



Hostia

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



Read inside:

- I Want Holy God — Little Nellie p. 4
- Eucharistic devotion p. 6
- The Sacraments p. 8
- The Old Testament: The Bravery of Judith p. 10
- The Virtue of Patience p. 12
- Holy Souls Corner p. 13
- My Catholic Faith: Particular Judgement p. 14
- Liturgy this month p. 15

September 2023

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

For our country

*The
Saint
of
the
month*

Saint Wenceslas Martyr († 938)



Wenceslas, born towards the end of the ninth century, was the son of a Christian Duke of Bohemia, but his mother was a harsh and cruel pagan. His holy grandmother, Ludmilla, seeing the danger to the future king, asked to bring him up. Wenceslas was educated by her good offices in the true faith, and under her tutelage acquired an exceptional devotion to the Blessed Sacrament. At the death of his father, however, he was still a minor, and his mother assumed the government and passed a series of persecuting laws. In the interests of the Faith, Wenceslas, encouraged by his grandmother, claimed and obtained through the support of the people, a large portion of the country as his own kingdom. Soon afterwards his grandmother was martyred, out of hatred of her faith and services to her country, while making her thanksgiving after Holy Communion.

His mother secured the apostasy and alliance of her second son, Boleslas, who became henceforth her ally against the Christians. Wenceslas in the meantime ruled as the brave and pious king of Bohemia. When his kingdom was attacked, the prince of the invading army, which had been called in by certain seditious individuals, was approaching with a lance to slay him. This prince, named Radislas, saw two celestial spirits beside him; he had already seen him make the sign of the cross and then

heard a voice saying not to strike him. These marvels so astonished him that he descended from his horse, knelt at the feet of Wenceslas and asked his pardon. Peace was then reestablished in the land.

In the service of God Saint Wenceslas was constant, planting with his own hands the wheat and pressing the grapes for Holy Mass, at which he never failed to assist each day. He provided for the poor and himself took what they needed to them at night, to spare them the shame they might incur if their poverty became public knowledge. He desired to introduce the Benedictine Order into his kingdom, but was struck down by a violent death before he could do so and himself enter a monastery, as he wished to do.

His piety provided the occasion for his death. After a banquet at his brother's palace, to which he had been treacherously invited and where he manifested great gentleness towards his brother and mother, he went to pray at night before the tabernacle, as he was accustomed to do. There, at midnight on the feast of the Angels in the year 938, he received the crown of martyrdom by the sword, at the hand of his own brother.

**Saint Wenceslas' feastday
is on 28th September**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

We all come from a country to which we consequently belong. Even though we might live in a different one that is the country to which we are attached the most, because of family connections, and its particular culture and natural beauty God created there. We want only the best for that country, and for our relations and friends still living there.

But does this mean we shouldn't love any other country? No, of course not! We should want the good of every country and especially the one in which we live.



What is that good? We want people to be good people, living good lives amongst themselves, keeping a certain order, helping each other whenever possible.

This can be done only if people try to follow God's Law — because this is the only way to keep that order. That is why rulers need to implement rules that will help people to keep that order.

We must pray that Our Lord and what He taught in the Gospel will be lived by more people in more countries, so that true justice and real charity may be more common. However, we can't just wait for rulers to act as they should...

We must start the work of making our country a good country by keeping God's order in our own lives — at home within the family, at school among the other pupils, in church for the glory of God and in every other activity in which we take part.

I wish you all a good start to the new school year during which, I hope, you will learn more about the good values of this life.

Then, when you become adults, you can play a greater part in the life of the country by spreading those good values and giving good example to other people — and in the future some of you might have an even greater role in making important decisions that will please God, in local government or national politics, industry or commerce, in the armed forces or the best universities, for the good of the countries we love and the people we know.

God bless you all.

