God wants us to live.

So, what are we asking of you? We ask you to pray fervently to God that many children may have access to schools of Tradition so that many may receive the fulness of this knowledge they need to live as good Catholics. This is important for having future good Catholic adults who will then pass it on, whether it be by entering religion and teaching as priests or religious brothers and sisters or as parents at home with their children since the first school for children is that of the family living under the gaze of God and according to His Law of Love.

God bless you all and your families.

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

## POPE ST. PIUS X

By F. A. Forbes



### THE POPE OF PEACE — 2

On Tuesday 17<sup>th</sup> August, as the Cardinal Secretary of State, himself unwell, was unable to go to his usual daily audience, the pope sent him a message assuring him that he was alright. "*Tell the cardinal,*" he said, "*to get well, for when he is ill I am ill too!*" His sisters saw him on the Tuesday evening, and went home after leaving a message for the cardinal that the Holy Father was doing well, and would be alright in the morning. He had been at his writing-table as usual, and had received a Franciscan friar, who left him without any idea that he was ill. During the night of Wednesday, the 18<sup>th</sup>, he became very much worse, and at eight o'clock in the morning was declared to be seriously ill, though the doctor had not given up all hope. A few hours later it was announced that the pope was dying.

Those of the cardinals who could be present, hastily summoned, knelt around him, unable to restrain their tears. The pope lay, or rather sat, propped up with pillows and breathing with difficulty; his sisters were by his side, a Brother of St. John of God in attendance as nurse. The last consecutive words he had spoken were to his confessor; "I resign myself completely," he said, after which his answers to the prayers grew fainter and fainter until they ceased altogether.

"One was not conscious of time and it was all unreal," wrote one who was present. "Suddenly the deep notes of St. Peter's great bell boomed out, tolling '*pro pontifice agonizante,*' and at that signal Exposition began in all the patriarchal

basilicas, with special prayers. The hot *scirocco* (a mediterranean wind), the buzz from the Piazza San Pietro far below, whispering prelates and attendants, the boom of the bell—how strange it all seemed; and behind everything the catastrophe of the present public situation and war."

So the hours of the afternoon wore on into the night. The pope could not speak, but he recognised those who approached him, received the clasp of their hands with an answering pressure, raised his own to bless them, and from time to time made slowly on his brow and breast a long sign of the cross. At a little after 1.15am, in deepest peace and calm, Pius X passed away.



He died as he had lived, quietly and simply; and few strangers, had they seen the plain, austere furnished bedroom where he lay majestic in death, could have believed that this was the death-chamber of a pope. Opposite the bed, which was surrounded by four great candles, stood an altar, where from the small hours of the morning Mass succeeded Mass; two Noble Guards were on duty beside the dead pontiff. The grief

felt for his loss was deep and universal; cardinals, prelates, servants, all sorts and conditions of men, wept openly as they went about their duties. Diplomats expressed in heartfelt accents to Cardinal Merry del Val their admiration,



and love for the saintly pope who had passed away. "The whitest soul in this blood-stained tempest-torn world has left us," wrote an Italian prelate to a friend. "The Holy Father has died of a broken heart," said another.

The body of the pope lay in state in the Sala del Trono and afterwards was carried to St. Peter's, where it was placed in the chapel of the Blessed Sacrament, raised aloft and visible to the crowd. A continuous stream of people passed through the basilica, getting thicker and thicker as the day went on. Pius X had asked that he might be buried in the crypt of St. Peter's, absolutely forbidding the embalming of his body. His wish was carried out on 23<sup>rd</sup> August.

"The will of the Holy Father," said one of the cardinals, "is the will of a saint." Opening with an invocation of the Blessed Trinity and an expression of confidence in the mercy of Almighty God, it continued thus: "I was born poor, I have lived poor, and I wish to die poor." A sum not exceeding £12 a month was left to his sisters, and 48s. a month to his valet, while a legacy of £400 was bequeathed to his nephews and nieces, subject to the approval of the next pope. The maintenance of 400 orphans, victims of the Messina earthquake of 1908 and undertaken by the Holy Father, was also provided for.

