



Hostia

Bulletin of the Eucharistic Crusade for Children in Great Britain



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January 2019:

**Month of the
Holy Family**

*For Catholic
Family*

*The
Saint
of
the
month*

Saint Martina

Martyr

(† 226)



Saint Martina, a Roman virgin, was the child of a noble Christian consul, of whom it was said that he was extremely merciful towards the poor, and very zealous for faith in the Most Holy Trinity. His daughter lost both her parents while she was still very young, and for love of Christ she distributed all she inherited to the poor, that she might be more free to hasten towards martyrdom, during the persecution which had recently begun.

Under the emperor Alexander Severus she was discovered in a church one day by three officers of a search party, and commanded to follow them to a temple of Apollo. She cheerfully agreed, saying she would do so after praying for a short time and taking leave of her bishop. The officers reported their important capture to the emperor, believing she would readily renounce her faith. But when he ordered her to speak, she replied that she would sacrifice to none other than the true God, and never to idols, the handiwork of men. She was tortured by iron hooks, but her executioners were thrown to the ground amid a great light as she prayed, and arose converted, like Saint Paul, to the Christian faith.

She was tormented again the following day before the emperor, cruelly scourged while attached by her hands and feet to posts. When, one day later, she was taken to a temple of Diana, the demon left amid horrible screams. Fire from Heaven fell and burnt the idol, which in tumbling crushed many of its priests and pagan worshippers. Saint Martina, after suffering other tortures and being spared by an enraged lion and a fiery furnace, was finally beheaded. Her death occurred during the fourth year of Alexander Severus.

Her relics were found in 1634, during the papacy of Urban VIII, near the Mamertine Prison, with those of several other martyrs. All were placed in a beautiful church dedicated to Saint Martina in the Roman Forum. Urban VIII spared no efforts in promoting her veneration; and through his solicitude the Office was enhanced with hymns for Matins and Lauds. In these we read that her soul rose to Heaven, where she was seen afterwards upon a royal throne, while the Blessed sang praises to God.

**Saint Martina's feastday
is on 30th January**

FROM THE CHAPLAIN

Dear Crusaders and Friends,

Before anything else, I should like to wish you all a very Happy New Year for 2019. May God grant you many blessings during this New Year so that you may increase in holiness and prepare a beautiful crown of glory for yourselves to enjoy later in Heaven.

What is it to increase in holiness? To be holy is to possess the grace of God within our souls. This started to be our case on the day of our Baptism when sanctifying grace took the place of the guilt of original sin. To increase in holiness is to increase sanctifying grace in our souls by doing as many good actions as we can. Good actions, because of their conformity with the Will of God, are called acts of virtue. Virtues are good habits that make us act according to our enlightened human nature, which is to say, according to what God requests from men. Clergy always encourage the faithful to practise virtue because this is the way for them to be pleasing to God and also to secure their salvation. For we all know that we can lose sanctifying grace completely if we commit a serious sin.

What is the heavenly crown of glory that we should all aim for? It is the collection of all the merits that we deserve by practising all the Christian virtues during our earthly life. Indeed, to be virtuous is not at all easy since it always demands an effort and this effort is rewarded by God by what we call a merit. Effort is necessary otherwise we so easily follow our disordered nature and do what is wrong, and therefore can't deserve any merit. Our weak disordered nature is a consequence of original sin. So, we must have good reasons to make these efforts and the main reason is the salvation of our

souls. By doing the Will of God, even if it is difficult, in other words even if it demands an effort, we want to make sure that one day we will be able to see God and enjoy His presence for all eternity. But for this there is one condition that we cannot avoid; our souls have to be in a state of grace when God calls us to give an account of our lives.



How then should we aim to conduct our lives? Just look at the life of the Holy Family and you will see the most perfect example as our model. Their life was of an extreme simplicity, nothing extraordinary. Yes, Our Lady, Saint Joseph and Our Lord were doing the humble tasks required by community life. They helped one another, Our Lord was doing the simple things He was told to do and their love for one another never ceased to increase. This is the model for our families, a model that we must try to reproduce every day by our efforts within our own families.

By wishing you to increase your holiness and to prepare a beautiful crown of glory for yourselves, I am just inviting you to be good Catholics, exemplary in doing your duties of state, with simplicity and love for God. This is the only reason why God is giving us our time here on earth. So, let us all try to see what act of virtue we may start doing this year and make the New Year resolution to do it every single day so that family life may be more pleasant and God always more pleased with us.

