



# 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
- Know Your Mass p. 8
- The New Testament: The Birth of Jesus p. 10
- The Holy Ghost Our Great Friend p. 12
- Holy Souls Corner p. 13
- My Catholic Faith: Resurrection of the Body p. 14
- Liturgy this month p. 15

**June 2024**  
**Month of the**  
**Most Sacred Heart of Jesus**

*In reparation for  
sacrilegious communions*

*The  
Saint  
of  
the  
month*

## Saint Margaret Queen of Scotland (1046-1093)



**S**aint Margaret's name signifies pearl, a fitting name, says Theodoric, her confessor and her first biographer, for one such as she. Her soul was like a precious pearl; a life spent amidst the luxury of a royal court never dimmed its lustre or estranged it from Him who had bought it with His blood. She was the granddaughter of an English king; in 1070 she became the bride of Malcolm of Scotland, thereafter reigning as Queen until her death in 1093.

How did she become a Saint in a position where sanctity is so difficult? First, she burned with zeal for the house of God. She built churches and monasteries; she occupied herself by making vestments; she could not rest until she saw the laws of God and His Church observed throughout her realm. Next, amid a thousand cares, she found time to converse with God, ordering her prayers with such sweetness and gentleness that she won her husband to holiness like her own. He would rise at night to pray with her; he loved to kiss the holy books she used, and sometimes would take them away with him, bringing them back later to his wife covered with jewels. Lastly, despite Saint Margaret's great virtue, she wept constantly over her sins and begged her confessor to correct her faults.

Saint Margaret did not neglect her duties in the world even if she was not of the world. God blessed this marriage with eight children, six princes and two princesses who did not fail to respond to their mother's teaching and examples. Never was there a better mother; she spared no pains in their education, and their sanctity was the fruit of her prudence and her zeal. And never was there a better queen. She was the most trusted counselor of her husband, who always found her counsels of great utility, and she labored with him for the spiritual and material improvement of the land. Malcolm, after having pacified his domains for several years, saw to the building of the cathedral of Durham and founded a monastery at Dumfermline.

Living in the midst of all the world's pleasures, Saint Margaret sighed for the true homeland and viewed death as a release. On her deathbed she learned that her husband and their eldest son had been slain in battle. She thanked God for sending this last affliction as a penance for her sins. After receiving Holy Viaticum, she repeated the prayer from the Missal, O Lord Jesus Christ, who by Thy death didst give life to the world, deliver me. And at the words deliver me, says her biographer, her soul took flight to Christ, in 1093, in her forty-seventh year.

**Saint Margaret's feastday  
is on 10<sup>th</sup> June**

## FROM THE CHAPLAIN

Dear Crusaders and Friends,

In this month of June our seminaries in the USA, Germany, and Switzerland will have the ceremonies of Ordination to the priesthood. What is a priest ordained for? The priest is the man of the Mass and so he is chosen by God and ordained to offer Mass as the way of giving God the worship that honours Him properly. Consequently, a priest is ordained to make the Sacrament of the Holy Eucharist. But once the Holy Eucharist is on the altar, the next step is to help people be able to receive Our Lord fruitfully in Holy Communion.

One name we give to the Holy Eucharist is the Bread of Angels. The Holy Eucharist nourishes our souls with grace in order to feed our spiritual lives. When we receive Holy Communion and are in a state of grace, Our Lord dwells in our souls. Then, He wants to strengthen us in our determination to do what is good, just like food gives all the strength we need to be able to do physical work.

Unfortunately, sometimes people who don't do what is good in their lives but, on the contrary, offend God in various ways, still go and receive Holy Communion. These Holy Communions are not pleasing to God because they are not received by a heart which loves Him. In fact, their hearts are far from God and their souls have no grace of the spiritual life because of the faults they have committed and for which they never expressed any proper repentance. Their Holy Communions are therefore insulting to God.