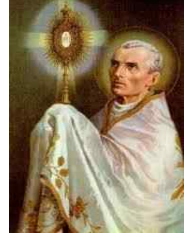
"Pius X has left his mark on the world,"

wrote Monsignor Benson in *The Tablet* of the 29<sup>th</sup> August, "perhaps more than any pontiff of the last four centuries. That humble cry of sorrow, which, we are told, broke from him only a few days ago when he deplored his impotence to check the madness of Europe, indeed witnessed to the great historical lesson that those who reject the arbitration of Christ's Vicar and the elementary principles of Christian justice will surely reap—indeed are already reaping—the bitter fruits of disobedience; but along other lines he has done more than any predecessor of his since the days of that great schism to reconcile by love those who throw over authority; and the secret of it all lies in exactly that which he would be the last to recognise—namely, the personal holiness and devotion of his own character...."

"It is a wonderful consolation to realise how, for the first time perhaps for centuries, the Shepherd of the flock has succeeded in making his voice heard, and a part, at least, of his message intelligible among the sheep that are not of his fold. Pontiff after pontiff has spoken that same message, and pontiff after pontiff has been, without the confines of his own flock, little more than a voice crying in the wilderness. Now, for the first time, partly no doubt through the breaking down of obstinate prejudice, but chiefly through the voice that spoke and the marvellous personality of the speaker, that message has become audible, and Pius X has succeeded where diplomacy and even sanctity of another complexion have failed. Men have recognised the transparent love of the Pastor where they have been deaf to the definitions of the Pontiff; they have at any rate paused to listen to the appeals of their Father, when they have turned away from the authority of the *Rector mundi* [Ruler of the world]."

*More next month.*

## EUCCHARISTIC DEVOTION



# The Most Blessed Sacrament is not Loved (1)

*Tota die expandi manus Meas ad populum non credentem, et contradicentem.*

All the day long have I spread My hands to a people that believeth not, and contradicteth Me.  
(Romans 10:21)

**A**las! It is but too true: Our Lord in the Most Blessed Sacrament is not loved!

He is not loved by the millions of pagans, by the millions of Jews and infidels, by the millions of schismatics and heretics who either know nothing of the Eucharist or have wrong notions of it.

Among so many thousands of creatures in whom God has placed a heart capable of loving, how many would love the Blessed Sacrament if they knew it as I do!

Must I not at least try to love it for them, in their stead?



Even among Catholics, few, very few love Jesus in the Most Blessed Sacrament. How many think of Him frequently, speak of Him, come to adore Him and receive Him?

What is the reason for this forgetfulness and coldness? Ah! They have never tasted the Eucharist, its sweetness, the delights of its love!

They have never known the goodness of Jesus!

They have no idea of the extent of His love in the Most Blessed Sacrament!

Some of them have faith in Jesus Christ but a faith so lifeless and superficial that it does not reach the heart, that it contents itself with what is strictly required by conscience for their salvation. And besides, these last are but a handful among so many other Catholics who live like real pagans, as if they had never heard of the Eucharist.

How is it that Our Lord is so little loved in the Eucharist?

One reason is that we do not speak enough of it and that we insist only on faith in the presence of Jesus Christ in the Most Blessed Sacrament instead of speaking about His life and His love therein, instead of calling attention to the sacrifices which His love imposes upon Him, in a word, instead of showing Jesus Eucharistic with the personal and special love He has for each one of us.

Another reason is our behaviour, which denotes little love in us. From the way we pray, adore, and visit Him, no one would suspect the presence of Jesus Christ in our churches.

How many among the best Catholics never pay a visit of devotion to the Most Blessed Sacrament to speak with Him from the heart, to tell Him their love! They do not love Our Lord in the Eucharist because they do not know Him well enough.

But if in spite of knowing Him and His love and the sacrifices and desires of His Heart, they still do not love Him, what an insult! Yes, an insult!

For it amounts to telling Jesus Christ that He is not beautiful enough, not good enough, not lovable enough to be preferred to what they love.

What ingratitude! After having received so many graces from this good Saviour, made so many promises to love Him, and offered themselves so often to His service, such a treatment of Him is a mockery of His love.

What cowardice! For if they do not want to know Him too well, to see Him at close quarters, to receive Him, to have a heart-to-heart talk with Him, the reason is they are afraid of being caught by His love. They fear being unable to resist His kindness; they fear being obliged to give in, to sacrifice their heart unreservedly, and their mind and life unconditionally.