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

I WANT HOLY GOD — LITTLE NELLIE



By Father Bernard des Ronces

CHAPTER 5 — IN HOLY GOD’S HOUSE (2)

At the same time, Nellie began to display a mysterious instinct for the Real Presence which caused much astonishment, and which can only really be explained by the rest of her life in which God’s action would become more and more evident. It matters little whether it was discernment or intuition. Here are the facts.

The older girl who was the substitute nurse, and whom we have already spoken about, normally got up early to go to Holy Mass and receive Communion. One morning, she had got up and dressed as usual, but either because she was unwell or because she thought it imprudent to leave Nellie on her own, she did not go to the chapel but stayed in the kitchen. When she came to Nellie, she was stupefied to hear the child say: “You didn’t receive Holy God today. I’m going to tell Mother”.

Imagining that Nellie might have heard her moving around, she decided to take precautions the next time in order to outfox the child.

Indeed, on a subsequent morning, she was careful to take off her shoes, then, going to the garden gate, she opened and closed it in order to give the impression that she was really going out to assist at Mass. Then, she quietly went back to the kitchen and made no noise. This time, she was sure that Nellie would suspect nothing.

Waste of time! As soon as she came into the room, the little invalid fixed her pensive eyes on her for a long time, then in a sad voice, she addressed the same

reproach to her: “You didn’t receive Holy God this morning”.

“How do you know, my dear?” answered the girl. “Didn’t you hear me closing the gate?”

“Never mind”, Nellie replied energetically, “I know that you didn’t receive Holy God today”.

A few days later, a First Friday of the month, the Most Blessed Sacrament was exposed in the chapel. The nurse brought Nellie there. It was the first time she saw the Sacred Host. What was Miss Hall’s surprise to hear the child whisper to her: “Look, Mother. There’s Holy God now”. And she pointed to the monstrance with her little hand. She never took her eyes off it and her beautiful face was transfigured by an expression of ecstasy.

From that day on, by means of an interior warning which is easier to admire than to explain, Nellie always knew the days when the Blessed Sacrament was exposed, without any exterior cause having indicated it to her. “Holy God isn’t in the lock-up today”, she would say. “Bring me to see Him, Mother”.



Towards the end of September, the little invalid suffered a serious relapse and

was once again obliged to stay in bed all day. They were really afraid that she would die from her sufferings. In order to give her closer attention and so that she would be more comfortable, they decided to transport her to the little children's infirmary.

One of her greatest sufferings was surely that she could not go to "Holy God's house" anymore. But Jesus Himself lovingly came to visit her. What consideration on the part of the Divine Heart!

Here again, we must relate the facts without commentary.

One morning, Sister Immaculata and Miss Hall came together to Nellie who had had a very difficult night. Here is the extraordinary conversation that took place:

"How do you feel, my dear?", asked the nurse. "I really thought you'd be with Holy God by now".

"Oh no!", answered Nellie. "Holy God says I'm not good enough yet to go to Him".

"What do you know about Holy God?", said the nurse.

"He came here Himself and stood there", added Nellie pointing to beside her little bed, "and he told me that".

The nurse and the Sister looked at one another, astonished.

"Where was He, Nellie?", asked the Sister. "There", Nellie repeated assuredly, pointing to the same spot.

"And what was He like?" the Sister asked again. "Like this", answered Nellie, gently crossing her arms on her breast, recollected, as if she could still see the Divine vision in her memory.

Nellie's two interlocutors consulted one another on these strange statements.

This frank child could not lie. Was she a victim of a dream or were they really confronted with one of those miraculous apparitions with which God has often favoured His chosen souls?

No more than ourselves, they did not try to solve the problem. But they agreed to say nothing about it to anyone unless the child spoke about it herself. This was only to happen three months later when Nellie had made such wonderful progress in perfection and when, consumed as much by love of Jesus as by suffering, she was already touching the threshold of eternity.

This happened one day in January when the Reverend Superior was showing



Nellie an engraving of the Sacred Heart. "Mother, that's not what Holy God was like when I saw Him".

