



# Hostia

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



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**December 2020**

**ADVENT**

**Month of the Holy Child Jesus**

*For the most abandoned souls  
in Purgatory*

*The  
Saint  
of  
the  
month*

## Saint Sylvester Pope and Confessor (280-335)



**S**aint Sylvester was born in Rome. When he reached the age to dispose of his fortune, he took pleasure in giving hospitality to Christians passing through the city. He would take them home with him, wash their feet, serve them at table, and in all give them in the name of Christ, all the care that the most sincere charity inspired. One day Timothy of Antioch, another illustrious confessor of the Faith, arrived in Rome. No one dared receive him, but Sylvester considered it an honour. For a year Timothy, preaching Jesus Christ with unflagging zeal, received at Sylvester's dwelling the most generous hospitality. When this heroic man had won the palm of martyrdom, Sylvester took up his precious remains and buried them during the night. But he himself was soon denounced to the prefect and accused of having hidden the martyr's treasures. He replied, Timothy left to me only the heritage of his faith and courage. The governor threatened him with death and had him imprisoned, but Sylvester said to him: "Senseless one, this very night it is you who will render an account to God." And the persecutor that evening swallowed a fish bone, and died that night.

Fear of heavenly chastisements softened the guards, and the brave young man was set at liberty. Sylvester's courageous acts became known to Saint Melchiade, Pope, who elevated him to the diaconate. He was a young priest when persecution of the Christians grew worse under the tyrant Diocletian. Idols were erected at the street corners, in the market-places, and over the

public fountains, so that it was scarcely possible for a Christian to go abroad without being put to the test of offering sacrifice, with the alternative of apostasy or death. During this fiery trial, Sylvester strengthened the confessors and martyrs, and God preserved his life from many dangers. It was indeed he who was destined to succeed the Pope who had recognised his virtues.

His long pontificate of twenty-one years, famous for several reasons, is remembered in particular for the Council of Nicea, the Baptism of Constantine, and the triumph of the Church. Some authors would place Constantine's baptism later, but there are numerous and serious testimonies which fix it during the reign of Saint Sylvester, and the Roman Breviary confirms that opinion. Constantine, while still pagan and little concerned for the Christians, whose doctrine was entirely unknown to him, was attacked by a kind of leprosy which soon covered his entire body. One night Saint Peter and Saint Paul, shining with light, appeared to him and commanded him to call for Pope Sylvester, who would cure him by giving him Baptism. In effect, the Pope instructed the royal neophyte and baptised him. Thus began the social reign of Jesus Christ: Constantine's conversion, culminating in the Edict of Milan in 313, had as its happy consequence that of the known world.

**Saint Sylvester's feastday  
is on 31<sup>st</sup> December**

## FROM THE CHAPLAIN

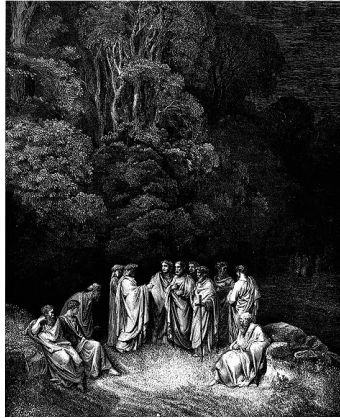
Dear Crusaders and Friends,

**O**n Friday 25<sup>th</sup> December this year we shall celebrate the feast of Christmas. We celebrate Christmas every year because it commemorates the birth of Our Lord Jesus Christ, the Saviour of mankind. As well as all the other mysteries of the life of Our Lord Christmas has special graces attached to its celebration. God wants us to learn from all of the mysteries of Our Lord so that we may conform our lives entirely to that of Our Lord.

Christmas is such a great feast that we need a period of preparation for it and this is called Advent. So, what should be our dispositions during Advent? Advent is a period of great desires, that is to say a period during which we should look forward to that which we are aiming at, namely the feast of the Nativity of Jesus Christ.

This waiting time is more particularly a period of expectation of an event that rejoiced the heart of men in the past but this past event should still rejoice us today. In order to stir up in ourselves that disposition of heart that we should have during Advent, we can imagine the desire and expectation of all those holy people who after their death were detained in the Limbo of Patriarchs before the birth of Our Lord. These, and those living under the Old Covenant, were waiting for the Messiah and many followed the Commandments as God willed it, but before Our Lord came, Heaven was locked. We can imagine how desperate they were to see this day of the birth of the Messiah coming because by this great event of the Incarnation of the Son of God, the events which led to their salvation had begun.

