



Hostia

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



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September 2024

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

*To console
Our Lady of Sorrows*

The
Feast
of
the
month

Feast of the Seven Sorrows of the Blessed Virgin Mary - 15th September -



The Church twice commemorates the sorrows of its heavenly Mother. The Friday of Passion week, since the 15th century, has also been dedicated by the universal Church to Her Compassion. Why is this so? To understand this double liturgy, we must know that Mary is also the Mother of the Mystical Body. The present feast was instituted by Pius VII after his return from his captivity and exile, which lasted from 1809 to 1814. Christ no longer suffers, and for Our Lady also, all suffering as we understand it has ceased. Nonetheless, the prophet Jeremias in his Lamentations, asks: *To whom shall You be compared, O Virgin? Your affliction is like the ocean.* A mother who is happy in her home weeps just the same over the sorrows of her children. The statues and pictures of Mary all over Europe wept before the Revolution in France, and Her statues weep again today, in many places. The Passion of Christ continues in His elect, in particular in His Vicar on earth, from whom He does not separate Himself, and against whom the force of hell is deployed unceasingly. The mysterious compassion of the Mother is forever required for the Mystical Body of Her Son, that means us, its faithful children, who must reproduce the death of its Head, Jesus, raised above our natural condition by the superhuman power of grace.

Mary's great sorrows began at the prediction of Simeon that a sword would transpierce Her heart. Soon

afterwards, She was obliged to flee with the newborn Infant, already object of a fatal search. She lost Him in the temple for three inexpressibly painful days; She met Him on the road to Calvary, and the sight indeed pierced Her heart. She saw Him die, heard His final cry, and witnessed the opening of His side with the effusion of His last drops of blood, mingled with water; She received in Her arms the inert body of the most beautiful of the sons of men. Finally, She was obliged to depose Him in a tomb, leave Him there and return with Her adopted son, John, to a decidual Jerusalem.

The Queen of Martyrs has never ceased to encourage Her children on earth to bear their own crosses, which complement the Passion of Christ. He suffered first the ordinary contradictions of life; for three years He was taunted and regarded as a menace by those who should have recognized Him and His mission. He knew hunger, cold and fatigue; He slept so heavily in a boat amid a tempest that we can only suppose He was exhausted. He knew what it was to be abandoned in need and to lose, to the empire of various passions, followers He had called His. Christ is our forerunner in all human sorrows and difficulties. Mary, as His Mother, offered to God with Him all the afflictions of His earthly life, and She continues to offer those of the Church, for its sanctification, for the souls in Purgatory and the salvation of souls.

FROM THE CHAPLAIN

Dear Crusaders and Friends,

I hope you have had an enjoyable summer holiday and some good times with your family and relations.

On Sunday 15th September, we celebrate the feast of the Seven Sorrows of Our Lady, to remind us that during her life Our Lady experienced particularly great sorrows.

These were:

- 1) The Prophecy of Saint Simeon that a sword of sorrow will pierce her soul;
- 2) The Flight into Egypt to escape from King Herod's rage against the infant Our Lord;
- 3) The Loss of the Child Jesus in the Temple causing her unimaginable worry;
- 4) Her Meeting with Our Lord on the Way to Calvary;
- 5) Our Lord dying on the Cross;
- 6) The receiving of Our Lord in her arms after His death;
- 7) Our Lord placed in the Tomb.

They were very painful trials. The first three caused her much anguish although she trusted implicitly in God's protection. The last four brought great grief as she saw her innocent Son suffer and yet, at the same time, she met them with great resignation to God's will.

When we suffer sorrows or grief in our own lives, it should be very comforting just to know that Our Lady has sympathy for us and prays for us because she is our Heavenly Mother and shares in our difficulties.



You might say that these Seven Sorrows of Our Lady are what she experienced almost 2000 years ago and are not relevant now that she is with God in Heaven. However, she still suffers to see her Son constantly being offended by people in many and various ways, whether it is by their lives which are lived far from what God wishes or by more public offences such as the frequent mockery of Our Lord Jesus Christ.