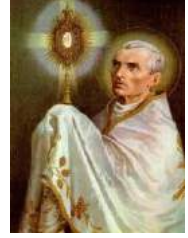
"What do you mean?", asked the Mother. "Have you seen the Good Lord, then? What was He really like?"

"Like this", answered Nellie, once more crossing her arms gently on her breast, looking profoundly recollected.

This was the first time that the Reverend Mother heard about this wonder. She spoke to Sister Immaculata and Miss Hall about it and all three blessed God for having visited His little servant.

To be continued.

EUCCHARISTIC DEVOTION



Self-Abasement, Characteristic of Eucharistic Holiness (1)

Semetipsum exinanivit.

He emptied Himself. (Philippians 2:7)

Our Lord is our model in the Most Blessed Sacrament. Let us see how He teaches us the virtues out of which Saints are made. We must first look into the state of Our Lord; the form of His life will be the form of our virtues.

By studying the conditions of His existence, we shall learn what He wants us to do; what is seen shows what is unseen. We can appreciate a man's soul from his speech and his manner.

When people saw Our Lord poor and associating with the poor, they knew that He was come to redeem us by poverty. When He died for our sake, He showed us what we had to do to get to Heaven.

Now, the most outstanding and striking characteristic of the state of Our Lord in the Blessed Sacrament is self-abasement. In the light of this characteristic we shall understand His occupations and His virtues, each of which will, according to its own nature, take on this form, this stamp of self-abasement and humility.

Study this self-abasement, and you will learn what you have to do to resemble your model and be in the grace of Eucharistic holiness. Keep well in mind that it is the chief characteristic of Jesus Hostia, and that it must be yours if you wish to be in the grace of the Eucharist.



Our Lord is present in the Sacred Host. He assumes the state of the bread and wine, called the Sacred Species. He takes the place of their substance, so that the bread and wine are no longer there; only their appearances. He has subordinated His mode of being to the mode of being of the Species, which become the form of His life and determine its duration. He is, as it were, their subject; for He is ruled by them and is dependent on them. They do not, it is true, affect His Divine life, and the destruction of them is not detrimental to His glorified body; but, nevertheless, when they cease to exist, He withdraws. He is united to them. He is subject to their laws of motion, to the humiliations inflicted on them. He is treated like them. When we look at them, we see the state of Our Lord, His exterior mode of being.

The Sacred Species are so destitute that they no longer possess their own being; the consecration of the Mass has done away with the substance to which nature had bound them. They no longer own the natural property of their existence; for they exist only through a miracle. Our Lord is like the Species. In the Blessed Sacrament He has no property at all. He brings nothing from Heaven except Himself. He does not own a single stone or church. He is as poor as the Sacred Species, poorer therefore than at Bethlehem. There He owned at least Himself; He had a body which could move and speak and grow; He could receive visitors and accept gifts from His friends. But here, He

can do nothing of all this. He is surrounded with gifts, but all this does not change His personal condition. The altar may be of gold and a thousand lights may shine upon it; Jesus is none the less poor and hidden beneath the Sacred Species. Legally He does not exist and is incapable of receiving anything. It is as if He were dead. The glory of a religious who takes the vow of poverty is to resemble Him. Our Lord is, as it were, wrapped up and bound in a shroud. The Sacred Species are His only garment; a garment that is ever the same; a garment that is not even a substance or a natural being, and so frail that without a continual miracle, it would be destroyed and could not exist an instant. Such is Our Lord in all His poverty! We need to see Him and ponder on His poverty in order to take the vow of poverty. Study His poverty, which is that of the Host, and you will learn how far you should carry the spirit of detachment and of poverty.

Moreover, these Species are most humble. Always white! But white is no colour. It is tedious to look at it for any length of time. And thus Our Lord, so beautiful in His lifetime the most beautiful of the children of men has no visible human beauty in the Blessed Sacrament. The cloud that envelops Him prevents us from seeing anything. The most miserable of men is better off than Our Lord, for he is still somebody. Our Lord has willed to be on the same level as the Species and be only something.