They are afraid of the love of Jesus Christ in the Most Blessed Sacrament, and they avoid Him.

They are disturbed in His presence; they are afraid of yielding. Like Pilate and Herod, they avoid His presence.



## THE SACRAMENTS



THE SIGN WITH WHICH THE BISHOP MARKS JOHN IS A SYMBOL OF THE HOLY RELATIONSHIP JOHN NOW HAS WITH THE BLESSED TRINITY.

THE MARK OR CHARACTER OF CONFIRMATION IS A SPIRITUAL AND INDELIBLE SIGN WHICH SHOWS THAT A CHRISTIAN IS A SOLDIER IN THE ARMY OF CHRIST.

SINCE THIS CHARACTER CAN NEVER BE REMOVED, CONFIRMATION CAN BE RECEIVED ONLY ONCE.



THE SIGN OF THE CROSS IS PUT ON JOHN'S FOREHEAD TO SHOW THAT HE MUST ALWAYS BE READY TO PROFESS HIS FAITH OPENLY AND TO PRACTICE IT FEARLESSLY.



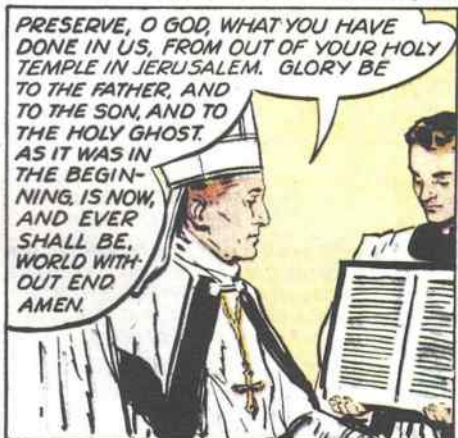
THE SIGN IS MADE WITH HOLY CHRISM, A MIXTURE OF OLIVE OIL (SIGN OF STRENGTH) AND BALM (SIGN OF BLESSING), BLESSED BY THE BISHOP ON HOLY THURSDAY.





PEACE BE WITH YOU.

THE BISHOP GIVES JOHN A SLIGHT BLOW ON THE CHEEK TO REMIND HIM THAT HE MUST BE READY TO SUFFER EVERYTHING, EVEN DEATH, FOR THE SAKE OF CHRIST.



PRESERVE, O GOD, WHAT YOU HAVE DONE IN US, FROM OUT OF YOUR HOLY TEMPLE IN JERUSALEM. GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST. AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE, WORLD WITHOUT END. AMEN.

IN MANY COUNTRIES TODAY THE GRACE OF CONFIRMATION IS HELPING PEOPLE FACE DEATH FOR THEIR FAITH.



JOHN MAY NEVER HAVE TO FACE DEATH, BUT HE WILL HAVE TO BE BRAVE MANY TIMES IF HE WANTS TO PLEASE GOD EVEN WHEN OTHERS TEMPT HIM.

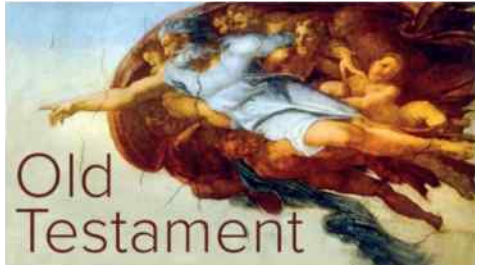


SHOW UNTO US, O LORD, YOUR MERCY AND GRANT US YOUR SALVATION.  
 LORD, HEAR MY PRAYER. AND LET MY CRY COME UNTO YOU.  
 THE LORD BE WITH YOU. AND WITH THY SPIRIT.