If we love Our Lady, we should be willing to comfort her, to do good deeds in spirit of reparation which will show that we share in her sorrows and honour her. The Oblate Sisters of the Society of Saint Pius X renew their commitment to God on that feast for this specific reason — their vocation is to live the ideal of religious life so that all the good work they do may be comforting Our Lady.

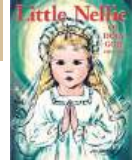
As for us, we can give some honour to Our Lady, too, by our prayers, sacrifices and the little efforts we make every day to be good Catholics, if we offer them to her in a spirit of reparation. Be generous so that Our Lady may be comforted and the honour of Our Lord increased.

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

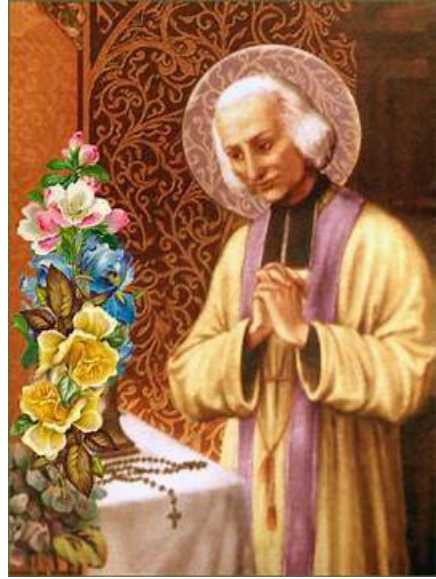


CHAPTER 10 — THE CHILD OF MARY (1)

All the saints teach us by their writings and example that devotion to Mary is a sign of predestination, that all graces from Jesus come to us, like Jesus Himself, through His Mother and that, in order to find Jesus, we must always go to look for Him on the knees and in the arms of Mary.

“You do not go into a house without speaking to the gatekeeper”, the holy Curé of Ars charmingly says. “Well, the Blessed Virgin is the gatekeeper of Heaven”. And again he says: “Devotion to the Blessed Virgin is mellow, sweet, nourishing!”

This mark of predestination was not lacking in



Little Nellie. We may say that after her worship of “Holy God”, devotion to Mary was one of the special characteristics of her sanctity. It is through Mary Immaculate that she went to the Eucharistic Jesus. It was also Mary who opened the gate of Heaven to her after she

had abundantly nourished her soul with her “mellow devotion”.

The first words that the child is quoted as having said were to ask for a rosary beads: a little sign of what became for her a great source of graces.

From her arrival at the Convent of the Good Shepherd, they saw love for Jesus crucified and the Divine Eucharist grow in her little heart. Her love of Mary Immaculate developed in the same proportions. For Nellie, Jesus was always *Holy God, the Emmanuel, God with us*, the gentle Child of Bethlehem, of Whom the Archangel said to the Virgin that *He would be born Holy* from her chaste womb.

For Nellie, Mary was always “Holy God’s Mother”. She practically never called her anything

else. I do not know if more beautiful and more complete praise was bestowed on the Blessed Virgin by the Doctors than the one that was often repeated on the lips of this little four-year-old child.



The Mother of God rewarded her little servant for this, pouring into her soul the two greatest graces of her life: the knowledge and love of the Eucharistic Jesus, then the so precious and rare secret of loving suffering and sanctifying it in patience.

To be continued.

EUCCHARISTIC DEVOTION**Jesus Model of Poverty (3)**

Accordingly, all those who wish to be Saints must love poverty; and to become a great Saint, one must both love poverty and live in the state of poverty. Perfection or sanctity consists in our always preferring to have less than more, in simplifying our life by cutting down the number of its pleasures, in pauperising ourselves for the love of Our Lord, in imitating His poverty and in making it the law of our interior and exterior life, the form of the life of Jesus in us.