The Sacred Species are lifeless and motionless. Therefore He, the Word, the Life of the world, the Supreme Motor of all beings, the Life of all life, condemns Himself to remain without movement or action; He imprisons Himself. He makes Himself so little that, no matter how small a fragment of the Host may be, He is still present in it whole and entire. He has life and movement in Himself, but He makes no use of either because He has accepted the condition of the inanimate Species. Men may insult Him and spit upon Him; He will not defend Himself. If He could still suffer He would suffer more in the Host than during His life.

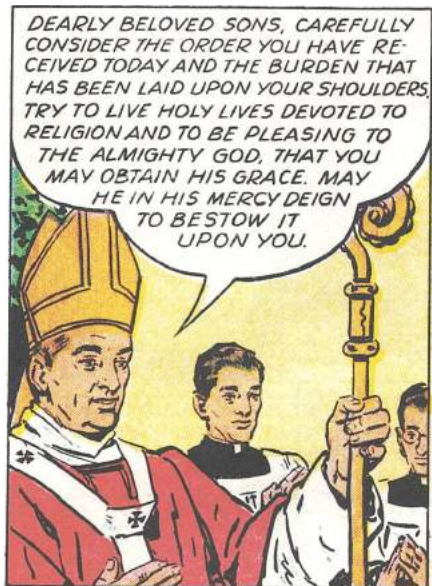


But you know what the Psalmist says, speaking in His name: "I am a worm and no man." The worm has nothing to cover it, whereas other animals, even caterpillars, have some kind of fur or coat. He was like a worm on the Cross when He was exposed naked to the insults of the executioners; but that lasted only a short time. In the Sacrament He does not become a worm, but He is exposed to being placed side by side with worms. So many Sacred Hosts are spoiled by accident or through negligence! They become spoiled and begin to rot. The worms set in and drive out Our Lord, for He remains beneath the Species only as long as they are sound. The worms take His place. When the Host is actually undergoing decomposition and is half destroyed, Jesus Christ takes refuge in the part that is still sound. Jesus Christ and the worms contest each other's ownership of the Host. In His exterior mode of being Our Lord has taken upon Himself all the liabilities of the Sacred Species. *Putredini dixit "Pater meus es: Mater mea et soror mea, vermibus."* "I have said to rotteness: 'Thou art my father; to worms, my mother and my sister.'"

Lastly, the Species have no will. We may take them and carry them where we wish. No matter who commands Him, Jesus does not resist; He never says no. He allows Himself to be seized by the hands of a scoundrel; that is one of the conditions of the state He has chosen. He does not defend Himself. Society avenges assault by punishing the assaulter. But Our Lord allows everything... What?... To that extent?...

He abased Himself on Calvary with regard to the happiness and glory of His Divinity, and certainly also with regard to the rest of humanity. But in the Eucharist He abases Himself in His being. The lowest degree in the world of created beings is to have no substance of its own, to be a mere accident, a quality. Jesus Christ, Who cannot lose His own substance, assumes the outward state, the conditions of accidents. And He does all that to be able to say to us: "Look at Me and do as I do." Oh! We shall never succeed in imitating Him, in going down as low as He! Our eternal regret will be to have thought so little of the abasements of Jesus Christ in the Most Blessed Sacrament.

THE SACRAMENTS



WHETHER IN THE OLD OR NEW TESTAMENTS, THE PRIEST HAS ALWAYS BEEN THE OFFERER OF SACRIFICE AND...

THE MEDIATOR BETWEEN GOD AND MAN.

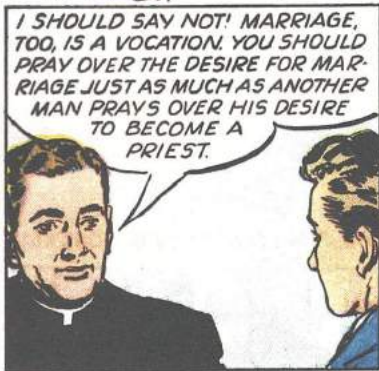
1. HE REPRESENTS MAN BEFORE GOD.