God bless you all and your families.

Father Vianney Vandendaele +
Chaplain of EC in Great Britain

THE LITTLE FLOWER

The story of Saint Thérèse of the Child Jesus

By Mary Fabyan Windeatt



LIFE IN THE CONVENT

How far away the great day seemed now! For eight long and weary months Thérèse would have to labour still more on her bridal dress, enriching it as best she could with the beauties of prayer and sacrifice. She tried to keep the disappointment to herself. After all, the delay must mean that God did not think her worthy of the great privilege of Religious Profession. To comfort herself, she composed a little letter to Our Lord:

“I no longer ask Thee to let me make my profession; I shall wait as long as it may please Thee; but I must not allow my union with Thee to be delayed by any fault of mine, so will devote all my care to preparing for myself a robe enriched with diamonds and every precious stone. When Thou hast found it rich enough, I am sure that nothing will prevent Thee from taking me as Thy spouse.”

So the weeks passed, and presently it was the 7th September, the eve of her Profession. Late that night the community assembled for the chanting of Matins. Afterwards they knelt in silent prayer, waiting for midnight to announce the dawn of the great day. The other nuns were gathered about her, begging God to give her strength and grace for the offering which she was about to make. All was quiet and peaceful in the chapel, when suddenly the beginning of a terrible doubt crept into Thérèse’ mind. Could it be that she was mistaken about her vocation? Perhaps Canon Delatroette had been right, and she did not belong to Carmel. Perhaps she could be of more use to souls by living in the world. Fear swept away her peace, and she could kneel in prayer no longer.

Scarcely knowing what was doing, she asked Mother Mary of the Angels, the Novice Mistress, to come out of the chapel with her for a little while. She was so unhappy and frightened that she could not restrain the desire to speak with someone. But when she heard the story, Mother Mary of the Angels just laughed.

“It’s the Devil,” she assured her kindly. “He doesn’t want you to lead a holy life, and so he’s trying to tempt you with discouragement. Don’t worry, child. This often happens when a novice is about to be professed.”

At these words all her anxiety vanished, and the laughter of the Novice Mistress seemed to her the sweetest music in the world. Presently she returned to the chapel, entirely comforted.



The next morning Thérèse made her vows, before the community assembled in the Chapter Room. Mother Mary Gonzaga had already told her to ask Our Lord for one special favour on this great day: that of Papa’s recovery. She was to make this petition, together with the others she had decided upon, while lying prostrate on the floor.

Now she had already decided not to ask God for this favour. Much as she loved Papa, much as she missed his visits, she did not want him to abandon his own sacrifice as a victim for souls. Apparently it was God's Will that he passed his last years in suffering, and she had learned to rejoice in the fact. Often she told her sisters that Papa's humiliating illness was 'Our Great Treasure', and that they should be duly grateful for it. However, she could not disobey the Prioress, and on the morning of her Profession Day she offered this little prayer:

"My God, grant that Papa may recover if it be truly Thy Holy Will."

Then she prayed for Léonie, whose health had been too delicate to endure the hardships of life in a Poor Clare monastery; she asked that she might become a nun in the Visitation Order, and if she did not already have a religious vocation, one might be given to her. She offered many other petitions, too, for she could not bear to forget anyone on this joyous day when she had made a complete offering of herself to God.

"I desire that every sinner on earth may be converted," she told Our Lord, "that Purgatory may no longer hold a single captive. As for myself... may my peace never be disturbed by earthly things. May I be unnoticed and trampled underfoot like a little grain of sand. I offer myself to Thee in order that Thou may accomplish perfectly Thy Holy Will in me, unhindered by any created obstacle."

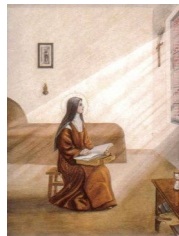
How happy she was! Throughout the day she wore a crown of roses over her white veil, and when she laid them that night at the feet of the Blessed Virgin she felt that time would never take her joy from her. Now she no longer belonged to herself, only to God. There would be days in the future when sorrow would strike, when life would seem hard and painful, but in the depths of her soul she would be at peace. She had kept nothing back from the Heavenly Father. In return, He would see that she possessed His choicest gifts.