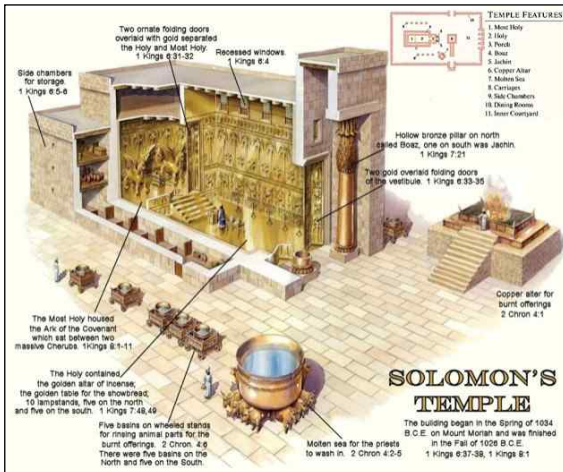


## THE OLD TESTAMENT

### The Temple of Solomon (3 Kings 6:8-11)



**A**nd it came to pass in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year of the reign of Solomon over Israel, in the month Zio (the same is the second month,) he began to build a house to the Lord on Mount Moriah in Jerusalem.



And the house, which King Solomon built to the Lord, was threescore cubits in length (90 feet,) and twenty cubits in breadth (30 feet,) and thirty cubits in height (45 feet.) And there was a porch before the temple of twenty cubits in length, according to the measure of the breadth of the temple: and it was ten cubits in breadth before the face of the temple.

The temple had two courts, both open to the sky, with walls of stone round them. The court in front was the People's Court, and beyond it was the Court of the

Priests. At the east gate of this court stood the great altar of burnt offerings, built of rough stones. Nearby was a great brass tank supported on the backs of twelve graven oxen, three each facing the four points of the compass. The tank, referred to as the Molten Sea contained water for ritual washings by the priests.

Within the Court of the Priests stood the Temple building, made of marble and cedar. And all the building's inner surfaces were covered with cedar so that no stones at all were visible. And the inner surfaces of the whole of the temple buildings were covered with gold. The Temple building had a high tower in which were rooms for the high priest and his sons. Outside of the Temple building were rooms for the priests.

In back of the Temple building was the Holy Place. This was a long room in which stood the table for the twelve loaves of bread and golden altar of incense, and the golden lampstand.

Between the Holy Place and the Holy of Holies was a great veil. And in the Holy of Holies the priests placed the Ark of the Covenant. This was a chest of gold in which were kept the two stone tablets of the Ten Commandments. Into the Holy of Holies only the high priest was allowed to enter, and he only on one day in the year, the great Day of Atonement.

And the word of the Lord came to Solomon, saying: "This house which thou buildest, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments, walking in them, I will fulfil my word to thee which I spoke to David thy father. And I will dwell in the midst of the children of Israel, and will not forsake my people Israel." So Solomon built the house and finished it.

Seven years were spent in building the Temple. Then all the ancients of Israel with the princes of the tribes, and the heads of the families of the children of Israel were assembled to King Solomon in Jerusalem: that they might carry the Ark of the Covenant of the Lord out of the city of David, that is, out of Sion. They all came and the priests took up the Ark, and the priests and the levites carried the vessels of the sanctuary that were in the tabernacles.



And King Solomon and all the multitude of Israel went with him before the Ark and they sacrificed sheep and oxen that could not be counted. And the priests brought the Ark of the Covenant of the Lord into the Temple, into the Holy of Holies under the wings of the Cherubims. And it came to pass, when the priests came out of the sanctuary, that a cloud filled the house of the Lord. And the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord. Then Solomon said, "The Lord said that he would dwell in a cloud. Building I have built a house for Thy dwelling, to be Thy most firm throne for ever." And the king turned his face, and blessed all the assembly of Israel: for all the assembly of Israel stood.

Solomon had many wives from pagan lands which he brought into his court. In this respect, his famous wisdom seems to have deserted him. He built shrines to their foreign gods and, in his declining years, he even went with them and worshiped there for his wives' sake.

And the Lord was exceedingly angry and appeared to Solomon and commanded him concerning these things, but he kept not the things the Lord commanded him. The Lord therefore said: "Because thou hast done this and not kept My covenant, and My precepts which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant. Nevertheless in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son."

After Solomon had died, Roboam was chosen king, but he forsook the advice of the ancients to treat the people kindly. Following rather the council of the young men who were brought up with him, he dealt harshly with the people and only Juda and Benjamin remained faithful to him. The remaining ten tribes revolted, and under Jeroboam formed the state of Israel.