We can make reparation to our Lord for sacrilegious communions of others. How can we do this? We must make sure that we receive Him with even more fervour this month, thinking of the beauty and importance of making a good Holy Communion for our own spiritual good. We must always desire to make this moment a time when we can express to God in our thanksgiving that we want to serve Him in a better way day after day and always keep Him within us, making our souls a beautiful place where He may dwell. This is what we do by avoiding sin because sin stains our souls and so make them less beautiful. But when we make efforts such as saying our prayers, making sacrifices, setting good examples, as indicated on the treasure sheets, we make our souls more beautiful places for Our Lord to dwell in.

Pray for all priests but more especially the priests who will be ordained this month so that they may always have the ideal to prepare people for receiving Holy Communion with minds that understands its importance and hearts that loves God always more perfectly.

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 9 — COMMUNIONS AND THANKSGIVINGS (2)

**W**hen those assisting had left, the happy communicant would ask to be turned towards the wall so as not to be distracted in any way and, as she said so well, so as “to talk to Holy God”. Her thanksgiving usually lasted two or three hours, sometimes more.

“We do not know”, writes the Mother Superior, “what her graces of prayer were. Sometimes, you could see her lips moving; at other times, it was complete motionlessness, but during this you sensed that her soul was active. From what we saw and what the child was able to tell us, we are convinced that her prayer was of a very supernatural order. No one dreamt of disturbing her then. In fact, it would have been useless to try because with her Crucifix firmly grasped in her hands, the angelic child seemed entirely absorbed in God...

“She often wept after Communion and when she was asked why, she answered with a smile that was not of this world: ‘I’m so happy because Holy God has come into my heart!’ And as she said this, she would join her little hands on her breast.

“If she was asked: ‘How did Holy God come?’, she would answer: ‘He came on my tongue and soon went down into my heart’”.



Quoting the same venerable witness again: “Nellie’s preparation for Communion was no less remarkable. Once she was dressed, she wouldn’t address another word to the nurse but remained lying there, silent, praying interiorly.

“Wondering if the child was really praying, the nurse asked her a few questions one day. Nellie did not answer. Another morning, the same trial yielded the same result. During the day, Nellie said to her mother these beautiful words which would not be out of place on the lips of a priest: ‘Please, never speak to me again before Mass’”.

Another testimony is worth quoting. It is that of Sister Mary of Saint Francis de Sales, who, like Saint Thomas, was only convinced after having seen.

“I had heard a lot about Nellie’s preparation for Communion and her thanksgiving, and many of the things that had been reported seemed incredible in such a young child. I decided to solve the problem by myself. So, I went to her room one morning.



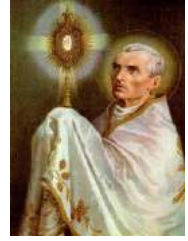
“When the priest arrived, Nellie’s shining eyes stared lovingly at the pyx, and she did not take them off it until the time for Communion came.

“She had barely received it when her face underwent a complete transformation. A supernatural expression spread to all her features. Her head fell back on the pillow. The child was as pale as a dead person. I was not able to perceive the slightest movement in that whole little body and I really thought she had stopped living.

“But, no, she was alive, and the reason for this kind of transfiguration was that she knew so well the Divine Sacrament and He Who had just descended into her heart that the intensity of her love and gratitude put her out of her senses”.

*To be continued.*

## EUCCHARISTIC DEVOTION



### Jesus Model of Poverty (1)

*Beati pauperes spiritu.*

Blessed are the poor in spirit. (Matthew 5:3)

**T**he spirit, virtue, and life of Jesus are a spirit, virtue, and life of poverty, and of an absolute and perpetual poverty. The Eternal Word adopted it at Bethlehem. On His becoming man, He took what was most humiliating about poverty, the abode of beasts, and what was most difficult about it, the stable, the manger, the straw, the cold, the night. He was born far from the homes of men, who offered Him no assistance in His need. In order to be poorer still, the Word made flesh willed to be born during a journey and be refused hospitality on account of the poverty of His parents.