On 24th September she received the black veil—a ceremony which completed her act of Religious Profession. She had hoped that Papa might be well enough to be brought to the monastery on this day, but at the last moment those in charge feared that the excitement would be bad for him. Thérèse shed bitter tears of disappointment, even though deep in her heart there was the wonderful peace that comes from knowing one is doing God's Will. When her first grief was past she drew consolation from the fact that now she had a new sacrifice to offer the Heavenly Father, and she rejoiced as she pondered over two sentences which had become very dear to her:

1. I have come to Carmel to save souls, and more especially to pray for priests.
2. I prefer sacrifice to all ecstasies.

In a letter to Céline, who was feeling lonely and depressed over Papa's continued illness, she tried to be of some comfort:

"Be consoled! All things pass away, our former life is gone; death will pass, too, and then we shall enjoy life, true life for endless ages, for ever and ever."



After her reception of the black veil, life in the monastery moved along in its usual orderly fashion. She worked and prayed, accepting each hour as a powerful means for saving her soul and the souls of others. Opportunities for sacrifice were never lacking, especially when winter came and the cold seemed to settle in her very bones. Sometimes she could hardly keep her teeth from chattering as they chanted the Divine Office. At night she shivered for hours, so much so that often she could not sleep. Yet God gave her the grace not to complain. He accepted her sufferings, offered in union with those of His Son on Calvary, and applied their merit to souls too lazy or indifferent to pray for themselves.

More next month

EUCCHARISTIC DEVOTION



Objections to Daily Mass



“All day long I stretch forth my hands towards an unbelieving people who contradict me.”

This is the complaint of Our Lord at the sight of the indifference of men for the Holy Sacrifice of the Mass and the work of the Redemption. Jesus has stretched forth His hands on the Cross to embrace us all in the ardour of His love and to overwhelm us with the grace of His mercy: the last and supreme effort of a God dying in the midst of indescribable torments. Ought one not to be moved even to tears by so much love, and hasten each day to the Holy Sacrifice of the Mass where that of the Cross is renewed?

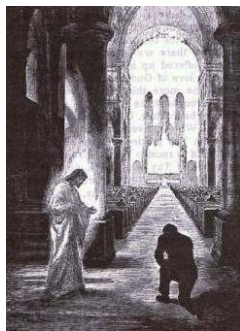
Alas! worldly wisdom, human respect, an unworthy preference for temporal things over those of eternity keeps such a one away. Let us make honourable amends to Our Lord for this indifference, and try to understand that no reason can excuse it.

1. DO NOT BE AFRAID THAT HOLY MASS WILL HINDER YOU IN YOUR BUSINESS.

Quite the contrary, be sure that all will go better and that your affairs will succeed better than if you have the misfortune not to assist at it. Experience proves it, and have you not read that Jesus Christ says in the Gospel about seeking first the Kingdom of God and that all the rest will be given to us besides? If we put all our confidence in God, how happy we shall be! But you will say to me: “if we have nothing, one gives us nothing.” What do you wish that the good God should give you when you rely only on your work, and not at all on Him since you do not even take time to say your morning and night prayers, and are content to come once a week to Mass. You do not know the resources of the Providence of the good God for those who trust in Him. Do you wish for a striking proof? It is before you. Look at your parish priest and you will see that he has all he needs. Surely, you will say, all this has been given to me. But who gives it to me? The Providence of the good God. There is all my trust. He is my only Treasure. Alas,

how blind is the man who allows himself to be tormented with anxiety only to be miserable in this world and to be damned in the next. If you are wise and think of your salvation and of assisting at Holy Mass as often as you can, you will soon see the proof of what I tell you.

2. OR THAT PEOPLE WILL MOCK YOU.



Do not be afraid that by going to Holy Mass on weekdays people will mock you and say that it is only for those who have nothing to do, and who have enough means to live on.

Are you ashamed to serve the good God for fear of being despised? But look then at Him who is dead on the Cross: ask Him if He was ashamed to die in the most humiliating way. Oh! cursed human respect, which makes us lose all the graces that the good God has merited for us by His Death and Passion. But who are those who laugh at you? Poor unfortunates, senseless and blind who fear nothing, and go

their own way. They do much evil without hurting you by it. Pity them, and keep to your usual course.