## THE VIRTUE OF PATIENCE

### TEMPTATION

#### Patience under Bereavement



**P**ure human love, especially the love of father and mother for their children, is one of the most beautiful things in the natural order. It interweaves itself with our very nature. Husband and wife, brother and sister, and above all the children who are in a special sense our own, are a part of ourselves; they are our own by birth, our own by constant association, our own by a thousand ties of love. Oh, how hard it is to lose one of our little circle, to see the empty place, to miss their looks of love, the sweet sound of their voice. Then indeed we have need of patience, and must beg that we may not grieve like those who have no hope, but may humbly bow our necks under God's chastising hand.



Patience! how are we to obtain it under the crushing blow? How are we to recognise the love of God in thus taking away the light of our eyes from us? It is indeed hard, and for a time the absorbing grief may overpower us. But we can always pray, we can always make an act of resignation, we can always say: 'Not as I will, but as thou wilt. It is the Lord, let Him do what is good in His sight.' Has this been my conduct when one whom I dearly loved was taken from me?

There are many motives of consolation when friends and dear ones fade away or die. If they died in their innocence, how we ought to rejoice when we think of them with Christ in Heaven! If they had sinned and done penance we ought to rejoice that God gave them the grace of dying a good death. We can always console ourselves by praying for them. We can make their departure a reason for living a better and a holier life, that we may not fail of meeting them again before the throne of God. All this I will do more henceforward.

## HOLY SOULS CORNER

Those who have had the misfortune to give bad example, and to wound or cause perdition of souls by scandal, must take care to repair all in this world, if they would not be subjected to the most terrible expiation in the next. It was not in vain that Our Lord Jesus Christ cried out, *Woe to the world because of scandals! Woe to that man by whom the scandal cometh!* (Matthew 18:7)

Hear what Fr. Rissignoli relates in his *Marvels of Purgatory*. A painter of great skill and otherwise exemplary life had once made a painting not at all conformable to the strict rules of Christian modesty. It was one of those paintings which, under the pretext of being works of art, are found in the best families, and the sight of which causes the loss of so many souls.

True art is an inspiration from Heaven, which elevates the soul to God; profane art, which appeals to the senses only, which presents to the eye nothing but the beauties of the flesh and blood, is but an inspiration of the evil spirit.



The artist of whom we speak, misled on this one occasion by bad example, soon renounced that pernicious style, and started producing religious pictures of great merit. He was working on a beautiful large picture on the ceiling of the convent of the discalced Carmelites. His health failed and he perceived that death was approaching. He begged the Prior to be allowed to be interred in the church and left all his earnings to the monastery for Masses for the repose of his soul. He died in pious sentiments, but was observed in the choir after a few days by a Religious who had remained behind after Matins, in the midst of flames and sighing piteously.

“What!” said the Religious, “have you to endure such pain after so good a life and dying a holy death?” “Alas!” replied he, “it is on account of an immodest picture that I painted some years ago. When I was judged, a crowd of accusers came and gave evidence against me. They declared that my picture has excited them to improper thoughts and evil desires, so that some were in Purgatory on this account and others in hell. These cried for vengeance, declaring that I should suffer the same fate as they were suffering in hell. Then the Blessed Virgin and the saints whom I had glorified by my good pictures took up my defence. They represented to the Judge that that unfortunate painting had been the work of youth, and of which I had repented.

The Sovereign Judge declared that, on account of my repentance, and my good works, I should be exempt from damnation, but he condemned me to the flames until the offending picture should be burned and could no longer scandalise anyone.

Then the poor sufferer implored the Religious to seek out the proprietor of the picture; tell him in what condition I stand, and beg him to burn the picture. Because of his part in the sin of scandal and to prove to him that this is not an illusion, his two children will die. Should he ignore my plea, much worse will happen to him for prolonging the scandal.

The religious lost no time in contacting the owner of the painting and when he heard the account he immediately destroyed the painting. Nevertheless, according to the words of the deceased, he lost his two children in less than a month. The remainder of his days, he passed in penance for having ordered and kept that immodest picture in his house.

If such are the consequences of an immodest picture, what do you think will be the punishments of the much worse scandals of today from bad television and disgraceful internet, newspapers and bad conversations?