2. HE REPRESENTS GOD BEFORE MAN.



THAT IS THE REASON FOR THE GREAT REVERENCE CATHOLICS SHOW EVERY PRIEST.



THE OLD TESTAMENT

The Bravery of Judith (1)



Nabuchodonosor king of the Assyrians, who reigned in Ninive the great city, fought against Arphaxad and overcame him, in the great plain which is called Ragua, about the Euphrates, and the Tigris. Then was the kingdom of Nabuchodonosor exalted and he sent to all that dwelt in all the cities near and as far as Damascus, Jerusalem and Ethiopia. But all of the inhabitants of the many cities sent his messengers back and treated them without honour. Then king Nabuchodonosor being angry against all that land, he appointed Holofernes his general telling him to conquer all of the cities to the west and bring all under his yoke.

Then the children of Israel, who dwelt in the land of Juda, hearing these things, were exceedingly afraid of him. Dread and horror seized upon their minds, lest he should do the same to Jerusalem and to the temple of the Lord, that he had done to other cities and their temples. And they sent into all Samaria round about, as far as Jericho, and seized upon all the tops of the mountains: And they compassed their towns with walls and gathered together corn for provision for war. Eliachim the priest told all the people to fast and pray that they might be spared what other cities had suffered from Holofernes. And it was told Holofernes the general of the army of the Assyrians, that the children of Israel prepared themselves to resist, and had shut up the ways of the mountains. And he was transported with exceeding great fury and indignation, and threatened to destroy all of Israel as one man that every nation may know that Nabuchodonosor is god of the earth, and besides him there is no other. But Holofernes on the next day gave orders to his army, to go up against Bethulia the city of the people of Israel. When the great army besieged Bethulia Holofernes learned from the enemies of Israel that he could overcome them without battle by cutting off their supply of water. Israel took this to be a punishment from God for their sins. Ozias rising up all in tears, said: Be of good courage, my brethren, and let us wait these five days for mercy from the Lord. But if after five days be past there come no aid, we will give ourselves up to His will and the will of our enemy.

Now it came to pass, that Judith a widow had heard these words: her husband was Manasses, who died in the time of the barley harvest: For he was standing over them that bound sheaves in the field; and the heat came upon his head, and he died in Bethulia his own city, and was buried there with his fathers. And Judith was a widow now three years and six months. And she made herself a private chamber in the upper part of her house, in which she abode shut up with her maids. And she wore haircloth upon her loins, and fasted all the days of her life, except the Sabbaths, And she was exceedingly beautiful, and her husband left her great riches. When therefore she had heard that Ozias had promised that he would deliver up the city after the fifth day, she sent to the ancients Chabri and Charmi. Judith reminded them of all that God had done for their ancestors and encouraged them to have confidence that God would deliver them. She promised to pray for them but added: But I desire that you search not into what I am doing, and till I bring you word let nothing else be done. Ozias said to her: Go in peace, and the Lord be with thee to take revenge of our enemies.



And it came to pass, when she had ceased to cry to the Lord, that she rose from the place wherein she lay prostrate before the Lord. And she called her maid, and going down into her house she took off her haircloth, and put away the garments of her widowhood, and she washed her body, and put a bonnet upon her head, and clothed herself with the garments of her gladness, and adorned herself with all her ornaments. And the Lord also gave her more beauty. But Judith praying to the Lord, passed through the gates, she and her maid. And it came to pass, when she went down the hill, about break of day, that the watchmen of the Assyrians met her, and stopped her, saying: Whence comest thou? And she answered: I am a daughter of the Hebrews, and

I am fled from them, because I knew they would be made a prey to you, because they despised you, and would not of their own accord yield themselves, that they might find mercy in your sight. For this reason, I thought with myself, saying: I will go to the presence of the prince Holofernes, that I may tell him their secrets, and shew him by what way he may take them, without the loss of one man of his army. And they brought her to the tent of Holofernes. And when she was come into his presence, forthwith Holofernes was caught by his eyes. And his officers said to him: Who can despise the people of the Hebrews, who have such beautiful women, that we should not think it worth our while for their sakes to fight against them? And Judith beheld Holofernes sitting under a canopy, which was woven of purple and gold: After she had looked on his face she bowed down to him, prostrating herself to the ground. And the servants of Holofernes lifted her up, by the command of their master. Then Holofernes said to her: Be of good comfort, and fear not in thy heart.