3. BEWARE OF SELFISH VIEWS.

If there was only one church in the world where one celebrated the august mystery of our altars when one consecrated it, we should doubtless feel a holy envy for those who were near this church. But we are these chosen people. We are at the door of this place so holy, so pure, where God immolates Himself each day. What does it profit us? Alas, to gain five or six pounds you will go three or four miles, and you will not even take thirty steps to hear Mass on weekdays! Where is your faith? We have very special graces and favours, and we do not avail ourselves of them. Take care lest God withdraws His gifts from us to give them to others who will appreciate them better.

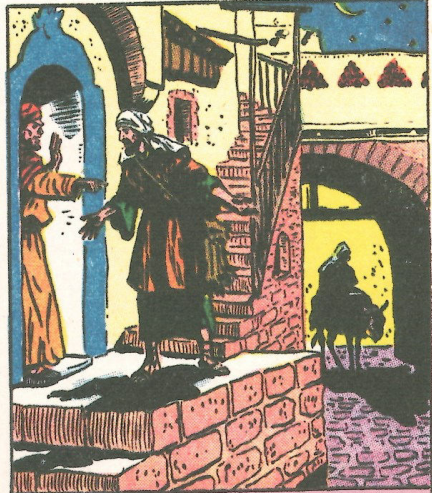
When the thought occurs to you to go to Mass on a working day, that is a movement of grace that God is very desirous of giving you. Follow it. The saints only became holy by their great attention to and following of all the good inspirations that the good God sent them, and the damned are in hell because they despised them.

You will be judged on these thoughts that you have not welcomed and on the Masses that you could have heard and that you will not hear. Ah, great God, what will become of us! The flames of purgatory will be the chastisement of our laziness or of our too selfish views.

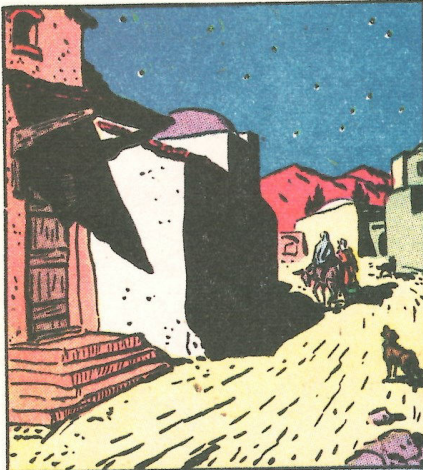
THE LIFE OF THE BLESSED VIRGIN MARY



"ARE YOU CRAZY, MAN? THE PUBLIC INN WAS FILLED HOURS AGO!"



"NO, NO, GO SOMEPLACE ELSE. SORRY ABOUT YOUR WIFE, BUT I CAN'T THROW PEOPLE OUT OF THEIR BEDS!"



"HE WAS IN THE WORLD, AND THE WORLD WAS MADE THROUGH HIM, AND THE WORLD KNEW HIM NOT. HE CAME UNTO HIS OWN, AND HIS OWN RECEIVED HIM NOT."



MARY CANNOT WAIT MUCH LONGER. IF MEN WILL NOT SHARE THEIR HOME WITH GOD, THE ANIMALS WILL.



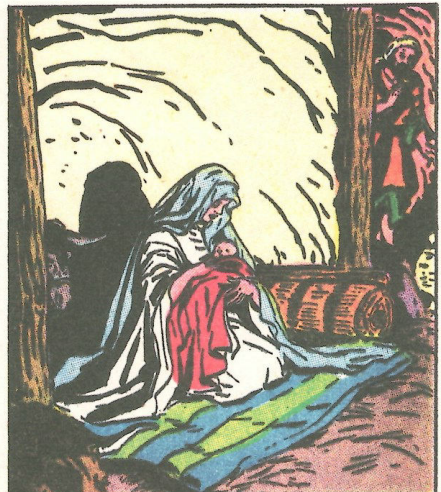
JOSEPH HAS MADE MARY AS COMFORTABLE AS POSSIBLE. NOW IF HE CAN BETTER KEEP OUT THAT DECEMBER WIND—



WHY, WHAT A CURIOUSLY BRILLIANT STAR, AND IS THAT SINGING FROM THE DISTANT HILLS?



AND NOW ANOTHER SOUND— THE CRY OF A NEWBORN BABY!