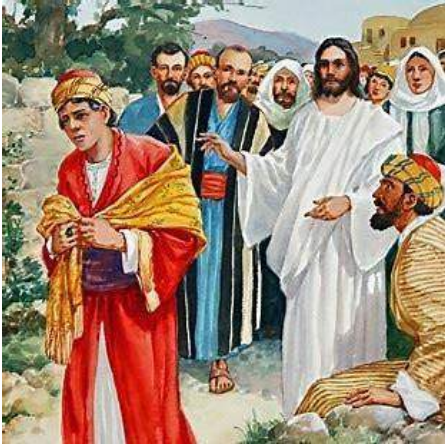
He then spent a part of His childhood in Egypt, a foreign land hostile to the Jews, so that His parents might be still poorer and more forsaken, if that could be. At Nazareth He spent thirty years in the practice of poverty. His home was poor; to be convinced of this, it is enough to see the poverty of that home at Loreto. His furniture was poor; He had only what was strictly necessary, and even that was very plain, the kind poor people use;



our Lady's wooden dish, still preserved at Loreto, is a good proof of it. His clothes were poor; His tunic, which we may see at Argenteuil, was of common wool; His swaddling-clothes were of coarse cloth. His food was that of the poor; it was the fruit of the labour of a poor carpenter, who could earn only the necessaries of life.

Jesus wanted to appear poor in all He did. He considered Himself the poorest of all and always took the last place. He honoured and respected everybody just as the poor do. He was silent and listened humbly to the instructions in the synagogue. He never made a show of wisdom or of extraordinary knowledge, but lived the life common to those of His rank. He lived like a poor man and went along unnoticed and forgotten like one.





In everything He did and procured for Himself, He sought what was poorest. See Him during His apostolic life. He kept on wearing working clothes and continued living like the poor. He knelt on the bare ground for prayer. He ate barley bread, the bread of the poor. He lived on charity. He traveled like the poor and, like them, experienced hunger and thirst without being able to satisfy it as He pleased. His poverty made Him contemptible in the eyes of the rich and the great; in spite of that He did not hesitate to tell them: *Vae vobis divitibus!* "Woe to you, O ye rich men of the earth!"

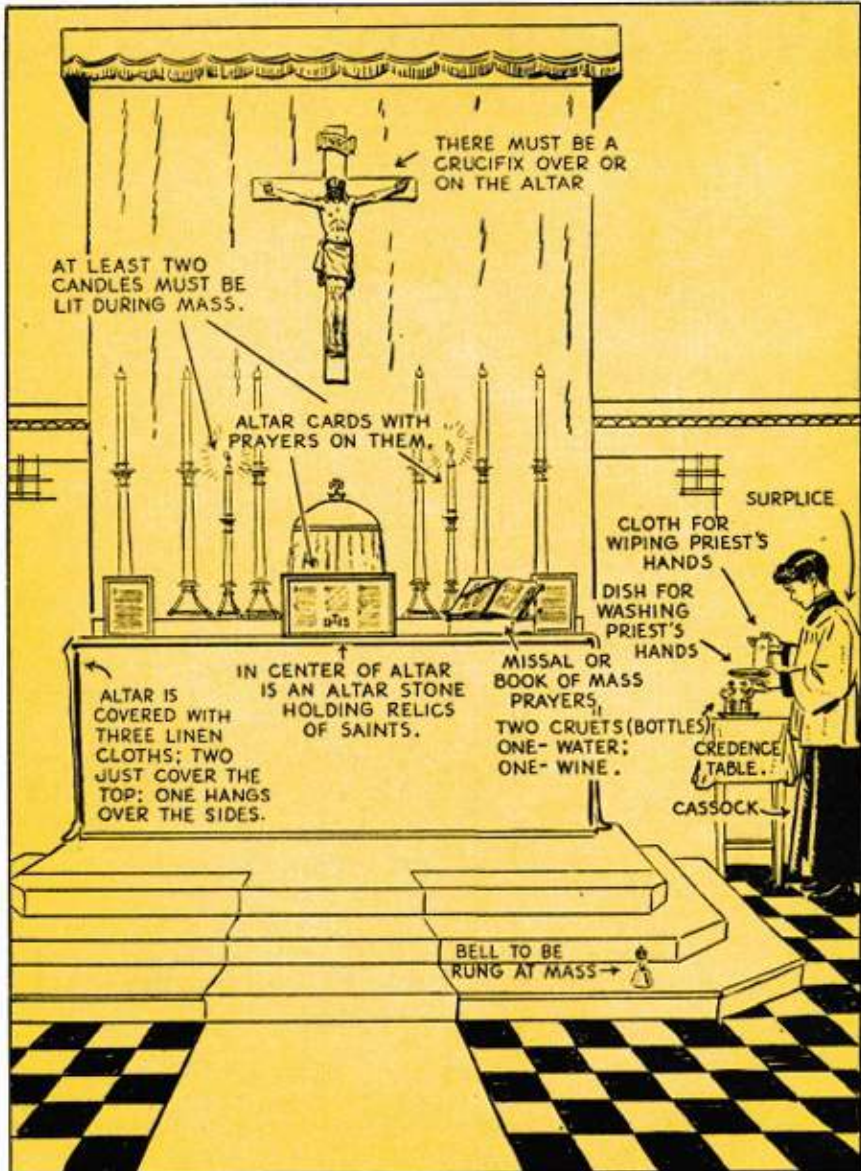
He chose disciples poor like Himself, and forbade them to have two coats, or provisions for the future, or money, or a staff wherewith to defend themselves.