This disposition of people in the Limbo of Patriarchs is similarly experienced right now by Holy Souls in Purgatory who are suffering greatly. These souls are saved but cannot go to Heaven because there is still the obstacle of the stains of venial sins or



the debts remaining after sins forgiven. These souls must be desperate to see the day when God will allow them to go to Heaven but they themselves can do nothing to hasten this day. The only way for them to go to Heaven is that we pay for them the rest of their debt by offering up our prayers and sacrifices as acts of charity. This will be our prayer intention for this month of December so that during this month many souls may be delivered from Purgatory and, greatly rejoicing, will be with God for eternity.

As for us still on earth, we need to greatly desire the day of Christmas and remember that by the Holy Eucharist Our Lord comes to live with us. He is Emmanuel, God with us, and despite the time and difficulties that are separating us from seeing Him in Heaven, it is what we must aim for. Unlike holy people of the Old Covenant and Holy Souls, we can still do something for ourselves, preparing our souls properly for the event which is the feast of Christmas. Let us aim at a fervent Holy Communion on Christmas Day by a constant increasing desire during Advent. Let us see this Holy Communion like the delivery of our souls from the miseries of this life by being attached to God who wants to share His divine life with us.

God bless you all and your families.

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

## POPE ST. PIUS X

By F. A. Forbes



### PATRIARCH OF VENICE — 1

In the consistory of 12<sup>th</sup> June 1893, Pope Leo XIII named Bishop Sarto cardinal of the Holy Roman Church, and three days later appointed him archbishop and patriarch of Venice. On 7<sup>th</sup> June the bishop had set out for Rome, and on the 15<sup>th</sup>, in the presence of representatives from Venice, Treviso, Mantua and Riese, he received the cardinal's hat, with the title of San Bernardo alle Terme. The wisdom and modesty of the new cardinal, added to his charm of manner, won him many friends during his stay in Rome. For sixteen months Cardinal Sarto was unable to take possession of his see; for the Italian government, having claimed the right to nominate the patriarch, refused to sanction his appointment; and the city of Venice, which was largely anti-clerical, was only too glad of an excuse to show hostility to the Church.



The cardinal's first visit after his return from Rome was to his mother at Riese. At one of the stations on the way there he was met by a deputation of his old friends the Tombolani, headed

by their parish priest. Quite forgetting in their joy the respect due to a prince of the Church, the simple peasants rushed at their old curate, shouting vociferously, "Don Giuseppe! Don Giuseppe!" The Cardinal, pleased with their enthusiasm, laughed and greeted his old friends with much affection.

All the bells were ringing in Riese as he entered it; all the people, young and old, were there to meet him and to escort him, the centre of a laughing weeping, shouting crowd, to the church. Everyone was at Benediction, and when old friends had been greeted and good wishes given and received, the greatest joy of all was still to come – the meeting in the little home of his childhood, where Margherita had her son at last to herself. Next morning the cardinal preached to the people, thanking them for their welcome, and speaking of all the precious memories that centred for him round the altar where he had made his first communion and offered his first Mass. The day was spent in receiving visits; there was a kind word of greeting for new friends and a still kinder word of remembrance for the old.

Early next day, having vested in his scarlet cappa magna, Cardinal



Sarto went to his mother's room and, standing beside her bed, showed himself in all the glory of the "sacred purple." Margherita wept with joy; but there were tears of sorrow before night. It was the last day at Riese, and although neither of them knew it, that parting kiss was to be the last on this side of the grave. The old mother clung to her son with a passionate tenderness as he clasped her frail figure in his arms. She was eighty years old, and at that age partings are hard. A few months later the sorrowful news of her death reached the cardinal, now back at Mantua and busy with his episcopal duties. The joy of the last meeting and the grief of the last parting had been too much for the old mother's heart.

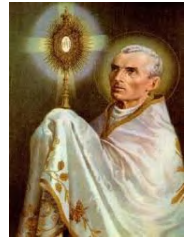
In September 1894 the government gave way at last, and the exequatur or confirmation of the papal bull arrived. A few weeks later Cardinal Sarto pontificated for the last time in the cathedral of Mantua, and, bidding a loving farewell to the diocese where he had laboured so long and so strenuously, set out for Venice.