HE IS HERE, BY THE POWER OF GOD, WITHOUT PAIN, IN AN ECSTASY OF DIVINE LOVE MARY HAS HAD HER CHILD.

ENGLISH AND WELSH MARTYRS

Venerable William Carter 1584



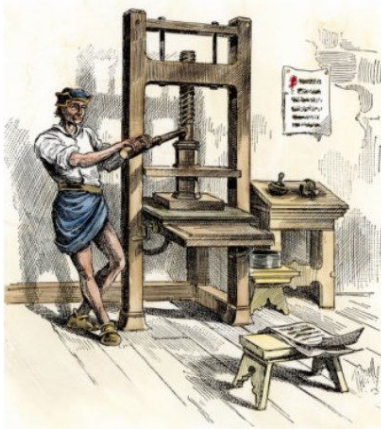
Among the many brave laymen and laywomen who professed the Faith even to the shedding of blood during the tragic reign of Queen Elizabeth I, the name of **William Carter** stands forth very prominent. He was by trade a printer, having been apprenticed by his father, John Carter, in 1563 to John Cawood, who although

a Catholic, held the important position of printer to the Queen! Carter appears to have learned his business very thoroughly, and he later used his skill to forward the Catholic cause by the power of the press. For some years he was employed as secretary by Dr. Nicholas Harpsfield, who, after holding a dignified position of Dean of Canterbury under Queen Mary, was now (1570-75) a prisoner in the Fleet. Harpsfield was a strong controversial writer. His writings against the protestant Foxe, and others, had made their mark. It was no doubt Carter's association with this learned, if not very discreet divine, and the proof of what could be done by means of writings to answer the almost innumerable slanders against, and misrepresentations of, the Catholic religion, that led Carter to set up a secret press in London for the publishing of such books and pamphlets.

A secret press existed in Henley-on-Thames for a while during this period, and another at East Ham, Essex, directed by **Fr. Robert Parsons**. The last product of the East Ham Press was Campion's famous *Ten Reasons*, numerous copies of which were boldly scattered about the benches of St Mary's Church, Oxford, in June 1581. What Carter did publish does not appear, but he was detected in September 1578, and spent a month in the Poultry Counter Prison. In December 1579, Aylmer, Bishop of London, wrote to Lord Burghley: "I have found out a presse of pryntyng with one Carter, a very lewed fellow, who has been dyvers tymes before in prison for printinge of lewed pamphlets." Among the other "naughtye papystycall books" found in Carter's "Howse," was a work entitled the *Innocency of the Scotyshe Quene*, a translation of a French Apology for the imprisoned Mary Queen of Scots, written by Francois de Belleforest. In 1581, Carter was allowed out on bail of 100 marks (about £66,) part of a condition of his release being that he was not to go beyond three miles from his house in Hart Street, St. Olaves, and that he was to have no association of any kind with any "Jesuite, Seminarie or Massing Priestre." But although apparently free again, he was really a marked man.

Next year, his house was searched by the ferocious Topcliffe and his henchmen, Payne and Morris. Among incriminating articles found were chalices, vestment sand

a copy of Campion's *Disputation in the Tower*. This last was the report of the Conference in the Tower arranged by the Government between the illustrious Jesuit and a number of eminent Protestant divines, including Nowel, Dean of St. Paul's. **Blessed Edmund Campion**, notwithstanding his several fearful rackings, replied so readily to the subtleties of his adversaries, that "even the heretics admired him exceedingly." Carter was lodged in the Tower. In those days prisons were fearful places where it was taken for granted that the prisoners would be treated with the utmost severity as a punishment. Thus, any heavy coats or cloaks were removed so that the prisoners would suffer from the severities of the season. He would be required to pay the gaoler for any food or such things as bedding. If he could not pay he just had to do without. In addition to these tender considerations he might be racked if it was felt that he had any information that would be useful to his captors. Carter was, in fact, racked while there to make him reveal the names of the patrons who supported his press, and give information concerning other matters which the government much wanted to know. But the brave printer answered never a word, save a few ejaculatory prayers, and so it was resolved to bring him to trial.