Let us consider the spiritual poverty of Jesus Christ; it is the crown and the life of the virtue of poverty. We are ignorant; consequently we ought to keep quiet and listen. Our Lord, Who knew all things since He was the Word or Intellect of the Father, was silent the greater part of His life, as if He had been totally uninformed. How difficult it is to persuade ourselves we should have that kind of poverty! We are full of spiritual vanity!



Jesus was endowed with all the virtues to the highest degree, and He declared that of Himself He had nothing. We have really nothing worthwhile in our heart. In the presence of God we are dry and barren like a stone or a beast of burden. Our heart does not know what to say to God; it can produce nothing but thorns and thistles. Is that anything to be proud of? It is a poor soil that can grow only weeds.

Our Lord's power for good was limitless; He nevertheless relied for everything on the power of His Father.

We are powerless for good. Our poverty is still more destitute in that than in anything else; for we have done a great deal of evil and very little good, and to make matters worse, we have spoiled with imperfections what little good we have done.

Such is the poverty of our soul. We must make a virtue of it. But to do this, we must go to Our Lord through this state of poverty and perform acts of it like the child that is weak, ignorant, clumsy, and spoils everything but is nevertheless at peace with itself and happy near its mother. Its mother takes the place of everything; in like manner, let the poverty of Jesus be all our riches! A poor man is usually without resources, without learning, without power; nevertheless, he lives at peace in his condition. He is fond of his rags, since they entitle him to a share in the charities of the rich. If he has any sores, he takes pleasure in showing them; he earns his bread with them.

But is not Our Lord more kind and tender than a mother? Is He not our sweet providence, our light, our all? Let us then serve Him in a spirit of poverty and in true humility of heart. Let us remain in the world without any protection; Jesus in the Sacrament has none, and neither have the poor. Who would not wonder at the interior and exterior poverty of Jesus, Mary, and Joseph?



KNOW YOUR MASS



THE PRIEST NOW OPENS THE MASS BOOK (OR MISSAL) AT THE PROPER PLACE.

THE MISSAL RESTS ON A SPECIAL STAND AND HAS RIBBONS TO MARK THE PLACES.



THEN THE PRIEST RETURNS TO THE FOOT OF THE ALTAR AND GENUFLECTS.

NOW YOU KNEEL.



IN THE NAME OF THE FATHER...

THE MASS BEGINS WITH THE SIGN OF THE CROSS. YOU SHOULD MAKE THE SIGN WITH THE PRIEST. NOTICE HOW IT IS MADE.



... AND OF THE SON ...

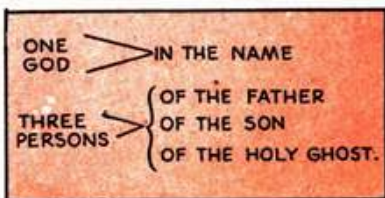


WHAT DOES THE SIGN OF THE CROSS TELL US?



THE SIGN TELLS US THAT GOD BECAME MAN AND DIED FOR US.

THE WORDS TELL US THAT THERE ARE THREE PERSONS IN ONE GOD.



THE NEW TESTAMENT

The Presentation of Jesus in the Temple



The prophecy of Malachi tells us *that suddenly there will come to the temple the Lord whom you seek, and the angel of the testament whom you desire.* (Malachi 3:1)



The Gospel today is from Luke and tells the story of the Presentation in the Temple. This is where we meet the old people who have stayed in the temple, waiting for a Messiah, waiting for the Lord to send salvation for His people. It is a lesson for us because these old people have been praying and because of their spiritual gifts are able to recognise the Lord in this child.

And although of all women Mary was immaculate and did not need to go through the ceremony of Purification, She submitted to it as a faithful Jewess. *And after the days of Her purification, according to the law of Moses, were accomplished, they carried Him to Jerusalem, to present Him to the Lord: As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord: And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves, or two young pigeons: And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. Simeon knew from a prophesy that the Lord would come into his temple.*

And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, He also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word in peace; Because my eyes have seen thy

salvation, Which thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory of thy people Israel. And his father and mother were wondering at those things which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she, at the same hour, coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew, and waxed strong, full of wisdom; and the grace of God was in him.