For years a government hostile to religion had waged relentless war on the Church in Italy. Laws had been passed forbidding religious teaching in the schools; charitable works had been "laicised": in other words, the goods of religious fraternities and charitable societies had been confiscated by the state, the revenues of bishoprics had been refused to prelates appointed by the pope, and rights of patronage had been claimed by the government over many sees. The result was soon to be seen in a growing materialism in all ranks of society.

"God is driven out of politics by this theory of the separation of church and state," wrote the new patriarch in his first letter to his flock. "He is driven out of learning by systematised doubt; from art by the degrading influence of realism; from law by a morality which is guided by the senses alone; from the schools by the abolition of religious instruction; from Christian marriage, which they want to deprive of the grace of the sacrament; from the cottage of the poor peasant, who disdains the help of Him who alone can make his hard life bearable; from the palaces of the rich, who no longer fear the eternal Judge who will one day ask from them an account of their stewardship... We must fight this great contemporary error, the enthronement of man in the place of God. The solution of this, as of all other problems, lies in the Church and the teaching of the Gospel.

*More next month.*

## EUCCHARISTIC DEVOTION



### The Wonderful Work of God

*Memoriam fecit mirabilium suorum...*

He hath made a remembrance of His wonderful works. (Psalms 110:4)

**T**he Eucharist is the work of a measureless love that had at its service an infinite power, the omnipotence of God. Saint Thomas calls the Eucharist the wonder of wonders, the greatest of miracles, *maximum miraculorum*. To be convinced of this we need but meditate on what the faith of the Church teaches us concerning this mystery.



The first of the wonders wrought in the Eucharist is Transubstantiation. Jesus, and after Him His priests, — by His command and institution, — take bread and wine, pronounce the words of the consecration over them, and immediately all the substance of the bread and all the substance of the wine disappear; they are changed into the Sacred Body and the adorable Blood of Jesus Christ.

Under the appearances of the bread as also under the appearances of the wine the glorified Body of our Saviour is truly, really, and substantially present.

Nothing remains of the bread and wine except the appearances: colour, taste, and weight. The senses tell us it is bread and wine: faith tells us it is the Body and Blood of Jesus, concealed beneath the appearances which subsist only by a miracle. This is a miracle which the Almighty alone can perform, for it is contrary to the ordinary laws of nature for the qualities of a body to exist without the body itself which sustains them. That is the work of God. Their existence depends on His will just as our own existence does. God can do everything He wills to do. One thing is as easy for Him as another.

That is the first wonder of the Eucharist.

A second wonder, included in the first, is that this miracle is renewed at the mere word of a man, the priest, and as often as he wants. For such is the power which God has imparted to him. He commands that God be on the altar, and on the instant, God is there. The priest works absolutely the same wonder that Jesus Christ worked at the Eucharistic Supper. He holds his power from Jesus Christ and acts in His name.

Our Lord has never disobeyed His priest, a miracle of the power of God! A weak, mortal creature gives birth to our sacramental Jesus!

In the desert Jesus took five loaves of bread. He blessed them, and the Apostles had enough to feed five thousand men. This was but a faint idea of the third wonder of the Eucharist, the miracle of its multiplication.

Jesus loves all men. He wishes to give Himself personally and in His entirety to everyone of them. Everyone will have his share of the manna of life. He must therefore multiply Himself as many times as there are communicants desirous of receiving Him, and as often as they shall so desire it. The Eucharistic Table must, so to speak, cover the world. Through His power this marvel becomes a reality. All receive Him whole and entire, with all that He is. Every consecrated Host contains Him. Divide a Sacred Host into as many fragments as you like; Jesus is present whole and entire in each fragment. Instead of dividing Him, the breaking of the Host multiplies Him.



Who can tell the number of Hosts which Jesus has placed at the disposal of His children since the Cenacle!

Not only is Jesus multiplied with the Sacred Particles, but by a wonder that follows from that of the multiplication, He is present at one and the same time in an infinite number of places.

During the days of His mortal life Jesus was present in one place only; He dwelt in one house only. Few persons were privileged enough to enjoy His presence and listen to His words. But today in the Most Blessed Sacrament, He is, so to speak, present everywhere at one and the same time. In a way His humanity shares the prerogative of His Divine immensity which fills all things. Jesus is present in His entirety in an infinite number of temples and in each one of them; Since all the Catholics scattered throughout the world are members of His Mystical Body, it does seem necessary that He, as the soul of it, should be everywhere, present throughout the whole body, giving it life, and sustaining it in each one of His members.