Carter's trial took place on 10th January 1584, before the Lord Chief Justice of the Common Pleas, Sir Edmund Anderson, and several other judges. The prosecution was conducted by Thomas Norton, a barrister of strong Puritan leanings, who stressed the point that among the "lewed" and "seditious" books found on Carters premises, was *A Treatise of Schism* – which has been attributed both to Gregory Martin and Father Parsons. The work warned the lazier section of English Catholics of the unlawfulness of attending "Heretical conventicles," and "Heretical services." A passage in the book about the slaying of Holofernes by Judith was twisted into an incentive of the Court ladies to

assassinate Queen Elizabeth! Carter made a very good defence, and had no difficulty in exposing the utter absurdity of the last charge about killing the Queen, but a trial for treason under the Tudors was but a mummery veiling a murder, and the jury, as directed, returned a verdict of guilty on this occasion of but a quarter of an hour's deliberation. The next morning, 11th January at Tyburn, William Carter added his name to that glorious band, the English and Welsh Martyrs, who died in witness to the ancient faith which St. Augustine brought from Rome, and which was the nation's spiritual heritage for nigh a thousand year. Spare a thought and prayer for those millions of these islands deprived of the true Faith by the actions of one self-centred royal family and their small band of equally selfish aiders and abettors. What a surprise and shock our fellow countrymen will receive when, immediately after death, they are confronted by their true judge, the most beautiful and divine Sacred Heart of Jesus. How differently will their thoughts run then.

KINDNESS: THE BLOOM OF CHARITY

By this rubric giving thoughts on Fraternal Charity, the Crusaders ought to find help in the practice of their motto: Pray—Make sacrifices—Receive Holy Communion—Be an Apostle. Indeed, these four practices are simply four ways of practising the great virtue of Charity, which is the link of perfection. These thoughts can be used, as well, as source of meditation for knights and handmaids.



THE SPIRIT OF THE HOLY HOUSE OF NAZARETH

The Apostleship of Self-Sacrifice, so fruitful in results for the Kingdom of God, rests on humility, on considerateness, on self-restraint, and on devotedness. First, it thinks humbly of itself, refers all to God, and refrains from judging others; then it has the keen insight of the Heart of Jesus into another's wants and troubles; then it represses in itself all that can hurt or annoy—even innocent peculiarities and personal habits; and, lastly, it is ready even to lay down life for its friends. What is this but true chivalry, true courtesy, the truly gentle life? Not the spirit of what is called by these names in the world—a spirit which is outwardly all smiles and attention, but which is really cold, sneering, small-minded, and snooty; but rather the spirit of the Holy House of Nazareth, which is found alike in the houses of the poor and the houses of the rich, if the spirit of Jesus be there; a spirit which gives to the poor, a refinement which is perfectly real and genuine, however humble may be their condition; and which adds to the life of the well-to-do that infusion of Christian kindness which neither money nor fine clothes nor handsome houses can ever bring or bestow.



—The Spirit of Bishop Hedley

* * *

Who is the man that desireth life: who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile.

—Psalms 33:13-14

* * *

He that keepeth his mouth, keepeth his soul: but he that hath no guard on his speech shall meet with evils.

—Proverbs 13:3.

HOLY SOULS CORNER



We are all sure that one day we must face our own death. What will it be like? Will we die violently like some, or will we, like many face a death on a death bed? Will it be peaceful or painful? Will we even be aware that we are dying?

There is a saying that it is worthwhile repeating to ourselves often. It is this—
 “If we gain the whole world but lose Jesus, all is lost.” If we lose the whole world, but gain Jesus, we have gained everything.

To gain Jesus at the end, it is necessary to live for him all of your life. We Catholics are lucky in that our path has been traced out for us—keep the commandments, relish the sacraments, prayer, live a virtuous life and strive not to offend the good God, who is so worthy of all of our love. He who perseveres to the end will be saved.

Above all don’t make the mistake of living a lazy and sinful life, at the same time promising yourself that you will convert later when you have had your fill of fun! Our Lord allowed one to be saved on his death bed (the Good Thief) so that we would not despair, but not the other one so that we would not presume.

To my great sorrow, my young wife died a most unexpected death. She was not even conscious when she died. The priest gave her extreme unction while unconscious, and another priest gave her the Apostolic Blessing when it was apparent she would not recover.

She was very beautiful and liked to dress well. She spent much of her inheritance on her clothes and finery. After her death I started to worry that she was not in the best state to meet her creator. What can I do? Loving her dearly, I must hope for her—the Supernatural virtue of Hope. Having the means, I can have many Masses said for her by Traditional priests. This includes a Gregorian of Masses which is 30 consecutive Masses. I shall never give up this practice—that is real love, not useless crying and pining away.