It may be noted that for a male child the mother had to wait 40 days of purification before she shall be legally clean according to the Law of Moses. This meant that the Holy Family were in the temple of Jerusalem 40 days after the birth of Our Lord. At this time Herod the king had not been visited by the Wise Men. When he did meet them sometime afterwards (perhaps a year or more) he was alerted to the threat to his kingdom by the birth of the king of the Jews. From that time on Jerusalem was in turmoil and the soldiers were ordered to kill all of the infants under 2 years old in and around Bethlehem. But the holy family had escaped after being warned by God.



THE HOLY GHOST OUR GREATEST FRIEND

THE HOLY GHOST IS PERSONALLY IN OUR SOULS



The Fruits of the Holy Ghost

From the Gifts and the Beatitudes flow the Fruits of the Holy Ghost, which are **Joy, Patience, Mildness, Benignity, Modesty, Chastity** and other like graces [or virtues]. They are all those acts we do with peace, pleasure, joy and love. (Saint Thomas Aquinas).

These graces are called "Fruits" because they are the crowning favours, the result of all the Holy Spirit has been doing for us. They are to our souls what the fruit is to the tree, what the flower is to the plant.

We thus become an object of delight to the Father and the Son, who come too and dwell in our souls, which thus become home to the Blessed Trinity.

These Gifts, Beatitudes and Fruits we receive by prayer and good works, by Holy Mass; Communion and the Sacraments. Strange that many Christians never think of asking for the Gifts, the Beatitudes, the Fruits of the Holy Ghost.

These Gifts and graces do not make our lives sad or austere.

Far from it, they fill us with a peace, a joy, and a consolation we never felt before. What was before difficult to us becomes now easy and delightful, for the Holy Ghost, as we have said, is the Spirit of joy, peace and consolation. He enlightens, He strengthens us, He enables us to know God as we never knew Him before. He gives us a foretaste of Heaven.

Joy and consolation are in fact the chief characteristics of the Holy Ghost. Thus we read in the Acts of the Apostles, "The disciples were filled with joy and the Holy Ghost."

Saint Paul says, "I superabound in joy in all my tribulations".

Joy is a result of holiness, and we find the Saints the most joyful of mortals. St. Dominic, for instance, was always most joyful. He was never sad, except when he heard of the sorrows of others.



HOLY SOULS CORNER

We will consider some of the ways in which we may hope to avoid Purgatory or reduce our time there.

In the first place, in order to obtain great purity of soul, and in consequence to have little reason to fear Purgatory, we must cherish a great devotion towards the Blessed Virgin Mary. In her Revelations to St. Bridget Our Lady said, "I am the Mother of all them who are in the place of expiation; my prayers mitigate the chastisements inflicted upon them for their faults."



Those who wear the holy scapular, a sort of pious habit, the livery of the Queen of Heaven, are under a special protection of Mary. This scapular traces its origin back to the thirteenth century, and was first preached by Saint Simon Stock, fifth General of the Order of Mount Carmel. He was born in Kent, England, in the year 1200. While still young he retired to a solitary forest and lived in the hollow of a tree, practicing prayer and penance. For twelve years he entreated Mary as his Mother to reveal to him what he could do that would be most agreeable to her and her Divine Son. She told him to join the Order of Mount Carmel, which was particularly devoted to her service. Simon obeyed; and under the protection of Mary, became an exemplary Religious and the ornament of the Order of Mount Carmel, of which he was elected Superior General in 1245.

On 16th July 1251, Our Lady appeared to him surrounded by a multitude of heavenly spirits, and, with a countenance radiant with joy, presented him with a brown scapular saying, "Receive, my dear son, this scapular of thy Order; it is the pledge of my Confraternity and the pledge of a privilege which I have obtained for thee and for the brethren of Mount Carmel. Those who die devoutly clothed in this habit shall be preserved from eternal fire. It is a sign of salvation, a safeguard in peril, a pledge of peace and special protection until the end of time."