THE VIRTUE OF PATIENCE

EXAMPLES OF PATIENCE

The Patience of the Holy Souls



In Purgatory the suffering is more intense than any suffering of this present life and there is greater need of patience to endure it. But the Holy Souls have their wills in perfect conformity to the will of God, and they cannot be anything but patient amid their torments. They do not and they cannot rebel, but their submission does not remove the bitterness of their unceasing sorrow, as they think how comparatively easy it would have been for them to avoid while still on earth their present anguish by greater faithfulness to grace, and by uniting their actions and sufferings to the actions and sufferings of the Divine Son of God.

If we could look forward to those sufferings with an appreciation of what they are, how patient we should be now! We should consider it a privilege to suffer now as the very best way of avoiding the agony of that fire which will be kindled by the wrath of God, and will in some way correspond to our ingratitude and unfaithfulness to our King and Benefactor. If no other motive makes me patient under my earthly sufferings, yet at least the prospect of long years of far worse sufferings ought to make me choose the lighter suffering now. What am I doing to shorten my Purgatory?

The Holy Souls must sometimes think reproachfully how little their friends on earth do to help them. Among many other methods of aiding them, I can offer up for them all the pains of mind and body that God sends me, asking God to accept them in alleviation of their sufferings. This will help me to be patient and to suffer willingly, and when my time comes I shall find that patient suffering for others will have shortened my time of banishment from God in the fires of Purgatory.

HOLY SOULS CORNER

Fear of Death

When I was younger, I used to belong to the Legion of Mary. One day, accompanied by a fellow member we visited a home of an elderly Catholic gentleman who lived alone in our parish. Our aim was to console him in his loneliness and perhaps to encourage him to pray the Rosary with us. He invited us into his home but all was not well with him. He was perhaps past his 80th year of age. He showed signs of being severely depressed. He had had no visitors for a while. His family were far away and all had families of their own which kept them occupied. The old gentleman was suffering from a depression fairly typical for people of his age he had a desperate fear of death.



He said to us that we probably could not understand that every day he was obsessed with a fear of waiting for death. He knew the Catholic dogma of what happens after death, that there is a particular judgement and that in that judgement he will know his fate for eternity. But, like all of us, we hold this in faith. St. Alphonsus Liguori has identified common fears that grip most souls that approach the moment of death. Thus, he says that faith is likely to be severely tested owing to the uncertainty of it all, and the prospect of Hell if one is not saved. It is difficult, as the old man suspected, to persuade a young person of the terrors that the prospect of death holds for someone who expects it daily. But, one day they will most certainly face the prospect of death more immediately, unless they are particularly unlucky enough to die suddenly, perhaps in an accident or from illness, even at a young age.

There is some advantage of knowing that death is coming shortly, but only if the faith is strong and one has an active prayer life. Now is the time to lean heavily on our holy mother Church and all of the consolations it offers. First of these is the Holy Sacrifice of the Mass and the sacraments. These infallibly bring us supernatural grace as long as no obstacle of put in the way. A person in the state of grace, who actively lives the life of faith in the Church and who has an active constant prayer life, especially the Rosary said well every day, will likely have confidence that they are doing the right things.

At the moment of death, perhaps following a short period of suffering, the deceased faithful soul will see the Sacred Heart of Jesus as their judge. In our own case, we will be consoled to hear His judgement and sentence for us. Then will our many holy communions and Rosaries be of enormous joy to us. We should not fear this judgement but lay up for ourselves treasures in Heaven while now on earth rather than worry about something that must follow as surely as the night must follow the day.