He died forsaken and stripped even of His poor garments. He was buried in a borrowed shroud and laid in a sepulchre offered by the charity of friends.

Even after His Resurrection He appeared to His Apostles in the trappings of poverty.

Lastly, in the Most Blessed Sacrament His love of poverty leads Him to veil the glory of His Divinity and the splendor of His glorified humanity. He deprives Himself therein of all freedom and of exterior action as well as of all ownership in order to be all the poorer and have nothing He can call His Own. In a way, He is in the Eucharist as in His holy Mother's womb, wrapped up in the Sacred Species and hidden beneath them, awaiting from the charity of man the matter of His Sacrament and the articles required for worship. Such is the poverty of Jesus: He has loved it and made it His inseparable companion.

# KNOW YOUR MASS





# KNOW YOUR MASS

## CHAPTER TWO: TWO MASSES IN ONE

BEFORE YOU STUDY THE MASS PART BY PART YOU SHOULD UNDERSTAND THE MASS AS A WHOLE. THE WHOLE MASS IS DIVIDED INTO TWO PARTS:

### 1. THE MASS OF THE CATECHUMENS

FOR:

CATHOLICS AND THOSE WHO ARE PREPARING TO BECOME CATHOLICS.

TO:

OFFER PRAYER AND RECEIVE INSTRUCTION.