## MY CATHOLIC FAITH

### Chapter 46. The Eight Beatitudes

And opening his mouth he taught them, saying, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Blessed are the meek, for they shall possess the earth. Blessed are they who mourn, for they shall be comforted. Blessed are they who hunger and thirst for justice, for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure of heart, for they shall see God. Blessed are the peacemakers, for they shall be called children of God. Blessed are they who suffer persecution for justice sake, for theirs is the Kingdom of Heaven" (Matthew 5:1-10). These are the beatitudes; they are thus called, because they bring us happiness on earth as well as in Heaven.



### Which are the eight beatitudes?

The eight beatitudes are:

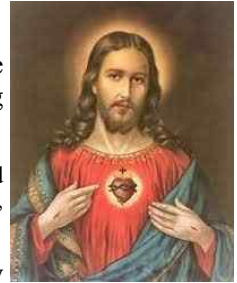
#### 2. "Blessed are the meek, for they shall possess the earth."

(a) The meek are those who bear patiently all the contradictions of life, looking upon them as happening through God's Will or by His permission.

The meek shall have peace of heart and peace of life, loved and respected by all, and at death will "possess the earth" of the living, Heaven.

(b) Those are also meek who, though of a naturally fiery disposition, master their anger, impatience, or desires for revenge.

The meek man does not get angry or curse or seek revenge. He forgives his enemies, and even wins them by gentle words. He imitates Christ, Who said: "Learn from me, for I am meek and humble of heart" (Matthew 11:29).



#### 3. "Blessed are they who mourn, for they shall be comforted." Here the reference is to spiritual sorrow, grief for sin, one's own sins or the sins of others. It includes a longing amidst the sorrows of life for the joys and peace of Heaven.

Mourning for sin is not sadness, for it is not incompatible with spiritual joy. Those who are most penitent feel most gladness upon their release from sin. But to sinners who do not mourn, these words of Our Lord should bring salutary fear: "Woe to you who laugh now, for you shall mourn and weep" (Luke 6:25).

#### 4. "Blessed are they who hunger and thirst for justice, for they shall be satisfied." This refers to those who ardently desire the things of God, truth and perfect virtue, as well as to those who try to become better, more humble and pure, more closely united with God.

*Spiritual hunger and thirst* is the craving for growth in holiness, a desire to be more pleasing to God, to make daily progress in doing His will. Even in this life they shall taste the joy of divine consolations; in Heaven they shall enjoy the full abundance of heavenly bliss.

## LITURGY THIS MONTH

*The month of September  
is dedicated to  
the Seven Sorrows of Our Lady*



### **September 3<sup>rd</sup>: Feast of St. Pius X**

Let us pray to the Patron Saint of the Society that we may keep the Faith and Truth!

### **September 8<sup>th</sup>: Nativity of the Blessed Virgin Mary**

What a blessed day on which the Mother of God was born, bringing into the world a foretaste of all the great blessings to come from our Saviour

### **September 14<sup>th</sup>: Exaltation of the Holy Cross**

Hail O Cross, our only Hope!

### **September 15<sup>th</sup>: Seven Sorrows of the Blessed Virgin Mary**

We must thank Our Lady for accepting all the sufferings and sorrows with Jesus in order to save us. What an example of how we should accept them!

### **September 21<sup>st</sup>: St. Matthew**

Converted from being a taxman, he follows Our Lord, who came to save sinners and not those in good health.

### **September 23<sup>rd</sup> & 24<sup>th</sup>: Ember days**

Traditional days of fast and abstinence to thank God for good crops in the growing season.

### **September 29<sup>th</sup>: Dedication of St. Michael the Archangel**

*Who is like unto God!* St. Michael is the protector and patron of the whole Church. He is our guardian in battle.

### **The Stations of the Cross - 5**



**Jesus is helped to carry His Cross  
by Simon of Cyrene.**



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

## September 2022 Intention: For all the schools of Tradition

### 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 all the schools of Tradition**



COMMUNION



SACRIFICE



APOSTOLATE

## MAY 2022 RESULTS

The Intention was for the perseverance of the newly baptised

	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	93	15	15	201	442	1050	15	4	39
Ireland	5	127	20	20	346	393	667	5	31	223

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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