It is most probable that after our death and judgement from the Sacred Heart, our many imperfections will mean that we shall be required to spend some time in Purgatory. With this likelihood, we should make friends with those who have gone there before us and are suffering souls. We have time now to help them and they in their turn will not fail us when we have the same experience.

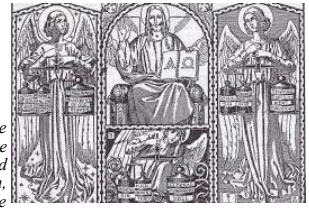
We should not fear death, but rather fear to offend God. Instead, fill up your days with prayer and works done for the greater glory of God (even ordinary actions done with the intention of pleasing God will gain us much merit.) We should approach life's burdens with a holy fear and great humility (we are really poor, and constant sinners under the gaze of the infinite God) but also with confidence in His Mercy.

Let the remembrance of Thy death dear Jesus teach me how to esteem my life; and the memory of Thy Resurrection encourage me cheerfully to descend into the grave. (The Jesus Psalter).

MY CATHOLIC FAITH

Chapter 77. Particular Judgement

Complete justice will not be done in this life, but in the next. Then everything will be weighed in the balance of God's justice, and punished or rewarded. If on earth we have obeyed the commandments of God and of the Church we shall be given an eternal reward in Heaven. If we have obeyed all the commandments, but die with unforgiven venial sin, or without having satisfied for mortal sin, we shall be sent to Purgatory. Alas for us if we die with even one mortal sin! For then we shall be banished from the sight of God to suffer torments in hell forever.



What are the rewards or punishments appointed for men after the particular judgement?

The rewards or punishments appointed for men after the particular judgement are **Heaven, Purgatory, or Hell.**

"With what measure you measure, it shall be measured to you" (Matthew 7:2). As we have loved God and our fellow-men during life, so we shall be given the proper reward or punishment.

1. He who dies in his baptismal innocence, or after having fully satisfied for all the sins he committed, will be sent at once to Heaven.

The just will enter into everlasting life (Matthew 25:46). Only those souls enter Heaven who are free from all sin, and from the penalty due to sins which have been forgiven. Nothing defiled can enter Heaven (Apocalypse 21:27).

2. He who dies in the state of grace, but is in venial sin, or has not fully atoned for the temporal punishment due his forgiven sins, will be sent for a time to Purgatory.

The souls in Purgatory are saints, because they are sure of going to Heaven. In Purgatory they cannot commit any more sin, not even the slightest. They only long for God.

3. He Who dies in mortal sin, even if only with one single mortal sin, will be sent at once to Hell.

"For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by" (Wisdom 5:15). By mortal sin a man cuts himself off from God. It is really he himself that sends himself to Hell. God's desire would be to see all His creatures with Him in Heaven.



LITURGY THIS MONTH

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



September 3rd: Feast of St. Pius X

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

September 8th: 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 12th: Holy Name of Mary

What name is sweeter on the lips of Christian souls than the name of Mary, our advocate and our consolation!

September 14th: Exaltation of the Holy Cross

Hail O Cross, our only Hope!

September 15th: 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 20th, 22nd & 23rd: Ember days

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

September 21st: St. Matthew

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

September 29th: 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 Mysteries of the Rosary - 1



The Annunciation



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 2023 Intention: For our country

Daily offering

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

for our country



COMMUNION



SACRIFICE



APOSTOLATE

MAY 2023 RESULTS

The Intention was for mothers of families

	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	7	207	72	57	211	262	1682	97	25	129
Ireland	11	322	58	61	552	871	1420	45	74	551

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*

email: hostia@fsspx.uk

*Eucharistic Crusade in IRELAND: Secretariate of the Eucharistic Crusade,
Kilderry, Kilnaleck, Co. Cavan A82 E093*

email: crusade@fsspx.ie

© Eucharistic Crusade 2023

tel.: 049 43 74802