Lord Jesus, we adore Thy power which has multiplied "wonderful works," thereby enabling Thee to dwell in the midst of Thy children, to come down to their level, and to be all their own.

# THE LIFE OF THE BLESSED VIRGIN MARY



THEY ARE FILLED WITH THE HOLY SPIRIT. IT IS THE BIRTH OF THE CHURCH AND THE FINAL CONSECRATION OF MARY AS OUR MOTHER.



THAT DAY MARY SEES THE NUMBER OF HER CHILDREN GROW BY ABOUT THREE THOUSAND.



THE YEARS PASS AND THE CHURCH GROWS AROUND HER.



LUKE, THE PHYSICIAN, GETS THE STORY FROM HER OWN LIPS.





THERE COMES A DAY WHEN HER YEARNING FOR JESUS IS TOO GREAT, AND JOHN CRIES, "DO NOT ABANDON US, MOTHER.!"



MARY LEAVES THIS LIFE PROMISING SHE WILL NEVER ABANDON HER CHILDREN.



THEY LAY HER HOLY BODY IN THE TOMB .



THEN OTHER APOSTLES ARRIVE, BUT THEY ARE DISAPPOINTED AT COMING LATE .

## THE OLD TESTAMENT

### The Crossing of the Red Sea



**A**nd the abode of the children of Israel in Egypt, was four hundred and thirty years. Moses and the whole army of the Lord that day went forth out of the land of Egypt. And they carried Joseph's bones with them, and went by way of the desert and the Red sea. And the Lord went before them to show the way by day in a pillar of a cloud, and by night in a pillar of fire.

But when Pharaoh and his men saw that the Israelites were gone, the heart of Pharaoh and his servants were changed, and they said, "What meant we to do, that we let our slaves go from serving us?" So Pharaoh made ready his chariots, six hundred chosen chariots with their captains and the whole army of Egypt to pursue the Israelites.

When the Israelites saw the Egyptian army come after them they were afraid. They blamed Moses, saying, "Thou hast brought us to die in the wilderness." "For the sea is before us and the Egyptians close at hand behind." And Moses replied, "Fear not: stand and see the great wonders that the Lord will do this day, for the Egyptians who you see now, you shall see no more for ever."

And the Angel of God and the cloud took up station between the Israelites and Egyptians so that they could not come hither. The Lord said to Moses, "Lift up thy rod, and stretch forth thy hand over the sea, and divide it, that the children of Israel may go through the midst of the sea on dry ground." A strong and burning wind blew all night, and the waters were divided leaving dry ground. And the children of Israel went in through the midst of the sea dried up, for the water was as a wall on their right hand and on their left.



And the Egyptians pursuing them went in after them, and all Pharaoh's horses, his chariots and horsemen through the midst of the sea. And the Lord overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, "Let us flee from Israel, for the Lord fighteth for them against us."

And the Lord said to Moses, “Stretch forth thy hand over the sea that the waters may come again on the Egyptians, upon their chariots and horsemen.”



And when Moses had stretched forth his hand towards the sea, it returned to its former place: and as the Egyptians were fleeing away, the waters came upon them and the Lord shut them up in the midst of the waves. And the whole army of Pharaoh was overcome; neither did there so much as one of them remain.

And the Lord delivered Israel on that day out of the hand of the Egyptians.

And they saw the Egyptian dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord and His servant Moses.

Then Moses and the children of Israel sung this canticle to the Lord, and said:

**Let us sing to the Lord:**

**For He is gloriously magnified, the horse and the rider He has thrown into the sea.**

**The Lord is my strength and my praise, and He has become salvation to me: He is my God and I will glorify Him: The God of my father, and I will exalt Him.**

**The Lord is a man of war, Almighty is His name.**

**Pharaoh's chariots and his army He has cast into the sea:**

**His chosen captains are drowned in the Red sea.**

**The depths have covered them, they are sunk to the bottom like a stone.**

**Thy right hand, O Lord, is magnified in strength: Thy right hand, O Lord, hath slain the enemy.**

**And in the multitude of Thy glory Thou hast put down Thy adversaries:**

**Thou hast sent Thy wrath, which hath devoured them like stubble.**

**And with the blast of Thy anger the waters were gathered together:**

**The flowing waters stood, the depths were gathered together in the midst of the sea.**

*Cast thy care upon the Lord, and He shall sustain thee: He shall not suffer the just to waver for ever. But Thou, O God, shall bring down into the pit of destruction deceitful and bloody men. (Psalms 54:23-24.)*

## 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.*



### LET US PRAY FOR THE POOR SOULS IN PURGATORY

Lord, have mercy.  
For these poor soul, who may not pray—  
For gone is their probation day—  
We plead Thy Cross and humbly say,  
Miserere, Domine.