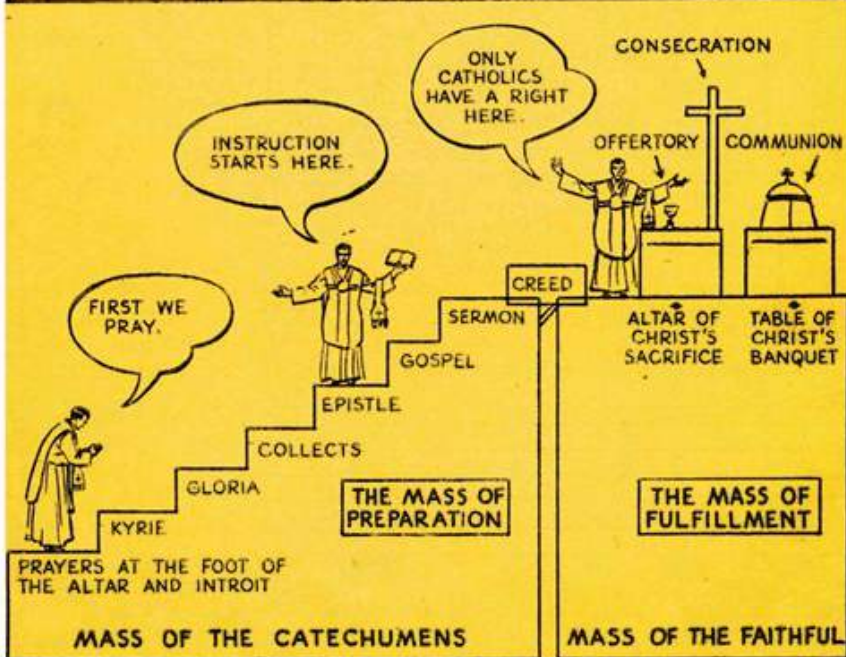
### 2. THE MASS OF THE FAITHFUL

FOR:

CATHOLICS ONLY.

TO:

RE-OFFER THE SACRIFICE OF THE CROSS, AND RECEIVE OUR LORD IN HOLY COMMUNION.



AFTER YOU'VE STUDIED THE REST OF THIS BOOK, COME BACK AND STUDY THESE PICTURES AGAIN.

**THE NEW TESTAMENT****The Birth of Jesus  
(Luke 1:39-56)**

**D**uring Christmastide, the liturgy shows us Christ as the Son of God, clothed with humanity, glorified by a multitude of the heavenly army and the humble surprised shepherds. Let us fall down before the Child and bless God, for the birth of Jesus is the beginning of our Redemption through grace to the supernatural life. Christmas is the only day of the year other than Easter which keeps the old custom of celebrating its Feast at midnight. At this hour we are called to mind that Mary in her spotless virginity gave to the world its Saviour. In the midst of darkness, the Light was born. Christmas is on 25<sup>th</sup> December, the time of the year when the days begin to lengthen.



The custom of having three Masses originated in Jerusalem. A Mass was said in Bethlehem at a very early hour in the morning. Later a second Mass was celebrated in the Church of the Resurrection in Jerusalem. About Midday a third Mass was celebrated. Each of the three Masses has its identifying characteristic. The Midnight Mass celebrates particularly the birth of Jesus, the Mass at dawn commemorates the adoration of the shepherds, the daytime Mass commemorates the eternal generation of the Word and the dignity of the Son of God.



The first Mass originally was connected with the vigil service at the chapel of the manger in the church of St. Mary Major in Rome. There Pope Sixtus III (440 AD) had erected an oratory with the manger, brought back and preserved from the Holy Land. The reason for the first Mass being said at Midnight, is because of the traditional belief that Christ was born at that hour. This is supported by the following text from the Book of

Wisdom (18, 14-15): ***‘For while all things were in quiet silence, and the night was in the midst of her course, Thy almighty word leapt down from the heaven from Thy royal throne, as a fierce conqueror into the midst of the land of destruction.’***

The Roman Missal provides that, “Whereas Advent is the season of the ‘absence of Jesus,’ Christmastide is a season of great joy in our possession of the Saviour. During the season of Advent we longed for the coming of Christ. In Christmastide we experience the joy of His coming into the world. The Church is full of the Mystery of the Incarnation of Christ, Jesus as God, begotten of the substance of the Father before all the ages and born of the substance of His Mother in the world, is given to us. ‘And His name shall be called the Angel of Great Counsel.’

By the union of our souls with Jesus born to human life, we are born to the divine life. ‘As many as received Him, He gave them power to be made the Sons of God.’ (Saint John)

In the birth of Jesus, we learn to know God as His and our Father.”

## THE HOLY GHOST OUR GREATEST FRIEND

### THE HOLY GHOST IS PERSONALLY IN OUR SOULS



#### The Seve Gifts

**N**ow that God has made the soul perfect with all these gifts of nature and grace and that it is indeed a worthy tabernacle for the Third Divine Person, the Holy Ghost then comes into it with ineffable love and makes it His living Tabernacle forever.

He pours out on it His gifts and graces and infuses into it the theological virtues of Faith, Hope and Charity; He gives us His Seven Gifts, which help us to follow His inspirations and which strengthen our natural powers so that we see better and act with more strength. These Gifts are **Knowledge**, **Understanding**, **Wisdom** and **Counsel**, which enlighten and help the intelligence, and **Fortitude**, **Piety** and **Fear of the Lord**, which strengthen our wills.