Grant me the grace henceforth dear Jesus, for the love of Thee, to hate sin; and out of a just esteem of Thee, to despise all worldly vanities. (The Jesus Psalter)

MY CATHOLIC FAITH

Chapter 31. The Nativity

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were shepherds in the same district living in the fields and keeping watch over their flock by night. And behold, an angel of the Lord stood by them and the glory of God shone round about them, and they feared exceedingly. And the angel said to them, 'Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; for there has been born to you today in the town of David a Saviour, who is Christ the Lord!'



What incidents in Our Lord's life were closely connected with the Nativity?

The following incidents in Our Lord's life were closely connected with the Nativity:
the Circumcision, the Presentation, and the flight to Egypt.

1. The Child received the name Jesus when He was eight days old. He was *circumcised*, according to the custom of the Jews. At the Circumcision Jesus began His role of Mediator between God and man, shedding His blood for the first time for us.

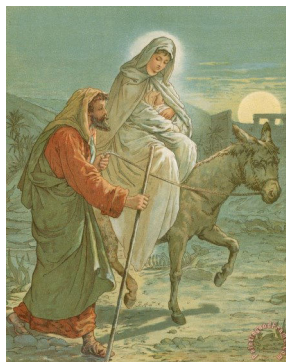
"Thou shalt call his name Jesus, for He shall save his people from their sins" (Matthew 1:21).
 "Therefore God... has bestowed upon him the name that is above every name, so that at the name of Jesus, every knee should bend, of those in heaven, on earth, and under the earth" (Philippians 2:9,10).
 "If you ask the Father anything in my name. he will give it to you" (John 16:23). The feast of the Circumcision is celebrated on New Year's Day. Thus the Church teaches us to begin everything in the name of Jesus.

2. When Jesus was forty days old, His Mother *presented* Him in the Temple at Jerusalem. In imitation, though the rite is essentially different, mothers today after childbirth seek the blessing of the Church in a thanksgiving ceremony called "*churching*."

The feast of the Presentation is celebrated on 2nd February. It is also called the *purification* of the Blessed Virgin, or Candlemas Day. On this day candles are blessed and carried in procession, in memory of the words of holy Simeon, when Jesus was presented in the Temple. He said Our Lord was "a Light of revelation to the Gentiles."

3. Mary and Joseph took the Child Jesus to *Egypt* to save Him from King Herod, who wanted to kill Him.

An angel appeared to Joseph and told him to take the Child Jesus and His mother away to Egypt. They stayed in Egypt until the death of King Herod. Then an angel appeared to Joseph and bade him return to the land of the Jews.



LITURGY THIS MONTH

*The month of January is
dedicated to the Holy Family*

*May the obedience of children,
at the example of Jesus,
bring peace, joy and good spirit
in every Catholic family.*



January 1st: Octave of Christmas

First day of the year, an opportunity to pray to the Holy Ghost to ask Him His help to keep our resolutions this coming year!

January 2nd: The Holy Name of Jesus

There is no other name by which we can be saved. So let us say always with love and trust until our last breath the Most Holy Name of JESUS!

January 6th: Epiphany

I bring the gift of myself to the King of Kings. That's all Jesus wants from me: my intelligence, my will, my heart, my whole life for Him!

January 13th: The Holy Family

A special day to celebrate the family, united in prayer and sacrifice in joys and sufferings! Jesus shows the example of submitting Himself to the sacrament of Baptism, to point out its importance as necessary to go to Heaven.

January 20th: 2nd Sunday after the Epiphany

The miracle of Cana is the first of Jesus, which He does at the request of His dear Mother.

January 31st: St John Bosco

The great saint of the youth! He worked all his life for the sanctification of children and to give true meaning to life for thousands of boys and girls!

The Hail Mary - 6



Holy Mary, Mother of God



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

January 2019 Intention: For Catholic Family

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 Catholic Family



COMMUNION



SACRIFICE



APOSTOLATE

OCTOBER 2018 RESULTS

The Intention was for the respect of Life

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
8	213	34	34	43	49	768	80	2	6

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, St Michael's School
Harts Lane, Burghclere, Newbury, Berks RG20 9JW, UK***