Jesus, for Thee they keenly long,  
To company with saintly throng,  
And, ransomed, sing the new glad song.  
Miserere, Domine.

May they with saints in glory shine,  
Joined with angelic orders nine,  
Link them with Thee in joys divine.  
Miserere, Domine.

Enter may they through Heaven's door,  
To walk in white on yonder shore,  
Forever, Lord, forevermore!  
Miserere, Domine.

As pants the hart for cooling spring,  
As bird flies home with wearied wing,  
Homeward they turn: Lord homeward bring.  
Miserere, Domine.



—Rev. Frederick George Lee, D.D.

\* \* \*

While we have time, let us work good to all men. (Galatians 6:10)

\* \* \*

The number of the days of men at the most are a hundred years; as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity. (Ecclesiasticus 18:8)

\* \* \*

O God, the protector of all who hope in Thee, without Whom nothing is strong, nothing is holy: multiply Thy mercies upon us, that having Thee for our ruler, and Thee for our guide, we may in such a manner make use of temporal goods, that we lose not those which are everlasting.

## HOLY SOULS CORNER

What a source of consolation it should be for us that we belong to a Church whose solicitude for all her children extends far beyond the limits of the present life – a Church that, after closing our eyes in this world, will continue her interest for us in the life to come, and never interrupt her supplications until assured that we are in the enjoyment of eternal happiness! How sad and cold the belief of those who think that death is the end with the consigning of the lifeless body to the tomb. How worthy of pity are those who weep without hope and who consider the last sigh of the dear one as an eternal farewell.

But for us Catholics, we know that death is but a passage to another and better world. When we wish our loved ones goodbye, we hope and expect that we shall meet again in eternity, those from whom we have been separated in time. How consoling it is to feel that a truly loved one like parent or spouse can continue to be the focus of our love by our sacrifices and suffrages for the advancement of their souls in Purgatory and their eventual release aided by our solicitude, for they are unable to help themselves.

We do not erect lofty monuments, which flatter the vanity of the living rather than the dead. Love for a spouse can now be fully expressed by having Masses said and gaining indulgences. Such will be the measure of our true love for them. Not just on the anniversary of their death but constantly. In offering the daily Rosary for them, they will surely know our constant concern for them and feelings of love will be mutual as far as God allows.

It cannot be emphasised too much how important for Catholics is devotion to the Holy Souls in Purgatory. Even if you have no-one especially close to you in Purgatory – you may be young and did not know your grandparents if they are dead – nevertheless, it is a lovely Catholic practice to adopt a soul and concentrate prayers and sacrifices on your new friend. Ask Our Lady or your favourite saint to inspire you to choose, or maybe they will choose for you, and find a way of letting you know. The only conditions necessary are that you have a great devotion to the Holy Souls, and try to avoid even venial sins.



Remember, that in relieving the souls in Purgatory you are doing far more than someone on earth relieving the bodily needs of a fellow man. The latter is temporal and applies only to the needs of the body. Spiritual succour for those in Purgatory relieves the souls, a much higher good than the body, and relief from much greater suffering, of intensity and duration. Charity, as St. Paul says is the greatest among the Christian virtues, and applies to poor sufferers in Purgatory to the highest degree.

St. Monica on feeling death was at hand, called her son St. Augustine and said to him **“My son, remember me when you are on the altar about to offer the Holy Sacrifice.”** This was the greatest thing she could ask – and St. Augustine never let her down.

## MY CATHOLIC FAITH

### Chapter 39. Sanctifying Grace

*A soul in the state of grace is very beautiful in the sight of God. Then we are friends and children of God and heirs of heaven; then we are like the very angels. We must always try to avoid sin. But when the soul has lost the grace of God by mortal sin, nothing on earth can be uglier in God's sight. If we are so careful about our personal appearance before mortals, how much more should we be careful about the appearance of our immortal soul, that God may be pleased with us.*



#### What are the chief effects of sanctifying grace?

The chief effects of sanctifying grace are:

*First*, it makes us holy and pleasing to God. — When we are in possession of sanctifying grace, we are *free* from mortal sin; the two cannot dwell together. The fire of the Holy Ghost sears away all that God abhors, so that we acquire God's friendship.