The Gift of **Wisdom** helps us to think less of worldly things and more of God and our spiritual life.

The Gift of **Understanding** helps us to grasp and realise heavenly truths.

The Gift of **Counsel** is what we may call divine prudence, which enables us to choose what is pleasing to God and good for ourselves.

The Gift of **Fortitude** gives us strength to do well what is counseled.

The Gift of **Knowledge** helps us to see and avoid dangers to our soul and our spiritual welfare.

The Gift of **Piety** helps us to love God more tenderly, with more confidence, and to do everything lovingly for Him.

The Gift of **Fear of the Lord** inspires us with reverence and respect for God and all things relating to Him and inspires us with a filial fear of giving Him offense.



These are called "Gifts" because we do not acquire or merit them. They are given us freely by the Holy Ghost. When we obey and follow the inspirations they give us, we receive the Beatitudes, that is, new ideas, new views, new activities, a new life. We become more meek, more joyful, more peaceful and more clean of heart.



## HOLY SOULS CORNER

### The Immense Power of the Mass for the Holy Souls in Purgatory (Part I)

On 13<sup>th</sup> October 1849, there died at the age of fifty-two, in the parish of Ardoye, in Flanders, a woman named Eugenie Van de Kerckove, whose husband, John Wybo, was a farmer. She was a pious and charitable woman who generously gave to charity in proportion to her means. She had, to the end of her life, a great devotion to the Blessed Virgin Mary. Eugenie had a servant named Barbara Vennecke, aged twenty-eight, who was known as a virtuous and devoted girl, and who had assisted her mistress in her last sickness, and after Eugenie's death, she continued to serve her master, John Wybo, the widower of Eugenie. About three weeks after her death, the deceased appeared to her servant under circumstances which we will now relate. It was in the middle of the night; Barbara slept soundly, when she heard herself called distinctly three times by her name. She awoke with a start, and saw Eugenie before her, sitting on the side of her bed, clad in a working dress, consisting of a skirt and short jacket. At this remarkable sight, Barbara was seized with astonishment. The apparition spoke to her: "Barbara," she said, simply pronouncing her name. "What do you desire, Eugenie?" replied the servant. "Please take," said the mistress, "the little rake which I often told you to put in its place; stir the heap of sand in the little room; you know to which one



I refer. You will find there 500 francs; use it to have Masses said, two francs for each Mass, for my intention, for I am still suffering." "I will do so, Eugenie," replied Barbara, and at the same moment the apparition vanished. After a while she fell asleep again, and reposed quietly until morning: She went and took the rake as directed, stirred the sand, and drew out a purse containing the sum of five hundred francs. In such strange and extraordinary circumstances the good girl thought it her duty to seek the advice of her pastor before spending the 500 francs on having Masses said, and went to relate to him all that had happened. The venerable Abbe R., then parish priest of Ardoye, replied that the Masses asked by the departed soul absolutely must be celebrated, but, in order to dispose of the sum of money, the consent of the husband, John Wybo, was necessary, since the money was found in his house. The latter willingly consented that the money should be employed for so holy a purpose, and the Masses were celebrated, being given two francs for each Mass.

We call attention to the circumstance of the Mass donations, because it corresponded with the pious custom of the deceased. The fee for a Mass fixed by the diocese at that time was a franc and a half, but during her lifetime Eugenie-through consideration and charity for the clergy, many of whom were quite poor- always gave two francs for each Mass that she made offerings for. Thus the extra 1/2 a franc Mass offering that she normally made was an act of charity and additional financial support for the priests who celebrated them.

Two months after the first apparition, while Masses were still being said for Eugenie's intentions, Barbara was again awakened during the night. This time her chamber was illuminated with a bright light, and her mistress appeared before her with a radiant smile, beautiful and fresh in appearance as in the days of her youth, and was dressed in a robe of dazzling whiteness—"Barbara," she said in a clear voice, "I thank you! For I am now delivered from the place of purification.' Saying these words, she disappeared, and the chamber became dark as before.