Simon published everywhere the happy favour he had received, showing the scapular, healing the sick, and working other miracles in proof of his marvelous mission. Edward I, king of England, Louis IX, king of France and after their example almost all the sovereigns of Europe, and many subjects, received the same habit. The celebrated Confraternity of the Scapular was soon after canonically erected by the Holy See.

Not content with granting this first privilege, Mary made another promise in favour of the members of the Confraternity of the Scapular, by assuring them of a speedy deliverance from the sufferings of Purgatory. About fifty years after the death of Simon, the illustrious Pontiff, John XXII, while at prayer in the early morning saw the Mother of God appear surrounded with light, and bearing the habit of Mount Carmel. Among other things she said to him, "If among the Religious or members of the Confraternity of Mount Carmel there are any who, on account of their faults, are condemned to Purgatory, I will descend into the midst of them like a tender Mother on the Saturday after their death; I will deliver them and conduct them to the holy mount of eternal life." These details were published by the Pontiff in the celebrated Bull of 3rd March 1322, commonly called the Sabbatine Bull. This Bull was solemnly ratified by the Pontiff on earth since it was graciously granted in Heaven by Jesus Christ through the merits of the most Blessed Virgin.

Such is the devotion of the holy scapular. It is sanctioned by the practice of pious souls throughout the Christian world, by the testimony of twenty-two popes, by the writings of an incalculable number of pious authors, and by multiple miracles during the past 700 years; so that, says the illustrious Benedict XIV, "He who dares call in question the validity of the devotion of the scapular or deny its privileges, would be a proud despiser of religion."

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).



Why will the bodies of the just rise?

The bodies of the just will rise **to share forever in the glory of their souls.**

2. The risen body, united to the soul, will remain in Heaven forever, to glory in the presence of and in union with God.

When we are disheartened by the miseries of this life, misfortune, sickness, pains, and many other ills, including the difficulty of warding off sin, let us find consolation in the thought that our body, now so weak and imperfect, will, if we persevere in the love and service of God, some day rise in glory and stand continually in His presence. "If the earthly house in which we dwell be destroyed, we have a building from God, a house not made by human hands, eternal in the heavens" (2 Corinthians 5:1).

Why will the bodies of the damned also rise?

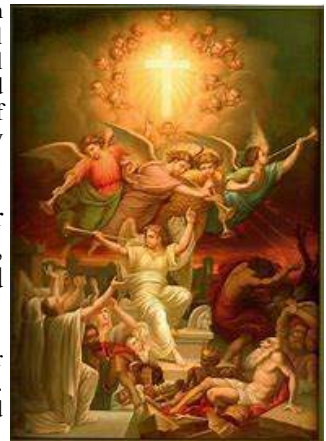
The bodies of the damned will also rise, **to share in the eternal punishment of their souls.**

1. The risen body of the wicked will be hideous and repulsive, a horror to behold.

This should give pause to those whose chief thought on earth is to pamper and decorate their bodies. This life will last only a few decades; but in the resurrection there will be an eternity. Should we prefer to be painted and "beautiful" for these few decades, and become an object of aversion for all eternity; or pay less attention to our body here on earth, so as to attain glory forever?

2. The risen bodies of the wicked, united to their souls, will remain condemned in Hell forever, their companions other wicked souls, and devils, followers of Satan.

And in Hell, the body, as well as the soul, will suffer torments such as we here on earth cannot even imagine. What will it profit those lost souls then, that here they had luxuries and pleasures?



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 (commemoration)

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 18th & 20th: 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 - 12



The Ascension of Christ



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



PRAVER

**September 2024 Intention:
To console Our Lady of Sorrows**



COMMUNION

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
to console Our Lady of Sorrows



SACRIFICE



APOSTOLATE

MAY 2024 RESULTS

The Intention was for the conversion of sinners and unbelievers through the Blessed Virgin Mary

	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	17	454	202	170	431	932	3416	174	85	674
Ireland	10	251	67	67	582	836	1357	94	65	695

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