However, although free from mortal sin, we do not, with sanctifying grace, become free from the remains of sin. So even saints feel the human inclination to sin, against which the struggle is lifelong, and from which we should gain merit. This human frailty is embedded in our flesh, and is present in our souls as a result of original sin. Yet sanctifying grace, although it does not cure us of the weakness of the flesh, strengthens our will, so that for us the war against sin becomes easier. The charity accompanying sanctifying grace makes us more prone to good works, more attracted to God, with minds illumined as to the folly of sin.

*Second*, it makes us adopted children of God. — With sanctifying grace, the Holy Ghost *enters* our soul; we are led by His Spirit, and are therefore His children: "For whoever are led by the Spirit of God, they are the sons of God" (Romans 8:14).

"Now you have not received a spirit of bondage so as to be again in fear, but you have received a spirit of adoption as sons, by virtue of which we cry, 'Abba! Father!' The Spirit himself gives testimony to our spirit that we are sons of God" (Romans 8:15-16).

*Third*, it makes us temples of the Holy Ghost. — Sanctifying grace brings the Holy Ghost to dwell in us as in a *temple*. St. Paul says, "For you are the temple of the Living God" (2 Corinthians 6:16).

"Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys the temple of God, him will God destroy; for holy is the temple of God and this temple you are" (1 Corinthians 3:16,17)

*Fourth*, it gives us the right to Heaven. When we are in sanctifying grace, we are inspired to do *good works*. The Holy Ghost does not sleep within us, but expands our heart with His grace, and urges our will to do good. And as we are adopted children of God, such actions become meritorious for heaven. If we are children of God, we are at the same time heirs, and therefore have a right to His Kingdom.

"We are the sons of God. But if we are sons, we are heirs also; heirs indeed of God, and joint heirs with Christ" (Romans 8:16-17)



## LITURGY THIS MONTH

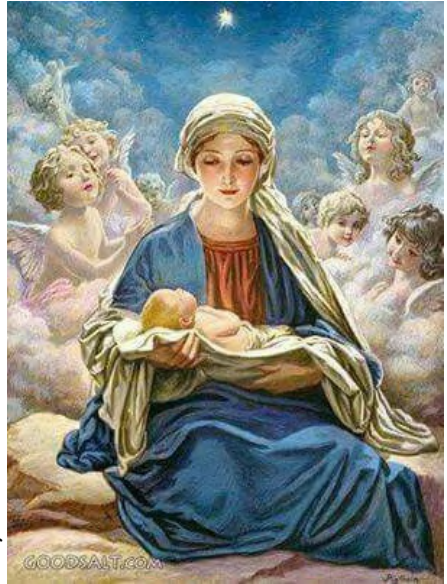
*The month of December  
is dedicated to  
the Holy Child Jesus*

### **December 6<sup>th</sup>: Second Sunday of Advent**

St John the Baptist, the Precursor of Our Lord, teaches us to follow the Master.

### **December 8<sup>th</sup>: The Immaculate Conception**

Our Lady was preserved from Original sin because she was to become the Mother of God and save us with Her son.



### **December 13<sup>th</sup>: Third Sunday of Advent - Gaudete! REJOICE**

The Church rejoices in the middle of Advent, because the coming of Our Lord is near and He will deliver us from sin.

### **December 16<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup>: Ember days of Winter**

We are invited to pray and do some penance as we enter the new season of winter.

### **December 20<sup>th</sup>: Fourth Sunday of Advent**

We are in the last days before the Nativity. Let us double our efforts to prepare our hearts for the King coming to us.

### **December 25<sup>th</sup>: NATIVITY OF OUR LORD JESUS CHRIST**

CHRISTMAS is the most joyful time of the year for children and it is celebrated with gifts and banquets. Let us remember that Jesus comes to us, for us, and we must give ourselves to Him.

## The 7 Sacraments — 1



**Baptism**



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

## December 2020 Intention: For the most abandoned souls in Purgatory

### 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 the most abandoned souls in Purgatory**



COMMUNION



SACRIFICE



APOSTOLATE

## SEPTEMBER 2020 RESULTS

The Intention was for our Schools and all the people who work in them

	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	5	150	38	38	188	215	827	13	0	11
Ireland	11	312	56	50	289	681	1777	34	140	361

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 EO93*

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