The servant, amazed at what she had just seen, was full of joy, and she soon spread the remarkable story to everyone about the town. This apparition made the most lively impression upon her mind, and she preserved the most consoling remembrance of it. It is from her that we have these details, through the favour of the venerable Abbe L., who was curate at Ardoye when these facts occurred.



## MY CATHOLIC FAITH

### Chapter 80. Resurrection of the Body

*Belief in the resurrection is very consoling. It was this belief that gave the early Christians and martyrs such fortitude under persecutions. Firm in this belief, we should not mourn for our beloved dead excessively: "But we would not, brethren, have you ignorant concerning those who are asleep, lest you should grieve, even as others who have no hope" (1 Thessalonians 4:12). We shall see them again in the resurrection. We should remember the words of Our Lord, Who will raise us from the dead: "I am the resurrection and the life; he who believes in me, even if he die, shall live; and whoever lives and believes in me, shall never die" (John 11:25-26).*



### Will our risen bodies be the same as those we had on earth?

Yes, our risen bodies will be the same as those we had on earth.

1. If our risen bodies were not those we had on earth, they would not be our bodies, and we would not be the same persons.

It could not be said then that there was a resurrection, nor that our bodies had risen. The words of Job are most consoling in the truth they contain: "For I know that my Redeemer liveth, anti in the last day I shall rise out of the earth" (Job 19:25).

2. During life the body is constantly changing, putting on new growth and throwing away waste in bone, muscle, and skin. Yet it is always the same body.

So will it be in the resurrection. Whatever changes there are, they will not affect the sameness of the body we have on earth. In death the body only sleeps, awaiting the last day. Our Lord Himself said that Lazarus and the daughter of Jairus were asleep, although He knew they were dead.

3. Our bodies will rise again even though they will have been reduced to dust. Everything is possible to God. He Who created angels and men and the whole universe out of nothing will certainly not find any difficulty in gathering together the elements of the body even if they were scattered throughout the world, nor in giving them life once more. God has almighty power.



Christ Himself raised three persons from the dead, according to Holy Scripture. At His resurrection, the bodies of many rose from the graves. Holy men and women have in the name of Christ brought back hundreds to life.

## LITURGY THIS MONTH

*The month of June is dedicated to  
the Most Sacred Heart of Jesus*

*Here are some virtues needed to successfully  
practise this devotion:*

- *A true love of Jesus Christ and of His Sacred Heart;*
- *Special respect for, and veneration of, the Blessed Sacrament;*
- *A desire to make reparation for the neglect and ingratitude of mankind.*



### **June 7<sup>th</sup>: Most Sacred Heart of Jesus**

Let us return love for love to Jesus and unite our heart to His Sacred Heart. *“Behold this Heart that has loved men so much!”*

### **June 24<sup>th</sup>: St. John the Baptist**

We honour today the greatest prophet among the children of men, the precursor of the Messiah, a most perfect example of one faithful to his vocation, till martyrdom.

### **June 29<sup>th</sup>: Sts. Peter and Paul**

The two great martyrs died, one on a cross (head down) and the other by the sword.

This year,

Ordination day at Ecône

on 27<sup>th</sup> June!

*O Lord, grant us  
many holy priests*

### **The Mysteries of the Rosary - 10**



**The Crucifixion**



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

## June 2024 Intention: In reparation for sacrilegious communions

### Daily offering

*To be recited every morning when you wake up*

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

**in reparation for sacrilegious communions**



COMMUNION



SACRIFICE



APOSTOLATE

## MARCH 2024 RESULTS

The Intention was for those who die suddenly

	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	11	242	104	82	185	558	1293	109	17	419
Ireland	13	368	74	77	911	1300	2351	55	101	804

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](mailto:hostia@fsspx.uk)

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

email: [crusade@fsspx.ie](mailto:crusade@fsspx.ie)

© Eucharistic Crusade 2024

tel.: 049 43 74802